A FRAMEWORK FOR CHURCH LEADERSHIP

by

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Soli Deo Gloria!

DECLARATION

Student Number 2462

I declare that the research,

A FRAMEWORK FOR CHURCH LEADERSHIP

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

All quotations from the Bible are from the New International Version, published by the International Bible Society and accessed from www.e-sword.net .

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Fvz Slabbert
7th September 2012

ABSTRACT

Church leadership is identified as a vital theological issue facing the twenty-first century church in the midst of negative church growth statistics as well as the struggle of the church to be faithful and relevant in rapidly changing cultural contexts. Key indicators supporting this are the overall lack of scholarly research with respect to church leadership as spiritual leadership, the failure of the pastoral leadership model to address missiological and ecclesiological challenges as well contemporary approaches, either functional or organisational, offering only method and strategy rather than spiritual and theological remedies. Alternatively, the missional approach, rooted in the nature and purpose of the church, offers a theocentric rather than an anthropocentric remedy to the leadership issue. The goal of the study is to explore a framework for church leadership following the missional approach.

The missional approach begins with the intentions and actions of God. In reviewing the purpose of God, as expressed through the Kingdom of God motif, and subsequently this influence on the nature and ministry of the church, it was concluded that the church is thoroughly missional, and called to represent the Kingdom as its community, servant and messenger. On this foundation the church leadership construct is explored using the theological framework of ontology, methodology and teleology and concluded that church leadership in its ontology is called by the grace of God not by the will of man; in its methodology gifted by the grace of God and reflecting the nature of Christ and in its teleology exercising spiritual authority towards God's purpose. The application of this theocentric view promotes a missional leadership system.

The historical and current perspectives of the church revealed current leadership praxis still influenced by historical legacies of institutionalism, maintenance mode, individualism, volunteerism and mission as a separate calling in the church. The outcome is the church struggling to be an effective witness in a rapidly changing environment as well as struggling with its own ecclesial life. The conclusion arrived at is that nothing less than the reformulation of current ecclesiology in terms of mission will suffice.

In proposing a church leadership framework the research emphasised that any model is only as good as the underlying theological paradigm and therefore recognising that the solution to the leadership dilemma is spiritual and theological rather than mere method and strategy. Some six essential elements of a missional ecclesiology were identified which a subsequent model will activate, embed and maintain. A working model (framework) was proposed which includes three key components - a model of the church that reflects its missional nature, a model of leadership roles and relationships that enforces the missional fitness of the church and an organisational model reflecting missional bias. Together these components reflect a church leadership framework satisfying the missional purpose of the church.

Whilst the proposed research question was satisfactorily answered, several observations and recommendations are made to further close the gap between theology and practice.

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CHAPTER 1

INTRODUCTION

1.1 Background to the problem

Both public and private enterprise have recognised the importance of effective leadership in their organisations. The volume of material, products, training courses and institutions dedicated to this pursuit is testimony of the importance of effective leadership. Church leadership has not escaped this focus. Arbuckle (1993:99) comments on the volume of books dealing with the art of leadership in the church and the bewilderment the new concepts and terms have on church leaders, such as 'hands-on, value-driven, servant leadership, transactional/transformational leadership', etc.

Anderson (1998:24) furthermore observes that as more books and seminars on leadership are produced there seems to be fewer leaders. Gibbs (2005:14) echoes a similar sentiment as follows: "In contrast to the first two centuries of the church, why has the twenty-first church been unable to produce leaders in sufficient numbers and calibre to revitalize existing congregations and birth new communities…?" Of further note is Frambach's (2000:382) observation which underlies the urgency of the leadership issue as follows "We are, particularly in the church today, standing at the precipice – or perhaps in the midst – of a crisis in leadership."

Gibbs (2005:10-11) identifies four major trends in the North American, European and Australasian church experience which have precipitated the leadership crisis in the Western church. These trends are summarized as: the numerical decline of the major denominations, the loss of the younger generation, the increasing closure of

churches due to dwindling numbers and higher costs and fewer seminary leaders. Gibbs ascribes these trends to the fact that the church faces cultural shifts of seismic proportions. Furthermore, Gibbs (2005:11) cautions that this situation is masked to some extent by religious entrepreneurship which has birthed a number of mega-churches and spawned a church-planting movement which is built on the redistribution of the churchgoing population and does not represent new growth.

The perceived crisis in church leadership is not restricted to the Western Church alone despite most of the research originating here. Tienou (1990: vii) maintains that one of the major crises facing African Christianity today is in the area of leadership. This is echoed by Adadevoh (2006:22) that Africa's challenge is essentially leadership. Missionary research now clearly indicates the centre of gravity for Christianity is shifting away from the West to Africa and Asia (Walls, 1998:2-15; Tienou, 1990: vii). According to an observation by Tienou (1990: vii):

> "It appears that Africa will have the responsibility to help shape the image of world Christianity both in our generation and for the generations to come. The African proverb 'You cannot give what you do not have' forces us to look at leadership in the church"

The crises in church leadership, as described above, is moreover identified by Anderson (1998:11-28) as one of the vital theological issues facing the twenty-first century church and, if correctly owned and understood by the church, will allow the truth of God to flow through the daily life of the church. Anderson (1998:24-25), amidst popular and secular fads in leadership which churches have in many cases defaulted to, calls for a theological understanding of church leadership, one that is theocentric rather than anthropocentric; a theology that focuses on the intentions and actions of God, through humans, in cultural context. According to Anderson (1998:25-26) this theological understanding must include addressing such issues as, amongst others, the call to ministry, leadership roles, organisation and the relationship of spiritual gifts to church office.

This call by Anderson (1998) for a theological understanding of church leadership (and its related issues) is further supported by three key indicators.

Firstly, the apparent lack of relevant literature on the theology of church leadership and specifically as spiritual leadership. Atterbury (2002) pursued an extensive investigation of the type of church leadership literature available, specifically the relationship between church leadership and the work of the Holy Spirit. Atterbury (2002:72-74) identified one hundred and sixteen literature references of church leadership. After categorizing the literature, sixty-eight references focused exclusively on the topic of church leadership, but of these, only eleven sources refer to the relationship between the church leadership and the Holy Spirit. According to Atterbury (2002:79), most of the literature is focused on the functional aspect of leadership, i.e. what leaders do (functions, tasks and skills) with very little devoted to spiritual leadership. This is in agreement with the observation by Anderson (1998:24) of the predominantly anthropocentric approach to church leadership.

Secondly, the current core value paradigm of pastoral identity as the predominant church leadership model. This leadership paradigm is a vestige of Christendom, an era of relative stability where the church was understood to be the institution responsible for pastoral care and in which the leadership function was primarily regulation of the faith (Shenk, 2005:74; Roxburgh, 2000:142-143;). According to Roxburgh (2000:117) most of current church leadership, whether denominational or congregational are either administrators or bureaucrats by temperament and training. They are regulators of Christendom culture with highly skilled competencies in looking after the internal structures of church organizations and maintaining the traditions of those systems that have built up over a period of several centuries. After much discussion about the priesthood of all believers, the *sola pastora* identity has remained embedded. Much lip service has been given to a broader framework of church leadership, but the core cultural value of *sola pastora* has remained (Gibbs, 2005:27; Roxburgh, 2000:122). Kung (1986:432) supports this view in stating that the concentration in theory and practice on the pastoral ministry and office has resulted in other gifts and ministries being neglected.

It seems that the consensus of the following researchers (Gibbs, 2005; Gibbs & Coffey, 2001; Roxburgh, 2000; Guder, 1998; Regele, 1995; Westing, 1993) is that the core cultural value of *sola pastora*, despite revisions to its role as Counsellor,

Manager and Technician, will not address the ecclesial and missional challenges of the twenty-first century and beyond. According to Gibbs (2005:24), the church of the twenty-first century needs missional thinkers and apostolic leadership.

Thirdly, the struggle of the church to be both faithful and relevant in a rapidly changing cultural context that is both post-Christian and pluralistic has given rise to certain approaches by the church. Van Gelder (2000:20-22) describes these approaches as focused either around a functional or organisational approach.

- o The functional approach is based primarily on what the church does, reshaping a church's ministry as solution to a new or changed ministry context. Defining the church functionally shifts the perspective away from the church as a unique community of God's people to a series of ministry functions. Examples of this approach are Seeker-Sensitive and Purpose-Driven churches (Van Gelder, 2000:20-21).

- o The organisational approach is focused on solving problems in the church's organisational life to improve its ministry. Defining the church organizationally shifts the perspective away from the spiritual reality of the church as a social community to a set of ministries administered through management skills to maintain effectiveness. Examples of this approach are Reinventing Denominations and Congregational Studies (Van Gelder, 2000:22-23).

According to Van Gelder (2000:24), both these approaches rely heavily on social sciences and also give primary emphasis to the human dimensions of the church thus affirming Anderson's (1998:24) contention of an anthropocentric rather than a theological understanding. Van Gelder (2000:24) concurs that a theological perspective must be foundational in addressing the struggle of faithfulness and relevance. The perspective by Guder (1998:3) is enlightening in that he maintains the correct approach is not in *method and problem solving* but the real issues in the leadership crises are *spiritual and theological* (emphasis mine).

In contrast to these approaches, a quite different approach has more recently emerged in addressing leadership, ministry and organization. Van Gelder (2007:16) describes it as a missional understanding of the church; not driven primarily by changes in the cultural context but an approach that is shaped by a biblical and theological understanding of the nature and purpose of the church.

- o A missional understanding of the church is rooted in the nature of the church *(the church is)*, which establishes the purpose and ministry of the church *(the church does what it is)* and requires the exercise of leadership to organize strategies and processes *(the church organizes what it does)* (Van Gelder, 2007:16-18).

Furthermore, a number of scholars have contributed to this fresh understanding of the nature and purpose of the church (Van Gelder, 2007; Stott, 2003; Van Gelder, 2000; Webber, 1999; Guder, 1998; Scudieri, 1996; Newbigin, 1995; Bosch, 1991) with the conclusion that the church is both a missional community and an alternative community which has a major bearing on church leadership in that it connects both ecclesiology and missiology.

Research must therefore focus on a total re-thinking of church leadership models. It is not as simple as a shift from a solo to a multiple pastor model, or a simple team approach, or ecclesiastical re-engineering, but rather a re-thinking that begins outside the core value paradigm of pastoral identity (Roxburgh, 2000:122). This kind of re-thinking is emphasized by Van Gelder (2007:122) who argues that leadership and organisation in the church need to be understood as flowing out of its nature, and, in turn, flowing from its ministry. Atterbury (2002:78) concurs with this thinking in affirming that any definition, and hence discussion, of church leadership must take place within an understanding of the nature and purpose of the church.

In conclusion, the twenty-first century church requires a theology and praxis of church leadership that is theocentric and not anthropocentric. The rationale for this study has demonstrated that not only is there a perceived crisis in church leadership but also literature on the theology of church leadership is lacking as well as the

conclusion by researchers that the predominate leadership paradigm of pastoral identity will not meet the challenges of the twenty-first century church. Furthermore, despite revisions to this current praxis either through functional or organisational approaches, these solutions are not rooted in the nature and purpose of the church. The goal of the study is to contribute towards developing a framework for church leadership that is shaped by a biblical understanding of the nature, purpose and ministry of the church.

1.2 The problem statement

The background setting highlighted the vital theological issue of church leadership and the urgent call for a theocentric understanding of church leadership to meet the challenges of the twenty-first century church. The primary indicators which support this call are a lack of scholarly research in the field of biblical leadership, the criticism of the current predominate leadership model of pastoral identity and the failure of functional and organisational approaches in addressing the relevance of the church in rapidly changing cultural contexts.

According to Mouton & Marais (1990:38-53) the formulation of a research problem is determined by taking into account three factors: the unit of analysis, the research goal and the research strategy.

- o This study has identified the church as the unit of analysis as defined by Clarke and Lederle (1989:67): The church is the community of those who are saved; it is a group of people who are individually empowered by the Holy Spirit for service within the community and in external witness; and it is a commissioned community.

- o The research goal, as already stipulated, is making a contribution to a framework for church leadership that is shaped by the nature, purpose and context of the church. More specifically, the research goal is exploratory in nature as it seeks to; firstly, explicate related research in this field, secondly,

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gain new insights into church leadership especially with the missional church in view and finally, to propose a hypothesis for further research.

o Finally, the research strategy will follow a Practical Theology methodology (Swinton and Mowat, 2006; Anderson, 2001; Heitink, 1999; Fowler, 1987).

Based on the foregoing the research problem is formulated as follows:

What church leadership framework will be consistent with biblical leadership principles and effective in pursuing the mission of the church?

In answering this question an appropriate research design and methodology is required.

1.3   Research methodology

The study will adopt a Practical Theology approach with an appropriate method that fits the exploratory design of the problem.

1.3.1 Practical Theology approach

Anderson (2001:26) defines practical theology, at its simplest, as critical reflection on the actions of the church in the light of the gospel and Christian tradition. Fowler (1987:17) adds an important dimension as follows:

Practical theology is theological reflection and construction arising out of and giving guidance to a community of faith in the *praxis* of its mission. Practical theology is critical and constructive reflection leading to on-going modification and development of the ways the church shapes its life to be in partnership with God's work in the world.

In terms of this definition, Fowler inextricably connects the reflective and constructive dimensions with missiology. Anderson (2001:31-32) comments on this important dimension as follows:

> While…in the sense that its (practical theology) primary focus is on the praxis of the church, is also a discipline fundamentally for the world, which is the subjective for God's redemptive mission. To examine and reflect on the praxis of the church must be understood as a task that takes place in the world and for the world.

Therefore, according to Anderson (2001:32), there is a "necessary critical and prophetic aspect to practical theology's reflective activity, the boundaries of which are defined by the boundaries of God's continuing mission".

Fowler's model (1987:17-20) is a good working model that helps to understand the interrelationships in the discipline of practical theology and is presented in Figure 1.

Biblical, historical, systematic,
ethical, philosophical, and
comparative theological studies

Social scientific, organisational, and
helping-professional studies; cultural
interpretation and arts

Practical theology

Scripture and tradition

**Present situations and
challenges**

Ecclesial *praxis*

Proclamation: sacraments; care & cure
of souls; formation & transformation of
persons; social, economic & political
engagement; administration; support of
lay vocations in the world

Figure 1 Fowler's model of practical theology

The central focus is on *ecclesial praxis,* the pattern of the church's efforts to be in partnership with God in the world. This pattern would include the vital theological issue of church leadership identified by Anderson (1998:12-28). The central axis of the model depicts the action-reflection relation between *practical theology* and *ecclesial praxis.* In doing practical theology, the church's mission must constantly be seen and evaluated and must constantly be reformed in the light of the *present situation and challenges* of the church's environment (Fowler, 1987:17). These dimensions however must also be held up to the interpretative and normative light of *Scripture and tradition.*

The work of practical theology is, furthermore, informed by other theological and non-theological disciplines that, according to Fowler (1987:19-20), help to open up the depths and textures of both *Scripture and tradition* and *present situations and challenges* which helps it avoid shallowness and superficiality in the directions it formulates. Swinton and Mowat (2006:77) refer to this process as mutual critical correlation. Van Gelder (2000:24) cautions, however, that the use of social sciences must be kept in perspective within a theological framework and must be placed in relationship to God's redemptive presence in the church.

Anderson (2001:34) concurs with this concern and, in reviewing Fowler's model (and others), notes that in order for "practical" not to overwhelm and determine the theological, the model requires a Christological core of praxis within a Trinitarian structure of God's ministry as the basis for all ministry. His argument (Anderson, 2001:46) is that Jesus did not leave the disciples a manual of techniques and skills gained through equipping, but rather a promise of the empowerment of the Spirit. Theology is therefore not the subject matter of creeds and dogma alone but also reflection on the contemporary work of the Holy Spirit as the praxis of the risen Christ. Christopraxis, as suggested by Anderson (2001:53), is the normative and authoritative grounding of all theological reflection in the divine act of God consummated in Jesus Christ and continued through the power and presence of the Holy Spirit in the body of Christ.

The basic concern of practical theology is *praxis.* According to Anderson (2001:47-49), *praxis* means action, a particular form of action not directly equated with practice. Whereas practice refers to the methods and means by which we apply a theory, praxis is the action that includes the *telos*, the final meaning and character of truth. This form of action is saturated with meaning that is value-directed and theory-laden. Praxis is a practical form of knowledge that generates actions through which the church community lives out its beliefs. The actions are themselves theological and thus the praxis of the church is in fact the embodiment of its theology.

Fowler (1987:16-17) adds an important understanding to the term *praxis*; the fact that praxis has both a maintenance and a transformative dimension. In terms of

Fowler's example of the local congregation (1987:20-21, 37), the care and cure of souls would relate to *praxis* as maintenance whilst the *praxis* of transformation would relate to transformation of communities to align itself in vocational partnership with the intention and working of God. A practical theology of church leadership must embrace both dimensions of praxis – maintenance and transformation.

Anderson (2001:59-60) summarizes as follows: "By focussing on critical reflection on ecclesial practice, the practical theologian will seek to examine the meaningful acts of the church and to critically assess, challenge and seek transformation of particular forms of praxis in the light of the mission of God and in critical dialogue with the Christian tradition and the world"

In terms of this study, the principles outlined in this practical theology approach will be applied to the praxis of church leadership in answering the research problem.

1.3.2 Research method

The nature of the study has been identified as exploratory with three specific goals each requiring an appropriate method:

i. To explicate related research in this field: The appropriate method here is a comprehensive review of the relevant literature (in terms of Fowler's model, *Scripture and tradition)* with a view to lay a foundation of church leadership principles that arise out of the nature, purpose, ministry and organisation of the church.

ii. To gain insight into the context in which church leadership currently functions. The appropriate method here is also a comprehensive literature review. The goal of this process is to critically reflect, in terms of Fowler's model, to what extent has the *present situation and its challenges* created a gap between church leadership principles and praxis.

iii. To propose a hypothesis about church leadership for further research: The appropriate method here is critical reflection on any alternative leadership models proposed in the literature in the light of (i) and (ii) and to propose further research that will contribute to the praxis of transformation of church leadership.

1.4 Development of the study

The study will develop within the following chapter outlines:

i. **Chapter 1 - Introduction**

This chapter will set the background rationale for the problem, describe the research problem, and outline the research methodology and the nature of the study. From here the specific research methods applicable to the research goals will be discussed. The development of the study will also be outlined.

ii. **Chapter 2 - The nature, purpose and ministry of the church**

Since this study has adopted a theocentric approach, it has been argued that any discussion of church leadership must take place within an understanding of the nature and purpose of the church. The literature review in this chapter will therefore firstly explore how the kingdom of God defines the purpose of the church, secondly the nature of the church arising from this purpose and thirdly an understanding of the ministry of the church. Using Van Gelder's (2007:16-18) terminology quoted in chapter one, the nature of the church (*the church is)* and the ministry of the church (*the church does what it is)*, its ecclesial praxis, which arises from its nature and purpose.

iii. **Chapter 3 - A theocentric view of church leadership**

The literature review of chapter two forms the foundation to understanding church leadership that in terms of Anderson's call (1998:24) is theocentric and not anthropocentric. It has been argued that leadership and organisation need to be understood as shaped by an understanding of the nature, purpose and ministry of the church. This chapter will explore from the literature how the

constitution of the church, rooted in its nature and purpose, gives rise to leadership tasked with the responsibility of fulfilling the missiological purpose.

iv. Chapter 4 - Present situation and challenges

Having established a theocentric view of church leadership in chapter three, this chapter aims to investigate, in terms of Fowler's model, the present situation and challenges of leadership praxis within the church. Since this study has adopted the missional, as opposed to functional or organisational approaches, the chapter critically assesses, reflects and challenges the current leadership praxis in the light of the mission of God.

v. Chapter 5 – Missional Church Leadership

The final step in the Practical Theology approach is to propose an alternative praxis that will contribute to the "on-going modification and development of the ways the church shapes its life to be in partnership with God's work in the world." Such a framework will naturally take into account the findings of previous chapters.

vi. Chapter 6 – Conclusions and Recommendations

This chapter will provide a brief overview of the research carried out and draw together the most important conclusions reached in each step of the Practical Theology process. Also to what extent has the study answered the research question. Furthermore, since the research is exploratory, the chapter will provide observations and recommendations for further research.

CHAPTER 2

THE NATURE, PURPOSE AND MINISTRY OF THE CHURCH

2.1   Introduction

The first step in the proposed research method (see paragraph 1.3.2) is a comprehensive literature review that, in terms of Fowler's model, will hold up the ecclesial praxis of church leadership to the interpretive and normative light of scripture.   The outcome of this process will form the biblical and theological perspective on which the praxis of leadership in the church is based.

The background to the study established the fact that leadership needs to be understood as flowing out of the nature, and, in turn, flowing from the ministry of the church. This constitutes a theocentric approach as it begins with the intentions and actions of God. Therefore the first point of departure is a thorough understanding of the nature, purpose and ministry of the church and secondly, developed further in chapter three, an understanding of leadership as shaped by this understanding of the church's nature, purpose and ministry.

According to Shenk (2005: 74) the Bible relies on word pictures and metaphors to convey to us what the church is and what the church is to do rather than giving us systematic dogmatic formulations. However, what scripture records through explicit statements, images and metaphors is based on an underlying understanding and assumption of the kingdom of God. Bosch (1991:169) suggests that the apostle Paul never develops an ecclesiology which can be divorced from Christology and

eschatology. Furthermore, according to Bosch, the church is always and only a preliminary community, "en route to its self-surrender unto the kingdom of God…the church is now the eschatological people of God."

Van Gelder (2000:74) sums up the importance of this as follows:

> "The field of biblical studies over the past half century has seen an emerging consensus that an understanding of the church must start with an understanding of the kingdom of God. More specifically, it must start with the announcement of the inauguration of God's redemptive reign in the person and presence of Jesus. The redemptive reign of God must serve as the foundation for defining the nature, ministry and organisation of the church"

In the light of this, the foundations to a theocentric view of church leadership are developed in this chapter by first examining the relationship between the kingdom of God and the purpose of the church. Secondly, to examine the images and metaphors in scripture that help us understand the nature of the church and finally, the ministry of the church arising from its nature and purpose.

2.2   The kingdom of God and the purpose of the church

According to Khauoe (2011:14) the mission of God, captured in the phrase, *missio Dei* is the "central theme that unifies the revelation of God in the Holy Scriptures." Furthermore, Khauoe argues that mission originates in the heart of God, His desire to reach out and save humanity. Also, that God's mission, the *missio Dei,* is expressed in many motifs, the most common one being the 'kingdom of God'. Ott and Strauss (2010:86-87) concur that the concept of the kingdom of God

> "…captures in a single phrase the divine intent to bring all things under his rule, to reconcile all things to himself, to restore that which is fallen and corrupted, and to overthrow all powers in opposition to him and his reign of peace, joy and righteousness"

Ott and Strauss further assert that in order to fully understand the purpose or mission of the church, the kingdom of God and its relation to the church must be fully understood since the kingdom of God is the centre of mission. The study now turns to identify the relationship between the Kingdom of God and the church.

The expectation of a future kingdom, a decisive intervention of God to restore Israel's fortunes and liberate them from their enemies was dominant at the time of Jesus (Bosch, 1991:31). This expectation was rooted in Old Testament (OT) prophecy concerning both the restoration of David's throne and the coming of God to renew the world (Guder, 1998:90; Saucy, 1988:33; Douglas, 1986:656).

However, God's intention has always been centred on the redemption of the whole world and not just a single nation (Israel) (Bosch, 1991:31). The covenants of the OT (Noahic Covenant, Gen. 9; Abrahamic Covenant, Gen. 12,15,17; Mosaic Covenant, Ex 19; Davidic Covenant, 2 Sam 7; New Covenant, Jer. 31) provide a perspective of God's mission in the world. Van Gelder (2007:89-90) states that in each of these covenants, God made it clear that the larger horizon is the world so that through the witness of a nation (Israel) all nations might come to know the living God. Newbigin (1995:32) affirms that those who are chosen (Israel) to be bearers of a blessing are chosen for the sake of all. Therefore the coming of Christ into the world is in direct continuity with God's intention on the OT covenantal commitments (Van Gelder, 2007:90).

Both John the Baptist (Matt. 3:1-12) and Jesus of Nazareth (Matt. 4:17) announced that the kingdom of OT prophecy had arrived in the Messiah (Culver, 2005:864). Jesus established the meaning of the kingdom of God (*basileia tou Theou)* as God's redemptive reign (Van Gelder, 2000:75; Kung, 1986:50). The reign of God is central to Jesus' entire ministry and to his understanding of his own mission (Bosch, 1991:31). Whilst the prophets and John the Baptist proclaimed the kingdom, Jesus inaugurated the kingdom since in him (Jesus) the kingdom is present. The kingdom of God was no longer a distant hope or a faceless concept; it now had a name and a face, Jesus of Nazareth (Van Gelder, 2000:76; Newbigin, 1995:40; Bosch, 1991:35; Douglas, 1986:657).

Jesus' proclamation of the kingdom is founded on the fact that he is the Christ, the Son of God. The kingdom has come in him and with him; "He not only proclaims, but He is in His person the Kingdom which is at hand"; he is the *auto-basileia* (Ott and Strauss, 2010:29; Saucy, 1988:36; Douglas, 1986:657). Jesus' presence in the world as the incarnate Son of God is central to the inauguration of the new reality that has dawned in human history and which is dynamically connected to God's redemptive work presented throughout the OT (Van Gelder, 2007:76). Bosch (1991:32) describes this present reality of the kingdom as "the irruption of a new era, of a new order of life…the hope of deliverance is a not a distant song about a far-away future…the future has invaded the present."

In John the Baptist's message of the kingdom prominence is given to divine judgment which was immediately at hand (Matt 3:10-12). In Jesus' message prominence is given to the present reality of the kingdom as manifested in his own person and ministry, the saving significance of the kingdom in that salvation is announced and offered as a gift to all and finally, to the future aspect of the kingdom (Douglas, 1986:657; Kung, 1986:51).

The present reality of the kingdom in the person of Jesus can be understood, according to Ridderbos (1962:81-82), in terms of Jesus' victory over Satan (Luke 11:18-20; Matt 12:25-28), his unlimited miraculous power (Matt 4:23; 9:35;11:2-5), his unrestricted authority to preach the gospel (Matt 1:5; Luke 16:16; Luke 4:17-21), his pronouncements of blessedness and bestowal of salvation (Luke 12:32; 22:29; Matt 21:43) upon his people. Douglas (1986:657) refers to the evidence of the present reality of the kingdom in Jesus to include the proclamation of his Messiahship at his baptism and on the Mount of Transfiguration, his endowment with the Holy Spirit (Matt. 3:16) and his full divine authority (Matt. 21:27). Through Jesus' ministry, in word and deed, God's reign is interpreted as the expression of God's caring authority over the whole of life (Bosch, 1991:34).

The saving significance of the kingdom is, that whilst the powers of the kingdom clearly manifest in the presence of Jesus, his calling is to the way of suffering, rejection and death. The supreme deed by which the reign of God is revealed is the

cross. What seemed like defeat is revealed in victory through the resurrection of Jesus from the dead. Not just a manifestation of a victory but also "firstfruits" (1 Cor. 15:23) of a harvest to come and the end of all of God's works, the putting of all things under God's reign (1 Cor. 15:24-28; Eph. 1:10; Col. 1:19-20). Ultimately, Jesus' announcement that the reign of God has drawn near is validated by his resurrection (Newbigin, 1995: 34-37).

Although Jesus inaugurated the kingdom he did not bring it to its consummation and so taught the disciples to pray for its coming (Matt. 6:10). Bosch (1991:32-35) refers to this as the unresolved tension between the present and the future dimensions of the kingdom. It has arrived, and yet is still to come. This duality is what Jesus referred to as the mystery of the kingdom and used parables to explain the present and future aspects. For example the parable of the wheat and weeds in Matt. 13:24-30, 36-43 clearly illustrates the already-not-yet character of God's reign (Culver, 2005:865; Van Gelder, 2000:80; Newbigin, 1995:35).

Jesus, in anticipation of the period of time between his first coming as the incarnate Son of Man and suffering servant and his second coming as the reigning Son of God and conquering king, called, taught and trained twelve disciples. He clearly anticipated that a movement and a new type of organisation called the church, the *ekklesia,* would grow out of the work of these disciples he was teaching and training. In preparing them for their foundational work, he offers them insights into the relationship of the church and the kingdom. Some of these insights include their identity as a "little flock" to whom the Father was pleased to give the kingdom (Luke 12:22-40) and through which a people of God, the church, the *ekklesia,* will be called into existence by the Spirit. Through this people, led by the "Advocate-Helper" (John 14:16, 26), the manifold wisdom of God will be made known (Eph. 3:10). This new community of faith is formed by Jesus, belongs to him and will be built by him (Matt. 16:13-20). The church will stand strong in the world and will be given the keys of the kingdom and will stand at the crossroads between God and the world. His disciples are to seek the kingdom as a first priority (Matt. 6:33) and that faithful disciples will one day inherit the kingdom (Matt. 25:34) (Van Gelder, 2007:91-92; Patzia, 2001:65; Van Gelder, 2000:84-88; Kung, 1986:76).

Having laid the groundwork for the Spirit's creation of the church through his life, death and resurrection, Jesus, before leaving his disciples, promises to send the Spirit who would not usher in the final kingdom as per their expectation, but would create the church (Acts 1:6-8). On the day of Pentecost (Acts 2:1-2), God poured out his Spirit on his followers giving birth to the church. The reign of God inaugurated by Jesus now shifts its focus to the reign of God as implemented by the Spirit, a movement of the Spirit through the proclamation of the gospel (Ott and Strauss, 2010:30; Van Gelder, 2000:102-103).

Based on the foregoing, Ridderbos (1962:354) concisely summarizes the priority relationship between the kingdom and the church as follows:

> The *basileia* [reign, kingdom] is the great divine work of salvation in its fulfilment and consummation in Christ; the *ekklesia* [church] is the people elected and called by God and sharing in the bliss of the *basileia.* Logically, the *basileia* ranks first, and not the *ekklesia.*

This priority of the kingdom, as outlined above, is critical to understanding the purpose of the church. Grudem (1994:863-864) summarises key aspects of this relationship between the kingdom and the church which has significant bearing on understanding the purpose of the church. Firstly, the kingdom creates the church; in terms of the purpose of the church therefore the *missio Dei* institutes the *missiones ecclesiae* (Bosch, 1991:370); or as Ott and Strauss (2010:62) aptly conclude "the mission of the church is embedded in the great drama of God's mission". Secondly, the church witnesses to the kingdom; in terms of the purpose of the church therefore Khauoe (2011:17) asserts that church and mission can never be separated with mission being the heart and the life of the church, the defining essence of the church. In fact he argues that "the church is by nature missionary to the extent that if it ceases to be missionary it has not failed in one of its tasks but it has ceased to be the church". And thirdly, the church is the instrument of the kingdom; in terms of the purpose of the church Guder (1998:100) suggests that "the church represents the reign of God" as agent, instrument and herald.

From the forgoing it can be concluded that the kingdom of God defines the purpose of the church. Bosch (1991:372, 390) summarizes this in terms of the doctrine on the *missio Dei:* "God the Father sending the Son, and God the Father and the Son sending the Spirit but now including another movement – Father, Son and Holy Spirit sending the church into the world." Since God is a missionary God, God's people are a missionary people.

2.3 The nature of the church

As noted in paragraph 2.1, the next step in the research method is an understanding of the nature of the church *(the church is)* as depicted in various metaphors and images in scripture. The contention already made is that the purpose & nature of the church will ultimately have a significant bearing on the ministry flowing from the church and hence on organization and leadership.

A number of scholars have contributed towards identifying and describing the numerous metaphors and images of the church (Erickson, 2006; Culver, 2005; Hart, 2005; Menzies and Horton, 2004; Van Gelder, 2000; Webber, 1999; Driver, 1997; Ladd, 1993; Ridderbos, 1975; Minear, 1960). In the light of the relationship between the church and the kingdom of God as reflected in the *missio Dei*, Driver's work (Driver, 1997) is particularly significant. Driver clusters the biblical images describing the nature of the church into four categories because of their missiological significance as follows:

    i.   Pilgrimage
   ii.   Peoplehood
  iii.   New-order, and
  iv.   Transformation

A common theme which holds these categories together is the church as a "covenant community of missionary witness and transformation that moves throughout the world – God's people among the peoples" (Shenk, 2005:74). Similar

themes are arrived at by, for example, Van Gelder (2000:107-113), "the church exists as a social community that is both spiritual and human"; Webber (2004:78), "the church is the community of God's presence"; Guder (1998:102), "the church is to represent God's reign as its community, its servant, and its messenger".

Another common theme which underlies the biblical metaphors describing the nature of the church is their Trinitarian pattern. According to Hart (Hart, 2005:583) this should be expected as the church is vitally related to each person of the Godhead and is a reflection of the relations among the Father (the people of God), the Son (the body of Christ) and the Holy Spirit (the temple of the Holy Spirit).

This study will, however, use the categories proposed by Driver (1997) and, supplemented by other scholars, to explore and understand the essential nature of the church in order to lay a biblical and theological perspective for the ministry that flows from the church.

2.3.1 Pilgrimage

Having established that the church is essentially missionary in its purpose (paragraph 2.2), Biblical references, for example in Hebrews 11: 8-16, attest to the view that the people of God are pilgrims, sojourners and are en route to the kingdom of God.

Newbigin (1954:18) describes the church as the pilgrim people of God on the move, and therefore the church cannot be understood in static terms but only in terms of that to which it is going; a perspective which is at once missionary and eschatological. Bosch (1991:373-374) furthermore describes this pilgrim nature not only in terms of the church's diaspora situation it finds itself in the modern world but more so to the church's ex-centric position. It is *ek-klesia* called out of the world and sent back into the world to flesh out, in the here and now, something of the reign of God but always en route towards God's future.

According to Hirsch (2006:234), this perspective of the kingdom of God, the missionary and eschatological perspective, defines the reality of the church and thus keeps it moving, growing and adapting. Hirsch (2006:220-231) furthermore identifies

the pilgrimage nature of the church as something that will move the church beyond its current comfort and safety zones into risky engagement with the world, an experience described as liminal. Roxburgh (2000:64) describes liminality as the experience people have when separated from what is considered stable to a new experience where the old rules no longer apply. The significance of this is that in this liminal experience, people find *communitas* (Hirsch, 2006:220-222; Roxburgh 2000: 78-79), an identity shaped by the kingdom of God and that leads to an alternative community. Hirsch (2006:221) describes *communitas* as follows:

> *"Communitas* describes the dynamics of the Christian community inspired to overcome their instincts to "huddle and cuddle" and to instead form themselves around a common mission that calls them into a dangerous journey to unknown places…it involves adventure and movement and it describes that unique experience of *togetherness* that only really happens among a group of people inspired by the vision of a better world and who actually attempt to do something about it…"

In a survey of scripture, both Roxburgh (2000:85-94) and Hirsch (2006:222-224) find sufficient evidence to state that liminality and *communitas* are the normative situation and condition for the pilgrim people of God. From this they conclude that it is precisely these conditions (liminality, communitas) that produced the most significant revelations (the patriarchs, the Law, the prophets, Jesus, Paul, Peter, John) and miracles.

Hirsch (2006:85-86) further explains that under these conditions (liminality and *communitas*) the church is able to distil the message such that "all the clutter of unnecessary traditional interpretations and theological paraphernalia" is removed and a faith lived in utter dependence on Jesus – the author and finisher of the faith is recovered. Furthermore, not only is the core message recovered but its liberating power is unlocked making it the possession of the people rather than an institution.

The pilgrim nature of the church, as described in terms of her being non-static, ex-centric, drawn by the hope of the kingdom into liminality and *communitas* and sent back into the world as an alternative community with a liberating message is, according to Roxburgh (2000:78), nothing other than the identity of God's transforming community.

2.3.2 Peoplehood

As noted earlier, a common theme connecting the biblical images describing the nature of the church is that of a community of people. The church as the people of God is an image that has its roots in the OT calling of Abraham. According to Hart (2005:538) the church is the continuation of all God began to do through Abraham, calling a people unto himself for the salvation of the world. This continuity aspect of the people of God, as a historical community and one that is moving toward a destination, is seen in 1 Peter 2:9-10. Here the apostle Peter, applying Old Testament themes of the people of God (historical) to the reign of God in Christ (redemptive), addresses the church as follows:

> *"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy"*

Whilst the continuity aspect is important in that it has redemptive-historical significance, the essence of the New Testament identity of the people of God needs to be understood further. Ridderbos (1975:328-333) in surveying the apostle Paul's use of the name *ekklesia* as the New Testament people of God (and Paul's associated expressions of 'saints', 'elect', 'beloved' and 'called') arrives at the significance of this designation of *ekklesia*:

23

"As the communion of the saints it is the true people of God, the eschatological Israel, which may apply to itself the promises of God because of the salvation that has appeared in Christ."

Ridderbos (1975: 333-341) provides content to this understanding of the church as the true people of God who have received the prophetic promises of God. It is on account of the fulfilment of the prophecy of the New Covenant (Jer. 31:33; Ezek. 11:19; 36:26) in the New Testament church that all the privileges of the Old Testament people of God, in a spiritual sense, pass over to the church. This includes beings sons of God (Rom. 8:14; Eph 1:5); being heirs according to the promise (Gal. 3:29; 4:7); sharing in the inheritance promised to Abraham (Rom. 8:17; 4:13); being heirs of the kingdom of God (1 Cor. 6:9-10; 15:50; Gal 5:21). As Israel was once the peculiar possession of God (Exod. 19:5), so the church in all its parts, Jews and Gentiles, is now the people of God's possession (Eph. 1:4). Whereas circumcision of the flesh was the proof of divine ownership, an external sign of the old covenant, the new covenant requires circumcision of the heart (Rom. 2:29) (Erickson, 2006:1046).

Van Gelder (2000:108) arrives at the same conclusion that this new people, this spiritual Israel, finds it identity, as God always intended, along faith lines, not blood lines. A people formed by a common faith in the saving work of Christ. The apostle Paul applies the prophetic words of Hosea, spoken to Israel, to the church, made up of both Jews and Gentiles, in Rom. 9:25-26 as follows: "I will call them 'my people' who are not my people…they will be called 'sons of the living God'" (Erickson, 2006:1045).

The importance of the people of God as a 'new community of faith' as an image describing the nature of the church is that its significance is in the emphasis on *community*. According to Bosch (1991:166) in Paul's thinking, the 'righteousness of God' (Rom. 3:21-23) is to be interpreted as a gift to the *community* and not to the individual since the individual believer does not exist in isolation. The impact of this is seen in Paul's harsh treatment of individualism, his language of 'belonging', that all human barriers are able to be transcended, of social integration irrespective of

social backgrounds, and in fact the whole transformation of human relations (Bosch, 1991:165-168).

The relevance of this image has significant implications for the church. The redemptive-historical aspect shows that the church is the continuation of the presence of Jesus Christ in the world and a sign of God's presence in history (Webber, 1999:78). Van Gelder (2000:108-109) notes that in a divided world (pluralism, racialism, ethnicity, nationalism, fragmentation of society, etc.) there is a need to see that a community of diverse persons can live in reconciled relationships with one another because they live in reconciled relationship with God. Webber (1999:79) concurs by adding that the most effective witness to a world of disconnected people is the church that forms community and embodies the reality of the new society.

2.3.3. New-order

The image of the church as the true people of God, the new community of faith, is further enhanced with the image of the church as the "body of Christ". Ridderbos (1975:362; 383) states that the body of Christ image describes the Christological mode of existence of the church as the people of God; not only in its unity and common existence in Christ but also in its pneumatic communion with Christ.

Van Gelder (2000:110-113) describes the nature of the church with respect to the body of Christ in three dimensions, namely, in relation to the crucified Christ, the resurrected Christ and the ascended Christ. In relation to the crucified Christ the nature of the church is reflected as a unified community, living in sacrificial love and fellowship, through the partaking of the sacrament of the crucified body of Christ (1 Cor. 10:16-17). In relation to the unified community, Erickson (2006:1047-1048) stresses the essential principle of interconnectedness between the members of this community (1 Cor. 12:14-25) and how this mutuality is critical in the maturing of the community (Eph. 4:15-16). He further notes the characteristics of a mutual community as genuine fellowship (1 Cor. 12:26) and universality in the sense that there are no longer barriers (Col. 3:11).

In relation to the resurrected Christ (Van Gelder, 2000:110-113), the nature of the church is reflected as a new humanity, created by the Spirit. This new humanity functions as the body of Christ on earth under Christ's headship through the on-going work of the Spirit. The Spirit gifts, guides and graces the church with a diversity of spiritual gifts for ministry by members (Rom 12; 1 Cor. 12, Eph. 4). Erickson (2006:1047) adds that this image also emphasises that the church is now the locus of Christ's activity in the world.

In relation to the ascended Christ (Van Gelder, 2000:110-113) the nature of the church is reflected as under divine rulership (Eph. 1:22-23; Col. 2:9-10) having access to the fullness and all-sufficiency in Christ and therefore able to be a full participant in the redemptive reign of God. Erickson (2006:1049) describes this as the extension of the ministry of Christ through the body of Christ, having received all authority in heaven and on earth (Matt. 28:18), he now sends his disciples to carry on his work (Matt. 28:19-20; Jn. 14:12).

According to Webber (1999:81), the incarnational motif of the body of Christ, the continuation of the life of Jesus through the church in the world, represents a new order, a new humanity and one which has the power to be an explosive force in society and in history. It is not called to contain its message but to live its message.

2.3.4 Transformation

Van Gelder (2000:113) notes that many of the New Testament images (for example, holy temple, dwelling place of God in 1 Cor. 3:16, living stones built into a spiritual house in 1 Pet. 2:5, etc.) bear witness to the inherently corporate characteristics of the church making the church visible as a corporate social entity. The nature of this social entity, in addition to what has already been observed (paragraphs i-iii), is not just of social and psychological value (Webber, 1999:81), but as Hart (2005:542) observes:

"The Holy Spirit transforms the sociological phenomenon, subject to the laws of other social groups, into a spiritual fellowship (*koinonia*) with a ministry (*diakonia*) of service"

The image of the church as the temple of the Holy Spirit provides significant insight into the nature of the church as an alternative, transforming community. In relation to the Holy Spirit the nature of the church reflects the nature of the Spirit who now dwells in the church. The qualities of His nature as described in Gal. 5: 22 (fruits of the Spirit) will be found in the church indicating the genuineness of the church (Erickson, 2006:1049). Not only is his nature imparted but he also equips the church for ministry through the spiritual gifts (Rom. 12; 1 Cor. 12; Eph. 4). The nature of the church is therefore a continuing charismatic community (Pinnock, 2006:159; Bosch, 1991:378; Cobble, 1988:89; Kung, 1986:393; Snyder, 1975:157) not only for the benefit of the church but also for the benefit of the world as the church is empowered to witness for Christ in both word and deed.

The survey of the essential nature of the church is summarised as follows:

It has been argued (see 2.2) that the kingdom defines the essential purpose of the church as a missionary people sent by God to participate in his mission, the *missio Dei.* The nature of the church, in living out this missionary purpose, is explored in terms of four categories or motifs that help to further describe the nature of the missionary people of God. The first motif is that of pilgrimage. From this motif the nature of the church is seen as a non-static community, inspired by a greater vision of the kingdom, who are prepared to give up their comforts and safety in order to share a liberating message to whomever God will send them. The second motif, the people of God, establishes the nature of the church as a new community of faith which demonstrates the continuation of God's presence in history and lives as a reconciled community of diverse people. The third motif, the body of Christ, describes the nature of the church as being Christ-centred; a continuation of the life and work of Christ as demonstrated through its unity, diversity yet interconnectedness and fellowship as it functions under the delegated authority of its Head, Jesus Christ. The fourth motif, a transforming community, incorporates the

other motifs but adds the dimension of the empowerment of the Holy Spirit in the message and the works of the people of God thus describing the nature of the church as a charismatic community.

Taken together (the purpose and nature of the church) the church can be described as *missional* – Guder (1998:11) describes this as an appropriate term that emphasises the "essential nature and vocation of the church as God's called and sent people". Hirsch (2006:82) defines missional as "a community of God's people that defines itself, and organises its life around its real purpose of being an agent of God's mission to the world." The study now turns to explore the ministry, the praxis that arises from the missional church.

2.4 The ministry of the church

Following the chapter outline noted in section 2.1, the next step in the research method is an understanding of the ministry of the church (*the church does what it is*), its ecclesial praxis, which arises from its nature and purpose. In exploring the ministry of the church as ecclesial praxis, the study will be guided by the underlying understanding of the practical theology approach as described in paragraph 1.3.1. Here it is asserted, amongst others, that ecclesial praxis (in terms of Fowler's model) must always reflect its partnership with God's work in the world and his continuing mission.

This section will firstly explore the meaning of the term ministry as used in relation to the church. Secondly, to examine the scope of ministries found in the church and finally to provide a framework in which the ministry of the church can be understood as flowing from its nature and purpose.

2.4.1. Understanding the term 'ministry' in the church

The ministries of the New Testament are described by the unique word *diakonia* meaning service (Wehrli, 1992:103; Kung, 1986:389; Douglas, 1986:780). Bittlinger (1974:23) notes that this term, *diakonia,* is devoid of any implications of power, dignity or performance of a priestly function. Whilst the original sense of the word

meant waiting on tables, for Jesus, the *diakonia* is an essential characteristic in discipleship. In fact for Jesus, a disciple is one through service of his fellow man and living in concern for others (Mk. 9:35; 10:43-45, Matt. 20:26-28) (Kung, 1986:391). Jesus taught that the only valid model of his disciples is in the service of others as prefigured by himself (Mk. 10:45; Matt. 20:28; Jn. 12:25) with the root and goal of service being love (Jn. 13:1-17) (Kung, 1986:392-393). Cobble (1988:83) affirms that *diakonia* is understood as the normative expression of faith in Christ.

The church, being a charismatic community, a fellowship of the gifts of the Spirit, is also a fellowship of different ministries (Kung, 1986:393). Cobble (1988:90) explains that God's grace (*charis*) comes to humanity as a gift (*charisma*) with Jesus being the source of his grace (Eph. 4:7). The spiritual manifestations of *charis* in the life of the individual believer and the church are called *charismata,* gifts (for example Rom. 12:6). All Christians are gifted by grace (1 Pet. 4:10-11) and the total contribution of all believers is necessary for the proper growth and maturity of the church (Eph. 4:16).

Although the apostle Paul uses two words to describe the ministries of the church – *charismata* (gifts) and *diakonia* (service) – it is agreed that *charisma* and *diakonia* are correlative concepts (Kung, 1986:393; Ridderbos, 1975:443; Bittlinger, 1974:27). *Diakonia* is rooted in *charisma* since every *diakonia* in the church presupposes a call from God. *Charisma* leads to *diakonia* since every *charisma* in the church finds its fulfilment in service (Kung, 1986:394; Ridderbos, 1975:443).

Furthermore, whilst it is recognised that ministry – gifts and therefore gifted service – belongs to all believers (1 Pet. 4:10; 1 Cor. 12:7; Rom. 12:6), scholars differentiate between ministry exercised by the body of Christ in general and ministry that has to do with guidance, steering and government of the body of Christ (Menzies and Horton, 2004:175; Damazio, 1988:17-19; Kung, 1986: 394; Bittlinger, 1974:27, 83). This latter description of ministry, the more public functions of the body of Christ, is more fully discussed in chapter 3. This in no way belittles any gift since all gifts are part of the work of the Spirit through the church (Horton, 1976:262).

Finally, where there is real *charisma*, there will be responsible service for the edification and benefit of the community (Kung, 1986:394). Hart (2005:570) adds a character dimension to gifts and service which is foundational to all authentic ministries, namely Unity with Diversity, Love and Humility.

2.4.2. Scope of ministry in the church

The variety of ministry in the church is as unlimited as the variety of charisms in the church (Kung, 1986:394). The variety of spiritual gifts are tokens of God's varied grace (1 Pet. 4:10). Grudem (1994:1022) suggests that the word "varied" used in 1 Pet. 4:10 means "having many facets or aspects; having rich diversity".

According to Grudem (1994:1019-1020) the scriptures make reference to lists of specific gifts in several passages (such as 1 Cor. 12:28; 1 Cor. 12:8-10; Eph. 4:11; Rom. 12:6-8; 1 Cor. 7:7 and 1 Pet. 4:11) totalling at least twenty-two spiritual gifts. The following table of spiritual gifts is based on the listing of passages as identified by Grudem (1994:1020).

Table 1 Scripture passages which refer to spiritual gifts

1 Cor. 12:28	Eph. 4:11
1. apostle	(1) apostle
2. prophet	(2) prophet
3. teacher	14. evangelist
4. miracles	15. pastor-teacher
5. kinds of healings	**Rom. 12:6-8**
6. helps	(2) prophecy
7. administration	16. serving
8. tongues	(3) teaching
1 Cor. 12:8-10	17. encouraging
9. word of wisdom	18. contributing
10. word of knowledge	19. leadership
11. faith	20. mercy
(5) gifts of healing	**1 Cor. 7:7**
(4) miracles	21. marriage
(2) prophecy	22.celibacy
12. distinguishing between spirits	**1 Pet. 4:11**
(8) tongues	Whoever speaks (covering several gifts)
13. interpretation of tongues	Whoever renders service(covering several gifts

Other scholars have recorded similar observations direct from scripture (Hart, 2005; Weston, 1996; Horton, 1976; Ridderbos, 1975). Scholars generally agree that these lists are not meant to be exhaustive or systematic (many examples of overlap between the various lists) but rather an indication of the diversity of the gifts and

ministries, samplings taken from an infinite supply (Grudem, 1994:1019; Horton, 1976:209; Ridderbos, 1975:447). In fact Horton (1976:209) asserts that "whatever the need of the church, the Spirit has some gift to meet it."

Horton (1976:262-263) observes that whilst the attempts at classification of gifts are legitimate, there is no way of avoiding overlapping (as can be seen in the above table by Grudem) and actually the gifts are interrelated, each one involving a variety of manifestations and ways in which it can be expressed.

However, for convenience, some sort of grouping is helpful when viewing the overall scope of ministries in the church. To this end, this study will defer to the grouping suggested by Horton (1976:263-264). It is not the purpose of the study at this point to exegete the various gifts other than to indicate their scope.

2.4.2.1 Gifts for the establishment of the church and for bringing it to maturity

Horton (1976:263) maintains that the ministries listed in Ephesians 4:11, the apostles, prophets, evangelists, pastors and teachers are gifts for the whole church and not limited to one local church. Whereas each believer has received a gift, a *charisma,* for the benefit of the body, according to Lincoln (1990:248) and Hoehner (2002:538-557), the persons listed in Ephesians 4:11 are themselves gifts (*domata*) to the church, they are gifted people. Hirsch and Catchim (2012: sec.1424) suggest that what Paul is referring to in Ephesians 4:11 "…is something more substantial, more permanent, and more decisive—something that touches on the idea of a vocation or calling…he connects the being with the doing: task and person are the same. It becomes a matter of vocational identity."

Christ gave these foundational gifts (Eph. 4:8) to the church for preparing all the saints for service (through the exercise of their gifts of grace) which will ultimately result in the building up of the entire body of Christ. As each member uses their gift (Eph. 4:7) to the measure it has been given, then the body, corporately, will measure to Christ's full stature (Eph. 4:13). In addition, Liefeld (1997:100) observes that the

overall significance of these gifted people to the church is that spiritual maturity is only accomplished through spiritual leadership.

2.4.2.2 Gifts of the edification of the local body through individual members

As noted earlier (paragraph 2.3.4) the Holy Spirit transforms the church into a spiritual fellowship, a fellowship of the Spirit (2 Cor. 13:14; Phil. 2:1). Horton (1976:270) observes that the gifts listed in 1 Corinthians 12:8-10 is a class of gifts distributed by the Holy Spirit to various individuals with the purpose of meeting the needs of the Body of Christ. Menzies and Horton (2004:164-168) note that one of the most significant needs of the church is the ability to worship God in every area of life. The Holy Spirit distributes the various manifestations to individuals as are needed in fulfilling the life of worship. Gifts are not considered the property of individuals since they are always for the benefit of the church. In such manner the spiritual worshipping church will manifest the character, ways and eternal purposes of God as well as being effective in defensive and offensive spiritual warfare.

Grudem (1994:1018-1019) adds that these gifts not only contribute towards the building up of the church until Christ returns but also give the church a foretaste of the age to come as the gifts are but a partial foretaste of the fullness that is to come.

2.4.2.3 Gifts for service and outreach through a local body

Menzies and Horton (2004:168) provide a list of the various gifts that indicate the scope involved in this category. These include gifts of administration and helpful deeds (1 Cor 12:28), service (spiritual and practical, generosity), ruling (directing, caring, giving aid) and showing mercy (compassionate service) (Rom.12:7-8).

2.4.3 A framework for viewing the praxis of ministry in the church

It must be noted at this point that the intention is not to provide an exhaustive list of specific ministries but rather to provide a framework in which ecclesial praxis can be seen as flowing from the nature and purpose of the church as described in the study thus far in 2.1 to 2.3.

Scholars have developed various categories or frameworks which attempt to classify ministry according to its purpose. For example, Menzies and Horton (2004:163-170) use the classification: 1. World evangelism, 2. Ministry to God and 3. Building a body of saints. Hart (2005:556-557) uses the rubric: 1. *Martyria (*witness), 2. *Koinonia (*fellowship) and 3. *Diakonia* (service), in expressing the total mission of God. Grudem (1994:867-868) uses the following in categorising the ministry of the church: 1. Ministry to God, 2. Ministry to Believers and 3. Ministry to the World. Finally, Ridderbos (1975:432-438) classifies ministry as: 1. Extensive – missionary posture and 2. Intensive – sanctification of life in the church.

Whilst all these classifications have merit in understanding the diverse ministry of the church, the stated goal of this study is to follow a theocentric approach which is rooted in a biblical understanding of the nature and purpose of the church. Therefore this study will defer to a framework proposed by Guder (1998:100-109). This framework is intimately linked to the nature and purpose of the church and will help in understanding ministry as flowing from the church's nature. It was earlier noted (section 2.3) that Guder (1998:100-102) proposed a theme which held together several images of the essential nature of the church. This proposed theme, of the church in mission (carrying out its ministry), is that it represents the reign of God in three forms, namely as its community, its servant and its messenger.

2.4.3.1 Representing the Reign of God as Its Community

The discussion in 2.3.1 – 2.3.2 showed that a visible community of diverse people living in reconciled relationship with God and with one another is significant in demonstrating the continuation of the presence of Christ and God in history. Guder (1998:103-104) describes this as *being* the church that the world may *see* the tangible character in human social form. As the church, imitating Christ, lives under the authority of the reign of God, it displays the fruits of forgiveness, fellowship, unity and love. In so doing, the church legitimises the universal invitation of the gospel as it lives out the words of Jesus in Matthew 5:14 "You are the light of the world".

Hart (2005:558-566) identifies worship and body life as two key dimensions of ecclesial praxis that will allow the church to live as the light of the world and thus

represent the reign of God in Christ. Worship that is both Christocentric (in truth) and incarnational (through ritual, symbol and sacrament) and leads to dialogue with God as the church "offering spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5). Flowing from this worshipping community is the praxis of mutual edification (Col. 3:12-17; Eph. 5:15-21) as exemplified by the exercise of the gifts and ministries of the Holy Spirit within the Body of Christ.

2.4.3.2 Representing the reign of God as its Servant

The discussion in 2.3.3 – 2.3.4 highlighted the nature of the church as a community not existing only for itself but also recognising that under the authority of the risen and exalted Christ it is called and empowered to carry on the work of Christ in the world – in word and in deed. Guder (1998:107) describes this as the church *doing* that the world may taste.

According to Guder (1998:104-106) just as Jesus lived under the Father's authority and his deeds were signs of God's reign, so the church represents the reign of God by its deeds. Therefore the church's responses of compassion and service are deeds of authority and therefore signs that the reign of God is present in this world. In the words of Jesus from Matthew 5:13 "You are the salt of the earth…" These deeds not only bring wholeness and dignity to the world but are a taste of a future as the reign of God intrudes on the life of the world.

Hart (2005:568-569) describes the church *doing* as servanthood. Not only is it a command of the Lord (Matt. 5:16) but emphasised by the apostles in, for example, meeting the material needs of believers (Acts 2:44-45), that we were created for good works (Eph. 2:10) and that our faith is demonstrated through our good works (Js. 2:15-22). Hart further emphasizes that it is the work of the Holy Spirit to supervise the good works of the church through structuring the church with various gifts and ministries of the Holy Spirit.

2.4.3.3 Representing the reign of God as its Messenger

It was noted earlier in 2.2 above that one of the attributes that describe the relationship between the church and the reign of God is that the church is a herald of the kingdom. Guder (1998:106-108) places the herald role in context as follows: "The church's being and doing are irretrievably tied to its proclaiming". Just as Jesus preached and taught to interpret what was seen and experienced, so the church must continue to proclaim the message of the gospel. The proclamation removes any ambiguity with respect to the being and the doing of the church and it also opens the way for people to respond.

Hart (2005:556-557) identifies the herald role in terms of the church called to be witnesses to the saving message of Christ's death and resurrection. Hart concurs that without witness the church as community with its good deeds becomes artificial.

2.5 Summary and conclusions

In summarising the ministry of the church, it was firstly demonstrated that ministry, grace-gifted service, belongs to all believers and is founded in the grace that Christ apportions to all who belong to the body. Secondly, the scope of grace-gifted service ranges from establishing the church and bringing it to maturity, edification of the local body and a range of services for social and spiritual outreach. Finally, a framework was presented to interpret the whole range of ecclesial life as being rooted in the nature and purpose of the church. Therefore, in terms of this framework, the church is seen as participating in the reign of God as its community, its servant and its messenger.

In conclusion, the literature review of chapter two, pursuing a theocentric approach, explored the nature, purpose and ministry of the church. Taken together, the findings of this review conclude that the church is thoroughly missional. In its origins, birthed by the reign of God; in its purpose, the missionary people of God sent to bear witness to the reign of God in Christ Jesus; in its nature, representing the Trinitarian character of God and, in its praxis, participating in the reign of God as community, servant and messenger. In this light, the church is a missional community. This now

forms the foundation to a theocentric understanding of church leadership since leadership, as has been argued, needs to be understood as flowing out of the nature, and, in turn, flowing from the ministry of the church.

CHAPTER 3

A THEOCENTRIC VIEW OF CHURCH LEADERSHIP

3.1 Introduction

Chapter three continues with the research method outlined in 1.3.2, namely a comprehensive literature review that, in terms of Fowler's model, will hold up the ecclesial praxis of church leadership to the interpretive and normative light of scripture. Furthermore it is important, at the outset of this chapter, to specify the two criteria used in delimiting the leadership construct to be investigated in this chapter. The first criteria is the background rationale established in chapter one (a theocentric understanding of church leadership) and the second criteria limits the investigation to the New Testament church era (refer also to 1.2). Clinton (2005:193) identifies six biblical leadership eras, the New Testament church era being the last and to which this study will limit the investigation of the leadership construct.

The background rationale to the research problem (chapter one) identified the need for a theological understanding of church leadership, one that is theocentric rather than anthropocentric. This need is supported by three key indicators briefly summarised as follows:

- lack of relevant literature on the theology of church leadership, research defaulting primarily to the skills and tasks of leaders
- predominance of the *sola pastora* paradigm that despite its role revisions still prove inadequate to address the missional challenges of the twenty-first century

- functional and organisational approaches to address faithfulness and relevance in the midst of rapid cultural changes yet based primarily on the human dimensions of the church

Yet promisingly, the background literature review also reveals an emerging missional understanding of the church, an approach that is shaped by a biblical and theological understanding of the nature and purpose of the church. The overwhelming consensus of literature sources consulted agrees that any discussion on church leadership must be rooted in an understanding of the nature and purpose of the church. The literature review of chapter two, following the missional approach motivated in the background rationale, concluded that the church, in terms of its nature, purpose and ministry, is thoroughly missional.

The essential task of chapter three is neatly captured in the statement by Guder (1998:183) that "leadership formed by the reign of God needs to be rediscovered". The chapter will also summarise the findings and draw conclusions of the whole literature review as presented in chapters two and three.

3.2 Selecting a leadership framework

In reviewing the literature on church leadership frameworks, three potential leadership frameworks were identified that offered scope in which to further explore a theocentric understanding of church leadership. Whilst the researcher acknowledges there may well be other leadership frameworks or theories to consider (such as Great Man, Situational, Contingency, Transactional and Eldership theories) (Frambach, 2000:383-385), for the purpose of this study, the following three were evaluated in terms of their suitability to further investigate a theocentric view of church leadership.

The first framework developed by Clinton (1989:1-8) in *"The Way to Look at Leadership"* is called "A balanced framework for analysing leadership". This framework comprises three elements – the "what" of leadership (basal elements), the "how" of leadership (means of influence) and the "why" of leadership (value

elements). Whilst providing significant insight, this framework is based on the key outcomes of all leadership research since 1948 and takes into account, amongst others, task behaviour, styles of leadership, organizational and cultural dynamics and values. There is no implicit, direct connection of the framework to the nature and purpose of the church; on this basis the framework is rejected.

A second framework, also proposed by Clinton (1989:4) in *"The Emerging Leader"*, also involves three elements which shape the life of a leader. The elements are "spiritual formation", "ministerial formation" and "strategic formation". Again, this framework provides significant insight into leadership but only provides indirect linkages to the nature and purpose of the church (Clinton, 2001:132-134) and its value appears to be directed more towards understanding the development of the individual leader rather than a general leadership framework.

A third framework is proposed by Ayers (2006:3-27) who, in applying the theological terms of ontology, methodology and teleology to the biblical passage in Philippians 2:5-11, derives a theological framework for the definition and praxis of leadership. Whilst Ayers' purpose is to provide a common language to connect theology with the predominantly anthropological and social nature of leadership research, this framework provides the necessary linkages to explore church leadership arising from the findings of chapter two. Therefore this chapter will use the framework proposed by Ayers as a basis for further review of the literature towards a theocentric understanding of church leadership.

3.3 Ontology of leadership

Ayers' (2006:9-11) definition and use of the term ontology is in the context of its contemporary use allowing it to indicate the "essence" or "first matter" of things. Based on this use of the term, Ayers defines ontology of leadership as regarding that which concerns the "inner, a priori nature of the leader". Furthermore, the definition allows for the further investigation into the "innate needs, views of reality, internal disposition, and hidden dynamics of leaders". According to Ayers the ontology of

leadership ultimately defines leadership not in terms of what the leader does but who the leader is; "we lead from who we are".

At the most fundamental level the question of "who we are" is answered in terms of the doctrine of man, man in the *imago dei.* It is not in the scope of this study to explore fully the ontology of humanity suffice to say that in the context of this study, the implications of man in the *imago dei* is fully realised in Jesus Christ (Erickson, 2006:531-535).

Ogden (1990: 188-215) argues that the full realisation of the image of God (used synonymously with God's calling, will or inner design) in every member of the people of God, is fulfilled when directed by the purposes of God. He further contends that every Christian stands under God's call and that the call of God is best understood on two levels; the general which relates to "who we are – our personhood", also called our "being". This has to do with our call to Christ, our salvation. And the particular call which relates to "what we do" also known as our "doing". This is summarised by Ogden (1990:208) as follows:

> "The call of God originates in our being. Being precedes doing. Our unique self gives the fundamental shape to our call. What God places in our heart from birth, releases through the grace of Christ, and enhances by the anointing of the Holy Spirit is fundamentally an inside job. So we can say that much of the will of God for us is written in us"

Clinton (2001:132-134) concurs with this view when applied to the selection and development of leaders. Clinton attributes the selection and development of leaders to both the divine and the human but attributes the divine as the prime responsibility. He identifies such elements as pre-birth call, destiny patterns, giftedness, call and strategic guidance incidents as critical elements. Damazio (1988:38-40) demonstrates the significance of the divine role in choosing and calling leaders throughout scripture through an understanding of the biblical words of "appoint, separate, call and send". Menzies and Horton (2004: 183) also identify that

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leadership in the church is not a matter of personal choice but rather an "obedient response to the calling of a sovereign God".

For Ayers (2006:23), a further ontological observation in terms of "who we are" is the implication of Christlike character. His observation, based on the passage in Philippians 2:5-11, identifies the incarnational character of Christ in leaders as the fuel and capacity for effective leadership. According to Ayers, it is the character of Christ that allows leaders to experience *kenosis,* emptying of oneself, just as Jesus experienced, and hence the resulting behaviour that flows from the Christlike character. This observation is significant in terms of the way in which leaders lead. Ogden (1990:192-195) concurs with this observation namely, "the general call of God is a call for our character to be transformed individually and corporately so that we reflect Christ's life in us and among us…the inner life of being undergirds and gives direction to the outer life of doing"; in effect we are to grow in Christlikeness. For Grieb (2005:158-159) the pattern of life reflected by Jesus in Phil 2:5-11 becomes the "Christ-pattern" lived out by Paul and his followers as the means to attain to the purpose of God (Phil 3:13-14).

The leadership implication therefore, ontologically speaking, is that in terms of Ayer's definition, the 'essence' or the 'first matter of things' is rooted in the purpose, the grace and the character of God. This understanding of God's purpose, grace and character as the source of "who we are" is clearly recognised by the apostle Paul in Galatians 1: 15-16 *"But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man"*

A number of other scripture passages also attest to Paul's recognition of the divine call of God, the grace of God upon his life and the progressive moulding into the character of Christ. For example in 1 Timothy 1: 12 Paul acknowledges it was Christ himself who appointed him*," I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service".* In recognising that his calling was by grace Paul says in Ephesians 3:7-8 *"I became a servant of this gospel by the gift of God's grace given me through the working of his*

power…this grace was given me…" In addressing character Paul speaks in Romans 8:29 of *"For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers".*

Grieb (2005:154-165) identifies the saving work of God in the life of Paul as a "disruptive grace"; this grace being the primary reason that fully established the claim of God upon Paul's life to such an extent that the apostle could say in Galatians 2:20: *"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."*

If, according to Ayers (2006:11), the ontology of leadership is in terms of "who the leader is", it can concluded from the forgoing that "who we are" is a result of the grace of God, his disruptive grace establishing its claim in the lives of leaders. His grace is evidenced in his call (the inner life of being – who we are), in his gifting (the outer life of doing – what we do) and in his character transforming work (Christlikeness – the way we do). The grace of God is therefore the central ontological quality that ultimately determines the "essence" or the "first matter of things".

Therefore the call by Guder (1998:183) for "leadership formed by the reign of God needs to be rediscovered" finds its ontos in the statement by Ridderbos (1962:354) noted in chapter two: "The *basileia* [reign, kingdom] is the great divine work of salvation in its fulfilment and consummation in Christ; the *ekklesia* [church] is the people elected and called by God and sharing in the bliss of the *basileia.* Logically, the *basileia* ranks first, and not the *ekklesia."*

With this understanding it is clear that leadership in the church is not according to the will of men but rather according to the grace of God; the *basileia,* the source of grace through the divine work of salvation, ranks before the church. The apostle Paul recognised this when addressing the church in Galatians 1:1 *"Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father…"* This grace, revealed in and through Jesus Christ (John 1:17) and now implemented by Him

through the Holy Spirit (Ephesians 4:7) to the *ekklesia,* the church. Thus the reign of God, the *basileia,* shapes who we are and what we do.

3.4 Methodology of leadership

Ayers' (2006: 12-14; 17; 24) understanding and use of the term methodology includes both what leaders do (acts, people-centred deeds) as well as the way (humility and sacrifice, for the benefit of others) in which leaders lead. The focus of this section is to explore both aspects of leadership methodology namely what leaders do and the way in which leaders lead in contributing towards a theocentric understanding of church leadership.

3.4.1 What leaders do

In 3.3 above it was established that the grace of God is the source of the leaders calling – both the general call of whom the leader is as well as the particular call of what the leader does. For example, the evidence of the grace of God in the general call of the apostle Paul (Gal 1:15-16) noted above also led to the particular call he had been destined for:

And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles. (1Ti 2:7)

And of this gospel I was appointed a herald and an apostle and a teacher. (2Ti 1:11)

The implication is that a causal relationship exists between who a leader is (*ontos*) and what a leader does (*methodos*). Ayer's (2006:12) affirms that this is to be expected since "God's methods flow from and are perfectly consistent with his nature". This is now further explored as it contributes to building a theocentric view of church leadership.

3.4.1.1 Leadership is service

In 2.3 the nature of the church is described, inter alia, as the people of God, the new humanity of faith, a continuing charismatic and transforming community, and a spiritual fellowship with a ministry of service. This ministry of service, further expounded in 2.4.1, revealed that the ministries of the New Testament are described by the unique word *diakonia* meaning service. It was also established that every service is rooted in a spiritual gift since every service presupposes a call from God. Furthermore whilst it is recognised that ministry – gifts and therefore gifted service – belongs to all believers, scholars differentiate between ministry exercised by the body of Christ in general and ministry that has to do with guidance, steering and government of the body of Christ.

Ogden (1990:211-213) phrases this understanding of the call to guidance, steering and government as "a particular call among other particular calls" implying that leaders are from among the body, they are set apart within and for the body. Ogden (1990:199) furthermore adds that the word *diakonia* combines both an understanding of the gifts and the sphere where the *diakonia* is to be exercised. Therefore since the gift presupposes a call from God to serve, leadership gifts help to understand what leaders do. In summing up the relationship between leadership service and gifts, Ogden (1990:154) states the following:

> "God's call to leadership in the body is directly related to the means or tools given leaders to carry out the call. Gifts and call are related to each other as means to ends"

This statement further enhances the causal link between the ontology of leadership (call to leadership) and the methodology, namely, the gifts as the means to lead, both inspired by the grace of God.

Having established that what leaders do is essentially gift-based service, attention now turns to look at leadership gifts and spheres of leadership service in the church.

3.4.1.2   Leadership is gift-based

In 2.4.2 it was established that the list in Ephesians 4:11 represented gifted people exercising specific ministry functions but together tasked to establish and bring the church to maturity (Eph 4:12-13). Frost and Hirsch (2003:167) go a step further by suggesting that since Ephesians is the apostles' primary teaching on the nature and ministry of the church, as Paul's fundamental ecclesiology therefore, this ought to be read as descriptive and even prescriptive of the church in all ages.

Kung (1986:394) and Guder (1998:184) express this idea of being prescriptive further by recognising the gifts in Ephesians 4:11, apostle, prophet, evangelist, pastor and teacher, as representing the original constitution of the church. In fact Kung goes so far as to say:

> "Without a knowledge of the original history of the constitution of the church, there is nothing to measure the present by; there will be a tendency to follow each new secular or ecclesiastical fashion, to adopt and become the prisoner of new systems, institutions and constitutions, forms and formulas, and hence lose sight of Jesus Christ and his message, the foundation and goal of the church…by recognizing the importance of the original history of the constitution…we can rediscover essential things…establish ourselves on a firm and secure footing…the church can liberate itself…take on a new freedom, a new truthfulness and a new life"

Whilst there is consensus that the Ephesians 4:11 ministry functions are essential in the maturing of the church (see 2.4.2), some scholars regard these ministries, and therefore those persons who fulfil this function, as default leaders in the church. For example, Damazio (1988:7) speaks of governmental ministries, Wehrli (1992:105) of leadership roles, Guder (1998:185) of ministries of leadership, Clinton (2001:52) of leadership gifts, Patzia (2001:154) of church leaders and Van Gelder (2007:43) of gifted persons who provide leadership for the benefit of the whole church.

However, other opinions such as proposed by Frost and Hirsch (2003:166-172) suggest that not all those who function in an Ephesians 4:11 ministry are leaders. According to them "the equation that ministry capacity equals leadership capability does not compute in reality". They propose that "leadership is that added something that enables one to influence and get others to follow" but do not go further to elaborate on this other than to say that "leadership embodies a particular APEPT, an acronym for *Apostolic, Prophetic, Evangelistic, Pastoral and Teaching* ministry…but extends and reorients it to fit the distinct calling and tasks of leadership". They therefore do however agree that within the Ephesians 4:11 ministry functions, God does call leaders. They refer to this as a "calling within a calling", similar to that proposed by Ogden (refer to 3.3.1) as a "particular call among other particular calls". Their proposal is therefore a two-tiered approach namely a ministry matrix and a leadership matrix within the Ephesians 4:11 functions.

Clinton (2001:52) argues however that Ephesians 4:11 represent leadership gifts, or alternatively leaders gifted in apostleship, prophecy, evangelism, pastoring and teaching. He regards these gifted persons as leaders since by their nature and function "…the exercising of these gifts are directly connected to exercising leadership influence." This same thought is expressed by Menzies and Horton (2004:180-181) in referring to the gifted persons in Ephesians 4:11 as God's servants tasked to lead the church and by Damazio (1988:23) as leadership functions.

As noted earlier by Ogden (refer 3.4.1.1) *diakonia* refers to the gift and the sphere in which the *diakonia* will take place. Clinton (2001:52-53) gives some indication of the sphere of the leadership service by addressing the function associated with the leadership gift; this is tabulated in Table 2 as follows:

Table 2 Leadership function and associated sphere of service

| Leadership function	Sphere of service
Apostolic	Creating new ministry
Prophetic	To provide correction or perspective on a situation
Evangelistic	Introducing others to the gospel
Pastoring	Caring for the growth of followers
Teaching	To clarify truth
Exhortive	To apply Biblical truth
Ruling	Influencing others toward vision

In terms of the works consulted in this study, the most comprehensive description of leadership function and core tasks is that provided by Hirsch (2006:170); a summarised version of this table is presented in Table 3 below.

Table 3 Definition of leadership functions and core tasks

Leadership function	Definition	Core tasks
Apostolic	Ensures that Christianity is faithfully transmitted from one context to another context and from one era to another era	Extending Christianity Establishing the church Founding the other ministries – prophetic, evangelistic, pastoral and teaching Development of leaders Translocal networking
Prophetic	Has an ear toward God, acts as the mouth of God, therefore speaks for God, often in tension with dominant consciousness Truth-teller to the believer	Discerning and communicating God's will Ensuring the obedience of the covenant community Questioning the status quo
Evangelistic	Recruiter, carrier of the gospel message Truth-teller to the unbeliever Call's for personal response to God's redemption in Jesus	Making clear the offer of salvation so that people might hear and respond in faith Recruiting to the cause
Pastoral	Cares and develops the people of God by leading, nurturing, protecting and discipling	Cultivating a loving and spiritually mature network of relationships and community Making disciples
Teaching	Clarifies the revealed mind/will of God	Discernment Guidance Helping the faith community explore and seek to understand the mind of God

In addition to core tasks and sphere of service, Hirsch and Catchim (2012: sec. 2466-2571) add the understanding of spatial profiles which are the "natural orbit of influence for each ministry, and how can we ensure that this influence is focused and maximized to benefit the overall mission of the church" This understanding helps to distinguish between generative and operative forms of leadership as depicted in figure 2 below.
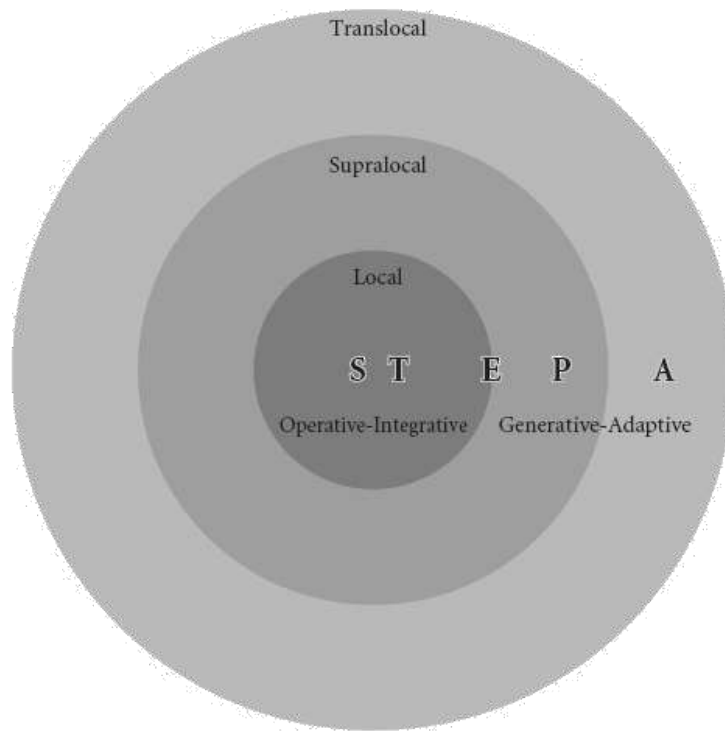
Figure 2 Spatial profiles of APEST[1] **functions (Hirsch and Catchim 2012: sec. 2505)**

In terms of this spatial profile, Hirsch and Catchim (2012: sec. 2485-2495) describe the vocations (calling and gifting) of shepherds and teachers (ST) as integrative and operative. Integrative in that they help with the "assimilation of people and information throughout the community" and operative in the sense that they are more inclined towards maintenance and routine "rather than chart a new course" as well as to optimise "efficiency and resourcefulness" of existing forms "rather than generating new forms". These leadership functions are therefore more appropriate for an established community in a specific locality.

The spatial profile of the vocations (calling and gifting) of apostles, prophets and evangelists (APE), as depicted in figure 2, are according to Hirsch and Catchim (2012: sec. 2495) more generative and adaptive. Their functions are generative due

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[1] Hirsch and Catchim (2012) use the acronym APEST – apostles, prophets, evangelists, shepherds and teachers – in place of APEPT

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to their effect on the local ecclesia and on the development of Christianity – specifically stated by Hirsch and Catchim as:

> "As ministries that operate toward the edge, away from the centre of the organization, they provide the centre with new insights necessary for organization learning and for an authentic missional encounter with their environment."

In terms of being adaptive these leadership functions generally function away from the centre towards edge (supralocal – translocal) in environments which are characterised as complex and chaotic, also indicating their ability (calling and gifting) to adapt to these diverse conditions.

More specifically, Hirsch and Catchim (2012: sec. 2475-2485) describe evangelists as leaders who function local - supralocal, both in geographical and cultural terms, and "act as doorways into the local community". Prophets as those who function "on the edge of the inside", far enough to be objective and so call for repentance and change when necessary but close enough to do so in love. Apostles function in new contexts beyond the boundaries of the local community (translocal) on the edge where Christianity is being formed.

The conclusion reached by Hirsch and Catchim (2012: sec. 2507 – 2571) is that the spatial profiles and relationships between the leadership functions are necessary for the effective mission of the church in that they create healthy missional dialectic. The healthy tension between pioneering (APE functions) emphasis and settler interests (ST functions) maintain the "missional fitness" of the church.

Scholars (Clinton 2006:310-316; Hirsch 2006:171-172; Patzia 2001:182 and Ogden 1990:154-161) also recognise that the exercise of leadership requires multiple gifts. Whilst leaders will operate in a primary gift within a specific sphere of service, ministry and leadership is seldom the exercising of a single gift but rather a combination of spiritual gifts depending on context. Ogden (1990:154), for example, refers to a cluster of gifts that can be subsumed under the category of leadership

gifts whilst Hirsch (2006:172) refers to a leader as operating within a ministry complex drawing on a particular group of spiritual gifts. Clinton (2006:310-313) identifies a gift-mix that refers to a set of spiritual gifts used by a leader in a specific ministry function and is drawn from three gift clusters, namely word, power and love gift clusters. Both Ogden (1990:155) and Clinton (2006:310) identify the centrality of the word-gifts (exhortation, teaching, apostleship, ruling, prophecy, faith, pastor, evangelism, word of wisdom, word of knowledge) in all leaders.

The significance of gifted leadership is threefold; firstly, Clinton (2001:257) introduces the notion of balance in that each leadership function, with its contributing mix of spiritual gifts, is necessary for the maturing of the church. Frost and Hirsch (2003:168) argue that 'the church's inherent capacity to mature' is inextricably linked to the full functioning of the APEPT leadership gifts; in fact the church's maturity and mission is undeniably linked to this. This reinforces the point made in 3.4.1.1 that all the leadership ministries in Ephesians 4:11, representing the original constitution of the church, are necessary and therefore normative since *diakonia,* gift-based service, is understood as a normative expression of faith in Christ (Cobble 1988:83).

Secondly, the nature and variety of leadership gifts and those drawn upon in leading, is a reflection of the true nature of the church (refer 2.3), a continuing charismatic community. This emphasises the nature of leadership as a charismatic reality depending primarily on the guidance of the Holy Spirit (Cobble 1988:121-122) and affirms that leadership flows out of the nature of the church.

Thirdly, in exercising these leadership gifts, the church will be seen as participating in the reign of God as its community, its servant and its messenger (refer 2.4.3). This too affirms that leadership flows from the ministry of the church, itself being gift-based service.

From the foregoing it can be concluded that the persons referred to in Ephesians 4:11 are both called and gifted to exercise spiritual leadership in a sphere of service and within an orbit of influence. The original constitution of the church recognises the necessity of exercising of all these leadership ministries since in so doing they

influence the people of God towards the goal of maturity. This aspect of maturity will be more fully explored in 3.5.

3.4.1.3 Leadership is role-based

Scholars, for example, Ogden (1990: 149-150), Grudem (1994:913-915), and Menzies and Horton (2004:179-180), also recognise the leadership role of elders. They all agree that the names elder (*presbuteros*), bishop (*episcopos*) and pastor (*poimen*) are all used synonymously in the New Testament and that the term elder refers to an office in the church and not to a specific person. Wagner (1999:109) defines office as "the public recognition by the Body of Christ that an individual has a certain gift and is authorised to minister that gift in what might be termed an 'official' capacity". It is also agreed that scripture recognises the plurality of elder roles in the local church (Clinton, 2006:293; Grudem, 1994: 912) and that these roles include those who are responsible for governing (1 Tim 5:17) and those responsible for preaching and teaching (1 Tim 3:2; 1 Tim 5:17).

As to who occupies this office is still debated in the literature. Some scholars, for example Bittlinger (1974: 24; 29-51), distinguishes between ministries for the local congregation (overseers, elders and servants) and ministries for the whole church (apostles, prophets, evangelists, shepherd and teachers). In terms of the local congregation ministries, the elder 'accepts those responsibilities that are in accord with his charisma' referring to the charismata listed in 1 Corinthians 12:8-11, Romans 12:6-8 and 1 Peter 4:10-11. For example, the elder who is endowed with the gift of leadership (Rom 12:8) will function as the overseer of the congregation whilst the one whose gift is teaching (Rom 12:7) will function in a teaching capacity. All elders function, in a sense, as an overseer, just each in the realm in which he is competent.

Other scholars, for example Wehrli (1992: 5; 103), Ogden (1990:158) and Damazio (1988:23) regard the leadership ministries of Ephesians 4:11 as having been subsumed or gathered into the role of elders. By way of an example, the gift of pastor / teacher is directly correlated to the role / office of the teaching elder and the eldership in general is entrusted with church government which includes the

Ephesians 4:11 ministries. Whilst still other scholars, for example Clinton (2001:52) and Wagner (1999:109-110) suggest that every Ephesians 4:11 function be recognised as a role and therefore an office in the church.

With respect to the role of deacon, whilst the charisma (Rom 12:7) related to this role is recognised (Bittlinger 1974:46-47) it does not function in a leadership capacity although Clinton (2006:29; 279) regards deacons as "…those in the process of emerging and learning to serve."

In summarising, the methodology of leadership in terms of what leaders do, it can be said that leadership is essentially gift-based service. Since leadership gifts presuppose a call by God to serve, the range of leadership gifts and their associated functions and range of influence indicate the scope of different leadership callings within the Body of Christ. The literature concludes that all these functions, hence leadership gifts, are normative for the church. Leaders also draw on a range of spiritual gifts that is appropriate to the context and the role. Some leadership gifts are associated with a specific function (for example, apostolic function) whilst others are associated with a specific role (for example, local elder).

3.4.2 The way of leading

Having established that leadership is essentially gift-based service, attention now turns to the way in which this service is exercised. Ayer's (2006:12; 17) more fully describes this as "the leader's 'theory in use', behaviours, skills, or standard operating practices that leaders employ in the exercise of their leadership". Ayer's further notes that this aspect of leadership is the most researched leadership dimension since it demonstrates leadership effectiveness. Clinton's (2005:41-44) understanding of leadership behaviour implies understanding the different leadership styles associated with how leaders implement their leadership functions. However Clinton inherently assumes that leadership behaviour / styles needs to be 'acting under authority from God'.

Already in 3.3 the ontological precursor to leadership effectiveness was noted as the incarnational character of Christ; it is the character of Christ that allows leaders to experience *kenosis,* emptying of oneself, just as Jesus experienced, and hence the resulting behaviour that flows from the Christlike character. Ayer's (2006:23-24) implies that the more a leader possesses Christlike character the greater the capacity to demonstrate 'sacrifice, perseverance, humility and the proper use of power' and hence the greater the effectiveness of leadership. Therefore the methodology, the way of leading, is the path of humility, sacrifice and people-centred deeds. Grieb (2005:158-159) supports this observation by noting that the apostle Paul recognised the pattern in Philippians 2:5-11 as the Christ-pattern (downward mobility) to be followed by the apostle and his co-workers.

Ayer's (2006:24-25) concludes that one of the significant leadership lessons to be learnt from the Philippians passage, in terms of the way of leading, is that leading with humility and servanthood achieves divine goals. The servant motif, whilst clearly stated in Philippians 2:7, is also associated with the teachings of Jesus (Jn 13:13-17; Matt 20:25-28; Lk 22:24-28) and with the apostles Paul (1 Thess 2:1-12) and Peter (1 Pet 5:1-4). Furthermore, the servant motif, is clearly seen as arising from the nature of the church, and is also identified as a key ecclesial praxis through which the church participates in the reign of God (refer 2.4.3.2).

Clinton (2006:154-161) identifies five value-based leadership ministry models (Servant, Steward, Harvest, Shepherd and Intercessor) and states that the values which comprise the Servant Leader model should be common to all church leaders. The values of this Servant Leader ministry model underscore those values identified by Ayers in Philippians 2:5-11, namely humility, sacrifice and people-centred deeds. Some of these values as identified by Clinton include:

- Leadership is exercised primarily as service to God and secondarily as service to God's people; a leader uses leadership to serve followers
- Service will require sacrifice on the leader's part
- A servant leader will influence through imitation modelling
- A servant leader anticipates the Lord's return

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- A servant leader serves as a duty expected because of giftedness; not because of any coercion or financial remuneration

Niewold (2007:118-134) however argues that whilst the servant motif is a biblically sound role it has, in recent years, come under scrutiny in terms of its efficacy as a key element of church leadership, especially in the light of increasingly hostile social climates. Niewold contends that the servant motif has been elevated to a calling, rather than a role, at the expense of other primary callings of disciple and witness. The result is a servant motif that reduces the gospel to ethical considerations (acts of kindness and interpersonal competencies) only and incapable of confronting the exigencies of growing hostile social climates.

Niewold (2007:118-134) claims this dilution of the servant motif happened as a result of biased Christological emphasis on the *kenosis* to the neglect of other equally important Christological elements such as the *pleroma* and anthropological elements such as humanizing. Furthermore, Niewold argues that in addition to the above, the minimizing of the classic view of the atonement has resulted in the servant motif, as currently practiced, being rather "vacuous and inadequate" as a leadership theory.

Niewold (2007:118-134) goes on to describe and advocate a witness-based (*martyria)* leadership mode, based on a robust Christology incorporating the previously neglected elements, that incorporates both witnessing and servanthood as essentially existing together as a whole. Niewold contends that witnessing is at the very heart of leadership, using the example of Paul in Acts 26:16-18, where his servant role is understood in terms of his apostolic ministry as well as Peter in 1 Peter 5:1-3, where martyria is a basis for Peter's claim to be a leader. Niewold asserts that martyria is not synonymous with any one role, office or gift and is fundamental to all the leadership gifts of Ephesians 4:11. Finally, Niewold concludes that the servant motif strengthened by a robust Christology of witnessing, will allow leaders to function more effectively in the work to which they have been called.

In 2.4.3 the ministry of the church is described as representing the reign of God as its community, servant and messenger. It was concluded that without witness

(messenger role) the church as community with its good deeds (servant role) becomes artificial. In the light of this, the methodology in terms of the way of leading should not only reflect the path of humility, sacrifice and people-centred deeds (servant role) but also the bold stance of confessional witness that demonstrates the on-going presence of Christ in the world through the power of the Holy Spirit (witness role).

In summarising, the methodology of leadership (what leaders do and the way leaders lead) is consistent with the statement by Ayer's (2006:12) that "God's methods flow from and are perfectly consistent with his nature". It has been demonstrated thus far that God's call to leadership (ontology) is related to God's gifts of leadership (methodology – what leaders do) and that the way in which these gifts of leadership are to be exercised (methodology – the way leaders lead) are consistent with the pattern demonstrated in the life and ministry of Jesus, which include both the servant and witness motifs as prominent roles.

The focus now turns to the third and final element of the framework proposed by Ayers, namely the teleology of leadership.

3.5 Teleology of leadership

Ayer's (2006:14-17; 22-24) understanding of *telos* refers to the 'purposes of things'. The application of telos to the leadership dimension is that "leadership has always been concerned with the purpose of influence and the goal of getting results". Framed another way, Ayer's suggests the question could be "for what purpose do leaders influence?" This section will review the literature with respect to the two aspects noted by Ayers, namely purpose and influence.

3.5.1 God's purpose

Clinton (2005:21) regards the central ethic of church leadership as influencing towards *God's purpose* (emphasis mine). The focus of this section will be confined to God's purpose for the church rather than the ultimate eschatological purpose,

although uniquely related. Hirsch and Ferguson (2011:54-55) note the importance for leaders in understanding God's purpose for the church as follows:

> "…it's the leader's job to define *ecclesia* for the people and organizations they lead…this puts a huge responsibility on leadership to ensure they have a vision for the church that is consistent with the church Jesus built"

Chapter two which explored the nature, purpose and ministry of the church, goes a long way to understanding the statement 'the church Jesus built'. It concluded that the church is the missionary people of God sent to bear witness to the reign of God in Christ Jesus. The church accomplishes this by living out its nature and participating in the reign of God as its community, servant and messenger. This necessarily involves a variety of ecclesial practices (some of which were noted in 2.4.3.) but the outcome being the formation of missional communities. Guder (1998:182) notes that the life of the church is not just the means to a desired end but the very mission of the church. Kraus (1978:156) concurs that "the life of the church is its witness; the witness of the church is its life; the question of authentic witness is the question of authentic community".

Guder (1998:185) observes that the cultivation of missional communities is fundamentally a missiological purpose and the key is its leadership; "it involves leaders in equipping and guiding the body in those ecclesial practices that form the community in oneness that is a living demonstration of the ethics of God's reign". The theocentric framework developed in 3.3 and 3.4 demonstrates how this missiological purpose is accomplished through the calling and gifting of leaders. Leaders are called, gifted and transformed by the grace of God, each with a sphere of service but together, representing the original constitution of the church, influence the people of God towards the goal of maturity, being authentic witness and authentic community. This purpose is nowhere better stated than the apostle Paul in Ephesians 4:13 *"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."*

Having established the purpose for which leaders influence, attention now turns to exploring leadership influence.

3.5.2 Spiritual authority as primary Influence means

As noted earlier Clinton (2005:21) regards the central ethic of church leadership as *influencing* (emphasis mine) towards God's purpose. Whilst the phrase "leadership is influence…nothing more…nothing less" as coined by Maxwell (Maxwell 1993:1) has gained popularity the purpose here is to focus on the source and type of influence associated with church leadership since the goal is a theocentric approach. Maxwell's definition of influence is primarily related to "the ability to get followers" (Maxwell, 1993:2). Clinton (2006:137) recognises that the terms influence, power and authority are often used synonymously in leadership literature and suggests the following relationships between these components as illustrated in figure 3.
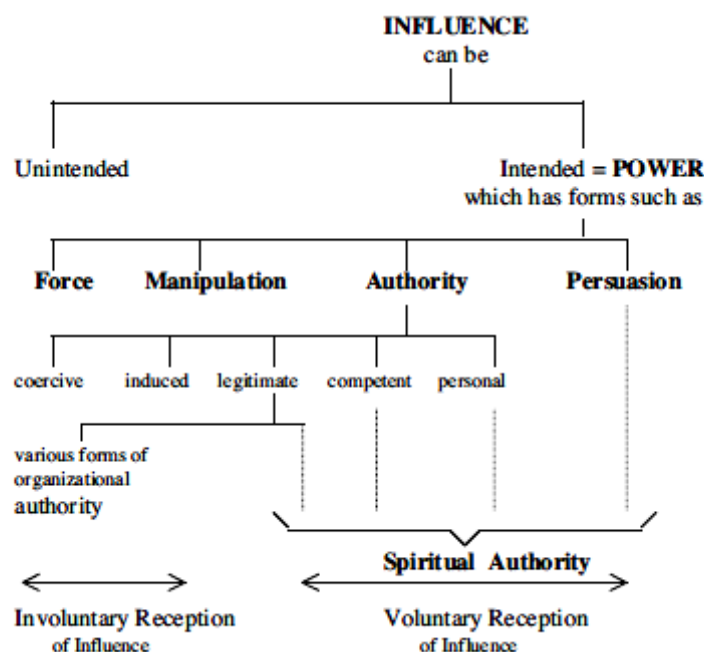
Figure 3 Leadership Influence Components (Clinton 2006:138)

According to Clinton (2005:58), effective leaders value spiritual authority as the primary power base and hence influence means. Spiritual authority, in terms of figure 3, is a combination of influence via the power forms of persuasion and authority,

especially competent (related to giftedness) and personal (related to character) and to some extent legitimate authority. Clinton (2006:140-141) defines spiritual authority as the right to influence conferred upon a leader by followers because of their perception of spirituality in that leader with respect to some field of influence. Spiritual authority is gained, according to Clinton, primarily in three ways; personal experiences with God, godliness and gifted power.

Firstly, spiritual authority is gained experientially as a result of deep experiences with God and the experience of God's sufficiency in various situations. The example of the apostle Paul in 2 Corinthians 10-12 gives some idea of "deep experiences" that shapes a leaders faith and dependency on God. As an integral part of a leaders experiences is what Clinton (2001:173-177) refers to as a sense of destiny. The call of God (as described in 3.3) is experienced by a leader through a variety of destiny experiences, one of which includes a critical incident. For example in the case of the apostle Paul, the Damascus Road experience (Acts 9:1-15) and the resulting vision which mapped out the apostles life purpose. Much has been written in the literature regarding the importance of leadership vision as a key destiny shaping experience. For example Hybels (2002:29-49) states that vision is at the "'very core of leadership, the fuel that leaders run on, energy that creates action, the fire that ignites the passion of followers" and defines it as "a picture that produces a passion". But Frost and Hirsch (2003:188) caution against the

> "…disturbing trait of the more gung-ho Christian leader today to believe that he is the sole visionary and the people are mere receivers of the vision and must adhere to it because of the position of the leader in the organisation".

This assessment is in agreement with the findings of chapter two which clearly portray the *whole* church as called and gifted to participate in the reign of God. Rather Frost and Hirsch (2003:188) suggest that the purpose of leadership vision is rather

"…to awaken and harness the dreams and visions of the members of a given community and give them deeper coherence by means of a grand vision that ties together all the 'little visions' of the members of the group".

This is nowhere better expressed than in Paul's statement of the calling and vocation of the whole church in Ephesians 4:11-16. The implication of the leader's deep experiences with God ultimately leads to the people, the followers, experiencing God for themselves.

Secondly, spiritual authority according to Clinton (2006:140-141) is gained through a life that is consistently being transformed by the Holy Spirit and therefore models godliness thus reflecting consistent credibility and enhancing personal authority. This issue of godliness, described in 3.3, identifies the incarnational character of Christ in leaders as the fuel and capacity for effective leadership. But as Hirsch (2006:113-116) claims, this is more than just about personal integrity as an ideal but rather about the idea of embodiment of the message which involves patterning and modelling. According to Hirsch, "it is this consistency between message and messenger that authenticated the apostolic message and cultivated receptivity in the hearers". This is similar to the level of leadership described by Maxwell (Maxwell: 1993:2-13) as "personhood" in which "people follow because of who you are and what you represent". Clinton (2006: 247-248) demonstrates how Paul's use of modelling is an effective means to exercise his spiritual authority; an example is found in Philippians 4:9 *"Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you."* Guder (1998:186) reinforces the necessity of modelling leadership in stating that

"…the place of leadership is to be at the front of the community, living out the implications and actions of the missional people of God, so all can see what it looks like to be the people of God"

 Thirdly, spiritual authority according to Clinton (2006:140-141) is gained as the leader demonstrates gifted power, thus enhancing competent authority. In 3.4 the

study demonstrated that leadership gifts, whether operating as a function or as a role, reflects God's methods in achieving His purpose and that all the leadership gifts are essential in attaining God's purpose of authentic witness and authentic community.

This understanding of how spiritual authority, as the primary influence means, is gained is supported by other scholars. For example, Hirsch (2006:118, 160-162) concurs that leadership influence is as a result of discernible calling, spiritual gifting and personal integrity resulting in a field of influence wherein behaviours are shaped. Ogden (1990:142-143) recognises authority as the endowment of the Spirit and equates this authority to leadership through the following combination: Gifts/Call (Recognition) + Character of Christ = Authority (Leadership).

The definition of spiritual authority offered by Clinton (2006:140-141) above also recognises the fact that authority is ratified by followers, the Body of Christ. Ogden (1990: 142-144, 154), and Kung (1986:401) also agree that spiritual authority is ratified through the Body. Ogden sites Acts 6:1-6 as example of this principle which also recognises the Pauline perspective, namely from charisma to recognition to commission. This emphasises that spiritual authority, rather than institutional or organizational authority is the desired influence means for church leadership. Hirsch (2006:118) provides an example of this in the life of the apostle Paul. In defending his apostolic role, Paul defends his credentials of authority not by reference to some externality, but by reference to his suffering for the cause, his integrity in dealing with his suffering (2 Cor. 11), his calling to be an apostle by a personal revelation of Jesus himself (Gal 1:1; 2 Cor 1:1), his spiritual experiences (2 Cor. 12), his humility and 'powerless' in human terms but his dependency on the Spirit (1 Cor 2:1-5).

It was stated at the outset of this section that effective leaders value spiritual authority as the primary power base and hence influence means. This section demonstrated that spiritual authority, as the primary power base and desired influence means for church leadership, is deeply rooted in the grace of God which is the source of calling, character formation (ontological dimension) and gifting (methodological dimension) in a leader. This grace is experienced by the leader

through personal experiences with God in various life situations. When exercising leadership (teleological dimension), this spiritual authority is recognised by followers as authentic since the presence and ministry of the Holy Spirit (through modelling and the exercise of gifted power) continues to authenticate the past experiences of the leader. Guder (1998:183) recognises this as the gift of leadership whereby the life of a body of people is transformed as the leader's life is being transformed.

Having established that the primary *telos,* the purpose of things, is the formation of missional communities which demonstrate authentic witness and community through the exercise of spiritual authority, the study now turns to develop a theocentric view of church leadership which links ontology, methodology and teleology.

3.6 A theocentric view of church leadership

The essential task of chapter three as stated in the introduction and neatly captured in the statement by Guder (1998:183) is that "leadership formed by the reign of God needs to be rediscovered". This is based on the need for a theological understanding of church leadership, one that is theocentric rather than anthropocentric and that is rooted in the nature and purpose of the church. Hence the theocentric view of church leadership developed in this chapter did *not* start with a definition of leadership. Rather, based on the framework proposed by Ayers (2006:3-27), the leadership phenomena is examined within the theological framework of ontology, methodology and teleology. Having examined the literature with respect to each of these elements, the task is to now connect them in a coherent theocentric view of church leadership.

Leadership in the church is not according to the will of men but rather according to the grace of God, the *basileia,* being the source of grace through the divine work of salvation. The literature review concluded that the grace of God is the central ontological quality that determines who the leader is. God's grace is evidenced in the call of the leader, which normally includes several destiny experiences over the lifetime of the leader and which firmly establishes God's call and life purpose for the leader. God's grace is also evidenced in the life transforming work of Christlike

character emerging in the leader. This enables the leader to model godliness, the message embodied in the messenger and therefore authenticating the message. Since God's methods are consistent with his nature, methodologically the literature review concluded that God's grace gifts leaders in a particular sphere of service and orbit of influence to accomplish his purpose. These grace-gifts manifest in gifted people who exercise apostolic, prophetic, evangelistic, pastoral and teaching functions. Gifted leaders exercise these functions in a way that is consistent with the Author of the gifts; a lifestyle that reflects humility, sacrifice and people-centred deeds (servant role) but also bold witness that demonstrates the on-going presence of Christ in the world through the power of the Holy Spirit (witness role). The ontology and methodology of leadership finds its fulfilment in the teleology of leadership. The literature review established that God's purpose for the church is profoundly missiological in the formation of missional communities of authentic witness and authentic community. This is accomplished as leaders exercise spiritual authority in their sphere of service in equipping and guiding the body resulting in the forming of the people of God who represent the reign of God as its community, servant and messenger. Furthermore, the exercise of spiritual authority is received in the Body as the Holy Spirit continues to authenticate the calling and gifting of its leaders.

It can therefore be concluded that a missional understanding of the church (as called for in chapter one), one that is rooted in the nature and purpose of the church, necessarily requires a missional leadership system. The theocentric framework developed in this chapter describes such a missional leadership system. In its ontology called by the grace of God not by the will of man; in its methodology gifted by the grace of God and reflecting the nature of Christ and in its teleology exercising spiritual authority towards God's purpose.

Two other observations arising from this theocentric leadership framework require discussion; these are the grace of God and organisation. Firstly, the central place of the grace of God in shaping the ontological, methodological and teleological leadership dimensions. Scarborough (2009:38-39; 120), after examining selected leadership transformation literature, concluded that the literature reflected a

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'diminished role for God and an exaggerated human responsibility' with the result that leadership appears to be more of a burden for the leader rather than the activity of God. He further recommends that leadership as a '*means of grace*' is explored as a means of understanding church leadership.

Grudem (1994:950-963) defines the means of grace as follows: "The means of grace are any activities within the fellowship of the church that God uses to give more grace to Christians." He also departs from the more traditional list of the means of grace (preaching of the Word, baptism and the Lords Supper) and suggests a list which includes most but not necessarily all of the possible means of grace within the church. The list includes teaching of the word, baptism, communion, and prayer for one another, worship, discipline, giving, spiritual gifts, fellowship, evangelism, personal ministry to individuals.

It can be seen that Grudem's list falls within the scope of ecclesial practices as described in this study in 2.4. Yet, as described in 3.5.1, it is through the calling, forming and gifting of leadership that God's people are equipped and guided into a unity that represents the reign of God (their mission in action) and ultimately attain God's purpose. It is therefore conceivable that leadership, rooted in the grace of God, is an activity that God uses to give more grace to Christians as corporately the Body of Christ matures and lives out its missiological purpose (Eph 4:11-16).

Secondly, the theocentric view of church leadership has not referred to organisation or form in the ontology, methodology or teleology of the leadership framework. This is due to the fact that a missional understanding of the church begins with the nature and purpose of the church and not a particular historical expression of the church. As already alluded to in the background rationale and developed further in chapter two, a missional understanding begins with God's purpose (the *missio Dei*) which defines the church's purpose (missiology, our mission in the world) and this determines our methods (our ecclesiology). Both Hirsch (2006:143) and Guder (1998:222) express this understanding that form follows function, church follows mission and Hirsch (2006:232) specifically states that "mission is and must be the organizing principle of the church". These issues will be further explored in later chapters but suffice to say

at this point that chapter two describes the church as a fully functioning organism (each part of the Body gifted by grace, not just a few) where function rather than position is in view.

3.7 Summary and conclusions of the literature review

The literature review, in accordance with the conclusions reached in the background rationale and the research method stated in 1.3.2, explored the literature with respect to a missional understanding of church leadership.

This required first a review of the literature, chapter two, with respect to how the redemptive reign of God in Christ defines the nature, purpose and ministry of the church. This review concluded that the church is thoroughly missional. In its origins, birthed by the reign of God; in its purpose, the missionary people of God sent to bear witness to the reign of God in Christ Jesus; in its nature, representing the Trinitarian character of God and, in its praxis, participating in the reign of God as community, servant and messenger. In this light, the church is a missional community.

Secondly, the task of chapter three was then to review the literature on church leadership but in the light of the conclusions reached in chapter two. Using the framework proposed by Ayers (2006:3-27) this review developed a theocentric view of church leadership and concluded that a missional understanding of the church requires a missional leadership system. Chapter three proposed a theocentric view of church leadership that in its ontology is called by the grace of God not by the will of man; in its methodology gifted by the grace of God and reflecting the nature of Christ and in its teleology exercising spiritual authority towards God's purpose. The application of this theocentric view promotes a missional leadership system.

In addition the review of chapter three noted that leadership is profoundly a work of grace requiring an on-going faith and a dependency on the Holy Spirit to authenticate the gift of leadership to the church. In exercising leadership the church is equipped and guided towards its missiological purpose thereby making leadership a means of grace rather than the burden and strategy of the leader alone. Furthermore, chapter three also noted that in terms of organisation the principle of

form follows function is primary since the church's methods should be determined by its nature and purpose.

The research now turns to the next step in the research method (1.3.2) where in terms of Fowlers model, the praxis of leadership must constantly be seen and evaluated and be reformed in the light of the *present situation and challenges* of the church's context.

CHAPTER 4

PRESENT SITUATION AND CHALLENGES

4.1   Introduction

The background rationale of chapter one highlighted that the church of the twenty-first century faces monumental ecclesial and missional challenges that will require an order of leadership beyond the current predominate paradigm of pastoral identity. The background rationale goes further to identify that missional thinkers and apostolic leadership are necessary. The literature review of chapter two concluded that, in the light of scripture, the church is thoroughly missional and chapter three developed a theocentric view of leadership that reflected the missional nature and purpose of the church. So having reflected on church leadership in the light of scripture, the research focus now shifts to explore, in terms of Fowler's model (1.3.1), the praxis of leadership in terms of the present situation and challenges of the church's environment. Guder (1998:189) reminds us that "Missional leaders must understand their context and interpret that context to the church so that a faithful and relevant witness emerges".

This chapter will first explore historical perspectives and identify issues that still influence leadership in the church today. Bosch (1991:187) reminds us that in pursuit of relevance and contextualisation our "theology relates not only to the present and the future, but also to the past…" Secondly, to explore relevant issues in the present situation and context of the church that influences the praxis of leadership. Finally, based on the conclusions of the historical and present context findings, to explore how these inform the research goal.

4.2 Historical perspectives

The developments in the historical church (fourth to nineteenth century) in many ways still influence the church today. Bosch (1991: 186-187) refers to this as the reality that old theological paradigms do not necessarily cease but continue to live on in the church today. Hirsch (2006:51) makes a stronger statement with regard to the impact of old paradigms…"It is little wonder that our precommitments to the Christendom mode of church and thinking restrict us to past successes and give us no real solutions for the future". The reality of this, as noted in the background rationale (1.1), is seen in the struggle of the church to be both faithful and relevant in a rapidly changing cultural context that is both post-Christian and pluralistic. The significance and extent of the impact of historical influences should not be underestimated; in fact Berkhof (1979:410) recognises that the need is "nothing less than a whole reformulation of our entire ecclesiology from the standpoint of mission".

Goheen (2002:360-365) identifies three major historical legacies whose impact significantly shaped the church: Corpus Christianum (Christendom), the Enlightenment and the Modern Missionary movement. It is not within the scope of this study to critically review each of these legacies in any detail other than to identify the issues that are pertinent to the study.

4.2.1 Corpus Christianum

With respect to Christendom, Goheen (2002:361) identifies three issues which still influence much of the church today and which have shaped the praxis of leadership. The study will examine these issues in the light of current research.

Firstly, the issue of a non-missionary ecclesiology. Murray (2004:251) states that in Christendom, whilst there was much debate around church including doctrine, liturgy, sacraments, ministry, pastoral theology, not much took place on cultural exegesis and reflection on mission. In fact, ecclesiology and missiology were largely unrelated. Shenk (2005:73-79) agrees that Christendom ecclesiology emphasized the institutional and pastoral character of the church and was essentially nonmissional, in fact Christendom offered no model of a missionary church. Frost

and Hirsch (2003:8-15) point out that a significant effect of Christendom is that it altered the *mode* of the church's self-understanding and its unique task in the world; the result being the church moved into maintenance mode.

Van Gelder (2000:45-60) agrees with the maintenance mode (non-missionary) conclusion namely, that the development in ecclesiology in this period resulted in the focus of the church moving from "what the church is to what the church does". In reviewing historical ecclesiology's, Van Gelder (2000:45-60) identifies, inter alia, the institutional character of the church as the authority for ministering the means of grace, the emphasis on the organisation of official clergy (the root of the differing church polity's) and ministry defined in terms of clergy serving on behalf of members as significant issues. The impact, for example, as claimed by Murray (2004:261), is that Christendom inherited leadership structures compromises the church's witness in contemporary culture. He notes for example that it causes confusion between 'scattered' and 'gathered' church as it hinders the recognition of the ministry of the whole people of God in society and that clergy are on the 'front line' requiring the laity to support their ministry. Van Gelder (2000:58) adds, furthermore, that the notion of gift-shaped ministry of all members did not receive much attention (this was highlighted in the background rationale of 1.1 as a contributing factor in the leadership crisis). In terms of the emphasis on the organisation of official clergy, the influence is still evident today in, for example, most systematic theology textbooks (for example Erickson 2006; Grudem 1994), the historical polity's of Episcopalian, Presbyterian, Congregational are still regarded as normative within the church.

Secondly, and related to the above, Goheen (2002:362) identifies non-missionary patterns of churchmanship as a product of Christendom. By this he notes that ministry becomes primarily pastoral care rather than leadership in mission. Hirsch (2006:169) observes that the nonmissional understanding of the church favoured pastoral and teaching ministries which eventually became the primary metaphors for church leadership. Guder (1998:193) affirms that the pattern of ministry, which became normative for leadership, was "keepers and guarantors of the Word; teaching and preaching, oversight of right doctrine and proper administration of the sacraments". This concentration in theory and practice of the pastoral ministry and

the subsequent development of pastoral identity as the predominant church leadership model was highlighted in the background rationale (1.1) as one of the key indicators of the leadership crisis in the church.

Thirdly, Goheen (2002:360-362) identifies the loss of antithetical tension with culture. This happened when the church assumed a wrong relationship to its cultural context and became increasingly uncritical of the surrounding culture ultimately succumbing to syncretistic conformity. As an example, Gibbs (2005:42) summarises the results of research that showed no statistical significant difference in values between church and non-church goers. In other words, the church had conformed to the surrounding culture. What the church lost was a missionary encounter with culture, when the church lives and demonstrates an alternative way of life which embodies the gospel and challenges the prevailing assumptions of the surrounding culture.

The overall impact of these three related issues (non-missional ecclesiology, focus on pastoral care, and conformity to culture) on the church today cannot be underestimated. Guder (2007:109-113) in reviewing the overall impact of Christendom on the various themes of theology arrives at the conclusion that since the doctrinal *loci* was not centred on God's missional purpose, the church's missional calling and the individual's missional vocation, the end result was multi-doctrinal reductionism. Soteriological reductionism produced a gospel of individualistic salvation of personal benefits accruing to a believer with a corresponding loss of the Kingdom of God understanding. Eschatological reductionism produced a gospel that had no real hope for the future only speculation of future events rather than energising the witness of the church. Christological reductionism separated the Saviourhood and Lordship of Christ sowing the seeds of a dualistic gospel, the separation of the secular and the sacred. The outcome of these is a reductionism in ecclesiology resulting in a church that 'receives, contains and serves saved souls'. Another result is that doctrines become propositional rather than formational; the authority of scripture becomes historical only and therefore produces a reduction in pneumatology whereby the work of the Holy Spirit, in forming the witnessing community through the inspiration of scriptures, is negated. Guder concludes that the sum of all these reductionist effects is a reduction in the understanding of

salvation as a call to learn Christ as his disciple and to participate in the reign of God through the ministry of the whole people of God. Frost and Hirsch (2003:18-21) conclude that this multi-doctrinal reductionism can be observed in churches in three primary ways – an attractional mentality, dualistic thinking and hierarchical leadership organisation.

It should be noted that the influence of the Christendom paradigm is not just a Western church phenomena. Gifford (1999:306-325) observed the impact of Christendom as a "paradigm-enforcing power" in terms of the relationship between African churches (both mainline and Pentecostal) and the West. In observing the critical external links, between the African church and the Western church, in the development of the African church, he comments "the growth of Christianity in Africa was never unrelated to its relationships with the wider world; externality has always been a factor in African Christianity". He further observes "how the evangelistic thrust in Africa serves to hold sub-Saharan Africa in the Western embrace". Shenk (2001:10) adds that despite the challenge of risk faced by churches in Asia, Africa and Latin America the "formal ecclesiology these churches inherited from Western tradition largely reflect a church focussed on pastoral care and maintenance".

4.2.2 The Enlightenment

The second historical legacy noted by Goheen (2002:360-365) is The Enlightenment. Bosch (1991:267) describes the Enlightenment worldview as radical anthropocentrism. The influences of this worldview on the church are many but as Roxburgh (1997:9), Goheen (2002:363) and Guder (2007:126-128) point out one of the most devastating influences was rampant individualism, increasing secularisation of surrounding culture and the relegation of the Christian faith to a private religious realm. Over a period of at least three centuries Christianity was marginalised from the centre of Western culture to the edge of this culture. Another significant development, rooted in the shadow of Enlightenment's influence, was the development of the modern conception of the church as denominational, organisational and voluntaristic (Van Gelder 2000:65-67).

The cumulative impact of the Enlightenment legacy, as Guder (2007:125-130) explains, is that "we have lost the corporate sense of God's people as formed by God's calling." This is reflected in the tension between individualism and the corporate Christian calling. He further notes that "the net effect of the complex individualism constitutes one of the great challenges for the formation of the missional community". Gibbs (2005:58) echoes this by observing that the "extreme individualism has severed connection to place and community and alienated people from their natural environments".

Nussbaum (2005:74) observes a paradoxical impact of the Enlightenment influence. Whilst the church in the West had been undermined and marginalised, Christians motivated in part by the Enlightenment idea of progress, took the Christian message to every corner of the globe. This gave rise to the Protestant missionary movement from the late eighteenth to twentieth centuries and was fuelled by the eruption of the Pentecostal movement in the early twentieth century which brought a renewed emphasis of the work of the Holy Spirit. But as Shenk (2005:75) points out, the overshadowing influence of Christendom continued to be felt throughout the Christian church.

4.2.3 The Modern Missionary Movement

The third historical legacy noted by Goheen (2002:360-365) is the separation of church and mission in the context of the modern missionary movement. Nussbaum (2005:116-121) notes that the compartmentalisation of mission, a dominant problem for the past two centuries, regarded mission as just one activity of the church concerning only a few members. Guder (1998:4-7) and Shenk (2005:75) refer to this as the ecclesiocentric approach of Christendom.

Van Gelder (2000:64-65) summarises the impact of the modern missionary movement on the ecclesiology of the church as follows: Firstly, what was transferred to the mission field was either the task-orientated, mission-society model or state churches with voluntaristic denominations; contextualisation and inculturation were major obstacles that were encountered. Secondly, missions became a specialised

task by organisations that often had no relationship with the institutional church; the apostolic nature of the church was lost. Thirdly, the organizations that developed during this period often never developed their own explicit ecclesiology, focussing more on applied faith and practical biblical truths.

Goheen (2002:364) laments that the separation of church and mission only strengthened the inward looking mode of the older churches but perpetuated the dichotomy in the newly established younger churches. An example of this is to be found in Africa; Mandryk (2010:36-38) cites the development of a missions vision as a key challenge to be addressed by the church in Africa. In fact only as recently as the year 2001 did the church in Africa organise a continental network called the Movement For African National Initiatives to catalyse, mobilise and multiply resources in the church for the purpose of local and global missions (Ezemadu 2006:142-142).

Overall, the impact of the historical legacies shaped the current expression of church in a number of ways: Theologically speaking, multi-doctrinal reductionism, resulting in an ecclesiology that favours institutionalism over movement, maintenance over mission, individualism over community, volunteerism over the priesthood of all believers and mission as department of the church rather than the calling of the whole people of God.

The impact of this obviously did not leave church leadership unscathed. The trends identified in the background to the problem (1.1) are testimony to the fact that the current leadership paradigm, which is deeply rooted in the historical legacies, has not been able to reverse these trends. Also noted in the background to the problem is that tinkering with the existing leadership paradigm will not suffice but rather a total re-thinking of leadership outside the core value paradigm of pastoral identity. Kung (1986:413-432) emphasises that a "frightening gulf separates the church of today from the original constitution of the church", as defined more clearly in 3.4.1.2. Furthermore, he explains that leadership in the church is often viewed from a particular point in history or through a particular theological or system of church

governance, and in this way are able to show continuity and justify a particular form of leadership. However he stresses that:

> "…true continuity can only be traced from the real origins…the fact that we can only see in the light of the church's origins how much of the present constitution is the work of men and how much is the work of God…the fact that only an awareness of these origins can enable us to determine what is essential and what is inessential, what is decisive and what is unimportant, what is permanent and what is transient (Kung 1986:414).

An example of this is found in the work of Brand and Norman (2004). Brand and Norman (2004:10-23) state that "church polity requires ongoing theological and practical dialogue…" but go on to say that the criteria for judging which polity is correct is the "scriptural witness seen in the light of *the historic and contemporary interpretations of the church*" (emphasis mine). Since their work is focussed on the historical polities of Episcopalian, Presbyterian and Congregational systems their point in history to demonstrate continuity, as described above by Kung, is from the time of the Reformation onward. Van Gelder (2007:124) recognises that although it is important to learn how the church organised and structured itself in previous contexts the challenge is not to settle on a particular historical model and make it normative throughout the ages. He asserts that:

> "In the light of being trained to think about polity through the lens of historical developments, it is hard to read the materials of the New Testament on their own terms and come to any clarity on how to proceed with matters of leadership practices and organisational structures"

The conclusion from the foregoing review is that current leadership forms and praxis is a complex product of the historical legacies of the church but that this fact alone, however justified, should not make it normative for the church. The evidence to (some of which is referred to in 1.1) the contrary is overwhelming. Rather, to

recognise that there can be no standardised polity since polities need to take into account context and culture, and therefore to rather focus on guiding principles (Van Gelder 2007:66-67). The theocentric view of leadership developed in chapter three referred to this organisational principle as form follows function, church follows mission and that mission should be the organising principle of the church.

The focus of the research now turns to the second goal of chapter four namely, to review the literature with respect to the relevant issues in the present situation and context of the church and so form a current perspective of the church.

4.3 Current perspectives

Whilst historical perspectives have the advantage of hindsight, the current context of the church presents a particular challenge. Hirsch (2006:16) observes that:

> "The truth is that the twenty-first century is turning out to be a highly complex phenomenon where terrorism, paradigmatic technological innovation, an unsustainable environment, rampant consumerism, discontinuous change, and perilous ideologies confront us at every point…the church as we know it faces a very significant adaptive challenge."

Within this range of complex global factors various authors have suggested key issues that the church will need to address but agree that the extent to which the church is able to overcome these issues is dependent on their leadership. For example Gibbs (2005:47-68) notes such issues as pluralism, tolerance, cultural developments, cross-cultural discernment, engagement, etc. as key issues the church faces in the twenty-first century. Another example is Mandryk (2010: 16-18) who also identifies a number of key issues that are inherent in the global church. This study will use the issues identified by Mandryk (4.3.1 to 4.3.5) as a framework in order to explore further the present situation of the church and supplemented by other research views where applicable. The issues identified by Mandryk will be briefly summarised with the view to highlight the essential leadership questions it

raises, thereafter in the section 4.4 the combined conclusions of 4.2 and 4.3 will be taken together and the implications for church leadership evaluated.

4.3.1 Maintaining a clear witness to the uniqueness of Christ

Mandryk (2010:16) observes that increasingly the convictions of believers regarding the "uniqueness of Jesus and His claim to be the only way to the Father are being challenged from within and without the church". He notes that conditions of relativism, subjectivism and existentialism are threats to the authority of Scripture and the truth of the gospel.

It was noted in 4.2.2, how the Enlightenment legacy initiated a process whereby the prevailing Christendom culture was increasingly secularised, the church lost its central position in the surrounding culture, individualism became rampant and Christianity relegated from a public faith to a private individual experience. The emerging postmodern worldview bears some continuity with the fast fading Enlightenment worldview, specifically humanism and the continuing marginalisation of the church in its rejection of the biblical metanarrative of God working in history to save people through His Son Jesus Christ (Hille 2005:17). In addition to this, Gibbs (2005:49) notes pluralistic religious environments as part of the postmodern worldview whose impact on the church can result in any number of outcomes ranging from intolerance, hostility, nominalism, indifference or relativism. Furthermore pluralism is fuelled by global immigration patterns.

Yates (2005:17-24) is of the view that understanding the process of globalisation is a better way to understand the impact of various global ideological forces, such as those mentioned above by Mandryk, Hille and Gibbs. Yates defines globalisation as "a set of complexly related historical processes by which local situations throughout the world are increasingly interconnected within a single, but often conflicted, social space". These processes occur across all domains of human life, such as economic, political, technological, social, cultural, etc. But their combined effect intensifies the impact of various global ideologies and even creates local backlashes in the form of fundamentalism, especially religious.

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The significance of the differing cultural ideologies, intensified through globalisation, on their threat to Christianity is illustrated in a recent Pew Research Centre (2011) global survey of Evangelical Protestant leaders. In response to a question of what poses the greatest threat to evangelical Christianity, the response was as follows: Influence of secularism (71%), too much emphasis on consumerism (67%) and sex and violence in pop culture (59%). All these are a product of an ever increasing globalised culture.

The implications of cultural worldview shifts and globalisation on leadership in the church are significant. Firstly, Hirsch (2006:62) claims that in terms of cultural distance in the postmodern period "we are now back on genuinely missional ground". His assertion is that the church will now have to adopt a "missionary stance in relation to the culture" which will require a sending rather than an attractional approach. Secondly, Regele (1995:195) observes that the postmodern worldview is pushing the church towards defining another epistemological revolution one that Bosch (1991:362) suggests will hopefully break the historical legacy of individualism and retrieve biblical values of conviction and commitment as well as the value of community. Thirdly, it provides an opportunity for the church to recover lost authenticity from historical multi-doctrinal reductionism. It offers once again the opportunity for the Kingdom of God to be demonstrated and experienced even as it is explained (Hille 2005:18).

4.3.2 The rise in levels of persecution amongst Christians

Mandryk (2010:18) observes that with the rise of religious fundamentalism as well as closed governments (whether religious, communist or secular) Christians can expect persecution to increase as they remain faithful in taking the gospel to all nations and even to their own surrounding culture. He further notes that persecution and hardship in the life of the church is normative in scripture. Shenk (2005:77) echoes this in reiterating that "the kingdom of the world will mount intense opposition, including resort to tactics of intimidation and physical abuse…" Fernando (2008:46-47) agrees and identifies a defective understanding of suffering as a particular theological blind spot in the Western church. He comments as follows:

"The 'good life', comfort, convenience and a painless life have become necessities that people view as basic rights. If they do not have these, they think something has gone wrong. So when something such as inconvenience or pain comes, they do all they can to avoid or lessen it. One of the results of this attitude is a severe restriction of spiritual growth, for God intends us to grow through trials".

According to Gifford (1999:337-338) this blind spot is also prevalent within Africa. He notes that one would expect that circumstances in Africa would lead to a strong theology that stresses redemption through suffering; however he concludes that the concept of suffering has been lost and replaced with a theology of "healthy, rich and successful".

Fernando (2008:154-155) makes the case that as with the apostle Paul in Philippians 1:12 *"Now I want you to know, brothers, that what has happened to me has really served to advance the gospel";* to advance the gospel will require a biblical attitude towards suffering.

The significance is noted by Fernando above, "…severe restriction of spiritual growth, for God intends us to grow through trials". The cumulative effects of multi-doctrine reductionism, non-missional church mode, etc. all point towards the challenges faced by leadership in recovering a faithful witness by the church irrespective of the external challenges.

4.3.3 The effective functioning of the local congregation

Mandryk (2010:17) calls for each congregation to be an organic entity, a community where all members are equipped to participate. He recognises that though this is the ideal, not many congregations function this way. Though many forms are experimented with, the key remains a fully functioning congregation. Regele (1995:218-222) recognises the local congregation as the primary unit of mission; this in itself will require a major mindset change as many believers still have to move

from a mission supporting role to an active missions engagement role; the priesthood of all believers is not a common assumption. In addition to the challenge of the formation of missional communities is their organisation. Guder (1998:229) reminds us (and as elaborated in chapters two and three) that the formative process is to "organise the church in ways that will enable it to represent God's reign as its community, its servant and its messenger".

One of the significant conclusions observed from the historical perspective (4.2) is that the church inherited a non-missional ecclesiology. Murray (2004:262-263; 280-281) observes that whilst many churches remain oblivious to their changing context some are exploring new forms of worship, mission and community. However, Murray also observes that, despite various experiments, few are radical enough in their engagement with culture or ecclesiological creativity, but rather 'ecclesiastical engineering' and 'tactical attempts to breathe new life into old structures'. Murray notes that even in so-called renewal movements, who have restored apostles and prophets, these have not reversed the Christendom thrust of a 'two-tiered ecclesiology'. This supports the claim in the background rationale (1.1) that the current leadership praxis, despite its role revisions, will prove inadequate to address the missional challenges of the twenty-first century.

4.3.4 Discipleship and leadership development

Mandryk (2010:17) states "discipleship is regarded by many Christian leaders as the greatest challenge facing the church today". Obed (2008:24-25) in reviewing the rapid growth of the church in the twentieth century with the focus on evangelism and church planting laments that, in Africa for example, the growth has been at the expense of the 'quality of the harvest of souls being gathered". He observes that the *"one mile wide and one inch deep"* phenomenon, coined by Rev Phineas Dube of Zimbabwe, is indicative of a global trend in the decline of biblical spirituality attributed to a lack of transformational discipleship. Inextricably linked to discipleship is what Mandryk (2010:18) call's the vitality of the Christian's spiritual life; the dependency on the Holy Spirit leading to the healthy evidence of the power of God working in and through believers as opposed to the "cheap commodification of the Holy Spirit".

The impact of marginal discipleship on leadership development is inevitable as Hirsch (2006:119) points out that the quality of discipleship and leadership development are inextricably linked, "the quality of the church's leadership is directly proportional to the quality of discipleship…if we fail in the area of making disciples we should not be surprised if we fail in the area of leadership development"..

Mandryk (2010:17) is correct in his observation that a significant challenge is for the training and development of godly and effective leaders to meet the need of the global church and that traditional methods will not suffice to produce both the required numbers and quality of leaders. This is affirmed by Gibbs (2005:38-39) who connects the process of ongoing discipleship and a missional theology as necessary for the identification and preparation of leaders.

4.3.5 An outward emphasis and a holistic ethos

Mandryk (2010:17) recognises that healthy churches are witnessing churches, those that are focussed on mission and community engagement at all levels. In terms of mission to the unreached, according to Mandryk (2010:25) it was only during the 1990's, nearly two thousand years after Jesus' command to disciple all nations, that a reasonable listing of all the worlds peoples and languages was made; the data shows that still over forty-one per cent of humanity is unreached in terms of a viable witness of the gospel. In terms of community engagement, the historical legacy of the missionary movement as described in 4.2.3 where contextualisation and inculturation were notable obstacles, contributed to a legacy that undermined the holistic ethos of the church.

Padilla (2010:19) notes that the challenges of mission and community engagement led to a loss of the Kingdom of God understanding. He furthermore describes this as "churches are clubs of religious folklore, divorced from the real human needs of people around them". However he further acknowledges that "when a church sees mission in the light of the Kingdom of God, its members are set free to serve".

In summary, the issues of global ideologies intensified through globalisation, increasingly hostile environment, ineffective functioning of the local church, discipleship and associated leadership development and the engagement of the church in mission and community, were identified as key issues that describe the current perspective of the church. These issues can further be summarised as the struggle of the church to be faithful in its witness to the world (*Mat 5:14 "You are the light of the world…"*) and in its witness of its own ecclesial life (*Mat 5:13 "You are the salt of the earth…"*).

4.4 Overview and implications

From the foregoing discussion a view of the present situation and challenges of the church and its implications can be formed as follows: Just as the historical perspectives described in 4.2 concluded that much of the current church leadership praxis is the complex product of the historical legacies of the church, so too can it concluded that the current perspective, outlined in 4.3.1 to 4.3.5 above, reveals that the essential life of the church, as reflected in its witness to the world and its own ecclesial life, is influenced by the historical legacies.

This is to be expected since it was concluded in 4.2 that the impact of the historical legacies still shapes the current expression of the church in many ways such as institutionalism, maintenance mode, individualism, volunteerism and mission as a separate calling in the church. It is therefore not surprising that the current perspective of the church reveals the church struggling to be an effective witness in a rapidly changing environment as well as struggling with its own ecclesial life. This was pointed out in the background rationale (1.1) as a key indicator for the necessity of a theological understanding of leadership; the struggle of the church to be both faithful and relevant in a rapidly changing cultural context that is both post-Christian and pluralistic.

Van Gelder (2000:37-43) offers some understanding as to why the church is still struggling in these areas. Similar to the case with the historical polity's discussed in 4.2, Van Gelder attributes the problem to the fact that for the most part the inherited

historical ecclesiology as described in 4.2 has been regarded as "*the* biblical teaching about the church for all time." Shenk (2005:79) agrees with this by observing that the inherited ecclesiology has been regarded as "permanently normative". The key to addressing both what has been inherited and what the church faces today is not, as Van Gelder (2000:38) cautions against, to make pragmatic decisions regarding the life and ministry of the church and thereby treating the church in functional and organisational terms. But rather what is required is, as Regele (1995:195) observed earlier, an "epistemological revolution", considering once again the nature, purpose and ministry of the church or as Van Gelder (2000:37) frames it "what the church is – its nature; what the church does – its ministry; how the church is to structure its work – its organisation".

When taken together, the conclusions from the historical and current perspectives point toward the need for a radical revision of ecclesiology, as Berkhof (1979:410) pointed out that "nothing less than a whole reformulation of our entire ecclesiology from the standpoint of mission". The required reformulation is not one of adopting a new functional strategy or organisational approach, as pointed out by Van Gelder (2000:37) above, since these, as noted in the background rationale (1.1) to the study, rely on method and problem solving. But what is required is a reformulation that focuses on spiritual and theological issues, what Padilla (2010:58) calls theological renewal. Padilla states that the purpose of theology in general is not

> "…merely to affirm what previous generations have said but to bring the whole life and mission of the church into line with God's revelation…all our assumptions and methods must be therefore examined in the light of scripture".

Bosch (1991:188-189) agrees that any response to the challenging issues (as discussed in 4.2 and 4.3) is not be addressed in a piecemeal or ad hoc fashion. Rather Bosch recommends that,

> "The contemporary world challenges us to practice a transformational hermeneutics, a theological response which

transforms us first before we involve ourselves in mission to the world"

The study now turns to the final stage of the exploratory research method (1.3.2; iii) which includes further review of the literature and critically reflecting on alternative church leadership models in the light of the research question.

CHAPTER 5

MISSIONAL CHURCH LEADERSHIP

5.1 Introduction

The stated goal of the study is to contribute towards developing a framework for church leadership, one that is shaped by a biblical understanding of the nature, purpose and ministry of the church. This goal is set against the background of a perceived crisis in leadership in which the call is for a theocentric understanding of church leadership to meet the challenges of the twenty-first century church. Frost and Hirsch (2003:165) emphasise the strategic nature of the leadership question to which this study now turns:

> "This issue of the development of a new kind of leadership is possibly the single most important question of strategy in this decade, and whether the church responds correctly or not will determine to some extent its survival as a viable expression of the gospel in the years to come."

In terms of the development of a new kind of leadership this study has so far outlined a theocentric view of church leadership, namely that a missional understanding of the church requires a missional leadership system; the design implication of this is summarised by Hirsch (2006:232) as "mission is and must be the organizing principle of the church." However, as the present situation and challenges of the church concluded in chapter four, the prevailing forms and structures of the inherited ecclesiology are essentially non-missional although still dominant in the church

today, and are clearly inadequate for the challenges faced by the twenty-first century church. Hirsch and Catchim (2012: sec. 5726) maintain that when indeed the church makes mission the organising principle it will of necessity question prevailing forms and structures. In fact it is worth quoting again the radical questioning that Berkhof (1979:410) raises, namely that "nothing less than a whole reformulation of our entire ecclesiology from the standpoint of mission".

The study has thus far, in following the Practical Theology approach and based on Fowler's model (1.3.1), reviewed church leadership in the light of scripture (chapter two and three) and in the light of the present situation and challenges of the church (chapter four). According to the research method (1.3.2) the final step is to review the literature with respect to alternative leadership models.

Chapter five will first examine how models give expression to an underlying belief paradigm thereby emphasising the need for a paradigmatic shift from the current non-missional to a missional ecclesiology; secondly to highlight key elements of a proposed missional paradigm; thirdly to review alternative missional leadership models as proposed in the literature and then finally to summarise the findings of the chapter.

5.2 A question of design

Hirsch and Catchim (2012:sec. 1051) remind us that "the ecclesia is perfectly designed to achieve its distinctive mission but to do so means that we must build according to code".

This value-laden statement implies that the presentation of simply another leadership model per se will not suffice. Guder (2007: 125-142) also cautions against prescribing a model per se as this approach is rooted in the Enlightenment philosophy of trust in method, strategy and human capacity to arrive at a neat replicable model to solve a problem. Rather, he argues for "missional formation…a process of continuing conversion" that results in discernible patterns of missional change. This approach resonates with Van Gelder's (2007:47-67) view of the

missional church in that it is always in the process of forming (missional) and reforming (confessional) as it is led by the Holy Spirit.

These thoughts are in agreement with the concluding observation made in 4.4 that the solution to the present leadership crises is not to be found in method and problem solving but rather a theological approach leading to theological renewal. Gibbs (2005:38-39) affirms that a theological approach is an essential starting point , to "reconnect ecclesiology and missiology in order that the church be defined first and foremost by its God-given mission".

In moving towards a church leadership model that articulates not only the relationships within the model but also its underlying theological paradigm, Hirsch and Ferguson (2011:54-151) provide a framework that helps to understand how models are derived from and give visible expression to an underlying belief system or paradigm. According to the authors every organisation, including the church, is "built upon an underlying paradigm or genetic coding". It is this paradigm which ultimately defines reality for that organisation since it captures the fundamental elements of the underlying story of the organisation, or church in this case. "Paradigms determine our interpretation and frame our understanding…" and include such elements as the underlying belief systems, the primary metaphors which describe the church, working models which are the visible expression of the paradigm and manifestations of church culture (rituals, symbols, displayed as the 'petals' in the figure 4, etc.). This arrangement is graphically portrayed in Figure 4 below:
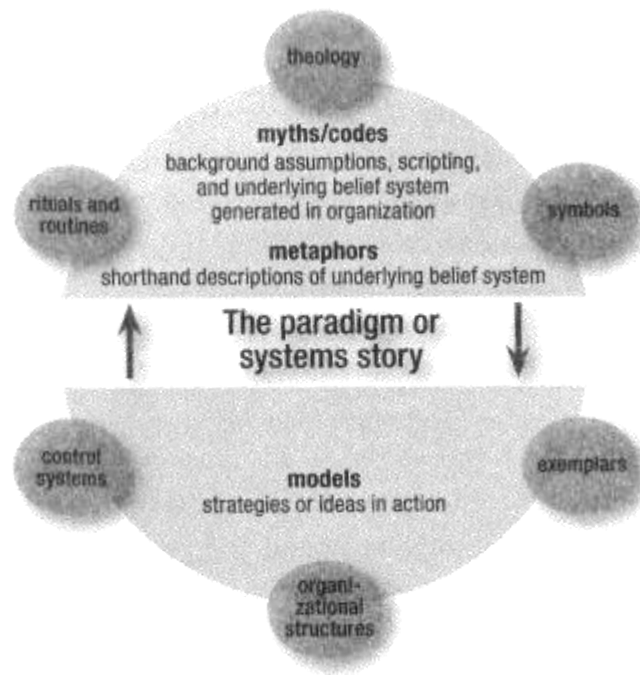
Figure 4 The church as a paradigm (Hirsch and Ferguson 2011:60)

With this view in mind, the significance of models, and especially leadership models, becomes more evident in that they "activate, embed and maintain the paradigm." Models provide the "scaffolding needed to make the church function and how a model is framed will directly shape the behaviour and actions of the church." This understanding leads to a significant conclusion, namely that the praxis of the church works from a "paradigmatic centre which operates as a kind of ideological DNA[2]". It is this centre that provides the values or ethos of the church and which in turn translates into meaningful actions, praxis. Therefore any change in the working model without changing the underlying paradigm may result in certain efficiencies or superficial changes but will not ultimately yield any significantly different results. This relationship is graphically illustrated in figure 5 below:

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[2] DNA is the acronym for an organic chemical of complex molecular structure found in cells and in many viruses. DNA codes genetic information for the transmission of inherited traits. www.brittanica.com Accessed 26-6-12.

Concrete

Conscious

PRAXIS

ETHOS

PARADIGM

Conceptual

Subconscious
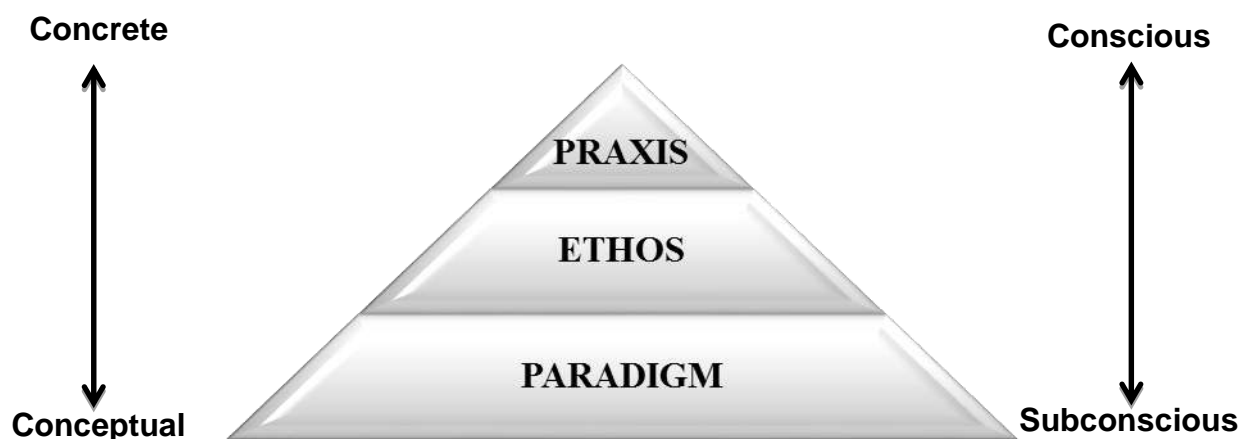
Figure 5 Relationship between paradigm, ethos and praxis (Hirsch and Ferguson, 2011:151)

The model in figure 5 helps to understand the observation made in 1.1 as to why the core value paradigm of *sola pastora*, despite revisions to its role as Counsellor, Manager and Technician, will not address the ecclesial and missional challenges of the twenty-first century church and beyond. The pastoral leadership model is rooted in a non-missional ecclesiology (as elaborated in chapter four); as the church is increasingly marginalised, the current predominate leadership model is not able to fully respond to the increasingly missional situation since the underlying belief system has not moved from being primarily non-missional to a missional ecclesiology. Whilst there may be changes in method and strategies to solve perceived problems, the paradigmatic centre remains the same and hence any change is short-lived. Hirsch and Catchim (2012:sec. 1295), in reflecting on the inadequacies of the prevailing leadership paradigm, refer to this as the practice of "reflective equilibrium" which is

> "the tendency to retrofit facts and evidence into pre-existing categories in order to resolve apparent categorical tensions…in essence we have forced all other possible forms of ministry to conform to this twofold (shepherd and theologian) standard."

Similarly, the objections made in 1.1 regarding the functional and organisational approaches of churches in their quest for faithfulness and relevancy can also be

explained through the model in figure 4; these approaches rely on re-engineering the praxis of the church (through method and strategies) but essentially leave the underlying paradigm intact. Again the outcome is limited reward for a significant investment in programs, volunteers, etc.

From the foregoing it can be concluded that any alternative leadership model should be proposed on the basis of a thorough understanding of the underlying paradigm and the ethos which arises from this paradigm. The leadership working model that arises and is formed by this will activate, embed and maintain the paradigm. In terms of this research, the findings of chapter two and three informs the basis of a new paradigm, representing a significant shift from the present pastoral leadership model embedded in the historical ecclesiology to a missional leadership model formed by a missional paradigm. It is to this task the study now turns, to reimagine leadership based on a missional understanding of the church.

5.3 Elements of a missional paradigm

It is not within the scope of this research to fully explore all the elements of a missional ecclesiology in detail but rather to highlight key elements which the literature reveals as fundamental to a missional ecclesiology and hence leadership.

The literature reveals a growing theological response to and research aimed at the renewal of the inherited traditional ecclesiology, often labelled in the literature as missional ecclesiology. Whilst this body of literature is growing, it still remains rather scant; Hirsch and Catchim (2012:1015) lament, for example, that despite the Ephesians 4 typology, APEST, being a significant description of Pauline ecclesiology (also discussed in 3.4), "we cannot find serious explorations of the topic of fivefold ministry as a living and vital piece of the church's genetic coding".

Whilst much of the research on a missional ecclesiology still originates from the church in the Western contexts, Shenk (2001:1-12) argues that in those countries of Asia, Africa and Latin America where churches know first-hand what it means to missionary and where issues of culture, pneumatology, Christology and ecclesiology

are being addressed in fresh ways, these experiences need to be given strong credence (for example Khauoe, 2011). In fact Shenk argues strongly that the criterion for theological validity is theology that "sustains the church in witness and service" and not just because it is traditional. Ott and Strauss (2010:287-290) also promote the benefits of global theologising where historical legacies can be enriched and lead to fuller theological understanding that can be shared by the universal church around the world.

In the midst of the scantiness of theologically robust sources, three literature sources, Guder (1998), Hirsch (2006) (and subsequent co-authored works by Hirsch and Altclass 2009, Hirsch and Ferguson 2011, Hirsch and Catchim 2012) and Cole (2005; 2010) stand out as significant contributors towards identifying and understanding the basal elements of the church's' missional paradigm. Whilst there are many common elements shared by these sources, this study in exploring the elements of a missional paradigm, will summarise the six elements identified by Hirsch (2006), draw on the findings of chapter two and three and supplement these with views offered by other sources where applicable.

Hirsch (2006:22-26) coins the term "Apostolic Genius" – defined as "primal missional potencies of the gospel and of God's people" - which describes six interrelated and irreducible elements of a missional paradigm essential in restoring the church as a phenomenal Jesus movement. In terms of the framework proposed in 5.2, these six elements constitute the paradigmatic centre, the ideological DNA of the missional paradigm, which Hirsch (2006:76) refers to as the mDNA, where m refers to missional.

5.3.1 Christocentric epicentre

Hirsch (2006:83-100) ascribes the spiritual epicentre of a missional paradigm to the understanding and the application of the New Testament confession "Jesus is Lord!" He relates this confession as a continuation of the Deuteronomy 6:4 (Mark 12:30-31) confession, the *Shema,* as understanding the "nature of God, his relation to the

world and to his claim over every aspect of our lives, both individual and communal…the primary theme of the Bible…God's redemptive claim over our lives" Hirsch furthermore suggests that the early church understood the confession of "Jesus is Lord" as submission to the rule of God, the kingdom of God, as God's claim over their lives, established in the New Covenant and visibly portrayed in Christ seated at the right hand of the Father, demonstrating his Lordship. Hirsch sums this up by stating that

> "…at its very heart Christianity is a messianic movement, one that consistently seeks to embody the life, spirituality, and mission of its Founder…it means that Christology must define all that we do and say…we must recalibrate ourselves and our organisations around the person and work of Jesus the Lord."

In 2.2 the relationship between the kingdom of God and the church demonstrated the priority relationship that places the redemptive reign of God in Jesus as the foundation for defining the nature, ministry and organisation of the church. Van Gelder (2000:74-75) points out that whilst this perspective of the church is relatively well understood theologically, the fact remains that it is not reflected in the life of the church which is still primarily shaped in institutional, functional and organisational terms. This was referred to in 4.2 as the impact of the Christendom theological paradigm still influencing much of the church today, being ecclesiocentric rather than theocentric.

Hirsch (2006:100) reminds us that the Christocentric epicentre is not only theologically preeminent but also existential in the life of his people. Furthermore, all the other elements of the missional paradigm are formed and guided by this Christocentric epicentre.

5.3.2 Disciple making

The next irreducible element of a missional paradigm, discipleship and disciple making, is what Hirsch (2006:101-125) refers to as the most critical, strategic element of the missional paradigm. Hirsch notes that "while we have a historical language of discipleship, our actual practice of discipleship is far from consistent". This is partly illustrated in 4.2.1 where it was concluded that the sum of all the multi-doctrinal reductionist effects of the Christendom theological paradigm is a reduction in the understanding of salvation as a call to learn Christ as his disciple and to participate in the reign of God through the ministry of the whole people of God. Hirsch furthermore reminds us that it was this task of discipling that Jesus focussed on, embedding his teachings and developing authentic disciples, that spawned the Christian movement that is still alive and well in the twenty-first century. In fact Hirsch concludes that "if we fail at this point then we must fail in all the others" implying all the other elements of the missional paradigm.

The critical link between discipleship and leadership was noted in 4.3.4 with leadership simply being an extension of discipling; again Hirsch (2006:119) sums it up…"discipleship is primary, leadership is always secondary…and leadership to be genuinely Christian must always reflect Christlikeness and therefore discipleship".

Specifically in terms of connecting discipleship to missional leadership, Hirsch (2006:119-120) reminds that the "seed of obligation to the mission of God" is laid in the process of discipleship; this pattern was demonstrated by Jesus in the way he organised his discipling around his mission so that mission becomes the catalysing principle of discipleship. And the method of communicating the message was one of embodiment which involves both patterning and modelling. It was observed in 3.5.2 that this method builds both spiritual and personal authority of the leader, as it demonstrates consistency between the message and the messenger.

5.3.3 Missional-incarnational impulse

A third key element of a missional paradigm is what Hirsch (2006:128-143) calls the missional-incarnational impulse, "…the practical outworking of the mission of God

(the *missio Dei*) and of the Incarnation". This emphasises a missional approach of "how best to take the church into the world" and "not on extraction from the world but on engagement with society". The underlying theological basis for this is derived from the nature, purpose and ministry of the church as reviewed in chapter two; the church called as the missionary people of God and representing the reign of God as its community, servant and messenger. The outcome of this is a church that embodies and lives out the *missio Dei* as a missional-incarnational impulse, reflecting a sending, seeding and embedding lifestyle rather than an attractional one (Hirsch 2006:128-129).

Gibbs (2005:39-40; 43-46) observes a similar application of the mission of God namely communities of disciples who are value-based (kingdom values), engaged in ongoing mission, service orientated and society transforming.

As already discussed in 3.5, the life of the church (authentic witness and authentic community) is not just the means to a desired end but the very mission of the church itself and the key to the formation of this life is its leadership but leadership that has been formed by the reign of God.

5.3.4 Apostolic environment

The fourth key element of the missional paradigm described by Hirsch (2006:150-177) is related to the kind of leadership, namely apostolic leadership, the significance of which he sums up as,

> "…a missional church needs missional leadership and it's going to
> take more than the traditional pastor-teacher mode of leadership to
> pull this off. Leadership always provides a strategic point of leverage
> for missional change and renewal"

The issue of what kind of leadership is necessary for the missional church has been explored in some detail in chapter three. Suffice to summarise that a missional paradigm recognises the full range of the leadership gifts, whether in a functional or

a role capacity, working together in their sphere of influence and influencing God's people through spiritual authority towards God's purpose. As noted in chapter three this is nothing less than recognition of the original constitution of the church and is regarded as normative for the church.

Hirsch (2006:154-158) specifically highlights the apostolic function and identifies three key aspects of this ministry function with respect to the missional paradigm. Firstly, the pioneering aspect that embeds the *m*DNA into new missional contexts; secondly, the aspect of guarding the *m*DNA by ensuring that the churches remain true to the gospel and their missional ethos; and thirdly the aspect of creating the environment in which the other leadership functions can emerge namely the prophet, evangelist, pastor and teacher.

The specific function of the apostolic leader in relation to other gifted leaders is elaborated further in 5.4.2.1.

5.3.5 Organic systems

According to Hirsch (2006:180-216) a missional paradigm must be embodied in organic structures and systems. Hirsch asserts the very fact that scripture is replete with living (organic) images of the church is not just useful as a verbal metaphor that helps to "describe the theological nature of God's people but actually goes to issues of essence". For example when Jesus says "the Kingdom of God is like…" he is actually describing the operational principles of kingdom growth and not just a verbal metaphor about the Kingdom (Hirsch and Altclass, 2009:139). This was demonstrated in chapter two where the nature of the church, described in terms of the motifs of pilgrimage, the reconciled people of God, the new order of the Body of Christ and the gifted transforming community, actually reflects its essence in living out its missional purpose. These motifs are not just metaphors but actually reflect the very life of the people of God in living out these metaphorical descriptions.

Furthermore, the organic nature of the church is not just to emphasise a more "life-orientated approach to mission, ministry and community" but allows for the church to

recover a movement ethos. Hirsch and Catchim (2012: sec. 5742-5856) state that movements are "the quintessentially apostolic, missionally biased form of the church" and exhibit the following traits:

- Thrive in an atmosphere of belief
- Exhibit the structure of networks
- Spread like viruses
- Are reproducing and reproducible

Hirsch and Catchim (2012: sec.6122-6134) note that organic does not imply lack of organisation but rather "designing and biasing the church to be the high-impact missional agency it was intended to be in the first place." The organic nature of the church has significant implications in terms of organisation and leadership.

Hirsch and Catchim (2012: sec.847-879) explain that ecclesia, as understood from the New Testament, represents four levels of meaning as depicted in Figure 6. Level 1, ecclesia as the local church, is the most basic reference for the term with people meeting in homes, along river banks, schools, etc.; level 2 ecclesia refers to a citywide ecclesia made of a number of ecclesia's within that city; level 3 ecclesia refers to the church as a movement across cultural and geopolitical divides and level 4 ecclesia, the universal Body of Christ, manifesting as the people of God.
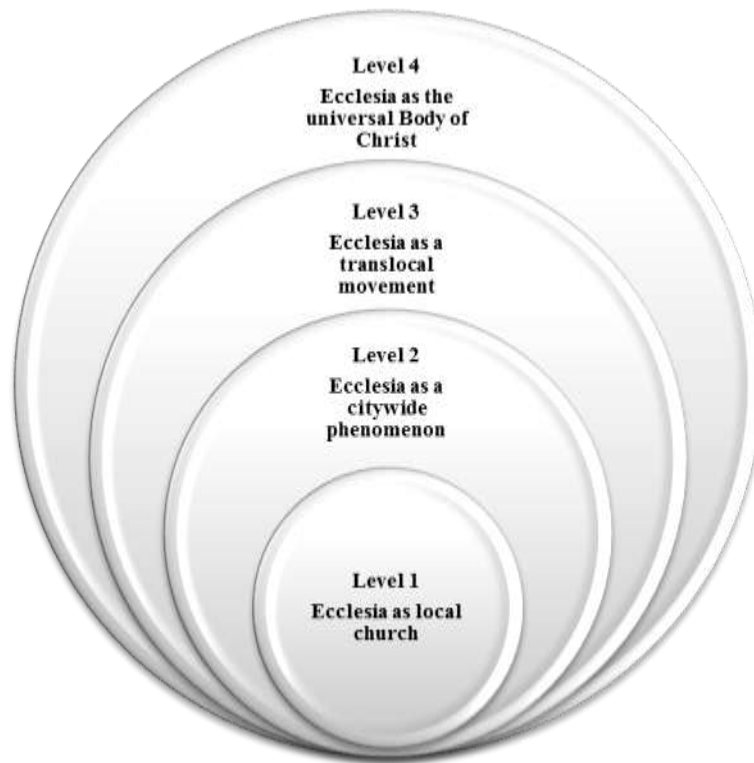
Figure 6 Levels of Ecclesia (Adapted from Hirsch and Catchim 2012: sec.869)

Combining these Hirsch and Catchim (2012: sec. 870) suggest that ecclesia represents "God's people as a dynamic, translocal, social force that manifests in multidimensional ways" and is therefore distinctly a movement by nature.

Van Gelder (2000: 163-164) also recognises the church as local, regional and whole (universal). Both Hirsch and Catchim (2012: sec.879) and Van Gelder (2000: 164) recognise that the implication of this is that ministry, leadership and organisation must be conceived in terms of all these levels or expressions of the ecclesia, specifically Van Gelder (2000:164) suggests in terms of "fellowship, cooperative actions and collective choices".

5.3.6 *Communitas* not community

The sixth and final element of the missional paradigm proposed by Hirsch (2006:218-241) is called *communitas.* As more fully described in 2.3.1, the nature of the church as the pilgrim people of God involves more than a static community

(huddle and cuddle mentality) but rather a people who being drawn together by the vision of the Kingdom of God choose risky engagement with the world to flesh out an alternative community with a liberating message.

Hirsch and Ferguson (2011:139-140) in reflecting on the application of these six interrelated elements (5.3.1 to 5.3.6) describing a missional paradigm point out that these elements in no way refer to "ecclesiological technique" or "church methodology". But rather a mindset, a way of thinking, that will influence our being and doing church. They offer a quote by Antoine de Saint-Exupéry which sums up the application of the missional paradigm as a paradigmatic centre:

> "If you want to build a ship, don't summon people to buy wood, prepare tools, distribute jobs, and organise the work – rather, teach people the yearning for the wide boundless ocean"

In addition Hirsch and Catchim (2012: sec. 841-842) simply refer to the missional paradigm as an "apostolic movement" which they summarise as follows:

> "…apostolic movement involves a radical community of disciples, centered on the lordship of Jesus, empowered by the Spirit, built squarely on a fivefold ministry, organized around mission where everyone (not just professionals) is considered an empowered agent, and tends to be decentralized in organizational structure."

Having explored the elements of a proposed missional paradigm, the paradigmatic centre in terms of 5.2, the study now turns to examine the organisation of leadership within such a paradigm.

5.4 Missional Leadership – a working model

This study will limit itself to the exploration of leadership models that demonstrate an apostolic environment (as discussed in the 5.3.4) in particular but should also align

with the missional paradigm (or apostolic movement) in general (as discussed in 5.3).

A number of authors, for example Cannistraci (1996), Wagner (1999), Beacham (2003), Corbett (2004) and McClung (2008), recognise the principles of an apostolic environment as well as identify with organic systems, particularly networks. For example Cannistraci's (1996:18-19) point of departure is that the church since the Reformation is the process of restoring all things, as stated in Acts 3:21, which includes all the Ephesian 4:11 ministries as full functioning offices in the church. The rest of the resource is based on answering such questions as what is an apostle, how does an apostle function in the church, etc. Wagner's (1999) resource is rooted in the observation of the decline of traditional denominations (1999:11-12) and the rise of "new wineskin churches" which he labels as a New Apostolic Reformation movement (1999:33). Wagner (1999:46) attributes the rise of this movement to the recognition and functioning of the gift and office of apostle in these churches and their related networks of churches. Beacham (2003: vii-x) recognises the importance of apostolic environment as an essential component of *m*DNA but applies it to an existing denomination as an argument towards revitalising the denomination. Corbett's (2004: sec. 459) resource traces the development of leadership from OT, the NT, and subsequent church history until the modern era. His conclusion is that the church has deviated from biblical church leadership principles and argues for the recognition of the office of apostles (2004: sec. 6097) as the normative relationship between local church leaders and external leadership of apostolic authority. In this resource Corbett essentially only addresses one aspect of the missional paradigm namely the apostolic environment. McClung's (2008:59-90) resource is strongly focussed on the apostolic nature of the church, organic structures, team leadership in both local churches and mobile apostolic teams. Whilst this resource recognises some of the essential *m*DNA components it does not go far enough in terms of articulating the relationships between leadership gifts and their contribution towards embedding a missional paradigm. However, the above-mentioned resources whilst offering some insight do not elaborate further in terms of articulating a leadership model that gives expression to an underlying theological paradigm and how it works to activate embed and maintain the paradigm.

However, the resources of Guder (1998), Van Gelder (2000), Frost and Hirsch (2003), Cole (2005; 2009; 2010); Hirsch (2006), Niewold (2008) and Hirsch and Catchim (2012) offer insights of leadership functions and/or structure that, as explained in 5.2, not only takes into account relationships within the model but also the underlying theological paradigm. The study will explore the structure of missional leadership based on these literature sources.

5.4.1 A model of the missional church in the community

The importance of the church in relation to its context is briefly described in 5.3.3 as a missional-incarnational impulse. Guder (1998: 204-213), Frost and Hirsch (2003: 47-50; 206-210) and Niewold (2008:45-47) apply set theory to describe the missional-incarnational relationship between the church and its social environment. Guder (1998:205) maintains that the use of set theory helps to understand the functions and roles of missional leadership within a missional context whilst Niewold (2008:47) suggests that the use of set theory provides a useful model to view organisations on a spectrum rather than specific organisational moulds.

According to Niewold (2008:45) and Frost and Hirsch (2003:206-208) set theory proposes three ways (or sets) in which people will organise themselves and establish identity; bounded, centred and fuzzy sets. Bounded sets represent communities that have clearly defined boundaries but not necessarily a clearly defined ideological centre, also referred to as hard at the edge but soft at the centre. The distinction between those within the bounded set and those without are usually clear and reflected in such elements as rituals, rules and language (in essence membership which includes moral, cultural and creedal codes). Those within the bounded set tend to be homogeneous, static and defined by status. Bounded sets provide mechanisms for control and structure and those within understand these and accept them as normative for that community. The bounded set community is strongly associated with the various forms of the institutional church as also discussed in chapter 4 (Niewold, 2008:45; Frost and Hirsch, 2003:206; Guder, 1998:205).

Centred sets, on the other hand, are opposite in that they are soft at the edge but hard at the centre. The key characteristic is that the set is defined by core values (set of beliefs and practices) of the centre not by entry criteria at the edge. In this set what is of importance is the journey towards the centre and the relationship with others on the same journey. Not everyone is on the same journey, some are moving towards the centre whilst others may be moving away but because the edge is soft, porous, people are invited to enter. The centre is defined by a bounded set identity, which Guder (1998:206) refers to as a covenant community, a disciple community, those who have committed to a lifestyle and disciplines of a missional community (Niewold, 2008:46; 53-54; Frost and Hirsch, 2003:47-50; Guder, 1998:206-207). Figure 7 is a diagrammatic representation of such a centred set community.
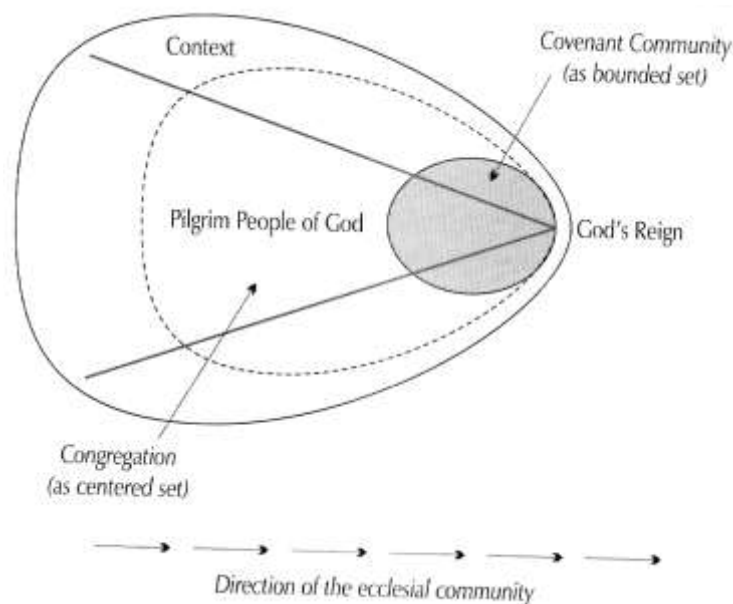

The World

Congregation with Porous Border

Covenant Community Bounded Core

The World
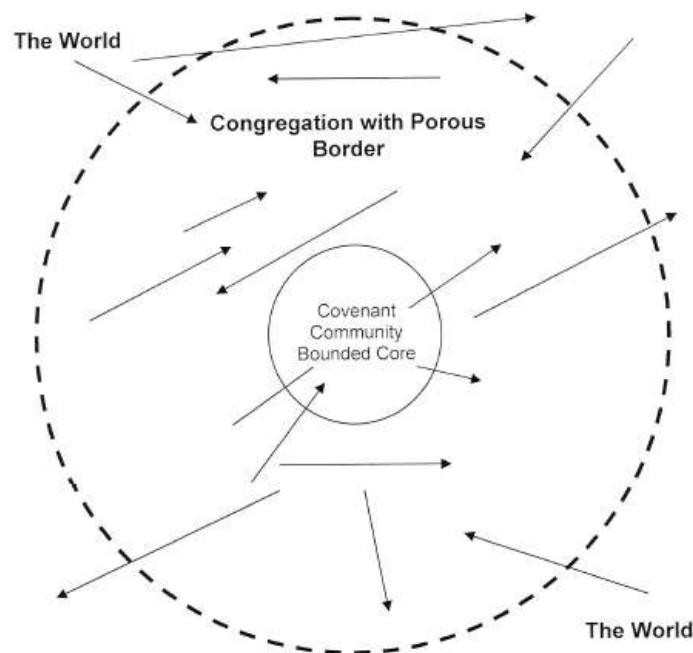
Figure 7 A centred-set community with bounded core (Niewold, 2008:53)

According to Guder (1998:206) the centred set model represents the church "as a people on the way toward the fullness of God's reign in Jesus Christ", a journey towards a disciple community and thus living out the nature of the church as the pilgrim people of God (see 2.3.1 and figure 8). Frost and Hirsch (2003:48-50) also understand this journey of growth toward the centre as the process of discipleship; the centre being nothing less than a personal relationship with Jesus himself. The

journey however is in relation with others, both Christian and non-Christian, the believer being both edified and witnessing to others, or alternatively, being discipled as well as discipling others on the journey towards maturity; "relationship is the conduit for mission". According to Frost and Hirsch (2003:47-49) the centred set paradigm is both incarnational and centrifugal (go-to-them mentality) as the covenant community engages in a missional ministry to those on the same journey irrespective of where they choose to enter the journey.

Another aspect of the centred-set community is its relationship to the world, the overall context of the missional community. Guder's (1998:211-213) representation of this relationship is depicted in figure 8.

Figure 8 The centred-set community as a witness in the world

Figure 8 like figure 7 illustrates a centred set community with a bounded set covenant community. But in addition, figure 8 illustrates two other important aspects; firstly the overall direction of the community towards the eschatological horizon, God's reign. As noted in 2.3.1, the church cannot be understood in static terms but only in terms of that to which it is going; a perspective which is at once missionary and eschatological. The directional pointer (indicated by the > sign) illustrates this

movement of the pilgrim people of God moving through all the ellipses indicating the pilgrim nature of the church. But secondly, figure 8 contains an outer ellipse labelled as 'Context', which represents the missional community in relationship to the world. According to Guder (1998:212) the outer ellipse,

> "…defines the constant goal of the missional community…to be God's witness in the larger context. The dynamic of God's reign shaping the community orients it toward engagement with its context as a sent people. The inbreaking reign of God shapes the covenant community, invites and draws the congregation, and sends the entire missional community into its immediate context as a 'royal priesthood, a holy nation, God's own people' (1 Peter 2:9)".

As noted earlier the use of set theory to depict the missional church as a bounded covenant community within a centred set community is also useful to understand the functions and roles of leadership necessary to form and lead this community.

5.4.2 A model of missional leadership – roles and relationships

Chapter three identified the leadership gifts (including activity sphere, orbit of influence and spiritual authority) considered as normative for the maturing of the church and hence necessary for fulfilling her missiological purpose of authentic witness through authentic community. The purpose of this section is to explore how these leadership gifts function in the missional model outlined above in 5.4.1 such that the "leadership calling both engages the context with the gospel and leads in the formation of the disciplined community" (Guder, 1998:212).

Niewold (2008:54-63) combines the APEPT leadership gifts as described by Frost and Hirsch (2003) together with the centred set missional church as described by Guder (1998) in a model which describes the locations of the various leadership callings where their functions will be fulfilled. This study will use the model proposed by Niewold (2008) together with insights from other resources to explore the roles and relationships of missional leadership. The model is presented in figure 9 below:
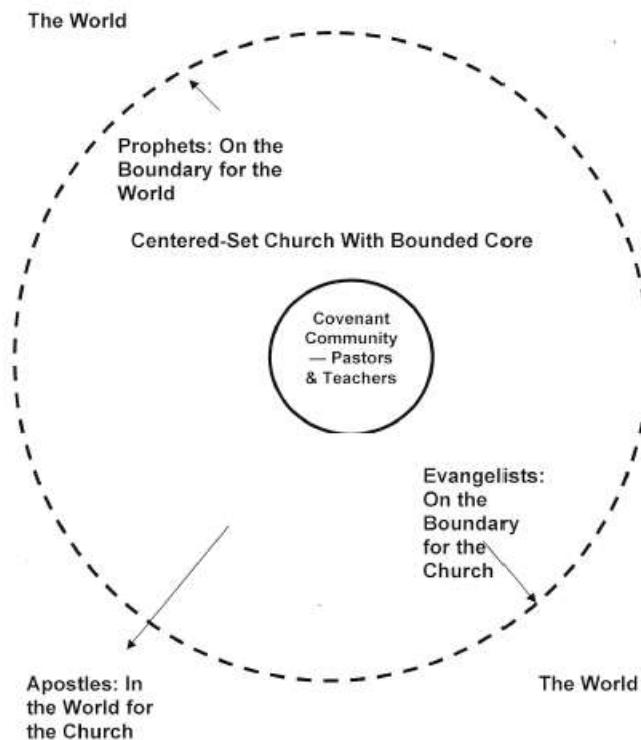
Figure 9 Centred-set church showing the positions of APEPT leaders (Niewold, 2008:54)

Interpreting the model assumes that the leadership gifts are functioning within a missional model of the church as outlined in 5.4.1. Niewold (2008:57) cautions against attempting to interpret APE gifts of the APEPT typology in bounded-set churches since this will lead to "distortions of the biblical functions…the power of God will be turned inward and the field of mission largely unreached". This is also supported by Hirsch and Catchim (2012: sec. 2048-2066) who demonstrate the imbalances in the church when APEST leadership is dislocated and not functioning together.

5.4.2.1 Apostles – in the world for the church

The missional paradigm outlined in 5.3 prescribes an apostolic environment (5.3.4) in which the apostolic leadership function is an essential part. In the past two decades much has been written regarding the apostolic leadership gift and the associated tasks / ministry functions. For example Cannistraci (1996:95-103)

discusses seven responsibilities of apostles; Delph (2002:50-52) lists a number of areas where apostolic ministry is needed; Pelser (2003:129-148) elaborates on "apostolic configuration", what apostles bring to and do for the church; Joyner (2004:70-73) describes apostolic ministry in terms of Christ being formed in the church; Corbett (2004: sec. 6158-6191) provides a list of what apostles do. However the purpose here is not to just list descriptors of ministry functions but rather examine the impact, as Hirsch and Catchim (2012: sec.3326) state "…when these disparate functions come together in a single, distinctive ministry vocation."

Hirsch and Catchim (2012: sec.3328) suggest that much of what has been written regarding apostolic ministry can be encompassed in four particular interrelated functions which creates a field or an environment in which apostolic influence will be encountered; these functions are seeding the DNA[3] of God's People, guarding the integrity of the DNA of God's People, networking the movement and creating the context in which other APEST ministries emerge. The first three functions of seeding, guarding and networking and their interrelationship are illustrated graphically in figure 10.

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[3] This is equivalent to the *m*DNA which describes the elements of the missional paradigm as discussed in 5.3
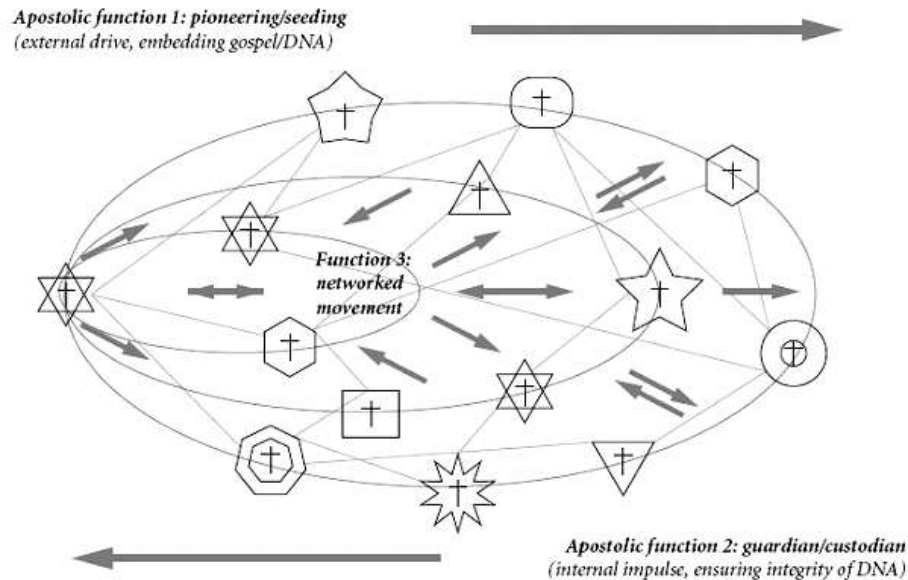
Figure 10 Apostolic functions of seeding, guarding and networking (Hirsch & Catchim, 2012: sec.3445)

According the Hirsch and Catchim (2012: sec. 3342-3445) at the heart of the apostolic leader is the generative gift that takes the gospel across geographic and cultural boundaries and plants it in new missional contexts (translocal in terms of figure 2 in 3.4.1.2). In this sense they are the custodians, messenger and carrier of the DNA of Christianity. This is illustrated in figure 10 by Apostolic Function 1; the pioneering/seeding external drive with the various shapes representing the gospel being planted in different cultures and people groups. Importantly, it is not only a planting function but also a seeding function in that wherever the gospel is planted the new groups of disciples immediately become missionaries to their own communities and so remains true to the missional calling inherent in the apostolic DNA. Once a new church has been planted the apostolic leader ensures the theological integrity of the new church; this is represented in figure 10 by Apostolic Function 2, a guardian/custodian function. Examples of this are Paul's letters to the Romans regarding the gospel, to the Ephesians regarding ecclesiology, to the Colossians regarding Christology and to the Thessalonians regarding eschatology. The combination of planting, seeding and guarding produces a movement, labelled as Function 3: Networked Movement in figure 10. It is through the networking of the

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churches planted that a "web meaning" is created ensuring a common identity and purpose. The apostolic leader achieves this not through hierarchical organisation but, as described in 3.5.2, through spiritual authority. The newly planted churches relate to the apostle not because they have to but because his spiritual authority is recognised by followers as authentic since the presence and ministry of the Holy Spirit (through modelling and the exercise of gifted power) continue to authenticate the leader.

The final interrelated function of the apostolic leader is that in the process of planting, seeding, guarding and networking, the environment is created in which the other leadership gifts can emerge (Hirsch and Catchim, 2012:3445-3466); this is illustrated in figure 11.
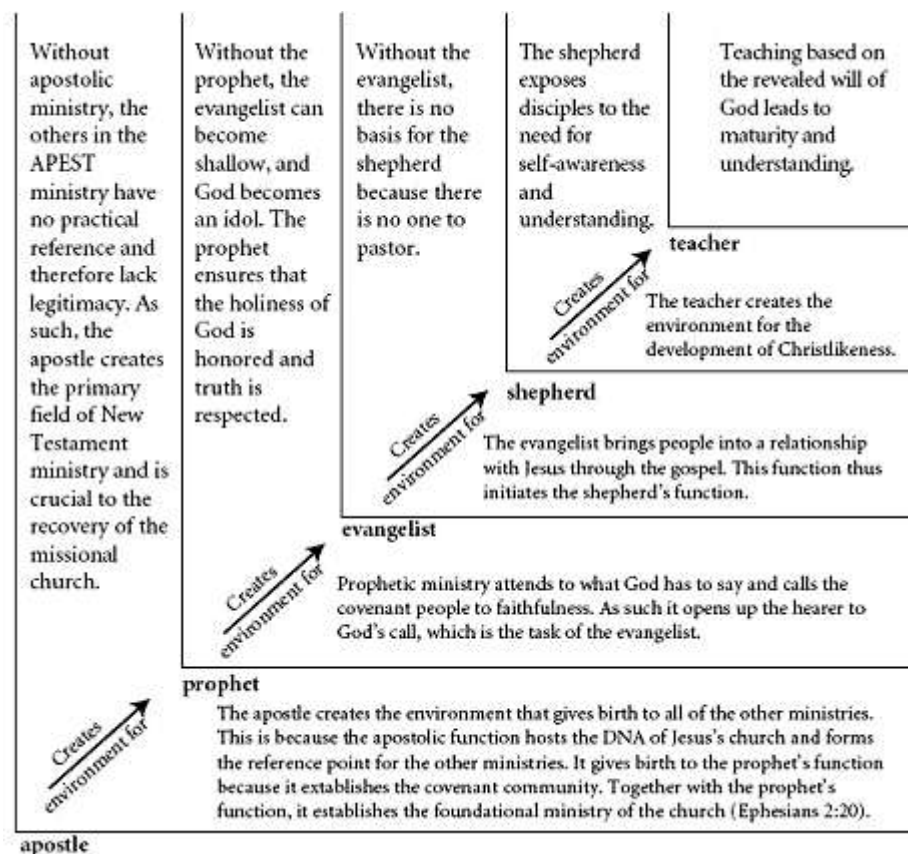
Figure 11 Catalytic function of the apostle (Hirsch and Catchim, 2012: sec.3466)

As Niewold (2008:55) summarises, apostles are those "who seem to make something take form when before there was nothing there" thus emphasising the

custodian role of the apostolic leader in planting, seeding, guarding, networking and catalysing the emergence of gifted leadership.

5.4.2.2 Prophets – on the boundary for the world

In figure 10, Niewold (2008:55) places the prophetic leader near the boundary of congregation advocating a dual role of speaking both to the world and the church (supralocal as in figure 2 in 3.4.1.2 above). Hirsch and Catchim (2012: sec.1609-1684) also identify the prophetic leader as one, who due to their intimacy with God, senses the burden of God with respect to issues such as injustice, unfaithfulness and indifference both within the church and in the world. The prophetic leader identifies the gap between God's values and the actual order of things. Their call is therefore to help the church perceive God's truth and to live out this truth "in the existential here-and-now" with increasing faithfulness and obedience.

Both apostolic and prophetic leaders are generators of new ways of thinking and doing ministry. Although their visions differ (apostolic shaped by the *missio Dei* whilst the prophetic shaped by a holy discontent) these leadership roles make up a partnership that Paul describes as *"…built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone…"* (Eph. 2:20) (Hirsch and Catchim, 2012: sec.2247-2311). The authors also provide an example of this partnership as portrayed in figure 12.
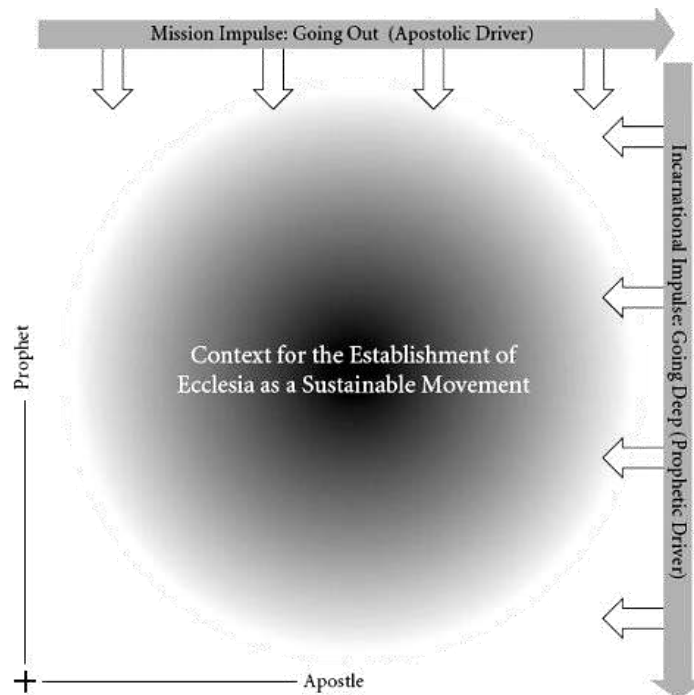
Figure 12 Missional and Incarnational Impulse (Hirsch and Catchim, 2012: sec.2300)

The apostle, as guardian of the missional impulse, is balanced by the depth of the prophet, representing the incarnational impulse of going deep in terms of the church identifying with the surrounding culture and truly representing Christ. In the words of Hirsch and Catchim (2012: sec.2303),

> "As the apostle goes forward, the prophet helps keep the apostle grounded in God's reality and provides critical feedback through questions and observations. As the prophet goes deep, the apostle reminds the prophet of the grander missional objectives of extension and multiplication."

The dialectic between the missional and incarnational provides the context for establishing the church as a sustainable movement.

5.4.2.3 Evangelists – on the boundary for the church

Niewold (2008:54-55) places the evangelistic leader also near the periphery of the congregation, "to reach into the world and turn the hearts and minds of unbelievers to faith in Christ". This is also substantiated from figure 2 in 3.4.1.2, the evangelist's orbit of influence ranges from local to supralocal acting as a doorway into the local covenant community.

Hirsch and Catchim (2012: sec. 1742-1912) provide a broader view of evangelistic ministry as opposed to the prevailing one-dimensional caricature of a dynamic, charismatic speaker. They first of all recognise what evangelists are uniquely gifted to do, namely recruiters (agents of conversion), connectors (through relational engagement apply the gospel to people's circumstances) and sharers (connecting not only God and people but people to people). Secondly the authors expand on how this ministry is conducted and suggest four dimensions, two relating to method of conversion (process and event) and two relating to method of communication (presence and proclamation). The result of this broader view is a matrix (see figure 13) which suggests four possible roles for evangelistic leadership; the Investor, the Converser, the Convincer and the Inviter.
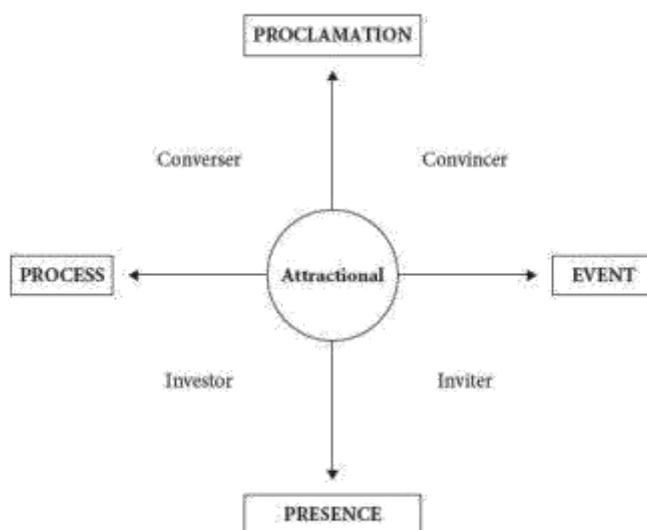

Figure 13 Evangelistic ministry matrix (Hirsch and Catchim, 2012: sec.1843)

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The authors suggest that broadening the evangelistic understanding to include leaders who are predominantly investor, converser, convincer or inviter-types, helps to appreciate the greater variety through which people outside the covenant community are recruited, connected and introduced to the gospel.

As a generative ministry (see 3.4.1.2) evangelists are growth orientated but their function should not be confused with or allowed to supplant the apostolic function; they are uniquely related as described in figure 11 but also different but both are normative for the maturing of the church. Table 4 highlights some of the key differences but which also helps to understand the key ways in which the evangelist leader complements the apostolic leader.

Table 4 Differences between Apostolic and Evangelistic Ministries (Adapted from Hirsch and Catchim, 2012: sec.2438)

	Apostolic	Evangelistic
Missional impact	Extension	Growth
Primary metaphor	Missionary	Messenger
Primary thrust	Missional (go to them)	Attractional (come to us)
Key fruit or sign	Church planting	Soul winning
Their passion	Movements	Conversions
Mathematical growth	Multiplication	Addition
Cultural orbit	Translocal (glocal)	Supralocal
Constructive role	Architect	Builder
What they feel called to	Nations	Local & regional
What it initiates	Ventures	Relationships

5.4.2.4 Pastors / Shepherds – the covenant community

Niewold (2008:56) places the pastoral /shepherd leader within the core, the bounded covenant community, of the missional church. From 3.4.1.2 the shepherd role is described as integrative and operative (local communal impulse) and which Hirsch and Catchim (2012: sec.1927) further describe as "tasked with creating a healthy community with nurturing people in the faith and caring for the welfare of people"; this task is captured in the phrase "formation in the way of Christ". Niewold (2008:56) adds that shepherds work with "strategic assets", those in the covenant community who are being nurtured to work amongst and in the wider congregation and some who will take up responsibility in local leadership roles of elders and deacons. Furthermore it is the shepherds who "identify and raise up the apostles, prophets and evangelists for the expansion of the church". Hirsch and Catchim (2012: sec.1963) state that the term "missional" equally qualifies the role of shepherd as much as it does the other APEST roles.

5.4.2.5 Teachers – the covenant community

Niewold (2008:56) locates the leadership role of teachers with shepherds, namely within the covenant community as does the spatial profile in 3.4.1.2, a local communal impulse. However Hirsch and Catchim (2012: sec. 1989-2034) offer additional insights regarding the functioning of this leadership role in relation to APEST. Since the teaching function is "about mediating a particular type of wisdom and understanding nuanced by the biblical worldview" it is essentially about ideas that shape life. In order for teaching not to be side-tracked into ideology, the way in which understanding is transferred is critical. For biblical teachers,

> "…their lives are to be their primary messages, and they speak with the authority of people who can live what they speak…teaching is not about speculation of ideas in themselves (idealism); rather, it is about the ministry of ideas in action (ethos), that is, discipleship or formation. We cannot teach what we do not know, and we cannot lead where we will not go. Therefore, biblical teachers must have real participation in the ideas they propose."

With this understanding the leadership role of teaching is challenged to create environments in the missional church where practice and reflection can take place (learning in context) leading to theological formation and mastery of ministry skills.

Attention now turns to the third and final element of the working model of missional leadership, namely working structures.

5.4.3 A model of working structures

It was earlier noted (5.3.5) that a missional paradigm must be embodied in organic structures and systems such that the movement ethos of the church can be recovered. The purpose of this section is to explore certain issues of organisation and structure that draw attention to the missional leadership working model rather than organisational theory as a whole.

The review of the historical perspectives of the church in 4.2 concluded that although it is important to learn how the church organised and structured itself in previous contexts the challenge is not to settle on a particular historical model and make it normative throughout the ages. Guder (1998: 224) affirms that "a missiological reading of the New Testament makes clear that no one church form existed in that context". Cole (2010: sec. 1780) also suggests that "…any discussion of models should remain descriptive, rather than prescriptive in nature". However, as Guder (1998: 224; 227) points out, the "church must have structures and that the way these structures are formed is integral to its witness…the structures of the church are to incarnate its message in its setting".

In chapter three, the organisational principle of form follows function and church follows mission was introduced; according to Hirsch and Catchim (2012: sec. 5707-5740) this principle is based on the fact that "all organisation involves the mobilisation of bias…we tend to organize ourselves in ways that help us actualize our latent or expressed values, interests, and aspirations." The authors further state "...that apostolic organization is the mobilization of apostolic, or missional, bias. And

the net result will be apostolic movement." The apostolic or missional bias is equivalent to the missional paradigm as described in 5.3.

Cole (2010: sec. 1875-2153) makes the point that no model (implying church organisation / structure) is perfect but what is of greater importance is the DNA[4] of that church (or the missional bias). Cole demonstrates this point by analysing five church models described in the New Testament and observes the historic progression of missional bias from the highly centralised congregational Jerusalem model with a weak missional bias to the Ephesian model comprising of a decentralised network of missional organic churches who demonstrate a strong missional bias and hence greater regional influence. Cole concludes that this lesson is instructive for the church today in that it indicates the difference between reaching a city and discipling the nations.

From the above discussion it can be deduced that whilst the church must have structure, whatever form the structure takes it is desirable that it is missionally biased in order that the movement ethos of the church can be recovered. The study now turns to review the literature with respect to suggested working structures that will promote the movement ethos.

Guder (1998:215-268) maintains that the local community of believers is the most basic missional structure of the church and that each community must arrange its structures of leadership for its particular mission. Furthermore he suggests that local communities should not exist in isolation but rather be connected to one another through "structures of connectedness". Guder does not organisationally describe these structures but it would appear to point towards the principle of networks. He further suggests that leadership will be both local as well as mobile; that gifted leaders function "within a number of connected congregations, equipping and empowering them as a missional people for a particular area". Furthermore the apostolic leaders within the mobile teams, through the connecting structures, would

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[4] Cole (2010: sec.1847-1855). DNA is the acronym for Divine Truth, Nurturing Relationships and Apostolic Mission. In essence it is similar to the *m*DNA described by Hirsch (2006).

have oversight over a number of missional communities as well as oversight over the mobile leadership teams.

Van Gelder (2000:162-184) also proposes that leadership function within local and mobile structures and through connectional processes. Van Gelder suggests that the biblical picture is that gift-based leaders (APEPT) functioned within mobile missional structures that helped to establish and strengthen local congregations. Once established, role-based leaders (elders and deacons) gradually took over the leadership responsibility but in relationship to mobile leadership structures. Van Gelder emphasises that leadership in either local or mobile structures will be based on ministry gifting, skills and experience. Also the connectional processes between local and mobile structures, which include shared decision-making and mutual accountability among the leaders, visibly demonstrate the unity of the church.

Hirsch and Catchim (2012: sec. 6562-6650) propose that to structure the church for apostolic movement the church as local and translocal must be recognised (Refer to fig. 6) and allowed to function together. The authors describe the local form as modalic and the translocal form as sodalic; table 5 provides a brief comparison between the two forms:

Table 5 A Comparison of Modalities and Sodalities (Adapted from Hirsch and Catchim, 2012: sec. 6581)

Modalities	Sodalities
The church local	The church in mission form
Diocesan, parish form	Task orientated, selective focus
Structured primarily for nurture and care	Mobile, flexible, lean
Conserves new ground	Breaks new ground, crosses barriers
Pastoral leaders	Apostolic leaders
Resources for sodalities	Creates sodalities and modalities
Modalic function, sodalic heart	Sodalic function, modalic heart

The interrelationship of local and mobile structures, irrespective of labels used, is addressed by Cole (2009: sec. 1463-1487). In commenting on modal and sodal forms he emphasises that both forms are the church, the body of Christ. He cautions that forming organisations "to fulfil the mission of the church so that the church doesn't have to" is contrary to the biblical revelation as Jesus "did not establish any entity beyond the church to get his work done." Cole uses the example of Paul and his use of the phrase "body of Christ" as follows "I do not think he saw himself as at all separate from the church, even though he was functioning in a sodalist missionary band. His entire purpose was the expansion and health of the church."

5.5 Summary

Chapter five sets out to contribute towards developing a framework for church leadership one that is shaped by a biblical understanding of the nature, purpose and ministry of the church. In terms of the design of a leadership framework the literature revealed that every leadership framework (or model, structure) does not exist in isolation but gives expression to an underlying paradigm, in fact continues to activate, embed and maintain that paradigm. Therefore any proposal of a leadership

framework must also include a thorough understanding of the underlying paradigm and is therefore primarily a theological task rather than method or strategy. Since the purpose and nature of the church is thoroughly missional, the elements of a missional paradigm were explored revealing six key themes – Christocentric epicentre, disciple-making, missional-incarnational impulse, apostolic environment, organic systems and communitas. Taken together these themes simply represent the church as an apostolic movement.

The chapter then moved towards developing a working model of missional leadership, a leadership framework that will activate, embed and maintain the missional paradigm. The framework included three components, firstly a model of the church that facilitates the full expression of its nature, purpose and ministry in the world and in which missional leadership will function to establish communities of authentic community and witness. This component was described as a centred-set church with bounded covenant community. Secondly, within this understanding of the church, the roles and relationships of leaders were explored which drew on the theocentric view of leadership developed in chapter three and included all the leadership gifts This highlighted the dialectic tension between the various gifts necessary for growth and sustainable movement or "missional fitness". Thirdly, the structures in which leadership functions were seen to be both local and mobile and networked to maintain the theological unity of the church. The main criterion regarding structure was not so much the specific form but rather the degree to which it is missionally biased.

The research now turns to the final step in the research method namely to what extent has the research answered the research question and suggestions for further research.

CHAPTER 6

CONCLUSIONS, OBSERVATIONS AND RECOMMENDATIONS

6.1 Introduction

The goal of this chapter is twofold, firstly to what extent has the study answered the research question and secondly, since the research is exploratory, what recommendations can be made to further the theocentric understanding and praxis of church leadership. In addressing the first goal the findings deduced from applying the practical theology approach will be evaluated in the light of the research question. For the second goal the chapter will, through critical reflection, highlight gaps, make observations and suggest questions and issues for further research that will contribute towards transformation of leadership understanding and praxis.

6.2 Conclusions

The background setting as presented in 1.1 above concluded that the solution to the present leadership crises in the church needed to go deeper than a superficial manipulation of existing leadership praxis, especially the current predominant model of *sola pastora*. It suggested that the solution was spiritual and theological rather than better methods or better problem solving. Furthermore it pointed out that the emerging consensus in biblical studies was that the redemptive reign of God, the Kingdom of God, must serve as the foundation for defining the nature, purpose and ministry of the church. This identified a missional or theocentric approach since it begins with the actions and intentions of God. Leadership therefore needs to be viewed theocentrically, flowing out of the nature, and, in turn, flowing from the ministry of the church. The study adopted this consensus and the first step in the

Practical Theology approach reviewed the literature with respect to the nature, purpose and ministry of the church as the foundation to understanding church leadership (chapter two).

The primary conclusion of chapter two was that the church is thoroughly missional or a missional community. This was defined as a community of God's people that defines itself around its real purpose of being an agent of God's mission to the world (Hirsch, 2006:82). The church lives out this agency in and through its nature, birthed by the Holy Spirit, as the whole church participates in the reign of God as a community, servant and messenger of the kingdom. With this understanding as foundation the literature review moved forward in chapter three to specifically explore the leadership question as captured by Guder (1998:183) namely, "leadership formed by the reign of God needs to be rediscovered". Essentially, if the church is a missional community then what kind of leadership will it have? The primary conclusion of chapter three was that a missional church (chapter two) needed a missional leadership system. Chapter three developed a theocentric view of such a system based on a theological framework; it did not start with a definition of leadership but concluded that a missional church requires a missional leadership system. This included the ontology (called by the grace of God) and methodology (gifted, Christlike and bold Spirit-filled witness) of leadership which both find their fulfilment in the teleology of leadership (influencing God's people through spiritual authority towards God's missiological purpose).

Having reviewed the issue of church leadership in the light of scripture the study, in terms of the Practical Theology approach, turned to explore the leadership construct in the context of the present situation and challenges of the church. Chapter four explored both historical and current perspectives of the church context and concluded that the current expression of the church is still significantly influenced by inherited historical legacies which include institutionalism, maintenance mode, individualism, volunteerism and mission as a separate calling in the church. It is therefore not surprising that the current perspective of the church reveals the church struggling to be an effective witness in a rapidly changing environment as well as struggling with its own ecclesial life. The conclusion reached in chapter four,

especially in the light of the findings of chapter two and three, is the need for a radical revision of ecclesiology, as Berkhof (1979:410) pointed out that "nothing less than a whole reformulation of our entire ecclesiology from the standpoint of mission". The conclusion of chapter four bears witness to the issues and challenges highlighted in the background rationale specifically that a missional understanding of the church connects ecclesiology and missiology with significant implications for leadership functions and organisation, and that the church of the twenty-first century needs missional thinkers and apostolic leadership.

The final step in the Practical Theology approach, taking into account the conclusions of chapter's two to four, was to explore the literature for alternative church leadership models that take into account the church as a missional community and led by a missional leadership system. The conclusions reached in chapter five are significant in the context of this study and should be regarded as normative. Firstly, the praxis of the church works from a paradigmatic centre which operates as a kind of ideological DNA therefore any alternative leadership model should be proposed on the basis of a thorough understanding of the underlying paradigm and the ethos which arises from this paradigm. This principle is, for example, clearly evident in the conclusions reached in chapter four. The paradigmatic centre of the inherited ecclesiology included the effects of multi-doctrinal reductionism over an extend period of time producing an institutionalised leadership praxis that favours maintenance over mission, individualism over community, volunteerism over the priesthood of all believers and mission as department of the church rather than the calling of the whole people of God. Therefore, as proposed in the background setting and concluded in chapter five, an organisational or functional approach to leadership praxis will bear limited fruit since the underlying paradigm remains intact.

Secondly, chapter five explored the content of a missional paradigm and concluded that such an exercise should not simply be interpreted as a new method or technique but rather this is the heart of the spiritual and theological transformation that must take place. This is referred to by Guder (2007: 125-142) a process of "missional formation…a process of continuing conversion" that results in discernible patterns of

missional change. Thirdly, chapter five concluded that a missional paradigm will result in apostolic movement, the understanding of the church as a phenomenal movement of the people of God thus reflecting the purpose of the church.

Chapter five finally concluded with a discussion of an alternative church leadership framework, a missional leadership working model that consisted of three components that met the criteria set in the missional paradigm. A number of conclusions are drawn from this model; firstly, the bounded versus centred-set model of church confirms that method and problem solving alone will not produce apostolic movement, a thorough transformation from the predominant institutional mode to the missional mode of church is required. Secondly, all the leadership gifts (as identified in chapter three) are able to exercise their influence in a dialectic relationship with one another and so produce missional fitness in the church namely bearing witness to and participating in the redemptive reign of Christ. Thirdly, whilst organisational form is not prescriptive, the missional bias of any organisation is a key factor as this will either limit or enhance the movement ethos of the church.

Finally, to what extent have the conclusions reached in the study satisfactorily addressed the exploratory research question as formulated in 1.2 above:

What church leadership framework will be consistent with biblical leadership principles and effective in pursuing the mission of the church?

The research question was formulated around the call for a theocentric view of church leadership, as outlined in 1.1, one which takes into account the intentions and actions of God, the call to ministry, leadership roles, organisation and the relationship of spiritual gifts to church office, etc. The question therefore addresses both theology (the missional purpose of God, biblical principles of church leadership) and praxis (a missional ecclesiology and an alternative church leadership framework). In following the Practical Theology approach the study addressed both the theological (chapters two and three) and the praxis components (chapters four and five) of the research question and concluded with a description of an alternative church leadership framework, albeit a working model. The alternative framework,

missional church leadership, is contrary to the predominant current pastor-teacher model, which was described in 1.1 as inadequate to address the missional challenges of the twenty-first century church and beyond. The missional leadership model satisfies the theocentric view of church leadership and is based on an underlying missional paradigm that will continue to embed the missional fitness of the church.

It can therefore be concluded that the study to a large extent addressed the core research question, both theologically and in proposing an alternative praxis, but in the process also highlighted several issues that require further research, these are summarised in the next section.

6.3 Observations and Recommendations

The nature of the research conducted is by definition exploratory (refer to 1.2) since it concludes with observations and recommendations for further research.

Both in the background setting to the research problem (1.1 above) and elsewhere (see 5.3 for example) reference was made to the scarcity of relevant scholarly research, in particular in the areas of spiritual leadership and missional ecclesiology. With reference to spiritual leadership, to some extent, the theocentric view of leadership developed in chapter three, contributed towards the spiritual aspect of leadership, specifically in developing a framework linking the calling, gifting and authority of leaders to the missiological purpose of the church. Furthermore, the recognition and functioning of all the leadership gifts were deemed normative for the church in obedience to the constitution of the church (Ephesians 4) and chapter five demonstrated how this constitution works together to maintain the missional fitness of the church. The observation by Hirsch and Catchim (2012: sec. 1018-1019) in reference to the APEPT typology of leadership that "…although there have been bits and pieces of affirmations, we have not been able to find a single theologically substantial published book dedicated solely to this topic" is at least one reason to recommend that further research in this area is desirable.

With reference to missional ecclesiology, this is a relatively new field (see 5.3) and as noted in chapter four much of the current praxis of the church is still influenced by the inherited ecclesiology. This field offers much scope for further research, especially the various elements that constitute a missional paradigm, and as noted by Shenk (2001:1-12) should include insights from Asia, Africa and Latin America where issues of culture, pneumatology, Christology and ecclesiology are being addressed in fresh ways. Some documented research is beginning to emerge in these continents where large-scale disciple-making and church planting movements have emerged. For example Trousdale (2012) records the exploits of a particular network of partner ministries in planting over six thousand new churches in eighteen Muslim countries or regions across Asia and Africa. Hunt (2009) documents a church planting movement in East Africa in which over four thousand churches were planted in less than five years. A rigorous evaluation of these movements would prove helpful in furthering the understanding and application of a missional ecclesiology.

Anderson (2001:34-53) reminds us that theology is not the subject matter of creeds and dogma alone but also reflection on the contemporary work of the Holy Spirit as the praxis of the risen Christ. Chapter five proposed a working model of missional leadership but requires research which observes the model in action and measures the missional impact. Hirsch and Ferguson (2011: 303-329) for example provide profiles of a number of churches who are in various stages of a journey shifting from an ecclesiocentric to a missional mode of church. These churches represent missional models in action and offers opportunity to document the underlying missional paradigm, what leadership models are in place to activate, embed and maintain the paradigm, what organisational forms are used and ultimately what is the impact in the church in the community. Results of this kind of research will contribute towards closing the gap between theology and actual practice.

Finally, the observation by Guder (2007:125) perhaps sums up the essence of where credible research is needed within the whole field of missional ecclesiology, "…the theology resonates but how does it translate?" pointing towards a more phenomenological research approach.

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