

ABSTRACT

PARTICIPATIVE LEADERSHIP IN THE TORONTO
SEVENTH-DAY ADVENTIST CHURCH

by

Barry D. Oliver

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

TITLE: PARTICIPATIVE LEADERSHIP IN THE TORONTO
SEVENTH-DAY ADVENTIST CHURCH

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Date completed: November 1985

Problem

Respect for an authoritarian style of leadership in the church has diminished. Due to societal and cultural changes church members are seeking greater participation in the decision-making processes in the church. It was the purpose of this project to investigate the response of the pastor and church board toward education in principles determining participative leadership, and assess commitment to implementation of such a leadership style in the church.

Method

A series of four seminars was conducted in which Biblical and organisational determinants of participative leadership were

discussed. There were twenty members on the board, although not all attended regularly. Shifts in perception were measured by instruments conducted at the beginning and end of the seminar series.

Results

Although the group was small, measurement indicated that the seminar series successfully increased perception of the nature of participative leadership, its advantages, its basis in the New Testament, and the relationship of various organisational principles to successful participative leadership in the church.

The commitment to implementation of a participative style of leadership was high at the conclusion of the series.

Conclusion

The project demonstrated the viability of an educative process in motivating the church board toward acceptance of its leadership role in the church. Board members can be educated to maximize the contribution of every church member in the decision-making processes of the church.

Andrews University
School of Graduate Studies
Avondale Campus

PARTICIPATIVE LEADERSHIP IN THE TORONTO
SEVENTH-DAY ADVENTIST CHURCH

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

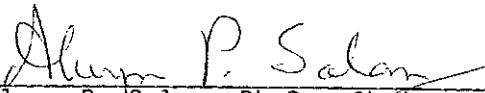
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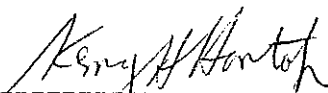
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CHAPTER I

INTRODUCTION

The Seventh-day Adventist Church has consistently been among the faster-growing Christian denominations. This consistency is attributable, in part, to the goal orientation of the church: Seventh-day Adventists believe in the imminent return of Jesus Christ and the necessity to prepare the world for this consummative event.

However, the growth which the church has experienced has not been uniform: growth in Afericasia has been faster than growth in Eurica.¹ In Australia and New Zealand the actual growth rate for the decade 1975 to 1984 was 16.58 percent. The kingdom growth rate for the same period was 22.94 percent.² Although church growth is not the subject of this project, the desire for increase in growth is the rationale for the investigation of the effectiveness of leadership in the church. This project will consider leadership in the local congregation and research will be conducted specifically in the Toronto Seventh-day Adventist Church.

¹These designations are explained in Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: Eerdmans, 1980), p. xv. "Afericasia" is used to designate Africa and Asia; "Eurica" is used to designate "Europe" and "North America."

²Average annual growth rate over the period was 1.66 percent while average kingdom growth rate was 2.29 percent. Over the decade the apostasy rate was 42.08 percent; an annual rate of 4.21 percent.

Interest in the role of leadership in the church had been aroused while the writer was the senior administrator in the New Britain New Ireland Mission of the Seventh-day Adventist Church in Papua New Guinea. So much time was spent in crisis administration that it became evident that there needed to be much more cooperative planning, goal-setting, goal ownership, and participation by church members at every level in the church structure.

The many problems within the church and the short tenures of pastors and Christian workers testify to the inability of so much of present leadership to deal with the heavy struggles. This indicates that it is essential to have a clear concept of the nature of leadership, and to acquire this we borrow from secular research and analyse the Scripture to formulate an adequate Christian philosophy--and theology, if you will--of leadership to guide Christian enterprises out of the morass.¹

Christian leadership is unique. Its quality is distinctive.

Christian leadership is distinctive basically in its motivation, the why of its actions. When everything extraneous is cut away, it seems to come to this: Christian leadership is motivated by love and given over to service. It is leadership that has been subjected to the control of our Lord Jesus Christ and His example. In the best Christian leaders are expressed to the utmost all those attributes of selfless dedication, courage, decisiveness and persuasiveness that mark great leadership.²

This unique quality, however, does not prevent Christian leaders from selectively utilising organisational principles deduced by secular research, and integrating them into leadership functions operative in the church.

If Christian leaders and administrators can learn the basic principles of management science. . . , run those

¹Ted W. Engstrom, The Making of a Christian Leader (Grand Rapids, Michigan: Zondervan, 1978), p. 14.

²Ibid., p. 199.

principles through what I have often called the 'funnel of biblical revelation,' and then apply them flexibly to varying kinds of administrative tasks and situations, we can begin to see a renewal of leadership and administration in the work of churches and Christian organisations.¹

This project is particularly concerned with the implementation in the church of a leadership style which is at the participatory end of the leadership style continuum. Organisational research has long recognised the advantage of such a leadership style. Unfortunately, the church appears to have been slow to adopt and adapt much relevant information when it should have been to the fore in promoting what is, in fact, the primary New Testament concept of leadership.

The practice of decentralized and participatory democracy, centering in the body and resting upon the principles of universal priesthood, emerges as the only valid New Testament concept of leadership and administration.²

This project will endeavour to demonstrate that while Gangel here claims too much for the participative leadership style by not permitting specific circumstances to require any other form of leadership, his emphasis is valid. A participative style of leadership is most likely to bring maximum need satisfaction, permit goal ownership, and encourage goal attainment in the church.

Chapter II will consider the Biblical basis for participative leadership in the church. The nature of Biblical leadership--the nature of the leaders and the nature of the followers--and the New Testament description of the church as the Body of Christ will be explored.

¹Kenneth O. Gangel, Competent to Lead (Chicago: Moody Press, 1974), p. 73.

²Ibid., p. 69.

Chapter III will discuss leadership from the perspective of organisational research. In particular, those principles determinative of a participative leadership style will be explored and discussed in relation to their application in a church congregation.

Chapter IV will outline the ministry design of the project based on Chapters II and III. Chapter V will show how the project was implemented and evaluated.

Chapter VI will consider recommendations to be taken into account when conducting subsequent ministry.

CHAPTER II

A BIBLICAL BASIS FOR PARTICIPATIVE LEADERSHIP IN THE CHURCH

Introduction

Christ, as the head of the church, has invested men and women with qualities of leadership designed to serve the church.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph 4:11-13).¹

However, these leadership gifts do not all operate in the same way. Leadership style must be conditioned by variants such as time, culture, and environment. No specific methodology is adequate for every situation nor for every occasion. However, it is the contention of this paper that for the Seventh-day Adventist pastor, operating in a Western cultural setting, the best model of congregational leadership is the participative one. The rationale for this participative leadership style is derived in part from an understanding of the nature of leadership itself in relation to the church, and in part from an understanding of the nature of the church as the body of Christ, with its gifts and ministries.

¹All scripture quotations are from the New International Version, unless otherwise stated.

Leadership style is conditioned, not only by the nature of the leader, but also by the nature and function of those being led. Leaders in the church cannot stand apart from the church; nor can they stand over it. Rather, they are one with the church, utilising the gifts God has given to all for the benefit and growth of the church.

The Biblical View of Leadership: The Leader

Leadership in the Old Testament

A leadership of submission-service is germinal in the history of the people of God in the Old Testament. Joseph, Moses, David, and Nehemiah each displayed outstanding leadership qualities. Ted Engstrom selectively lists some of these qualities as organisational ability, authority, drive to achieve, faith, integrity, vision, decisiveness, obedience, responsibility, wise administration, deputation, and delegation.¹ Clearly, it was God's will that there should be leaders among his people. Referring to David, Samuel told Saul that the Lord had "sought out a man after his own heart and appointed him leader of the people" (1 Sam 13:14). God gifted individuals with the qualities needed at the specific time and cultural environment of the people. Some have seen these characteristics describing an authoritarian leadership style which stands in contradistinction to that which is characteristic of the New Testament.² But this need not be the case.

¹Engstrom, pp. 26-35.

²"The hierarchical 'headship' pattern of leadership, demonstrated so clearly in the institutions of Old Testament Israel, does not find expression in the New Testament." Lawrence O. Richards

Old Testament leadership was conditioned by the needs of the people of God in their distinctive historical milieu; given their stage of development and growth as the people of God. Despite apparent authoritarianism in leadership in the Old Testament, close examination of the life of even Moses reveals that his willingness to give himself for the sake of the people, mediates a principle of leadership which finds consummative expression in the sacrifice of Christ. After coming down from Sinai and seeing the people worshipping the golden calf, Moses plead with God:

Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin--but if not, then blot me out of the book you have written (Exod 32:31, 32).

This view of leadership in the Old Testament is conditioned by the nature of the covenantal relationship between God and the people. While the covenant required submission on the part of the people, it was at the same time the very basis of their claim to greatness. "The Hebrews realised that to identify themselves as servants of God was to affirm the same high distinctive calling involved in being His special people."¹ Ministerial function had its derivation in submission to God and acceptance of the terms of the covenant. In obedient service, Israel was to provide a witness to their covenantal God among the nations.

But Israel failed. Leaders became more authoritarian. They abused their role, their relationship with God, and their relationship

and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, Michigan: Zondervan, 1978), p. 17.

¹Lawrence O. Richards and Gib Martin, A Theology of Personal Ministry (Grand Rapids, Michigan: Zondervan, 1981), p. 74.

with the people. Consequently the prophets presented a picture of a vineyard which, despite its divine planting and husbandry, brought forth fruit sour and shrivelled.¹

However, God did not reject the people; rather, he confirmed the covenant. Despite their failure to be loyal servants, he remained loyal to them.² The 'suffering servant' passages of Isaiah anticipated the consummation of this commitment in a messianic servant who would not fail.³ The message was that

though Israel has failed in the servant's task, the Coming One will not fail. Through a strange and splendid humility, the promised Messiah will Himself accomplish all that God wants to do for the lost and suffering world.⁴

Leadership in the New Testament

The incarnation of Christ was the breaking into history of the servant who would not fail--the one who "made himself nothing" (Phil 2:7) for the benefit of his lost people. While the implications of the kenosis have relevance for the people of God as a whole, it is to those with leadership responsibility to whom they are vital, especially as these implications mediate a role and method of leadership in the church. Paul admonished the Corinthians that "men ought to regard us as servants of Christ" (1 Cor 4:1, emphasis supplied),⁵ and should "not take pride in one

¹See Isa 16:10; Jer 12:10; Amos 4:9.

²See Isa 44:21; 45:4; 48:20; 49:3; Jer 30:30; 46:27, 28.

³See Isa 42:1-4; 49:1-6; 40:4-9; 52:13-53.

⁴Richards and Martin, p. 78.

⁵All emphasis in quotations is that of the original author, except where otherwise noted.

man over against another" (1 Cor 4:6). It was not Paul's desire as an apostle to dictate to the Corinthians, but rather, to serve them. "What do you prefer? Shall I come to you with a whip, or in love and with a gentle spirit?" (1 Cor 4:21). Paul addressed himself to the Corinthians in this way because:

Apparently, leaders exercising autocratic control were already manifesting their power in the early church. People whose strong personalities overwhelm the body of Christ and dominate its life and ministry have plagued the church from the first century until now.¹

Richards and Martin comment:

In Jesus' parables, servants are pictured as those with positions of responsibility (Matt 24:25). At the same time it is clear that a servant owes his master complete obedience, for "no man can serve two masters" (Matt 8:9). The work a servant performs earns him no mandatory profit or thanks (Lk 17:7-10).

. . . This is the servanthood God calls us to as His people, His own contemporary incarnation in the world.²

In this servant context, the New Testament speaks of various offices of leadership. They include:

1. ἀπόστολος: "envoy, messenger";³ the word came to refer to an exclusive group of first-generation leaders in the church who were universally recognised as such
2. πρεσβύτερος: "old man, ambassador, ancestor";⁴ in the New Testament context the word denoted an individual who had earned respect by virtue of character, experience, or age
3. ἐπίσκοπος: "overseer, guardian";⁵ the picture is of a very person-oriented individual who stays in close touch with, and cares for others⁶

¹Gangel, p. 31.

²Richards and Martin, pp. 81, 82.

³Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, ed. and trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1952), p. 99.

⁴Ibid., p. 700.

⁵Ibid., p. 299.

⁶Richards and Hoeldtke, p. 92.

4. ποιμήν: "sheep-herder, shepherd";¹ the word focuses on the close relationship and connotes care for the growth and well-being of the members of the church
5. διάκονος: "helper, servant";² the term carries the concept of service in close relationship for the benefit of the church

Even a superficial investigation of the usage of each term reveals a servant orientation in leadership. Further, this service was either intra-congregational or inter-congregational in nature. The apostles, for instance, had broad leadership and ministry roles. Elders, bishops, pastors, and deacons, ministered in local congregations. Within the local context there was flexibility in nomenclature suggesting that in fact, there was to be no sharp distinction between tasks nor hierarchy of leadership.³ All were to serve the body as integral members under Christ.

This examination of the Biblical literature in relation to leadership has led to the conclusion that human leadership cannot take the place of Christ's headship in the church. Rather, as part of the church under Christ, leaders are called to a unique service which does not dictate and command, but which supports and gives. This view of servant leadership is fundamental to the concept of participative leadership.

Christ the Head of the Church

The pervasive testimony of the New Testament is that Christ is the head of the church. He loves it, gave Himself for it, and

¹Bauer, p. 690.

²Ibid., p. 183.

³Tit 1:5-9 uses the words πρεσβύτερος and ἐπίσκοπος interchangeably.

is its Saviour (see Eph 5:23, 25). κεφαλή is used seventy-six times in the New Testament.¹ Nine references describe Christ in his unique position as the head of the church.² Nowhere is κεφαλή used of any other person nor institution apart from Christ in reference to position in the body:

The basic reality that Scripture presents is that the church is a living organism with Jesus Christ Himself functioning as head. In seeing Jesus as the head, we must take seriously the notion that he is not head 'emeritus.' He is not some titular 'chairman of the board' who is given nodding acknowledgement while others run his organisation. He is not the retired founder of the firm. No, God has appointed Jesus 'to be head over everything for the church which is his body' (Eph 1:22-23).³

Human leadership can not "intrude into the realm of Jesus' headship or claim His prerogatives."⁴ "God placed all things under his feet and appointed him to be head over everything for the church" (Eph 1:22). Christ's headship involves supreme rulership of the cosmos (see Eph 1:22), is described as both the source and object of growth in the body (see Eph 4:15), and is derived from and evidence of the priority and primacy of the Son (see Col 1:15-20). In consequence, believers are offered "fullness in

¹ κεφαλή is translated "head" seventy-five times and "Head" once in the KJV.

² Two references each in 1 Cor 11:3 and Eph 5:23. One reference each in Eph 1:22; 4:15; Col 1:18; 2:10; 2:19. "It will be seen that in secular usage κεφαλή is not employed for the head of a society. This is first found in the sphere of the Gk. OT." Heinrich Schlier, "κεφαλή, ἀνακεφαλαιόσμαι," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Eerdmans, 1964-76), 3:674, (hereafter cited as TDNT). Schlier makes the point that κεφαλή defines physical position rather than social or organisational status. It is only in the LXX and the New Testament that the writers apply it otherwise.

³ Richards and Hoeldtke, p. 14. ⁴ Ibid., p. 15.

Christ" (Col 2:10), who, as "head over every power and authority" (Col 2:10), is himself "the fullness of the Deity . . . in bodily form" (Col 2:9). They are counselled to maintain their relationship with "the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow" (Col 2:19).

This headship must denote authority. The Creator in relationship to the cosmos has the prerogative to demand obedience and submission.¹ However, examination of the use of κεφαλή in the New Testament reveals that in reference to Christ it does not primarily describe a headship of position denoting an authoritarian, superior-subordinate hierarchy. Rather, it emphasizes a headship of relationship between Christ and the church; a relationship of interdependence in function which contributes to stability and growth in the body.

In Ephesians 5, Paul examines this relationship in the setting of marriage. The husband is described as "the head of the wife as Christ is the head of the church" (Eph 5:23). This relationship is characterised by love (see Eph 5:25), a united, one-flesh relationship (see Eph 5:31), and a mutual submission (see Eph 5:21). Each of these concepts expresses intimate relationship. Paul exhorted the Ephesians, "submit to one another" (Eph 5:21); and then explained, "wives, submit to your husbands" (Eph 5:22), and "husbands, love your wives" (Eph 5:25). This mutual submission is "a voluntary yielding in love" which characterises

¹See Matt 8:27; Mark 4:41; Luke 8:25.

Christ's relationship to his church and ideally, the church's relationship to Christ.¹

In the incarnation, Christ has submitted himself to the Church.

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross (Phil 2:6-8).

Christ emptied himself coming to us "as one who serves" (Luke 22:27). He gave himself and "became obedient to death--even death on a cross" (Phil 2:8). This submission was the basis of his exaltation and headship: "that at the name of Jesus every knee should bow, in heaven and on earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:10, 11).

While there is a need for human leadership in the church, it can never usurp the headship of Christ. Rather, human leaders must so identify with Christ that like him, they lose themselves in service in order to find themselves in leadership. Only in submission to Christ and to the church they seek to lead can they find their function and method. Jesus made this very clear to the disciples:

I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honour the one who serves me (John 12:24-26).

¹Bauer, p. 855.

The New Testament View of the Church:
The Leader and Those Led

The rationale for servant leadership is derived from an understanding of the role of leadership itself in relation to the church. However, it is in an understanding of the nature of the church, with its spiritual gifts and ministries, that a rationale for participative leadership emerges. Participative leadership is the corollary of servant leadership, conditioned, not only by the nature of the leader but also by the nature of those being led.

The Church as the Body of Christ

As head of the church, Christ binds the church together into a unity of purpose through a diversity of function. The church is the agency through which he continues his ministry in the world. The church in action is the church fulfilling its divine commission.

The church as the body of Christ does not exist for itself. When the church is gathered, its focus may be on the internal life and growth of the body. But when scattered--when in touch with the world--the body of Christ exists to carry out the continuing mission of Jesus.¹

The body can only perpetuate itself by accepting its mission in the world. Growth characterised by unified interdependence and diversified function in fulfilling God's will in the earth must be the objective of the body. Each member is unique. "If they were all one part, where would the body be?" (1 Cor 12:19). Each member is indispensable. "The eye cannot say to the hand, 'I don't need you!'" And the head cannot say to the feet, 'I don't need you!'"²

¹Richards and Hoeldtke, p. 60.

²1 Cor 12:25. See also 1 Cor 12-14.

Each member is dependent on, and at the same time vitally needed by, the other members "so that there should be no division in the body, but that its parts should have equal concern for each other" (1 Cor 12:25).

It is the task of leadership in the body to co-ordinate the three fundamental attributes of the members of the body: diversity, indispensability, and unity. In assessing this task today, some stress an organisational model of the church, while others stress an organism model. Although both models are distinct they are not exclusive. Kenneth Gangel points out that there are some who not infrequently confuse the two. "Too frequently, Church leaders attempt to give spiritual answers to organisational problems and organisational answers to spiritual problems."¹ Charles Ryrie comments:

Much of the functioning of the organism is done through the visible organisation for they are interrelated ideas. For instance, gifts are exercised in the local assembly; nevertheless, in setting forth the doctrine, Paul keeps the organism paramount. . . . The church as an organism, then, is basic to all that Paul says about the church as an organisation.²

As both organism and organisation the church must have human administration--an administration which creates an organisation that is structurally designed to support the living organism as it reaches out to the community in service. This can only come about as each member becomes aware of his unique role in the mission which Christ has given to the body, and to that

¹Gangel, p. 18.

²Charles C. Ryrie, Biblical Theology of the New Testament (Chicago: Moody, 1959), p. 197.

individual as a functioning member of the body. In this setting, participation by the whole body is not an alternative. It is an imperative. A thoroughly Biblical leadership which denies or neglects this principle is not possible.

Spiritual Gifts

So that all members of the body of Christ may participate in the mission of the church, they have been provided with spiritual gifts. "An individual properly understands his relationship to the whole concept of Christian service only when he understands his spiritual gifts and develops its capacity for implementation."¹ God is the source of these gifts, distributing them at his discretion (see 1 Cor 12:7; Eph 4:7). All members of the body of Christ receive a unique variety of gifts (see 1 Cor 12:7; Rom 12:6), given for "the common good."² "No individual should be exalted and no gifts given priority over another."³ All gifts must function in the context of the body and for its benefit, conditioned and controlled through love.⁴ "Love is, in fact, the dynamic that holds the body together and creates the relational context in which spiritual gifts and ministry can find their full expression."⁵

In Romans 12 Paul lists leadership as a gift of the Spirit. In 1 Corinthians 12, a gift, translated in the New International

¹Gangel, p. 40.

²1 Cor 12:7. See also 1 Cor 14:12, 26; Eph 4:12, 16; Rom 12:5.

³Richards and Martin, p. 113.

⁴See 1 Cor 12:31; 13:2; Eph 3:7.

⁵Richards and Martin, p. 115.

Version as 'administration' is listed.

This concept of the administrative exercise of government by leaders in no way contradicts the organic form established by the gifts of the Spirit. It is only the recognition that among the differing gifts there must be those to help people to work together by providing adequate organisation and direction.¹

The word Paul uses in 1 Cor 12:28 is κυβέρνησις.

κυβέρνησις is the noun of κυβερνάω. This means to 'steer a ship. . . . The reference can only be to the specific gifts which qualify a Christian to be a helmsman to his congregation, i.e., a true director of its order and therewith of its life. . . . No society can exist without some order and direction. It is the grace of God to give gifts which equip for government.²

In Rom 12:8 Paul uses the word προϊστημι. "We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. . . . If it is leadership, let him govern diligently" (Rom 12:6-8). The word literally means "to lead, conduct, direct, govern," but as Reicke points out, "the context shows . . . that one must also take into account . . . 'to care for.'"³ In a synthetic understanding of the two terms κυβέρνησις and προϊστημι, can be found a concept of a caring helmsman, reminiscent of the early Christian concept of Christ at the helm, steering the ship in the storm.⁴

Ephesians 4 is the definitive passage on the role of such 'caring helmsmen.' "It was he who gave some to be apostles, some

¹Engstrom, pp. 51, 52.

²Hermann W. Beyer, "κυβέρνησις," TDNT, 3:1035.

³Bo Reicke, "προϊστημι," TDNT, 6:701.

⁴Beyer, TDNT, 3:1036-37.

to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" (Eph 4:11, 12). In this ministry of preparation, the caring helmsmen were singled out for a unique function in the body. In 2 Tim 1:6 Paul reminds Timothy of the time when he was ordained with the laying on of hands and challenges him to stir up the gift of leadership which had been confirmed at that time.

In these passages there is nothing to contradict a servant-participative leadership. While some may wish to find an authoritarian model of leadership, this does not do justice to the nature and function of the church it serves and to the ministry of each believer participating in the mission of the church. In fact, Christ himself denounced autocratic leadership.

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' (Matt 20:25-28).

In contradistinction to leadership in the church, leadership in the secular context is "over" others, and rulers "exercise authority over" the ruled. Leaders in the church, however, find their leadership in servanthood; a model of leadership which permeates Christ's relationship to the church (see Phil 2:7), the church to Christ (see Rom 6:16-20; Eph 6:6-8), and the church to the world. Only that gift of leadership which involves the indispensable uniqueness of every member in a common ministry; only that leadership which arises out of submissive service, is

acceptable in the church. "Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock" (1 Peter 5:2, 3).

Ministry

In 2 Cor 5:11-21, Paul discusses a ministry of reconciliation. This ministry is rooted in the ministry of Jesus and is derived from the Father, "who reconciled us to himself through Christ and gave us the ministry of reconciliation" (2 Cor 5:18). Reconciliation is "the restoration of harmony between man and God,"¹ that can only be realised through the reconciling ministry of Christ on the cross (see 2 Cor 5:14-21).

All aspects of Jesus' ministry come to their ultimate expression in the cross . . . The cross with which men thought to silence him once and for all, became the unveiling of the mystery of who he was and the instrument whereby he completed his ministry of reconciliation.²

Christ's reconciling act on the cross is complete. E. C. Blackman, commenting on 2 Cor 5:19, says, "The participle in verse 19, 'reconciling,' does not imply that this is a process not yet complete; it indicates the continuous activity of God during Christ's earthly ministry."³ God has now appointed the members

¹E. C. Blackman, "Reconciliation," Interpreter's Dictionary of the Bible, ed. George A. Buttrick (Nashville, Tennessee: Abingdon, 1962), 4:17 (hereafter cited as IDB).

²James D. Smart, The Rebirth of Ministry (Philadelphia: Westminster Press, 1960), p. 28.

³Blackman, IDB, 4:17.

of the body to the ministry of Christ's reconciliation (see 2 Cor 5:18). Blackman continues: "the benefits have been secured, and only await appropriation by successive generations of mankind to whom the appeal of Christian preaching is to be made (vs.20)."¹

When Jesus sent the disciples out into the towns and villages of Galilee they were to participate in this ministry. Jesus did not train the apostles in some secondary ministry. Theirs was to be a shared ministry with Christ. The gospel commission of Matthew 28 identified the intimate relation that was to exist between Christ and his ministers: "Surely I will be with you always" (Matt 28:20). It is in this apostolic ministry that both the body and the individual members of the body must find their ministry.

Conclusion

The church must be involved in finding the methods, setting the goals, and training the personnel who are to do the work of ministry. The task of leadership is in providing motivation, co-ordination and education. Leadership is not something standing in isolation from the church; nor is it something done to or for the church. Rather, it is a task done by the church--the church itself providing the resources for its accomplishments.

We have no evidence that Christ laid out in detail His plans for His disciples. If He didn't, was it an oversight, or did He intend to delegate such decisions to them? . . . In His wisdom Christ could have given them a plan of action that included their specific assignments and approaches that would work best for each disciple. But apparently He chose not to do so.

¹ Ibid.

. . . . Our Saviour recognised that human beings devote their best efforts to achieving the goals and employing the methods they have selected themselves.¹

Christ recognised the indispensability of goal ownership and participation. As a servant the leader must create an environment in which every member can participate in his ministry, utilising the gifts that the Spirit has given. This participation is imperative for the body of Christ. Participative leadership encourages the church member to participate in the creation of the environment which maximizes his participation in ministry. The individual, as an indispensable member of the body of Christ, gifted by the Spirit for his unique ministry, is the one best qualified to initiate and direct that unique ministry in concert with the other members of the body. "Pastors particularly must restore to the people the ministry which was taken from them with the best of intentions."² After all, "the most important people of the New Testament are not the priests and monks, but the shepherds, fishermen, taxgatherers, soldiers, politicians, tent makers, physicians, carpenters"³ equipped and participating in the life of the church.

¹Wilfred M. Hillock, Involved (Nashville, Tennessee: Southern Publishing Association, 1977), p. 23.

²Ray C. Stedman, Body Life (Glendale, California: Regal, 1972), p. 79.

³Ibid., p. 104.

CHAPTER III

PRINCIPLES DETERMINING A PARTICIPATIVE LEADERSHIP STYLE

Introduction

In his Pulitzer-prize-winning book, Leadership, James MacGregor Burns discussed the leadership crisis in politics. He observed:

Leadership as a concept has dissolved into small and discrete meanings. A recent study turned up 130 definitions of the word. A superabundance of facts about leaders far outruns theories of leadership. . . .

. . . Hitler called himself--and was called--the Leader; his grotesque fuhrerprinzip is solemnly examined as a doctrine of leadership. But Hitler, once he gained power and crushed all opposition, was no leader--he was a tyrant. A leader and a tyrant are polar opposites.¹

The crisis in leadership is not confined to the political arena. As an organisation, the church desires and in fact demands leadership. Such leadership, conscious of its position in the body of Christ can be conditioned by organisational principles of management adapted to the unique role and function of the church. The church needs leaders, not tyrants.

This chapter will selectively examine some of these principles as they relate to the style of leadership brought to

¹James MacGregor Burns, Leadership (New York: Harper and Row, 1978), pp. 2-3.

the church by the pastor and church board. A brief examination of the definition of leadership will lead to a discussion of the determinants of various leadership styles. Some significant determinants of a participative style in particular will be examined with regard to their suitability and adaptability in the church setting.

Leadership Defined

It is important to draw a distinction between the terms 'leadership' and 'management.' Engstrom has observed that "leadership is an attitude as well as an action," whereas management is primarily an action.¹ While definition of leadership and definitions of management may share common elements, leadership is a wider term. It is more qualitative in nature; management is more quantitative.

In essence, leadership is a broader concept than management. Management is thought of as a special kind of leadership in which the accomplishment of organisational goals is paramount. While leadership also involves working with and through people to accomplish goals, these are not necessarily organisational goals.²

Peter Wagner has seen a similar distinction between leadership and management in the specific church context:

I see the difference between leadership and management as relating to a pair of spiritual gifts mentioned in the Bible, namely leadership and administration
 . . . The gift of leadership is the special ability that God gives to certain members of the body of Christ to set goals in accordance with God's purpose for the future, and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God.

. . . . The gift of administration is the special ability that God gives to certain members of the Body of Christ

¹Engstrom, p. 23.

²Ibid., p. 69.

to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ, and to devise and execute effective plans for the accomplishment of these goals.¹

He then summarises:

Making sure that the church as it is functions smoothly and harmoniously is usually where a manager is. A leader, on the other hand, is willing to take risks and upset the status quo in order to move out toward new horizons.²

Clifton Williams sees this universal quality of leadership defined in terms of its ability to motivate: "Leadership in organisations is behaviour whereby one person motivates others to work toward the achievement of specific objectives."³

Leadership has been defined according to four criteria:

The traits of the leader

Traditionally, leadership has been defined by this criterion more than any other. The implication is that leaders are born, not made; they are therefore discovered, not trained. Personality traits that distinguish between leaders and non-leaders are examined. Such examination often gives inconclusive or contradictory results. Traits found in leaders are also found in followers and different leadership positions may in fact require a different combination of traits making a given leader desirable in a specific circumstance.

Perhaps the safest conclusion to make from the trait studies is that people who are highly motivated to become leaders,

¹C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal, 1984), p. 88-89.

²Ibid., p. 89.

³J. Clifton Williams, Human Behaviour in Organisations (Cincinnati, Ohio: South Western Publishing Co, 1978), p. 214.

who have the energy, drive, and self-confidence, and determination to succeed, will become leaders, because they work hard to get leadership positions.¹

The position of the leader

This definition of leadership begins with formal authority, and hierarchy. Position gives authority, and authority gives power in the hierarchy. However, position of itself does not define leadership ability.

A difference exists between being a designated leader of a group (such as chairperson) and engaging in leadership behaviour within a group. . . Leadership implies that one person is influencing other group members; a designated leader implies that one person is in charge of the group and has been given the authority to exert influence within it. In any effective group, the designated leader is not the only member to engage in leadership behaviour; any other member can be the leader when he influences the others in order to help the group reach its goals.²

The function of the leader

In this category, "leadership is defined as the performance of acts that help the group reach its goals, maintain itself in good working order, and adapt to changes in the environment, and these acts are group functions."³ This view of leadership leads to two conclusions: (1) any member of the group may become leader of the group by performing leadership functions; and (2) any function of leadership may be fulfilled by different members of the group performing a variety of leadership behaviours. "Leadership, therefore, is specific to a particular group in a particular situation."⁴

¹David W. Johnson and Frank P. Johnson, Joining Together (Englewood Cliffs, New Jersey: Prentice-Hall, 1975), p. 20.

²Ibid., p. 18.

³Ibid., p. 22.

⁴Ibid.

Engstrom has listed the functions of leadership as follows:

1. Determination of objectives
2. Planning necessary activities
3. Organisation of programme
4. Preparation of a timetable
5. Establishment of control points
6. Clarification of responsibilities and accountability
7. Maintenance of Channels of Communication
8. Development of cooperation
9. Resolution of problems
10. Rewarding creditable performance¹

The leadership style of the leader

In 1939, Lewin, Lippitt, and White conducted a study in which they examined three leadership styles--autocratic, democratic, and laissez-faire.² The autocratic style was characterised by the leader himself determining goals and giving direction to group members. The democratic style set goals and policies through group discussion and decision with the leader acting as a catalyst for the interaction of group members. The laissez-faire style saw very little participation by the leader. Most of the research indicated that the democratic (participative) style was the most effective, but it also became evident that different leadership

¹Engstrom, pp. 21-23.

²K. Lewin, R. Lippitt, and R. K. White, "Patterns of Aggressive Behaviour in Experimentally Created Social Climates," Journal of Social Psychology 10(1939): 271-99.

styles were effective under different conditions. Certain conditions existed, for example, under which autocratic leadership seemed to be the most effective (such as when a decision needed to be made urgently). When the majority of the group needed to be committed to the implementation of a particular decision, a democratic style was most effective. Even a laissez-faire style was effective when, for instance, a group was committed to a decision, had the resources to implement it, and needed a minimum of external input to work effectively.

In summary, leadership may be viewed as a function of all four variables: trait, position, function, and style. Research indicates that a participative style of leadership is most effective across a wider functional range than any other style of leadership. Particularly is this the case in the church setting, given the New Testament concept of the body of Christ and the commitment to the mission of the church by its members.

What is Christian leadership? It is leadership motivated by love and given over to service. It is leadership that has been subjected to the control of Christ and his example. . . .

The truly Christian leader has discovered that leadership begins with a towel and the basin--in the role of a servant.¹

Styles of Leadership

Servant leadership is the ideal norm in the Christian church.

Leaders in the body of Christ should never forsake the role of servants. Even when they are opposed to a plan or program, they are not permitted to demand, but must remain

¹Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word Books, 1976), p. 27.

gentle in instruction and rely on the head of the body to change the hearts of their opponents (or their own).

As leaders, they are called to be servants.¹

However, servant leadership does not necessarily presuppose a particular style of leadership. Over a wide functional range any leadership style can be classified as servant leadership. The same specific style as is classified as servant leadership style in one setting may not necessarily be so classified in a different set of circumstances. Peter Wagner has recently observed:

Ted Engstrom, one of America's top leaders in the field [of church leadership], put it this way: "The appropriate style depends a great deal on the task of the organization, the phase of life of the organization, and the needs of the moment."²² I think this is extremely important. Flexibility is the word. I have a hard time with a book like A Theology of Church Leadership by Lawrence O. Richards and Clyde Hoeldtke (Zondervan Publishing House, 1981) which professes to have located the biblically-determined leadership style. My observation is that God blesses many different church leadership styles as long as they are implemented in a christian way.

²² Engstrom, The Making of a Christian Leader, p. 78.²

Wagner stresses that servanthood in no way involves abdication of leadership. In fact, he concludes that growing churches are characterised by strong pastoral leadership. They are also characterised by congregational acceptance of their New Testament ministry role.³ A participative style of leadership should not dissolve the leadership role of the pastor. Rather, it enables him to exercise his leadership in the context of the New Testament concept of the church and of every believer as a minister of Jesus Christ.

¹ Richards and Hoeldtke, p. 102. ² Wagner, pp. 97-98.

³ For a summary of Wagner's conclusions see appendix 1.

Engstrom makes the point that churches which are growing have strong leaders who are goal-oriented. Further, such leaders involve as many as possible in the decision-making and goal-setting process. Referring to a church growth study Engstrom observed:

The leaders in the dynamic situation were characterised as positive, confident, cheerful, and goal-oriented. They always tried to involve as many people in the congregation as possible.

The static churches, on the other hand, had leaders with little vision and little creative imagination. Goal-setting, the report said, is unquestionably the most important ingredient needed for growth. . . .

This study can be a model for churches everywhere. Style is critical. (Emphasis supplied).¹

What, then, is leadership style? How can it be described and classified? Style can be defined in terms relating to the leader: "Leadership style refers to the pattern or constellation of leadership behaviours that characterise a given leader."²

"'Style' turns out to be the summation of how the leader goes about carrying out his leadership function and how he is perceived by those he is attempting to lead or those who may be observing from the sidelines."³

Style can also be defined in terms relating to the situation and the task.

Not only must the situation dictate the best style, but also the challenge of the task. This means the leader must

¹Engstrom, p. 70. The report that Engstrom refers to was conducted by the Northwest Friends Churches, and studied patterns of growth in sixty churches. Statistics for attendance, age, average income, and attitudes and thinking of various leaders, were shown. See "Friends in the Soaring '70's: A Church Growth Era, Oregon Yearly Meeting of Friends Churches," (Newberg, Oregon: August, 1969), p. 121.

²Williams, p. 217. ³Engstrom and Dayton, p. 29.

be in time with himself--his character and personality structure and his motivational level. He has to know the style most comfortable for himself, and he must analyse the group for whom he is responsible.¹

Gangel has observed that most definitions of style emphasize preference for a leadership style which is very close to the Biblical pattern for leadership.

What is most interesting is that the leadership style which has evolved from multimillion dollars of research on the part of industrial management science is not far removed from the leadership style which Scripture legitimates from the start. It is a style which recognises the inherent value of the individual and the worth of human relations, not only as a means to an end, but an end itself, within the Christian community.²

Major Classifications of Leadership Style

Methods of leadership style classification are varied.

O'Brien and Harary suggest that some classifications of styles are based upon observations of behaviour differences, while others are based more upon motivational differences.³

Using a control/participation continuum, O'Brien and Harary have classified leadership style and graphed various styles on a grid. This grid is illustrated in Figure 1 below.⁴

O'Brien and Harary enlarge on the significance of leadership styles:

¹Engstrom, p. 69.

²Gangel, p. 110.

³Gordon E. O'Brien and Frank Harary, "Measurement of the Interactive Effects of Leadership Style and Group Structure Upon Group Performance," in Australian Organisational Behaviour Readings, ed. W. M. Ainsworth and Q. F. Willis (Melbourne: The Macmillan Company of Australia, 1981), p. 133. See appendix 2 for a table setting out major classifications of leadership style.

⁴Ibid., p. 136.

The need for control, it is assumed, is relatively higher for leaders who have been considered as autocratic, production-centered, task-oriented, performance-centered, initiator of structure and high Machiavellian, when compared to leaders who have been considered as democratic, employee-centered, person-oriented, maintenance-centered, consideration-oriented and low Machiavellian respectively.¹

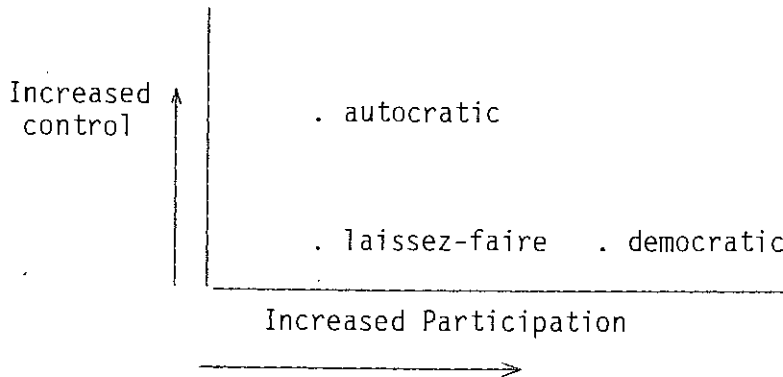


Fig. 1. Representation of Leadership Style

In addition to categories delineating control and participation, O'Brien and Harary have introduced a third element; group structure. They have related group structure to need satisfaction in the organisation and determination of leadership style. They have pointed out that where

there is a large discrepancy between a person's needs and opportunities for satisfying them, there will also be effects upon group productivity. The discrepancy should result in lower motivation and also result in the leader spending more time trying to change his formal role in order to satisfy his needs.²

The emphasis in this, and numerous other studies was to match the leaders' style with the nature of the subordinates and the demands of the situation.³

¹Ibid., p. 135.

²Ibid., p. 139.

³See J. B. Ritchie and Paul Thompson, Organisation and People (St. Paul, Minnesota: West Publishing, 1980), pp. 264-68. The term 'subordinate,' though widely used and understood in the business world, does not properly express the relationship between

Participative Leadership

Conditions Necessary For Participative Leadership

For participative leadership to be implemented, certain conditions are necessary.¹

Adequate time

Participative leadership requires more time than authoritarian decision-making. Planning and anticipation are necessary corollaries of participation.

Psychological preparation of participants

Participants must be prepared to contribute intelligently so that optimal participation can take place. They must be given access to information which may influence decision. They must believe that there is benefit to be gained from participation and not be under any psychological threat (for example, peer pressure).

Belief in participative methods

Leaders must believe that the participants have a contribution to make. Insincere, or token attempts to implement a participative method will quickly be perceived as such. Participative leadership is based on an optimistic view of human nature.

Psychological preparation of leadership

Leaders must understand the advantages of participative leadership. They must be psychologically prepared to deal with

leadership and followship in the church. No member of the body of Christ is 'subordinate' in the sense that is contained in the secular useage of the term. In fact, all are subordinate to the headship of Jesus Christ. It would be better to see the distinction in terms of a functional identity operative in the church.

¹Principles are extracted from Williams, pp. 225-26.

feelings, attitudes, ideas, and perceived threats to authority from which an authoritarian leader may be relatively insulated.

Dual accountability

Participative leadership understands the nature of accountability to subordinates as well as superiors. In the church this accountability flows in each direction. Members are accountable to the body and to Christ. This accountability in the body gives due regard to the variety of functions in the body and involves a mutual respect which cannot be taken lightly, even in a conflict situation.

Advantages of Participative Leadership

Many advantages have been claimed for participative leadership. Summarised, these advantages fall into four principal categories:

Improved decisions

Decisions are improved, both in the process and the product. The process of decision-making is enhanced since resources available in participation are greater than those available in an authoritarian decision-making process. The decision itself is enhanced because the participatory process leads to goal ownership and consequently, a greater commitment by participants to implementation of the decision.

Facilitation of change

This commitment to implementation means less resistance to any organisational or structural changes which may be involved in the implementation. Because of their participation, all can

understand the reasons for changes in implementation of the specific objectives. They are all to anticipate any positive, as well as any negative consequences.

Identification with leadership

In a participative situation, the value of participants is affirmed by communicating a belief in their ability to make a worthwhile contribution. Defensiveness is reduced and the establishment of positive relationships between the leader and the participants is likely. "Subordinates can more easily form a positive personal identification with a participative leader than with an authoritarian one."¹

A high level of achievement

To the extent that participation leads subordinates to accept organizational goals and to internalize the organization's standards and values, it should lead to increased productivity, fewer grievances, reduced turnover, and to the achievement of other objectives by which managerial success is typically measured.²

Techniques of Participative Leadership

Goal Setting

For participative leadership to function effectively, behaviour must be goal-directed.

If you don't have a goal, you have no idea whether you are on the right road or not. You can't assess results without some prior expectations against which to measure them. You don't know when things are drifting if you aren't clear what goal would comprise 'non-drifting' or purposive action. People can't perform with maximum effectiveness if they don't know what goals the organisation is seeking (and why), or how well they are doing in relation to those goals.³

¹Williams, p. 225.

²Ibid.

³George S. Odiorne, Management by Objectives: A System of Managerial Leadership, p. 60, quoted in Hillock, p. 49.

Goals or objectives are necessary in any organisation, but their necessity is greater where participation leads to multiplication of a wider range of individual goals and a possible blurring of organisational goals. Goals must be clearly understood by participants.

Steadman has identified two types of goals:

Official objectives

"Objectives of organisations are broad statements of desired states of affairs which represent the consensus of the members' desires, modified by the pressures of the environment."¹

A Church "Mission Statement" or "Mandate" is the "Official Objective" of the Church. The mandate is a brief, but comprehensive formulation of what the church believes its unique purpose to be. This statement delineates the general direction in which the church endeavours to move.

Operative objectives

"Although operative objectives are also conceptual, they are usually more specific than official objectives. In a sense they are the link . . . between official objectives and operating policies."²

Such a set of objectives must be verifiable; that is, it must have clear measurable standards which form a basis for assessment. Pre-requisite to establishment of specific goals is

¹G. T. Steadman, The Basics of Organisations (Sydney: Butterworths, 1980), p. 16.

²Ibid., p. 18.

discernment of the body and discernment of the community. Past performance and present resources (spiritual and physical) must be taken into account.

Both 'official' and 'operative' objectives are necessary for a church congregation, regardless of the leadership style which is in operation in the church. However, in a participative leadership, organisational viability must come under serious question if goals are not set. Secular management has recognised this principle for many years and much research has been done in principles of management by objectives.¹ The church cannot afford to deny or disregard the existence of this principle if it is to grow or even continue to exist in the world of the late twentieth century.

Goal Ownership

Despite the need for goals and their indispensability to the organisation, goal fulfillment or realisation will not so much be dependent upon the nature of the goal itself (providing it is within attainable dimensions), but on the nature of the goal-setting process. If those involved in realising the goals are not those who set the goals, commitment to implementation will be reduced. The people expected to reach the goals must set the goals.

This is a basic principle of participative leadership. It does not mean that the leader must abdicate his leadership function.

¹It is uncertain who was actually responsible for the origination of the management-by-objectives format. Some refer to Chester Bernard, Functions of the Executive (Cambridge, Massachusetts: Harvard University Press, 1938), as the pioneer. The majority, however, regard Peter Drucker, The Practice of Management (New York: Harper Brothers, 1954), as the definitive work. In either case, there has been a widespread consensus regarding the need for a management-by-objectives format in achieving management practices among today's executives.

Rather, the leader's function will be one of co-ordination, organisation, and motivation. What it does mean is that the leader, or the leadership group, will not impose goals upon the church which do not come from the church.

If the leader intends to be the one who does all the work, then he should choose the objectives. But if he expects subordinates to take an active part, he should involve them in the decisions.¹

Motivation

Motivation as a vital component in participative leadership has been alluded to above. Motivation gives energy and direction to the fulfillment of the task. It determines how and when the task will be accomplished. For goals to be reached, there must be motivation toward implementation of procedures necessary for attainment. As noted above, the process of goal-setting in itself can contribute to increases in motivational level. Goal ownership results in higher motivation.

The two most powerful locations in any organisation are where information flows and decisions are made. People who are located at either of these positions are usually highly motivated in relationship to their organisation and its goals. They are motivated, either because they have opportunity to influence the goals of the organisation in the direction of their own intentionality, or because they know what is happening. On the other hand, if persons are continually denied information about their area of interest, they can become either hostile, resentful

¹Hillock, p. 53.

or apathetic, and thus lose their level of commitment and motivation.

The Church is particularly vulnerable at this point. It has fewer extrinsic rewards than secular organisations. It is more dependent on the intrinsic motivation of its members.

Intense motivation occurs when a person behaves in a given way because he wants to achieve personal goals. However, the goals of the church are often decided by a small group within the church. Many members have no influence on the decision-making process. This lack of action and its accompanying lack of motivation can become the seed-bed of conflict in the church.

Kenneth Gangel has listed six principles of motivation, originally suggested by Mungo Miller.¹

1. Motivation is psychological, not logical and is primarily an emotional process
2. Motivation is fundamentally an unconscious process
3. Motivation is an individual matter meaning that the key to a person's behaviour lies within himself
4. Not only do motivating needs differ from person to person, but in any individual they vary from time to time
5. Because motivation is inevitably a social process, we are dependent upon others for satisfaction of many of our needs
6. In the vast majority of our daily actions, we are guarded by habits established by motivational processes that were active many years earlier

Because motivation is of an intensely personal nature and because it is tied to need satisfaction and fulfillment

¹Mungo Miller, "Understanding Human Behaviour and Employee Motivation," Advanced Management Journal, April, 1968, quoted in Gangel, p. 85.

participative leadership style best takes into account the wide motivational base that can be activated in any organisational structure; especially in the church, given the intrinsic nature of motivation operative in the church.

Many approaches to motivational theory have been advanced. Gangel discusses five of these, relating each to motivation in the church. Most informative is his discussion of McGregor's "Theory X and Theory Y." McGregor states:

Behind every managerial decision or action are assumptions about human nature and human behaviour. A few of these are remarkable pervasive. They are implicit in most of the literature of organisation and in much current managerial policy and practice.¹

"Theory X" is based on the following assumptions:²

1. The average human being has an inherent dislike for work and will avoid it if he can
2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment, to get them to put forth adequate effort toward the achievement of organisational objectives
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, wants security above all

McGregor argues that the leader who holds to these presuppositions can never develop a genuine human-relations context for work motivation. Such a leader will have great difficulty in the implementation of any form of participative leadership.

¹Douglas McGregor, "Theory X and Theory Y," in Organisation Theory, ed. D. S. Pugh (Harmondsworth, England: Penguin, 1971), p. 305.

²Ibid., pp. 305-6.

"Theory Y" involves very different implications for managerial strategy than does "Theory X." McGregor listed the assumptions characteristic of "Theory Y" as follows:¹

1. The expenditure of physical and mental effort in work is as natural as play or rest
2. External control and the threat of punishment are not the only means of bringing about effort toward organisational objectives but a person will exercise self-direction and self-control in the service of objectives to which he or she is committed.
3. Commitment to objectives is a function of the rewards associated with their achievement
4. The average human being learns, under proper conditions, not only to accept, but to seek responsibility
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organisational problems is widely, not narrowly, distributed in the population
6. Most of the potential of the average human being is only partially utilised

The principles of "Theory Y" run parallel with the Biblical doctrine of the priesthood of believers. The function of leadership, according to Eph 4, is to equip and enable the believer to enter his unique ministry. It is the responsibility of the leader to build a climate in which a person can build and maintain motivation.

Acceptance of Theory Y does not imply abdication, or 'soft' management, or 'permissiveness'. . . . Theory Y assumes that people will exercise self-direction and self-control in the achievement of organizational objectives to the degree that they are committed to those objectives.²

Conflict and Its Management

Churches have found it difficult to balance existing tensions between conflict and peace. By definition, the church

¹Ibid., pp. 315-16.

²Ibid., p. 322.

is a promotor of peace. Churches, however, have too easily assumed that any interaction leading to conflict will destroy community. The maintenance of a leadership style which is participative in nature will inevitably involve conflict.

Immanuel Kant has proposed that the human mind has certain 'a priori' categories through which it perceives and understands the world. In essence, Kant has stated that everyone views the world through a personal perceptual framework, which, while sharing some categories in common with the perceptual framework of any other individual, is nevertheless unique in both form, formative factors, and consequent impact on intention, motivation, and behaviour in the individual.¹

In a participative leadership situation, collision between the perceptual framework of one individual, and that of another is inevitable. Therefore, strategies for dealing with conflict must be built into the framework of the church or organisation which follows a participative leadership style. This process is known as institutionalisation of conflict management.²

Douglas Lewis has defined seven principles of conflict management.³

1. Help others feel better about themselves
2. Strive for effective communication

¹Immanuel Kant, Critique of Pure Reason, trans. J. M. D. Mecklejohn, (Chicago: Encyclopaedia Britannica Publishers, 1982).

²See Arnold Kurtz, "The Pastor and Institutionalization of Conflict Management in the Church," Andrews University Seminary Studies 20(1982): 217-27.

³See G. Douglas Lewis, Resolving Church Conflicts (San Francisco: Harper and Row, 1981).

3. Examine and filter assumptions
4. Identify goals
5. Identify the primary issue
6. Develop alternatives for goal achievement
7. Institutionalise conflict management processes

Conflict can be dealt with in a creative manner. Attitudes and goals can be clarified and systematic principles may be applied which are designed to promote reconciliation. Rather than attempting to deny the existence of conflict, the church which utilises participative leadership principles should address such conflict with an awareness of its unique causative factors. Such an awareness, when handled creatively, can germinate a richness of perspective and motivation for implementation of the mission of the church.

Conclusion

Leadership, to be effective, needs to be adaptable through a wide range of variables. These can be summarized within three categories: those operative in the leader; those operative in the followers; and those operative in the situation. These variables will combine in any specific situation to produce a leadership style.

Participative leadership style particularly takes into account the forces operating in the followers and in the situation, and consequently takes into account a wider range of variables than do other leadership styles which are classified as being at the other end of the control-participatory continuum.

This chapter has defined participative leadership and described a number of key determinative factors of this style. It is the contention of this project that a participative leadership style, adapted to any specific church situation, best satisfies the Biblical description of the church, and facilitates the fulfillment of the mission of the church in late Twentieth Century society.

CHAPTER IV

MINISTRY DESIGN

Setting

The Toronto Seventh-day Adventist Church is a church of 155 members, serving the communities of Toronto, Rathmines, and Wangi Wangi on the north-western shores of Lake Macquarie, New South Wales. The congregation is primarily Anglo-Saxon in origin. The age-distribution of the membership is representative of the age-distribution of the community. The church is involved in an active maintenance programme and is committed to the operation of a two-teacher church school of forty pupils.

The church has experienced a rapid succession of pastors in recent years. In the last five years there have been four pastors at Toronto Church.¹ The present pastor transferred from Queensland at the beginning of 1985. In addition to his responsibilities as pastor of the Toronto Church, he is also pastor of the Dora Creek Seventh-day Adventist Church: a church of 200 members. He has no salaried assistants for the pastoral care of these two churches. Consequently, Pr. Jackson is very dependent upon the initiative and leadership of the senior officers of the church and of the church board: much more so than would be the

¹The pastors have been: Pr. L. S. Rose (1981); Pr. R. Muhlberg (1982-83); Pr. W. French (1984); Pr. D. Jackson (1985).

case in a single congregation pastorate of comparable size to Toronto. These circumstances suggested an ideal setting for the implementation of a participative style of leadership.

Ministry Objectives

The objective of this project in the Toronto church was to investigate the attitudes and responses of the pastor and church board toward a participative style of leadership as the predominant style of leadership in the church. To meet this objective it was planned to educate and motivate the church board toward implementation of a participative style of leadership in the church. This leadership style was to take into consideration the range of spiritual gifts potentially operative in the church, and maximize input and participation by church members in the decision-making processes in the church. The objective was to be realised by means of a series of seminars to be conducted at regular church board meetings.

Three penultimate aims were anticipated as pre-requisites to the ultimate objective.

1. To develop in the board members a clear perception of their own spiritual gifts as they relate to participative leadership
2. To educate the board toward a participative style of leadership which utilises sound management principles as they relate to the organisation and operation of the church and its mission
3. To seek to establish that a participative style of leadership most adequately utilises the spiritual gifts and talents, not only of the board members, but of all church members committed to the gospel of Christ and the mission of the church

Selection of Participants

Pastor and board members were chosen for participation in this project because in all Seventh-day Adventist congregations they are granted a common leadership role. Because each member of the board is elected to office, each is seen as a leader by those who have elected him or her to that office. This group, therefore, is seen to be the governing body of the church, carrying the responsibility for the on-going mission and daily operation of the church. The Seventh-day Adventist Church Manual describes the work of the board in the following terms:

The church board is composed of the principal officers of the church. . . .

Included in church board responsibilities are:-

- Spiritual nurture
- Evangelism in all its phases
- Maintenance of doctrinal purity
- Upholding Christian standards
- Recommending changes in church membership
- Church finances
- Protection and care of Church departments¹

No other body operative in the local Seventh-day Adventist church, as presently constituted, possesses greater influence in determining and implementing a particular style of leadership and administration in the church.² Since the pastor is part of the

¹ Seventh-day Adventist Church Manual, issued by the General Conference of Seventh-day Adventists, 1981, pp. 129-30.

² It is recognised that the "church" can be understood from three perspectives: (1) the church universal (invisible); (2) the church denominational; and (3) the church local. It is within this third perspective that most Christians relate to the church. This project will be concerned with the church at the third level, although it must be emphasised that the local congregation cannot be divorced from either the church denominational or the church universal and reference will be made to them from time to time.

church board and, in fact, is its chairman, it was not planned to investigate his specific pastoral role in distinction from his role as a member of the board.¹ He was to be seen only as an integral part of the board in its key leadership function.

Further, for the purposes of the seminar series, the board was to be viewed as a "group" or more correctly a "sub-group," within the larger group of all church members. The nature of the board renders it the leadership "group" within the church.² The church board of the Toronto Church for the 1985/86 church year comprised twenty members--eleven male and nine female persons.

Entry

It was proposed that for the success of an initiative which was so intimately to touch the life of the church, the establishment of active rapport between the leader of the seminar series and its participants, would be necessary. The establishment of such rapport would be best accomplished when there had been a long

¹"The Chairman of the church board is the minister appointed to serve the church as pastor." Church Manual, p. 130.

²"A group is a collection of persons in face-to-face interaction, each person aware of his own membership, each aware of the membership of others, and each getting some satisfaction from participating in the activities taking place." Johnson and Johnson, p. 2. These authors list nine dimensions necessary in successful group dynamics. Summarized they are: (1) group goals must be clearly understood; (2) group members must communicate ideas and feelings clearly and accurately; (3) participation and leadership must be distributed among members; (4) appropriate decision-making procedures must be used flexibly in order to match them with the needs of the situation; (5) power and influence need to be equal throughout the group; (6) conflicts are to be handled creatively; (7) group cohesion needs to be at a high level; (8) adequacy in problem-solving needs to be high; and (9) the interpersonal effectiveness of members needs to be high.

association between the church and the leader of the seminar series as, for instance, would normally be the case if the seminar leader was an active member of the congregation, or if he had been the pastor of the church for a period of time. Since for this project such a situation would not be possible it was planned to view the seminar series as a consultancy leading to evaluation of past and present leadership performance, an investigation of the potential for necessary change, and a discussion of the variables involved in accomplishing the change.

Prerequisite to implementation it was planned that the leader should:

1. Seek the approval of the North New South Wales Conference President to approach the Toronto pastor and church board requesting acceptance of the proposal to conduct the project in the church
2. Approach the pastor, senior elder, and church board of the Toronto Church, explaining the objectives and procedures of the proposed project and seeking their approval and cooperation
3. Become involved in the life of the church by conducting church services, speaking appointments, and enjoying social contact with church members

Seminar Series Design

The objectives of the project were to educate the church board through a series of seminars toward an understanding of the advantages of participative leadership, and to develop their ability to use their spiritual gifts in such a leadership setting. The series would aim to help each board member to become more aware of the potential of all church members to use their gifts to fill a specific role in the body, and to motivate the board toward

implementation of participative leadership. Each seminar would be conducted for approximately one hour at the beginning of the board meeting.

It was further planned to conduct the seminars so that they coincided with the appointment of new church officers and a new church board for the 1985/86 church year. It was anticipated that the newly appointed board would receive maximum benefit from the seminar series.

The First Seminar

The first seminar was designed to:

1. Establish rapport between the leader and the group
2. Encourage open dialogue and utilise group dynamics
3. Introduce the purpose and context of the series by:
 - (a) Discussing the nature of the church
 - (b) Discussing the leadership role of the board in the church
 - (c) Discussing each board member's relationship to that role
 - (d) Conceptually introducing alternative styles of leadership
4. Evaluate attitudes and satisfaction levels relative to church function and leadership

The Second Seminar

The second seminar was to deal with the Biblical principles associated with leadership, particularly those which indicated a participative style of leadership. It was planned that a participative style of leadership be seen as the corollary of the Pauline analogy of the 'Body of Christ' in 1 Cor 12-14, and necessary for the full utilisation of the spiritual gifts and ministries unique to each member of the church.

Questions to be addressed were:

1. Why are spiritual gifts given?
2. What are spiritual gifts?
3. Who receive spiritual gifts?
4. Where do the gifts operate?
5. How do the gifts develop?
6. Do all receive the same gifts?
7. Is there a gift of leadership?

It was also planned to screen a film produced by Dr. Win Arn, titled "Discover Your Gifts." The purpose of the film was to emphasize the relevance and importance of spiritual gifts to church leadership and growth.

The Third Seminar

The third seminar was designed as a discussion of principles of management relevant to successful participative leadership in the church. The components of the discussion were to be:

1. Church organisation in relation to a changing world.
2. Characteristics of a healthy organisation compared with characteristics of an unhealthy organisation
3. Goal setting and management by objectives
4. The risk of conflict and methods of conflict management
5. Evaluation to the organisation
6. Construction communication skills

Use was to be made of the results of the initial survey instrument (to be referred to below) in evaluating the leadership style of the board, and as a basis for discussion of needed changes in leadership style.

The Fourth Seminar

In addition to a review of principles discussed in the first three seminars, the aims of the fourth seminar were:

1. To seek input from the board regarding specific ways in which the principles discussed could be implemented in the church, and design a model for this implementation
2. To motivate the group toward implementation of these principles in the Toronto Church
3. To measure the shift in perception regarding the importance and possibilities of participative leadership, and the commitment to implementation of a participative leadership style

Evaluation

Evaluation would comprise two instruments: one to be conducted at the beginning of the seminar series, and the other at the conclusion of the series. Each instrument was to include questions requiring alternative-choice preferences, and other questions requiring extended written replies. Perceptions to be surveyed in the initial instrument were:

1. Awareness of spiritual gifts
2. Preferred leadership style
3. Awareness of need for goal setting
4. Satisfaction with church function
5. Satisfaction with church leadership
6. Ability to deal with conflict
7. Leadership style operating in the church

Perceptions to be evaluated in the second instrument were:

1. Awareness of spiritual gifts
2. Preferred leadership style

3. Awareness of need for goal setting
4. - Commitment to implementation of principles of participative leadership

Three areas of evaluation were common to both instruments (awareness of spiritual gifts, preferred leadership style, and awareness of need for goal setting). These aspects were to form an important emphasis in the seminar series and were to be designed so as to promote a positive shift in the board's perception of each. Since it was anticipated that the duration of the seminar series would not allow a span of time sufficient to measure changes in satisfaction with church function, changes in satisfaction with church leadership, and development of ability to deal with conflict situations, these factors were to be evaluated only in the first instrument. It was recognised that the span of time across which changes of perception were to be measured would be very short--- perhaps only two months.

Summary of Seminar Series Foci

The first session of the series was to introduce the concept of alternative leadership styles and to encourage and awareness of participative leadership style in particular. Current perception of leadership and its determinants were to be surveyed. The second seminar was to introduce the Biblical basis for participative leadership establishing the relationship between spiritual gifts and participative leadership in the church. The third seminar was to investigate a range of organisational and management principles, promoting their relevance to leadership in the church.

The fourth seminar was to be designed so as to motivate the board toward implementation of participative leadership, based on Biblical and organisational principles, and to measure the shift in perception in relation to factors contributive to a participative leadership style.

CHAPTER V

IMPLEMENTATION AND EVALUATION

Implementation

Entry

The President of the North New South Wales Conference of the Seventh-day Adventist Church, Pr. David Currie, was contacted by telephone on 10 April 1985, and the purpose and method of the project were explained. Pr. Currie gave approval for the pastor and board of Toronto church to be approached with the request that the project be conducted in their church.

The church pastor of the Toronto church, Pr. Deane Jackson, was contacted by telephone on the morning of 16 April, 1985 and a meeting with Pr. Jackson was arranged for that afternoon at Avondale College. At the meeting the purpose and objectives of the project were explained and suggestions regarding timing and dates for the seminar series were discussed. Pr. Jackson expressed his approval of the concept and hoped that the project would be of practical value to the church. He further suggested that it would be appropriate to write a letter to the church board seeking its approval and support, and that tentative dates for the series be set as soon as possible in line with the regular monthly church board meetings. Dates for three sermons to be preached by the seminar leader were also arranged at that time.

The senior elder of the church was also contacted by telephone and the project explained. The elder, as with the pastor, expressed approval and hoped that the concepts would be of practical benefit for the church. It appeared that both the pastor and the senior elder had a sincere desire to see their church involved in effective ministry, fulfilling the needs of the church, and utilising the gifts of each member to reach out to the community.

Subsequently, a letter was written to the church board.¹ The board responded positively to the request to conduct the project in the church and approval for the project was given by the board on 20 May 1985.

To establish rapport between the seminar series leader and the church membership three sermons were presented by the leader. These sermons were dated 23 February, 11 May, and 29 June.² Various other speaking appointments were met by the seminar leader and opportunity for social contact was accepted whenever appropriate.

The Seminar Series

Four seminars were conducted. They were dated 24 June, 22 July, 12 August, and 19 August. Each seminar was conducted at a

¹See appendix 3.

²Each sermon was designed to discuss the nature of the church. The first sermon, "Open Your Eyes," discussed the Biblical basis of Church doctrine and mission. The second sermon, "Why Must Jesus Come?" discussed the mission of the church in relation to the "Great Controversy" theme. The third sermon, "Do You Know Your Cross?" approached the theme of a church willing to deny itself, in fact to give up its own life, as it were, so that the kingdom of God could be established (see John 12:23-26).

regular church board meeting, the first hour of the board meeting being set apart for this purpose. The board meeting on 12 August was additional to the regular pattern of monthly meetings held by the Toronto Church. This meeting was conducted to deal with a backlog of church business that had accumulated, and to facilitate completion of the practical aspects of this project by the end of August.

Attendances at the board meetings were: (1) fourteen (24 June), eighteen (22 July), thirteen (12 August), and twelve (19 August).¹ It was observable that some board members did not attend any of the meetings, and some attended only one, two, or three of the meetings. According to the questionnaire completed at the conclusion of the series, only eight board members attended all four meetings. Although some were away on holidays or business, it was considered that low attendance (a characteristic of many Toronto Board meetings) could be symptomatic of a problem which needs investigation and may, in fact, be related to existing patterns or perceptions of involvement and participation in the life of the church.

So that a wider range of perception could be measured, questionnaires were delivered to some board members who were not in attendance the first night. Of those delivered to non-attending board members, two were completed giving a total of sixteen questionnaires available as the basis for evaluation in the

¹Total board membership was twenty. Before the first seminar a letter was sent to each board member encouraging attendance at the series. See appendix 4.

initial instrument. Responses were anonymous and results are tabulated.¹

The first seminar

The seminar began with a brief assessment of the nature of the church and the leadership role of the board in the church. Did the board perceive its role as imposing goals, programmes and budgets on to the church, or as co-ordinating and structuring goals, programmes, budgets, etc, as they come from the church? Many board members contributed to the discussion of these issues. The consensus was that the function of the board was to co-ordinate, not to dictate. Alternative models of leadership were then discussed and the board was encouraged to assess past and present leadership patterns in the church in relation to the style of leadership that has predominated.²

At the conclusion of this seminar, board members were invited to complete the initial questionnaires; "Analysis of the Determinants of Leadership Style," "Administrative Style," and "Assessing Your Own Managerial Style."³

The second seminar

The second seminar was designed to deal with the Biblical principles of leadership, particularly as they relate to Paul's

¹See appendix 12.

²The discussion was based on principles extracted and condensed from Richards and Hoeldtke, p. 24. See appendix 5.

³These questionnaires are discussed in detail below under "Evaluation." See appendices 8, 9, and 12.

analogy of the church as the "Body of Christ," and to spiritual gifts. 1 Cor 12 was read and a discussion relative to five principal features of the church as the Body of Christ followed.¹

In relation to the role of each member in the body, spiritual gifts were analysed in respect to their purpose, their nature, their recipients, their place of operation, their development and their distribution. It was emphasized that leadership in the church must be conditioned by this basic New Testament concept. Church leadership cannot be permitted to minimize in any way the distinctive role of each individual member of the body.

Following the discussion, the film "Discover Your Gifts" was screened. The film dramatised the discovery and utilisation of previously unknown spiritual gifts in ministry. The film was thirty minutes in length and is the fifth in a series of eleven films, produced by Dr. Winfield Arn, currently available.² A short discussion of the film followed.

The third seminar

The purpose of this seminar was to discuss key principles of management as they could be adapted from the business world into administration of the local church.

¹(1) Christ alone is the Head of the Body; (2) the Body is characterised by unity; (3) the church is a living organism; (4) the church is a continuation of Christ's ministry; and (5) all parts of the body are unique, diverse, and important for the functioning of the body.

²See appendix 6 for a complete listing of the films in the series that are available.

Initially the leader discussed the importance of cohesion within the church in the setting of a changing church and a changing world environment.

Group cohesion can be defined as the sum of all the factors influencing members to stay in the group; it is the result of the positive forces of attraction toward the group outweighing the negative forces of repulsion away from the group.¹

Items discussed relative to the nature of change in the church and the world were:

1. Increased availability of knowledge
2. Competing life-styles
3. New views of authority
4. Rising demand for the power of the individual
5. Intensification and condensation of human experience through electronic mass-media
6. Mounting evidence that conventional management methods no longer work

Reference was made to a perceptive analysis by Fordyce and Weil:

Young people prefer to work in organisations in which they can feel themselves colleagues rather than subordinates. They have a strong distaste for hierarchical structures, and when subjected to them--in the church, the university, the army, or in government or corporate bureaucracy--they begin to press for reforms. . . . They tend to choose as leaders, not men with an authoritarian style but those who are able to enlist them in a spirit of partnership around projects that have immediate consequences, while serving a higher and well-articulated vision.²

¹ Johnson and Johnson, p. 233.

² Jack K. Fordyce and Raymond Weil, Managing with People: A Manager's Handbook of Organisational Development (Reading, Massachusettes: Addison-Wesley, 1979), p. 7.

Organisational and management principles determinative of cohesive participation in leadership were discussed, including:

1. Characteristics of healthy organisations
2. Characteristics of unhealthy organisations¹
3. The importance of clear, attainable goals, and management by objectives
4. Participative involvement in decision-making and goal-setting
5. The cultivation of a positive social climate
6. Institutionalisation of conflict management strategies
7. Teaching of constructive communication skills
8. The value of self-evaluation within the organisation

At the conclusion of the seminar the board was asked to prepare for the fourth and final seminar by considering methods of implementing in the Toronto Church the principles discussed in the series.

The fourth seminar

After a brief review of the Biblical and organisational principles determinative of a participative leadership style as presented in the first three seminars, the leader discussed motivation as it relates to the specific implementation of a participative style of leadership in the Toronto Church. Initially, the "Hawthorne Studies" of 1924-32 were discussed and it was noted that persons are best motivated on the level of interpersonal relationship. "For the first time in their careers, these workers were given special attention by a group of people who seemed

¹See appendix 7.

genuinely interested in them, even if that interest existed primarily for the ultimate benefit of the organisation."¹

After the discussion, a brief lecture of Rokeach's "Five Belief Systems Theory," and Maslow's "Hierarchy of Human Needs Theory" was given. McGregor's motivational theories--"Theory X and Theory Y"--were presented and also discussed.² At this point group discussion extensively explored the implications of these motivational theories to leadership in the Toronto Church.

This discussion led to an invitation for board members to submit proposals as to a methodology for implementation of a participative leadership style in the Toronto Church. While the response to this invitation indicated that some of the board members had not given deep thought to specific factors leading to implementation of greater participative leadership in their church, it was apparent that there was a consensus that application of the principles discussed in the seminar series would facilitate more participation in all aspects of church life. Specific responses related to the following subjects.

Awareness of spiritual gifts. The need for greater awareness of spiritual gifts on the part of all church members, and a motivation to use their gifts in response to the love of God and the mission of the church.

¹Gangel, p. 74. For an extended discussion of the method and implications of the Hawthorn Studies see Elton Mayo, The Human Problems of an Industrial Civilisation (New York: Viking, 1933).

²See Douglas McGregor, Leadership and Motivation (Cambridge, Mass.: The Massachusetts Institute of Technology Press, 1966).

Spiritual gifts seminar. It was urged that a spiritual gifts seminar be planned in the church.

Personal relationships. The need for a strengthening of personal relationships at every level in the church so that cohesiveness could be built in relation to the church's mission.

Goal setting. Goal setting includes ultimate goals (as for instance could be enunciated in a Church Mandate or Statement of Mission), and proximate goals. A specific awareness of the church in relationship to nurture and outreach in its own community not only in the world at large, should be cultivated.

Goal ownership. Every member should have opportunity to participate in the decision-making process so that commitment to fulfillment of goals is maximized. Goals for the church must come from the church, not be imposed on the church.

Conflict management. Church members should feel free to discuss differences of opinion, needs and failures. Although greater participation leads to greater potential for collision between individuals, conflict is to be handled creatively.

Some board members expressed doubt that it would be possible to involve every church member in fulfilling his or her potential in service for God. While every church member may not be fully involved, implementation of the principles of participative leadership should increase present participation levels, and motivate some members who at present are unmotivated. It should mean a more complete fulfillment of the mission and ministry of the church.

Many board members expressed appreciation for the discussion regarding implementation in their church. In the final

questionnaire, one board member responded in relation to the most helpful aspect of the series:

I believe all sections of our programme have been helpful, but number four, the implementation of goals for our members has been excellent. While we may endeavour to use our gifts, we truly must have complete dedication to our God first and foremost, then we will see great things done for Him.¹

Evaluation

Instruments designed to measure perception relative to factors influencing leadership style were conducted on the first and fourth nights of the seminar series. Primarily, these instruments were designed to measure any shift in perception of the determinative factors of participative leadership, and the commitment to implementation of a participative leadership style in the Toronto Church by the church board.

The First Instrument²

Factors measured by the initial survey were:

1. Awareness of spiritual gifts
2. Preferred leadership style
3. Satisfaction with church function
4. Satisfaction with church leadership style
5. Awareness of church goals
6. Ability to deal with conflict in the church
7. Awareness of the desirability of goal setting

¹For other responses see appendix 15.

²For an analysis of respondents to the first questionnaire, see appendix 12.

8. Perception of leadership style operative in the Toronto Church over the past five years
9. Assessment of preferred and effective management style

Design

The first seven factors were measured using a questionnaire in which respondents were asked to give answers using a scale of one to five, utilising the following key:

1. Strongly disagree
2. Mildly disagree
3. Neutral
4. Mildly agree
5. Strongly agree¹

The eighth factor was measured using a similar scale, but utilising two alternative statements. The respondent was asked to show his or her preference for one of the alternatives by marking the scale appropriately.²

The ninth factor was assessed by adapting the "Managerial Grid" developed by Robert Blake and Jane Mouton.³ According to Blake and Mouton, the "9,9" leadership style is always preferred. This leadership is called "Team Management," and is participative in nature. The preferred style of individual board members was measured using a series of five propositions.⁴ The proposition

¹See appendix 12.

²See appendix 8.

³Robert R. Blake and Jane Srygley Mouton, The Managerial Grid (Houston, Texas: Gulf Publishing Company, 1964). See appendix 11.

⁴See appendix 10.

chosen as "most typical" was considered the preferred style. The effective style was measured using a series of alternative-answer questions.¹ Since these questions covered a wider range of formative factors than was the case with the propositions used to determine preferred style, effective style could be deduced from the correlation of answers given in this series. For each question answer "A" was indicative of "1,1" style; answer "B" of "1,9" style; answer "C" of "5,5" style; answer "D" of "9,1" style; and answer "E" of "9,9" style. The results for each individual were graphed on the Managerial Grid.

The first instrument also included some questions requiring extended replies. Answers given for these questions are referred to below.

Results

The First Questionnaire

The results of the first questionnaire were statistically analysed and a mean score computed for each question.² The questions were then classified under one of seven categories being investigated in this questionnaire. For each classification all scores were correlated so that a score of five represented one of the following:

1. High awareness of spiritual gifts

¹See appendix 11.

²See appendix 12. In some questions there was strong perceptual polarisation. (See, for instance, question one.) The mean score for each question can only be a non-specific indicator, not in itself indicative of the range of perception or opinion on the board.

2. Preference for a participative leadership style rather than more autocratic styles
3. High satisfaction with church function
4. High satisfaction with church leadership
5. High awareness of the goals of the congregation
6. High ability to deal creatively with conflict
7. High awareness of the desirability of a goal-setting mechanism in the church

The mean of the means for each group of questions was then calculated, and results tabulated in Table 1.

TABLE 1
EVALUATION OF THE PERCEPTION OF THE
DETERMINANTS OF LEADERSHIP STYLE

Category	Questions Incorporated in Category	Mean of Means
Awareness of Spiritual Gifts	1, 10, 19, 21	3.30
Preferred leadership style	3, 9, 11, 13	3.65
Satisfaction with church function	2, 4, 5, 12	3.15
Satisfaction with church leadership	6, 8, 18, 20	2.78
Awareness of congregation goals	7, 24, 25, 26	3.20
Ability to manage conflict	15, 16, 27, 28	4.10
Awareness of desirability of goals	14, 17, 22, 23	3.20

Three of these categories are analysed with respect to shift in perception in the second instrument below.¹ In each of the other four categories the mean of the means does not indicate a high level of satisfaction or awareness.

¹Categories are: awareness of spiritual gifts, preferred leadership style, and desirability of goal setting. See Table 5.

The Second Questionnaire¹

The results of the second questionnaire of the first instrument are set out in Table 2.

TABLE 2
ADMINISTRATIVE STYLE OPERATIVE IN TORONTO
SEVENTH-DAY ADVENTIST CHURCH DURING
THE PAST FIVE YEARS

Question	Score Distribution					Raw Score Total	Mean
	1	2	3	4	5		
1	5	4	3	3	1	39	2.44
2	4	4	1	4	3	46	2.88
3	1	6	5	3	1	45	2.81
4	1	8	1	5	1	46	2.88
5	1	3	4	6	2	53	3.31
6	2	4	4	5	1	47	2.94

For each question in this questionnaire a score of one indicated a strong perception of an autocratic-type leadership style having been operative in the Church, while a score of five indicated a strong perception of a participative-type leadership style having been operative in the church. When scores were analysed it was observed that the mean scores indicated that in only one category, the board did not see a tendency toward autocratic-type leadership styles as having been operative in the

¹See appendix 8.

Toronto church over the last five years. This observation by the board may explain the low satisfaction with church leadership style reflected in the fourth category of the first questionnaire. On the other hand, it may also reflect the recent incorporation of many new members into the board. Persons previously outside the board would be likely to perceive the leadership style of the church as more authoritarian than would those who had been members of the board for a longer period. In itself, this probably indicates a need for change in the processes of the board if church members outside the board are to be integrated into the decision-making process of the church and thus contribute significantly to the life of the church.

The Third Questionnaire¹

The results of this questionnaire based on the "Managerial Grid" are set out in Table 3. These results, with reference to both preferred style of leadership and effective style of leadership indicated a preference for open, participative styles rather than authority-obedience or impoverished styles.² In view of board members' perception of leadership and church environment in the Toronto church as more authoritarian than participative over the last five years (as measured in the second questionnaire), strong

¹See appendices 9 and 10.

²"Effective Style" is defined as the style most likely to be used by the respondent in any given leadership position, deduced on the basis of preferences given in relation to decision, conviction, conflict, temper, humour, and effort.

potential for change toward greater participation in leadership is again indicated in this questionnaire.¹

TABLE 3
PREFERRED AND EFFECTIVE MANAGEMENT STYLE

Management Style	Preferred Style	Effective Style
Impoverished	0	0
Country Club	3	2
Organisation-Man	6	4
Authority-Obedience	0	0
Team	7	10

Observations on the results of
the first instrument

This instrument indicated a potential for development toward a more participative style of leadership in the church. While there was some awareness on the part of board members of the Biblical and organisational principles contributive to leadership style, great potential for increased awareness toward more effective implementation of the desired leadership style was indicated. The board would prefer a participative style of

¹In addition to the three short answer questionnaires of the first instrument, a series comprising six questions each requiring extended written answers was given. The purpose of this was twofold: to observe correlations between written answers and the short answer preferences; and to provide a basis for discussion in the seminars themselves. In the seminars, however, time limits prevented full use being made of the answers. For a list of questions and sample answers see appendix 13.

leadership [section (a), questionnaire 3]; this would be the style that the majority of board members would implement in leadership positions [section (b), questionnaire 3]; dissatisfaction with past patterns of leadership could lead to implementation of a style that is desirable (questionnaire 1, categories 3 and 4, and questionnaire 2).

It was observed that the results of the first instrument did not indicate what may be termed "strong" dissatisfaction with church function and leadership. The results did indicate, however, a desire for movement toward greater participation in leadership. As surveyed in the Third Questionnaire, the indication that the effective leadership style of the present board members was likely to be a participative (team) management style enhanced the desire for movement toward that style. What was needed was education toward implementation of such a style of leadership.

A Second Instrument

Design

With the second instrument no attempt was made to involve members who were not in attendance on the final night of the series. Since the purpose of this instrument was to measure a shift in perception as a result of the seminar series, only those members who were in attendance would be eligible to participate.

A survey of attendance for the twelve persons who completed the final questionnaire revealed that of those twelve, all had attended at least two meetings. One had only attended two meetings, three had attended only three meetings and eight had attended all four meetings of the seminar series.¹

¹For an analysis of respondents to the second instrument see appendix 14.

The second instrument was not as extensive as the first. Rather, it was designed to measure shift in perception in regard to awareness of spiritual gifts, the need for participative leadership in the church, and the relationship of a satisfactory goal-setting mechanism to participative leadership. In addition it was to measure commitment to implementation in the church of a participative leadership style incorporating those principles discussed in the seminar series.¹ Two questions requiring extended written answers were also asked. These were asked so that evaluation of the effectiveness of the series could be analysed in relation to subsequent formulation of similar seminar series in other Seventh-day Adventist churches.²

Results

As with the first instrument the questions were categorised. In this instrument there were only four categories. All scores were correlated so that a score of five represented one of the following according to category:

1. High awareness of spiritual gifts
2. Preference for participative leadership
3. High awareness of desirability of goal setting
4. High commitment to implementation of participative leadership

¹For questions asked and results tabulated for each question see appendix 14.

²For a sampling of answers given to these two questions see appendix 15.

The mean of the means for each group of questions was then calculated using data given in appendix 11, and results tabulated in Table 4.

TABLE 4
DETERMINANTS OF LEADERSHIP STYLE AND COMMITMENT
TO IMPLEMENTATION AT THE CONCLUSION OF THE
SEMINAR SERIES

Category	Questions Incorporated	Mean of Means
Awareness of spiritual gifts	1, 5, 9, 13	4.53
Preferred leadership style	2, 6, 10, 14	4.40
Desirability of goal setting	3, 7, 11, 15	4.63
Commitment to implementation	4, 8, 12, 16	4.30

For an analysis of shift in perception regarding the three factors which were to be measured see Table 5, setting out a comparison between awareness before the seminar series, as measured in the first instrument and awareness after the series as measured in the second instrument.

TABLE 5
SHIFT IN PERCEPTION AT THE CONCLUSION
OF THE SEMINAR SERIES

Category	Mean, First Instrument	Mean, Second Instrument
Awareness of spiritual gifts	3.50	4.53
Preferred leadership style	3.65	4.40
Desirability of goal setting	3.20	4.63

In each case a measurable positive shift in the perception of the measured determinative factors of participative leadership is apparent. This positive growth in perception, together with a high commitment to implementation of participative leadership (see Table 4), confirms the observation of potential for implementation of participative leadership in the Toronto church as indicated in the initial instrument. It is to be hoped that any analysis of leadership style conducted subsequently in the Toronto Church would reveal a strong movement by the board toward the style of leadership which incorporates the principles studied in the seminar series and allows participation by all members in the decision-making processes operative in the church.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

This project has attempted to educate and motivate the pastor and board members of the Toronto Seventh-day Adventist Church towards a participative style of leadership. It was designed initially to evaluate satisfaction with church function and leadership style. Then, through a series of four seminars, the board was to be educated in factors determinative of a participative leadership style, and motivated toward implementation of those principles in the church. Changes in perception and levels of motivation toward participative leadership were to be measured at the conclusion of this series.

The measured shift in perception between the two instruments indicated that the education programme did result in an increased awareness of the principles discussed and the presence of motivation to implement participative leadership. The actual process of implementation has not been monitored as it was outside the scope of this project. Since the implementation process is extended in nature, and since available time could not encompass such a period, the level of implementation has not been measured and recorded.

For future ministry, the following recommendations are made:

1. The seminar series should lead to implementation of the principles discussed. Although motivation for implementation was present, it should be activated.
2. The project should be conducted over a longer time period. The concept of education was well received and the timing of the seminars (one hour at the beginning of each board meeting) was good. However, a series of six seminars would have allowed more discussion, particularly on the subject matter of the third seminar which had to be condensed.
3. With a small sample there is a problem with the statistical reliability of the results. All that can be said of the results of the instruments in this project is that they indicated trends. A similar study conducted in many Seventh-day Adventist churches, with results from all studies correlated, could give a statistically more reliable picture of the leadership style operative over the range of church congregations in the study.
4. It would seem that, at least within the Australian situation, the church pastor should be the seminar-series leader. His influence will be determinative in the implementation of any particular leadership style in the church. Such a process takes time. He is ideally located to guide the church in the implementation process.
5. Not all board members attended every meeting, thus decreasing the effectiveness of the education and motivation process. In future seminar series, close attention should be given to including the maximum number of board members in the series.

6. Suggestions for improving the format of the seminars are:

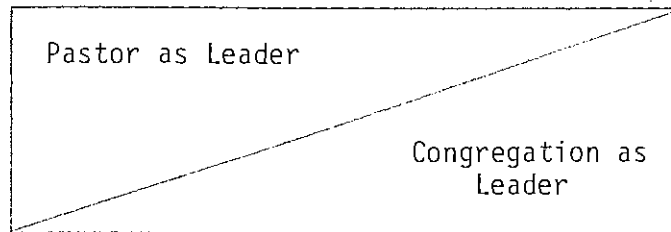
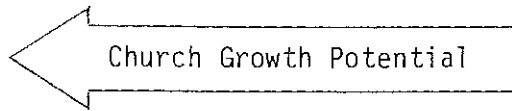
- (a) Seating board members at tables so that the consciousness of a learning environment can be increased.
- (b) Providing prepared summaries and additional information so that the learning process can be enhanced.
- (c) Use a film series, rather than one film from a series.
One film extracted from a series does not have the impact that it could have if shown in context.

It has been the contention of this project that a participative leadership style, adapted to the specific needs of the Toronto Seventh-day Adventist Church, satisfies the Biblical description of the nature of the church, utilises the spiritual gifts of the members, and facilitates the fulfillment of the mission of the church in the community. The project has indicated that the resources, the motivation, and the potential for implementation of participative leadership exist in the church.

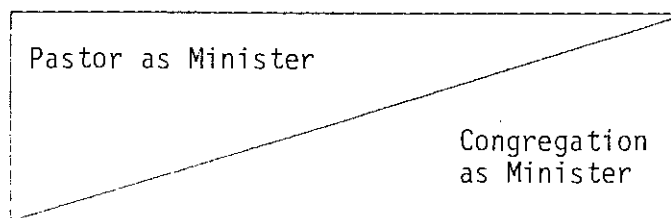
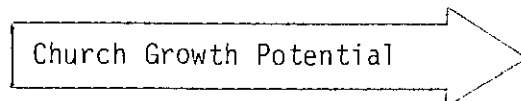
APPENDIX 1

PASTORAL LEADERSHIP AND MINISTRY ROLES

PASTORAL LEADERSHIP ROLES



PASTORAL MINISTRY ROLES



C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal, 1984), p. 136.

APPENDIX 2

MAJOR CLASSIFICLATIONS OF LEADERSHIP STYLE

MAJOR CLASSIFICATION OF LEADERSHIP STYLE

Theorist	Dimensions	
	Control-Oriented	Participation-Oriented
Lewin, Lippett, and White	Autocratic	Democratic
Katz, Maccoby and Morse	Production Orientation	Employee Orientation
Halpin and Winer	Initiating	Consideration
Kahn	Enabling goal achievement. Structuring path for goal attainment.	Providing direct need satisfaction
Bales & Slater	Task	Socio-emotional
Likert	High performance Technical knowledge	Supportive participator
Fiedler	Task-oriented	Person-oriented
Cartwright & Zander	Good achievement functions	Group maintenance functions
Mann	Administrative and Technical skills	Human relations skills
Misumi	Process oriented	Maintenance oriented
Bowers & Seashore	Goal emphasis Work facilitation	Support Interaction
Christie & Geis	High Machiavellian	Low Machiavellian

Gordon E. O'Brien and Frank Harary, "Measurement of the Interactive Effects of Leadership Style and Group Structure upon Group Performance," in Australian Organisational Behaviour Readings, ed. W. M. Ainsworth and Q. F. Willis (Melbourne: The Macmillan Company of Australia, 1981), p. 133.

APPENDIX 3

INTRODUCTORY LETTER TO TORONTO CHURCH BOARD

April 23, 1985

The Church Board
Toronto SDA Church
Toronto, NSW

Dear Board Members,

I am writing this letter on the recommendation of Pastor Deane Jackson and in response to a conversation between Pr. Jackson and myself on Tuesday April 16.

As a requirement for the Master of Arts in Religion Programme at Avondale it is necessary for the writer to be involved in ministry and service with a church congregation. This is due in part to the practical nature of the course offered, and in part to the recognition that theoretical study apart from ministry and sharing is valueless. Each M.A. candidate who has chosen to concentrate on the practical implementation of his study and ministry is required to assist in the programme of a local church, usually in the vicinity of Cooranbong.

This letter, therefore, is a request to the Pastor and Board of the Toronto Church to permit us to become involved in the church program in 1985. It is anticipated that this involvement will take the form of:

1. Conducting church services as invited by Pastor and Board
2. Through a series of group activities with the Pastor and Board, specifically to investigate if and how there can be a greater participation of all church members, each utilising their spiritual gifts in the programme of the Toronto church and the work of the gospel. It is suggested that this take place as part of 4 Board meetings around the time when the incoming Board for the new church year is taking office.

I hope and pray that the suggestions here outlined briefly are acceptable and that the Lord can guide us as we look at the tremendous potential that can be realised as we involve every member in his respective form of ministry. Please regard this programme as complementary to your programme for 1985 and not in any way designed to take the place of or divert other plans already made by the Board.

Thank you for your consideration of this request.

Yours sincerely,

Pr. Barry D. Oliver
Lecturer, Theology Dept. Avondale

APPENDIX 4

2 SECOND LETTER TO TORONTO CHURCH BOARD 3

June 16, 1985

I am writing in regard to a vital feature of the Church Board meeting to be held next Monday night, June 24. The first portion of the meeting at 7.00 p.m. will be devoted to a discussion of the role of the Board, especially in relation to the style of leadership that best fits the needs and objectives of the Toronto Church and can effectively motivate every church member to become involved in his/her Church. I hope that together, we can share principles, examine methods, and discuss specific needs of the church, so that this brief series can be of practical help. It isn't designed to be another preaching service. Your ideas and input are indispensable.

At this stage we plan to stretch this series over 4 Board meetings. It is important that we have all Board members for the 1985/86 year present on Monday night as this seminar-series will most likely be part of a research programme that could have important ramifications in the future, particularly in view of the current interest and discussion on the whole question of church organisation and structure. At the outset we must hear your opinions and suggestions.

Please allow me to express my thanks to the Toronto Church Board and Pr. Deane Jackson for permitting me to join with you in this discussion over the next couple of months. At the present time I am completing the M.A. at Avondale, part-time, while lecturing in the Theology Department. In December this year the Australasian Division will be sending me to Andrews University in the U.S. to do research in Church growth, church management and leadership. Thus, your input will be most relevant and perhaps vital to the whole programme. I have no doubt that the principles we share can be of practical help to you and the Toronto Church.

With kindest regards and best wishes.

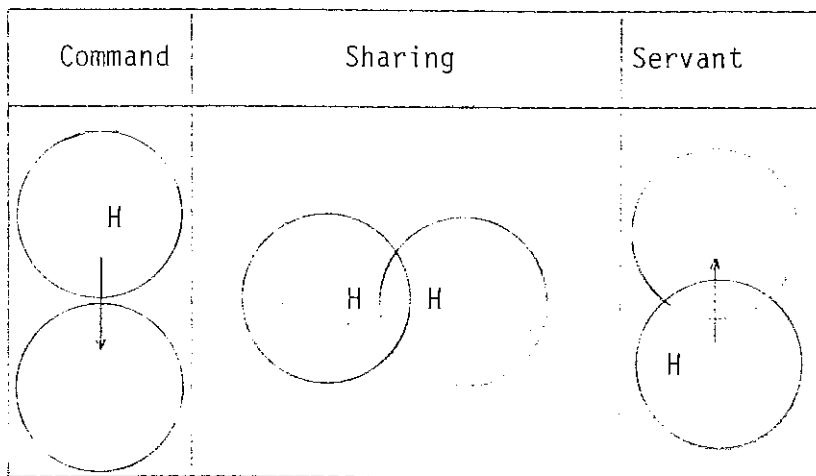
Yours Sincerely,

Pr. Barry Oliver
Theology Department

APPENDIX 5

MODELS OF HEADSHIP

MODELS OF HEADSHIP



H = Head

1. The Command Model

In this model the emphasis is on authority, decision-making, and control. Here, obedience is seen as the appropriate expectation of, and response to leadership.

2. The Sharing Model

The emphasis is on sharing and sustenance. Individuals are perceived as sharing various functions as well as their lives, and the stress is on relationship rather than role.

3. The Servant Model

The third model places the "head" in a position under the other person, closely linked, yet seeking to support and lift. This model reflects the "gave himself for" emphasis of Ephesians 5, in which the husband, like Jesus, subordinates himself to the needs and development of the wife in relationship.

Material in this appendix is condensed from Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, Michigan: Zondervan, 1980), p. 24.

APPENDIX 6

FILMS FOR CHURCH GROWTH

FILMS FOR CHURCH GROWTH

Australian Religious Film Society
Blenheim Road, and Warwick Street
NORTH RYDE, NSW
(P. O. Box 97, North Ryde 2113)
(02) 888 2511

1. But I'm Just a Layman (Win Arn/Chuck Bradley: Lay Involvement)
2. The Gift of Love (Win Arn/Chuck Bradley: Stewardship)
3. The Great Commission Sunday School (Win Arn/Chuck Bradley: Evangelistic Outreach)
4. The Possibility Sunday School (Win Arn/Chuck Bradley: S.S. for Spiritual Growth)
5. Discover Your Gifts (Win Arn/Chuck Bradley: Spiritual gifts)
6. For the Love of Pete (Win Arn/Chuck Bradley: Discipling/-Witnessing)
7. The Ministers (Win Arn/Chuck Bradley: Priesthood of Believers)
8. And They Said it Couldn't Be Done (Win Arn/Chuck Bradley: Possibility Thinking)
9. Planned Parenthood for Churches (Win Arn: Church Planning)
10. See You Sunday? (Win Arn: Incorporation of New Members)
11. A Matter of Urgency (Win Arn/Chuck Bradley: Time Management and Priorities)

Gospel Film Ministry
309 Pitt Street, (8th Floor)
SYDNEY, N.S.W. 2000
(02) 267 3911

1. And They Said it Couldn't Be Done (As Above)
2. How to Grow a Church (Win Arn: Interviews with Experts)
3. Reach Out and Grow (Win Arn and Donald McGavran)
4. Like a Mighty Army (Evangelism Explosion)
5. Fire in the Sky

APPENDIX 7

SOME CHARACTERISTICS OF HEALTHY AND UNHEALTHY ORGANISATIONS

SOME CHARACTERISTICS OF HEALTHY AND UNHEALTHY ORGANISATIONS

Unhealthy

There is little personal investment in organisational objectives except at top levels.

People in leadership positions try to control the decisions, often creating bottlenecks to action. Decisions are frequently made with inadequate information and advice. People complain about impractical or irrational decisions of leadership.

Subsystems of the organisation work independently of one another and are frequently "in the dark" as to what is happening elsewhere.

The judgment and potential contributions of people "lower down" or on the periphery of the organisation are not sought or respected.

The leader (manager) is prescribing father to the organisation. Nothing goes on or is decided without his final approval.

People feel deprived of choice and influence with respect to changes which affect them.

Leaders often "go it alone" in getting things done. Frequently projects, policies and procedures don't get carried out as intended.

Healthy

Objectives are widely shared by the members. There is a strong consistent flow of energy toward those objectives.

The points of decision-making are proximate to their implementation and are determined by such factors as ability and availability of information.

There is an interdependency of the subsystems making maximum use of the human and other resources in various groups as the need requires.

The judgment, gifts, skills and input of people wherever located in the organisation are sought and respected.

Leadership is flexible, shifting in style and person to suit the situation.

Power and influence for change are widely shared by the individuals concerned.

There is a sense of team play in planning and performance. There is a sharing of responsibility.

Personal needs and feelings are side issues as compared with getting the job done for the organisation.

There is competition between individuals and groups where collaboration is needed. People are jealous of their particular area of responsibility. There is little seeking or offering of help.

Conflict is mostly covert and handled politically in a win/-lose atmosphere. There are interminable and irreconcilable arguments.

People hide behind masks and formality. They often feel alone. There is an under-current of mistrust.

Organisational structure, policies and procedures encumber the organisation. People take refuge in policies and procedures and play games with organisational structure.

The behaviour of people in staff, board, or committee meetings is listless and docile. They attend out of loyalty or duty, but it's not much fun. They get their "kicks" elsewhere.

Feedback, self-assessment, evaluation, are avoided.

Personal needs and human relationships are considered important in achieving the goal of the organisation.

Collaboration is freely entered into. People readily request the help of others and are willing to give in return. Ways of helping one another are highly developed. Competition is healthy and in the direction of a shared goal.

Conflict is considered valuable in decision-making and personal growth. It is dealt with effectively in the open. People feel free to express their opinions and expect others to do the same.

Relationships are open, honest, trusting. People care about one another and lend support to one another.

The organisation's structure, procedures, and policies are means to ends, not to elevate the bureaucrat. They are also readily changed.

People are "turned on" and highly involved by choice. They find rewards and pleasure in working together including in their group task sessions.

Joint critique of progress and group functioning is routine.

Adapted from class notes in "Church Leadership and Administration," a class given by Kerry Hortop, Avondale College, 1984.

APPENDIX 8

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE:
ADMINISTRATIVE STYLE IN TORONTO CHURCH
QUESTIONNAIRE TWO

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

QUESTIONNAIRE TWO

ADMINISTRATIVE STYLE IN THE TORONTO CHURCH

On each of the following scales please mark where the Toronto Church has been for approximately the last five years.

- | | | |
|----|---|--|
| 1. | Goal setting by pastor or key leadership. Power in a few. | Goal-setting by congregation or by total church organisation |
|----|---|--|

1 2 3 4 5

- | | | |
|----|---|---|
| 2. | Decision-making with few people in authority. | Decision-making in different places in church organisation--where there are different perspectives on it. |
|----|---|---|

1 2 3 4 5

- | | | |
|----|--|---|
| 3. | Climate of church organisation valuing conformity and uniformity | Climate-supportive; encourages experimentation, respect for individual differences. |
|----|--|---|

1 2 3 4 5

- | | | |
|----|--|---|
| 4. | Downward communications from leadership group. | Two-way communication between leaders and others. |
|----|--|---|

1 2 3 4 5

- | | | |
|----|----------------------------------|------------------------------------|
| 5. | Hidden agendas in most meetings. | Freedom to share difference openly |
|----|----------------------------------|------------------------------------|

1 2 3 4 5

6. Leadership imposes its
will on congregation

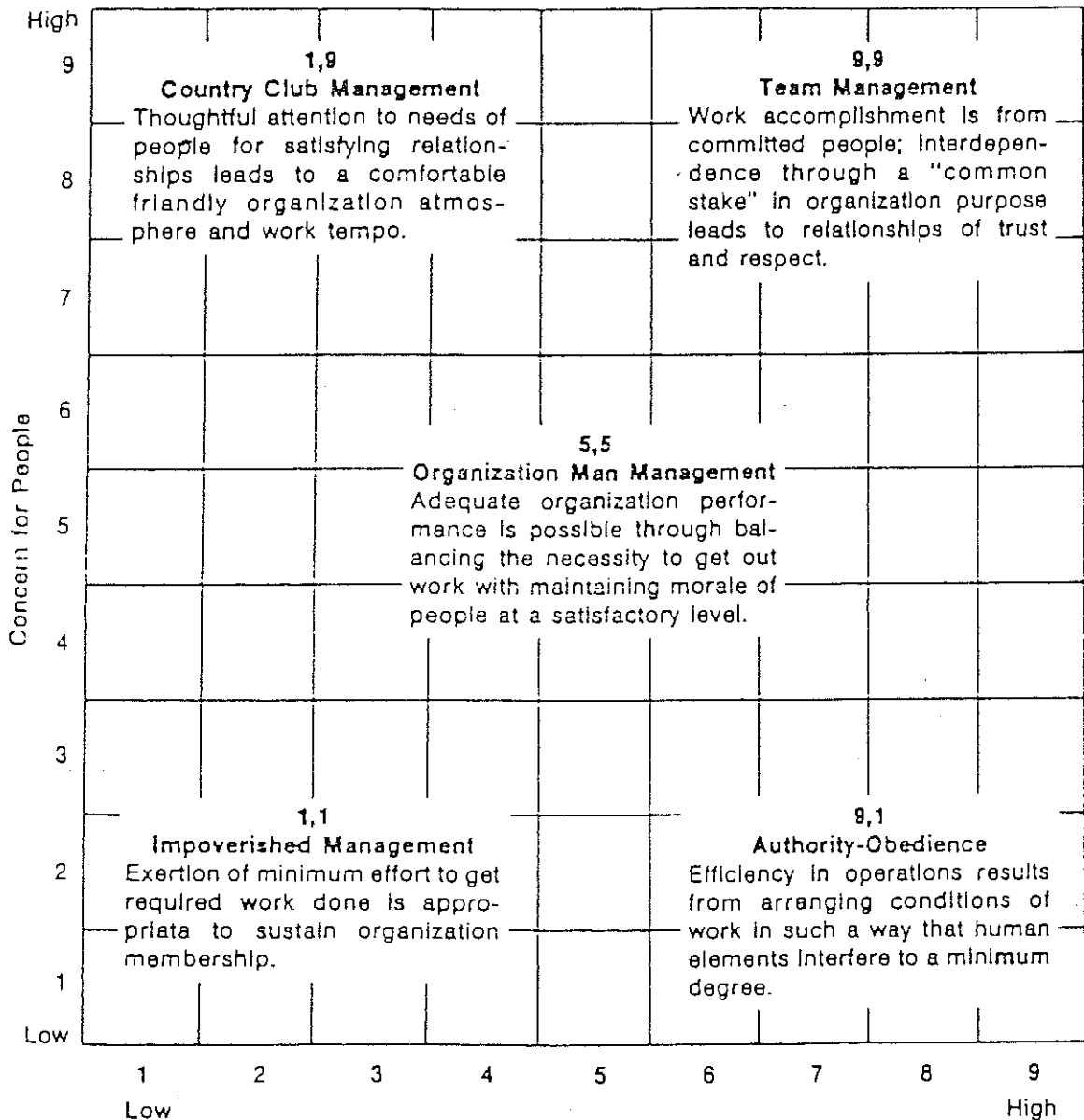
Joint determination of
controls

1 2 3 4 5

APPENDIX 9

THE MANAGERIAL GRID

THE NEW MANAGERIAL GRID



APPENDIX 10

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE:
ASSESSING YOUR OWN MANAGERIAL STYLE
QUESTIONNAIRE 3: PART A

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE:

QUESTIONNAIRE 3

PART A: ASSESSING YOUR OWN MANAGERIAL STYLE

You may find it valuable to assess communications in your own managerial behaviour. Rank the paragraphs that follow from most to least typical as a description of your behaviour; 5 is most typical, 4 is next most typical, and so on to 1, which is least typical. When you finish ranking the paragraphs, there should be only one of each number from 5 to 1.

- _____ A I accept the decisions of others with indifference. I avoid taking sides by not revealing opinions, attitudes, and ideas. When conflict arises, I try to remain neutral. By remaining uninvolved I rarely get stirred up. My humour is seen as rather pointless. I put out enough to get by.
- _____ B I support decisions which promote good relations.. I embrace opinions, attitudes, and ideas of others rather than to push my own. I avoid generating conflict; but, when it does appear, I try to soothe feelings to keep people together. Because of the disapproval tensions can produce, I react in a warm and friendly way. My humour shifts attention away from the serious side. I prefer to support rather than initiate action.
- _____ C I search for workable, even though not perfect, decisions. When others hold ideas, opinions, or attitudes different from my own, I try to meet them halfway. When conflict arises, I try to find fair solutions that accommodate others. Under tension I feel unsure and anxious about how to meet others' expectations. My humour sells me or my position. I seek to maintain a steady pace.
- _____ D I expect decisions I make to be treated as final. I stand up for my ideas, opinions, and attitudes, even though it sometimes results in stepping on toes. When conflict arises, I try to cut it off or win my position. When things are not going right, I defend, resist, and come back with counter-arguments. My humour is hard-hitting. I drive myself and others.
- _____ E I place high value on sound, creative decisions that result in understanding and agreement. I listen for and seek out ideas, opinions, and attitudes different from my own. I have strong convictions but respond to sounder ideas than my own by changing my mind. When conflict arises, I try to identify reasons for it and seek to resolve underlying causes. When aroused, I contain myself even though my impatience is visible. My humour fits the situation and

gives perspective. I retain a sense of humour even under pressure. I exert vigorous effort and others join in.

Adapted from class notes in "Church Leadership and Administration," a class given by Kerry Hortop, Avondale College, 1984.

APPENDIX 11

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE:
ASSESSING YOUR OWN MANAGERIAL STYLE
QUESTIONNAIRE 3: PART B

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

QUESTIONNAIRE 3

PART B: ASSESSING YOUR OWN MANAGERIAL STYLE

Choosing the Elements That Fit You Best

Consider all of the "1" element statements (i.e. A1, B1, C1, D1, and E1) and circle the one which best describes your behaviour. Follow the same procedure for the "2," "3," "4," "5," and "6" elements.

Element 1: Decisions

- A1. I accept the decisions of others with indifference.
- B1. I support decisions which promote good relations.
- C1. I search for workable, even though not perfect, decisions.
- D1. I expect decisions I make to be treated as final.
- E1. I place high value on sound creative decisions that result in understanding and agreement.

Element 2: Convictions

- A2. I avoid taking sides by not revealing opinions, attitudes, and ideas.
- B2. I embrace opinions, attitudes, and ideas of others rather than to push my own.
- C2. When others hold ideas, opinions, or attitudes different from my own, I try to meet them halfway.
- D2. I stand up for my ideas, opinions, and attitudes, even though it sometimes results in stepping on toes.
- E2. I listen for and seek out ideas, opinions, and attitudes different from my own. I have strong convictions but respond to ideas sounder than my own changing my mind.

Element 3: Conflict

- A3. When conflict arises, I try to remain neutral.
- B3. I avoid generating conflict; but, when it does appear, I try to soothe feelings to keep people together.
- C3. When conflict arises, I try to find fair solutions that accommodate others.
- D3. When conflict arises, I try to cut off or win my position.
- E3. When conflict arises, I try to identify reasons for it and seek to resolve underlying causes.

Element 4: Temper

- A4. By remaining uninvolved I rarely get stirred up.
- B4. Because of the disapproval tensions can produce, I react in a warm and friendly way.
- C4. Under tension I feel unsure and anxious about how to meet others' expectations.
- D4. When things are not going right, I defend, resist, and come back.
- E4. When aroused, I contain myself even though my impatience is visible.

Element 5: Humor

- A5. My humor is seen as rather pointless
- B5. My humor shifts attention away from the serious side.
- C5. My humor sells me or my position.
- D5. My humor is hard-hitting.
- E5. My humor fits the situation and gives perspective; I retain a sense of humor even under pressure.

Element 6: Effort

- A6. I put out enough to get by.
- B6. I prefer to support others rather than initiate action.

- C6. I seek to maintain a steady pace.
- D6. I drive myself and others.
- E6. I exert vigorous effort and others join in.

APPENDIX 12

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

QUESTIONNAIRE ONE: RESULTS

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

QUESTIONNAIRE 1

Please give answers to the items below by marking a number on the scale of 1 to 5 utilising the following key:

1. Strongly Disagree
2. Mildly Disagree
3. Neutral
4. Mildly Agree
5. Strongly Agree

Please endeavour to minimize the number of 'neutral' responses as much as possible. Thank you for your willingness to participate in this survey.

	Respondents	Mean	Correlated Mean ¹
1. Most Church members understand the importance of their spiritual gifts in relation to the function of the church	1. 1 2. 7 3. 0 4. 7 5. 1	3.0	3.0
2. I would be happy bringing a non-Seventh-day Adventist visitor to my church on any Sabbath.	1. 1 2. 2 3. 0 4. 8 5. 5	3.9	3.9
3. I consider myself a leader in my church.	1. 0 2. 2 3. 2 4. 11 5. 1	3.7	3.7

¹The correlated mean has been calculated so that in all questions higher scores represent greater perception in regard to the determinants of participative leadership.

	Respondents	Mean	Correlated Mean
5. People in the community have a high opinion about our church.	1. 1 2. 6 3. 0 4. 7 5. 2	3.2	3.2
6. Leadership in our church has been more autocratic than democratic.	1. 1 2. 7 3. 3 4. 3 5. 2	2.9	3.1
7. I have a clear picture of the objectives and goals of this church.	1. 0 2. 3 3. 0 4. 6 5. 7	4.1	4.1
8. I am satisfied with the decision-making process as	1. 2 2. 3 3. 1 4. 8 5. 2	3.3	3.3
9. A leader usually must do the job himself if he wants it to be done properly.	1. 1 2. 4 3. 0 4. 8 5. 3	3.5	2.5
10. I have a clear picture of my specific role in the mission of the church.	1. 0 2. 3 3. 0 4. 9 5. 4	3.9	3.9
11. Some leadership styles give greater encouragement to the church member in active ministry.	1. 0 2. 1 3. 1 4. 7 5. 7	4.2	4.2

		Respondents	Mean	Correlated Mean
12.	I don't receive the kind of support that I need from my church.	1. 3 2. 6 3. 1 4. 6 5. 0	2.7	3.4
13.	I would be prepared to risk potential differences of opinion while contributing to a participative leadership rather than impose a firm, autocratic leadership style on the church.	1. 0 2. 1 3. 0 4. 10 5. 5	4.2	4.2
14.	Church members percieve of goals as something imposed upon them rather than something worked out by them.	1. 0 2. 6 3. 0 4. 5 5. 5	3.5	3.5
15.	Open expressions of difference of opinion are good for the church most of the time.	1. 1 2. 0 3. 0 4. 10 5. 5	4.1	4.1
16.	In most cases it would be true that avoiding conflict creates more problems than it solves.	1. 0 2. 2 3. 1 4. 7 5. 6	4.1	4.1
17.	Community concern and involvement are more important than evangelism.	1. 0 2. 4 3. 0 4. 8 5. 4	3.7	2.5

		Respondents	Mean	Correlated Mean
18.	The Seventh-day Adventist Church is in a rut. There is a need for greater flexibility in its methods and services.	1. 1 2. 1 3. 2 4. 5 5. 7	4.0	2.0
19.	The most important work of leaders in the church is to train church members to use their abilities in ministry.	1. 1 2. 1 3. 0 4. 7 5. 7	4.1	4.1
20.	The function of the church at local level is shaped too much by the Conference and Union.	1. 0 2. 7 3. 4 4. 3 5. 2	3.0	3.0
21.	The term 'minister' should apply only to the full-time clergyman.	1. 2 2. 6 3. 1 4. 4 5. 3	3.0	3.0
22.	The goals of this congregation are only implied.	1. 2 2. 1 3. 2 4. 8 5. 3	3.6	3.6
23.	Someone else has usually established the goals of this congregation.	1. 1 2. 4 3. 2 4. 8 5. 1	3.2	3.2
24.	My personal goals are consistent with the goals of this congregation.	1. 0 2. 6 3. 1 4. 8 5. 1	3.2	3.2

		Respondents	Mean	Correlated Mean
25.	I have been involved in establishing the goals of this congregation.	1. 3 2. 3 3. 6 4. 3 5. 1	2.7	2.7
26.	The method we are using to achieve our goals is clear to me.	1. 1 2. 7 3. 4 4. 2 5. 2	2.8	2.8
27.	A mark of a healthy congregation is that it can deal with a conflict when it arises and that the conflict can bring with it growth.	1. 0 2. 0 3. 0 4. 4 5. 12	4.8	4.8
28.	It is possible to conceive of a certain amount of tension and conflict as having positive value for the life and mission of the church.	1. 2 2. 3 3. 0 4. 9 5. 2	3.4	3.4
			Respondents	
29.	Please mark your age agroup--	Less than 20 20 - 30 30 - 45 45 - 60 More than 60	0 1 10 2 3	
30.	Please mark your sex --	Male Female	8 8	
31.	Please mark the highest education your have attained.	High School Below Matriculation Matriculation Technical Cert. Degree Post-Graduate	7 1 5 2 1	

Respondents32. Number of years of church
membership

Less than 1	0
1 - 5	0
6 - 10	5
11 - 20	6
21 - 30	3
More than 30	2

33. Number of years in church
office

Less than 1	0
1 - 5	4
6 - 10	3
11 - 20	5
21 - 30	2
More than 30	2

The number of Respondents was 16.

APPENDIX 13

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE:

SECTION II: EXTENDED-ANSWER QUESTIONS

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

ANSWERS TO SECTION II

Question 1. What are the principal areas of need of this church congregation?

Answers:

Real enthusiasm--only a relatively few members are keen to participate--most prefer to sit back.

I see the need for our church to establish itself in needy community service. Also social gatherings or interests within the church for older people who often have much to share and to offer and who get little benefit from the activities so often arranged for young groups.

There is a strong need of unity in Christ and in the church as a family. So many little offshoots wanting something that only applies to a few.

Unity, much greater spiritual awareness.
Christ seems to be lacking in many members.

Christian warmth toward each other. Organisation within different departments.

More Bible Study together of our church doctrines so that we are sure what we believe and that we remember our first love. Social activities for all the family. Congregation participation--members seem to be only interested in their own particular sphere and do not make an effort to support others.

Find out what the church congregation sees as the goals. Set aims to reach these goals. Commitment to Christ and His teachings.

Inspiring our members in personal missionary work. Breaking down the barriers between the young marrieds and older members of our church.

Communication between individuals, interaction. Positive attitude to mission. Deeper understanding of commitment.

More interest in others--both members and non-members. Remove apathy--generate an interest in spreading the gospel.

Greater involvement in community activities.

Being aware of their need to follow Christ and then all other areas will follow.

Question 2. What do you perceive the goals of this church congregation to be?

Answers:

The bringing of souls into the church and keeping those that we already have.

Widely - greater involvement with people everywhere regardless of denomination and class.

I don't really see that we have any majority united goals, or we wouldn't be here.

I think they should be to get the message of the gospel across to the surrounding community without preaching. But I don't think it is being done.

To have a true Christian family spirit toward each other then share that love and the gospel to others outside the church.

From where I stand the church goal is to teach the young people about Jesus; to involve them in healthful activities; to help them make the right choice and so be ready and watching for Christ's return.

To be a united family helping each other at ALL times. If we have real concern for each other maybe it will be reflected to others in the community which in turn may lead them to Christ.

Make the gospel relevant/practicable, i.e. Gospel in action.

To provide an effective witness in this community.
To be a training ground for service for its members.
To be evangelistic agency.
To be supportive to all members.

Keep young people in church (Education in Church Schools).
Suitable Social Climate, Sabbath worship and personal needs.

Very low at present.

I don't believe the church has many. It should be aiming to spread the gospel to the Toronto area, and to consolidate the beliefs of the current members.

Support a church school, NOT evangelism, NOT community involvement.

Working together on a higher scale.

Some very positive to follow Christ:

Others wanting to follow self and personal (worldly goals).

Question 3. What, in your opinion is a good leader?

Answers:

One that can encourage the members to be more active and co-operate to work with the church as a whole.

One who is trained for leadership as well as having natural abilities.

Someone who knows where the people are in respect to their feelings and can communicate effectively with them on their desires and follow through.

Someone who can guide others and give others help and enthusiasm.

One who can organise members.

One who has courage to stand for the right.

One who will listen to other people's opinions.

Someone perfect!! A leader should be a good organiser, good talker, good listener, sensitive to others' needs, committed, motivated, supportive, and many other things.

One who can create enthusiasm.

One who knows how to combine the talents of each member to work together to reach the goals and aims of the church. i.e. to get the best out of each member of the church.

One who delegates responsibility to others. Follows Christ's example as a servant. To spend and be spent. To be a servant of God and a friend to man. For service or sacrifice.

Give direction, understand needs, and be a motivator.

One who practises what he preaches. One who is willing to assist where needed at all times for the good of our church.

Someone who can be flexible yet firm. Someone who is prepared to try something different. Someone who can stimulate others to participate.

A person whose opinion is regularly sought and respected.
One who draws people together despite their differences.
A person who is no respecter of persons.
A person who has a goal and whose desire to achieve that goal is contagious.

There is a reluctance of Church Pastors to offer personal opinions at Board Meetings (particularly on conference-related issues) and it is difficult to relate to their leadership.

One who has a positive Christian life.

Question 4. How can this church board create an environment which will help church members to meet their needs at church?

Answers:

Help to create a feeling of reverence and quiet in the church
--an atmosphere conducive to study and meditation.

By supplying a great diversity of activities and using as many members as possible to establish same.

I really don't know! But we have to first know the church people on a personal basis.

Be spiritually alive. Show enthusiasm.

Encouragement and new ideas.

The Church Board members need to share with all church members their confidence in the Bible and the Spirit of Prophecy writings. How? -- good question! Maybe if we became less critical and more enthusiastic the influence would affect others.

Create an atmosphere of warmth and genuine concern for each other.

Don't give up. Even if activities are not well attended--keep going. We have to start with a few members who will participate and be enthusiastic--it will grow on the others.

Request more input from membership.

Discussion, presenting viable goals, planning to meet needs.

For all Church Board members to put into action then members will follow.

Firstly the church board must find out what the needs are. It must then get the church members to get to know each other better (both socially and spiritually) so they can be supportive of each other. This can be done by ensuring that various departments of the church (e.g. Childrens' divisions, Pathfinders, Adventure Club, Social Activities Committee, etc.) receive full support.

Set specific and attainable goals for the church and create an atmosphere of unity and participation in attaining these goals.

Work together and try to understand others needs.

Ask questions.

Question 5. Please comment further about the impact that higher levels of administration (Conference or Union) have on the flexibility and involvement of the church member at the local level. Is the effect negative or positive? How can it be improved if necessary?

Answer:

By regional meetings and good and varied speakers.

I sometimes get sick of hearing about higher levels--so many complaints. I would rather just get on with my own commitment to Christ and sharing my faith. (Sorry!)

I haven't been in the church long enough to know what goes on and how it influences me yet.

If communications received from the Conference were more detailed (hence a negative effect at times) then the church members would be more inclined to be sympathetic and co-operative.

It seems that the only things which interest higher administration are statistics and money. I feel this has a very negative response but I don't know how it can be improved.

I don't think we have any input from conference level. We never hear about other churches or conference activity.

The Union Conference can sometimes be far removed from local church needs. More local level input can improve the situation if there is enough interest from local level.

When a person has a part in making decisions he is more likely to support and abide by those decisions.

A somewhat negative attitude is generated by the imposition of certain programs by those seen to be above. Also negative is the lack of involvement by the local church in decisions which relate to use of funds or implementation of various ideas.

A lot of our administration of higher levels seems to be a must. More tact is necessary.

The church's lack of a church pastor for any duration has certainly made it difficult for the church member to get used to a particular minister's leadership style. A pastor being forced to run a mission within a couple of months of arriving at a new church (before he has a chance to get to know members of his congregation) is not a situation designed to assist the participation of the average church member. I also believe that the administration's use of funds has led to much dissatisfaction in a number of areas and this certainly does not create a healthy environment and the church's financial situation reflects this.

Better communication between the two would be a good start.

There is a definite lack of trust in the administration and its "real" goals. There appears to be a definite hesitancy by the administration in releasing information and showing its true hand. How can the Executive Committee (which is top heavy anyway) represent the church if the members do not meet with the churches they represent? The administration should be ashamed of its management of the Education system and its finances. For too long Pastors have endeavoured to be Business Managers and Administrators. More confidence in Church Administration would see tithe and offerings doubled!

The Conference must attempt to find the need of the church and from there the church member, by being involved with the church and not just a separate body set aside from the church. Unfortunately, the effect is negative and should be made positive.

Question 6. Why aren't more Seventh-day Adventists more actively involved in sharing their faith and lifestyle with their immediate 'world.' Can anything be done about it from your perspective as an elected church leader.

Answers:

Probably because their own faith in Christ is not as strong as it should be--general encouragement to come to Sabbath School and study lessons fully each week.

Because they are too comfortable and established in their own world.

Because they may not be committed to Christ. Love them as Christ does.

Use their abilities.

Because we are too involved in living, we don't have time to share our faith. Maybe alter my priorities and encourage others to help me letterbox, or go on visitation, etc.

Some members do not have the commitment to the gospel message of the church.

Because they are too selfish, indolent, and apathetic. Yes--by being actively involved in personal evangelism and sharing the knowledge of your experiences with others thereby encouraging others to experience the joy of faith sharing.

Pressures of lifestyle and family ties. Fear of failure--sense of own ability or lack. Lack of know how. Sense of roles. Lack of commitment. Yes.

It is too easy to drift along with the crowd, most people don't feel any personal need to be sharing their faith--perhaps because they don't have a strong personal commitment in their own lives.

There is a need to draw people's attention to this situation and to try and arouse them from this apathy. How to do this is another question.

Too involved in their own worldly pursuits. If the church had true goals (specified and practical) more members may commit their talents to the achieving of those goals. More personal commitment required will create more involvement in activities.

Doesn't fit into current lifestyle. Life moves too fast. Put more emphasis on church lifestyle rather than that around us (material needs).

People are tied up on their own lives and too concerned with storing up treasures on earth than in heaven. Kindness, friendship and love, attempting to show them that through personal experience Christ is the only way.

APPENDIX 14

AN ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE:

INSTRUMENT TWO

ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

INSTRUMENT 2

Please give answers to the items below by marking a number on a scale of 1 to 5 utilising the following key:

1. Strongly Disagree
2. Mildly Disagree
3. Neutral
4. Mildly Agree
5. Strongly Agree

Please endeavour to minimize the number of 'neutral' responses as much as possible. Thank you for your willingness to participate in this survey.

	Respondents	Mean	Correlated Mean ¹
1. Spiritual gifts operate only in the context of the church.	1. 2 2. 2 3. 0 4. 2 5. 6	3.7	3.7
2. A participative leadership style will give greater encouragement to the church member in active ministry than an autocratic style, generally speaking.	1. 0 2. 0 3. 1 4. 4 5. 7	4.5	4.5
3. I do not believe that Church goals really need to be spelt out.	1. 11 2. 1 3. 0 4. 0 5. 0	1.1	4.9
4. A participative leadership and all that it involves is not really necessary for the church.	1. 5 2. 7 3. 0 4. 0 5. 0	1.6	4.4

¹The correlated mean has been calculated so that all questions correlate with higher scores representing positive perceptions.

		Respondents	Mean	Correlated Mean
5. Church members should be aware of their spiritual gifts.	1. 0 2. 0 3. 0 4. 3 5. 0		4.8	4.8
6. The servant model, the sharing model and the hierarchical model of leadership, each must be used under some circumstances although the servant model should predominate.	1. 0 2. 2 3. 0 4. 6 5. 4		4.0	4.0
7. It should be a high priority for the Board to discuss and set goals for the church for the next 12 months.	1. 0 2. 0 3. 0 4. 5 5. 7		4.6	4.6
8. The Church must adapt its administration to fit changing expectations, needs and methods.	1. 0 2. 1 3. 0 4. 6 5. 6		4.5	4.5
9. There is a need for greater input from the 'average' church member in this church.	1. 0 2. 1 3. 0 4. 1 5. 10		4.7	4.7
10. In a participative congregation conflict and difference of opinion should always be repressed.	1. 7 2. 5 3. 0 4. 0 5. 0		1.4	4.6

		Respondents	Mean	Correlated Mean
11.	Church members should regard goals as something given to them rather than something worked out by them.	1. 7 2. 4 3. 0 4. 1 5. 0	1.6	4.4
12.	As a result of this series I can see more clearly the positive role participative leadership can have in the church.	1. 0 2. 0 3. 2 4. 6 5. 4	4.2	4.2
13.	Spiritual gifts are given to the individual for the benefit of the church.	1. 0 2. 0 3. 0 4. 1 5. 11	4.9	4.9
14.	I would prefer a firmer autocratic leadership style in the church rather than risk potential differences of opinion in a participative style of leadership.	1. 6 2. 6 3. 0 4. 0 5. 0	1.5	4.5
15.	All church members should be involved in setting goals for the church.	1. 0 2. 0 3. 0 4. 5 5. 7	4.6	4.6
16.	As a result of this series the motivation to implement participative leadership by the Board has increased.	1. 0 2. 0 3. 3 4. 5 5. 4	4.1	4.1

Respondents

17. Please mark your age group

Less than 20	0
20 - 30	0
31 - 45	9
46 - 60	0
60+	3

18. Please mark your sex

Male	6
Female	6

19. Please mark the highest education your have attained.

High School below Matriculation	5
Matriculation	1
Technical Certificate	3
Degree	3
Post-Graduate	0

20. Number of years of church membership

Less than 1	0
1 - 5	0
6 - 10	3
11 - 20	3
21 - 30	4
More than 30	2

Respondents

21. Number of years of church office

Less than 1	0
1 - 5	2
6 - 10	1
11 - 20	6
21 - 30	2
More than 30	1

22. I have attended the following meetings (please tick).

1. Styles of Leadership (June 17) _____
2. Spiritual Gifts (June 22) _____
3. Management Principles (Aug 12) _____
4. Implementation in Toronto Church (Aug 19) _____

23. Please comment on what you have found most helpful in this series.

24. How can the series be made more relevant to your needs?

APPENDIX 15

ANALYSIS OF THE DETERMINANTS OF LEADERSHIP AND STYLE:

INSTRUMENT TWO, QUESTIONS 23 AND 24

ANALYSIS OF THE DETERMINANTS OF LEADERSHIP STYLE

INSTRUMENT 2

Answers to No. 23. Please comment on what you have found most helpful in this series.

Sharing of Ideas--awareness of the feelings of others heightened.

I believe all sections of our programme have been helpful but No. 4 the implementation of goals to our members has been excellent. While we may endeavour to put forward these gifts etc. we truly must have No. 1 dedication to our God first and foremost, then we have his assistance in other matters.

An awareness of the unused abilities which could be of benefit to our church and the necessity to find and encourage some to aim for total involvement of all members.

Because it's my first time to be on a churchboard it has given me a sense of direction on how to endeavour to discuss and find out what I as a board member should try to do to motivate and try and encourage church members to become involved in the church programs.

The awareness of spiritual gifts.

I have found it interesting.

I see now that with the right attitude it may be possible to make this church more successful in spreading the gospel, i.e. organising members into action.

Styles of leadership with especially the idea of encouraging general participation and also the idea of bringing out the spiritual gifts of each member and being able to have them used for the church. People need to feel they belong at least in some small area of the church.

Answers to No. 24. How can the series be made more relevant to your needs?

My own personal needs? They are in large being met. I think the only thing further needed is for all suggestions that have been discussed to be put into practice in a practical way by the board.

Only by making us realize our needs.

By discussing ways of motivating people or changing peoples' attitudes.

We must first find out the needs of our church members, i.e. commitment to Christ and motivation to tell others.

Demonstration models and involvement through actual experience of the ideas presented, e.g., goal setting, motivation of members and implementation of preferred leadership styles within the church and constructive analysis.

Has made me feel that we need to see the possible changes and to evaluate whether they are good to be used or not.

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