A COMPARATIVE ANALYSIS OF YOUNGER AND OLDER

PASTORS' PERCEPTIONS OF LEADERSHIP

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by

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APPROVAL SHEET

A COMPARATIVE ANALYSIS OF YOUNGER AND OLDER

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_____

Brad J. Waggoner

Date ___12/15/06_____

To Christ my King,

for pastors after Your heart.

To Marcie Kay,

the loving wife and faithful friend,

who has shown me true Christlikeness by her service.

Also to Chloe and Kylie

While labor on this has been toilsome, my labor over you has always been sweet.

As Christ has graced me with you, may I be a grace of Christ to you.

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PREFACE

Though I have done the typing and reading for this research project, there is no way I could have begun or continued this project on my own. My precious family and some dear friends have been available at critical junctures to provide assistance, encouragement, and sometimes a good laugh.

I owe a tremendous amount of gratitude to Dr. Larry Purcell. The encouragement, oversight, professional guidance, and friendship he provided made a daunting process that much easier. Without his wisdom, this research would not have been attempted. I am eternally grateful for his patience and for his pastoring me through this laborious process.

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I wish to thank the Admissions Office at The Southern Baptist Theological Seminary. They have worked hard, occasionally in my absence, and shown interest in subjects that they have never heard of before. Their honest encouragement has been a joy.

I am grateful for the Young Adult Ministry at Cedar Creek Baptist Church. They have been a testing ground for this young leader as he has refined his call to ministry and grown from watching how God has been so powerfully at work in them.

<div align="right">Scott M. Davis</div>

Louisville, Kentucky

December 2006

CHAPTER 1

RESEARCH CONCERN

Leadership is a perpetual issue, and each generation must wrestle with its own intrinsic concerns given the nature of changing societal norms and cultural sensitivities. Abuse of power, embezzlement, and lack of integrity have contributed to a general loss of authority. These are odd times and leadership is stranger than it used to be. A propensity toward litigation and the cacophonous increase of information available through the World Wide Web has likewise decreased the supposed authority of organizational leaders. Corporate CEOs and powerful politicians, even when personally innocent, have been neutered by the backlash that the abuse of leadership has earned leaders everywhere, even though personally innocent.

Leadership in the church does not fare much better. Reaping the harvest of the cultural revolution that began in the 1960s, pastors have seen a drastic decline in how they are regarded. Inheriting a society with a blatant disregard for authority, leadership within a volunteer organization is even more complex. Even without the current cultural mood, leading a volunteer movement is difficult. Compounding the societal issues even further for church leadership are the theological constructs of the priesthood of believers, soul competency, and the lay leadership movement. These constructs place another incredibly complex layer on to the concept of leadership as it is expressed within the context of a local church.

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The dawn of each new day brings new challenges to church leadership. While each generation does face its own unique challenges, the present day church seems to be facing a significant challenge from a loosely defined group within evangelicalism known as the Emerging Church Movement. They offer a strongly voiced criticism against the leadership style they see as prevalent within the evangelical church. Their charges include a lack of authenticity in leadership, a substitution of a biblical leadership model for a corporate one, and a programmatic and impersonal approach to ministry. While these are substantial charges and warrant objective investigation, the question remains as to whether these charges find any true merit.

Evangelicals are known to have a high view of the Scriptures. Admittance into the Evangelical Theological Society is even predicated upon a belief in inerrancy. The question then becomes, "How can evangelicals, who hold to a high view of the Scriptures, be accused of substituting a sub-biblical standard for leadership?" Moreover, how can two evangelical groups have such widely divergent views on what the Bible teaches about leadership? One must ask whether the issues voiced by the Emerging Church Movement are built upon fact or fiction.

This fringe group within evangelicalism known as the Emerging Church can be loosely defined as evangelical. Just as there is great diversity within evangelical churches, there is likewise no easy manner of classifying churches within the Emerging Church Movement. Those within the movement are typically characterized as young and innovative, though there are important exceptions and age is not the determining factor for inclusion. The movement is made up of theorists and practitioners alike. While finding a strong cluster of support on the west coast and Pacific Northwest, this

movement has gained nationwide and international support, not being limited by geography (www.emergentvillage.com/Site/Explore/EmergentStory/index.htm). The youthful demographic of this group lends apparent credibility to recent statements made within the ranks of the Southern Baptist Convention that younger generations of church leaders have substantially different perspectives on church leadership and denominational affiliations (Curry [2005], www.baptistpress.org/bpnews.asp?ID=20299). The question remains, to what extent does leadership differ among the generations?

This study researches the differences in leadership attitudes between older and younger leaders. Specifically, the concepts of leadership, power, and authority in pastoral ministry were surveyed to determine comparative magnitudes of differences in pastors' convictions, assumptions, and core values regarding church leadership. These leadership values were examined by surveying pastors about their convictions regarding philosophy of ministry, purpose of the church, and polity structures.

Research Purpose

The purpose of this research was to design a comparative analysis of leadership values of Southern Baptist pastors based upon generational identity. By investigating these two constructs, relationships emerged regarding the effect that generational cohort ("older" or "younger" pastor) has upon leadership attitudes and values. A survey was constructed to measure values related to church polity and philosophy of ministry in order to examine leadership values and attitudes. Various statistical analyses were performed on the data to determine what relationships existed, whether those relationships were statistically significant, and the strength and value of those relationships.

Delimitations

Any sociological study touches upon many tangential issues that are pertinent and related to the field of inquiry. The need for specificity in purpose, both what will and what will not be included, requires careful delimitation of the research purpose (Leedy and Ormrod 2005, 55).

1. The study was delimited to pastors of Southern Baptist churches.

2. The study was delimited to the categorization of pastors as either "older" or "younger." While information was gathered on generational cohorts to which the pastors belong (such as Builder, Boomer, Buster, or Bridger), the two older cohorts (Builder and Boomer) were considered as a single group in contrast to the generational cohort know as the Busters. This study did not investigate the leadership perceptions of each individual cohort specifically.

3. This research only considered pastors who are employed full-time. While bi-vocational and part-time ministry provide an interesting set of leadership challenges, this study was concerned with those pastors who are singularly focused upon church leadership.

4. While looking at issues pertinent to the leadership style of pastors, this study was delimited to examining the idea of pastoral authority and control.

Research Questions

The following questions guided the investigatory process:

1. What difference is there, if any, between the metaphors older and younger pastors' use to describe their ministry leadership philosophy?

2. What differences, if any, are there between older and younger pastors' perceptions of the chief purposes of the church?

3. What differences, if any, exist between older and younger pastors actual and ideal polity structures?

4. What differences, if any, exist between older and younger pastors in the relationship between polity structures and ministry metaphors?

5. What is the relationship between older and younger pastors assumptions regarding leadership?

Terminology

The following definitions and terms are presented in the context in which they are used in this research. They are offered in order to clarify their use in this current study.

Boomer. The generational cohort born between 1946 and 1964 that account for approximately seventy-seven million people or 27% of the US population. The name for this cohort is derived from the "booming" rise in the birth rate following World War II. Boomers represent the largest generation in the United States (McIntosh 2002, 71-72).

Bridger. Born between 1984 and 2002, these children of the Busters number almost seventy-five million. They account for 27% of the US population and are the second largest generational group (McIntosh 2002, 162).

Builder. That generation of persons born prior to 1946 that includes fifty-four million persons or approximately 19% of the US population in 2002 (McIntosh 2002, 27). This generational cohort is so named because of their efforts throughout some of the darkest days in modern US history such as Black Tuesday, the Great Depression, World War I and World War II. They survived difficult days and provided a foundation for our country to build upon.

Buster. Born between 1965 and 1983, this cohort represents sixty-six million individuals or 24% of the US population. This generation was so named because of the relatively small number of births following the baby boom of the mid-century (McIntosh 2002, 122).

CEO mentality. The manner of thinking that is required by organizational life. It requires competency in personnel management, facilities planning, budgeting and

fundraising, and program administration (McNeal 2003, 124). In this study, this mentality will describe pastors who have adopted this orientation as an overarching paradigm for pastoral ministry to the near exclusion of the biblical roles of shepherd-teacher.

Denominational affiliation. "Denominations are associations of congregations . . . that have a common heritage. A denominational heritage normally includes doctrinal, experiential, or organizational emphases and also frequently includes common ethnicity, language, social class, and geographical origin. However, many or all of these once common features have usually evolved into considerable contemporary diversity, especially in older and larger denominations. This often results in as wide a range of differences within a denomination, despite organizational unity, as exists between denominations" (Tinder 1996, 310).

Emerging Church movement. An amalgamation of church leaders who hold the conviction that, "changes in the culture signal that a new church is "emerging." Christian leaders must therefore adapt to this emerging church. Those who fail to do so are "blind to the cultural accretions that hide the gospel behind forms of thought and modes of expression that no longer communicate with the new generation, the emerging generation" (Carson 2005, 12). The Emerging Church provides a protest against traditional evangelicalism, modernism, and the mega church movement (Carson 2005, 14-40).

Evangelical. Evangelicalism can be defined as a movement in modern Christianity that transcends denominational and confessional boundaries, emphasizing both conformity to the basic doctrines of the faith and urgently compassionate missionary

outreach. Special theological emphases include a focus on the sovereignty of God, the inerrancy of Scripture, the depravity of man, the penal substitutionary atonement of Christ, the unmerited grace of salvation, the primacy of preaching, and the visible and personal return of Christ to judge the world and establish His kingdom (Pierard 1996, 382).

Full-time Christian service. Service rendered to the Lord through serving a Christian church, denominational agency, or parachurch organization in a fully funded capacity. The adjective *full-time* does not indicate the number of hours as much as it does the focus of the individual minister's attention and reliance solely upon the church for remuneration and livelihood.

Generational cohort. This term is used to describe the grouping of Buster, Boomer, and Builder pastors into the "older pastors" category and the Bridger pastors into the "younger pastors" category.

Leadership. "Biblical leadership takes place when divinely appointed men and women accept responsibility for obedience to God's call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with deep conviction of God's will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership in Christ's body" (Gangel 1991, 30).

Leadership competencies. A compound of one's God given abilities (natural and spiritual gifts, passion, and temperament) and self-developed capacities (character, knowledge, skills, and emotions) that combine for effective leadership to take place (Malphurs 2003, 74-89).

Liberal. In contrast to conservatism, which holds tenaciously to truth as revealed in the Scriptures, liberalism is most distinctive in its attempt to adapt religious ideas to modern culture and modes of thinking. Liberalism rejects religious belief based upon authority alone (for instance, the Bible). Instead, all beliefs must pass the test of reason and experience. No question is settled since one must always keep one's mind open to new information, no matter its source. This emphasis, as well as their focus on divine immanence, causes them to rewrite the definitions of core doctrinal issues like the human condition, the authority of the Scriptures and the person of Christ (Pierard 1996, 631-32).

LifeWay Christian Resources. LifeWay Christian Resources is the publishing arm of the Southern Baptist Convention.

Older leaders. For the purposes of this research project, older leaders will be defined as anyone serving in full-time pastoral ministry who is not classified as being a part of the Buster Generation. In other words, Boomers and Builders will all be considered "older" leaders. It is likewise assumed that Bridgers are generally not old enough to be involved in church leadership in substantive numbers.

Postmodernity. Postmodernity is the term for the philosophical and attitudinal revolution following the era of modernism (Grenz 1996, 5-7). Postmodernity can be defined as a "new set of assumptions about reality" that is more complex than its

characterization as mere relativism (Dockery 1995, 14). As a philosophy and an attitude, this manner of thinking affects literature, dress, art, architecture, music, morality, aesthetics, and theology. As with any worldview, postmodernity is a pair of lenses through which people look at the world. The postmodern picture of the world is one of incoherence, as the heart of this belief system denies the concept of absolute, objective truth for a more inward, subjective, and regional "story."

Southern Baptist Convention. A conservative, evangelical denomination that was organized in 1845. The Southern Baptist Convention (SBC) consists of approximately sixteen million members located in 45,000 churches in all fifty states. While this denomination has a regional name as part of its heritage, the SBC exerts an international influence with various denominational agencies responsible for organizing all manners of fulfilling the Great Commission (www.sbc.net/aboutus/default.asp). Southern Baptists are distinctive in seeing the local church as autonomous, while at the same time contributing to the most expansive, efficient, and effective means of missions support. Southern Baptists support over 5,000 international missionaries, 5,000 North American missionaries, six theological seminaries, an Annuity Board, and the Ethics and Religious Liberty Commission (www.sbc.net/aboutus/cpmissions.asp).

Younger leaders. For the purposes of this research project, younger leaders will be defined as anyone serving in full-time pastoral ministry who is classified as being a part of the Bridger Generation.

Procedural Overview

In order to answer the research questions, data were generated by the use of a research instrument. The instrument included a list of ministry metaphors, polity

structures, and leadership questions that were established with the help of the researcher's doctoral supervisor and an independent panel of experts. This panel of experts consisted of both older and younger pastors as defined by this study. John Ewart, Chuck Lawless, and J.D. Greear agreed to participate on this panel. Lawless and Ewart represented the "older leader" cohort. Lawless is a seminary professor and consultant in the areas of evangelism and church growth. Ewart, while also experienced in church consultation, serves as the senior pastor of a local church in Louisville, Kentucky. J.D. Greear represented the "younger leader" cohort. Greear serves as the senior pastor of a church in Durham, North Carolina.

Upon identification of the most important metaphors, structures, and leadership questions, an instrument was developed. Questions related to metaphors and polity structures included forced choice responses. Questions probing about leadership were designed as Likert scale responses. The survey also included demographic data and background information in open response and forced choice responses.

This instrument was field-tested on a population of local seminarians at The Southern Baptist Theological Seminary in Louisville, Kentucky, to ensure readability and clarity. A convenience sample of current students and seminary employees evaluated the seminary instrument. Participants in the field study were asked to evaluate each question, offer suggestions for improving the wording of the questions and to recommend additional questions that were not included in the survey.

The pastors were selected by use of the Annual Church Profile distributed by LifeWay Christian Resources in Nashville, Tennessee. LifeWay provided a list of full time, SBC pastors in an Excel spreadsheet. This list had a total of 25,354 names included

within it. An online random number generation service was used to produce a random sample capable of delivering 200 completed surveys. In order to meet the common 20% response rate, it was determined that a minimum of 1000 surveys be mailed. The survey was assembled, including a cover letter by James Draper and return envelope, and mailed to each of the 1,200 pastors. A return criterion was established that set a cut-off date of August 1, after which point returned surveys were no longer considered for the research. A minimum goal of 200 returned surveys was also established.

Once the surveys were completed and collected, they were coded for the detection of patterns and themes. This coding took place by assigning each question a numerical value, which is necessary for quantitative analysis. Once each question was coded for a numerical value, appropriate statistical measures were used upon each question and family of questions to determine individual differences, if any, between and among the younger and older pastors. The measures used included the Chi Square Test for Independence, Chi Square Goodness of Fit Test, t-test, and Pearson's R. The findings were presented, in the appropriate following chapters, along with possible avenues of further research and implications for educational and leadership ministries. It is hoped that the research findings will be of benefit to local churches, associations, state conventions, the Southern Baptist seminaries, and the broader Southern Baptist Convention as one considers the concept of leadership training.

Research Assumptions

Every researcher brings certain assumptions to the task of research. In order to provide full disclosure of all assumptions consciously held by the researcher, the following list is offered:

1. The survey approach to data generation provides accurate information for social science research.

2. In accordance with the biblical teaching on the complementary roles of men and women (and explained in the Baptist Faith and Message), the office of senior pastor is restricted to men.

3. Based upon a significant body of precedent literature on leadership theory, effective leadership is a dynamic combination of task-oriented and relationship-oriented processes.

4. This researcher assumes that congregational polity is the biblical expression of local church government.

5. All truth is God's truth. Therefore, it is legitimate to study the business world to establish leadership practices for the church. However, truth from general revelation must be conformed to what is clearly revealed in the scriptures and the example of Jesus Christ.

CHAPTER 2

PRECEDENT LITERATURE

The church has always taken criticism from a wide variety of critics. Invariably, these criticisms point to outdated ministry structures, outmoded ways of thinking, or in the opposite direction, too much accommodation to the trends of the times. Typically, doctrinally oriented churches have criticized seeker-friendly churches as being "Gospel lite" and the seeker churches have returned the favor by characterizing the doctrinally oriented churches as being so concerned with orthodoxy that they have lost their passion for the Great Commission. A new movement has appeared bringing substantive criticism to both the traditional and trendy churches that are dominant in the American evangelical scene. This movement, known as the "Emerging Church," consists of a variety of thinkers and ministry practitioners who have adopted postmodernism in its various forms to address issues related to ministry in the twenty-first century. Part of their strongly worded critique against evangelicalism is that the evangelical movement has produced inauthentic leadership. The majority of their critique, cited in this chapter, asserts that evangelicals have appropriated too much from the business world and that, broadly speaking, evangelical pastors are professional ministry CEOs and not specifically spiritual leaders. While there is much to be concerned about regarding the doctrinal reformulations of the Emerging Church, their concern for church leadership is warranted.

The last several decades have presented a range of challenges to the evangelical church. In the 1970s and 1980s, the issue was the battle for the Bible. Much

debate and controversy swirled around as mainline denominations debated the authority

of the Scriptures. In many ways, the 1978 Chicago Statement on Biblical Inerrancy was

the resolution of this crisis (Grudem 1994, 1203-207). The debates in the 1980s and

1990s were the worship wars. More than simply a disagreement over musical style, this

debate centered on the church growth movement and the impact of the seeker sensitive

movement. Now, there is a stronger emphasis upon church health and a more balanced

emphasis on evangelism and discipleship. The challenge for the 1990s and the early

decade of the twenty-first century will be the issue of leadership. As Figure 1

demonstrates, there is a progression of thought throughout these decades as evangelicals

solidified their position on the Scriptures a generation ago. The task over the succeeding

years has been working out how the evangelical position on inerrancy influences the

evangelical understanding of worship, and now leadership. There is great hope that

evangelical commitment to the sufficiency of Scripture can provide a renewed emphasis

on the Bible's testimony regarding church leadership for the glory of God and the good

of His people.
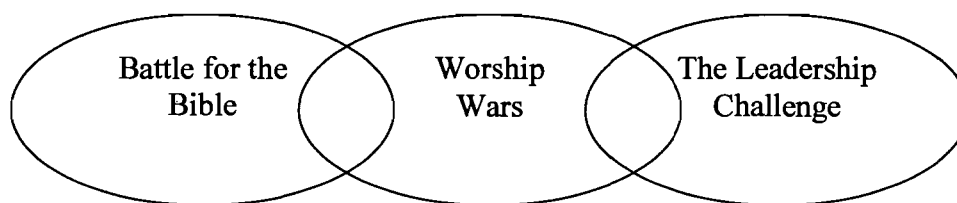
Figure 1. Church conflict 1970 – today

The purpose of this literature review is to examine the role of leadership within

the evangelical church. This will be accomplished in several parts. Part 1 will consist of

an examination of the critique of those within the Emerging Church movement. While only examining the perspective of one fringe movement within evangelicalism, it is the passionate critique of the Emerging Church that originally generated this research concern. Part 2 will explore the biblical witness related to ministerial leadership. Part 3 will offer a brief overview of the recent history of leadership studies. Part 4 will offer philosophical and socio-cultural issues that have substantial bearing upon the concept of ministerial leadership.

Emerging Church Criticisms

Many within the Emerging Church movement have a low opinion of what they view as the typical evangelical pastor. If it is true that much is dependent upon leadership, then from the perspective of the Emergent Movement much of the church's plight rests upon the shoulders of evangelical pastors. In many ways, the Emergent Movement's entire criticism is related to pastoral leadership and philosophy of ministry, both of which are deficient in their opinion. They assert that evangelical church leadership has capitulated to a worldly standard for leadership. One Emerging Church pastor's view of evangelical pastors is summed up in the observation, "Whenever I meet a Buddhist leader, I meet a holy man. Whenever I meet a Christian leader, I meet a manager" (Kimball 2003, 238). Perhaps most illuminating are the comments of the late Mike Yaconelli regarding his experience with the church.

> My faith may have sputtered and misfired, but in all these years my view of the Church has never changed. Notice it's Church with a capital C. The institutional church is another story. I have criticized, challenged, avoided, rejected, rebelled from, and ranted at the institutional church. I have been appalled, embarrassed, depressed, angry, frustrated, and grieved because of the godlessness of organized religion, the bureaucratic smothering of the institutional church, and the cultural

worship of power and money gripping of most denominations and church-related organizations.

But I've never lost my love for the Church, the glorious odd collection of unimpressive, ordinary, flawed people who make up the community of God, the body of Christ. Through all these years I have continued to find life in the unorganized, uninstitutional, irrelevant group of believers who are corporately trying to figure out who Jesus is and what it means to follow him in everyday life. I believe the Church has always been visible. It just gets lost in the glitz and glamour of whatever dazzling new ideas happen to be in the spotlight at the time . . .

When I began to pastor Grace Community Church 16 years ago, I fell in with a rough crowd of people who wanted to be the Church, but voices around me questioned whether or not our church was really the Church. We didn't own any buildings. We didn't have any committees, small groups, or denominational backing. We were a small group getting smaller. I was told I wasn't a pastor. I didn't have a seminary degree. I had been kicked out of both Bible colleges I had attended. I began to question my call, question the validity of a small church that wasn't growing, question the value of a church with no programs, no buildings, and no paid staff. I was suffering from feelings of inadequacy and illegitimacy.

"Real" churches owned buildings, had properly educated staff, and, primarily did stuff. Church was about doing. This predominant activist model of church meant that the Church was all about attending, working, teaching, visiting, participating, performing, measuring, evangelizing, watching, committing, reading, memorizing, volunteering, joining.

Church was all about performance, and if you didn't perform, the church had no place for you. The minister was the mediator between the congregation and God, the hub of the church wheel. The minister had the vision and the church existed to fulfill his vision. Participation in church activities determined one's value. The sermons, teachings, activities, and publications were all about what Jesus wanted us to do, what God expected us to do, what the Gospel commanded us to do – as seen through the eyes of the minister.

I don't recall (I'm older now, so my recollections may not be trustworthy) my soul being mentioned, except in reference to its final destination. I don't believe I ever heard the word *intimacy* connected to a relationship with Jesus. Numerous times I was encouraged to follow Jesus, witness for Jesus, serve Jesus, believe in Jesus, trust in Jesus, love Jesus, stay close to Jesus, and honor Jesus, but I was never encouraged to be with Jesus, experience Jesus, notice Jesus, enjoy Jesus, or savor Jesus. (Yaconelli 2003, 14-15)

While over-expressive, this comment in many ways typifies the general disappointment and disillusionment with which the Emerging Church evaluates evangelical leaders. This attitude is propagated by an increased sensitivity for authenticity (albeit, ill-defined) that is desired by younger believers. Younger

generations have a much stronger interest in spirituality (also ill-defined), yet that is

combined with a much-weakened commitment to any particular church, religious

tradition, or orthodox belief system. Yaconelli states,

> I realized that the modern-institutional-denominational church was permeated by values that are contradictory to the Church of Scripture. The very secular humanism the institutional church criticized pervaded the church structure, language, methodology, process, priorities, values, and vision. The "legitimate" church, the one that had convinced me of my illegitimacy, was becoming the illegitimate church, fully embracing the values of modernity. (Yaconelli 2003, 16)

These values that Yaconelli states are the driving force behind most church

ministries are efficiency, pretending, and doing (Yaconelli 2003, 17). Services are

edited, time deadlines are held with rigor, and the entire enterprise of ministry is

administered to a point of perfection. Pretty people who have "stage presence" are

screened to see who can perform for the next service. Everything is designed to be

comfortable and perfect. Worse, from younger generations perspective, is the fact that

those who attend pretend that the way their church services run is an analogy of their

lives – everything is together – when the truth is that life can sometimes be oppressive.

Instead of coming face to face with the reality that life is a not so pretty and neat, church

members have buried their hearts under a tidal wave of activity. The result is a church in

North America that is more secular than the culture (McNeal 2003, 59).

In order to more fully understand the substance behind the younger generations

critique of the evangelical church, one must consider one important and complex concept.

It is the concept of metaphor as it is used in describing ministerial leadership. After

exploring the concept of metaphors for ministerial leadership, this section will explore

the central metaphor of modern evangelical church ministry. Secondly, this section will

examine a related concept: the control motif of the central metaphor. Lastly, this section

discussing the criticism of the Emerging Church will detail the shift in understanding that younger generations are calling for in the realm of the nature of leadership.

The Importance of Metaphors for
Ministerial Leadership

One can learn much about the nature of how one views leadership through the study of the metaphors used in describing leadership. Metaphors are helpful, because they serve as communicative bridges from a familiar image to an abstract concept (Mayer-Schoenberger and Oberlechner 2002, 161). Metaphors work upon the basis of correspondence; they understand and express one concept in terms of another, cross-referencing a source domain (such as friendship or sports) and a target domain (such as leadership) by a simultaneous activation of both domains (Mayer-Schoenberger and Oberlechner 2002, 160). Metaphors prove helpful in the discussion about leadership because they reveal the hidden and implicit ways that leadership is constructed and understood within the mind of the individual. In such manner, the study of leadership metaphors can prove "essential for understanding leadership itself" (Mayer-Schoenberger and Oberlechner 2002, 161). Analyzing the metaphors of leadership allows the discussion surrounding leadership to move beyond "theoretical and cognitive discussions of espoused theories" and provides a window into the world of leadership "in use" (Mayer-Schoenberger and Oberlechner 2002, 170).

The sources of metaphors. Metaphors come from a wide variety of backgrounds. Jesus, as a master teacher, made ample use of metaphors in teaching spiritual truth (Zuck 1995, 192). A quick analysis of Jesus' teaching shows that He used many common, everyday items to convey the truths He taught. Believing that all truth is

God's truth, by the process of abstraction from Jesus' teaching, one can find legitimacy for using metaphors from all walks of life. One set of authors suggest that many leadership metaphors arise from the domains of war, game and sports, art, machines, and from religious and spiritual backgrounds (Mayer-Schoenberger and Oberlechner 2002, 163).

Believing in the sufficiency of Scripture and trusting in the guidance of the Holy Spirit in inspiring the words of Scripture demands that Christians show proper deference for biblical metaphors. The Apostle Paul, in describing his philosophy of ministry to his young protégé, uses the images of teacher, soldier, athlete, farmer, workman, vessel, and slave to communicate his absolute focus on following God faithfully, through both prosperity and adversity (Hibert 1976, 214-27). There is common assent that there are four main leadership functions for those within ministerial leadership. Those four functions are shepherd, overseer, teacher, and elder (Steele 1986, 18). While these are words describing tasks for leadership within the pages of the New Testament, they have also become metaphors because of the images that they convey. There are many other tasks to which leaders are called and the expectation upon pastoral leaders today is increasingly complex. However, most of the additional tasks that would be added can legitimately be subsumed under one of these four basic leadership functions.

The meaning of metaphors. Metaphors allow a qualitatively different kind of analysis of leadership that is imminently practical. Metaphors convey leadership in action, not some amorphous theory of leadership. Metaphors can convey much

information upon investigation. The following list is but an example of the more important questions a metaphor may answer:

1. What roles does the metaphor assign to the leader and to those led?

2. What type of relationship between leader and group does the metaphor suggest?

3. What role does the environment play in the metaphor?

4. What dynamics of information – for example, between the leader and those led – does the metaphor suggest? What kind of decision-making process does the metaphor suggest?

5. Does the metaphor express a static or adaptive and dynamic concept of leadership? How open is the metaphor to change, and how is change brought about?

Metaphors will indicate how bureaucratic a leadership scenario may be. For example, the war metaphor belies sustenance of the existing hierarchy due to its communication cycle, in that "facts" travel upward and "orders" travel downward. This is in contrast to the more networked communication of a team, in which all members need approximately equivalent information in order to function effectively. Table 1, drawn from research at Harvard University, illustrates this more effectively (Mayer-Schoenberger and Oberlechner 2002, 168-70).

It is illuminating to examine the way that the New Testament talks about the position of the leader. It is noted that Jesus does not use any of the numerous words derived from the *arche-* compound, relating to the concept of rule, even though over sixteen of these words occur in the New Testament (Bennett 1993, 70). These words are never applied to a disciple of Christ who is later designated as an apostle, a term that denotes leadership, but a leadership that itself is under the authority of another (Muller 1971, 128-30). Jesus avoids altogether any term that evokes strong authority, rather using such as examples of what to avoid. Likewise, Jesus fosters within His followers a

conception of themselves as being "among" or "under" instead of "over" those they lead

(Bennett 1993, 71).

Table 1. Metaphor analysis

		War	*Play*	*Machine*
Leadership Dimension	Focus	Winning/Survival	Joy	Function
	Hiding	Cooperation	Conflict	Chance
	Role of Leader	Commander	Facilitator	Mechanistic
	Role of Group	Obedience	Perform	To function
	Role/Importance of Environment	Hostile	What is outside the game is of little importance	Little importance
	Leader-Group Relations	Hierarchical	Democratic	Clear split of roles
	Information Dynamics	Limited	Uninhibited	Top down
	Decision-Making	Leader	Consultative	Autocratic
	Goals	Win/Defeat enemy	Collaborative	Pre-defined
	Affect	Fear/Mistrust	Social Enjoyment	Rational
	Change Dynamics	Force & Power	Breaking rules	Status Quo
	Conception	Fixed	Open to change	Fixed

While Jesus often uses the theme of master and servant for illustrative

purposes, He never compares one of His disciples to a master, but to the servant. Like

the term apostle, even when His illustrations picture those with responsibility over others,

it is the "*oikonomos* who manages his master's household and possessions, or the *poimen*

who tends the flock of another" (Bennett 1993, 71). Behind this concept of leadership as

service are the corporate metaphors that the Bible uses in describing the church.

Christians corporately, as the church, are variously referred to as the people of God (1

Peter 2:10), the body of Christ (Ephesians 4:12), and the temple of the Holy Spirit (1

Corinthians 6:19), terms that are corporate and Trinitarian (Pazmino 2001, 35).

It is indisputable that the New Testament allows no place in the church for the "building of dynasties, or the creation of celebrities or personality cults" (Bennett 1993, 194). Yet there is a consistent temptation, especially in growing churches, for leaders to see themselves as owners, not stewards; bosses, not workers; heads, not members of the body; as masters, and not as servants (Bennett 1993, 194). Yet safeguarding against authoritarianism is not the same as egalitarianism. While the Bible does emphasize the corporate nature of all believers' priesthood and calling to service, this is not to be construed as a repudiation or diminishing of the leadership function within the church (Bennett 1993, 195). The headship of Christ as King and Groom over the church does not in any way mitigate the role of human leadership of His Bride.

The Central Metaphor for Modern Church Ministry

While the younger generations that make up the Emerging Church do not explicitly make this distinction, much of their criticism is aimed at the church growth and mega church movements. A particular movement, the mega church requires a particular kind of leadership. More often than not, that role is perceived by the casual observer to be that of the CEO. Those within the Emergent Movement see this leadership model as the prevalent model within evangelicalism. They hold this view, not because mega churches are ubiquitous, but because they believe that mega churches exert a disproportionate amount of influence over the expression of Christianity, with crowds of pastors buying their books, attending their conferences, and using their materials. While the writers within the Emergent Movement are typically dismissive of the mega church,

one cannot deny that some good has arisen out of the mega church. People have come to a saving knowledge of Jesus Christ, grown in their discipleship, and been called to vocational ministry through the influence of such churches. However, it is interesting to note that many of those who write for the Emerging Church movement are intimately acquainted with the mega church; several of them served on the staff of a mega church and left because of disillusionment (Burke and Pepper 2003, 19). While caution should be used in examining the views of dissenters, those within this movement offer a provocative call to a new kind of community life as the church. Many view themselves not as dissenters, but rather as protestors of a new reformation. Instead of discussing the relative merits and demerits of the church growth movement, the purpose of this section is to provide clarity on the main reason younger generations have apparently given up on the typical evangelical church. Their disregard for the church revolves around a perception that the CEO metaphor for leadership is overly common.

The ecclesiological CEO. Some within the Emerging Church Movement contend that the evangelical church has adopted a secular business model for leadership within the church. Everything within these churches, according to their perspective, screams "corporate executive" from the way they dress, the terminology they use, to the titles that are used in reference to their ministries (Kimball 2003, 231). At least a part of this accommodation comes from an earnest desire to reach the lost. Yet the lost persons that the church is trying to reach are viewing pastors and churches as having less and less credibility. In order to draw unbelievers into the church, there are some pastors who have unwittingly embraced the CEO model as the defining metaphor for how they do ministry. Those who embrace this model hope to attract the unchurched by making a good

impression through their professionalism, efficiency, activity, and success. Kimball remarks,

> Leaders have a different place in this post-Christian culture than in the modern Christian era. Not too many years ago, Christian leaders had a voice and were generally well respected. Sure, we still see older leaders in government who respect Christian leaders. We still have Christians who respect other Christians. But if you move outside of those circles, it gets a little frightening. We barely have any voice with most of those who are influencing the worldview and opinions of younger generations in the media and entertainment cultures.
>
> Christian leaders no longer automatically have a right to be heard and respected. In fact, we'll probably increasingly see the opposite. Most of those raised outside of the church view Christian leaders as power-seeking, finger-pointing, female-oppressing figures from an organized religion. In our culture today, there are many voices with various opinions, visions, and followers all competing for attention. As Christian leaders, we face the tremendous challenge of earning our right to be heard and respected and trusted. (Kimball 2003, 228)

While there is no question that insights from the business world have their place, there is likewise no question that the CEO model alone is deficient for spiritual leadership. Recalling an earlier statement, church leaders are called to the fourfold task of shepherd, elder, teacher, and overseer. While in many ways the CEO model may approximate the task of overseeing, without the other three tasks the CEO model degenerates into mere management of programs. Yet God's call to leaders, while not neglecting the maintenance of programs, specifically calls for leaders to personally minister to people. This loss, from minister to manager, is what has earned the attention and critique of the Emergent Movement.

David Steele provides a helpful framework for understanding the various roles and metaphors involved in pastoral leadership. Steele proposed that there are four main functions of leadership as deduced from Scripture, namely shepherd, elder, overseer, and teacher. What is helpful is the order in which he arranges these functions. While they are all concurrent functions, he proposes that as tenure and experience increases, a

singular function should increasingly characterize the life of the leader as he relates to the congregation. He states,

> The church leader, before exercising effective oversight, must first teach people how to minister in the name of Christ. Second, before the laity will open themselves up to be taught, the church leader will need to become the shepherd who cares. Finally, before they are willing to entrust anyone with their needs and hurts, the church leader will have to be an effective elder or authority figure. Each level is essential to the next, beginning with eldership, the foundation of leadership function. Thus, there may be times in the life of a given church when severe deficiencies in one of the lower-levels necessitates giving most of one's attention to a function other than overseeing. Yet we must never lose sight of that toward which, and for which, we are building. (Steele 1986, 78)

This is a helpful model. It also helps to answer some apparent questions related to the Emerging Church criticism of evangelical church leadership. In a word, with pastoral tenure at a very low point, following Steele's chronological development, perhaps leaders have not progressed through the stages, instead beginning with the concept of oversight. This would explain why some view evangelical pastors so negatively, as program managers instead of ministers to people. Perhaps leaders have sought too much in their leadership too soon. As this precedent literature review will demonstrate, leadership without relationship causes problems for younger generations.

The search for secular credibility. This context has caused pastors to seek for credibility in the world's eyes. Some pastors have assumed that degrees, statistics, and accolades would earn them increasing credibility in a skeptical world (Wells 1992, 175). Yet those things assumed to earn credibility with previous generations forfeit credibility with a new generation. Younger generations look at the Scriptures and see that church leaders are to be pastors and not CEOs. Christ had a whole vocabulary at His disposal to describe the work of the ministry, yet He chose the word *poimen*, or "shepherd," as the metaphor for ministry (Kimball 2003, 232). It has been questioned, if

in the pursuit of *success* and *esteem* (words never applied to church leaders in the New Testament), pastors have abandoned the concept of *faithfulness* (Rabey 2001, 199). Interestingly, while pastors have been seeking for credibility with people outside of the church, they have lost credibility with some inside the church, hence the beginning of the Emerging Church Movement. The implication is that if church leaders had been faithful in their shepherd/teacher/elder/overseer roles and in continually building relationships, they would have all the credibility that they need.

The homogeneous growth principle and ethnic myopia. One of the tenets of the church growth movement earning widespread criticism has been the concept of intentionally targeted marketing. Known by more sophisticated terminology, the "homogeneous growth principle" is a troublesome formula for postmoderns who have grown up in a politically correct, multicultural era. Postmoderns, for the most part, are eager for diversity. While not denying the truth that people do unconsciously congregate according to the homogeneous principle, postmoderns have grown up in a culture that is more tolerant of diversity than the one in which their parents grew up. This is the first generation to grow up truly believing that they are global and it shows. By 2003, in four states white Bridgers were considered to be minorities (Long 2004, 47). While Bridgers are for the most part too young to be substantially involved in church leadership, the generation above them has actually lived through this transition. While some may decry the lack of ethnic diversity within the churches, postmodern's propensity towards multiculturalism does not mean that postmoderns are more spiritual. The non-biblical inclusiveness that has saturated contemporary politically correct society is perhaps an even stronger influence on postmoderns than that of the Bible. Yet the very principle

that has built big churches, namely the homogeneous growth principle, is having its legitimacy questioned by younger generations who are not willing to accommodate to such standards.

Some within the Emergent Movement find the demographic of the typical mega church alarming. Some would suggest that the homogeneous growth principle has influenced many mega churches to adopt the values of a white, middle/upper class, suburban America. One writer comments, "Try as I might, I'm troubled by things like parking lot ministry. Helping well-dressed families in SUV's find the next available parking space isn't my spiritual gift" (Burke 2003, 28). The essence of this critique is a condemnation for accommodating too easily to the "white flight" from urban America to the ease and comfortability of suburbia. The problem that the Emerging Church is picking up on is a characterization of the seeker sensitive mega church as a church that is too tame. Many younger leaders are worn out and tired of reproducing such a weak model for cultural engagement. Instead, they hope to produce what Graham Tomlin calls a "provocative church."

> One of the key themes . . . is that unless there is something about church, or Christians, or Christian faith that intrigues, provokes, or entices, then all the evangelism in the world will fall on deaf ears. If churches cannot convey a sense of "reality" then all our "truth" will count for nothing . . . . Churches need to become provocative, arresting places which make the searcher, the casual visitor, want to come back for more. (Tomlin 2002, 10-11)

The marketing of the church. Another concept that has contributed to the CEO model of pastoral ministry is the marketing nature of the church growth movement. Steve Rabey provides an interesting history of marketing techniques as used by various churches and ministries. Beginning with *Evangelism Explosion* back in the 1970s, Rabey quotes D. James Kennedy's workbook in which Kennedy states, "There are five great

laws of selling or persuading . . . . It does not matter whether you are selling a refrigerator or persuading men to accept a new idea or philosophy, the same basic laws of persuasion hold true" (Rabey 2001, 166). Rabey goes on to discuss Campus Crusade's "Here's Life, America" campaign, also in the mid-1970s, and the controversy that it caused in its "selling of salvation" (Rabey 2001, 166-67). Bill Bright's efforts were reported as "gimmickry" and "exploitation of people's emotions" by stating

> Christ's claims of Lordship over the whole of human history and the costly call to discipleship become lost in the presentation of "new life" as a possession to be added to the other possessions of television viewers and telephone callers. The glorious gospel becomes a commodity sold and delivered to the doorstep like a brush or a bar of soap." (Rabey 2001, 167)

Evangelicals have inherited these mass evangelism practices and applied them in full to the ministry practices of the church. The result is what Dennis Hiebert calls the "McDonaldization" of the church that places top priority upon efficiency, calculability, predictability, and control (Hiebert 1999, 268). Recalling Yaconelli's statement about the "pretend" world of the typical church that opened this chapter, one can infer that some Bridgers are stating that the church is selling something in which they are not interested. Additionally, conceptual confusion abounds as to the functions of the church. While worship and evangelism are both non-negotiable, some evangelicals have lost any distinction between the two. While there is no doubt that a church's worship contributes to its witness, to lose the distinctive nature of either handicaps the fulfillment of the Great Commission by stunting the growth of new believers and not producing disciples.

While there is much to commend within the church growth movement and its intentionality in reaching out to the unchurched, it must be understood that younger generations are critical of some aspects of the movement. In particular, the CEO model

that entails marketing methodology, homogeneity, and the value system of suburban America comes under heavy scrutiny. An additional and related aspect of this model of church leadership now merits attention.

The Control Motif of
Modern Church Ministry

There is a very practical component of the resistance to the CEO model that is prevalent in many churches. That component is the motif of control within the church. Inherent within the CEO model is a centralized power structure that is stifling, oppressive, and unresponsive in the eyes of younger generations who are more accustomed to "networking structures" that are not hierarchical. This is where younger believers who have not grown up in the church struggle the most because they see this control as bureaucratic and outdated. Yet in many ways, adopting the CEO model as the chief metaphor does entail a hierarchical approach to ministry leadership. Consider the following statements made about leadership style.

> The senior pastor at my church acts out of a *top down mentality*. For the most part, if there is a decision to be made or a ministry to be started, he is the one to start it (or at least get credit for it). He seems to be more interested in power and looking important than in being a servant. He is the head coach and everyone else (including the other pastors) are only players.
>
> My pastor likes the role of CEO. He has told the ministerial staff that we should "be ranchers and not shepherds." He characterizes himself as a "soft perfectionist." Mix all of this with his Ph.D. in biblical studies and you have an indecisive theologue who likes to reach out and sporadically micromanage areas of ministry. He is very program oriented and church-growth motivated. I would change his style by letting him know that he is not omniscient and that he does not have to "run the show" . . . . he doesn't know how to humble himself and be a servant. He would be a great person and a great pastor if he would simply relax and be authentic with everyone. (Webber 2002, 149-50)
>
> Leadership, schmedership. Why are Christians so obsessed with leadership? Everyone wants to be a chief . . . and no one wants to be an Indian. Just go to any Christian bookstore. There are piles of books on the topic of leadership. There's

even a leadership Bible! Whatever happened to followership, Servanthood, the greatest being the last, etc. . . . How about NOT organizing a meeting, teleconference, 3-point sermon, website, blog, Bible study, how-to book, etc., and instead hanging out at the pub with your mates? Or go and eat at the house of the town's most flamboyant homosexual couple? Yep, that'll really get you far in today's evangelical leadership-obsessed church culture (far out the door!). Yes, I know we need leadership in the church. I got that. My problem is the model of leadership I have personally seen. It is more based on controlling others and propping up the ridiculous insecurities of the so-called leaders than actually serving others and building them up in Christ. (Burke and Pepper 2003, 37-38)

Micromanaging. Top down mentality. Credit. Power. Looking important. Omniscient. Lack of authenticity. Control. Insecurity. As harsh as this may sound, this is the truth about how some people perceive evangelical church leadership. While there is nothing wrong with making pragmatic decisions (one can hardly avoid such), biblical discernment requires both pragmatic consideration and theological reflection. By approaching ministry solely out of pragmatic concerns, without discerning whether the CEO model is compatible with what the Bible reveals about the nature of the church, some church members can legitimately complain that their leaders are CEOs and not specifically pastors. From the perspective of those quoted above, the bureaucratic hierarchy and control structure that is in place in many churches is having a detrimental impact in four specific ways.

Inauthentic leadership. First, the CEO approach to ministerial leadership breeds inauthenticity. This is derived from a goal-driven approach to ministry, at the expense of relationships. Already, many in the younger generations feel like disposable labor, or as one person phrased it, "the paper plates of the job market" (Rabey 2001, 207). This feeling of worthlessness – added to the inapproachability inherent within the CEO mentality – causes many younger believers to discount many within ministerial

leadership. One Emerging Church website had a fascinating article comparing modern church leaders to the wizard in *The Wizard of Oz*. The article asserts that pastors hide behind smoke, curtains, sound systems, and mirrors to manipulate scenarios to their liking, intimidating people, and generally remaining separate from the congregation. This article, and Dorothy's tearing down of the curtain, serves as a modern day analogy to a Holy of Holies that must be to torn in two (www.brianmclaren.com). The inauthenticity of church leadership must end. While goals are important, pastors must see their people as more than a work force to be mobilized. Pastors should love their people and not their goals and results (Kimball 2003, 234).

This criticism does not just come from within the Emerging Church. Esteemed Bible scholar D. A. Carson admits as much in the following quote.

> But which of us can safely deny that a fair proportion of what goes on in many traditional evangelical churches – whether corporate worship, small-group Bible studies, and even prayer times – feels disturbingly inauthentic at times? We start attending meetings because it is a habit, or because it is the right thing to do, or because we know that the means of grace are important, but not out of a heart-hunger to be with God's people and to be fed from God's Word. Sermons are filled with mere clichés. There is little intensity in confession, little joy in absolution, little delight in the gospel, little urgency in evangelism, little sense of privilege and gratitude in witness, little passion for the truth, little compassion for others, little humility in our evaluations, little love in our dealings with others. To expose such inauthenticity is a good thing; to hunger for authenticity in all our existence, not least our walk with God and with other Christians, is also a good thing. (Carson 2005, 49-50)

Widespread institutional distrust. In light of the impersonal and inauthentic nature attributed to ministerial leadership today, the CEO model also breeds distrust. Gone are the days when ministers could count on their station in life for respect and good standing. The basis for authority for ministry today "must be less positional and far more relational than in previous generations. In other words, authority is not invested by virtue of the office bestowed but by the trust and respect that are earned" (Gibbs 2000, 69).

This is an especially difficult transition when many pastors have been coached not to be

transparent with people in their congregation. After all, pastor's support systems are

supposed to be other pastors in the community and those from outside your congregation

(Burke 2003, 36).

Pastors must remember that perhaps no other generation has grown up in such

an individualistic, consumeristic, and on-demand world. There is an inherent distrust that

has been built upon no fault divorce, individualism, and an oversaturated consumerism.

Arising out of the period following the Vietnam War, Americans are distrustful of any

institution – government, military, business, and church. Yet at the same time, a

corresponding belief in the "self" has arisen (Gibbs 2000, 68). This institutional distrust

and self-belief, coupled with the information explosion, has produced a cult of self-

professed specialists who consider themselves practically omniscient. The motive for

leadership in a distrustful culture must be compassion, not productivity. Kimball states,

> It is not easy leading . . . . We face many issues which didn't exist in previous
> generations. If we are motivated by the desire to build a big church or to create a
> safe subculture for Christians, or if we tend to believe that "these emerging
> generations just don't get it and probably never will," then we're in big trouble. We
> will become incredibly frustrated. We truly need to be motivated, like Jesus, by a
> broken heart. (Kimball 2003, 228)

Practical inactivity and irrelevance. There is a cumulative force to these by-

products of the ecclesiological CEO ministry model. Once the CEO model is

appropriated, a certain impersonal interpersonal style can follow. When this

interpersonal style is blended with the institutional distrust of the contemporary mood,

one can see that there is a different milieu to leadership within this context. People are

skeptical and when something as important as the Christian faith is marketed to them,

they are naturally disappointed. Moreover, this younger generation struggles with

meaning in life. From their perspective, the Christian concept of vocation has been lost entirely. As mentioned earlier, those in this generation feel like a disposable labor force – they do not see much value in their work (Rabey 2001, 207). More than anything, these persons need to be equipped and empowered for ministry in the marketplace. However, the control motif apparent within the CEO model has several unintended consequences. First, it draws a distinction between the sacred and the secular professions. What is done at church matters, while what one does during the day is simply a matter of paying the bills. It is reinforced that there is a world of difference between what professional ministers do and what other professionals are engaged in, reinforcing the disposable labor theory.

Secondly, it draws a distinction between church and personal ministry. Much of what the church does exists to promote activity on the church campus. Unless one is active in ministry based on the church's campus, there may not be much equipping that takes place. This makes the church's ministry in many ways irrelevant to their lives as an integrated whole. Reggie McNeal comments,

> In keeping with modernism, Christians in North America practice their faith in a segmented approach, separated from other parts of life (business, family, and so forth). This is why we go to "church" to do our spiritual activity. This is why we don't do spiritual formation at home – that's what the church is for. After all, spiritual "education" should be left to the professionals who have the training and credentials for it. The end result is parents unable to talk to their kids about God, church members who take their teenagers to church (believing that this activity inoculates them against the influence of pagan culture) but don't talk about life implications of faith, couples who are embarrassed to pray together – the list goes on and on. (McNeal 2003, 55-56)

Too many people have compartmentalized their lives and this church/world distinction for ministry is unhelpful. Instead of focusing ministry efforts upon the church campus, people should be better prepared for ministry at home and in the world. One of

the key components of Emerging Church leadership is competency in the ability to "work outside the church in the world that is not part of the church culture" (McNeal 2003, 126-27). The contemporary church has turned what should be an army into an audience. McLaren insists that "leadership must once again become a matter of love and spirituality, a place for spiritual sages, not just organizational technicians" (McLaren 1998, 117). While the church cannot be faithful and forsake the "saving station" mentality, it likewise cannot be faithful and lack being

> a place for spiritual formation, for the formation of a countercultural community . . . where people live under the reign of God and thus witness by their corporate relationships and lives that this world and its ways of being are not all there is. (Webber 2002, 148-49)

Shifts in the Understanding of Leadership

The new product remains to be seen. Yet the turmoil calling for change in leadership is present. In some ways, the new model of leadership will not be new, but rather a reworking/renewing of the servant/shepherd leadership paradigm. However, those within the Emerging Church have a solid contribution to make in reminding pastors of the need to relate to the people they lead. C. Peter Wagner states that there is a major difference between new leadership structures and old ones:

> We are seeing a transition from bureaucratic authority to personal authority, from legal structure to relational structure, from control to coordination and from rational leadership to charismatic leadership. (Wagner 1998, 20)

Another from within the Emerging Church movement speaks of the transition in leadership in the form of metaphor. He speaks of it as the change from "tour guide" to "fellow traveler" (Burke 2003, 37). One of the key components in this shift is from hierarchy to collaboration. While not downplaying the crucial importance of providing directional leadership, this shift is more one of attitude than competence. Burke states,

For centuries the tour guide metaphor has dominated our religious experience. We've defined evangelism and spiritual leadership in terms of a hierarchical relationship: one person finds the way and tells someone else how to get there. By contrast, the church of the future – the emerging church – would seem to embrace a more collaborative leadership model. The metaphor is that of a traveler – someone who is "on the way," journeying with us. They still may have more experience and expertise than we do, but they don't need the security of their position/title. They can lead a group without having to know absolutely everything about the final destination . . . . They understand that everyone has something to contribute, and they aren't afraid to admit when they don't have all the answers . . . As a culture, we've long since abandoned the idea of perfect leaders and perfect plans. When we see individuals and ideas presented in neat, airbrushed packages, we're cynical. We know both have faults and we resent any attempt to pretend otherwise. The church, however, has been reluctant to admit this reality. Despite all our talk of sin and needing a Savior, we insist on looking like the exception . . . . we hunger for a place where honesty and authenticity are embraced. (Burke and Pepper 2003, 37)

Two other writers have provided some helpful tables depicting the differences between what they term "modern" and "postmodern" leadership. While the adjectives used to describe the leadership philosophies of these eras cannot be absolutized, they inform the reader of the perspective of those within the Emerging Church. The differences are vast and the concepts they represent are much more complicated than this chart can convey. Table 1 comes from *Generating Hope* (Long 1997, 152-53).

Table 2. Enlightenment and postmodern leadership styles

Enlightenment	*Postmodern*
Positional	Earned
Perfect	Wounded healer
Supervisory	Mentoring
Product-oriented	Process-oriented
Individual	Team
Dictatorial	Participatory
Aspiring	Inspiring
Controlling	Empowering

In a move borrowed from the late Stanley Grenz, Dan Kimball, in Table 2, presents a very interesting comparison concerning the shift from a modern to a postmodern leadership style.

Table 3. Modern leader and emerging leader values

Modern Leader	Emerging Leader
Captain Kirk: "Look to me. I have the plan."	Captain Picard: "I'll lead as we solve this together."
CEO/Manager	Spiritual guide/Fellow journeyer
Power is concentrated	Power is diffused
Hierarchical	Interconnected
Goals driven	Relationship driven
Values uniformity	Values diversity
Position and role give a right to lead	Trust and relationship give right to lead
Leads by talking	Leads by listening

Using the popular television shows *Star Trek* and *Star Trek: The Next Generation,* Kimball demonstrates how far leadership paradigms have changed. By illustrating the leadership examples of Captain James T. Kirk and Captain Jean Luc Picard, one can get a fascinating snapshot at the difference a generation makes.

Any bookstore stocking books on Christian leadership will likely contain many books claiming that the church must do a better job of returning ministry to the average person. The precedent literature from the field of the Emergent Movement indicates a strong reaction against a current model of church leadership. While overestimating the ubiquity of this model, their language indicates a strong rejection of this model. The Emergent literature seems to support a movement in church leadership in two directions. First, it indicates a turn towards a more relational leadership style. Secondly, it may indicate a movement away from a leadership model that focuses exclusively on church

programs to one that focuses on a more holistic model that facilitates ministry outside of the church campus. One can hardly object that these are not good contributions.

This review to this point has provided a sympathetic appraisal of the criticisms raised by the Emerging Church. If there is a "mood" to the Emergent Movement, this review has tried to capture it and allow it to speak on its own. However, outside of the "mood" of this movement is also a "message" seeking the doctrinal reformulation of the foundations of evangelicalism. This is where the gravest concern is merited regarding the Emerging Church and will be addressed in Part 4 regarding the Emergent Movement's embrace of postmodernity. Critique of evangelical leadership is an issue open for debate; critique of biblical doctrine is not. Hence, this review will now turn its attention to the Bible's witness about church leadership.

Biblical and Exegetical Leadership Issues

While the Emerging Church is not the only group to criticize church leadership today, their criticism does come from a slightly different perspective. While the Church Growth movement has been characterized as adoctrinal by more confessional evangelicals, those from more Reformed backgrounds have also taken up the debate about the apparent secular nature of much contemporary church leadership (Hull 1992, 141-59). This brings this issue to an interesting intersection. While those in the Emerging Church are in some ways direct descendents of the Church Growth movement, they bring a similar critique against the predominant leadership metaphor and join Reformed thinkers in sounding the alarm (Burke and Pepper 2003, 37). Admittedly, both groups come from substantially different perspectives. Those in the more Reformed camp come from a "faithfulness to Scripture" or "theological" paradigm. Their vision of

leadership will come from serious scriptural investigation, not from adaptation to the corporate world. Those within the Emerging Church come from a "faithfulness to witness" or "missiological" paradigm. While they are also concerned about faithfulness to Scripture, the bulk of their criticism is more practically oriented: the contemporary church leadership model is unattractive to unbelievers (and believers as well). This belies the fact that they may be reproducing the kind of error that led to the appropriation of the CEO model: adopting a leadership model solely because it will attract people. In this sense, though the Emergent Movement decries the Church Growth Movement, the proverbial acorn has not fallen far from the tree.

No doubt, much confusion abounds with regard to the church. The lack of sustained biblical thought about the doctrine of the church, has in no small way, contributed to this misunderstanding. As noted by esteemed theologian Millard Erickson, the doctrines of Christology, the Trinity, Soteriology, and even Bibliology have all received sustained attention from Christian thinkers through councils, controversies, and statements (Erickson 1998, 1037). Though the church is the guardian of these sacred truths, she has not benefited from the same careful thought.

The Great Commission is the stewardship of every Christian. To be precise, the church is referred to as the "pillar and foundation of the truth" (Ephesians 3:15) and church leaders are referred to as "stewards of the mysteries of God" (1 Corinthians 4:1). Church leaders then, are to steward church members, whose job is then to be good stewards in broadcasting the message of the manifold grace of God (1 Peter 4:10; Ephesians 4:12). The church is to be an equipping and mobilizing headquarters, carefully guarding the truth, intentionally crafting disciples, and strategically sending out laborers.

If this is the charge, then church leaders must ask how the church can be ordered for maximum impact.

Biblical Church Officers

While Millard Erickson is right in maintaining that there has not been any council on the doctrine of the church, as there has been over the Trinity, one should not conclude that the Bible is silent concerning instructions regarding church leadership. As estimable a scholar as George Eldon Ladd has remarked "it appears likely that there was no normative pattern of church government in the apostolic age, and that the organizational structure of the church is no essential element in the theology of the church (Ladd 1974, 534). While one new to the field of ecclesiology may become confused at all the various titles ascribed to leaders in the New Testament (bishops, elders, evangelists, prophets, teachers, pastors, and overseers), this should not be marshaled as evidence of inconsistency. The Bible is clear in its establishment of the office of elder.

As seen from an investigation of several Bible passages, the term "elder" consumes several other New Testament offices. Titus 1:5-9 states,

> For this reason I left you in Crete, that you would set in order what remains and appoint *elders* in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the *overseer* must be above reproach as God's *steward*, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. (italics added)

In this passage, Paul variously refers to the same group of people as "elders" (*presbuteros*) and as "overseers" (*episkopos*). An objective reading of Scripture would

lead one to determine that one word refers to the title of the office, elder, and the other to the duty of the office, overseeing (MacArthur 1996, 21). The term *overseer*, however, developed into quite a different concept than that illustrated in the New Testament. It later became one of the most significant ecclesiastical titles for the bureaucratic, hierarchical church (Strauch 1995, 32). In the English language, this term is known as *bishop* and is used to indicate one with oversight over many churches and ministers in a given region. Nonetheless, the term *elder* and *overseer* were originally meant to refer to the same office (Dever 2005, 131-132).

Likewise, Peter offers an illustrative passage to help clarify the confusion related to church officers. In 1 Peter 5:1-4, one sees the office of elder telescoped into three different terms.

> Therefore, I exhort the *elders* among you, as your fellow *elder* and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, *shepherd* the flock of God among you, *exercising oversight* not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory. (italics added)

Peter here refers to himself as a "fellow elder" and exhorts "the elders among you" to "shepherd the flock of God" by "exercising oversight." Here the terms elder (*presbuteros*), overseer (*episkopos*), and shepherd or pastor (*poimen*) are joined together. In a manner similar to the passage from Titus, one term refers to the office while the other two refer to the function. The elders are involved in shepherding or caring for the flock by exercising loving and gentle oversight.

Further understanding about the invaluable role that elders play within the body of Christ is found in this extended passage from *The Elder's Handbook: A Practical Guide for Church Leaders.*

The term is, first, both ancient and honorable. Not only do the "elders" have a leadership role very early in the history of Israel, but all civilizations seem to have had councils of elders. The term "elder" has, secondly, obvious reference to age. The "eldest" is at opposite pole, chronologically, from the "youngest." But, thirdly, it is not the calendar alone which has made of the name "elder" a badge of respect. Age of and by itself is simply . . . age. There is no fool like an old fool. The term "elder" has acquired its universal respect from the fact that knowledge must be tempered by experience to become wisdom. And experience takes time. Wisdom is born of time, time lived in obedience to divine law, as that is written on the human conscience and in the inspired Scriptures. Those who reap a harvest of wisdom across the field of time become "elders" in the traditional and venerated sense of the term. And across the centuries men have turned to their "elders" for guidance and advice in good times and, especially, in bad. The "elder" is at odds with the "expert." This is a distinction often ignored by the young and impatient. The expert deals in information, made more and more abundant by science. The elder deals in wisdom, acquired only through long and patient obedience to law and ideal. The elder is the product of time, the expert the product of training. The elder is reflective, the expert is impulsive. The elder is sensitive to human frailty, especially his own; the expert is cocksure. The elder tends to listen, the expert to assertion. The expert may indeed impress the naïve by overwhelming the wise with the quantity of his information – but a Church or a culture which cannot distinguish between the quantitative and the qualitative – between knowledge and wisdom – has not long to flourish . . . . By such confusion of knowledge and wisdom, the expert can appear vastly superior to the elder, and the elder may modestly hold his peace while the expert leads many astray. For yesterday's expert is often tomorrow's dunce, and today's theory is the next day's blunder. It is of crucial importance to the Church, now, whether the elder reassumes his Biblical status of wise leadership or whether the Church follows further after an expertise which shifts with the fads from one speculation to another. (Berghof and De Koster 1979, 223-24)

Polity for Church Leadership

The question before Christians today is whether the New Testament does or does not provide a pattern for church leadership. A quick survey of the churches in one's city will likely provide a plethora of organizational structures. Within recent years, there is an apparent revival of interest in the exploration of this topic, with a steady line of books being published by major publishing houses. Polity models are important to this research in light of the critique from the Emerging Church. Those within this movement are calling for a shift in metaphors for leadership. Unless this shift is semantic only, this

may produce changes in the distribution of polity structures. Polity structures, and the influence they afford church leaders, often times reinforce underlying leadership assumptions. While it has been assumed that congregational polity most clearly resembles the New Testament ideal, one is still left with a wide variety of congregationally oriented leadership structures that allow various degrees of influence and control.

In considering congregational polity, there are at least five main leadership structures. The first is called the "Pure Democracy" or "Balance of Power" view (Grudem 1994, 935-36; Anthony 1993, 109-11). This model actually gives very little "leadership" opportunity to their pastoral leader/s. All decisions are brought to the congregational meeting for a corporate vote. Not only is this model unwieldy, it is unfaithful to the New Testament pattern because it does not require any subordination to any recognized authorities within the church.

A second model is that of the corporate board (Grudem 1994, 935; Anthony 1993, 106-08). There are several variations to this model, but most frequently it establishes a "church board" that oversees all significant matters within the life of the congregation. While this model allows for quicker decision making, is representative of the congregation, and may be more irenic, there are leadership problems when the pastor, who may or may not be a member of the "board," needs to exercise authority over the members of the board. As with any leadership structure, the elected leader of the structure may be tempted to unbiblical leadership patterns and abuse of authority.

The next two models are very closely related. Both have a single pastor as leader over the congregation and are some of the most common structures within

congregationally oriented churches. In the first of these models, the single pastor is the obvious leader within the congregation. While both he and the deacon body are elected by the congregation, he is the leader and the deacons assist him (Grudem 1994, 928-32). One author calls this the "presidential model" because it pictures the pastor as the "president" of the congregation, with various groups such as the deacons, staff, and certain lay leaders serving as the equivalent of a president's "cabinet" (Anthony 1993, 108-09). This may be the most efficient of models here represented, given an environment with no hostility between pastor and congregation. A modification of this model is one on which the pastor and deacons are mutually viewed as the leaders of the church. While common and helpful, this model tries to emulate the New Testament pattern, but results in confusion and misinterpretation of the actual witness of the Scripture (Grudem 1994, 932).

The last model is the one that has the most evidence in the Bible. This model advocates for the biblical offices of elder and deacon and draws an understandable distinction between the two offices. Likewise, the pastor is one of the elders, perhaps even the "leader among leaders" or *primes intes pares* "first among equals" (Strauch 1995, 45). The attraction of this model is twofold; it is biblical and it requires a team leadership that, when functioning properly, avoids improper use of authority and control.

Each of these models can be found in active use in congregationally organized churches. Each of these models has intrinsic pros and cons. While not looking at issues of church size, this research will look at how polity models reflect pastors metaphors and priorities for ministry. Polity can be a powerful concept for reinforcing ones leadership assumptions.

Plural Church Officers

It is interesting to note that every occurrence of the word "elder" in the New

Testament is in the plural. The few notable exceptions include 1 Timothy 5:19, in which

Paul instructs Timothy on how to receive an accusation against an individual elder; 1

Peter 5:1, in which Peter refers to himself as "your fellow elder"; and the opening verses

of 2 John and 3 John, where the beloved apostle is obviously referring to himself. Every

other occurrence is plural.

Some mistakenly assume that plural elder leadership was a Pauline innovation.

Note, however, that in Acts 11:30 Saul and Barnabus are to take the money from their

collection to the "elders" in the Jerusalem church. Prior to Paul's missionary endeavors,

within the earliest years of the church, elders were present at the first church. Paul

assimilated this pattern to himself and saw to it that elders (plural) were appointed in

every church according to Acts 14:23. In Acts 20:17, Paul calls the Ephesian elders to

himself in Miletus. How and by whom these elders were appointed, the Scriptures do not

say. It is well known that Paul stayed in Ephesus for two and one half years during his

second missionary journey. One may assume that Paul was associated with their

placement or training.

While Paul's example is instructive, his explicit instructions are even more

insightful. In Titus 1:5, Paul instructs Titus to appoint elders in every city. James and

Peter also use the term "elder" to refer to church leaders, demonstrating the apostolic

norm and the ubiquity of the office all throughout the canonical scriptures. Table 3 more

clearly shows the regional references to the elders within the New Testament church and

helps to clarify the prevalence of this leadership paradigm within the New Testament

(Strauch 1995, 104).

Table 4. Regional references to elders in New Testament churches

Regional Reference	Scriptural Reference
Elders are found in the churches of Judea and the surrounding area	Acts 11:30; James 5:14-15
Elders governed the church in Jerusalem	Acts 15
Within the Pauline churches, elders were found in Derbe, Lystra, Iconium, Antioch, Ephesus, Philippi, and on the island of Crete	Acts 14:23; Acts 20:17; 1 Timothy 3:1-7, 5:17-25; Philippians 1:1; Titus 1:5
According to 1 Peter, elders existed in churches through Asia Minor: Pontus, Galatia, Cappadocia, and Bithynia	1 Peter 1:1; 5:1
There are strong indications that elders existed in Thessalonica and Rome	1 Thessalonians 5:12; Hebrews 13:17

The biblical data appears unanimous in establishing a team of spiritual men as the appropriate leadership for local congregations. While respect for God's revelation should be the sole motive for obedience, there are also several important practical insights that make plural church leadership a wise consideration.

1. Plural church leadership implies intentional development and training of men for such roles.

2. Plural church leadership can help avoid the burnout so common to the single pastor model since several men are trained and gifted for pastoral ministry. Pastoral ministry is no longer dependent upon one man (Strauch 1995, 42).

3. Plural church leadership that includes both professionally trained and lay elders helps to dismantle the clergy/laity distinction (Strauch 1995, 111-12; Dever 2005, 134).

4. Plural church leadership means an increased spiritual oversight (Strauch 1995, 42). Multiple pastoral leaders can do more than a single pastor. Additionally, multiple pastors increase the web of spiritual relationships that are possible within the context of a local congregation.

5. Plural church leadership can provide an appropriate model of relationships, accountability, and fellowship if leaders relate to one another scripturally (Harvey 2004, 4).

6. Plural church leadership can provide greater vision and wisdom as multiple leaders bring their perspectives, giftings, and backgrounds to each task (Harvey 2004, 4).

7. Plural church leadership can provide for a more healthy and varied preaching ministry. The different styles and personalities in the pulpit ministry may result in more people being engaged with scriptural truth.

8. Plural church leadership provides for greater long-term health and stability (Strauch 1995, 40). Should an elder fall ill or die, the ministry of the church can continue unabated. Also, each elder may have a particular passion or gift for ministry, which, when joined together with other men with different giftings, can produce a more well rounded ministry and congregation (Harvey 2004, 3).

These considerations show that there are several important outcomes associated with plural church leadership that are directly related to leadership within the cultural milieu found today. The first outcome is related to the concept of relationship. There is a connection between the depth of relationship and the degree of trust. The preceding section on the Emerging Church contained many quotations in which younger evangelicals expressed a strong distrust of the "typical" evangelical pastor. Much of this distrust has been bred through lack of relationship. One author even notes that there is often a hidden danger inherent within institutional hierarchy that is disempowering, leading to further degradation of the relationship between leader and follower (Gibbs 2000, 70). As multiple pastors are involved in building spiritually into multiple people's lives, more people are built up and can become actively involved in the work of the ministry.

The second outcome concerns accountability. Having multiple church leaders militates against the CEO mentality, as the concept of equality rules out the concept of competition and power (Strauch 1995, 42-44). Authority resides in a team, or community

of leaders, under God's Word, and not in one individual. The idea of team ministry may hold vast appeal for a generation that has viewed pastors largely as corporate executives. While authority is still held in the office of pastor/elder, the fact that multiple persons are involved lessens the opportunity for abuse of power and gives a greater sense of decentralization. In pastoral ministry, pastoral authority resides in the group of elders, not in any single individual (Harvey 2004, 3).

The third outcome is greater stability (Strauch 1995, 40). The church, while a body, in many ways can be limited by the gifting and ability of the leader. Multiple church leadership can provide more variety, wisdom, stability, and health. While the church as a body can profit from this kind of stability, there is also a stability that is produced in the congregation as they can rest assured of the sound leadership and reliable relationships that are inherent in this model.

The Character of Church Leaders

Once the question of how to organize a church according to the biblical pattern is settled, attention can be turned to who is qualified to serve in this office. The scriptures provide clear evidence in two places: 1 Timothy 3:1-13 and Titus 1:7-9. The requirements for elders are oddly similar to those of deacons; the only noticeable difference is that elders have teaching responsibilities and doctrinal oversight. Elders are explicitly required to be "able to teach" in 1 Timothy 3:2 and to hold "fast the faithful word which is accordance with the teaching, so that he will be able both to exhort in sound doctrine and refute those who contradict" in Titus 1:9. Both elders and deacons are to be persons of evident and mature character. Surprisingly, each of the character traits listed for elders and deacons are at one time or another enjoined upon all Christians.

One should expect to find these qualities in any mature Christian. These traits are most notable for being not very notable (Dever 2001, 18-19).

From among the biblical data found in 1Timothy and Titus, the requirements for spiritual leadership break down into four areas. The first has to do with one's personality and temperament. The Scriptures indicate that one in spiritual leadership should have the following qualities: he should be prudent, respectable, not pugnacious, gentle, peaceable, not self-willed, sensible, just, devout, self-controlled, temperate, hospitable, and not quick-tempered.

One's actions and attitudes can determine how one serves and relates to others (MacArthur 1995, 94). The one desiring the office of elder must be willing to allow all areas of his life to be open to inspection (Dever 2001, 25). It is important to note that not one of these characteristics is a skill set. They are all character and relational skills.

A second category would relate to one's domestic life. People who struggle with running their own house well will struggle with serving the house of God. Moreover, the family is a more fundamental institution than the church; how one operates in the home is an accurate predictor of leadership competency. God wants family oriented role models as officers in His church. The scriptural ideas under this heading would be: husband of one wife and one who manages his own household well. Proven family leadership can show capacity for leadership in other contexts, as one learns to shepherd the various needs and personalities of his wife and children (MacArthur 1995, 91).

The third category relates to morality and reputation. Any candidate for church office must be obviously free from any vice, exhibiting a biblical standard of

moral and spiritual character (Strauch 1995, 74). People follow their leaders; therefore the horror of sin is multiplied many times when a minister embraces sin. While no servant of the Lord is perfect, sin that is habitually in one's life as matter of practice disqualifies one from leadership. As the Beloved Apostle writes in 1 John 3:7-9, it is impossible for a child of God to "practice" sin because the Christian's life principle has changed with God's seed abiding within him (Akin 2001, 146). While many of the personality and temperament issues resurface under this heading, the additional categories of not being a drunkard or a lover of money also apply here.

The fourth and final qualification laid down by Scripture has to do with one's spiritual maturity (Sanders 1980, 56). The list gleaned from Scripture thus far, has nothing distinctively Christian within it. While important, the qualities named thus far amount to mere morality. This fourth qualification adds a distinctively Christian flavor to these leadership qualifications. They are to be able to teach, cannot be a new convert, and must hold fast the faithful word.

An additional comment must be inserted at this point, given the nature of this discussion. Having spent the first portion of this literature review documenting the Emerging Church's criticism of pastoral leadership, it is important to examine what the Bible has to say about humility. Celebrity pastors exist because there are some who strive for such accolades. It is shameful that the evangelical culture is too pleased to accommodate this sin. Some have said that humility is the defining trait of any servant of God (MacArthur 1995, 20). Charles Spurgeon, Baptist preacher of another century, says,

> If we magnify ourselves, we shall become contemptible; and we shall neither magnify our office nor our Lord. We are the servants of Christ, not lords over His heritage. Ministers are for churches, and not churches for ministers . . . take heed

that you be not exalted above measure, lest you come to nothing. (Spurgeon 1973, 256-57)

Drawing from 1 Corinthians 4, John MacArthur lists five marks of the Apostle Paul's humility (MacArthur 1995, 22-23). They serve as a commentary on what pastors should strive for in their leadership.

1. Paul was content to be a servant (1 Corinthians 4:1). He did not mind being unknown, unheralded, and unhonored

2. Paul was willing to be judged by God (1 Corinthians 4:4). Faithfulness to God was his chief aim. Human evaluation and criticism was meaningless.

3. Paul was content to be equal with other servants of God (1 Corinthians 4:6). Paul did not view himself to be in competition with others and warned others against comparing Christian leaders to one another.

4. Paul was willing to suffer (1 Corinthians 4:12-13). He suffered as few men have for the cause of the Gospel. Yet he bore all of this with even-handed meekness.

5. Paul was content to sacrifice his reputation (1 Corinthians 4:9, 13). Because of the goal set before him, Paul was willing to sacrifice all things for the work of the ministry. Service to God was his vocation.

These qualities flow from attitudes about God, oneself, and others. They demand proper cultivation over time and yield a certain maturity and experience in their bearers. Skills, on the other hand, can be acquired quickly through attendance at conferences and training workshops. To substitute skill for character can be a deadly temptation to many search committees. Yet God's standard for leadership focuses resolutely upon the character of the one who would occupy the office of elder/pastor.

Roles of Church Officers

The Bible has much more detailed information on the character of church officers than on their distinctive roles. In a world that focuses so much upon competency and so little upon character, this is a strange shift. Yet this is the very source of many of

the issues noted in the critique by the Emerging Church – pastors who are competent at tasks, but whose character is viewed as flawed by inauthentic actions. The Scripture's focus upon character does not mean that competency is of necessity undervalued; rather, character is undervalued in the world at large. Yet while the evidence that the Bible presents about elders' roles is not copious, it is clear; church leaders are to be above all men of character. A leader whose intellect and skill far exceeds his character will eventually be a disappointment (Thrall, McNichol, and McElrath 1999, 14). Even secularists are now seeing the need for a reemphasis upon character education with the leadership scandals of the last decade in both the religious and corporate worlds.

One can discern the function of the office of elder from the very words used as titles. One of the terms, *episkopos*, from which the English word "Episcopal" is derived, has as its literal meaning "overseer" or "guardian." While an uncommon term, occurring only five times in the Greek New Testament (Acts 20:28; Philippians 1:1; 1 Timothy 3:2; Titus 1:7; 1 Peter 2:25), the term is important in what it stresses. Perhaps nowhere is the function of this office more clearly delineated than in 1 Peter 2:25. Here Christ is referred to as "the Shepherd and Guardian of your souls." Two of the three main words for church officers are here joined, *episkopos* and *poimen*. As formal church offices were developed within the early church, it is interesting to note that terms that were originally used of Christ were likewise used for the office. This infuses the word with more meaning as "oversight" comes to represent loving care and concern, responsibility gladly and willingly shouldered without view towards selfish gain (Coenen 1986, 191). It means seeing people through the eyes of Christ.

The word *presbuteros*, from which the word Presbyterian is derived, has a much broader usage. Present in the Greek translation of the Old Testament, the term has both classical and theological meanings. Of greater interest are the New Testament usages of the term. Occurring approximately 65 times, the term is used in such a way as to indicate some continuity with the Old Testament office, except spiritual maturity is substituted for chronological maturity. In other words, "they continue the juridical role of elders in the synagogue in the form of a presiding group, " in the sense that they are given special responsibility for exhorting and refuting objectors (Coenen 1986, 199).

The word *poimen*, which is the Greek word for pastor or shepherd, one gains the following insights. First, the term was explicitly used by Christ Himself to describe His ministry. This understanding of ministry is passed down to His disciples, most notably Peter in the post-resurrection conversation in John 21 where Peter is told to shepherd, tend, and care for the sheep. The word "pastor" is used in the list of offices found in Ephesians 4:11. Interestingly, it is here joined to the word "teacher." The picture that emerges from this word are the concepts of spiritual welfare, seeking the lost, and teaching (Beyreuther 1986, 568).

Both Paul and Peter enjoin this oversight and shepherding upon the elders of the various churches. Paul specifies for elders to "be on guard" both for their own testimonies and against sub-biblical teaching introduced by wolves seeking to decimate the flock (Acts 20:28-29). The elders are to protect the flock from teachings both without and within the congregation, rebuking and reproving teachings and standards that do not measure up to the full counsel of the Scriptures.

Elders are reminded to take Jesus as their example. Elders are not to "lord over" those under their charge, but rather to serve, care, and steward that precious flock. In doing so, elders set an example of what Christian leadership is to be at its heart: servanthood (1 Peter 5:1-3).

Elders are specifically to be teachers (1 Timothy 3:2; 2 Timothy 2:24). This is one of the chief ways that the elder guards his flock against false teaching. The minister's example and public proclamation provide a powerful denunciation of false ideas regarding Christian life and thought. The goal of elders' teaching and preaching is the equipping of the saints for the work of ministry (Ephesians 4:12).

Elders performed a variety of other tasks as well. The elders in Jerusalem received the money brought by Barnabus and Paul (Acts 11:30). Many elders played an important role in the Jerusalem Council, hammering out thorny theological issues (Acts 15:2-16:4). It was the elders of the church that received the missionary report from Paul as he concluded his travels in Jerusalem (Acts 21:18). James instructs sick Christians to request that the elders to come and pray over them (James 5:17).

As implied by the earlier study of the terms elder (*presbuteros*), bishop (*episkopos*) and shepherd (*poimen*), those involved in the leadership of the church have a variety of tasks to oversee and a flock of people for which to care. While it is likely that the Scriptures do not list every possible responsibility of church leaders, it is helpful to scrutinize what the Bible does tell the perceptive reader. In order to summarize the biblical data on the roles of elders within the local church, Table 5 from *Rediscovering Pastoral Ministry* provides a list including the wide variety of tasks that leaders are charged with within the New Testament.

Table 5. Instructions concerning elders from the Pastoral Epistles

Charge	Scripture Reference
Correct those who teach false doctrines and call them to a pure heart, a good conscience, and a sincere faith	1 Timothy 1:3-5
Fight for divine truth and for God's purposes, keeping his own faith and a good conscience	1 Timothy 1:18-19
Pray for the lost and lead the men of the church to do the same	1 Timothy 2:1-8
Call women in the church to fulfill their God-given role of submission and to raise up godly children, setting an example of faith, love, and sanctity with self-restraint	1 Timothy 2:9-15
Carefully select spiritual leaders for the church on the basis of their giftedness, godliness, and virtue	1 Timothy 3:1-3
Recognize the source of error and those who teach it, and point out these things to the rest of the church	1 Timothy 4:1-6
Constantly be nourished on the words of scripture and its sound teaching, avoiding all myths and false doctrines	1 Timothy 4:6
Discipline himself for the purpose of godliness	1 Timothy 4:7-11
Boldly command and teach the truth of God's Word	1 Timothy 4:12
Be a model of spiritual virtue that all can follow	1 Timothy 4:12
Faithfully read, explain, and apply the scriptures publicly	1 Timothy 4:13-14
Be progressing towards Christlikeness in his own life	1 Timothy 4:15-16
Be gracious and gentle in confronting the sin of his people	1 Timothy 5:1-2
Give special consideration and care to those who are widows	1 Timothy 5:3-16
Honor faithful church leaders who work hard	1 Timothy 5:17-21
Choose church leaders with great care, seeing to it that they are both mature and proven	1 Timothy 5:22
Take care of his physical condition so he is strong to serve	1 Timothy 5:23
Teach and preach principles of true godliness, helping his people discern between true godliness and mere hypocrisy	1 Timothy 5:24-6:6
Flee the love of money	1 Timothy 6:7-11
Pursue righteousness, godliness, faith, love, perseverance, and gentleness	1 Timothy 6:11
Fight for the faith against all enemies and all attacks	1 Timothy 6:12
Instruct the rich to do good and be generous	1 Timothy 6:17-19
Guard the Word of God as a sacred trust and a treasure	1 Timothy 6:20-21
Keep the gift of God in him fresh and useful	2 Timothy 1:6
Not be timid but powerful	2 Timothy 1:7
Never be ashamed of Christ or anyone who serves Christ	2 Timothy 1:8-11
Hold tightly to the truth and guard it	2 Timothy 1:12-14
Be a teacher of apostolic truth so that he may reproduce himself in faithful men	2 Timothy 2:2
Suffer difficulty and persecution willingly while making the maximum effort for Christ	2 Timothy 2:3-7
Keep his eyes on Christ at all times	2 Timothy 2:8-13

Table 5. *continued* - Instructions concerning elders from the Pastoral Epistles

Lead with authority	2 Timothy 2:14
Interpret and apply Scripture accurately	2 Timothy 2:15
Avoid useless conversation that leads only to ungodliness	2 Timothy 2:16
Be an instrument of honor, set apart from sin and useful to the Lord	2 Timothy 2:20-21
Flee youthful lusts, and pursue righteousness, faith, and love	2 Timothy 2:22
Refuse to be drawn into philosophical and theological wrangling	2 Timothy 2:23
Not argue, but be kind, teachable, gentle, and patient even when he is wronged	2 Timothy 2:24-26
Face dangerous times with a deep knowledge of the Word of God	2 Timothy 3:1-15
Understand that Scripture is the basis and content of all legitimate ministry	2 Timothy 3:16-17
Preach the Word – in season and out of season – reproving, rebuking, and exhorting with great patience and instruction	2 Timothy 4:1-2
Be sober in all things	2 Timothy 4:5
Endure hardship	2 Timothy 4:5
Do the work of an evangelist	2 Timothy 4:5

This table provides clear evidence that an elder's oversight is over all matters

of life within the church. Through both oversight and example, the elder is to make sure

his sheep are fed the truth. This oversight is not merely getting the overall picture "from

a distance." Rather, it requires the shepherd to get in among the flock and live among

those to whom he ministers and who minister in turn to him and his family. It is not

"leadership from on high as much as it is leadership from within" (MacArthur 1995, 29).

Elder roles are ones of spiritual oversight and this oversight requires that leaders be

intimately acquainted with the lives of the people whom they lead. One potential

leadership peril in ministry is the frequent overburdening of care responsibilities to the

neglect of leadership responsibilities. A biblical leadership structure (that includes both

elders and deacons) addresses this very need. In general, deacons are assigned care

functions, while elders are designated leadership responsibilities. This division of labor

can allow for increased oversight without neglecting other important responsibilities. In Acts 7, the office of deacon was instituted to free church leaders for more strategic investment of their time and energies (Dever 2005, 169).

Summary of Biblical Leadership

This section detailed the biblical teaching on the church office of elder in order to establish several practical objectives in light of the criticism of the Emerging Church. Following are four succinct summaries of biblical changes within church leadership suggested as possible correctives to the problems stated by the Emerging Church movement.

First, it is hoped that a defense could be given for the biblical concept of leaders (Dever 2005, 131-32). The title given to leaders in the New Testament was "elder." Even the apostles, Peter and John, referred to themselves simply as "elders" in 1 Peter 5:1 and 2 John 1:1 and 3 John 1:1. No superlative title was given to them. This is a helpful practice in a world that quickly deduces someone's value by the title he or she holds. With so many negative connotations from the business world, it may be beneficial to withdraw from all of the various adjectives used to describe pastors and ministers (Burke and Pepper 2003, 40).

Secondly, the biblical pattern of shared leadership (Strauch 1995, 35-50) may be a rectification of the power and control that some see as so troublesome within the church. Having a group of spiritual men mutually responsible for the leadership of a local body of believers provides a startling contrast to the CEO model that is prevalent today. Many churches live or die based upon the personality of their pastor. The pastor's individual strengths and weaknesses become the strengths and weaknesses of the church.

Many stories can be told of churches that have been absolutely destroyed by the negligence, weakness, or sin of their pastors. A Christian conception of leadership must account for total depravity. The plural elder leadership pattern provides a built in accountability device in this regard. Additionally, the church gains the added wisdom of several men instead of being limited to the capacities of just one person. While the concept of team leadership is somewhat nouveau today, one can see that Christ has ordered His church in this manner since the beginning.

Not only is leadership within the church to be scriptural and shared, it is also to be spiritual (Strauch 1995, 15-34). The chief qualifications for ministry can never be seen on a resumé. The most important component for ministerial leaders is their character. They should be men who know how to relate to their families, believers, and non-believers alike, with great skill. Their personality and temperament should be becoming for a person making a claim to lead under the Lordship of Christ. They must be spiritually mature – both cognitively and experientially – and able to handle the Word of God with great skill. A desire to serve the Lord with excellence makes competency a tool for glorifying God – not an end in itself or a method of self-aggrandizement. The church needs men of character, who are called and are competent. This also contrasts greatly with the CEO model for ministry. While competence is important, it is not most important. Godly men are needed for ministerial leadership, not merely organizational motivators.

It is both difficult and easy to imagine that some pastors have been accorded celebrity status. If this is the pattern that a church adopts, it is no wonder that congregants feel aloof from their spiritual overseers. CEO pastors can be so caught up

with church programming that perhaps the only time they spend with people are during times of significance or crises (salvation, baptism, birth, marriage, death). Life is more than an event; it is also a process. People need to be shepherded every day of their lives, not just during major transitions. Elder leadership is designed to serve God by serving God's flock. This helps put people in their proper perspective. Service to God must always come first and be an integral part of our service to people. It is primarily spiritual in nature – not worldly. It is a sad commentary that the more effective pastors are in relating to people, the more likely they are to be removed from people as the ministry grows and requires additional administration. It is a given that people matter more than programs, but the institutional nature of the church and the work of the ministry demand a balance between task and relationship. If our church structure makes this balance impossible, then our model must change for the glory of God and the service of the flock.

A Brief History of Leadership Studies

Leadership, or the lack of leadership, is one of the chief complaints of the Emerging Church movement in regard to the church. Given a variety of factors, such as the exponential explosion of information and its availability, increased secularism, and declining commitment levels to institutions and widespread lack of trust, leadership within the contemporary scene can be quite a harrowing experience. Much within institutional life is dependent upon leadership, some even asserting that all things rise or fall on leadership. Leadership studies, however, are an ever-growing body of data. While leadership was once reserved for only the purebred, today there are those who claim that everyone is a leader. This section hopes to provide a brief overview of contemporary leadership studies and their relevance for the church. After examining the

conceptual confusion regarding leadership and early studies in the area of motivational

theory, the major categories of trait, attitudinal, and situational approaches to leadership

will be discussed and evaluated.

Conceptual Confusion
Regarding Leadership

The study of leadership can be a difficult undertaking. With so many

competing and sometimes mutually exclusive definitions, many wonder about the

coherence of the discipline. There are many reasons for this lack of coherence in

definition. Joseph Rost states it well when he says, "The difficulty in attacking this issue

is that leadership is, by its very nature, a multidisciplinary subject because it has

important ramifications for more than one of the behavioral sciences and liberal arts"

(Rost 1993, 15). His suggestion is that the study of leadership is much more multi-

faceted than can be encapsulated in a succinct and many times one-dimensional

definition. Upon reflection, the field of leadership studies impacts sociology, theology,

motivational theory, group dynamics and theory, ethics, history, politics, and industry to

name but a few.

Still, the literature on leadership merits considerable criticism, as is

acknowledged by many within the field. As a summary of the critique this field of study

inherits, consider these words from leadership expert Warren Bennis,

> Of all the hazy and confounding areas in social psychology, leadership theory
> undoubtedly contends for top nomination. And, ironically, probably more has been
> written and less known about leadership than about any other topic in the behavioral
> sciences. Always, it seems, the concept of leadership eludes us or turns up in
> another form to taunt us again with its slipperiness and complexity. So we have
> invented an endless proliferation of terms to deal with it . . . and still the concept is
> not sufficiently defined. As we survey the path that leadership theory has taken we
> spot the wreckage of "trait theory," the "great man" theory, and the "situationists

critique," leadership styles, functional leadership, and finally leaderless leadership; to say nothing of bureaucratic leadership, charismatic leadership, democratic-autocratic-lassiez-faire leadership, group-centered leadership, reality-centered leadership, leadership by objective, and so on. The dialectic and reversals of emphases in this area very nearly rival the tortuous twists and turns of child rearing practices. (Bennis, 1959, 259)

While it is outside the scope of this research to provide a comprehensive critique of schools of leadership thought, it is impossible to discuss the subject of pastoral leadership without consulting the world of business leadership. As seen in an earlier section, there are those within the Emerging Church who would assert that church leaders have drunk too deeply from the realm of the business world. Yet, all truth is God's truth and the thinking Christian will consider all avenues of knowledge and measure them against the plumb line of God's Word. For the Christian, unthinking adoption is never condoned. Rather, critical reflection and prayerful adaptation should be the norm. It is interesting to note however, that even the business world recognizes the waves of change coming in the world of leadership and is making changes in leadership structures as required by our age.

Early Studies in Motivational Theory

Leadership as a discipline is a relatively new field of study. As Joseph Rost has demonstrated in his colossal study, the word "leadership" is of relatively recent origin in the English language (Rost 1993, 38-41). While he notes that the word can be found in European languages, the word did not find widespread use in the English language until the 1800's. Accordingly, leadership studies did not begin in earnest until the early twentieth century. A side product of the late Industrial Revolution, early leadership studies were very much "product" centered.

Once of the earliest theorists was Frederick Winslow Taylor. The pioneer of the Scientific Management Movement, he has been interpreted as viewing humans as instruments to be used by leaders (Hersey, Blanchard, and Johnson 2001, 88). Production reigned supreme as efficiency became the chief virtue of the workplace. It was the leader's responsibility to organize work as rationally as possible to increase productivity by more efficient means. It is no mistake that Taylor's research was published in 1911, two years before Ford improved the concept of the assembly line. In many ways Henry Ford exemplified Taylor's ideas in his mass production of the Model T automobile (inventors.about.com/library/weekly/aacarsassemblya.htm. 2005, The history of the automobile.)

Corresponding to this low view of the assembly line worker was the theory of management known as Theory X (Hersey, Blanchard, and Johnson 2001, 60-61). This theory maintains the classical hierarchical pyramid structure of centralized authority and decision-making. This structure helped to increase efficiency but also belied an assumption about human nature, namely that employees are lazy and unmotivated, requiring strict supervision and control. Again, the Scientific Management Model was not concerned with human affairs or workplace environments – the concern was simply production as fast and as cheap as possible. Clearly, there was a great division between "leadership" and "line workers."

The pendulum began to swing in the opposite direction due to the Hawthorne Studies conducted by Elton Mayo in 1933 (Hersey, Blanchard, and Johnson 2001, 87). In summary, Mayo's research was a massive set of interviews in which employees were asked all manner of questions about their jobs. It was a cathartic experience for the

employees. The simple fact that they were allowed to speak freely about their workplace caused their productivity to rise. The act of speaking with them made them feel important, no longer a cog in a machine, especially as they saw their ideas being implemented. As heightened relationships developed at work, work took on new meaning. Instead of a mere impersonal contract of labor for money, the relational aspects of work caused fulfillment and achievement to rise. A side benefit was that as employees were satisfied with the interpersonal relations at work, productivity rose as well.

At this point in the early twentieth century, the "Theory X" and "Theory Y" schools of leadership thought competed with one another (Hersey, Blanchard, and Johnson 2001, 88). One has a depersonalized obsession with the task of production, the other has a personalized concern for human relations. These two concerns will have a dominating influence on the future of leadership studies. As leadership studies progress, the theories that are espoused will grow both more complex and more balanced.

Trait Approaches to Leadership Studies

Having two competing and opposite views regarding leadership, those who sought to study leadership began to look at individuals instead of at conceptual systems like the Scientific Management model or Human Relations model. This led to the development of the Trait Theory of leadership studies.

Trait theory is the easiest of the leadership studies to understand. Essentially, Trait Theory sought to observe leaders in action in order to list the traits or characteristics of how they conducted themselves. It was believed that these "traits" were inherent personal qualities (Hersey, Blanchard, and Johnson 2001, 89). These qualities were

believed to be timeless and transcendent, indicating that those who subscribed to this view would see the "traits" as transferable to different scenarios.

The major problem with this theory was that it bred classism and sexism. This means that essentially, leadership was an inherited right for upper class men (Malphurs 2003, 87). Leaders, according to this theory, are born and not developed. One is either born with the right "traits" or one is not. Accordingly, this view had a low view of training and development since the view that these traits were inherent made training only of benefit to those who had the desired capabilities (Hersey, Blanchard, and Johnson 2001, 89). Only the "great man" could be a leader.

An additional weakness of this view is that the experts were in conflict regarding which traits were most important. If 100 leadership experts are given the opportunity to define the top ten traits of leadership, the results may be 100 different definitions. The fatal flaw with this approach to leadership is twofold. First, it began without a clear definition of leadership – hence the multitude of traits that are "essential" for effective leadership to take place. If *anyone* can define the traits of leadership, then *everyone* defines the traits for leadership and there is no practical way to hold court for deciding whose definition is right and whose is not. Aubrey Malphurs provides Table 5 to demonstrate the wide range of traits that have been recommended by various leadership scholars (Malphurs 2003, 87-88).

The second problem, as illustrated by Table 5, is that of practical paralyzation of leaders. Within this chart are over 60 various leadership traits to develop. At an ambitious rate of mastering five traits per year, a leader would take twelve years to become a good leader. Surely by the time he reaches his goal, new traits will have been

discovered. This is related to the problem of definition that leadership studies have suffered from (Rost 1993, 6).

This does not indicate that Trait Theory is an unhelpful source for leadership studies. It is helpful as a more general source for studying specific traits instead of prescribing an overarching leadership paradigm. Many people have been stirred on to greater leadership ability by examining the life and practice of an admired leader. Two quotes serve to illustrate the shortcomings and value of the Trait Theory of leadership.

> In retrospect, it is apparent that many leadership researchers overreacted to the earlier pessimistic literature reviews by rejecting the relevance of traits entirely . . . the premise that some leader traits are absolutely necessary for effective leadership has not been substantiated in several decades of trait research. Possession of particular traits increases the likelihood that a leader will be effective, but it does not guarantee effectiveness, and the relative importance of different traits is dependent upon the nature of the leadership situation. (Yukl 1994, 255-56)

While Trait Theory is to be repudiated as an overall scheme for developing a leadership paradigm, there is no doubt that much effective study can come from examining the lives of leaders to see what traits are common. Biographies and studies of great men and women of the past will always be tools for encouraging better living in the lives of readers. Besides, leaders can be benefited from the study of particular traits as they seek to improve their leadership capacity. It is not the individual traits, however, that constitute effective leadership. Leadership is rather an amalgamation of several components of which traits are only one part. Stated another way,

> Recent research, using a variety of methods, has made it clear that successful leaders are not like other people. The evidence indicates that there are certain core traits which contribute to business leaders' success . . . . Leaders do not have to be great men or women by being intellectual geniuses or omniscient prophets to succeed, but they do need to have the "right stuff" and this stuff is not equally present in all people. (Kirkpatrick and Locke 1991, 49, 59)

Table 6. Traits of successful leaders

Visionary	Person of integrity	Persuasive	Communicator
Believes in self	Leads by example	Spokesperson	Passionate
Clear goals	Trust builder	Loves people	Perseveres
Empowerer	Insightful	Kind	Encourager
Motivator	Honest	Model	Emotionally sound
Team oriented	Analyzes culture	Seeks renewal	Direction setter
Shares power	Teacher	Change agent	Confidence-giver
Sense of humor	Coach	Fights fear	Self-knowledge
Strategic thinker	Proactive	Trustworthy	Future-oriented
Defines goals	Knows own strength	Convictional	Optimistic
Knows own weakness	Politically astute	Reassuring	Dominant
Manager	Articulate	Influential	Problem solver
Empathic	Self confident	Planner	Intelligent
Moral values	Delegator	Listens well	Authentic
Inspirational	Energetic	Hopeful	Shepherd
Constantly growing	Conceptual thinker	Multitasker	Curious
Promoter	Student	Good memory	Enabler
Servant	Predictable		

It is important to note that though these theories are presented here in consecutive fashion, it would be an error to see these theories as building upon one another in a mere chronological fashion. There is no strong cut-off date for where one

theory fell out of favor and new one began. It is obvious in any modern bookstore that all of these theories are alive and well today. The popularity of biographies and studies of historical characters demonstrates that Trait Theory still makes an impact upon leadership studies today. Likewise, each of the three theories presented here are at one level each correct. As one writer describes the satiation, "One reason so many different theories of leadership exist is that different researchers focus on different elements . . . . they all identify one central component of the complex human situation that is leadership, analyze that component in detail, and ignore others" (Schein 1996, 60).

Attitudinal Approaches
to Leadership Studies

Attitudinal approaches are another popular approach to leadership studies. In essence, these approaches are paper and pencil questionnaires designed to measure attitudes, behaviors, and dispositions (Hersey, Blanchard, and Johnson 2001, 92). A well known research project was conducted by Ohio State University late 1940s. In these studies, employees were distributed questionnaires to evaluate the behavior of their leaders. Likewise, leaders were also distributed questionnaires to evaluate their self-perceptions of their leadership style (Hersey, Blanchard, and Johnson 2001, 93).

The general thesis of the attitudinal approach brings the discussion back to early studies on motivational theory, noted above. As discussed, two main and competing views were predominant; a production or task-centered approach and a people or employee-centered orientation. This approach resulted in measuring the style of leadership by use of a grid in which orientation to *production* or *people* was measured.

The Leadership Grid, developed by Blake and McCanse and represented in Figure 2,

pictures this approach (Blake and McCanse 1991, 29).
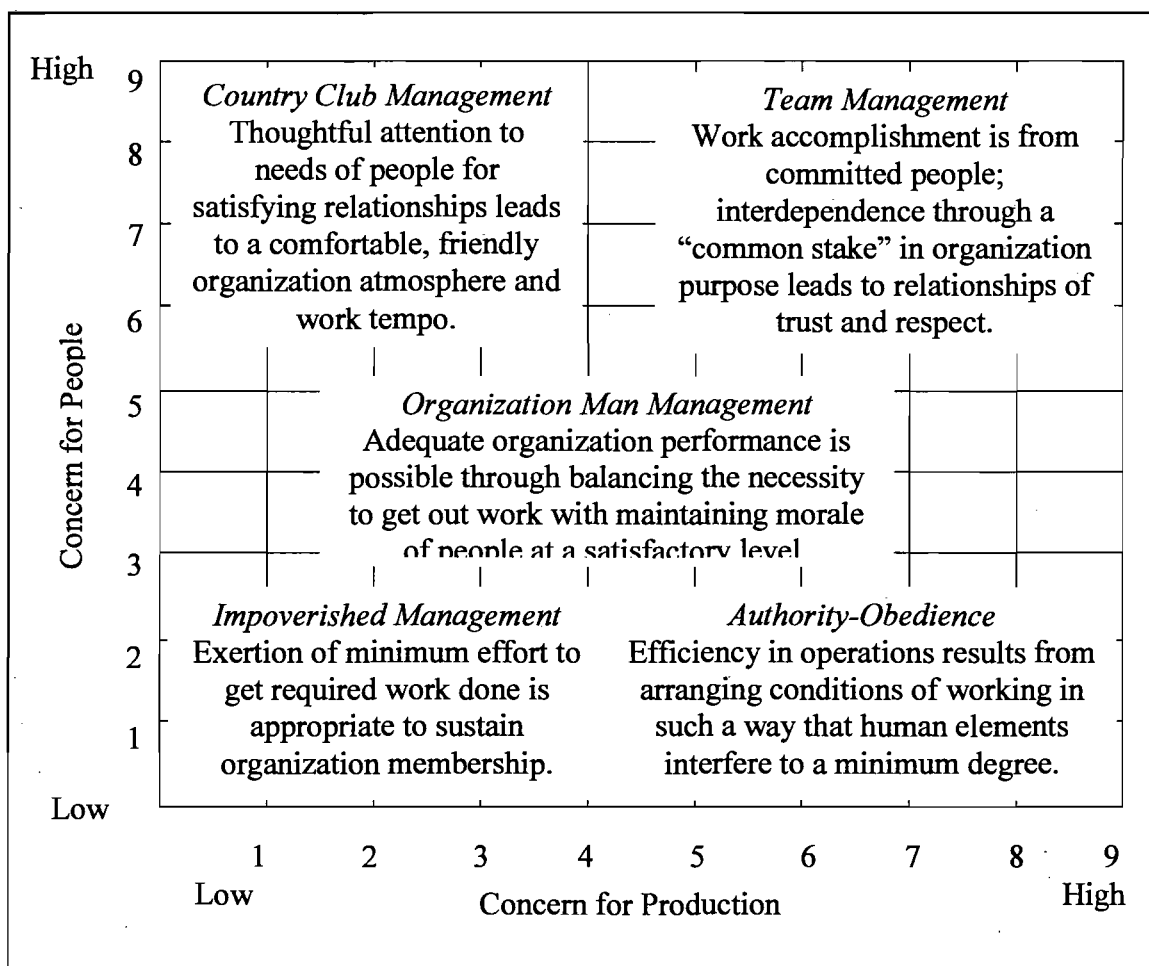
Figure 2. The leadership grid

The Leadership Grid has been widely used and is a helpful tool for examining

leadership style. The inherent dynamism, resulting from combinations of the two

organizational concerns, was an improvement upon the simpler trait and great man

theories. By transcending the "production or people" impasse, this model allowed

leaders to focus on both their task and their employees, recognizing that both concerns are valid and important.

Despite it's popularity and relative ubiquity, this theory of leadership is not without its limitations and drawbacks. First, this theory does seem to suggest a "one size fits all" leadership style, namely the "Team Management" style. While this style may be the ideal, there are a variety of scenarios where this model of leadership is not feasible. While many authors show disdain for more authoritarian leadership styles, there are appropriate times for such a style. A second weakness is inherent in its data collecting methodology. This theory relies heavily on self-report and subordinate report forms. It is possible for self-report forms to indicate how leaders would prefer to view themselves instead of providing a realistic and objective snapshot. Likewise, having direct reports answer questionnaires may not be as helpful in data gathering. It may be that such individuals are not objective about their relationship with their superior or that they do not have sufficient personal knowledge of the superior and his work to provide the necessary responses. While these data gathering weaknesses can be mitigated by better practices, they can limit the effectiveness of this approach. The greatest weakness is its implied inflexibility in biasing leaders towards a high relationship/high production style.

Situational Approaches
to Leadership Theory

Another theory for leadership that builds off of attitudinal approaches is that of situational leadership. Situational leadership is similar to the attitudinal model of Blake and McCanse, but the major difference is that instead of there being one objective proper leadership style, there are several possibilities contingent upon the working environment

the leader finds. Like the attitudinal theories, situational leadership is concerned to balance both relationship and task. However, instead of aiming at an arbitrary style, a leader must choose a style based upon the relationship the leader has with the group of followers (Hersey, Blanchard, and Johnson 2001, 111). Leaders must diagnose the situation in which they find themselves and choose from the most appropriate style. In theory, this approach is the most employee centered because it is the employees, and their readiness to act which determines the leadership style that is used.

This has been pictured well by Robert Tannenbaum and Warren Schmidt in their Contimuum of Leadership Behavior, pictured in Figure 3 (Tannenbaum and Schmidt 1958, 96).
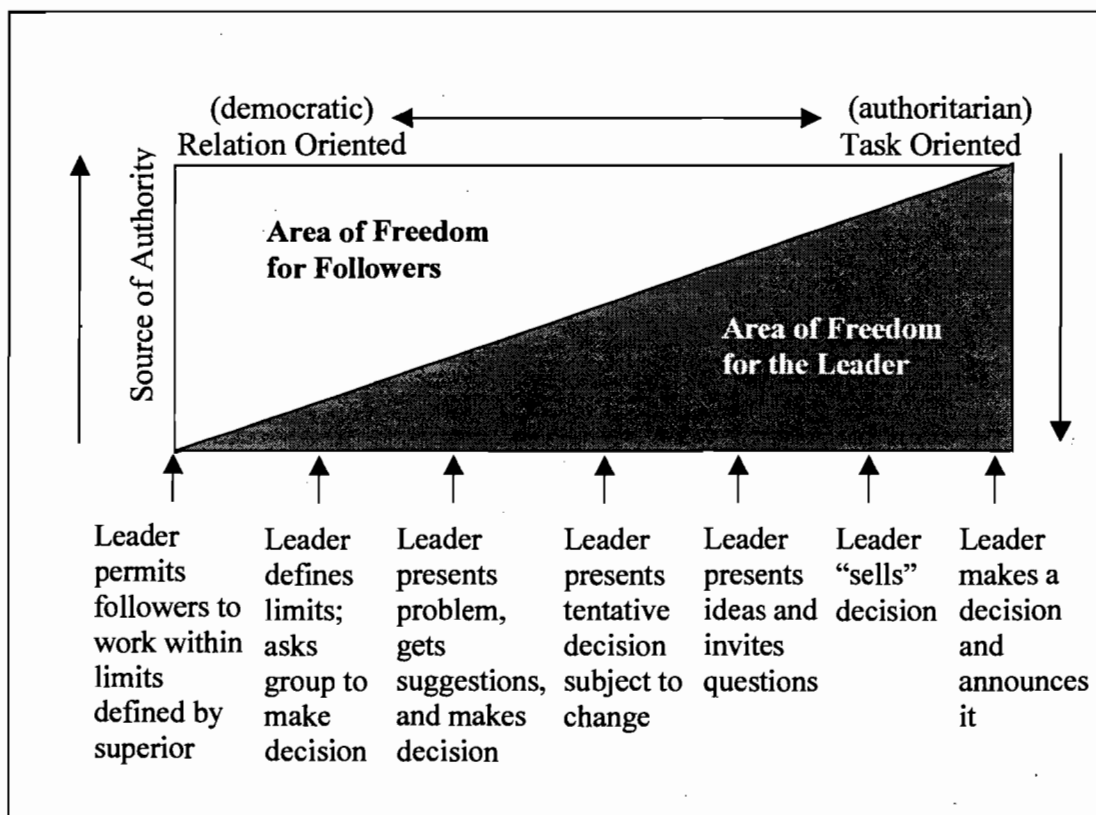
Figure 3. The Tannenbaum-Schmidt continuum of leader behavior

One of the strengths of the Tannenbaum-Schmidt model is that it does picture what Situational Leadership Theory is in its essence: a continuum of seven possible leadership actions based upon the leader, follower, and situation they find themselves in. Between the two extremes of the democratic and authoritarian styles are a wide range of leadership actions based upon the situation and relationship between leader and follower.

The course of behavior chosen by the leader is a response that is based upon the relationships between the leader and followers. The leaders response is contingent to the followers' disposition toward the leader and toward the task. Fred Fiedler explains the relationships in detail in his Contingency Model of leadership, shown in Figure 4 (Hersey, Blanchard, and Johnson 2001, 111).

Task-Oriented Style	Relationships-Oriented Considerate Style	Task-Oriented Style
Favorable Leadership Situation	Situation Intermediate in Favorableness for Leader	Unfavorable Leadership Situation
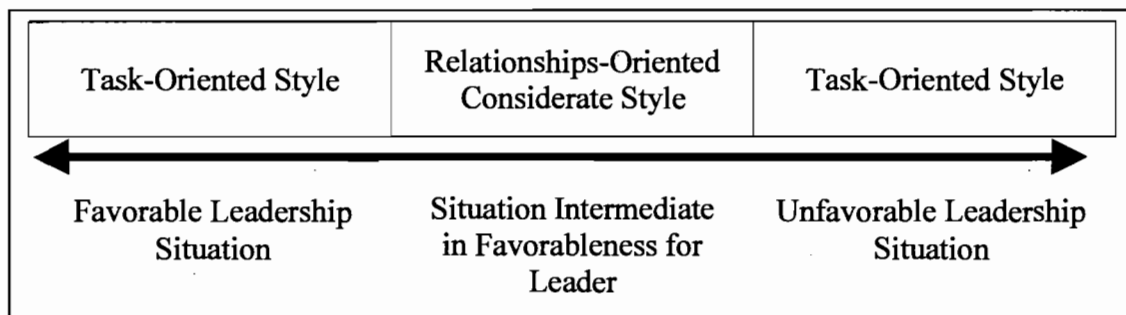
Figure 4. Leadership contingency model

As one can observe from these figures, the leadership style chosen is dependent upon the situation in which the leader finds him or herself. Strangely enough, when a leader finds himself in a situation with either people he is close to or those he has no relationship with at all, the task-oriented style is best. In both cases, it may not be necessary to build the relationships. In the first case, working with people where there

are amiable relationships, there is no need to work on a relationship that is already extant. The group can focus more freely on the task at hand. In the second case, where there is no warm relationship shared between leader and follower, it is likewise best to pursue a task-oriented response. The hostile nature of the relationship may cause those who are following to look upon any relationship building attempts with skepticism. A leader cannot delay until relationships are sufficiently strong before he makes leadership decisions. Hence, the task as opposed to a more relationship centered style.

Situational Leadership theory finds its classic expression from Paul Hersey and Ken Blanchard. This model depicts four different leadership behaviors based upon followers readiness to engage in the task at hand. These behaviors are separated into four quadrants that are based upon combinations of concern for task and relationship. The genius of this model is that it allows a variety of leadership styles to be effective or ineffective based upon specific scenarios (Hersey, Blanchard, and Johnson 2001, 118). This model is pictured in Figure 5 below.

Summary of Leadership Studies

Even a cursory overview of the highlights of leadership studies demonstrates the wide variety of conceptual ideas to be learned. From Trait Theory, one learns that it is helpful to look at the lives of leaders to identify characteristics and qualities that made their leadership successful. The Attitudinal Theories help leaders to see the importance of both task and relationship, production and people, and the need to find a workable balance that builds people and focuses on target goals appropriately. Like a road with a ditch on both sides, an unbalanced emphasis on either can lead to an unhealthy working environment. Situational Theory assists leaders in understanding the importance of

understanding the leadership situation in which they find themselves and adjusting their

leadership style to fit that need.

High	Moderate		Low
R4	R3	R2	R1
Able and willing or confident	Able but unwilling/ insecure	Unable but willing/ confident	Unable and unwilling/ insecure

Follower Directed   Leader Directed
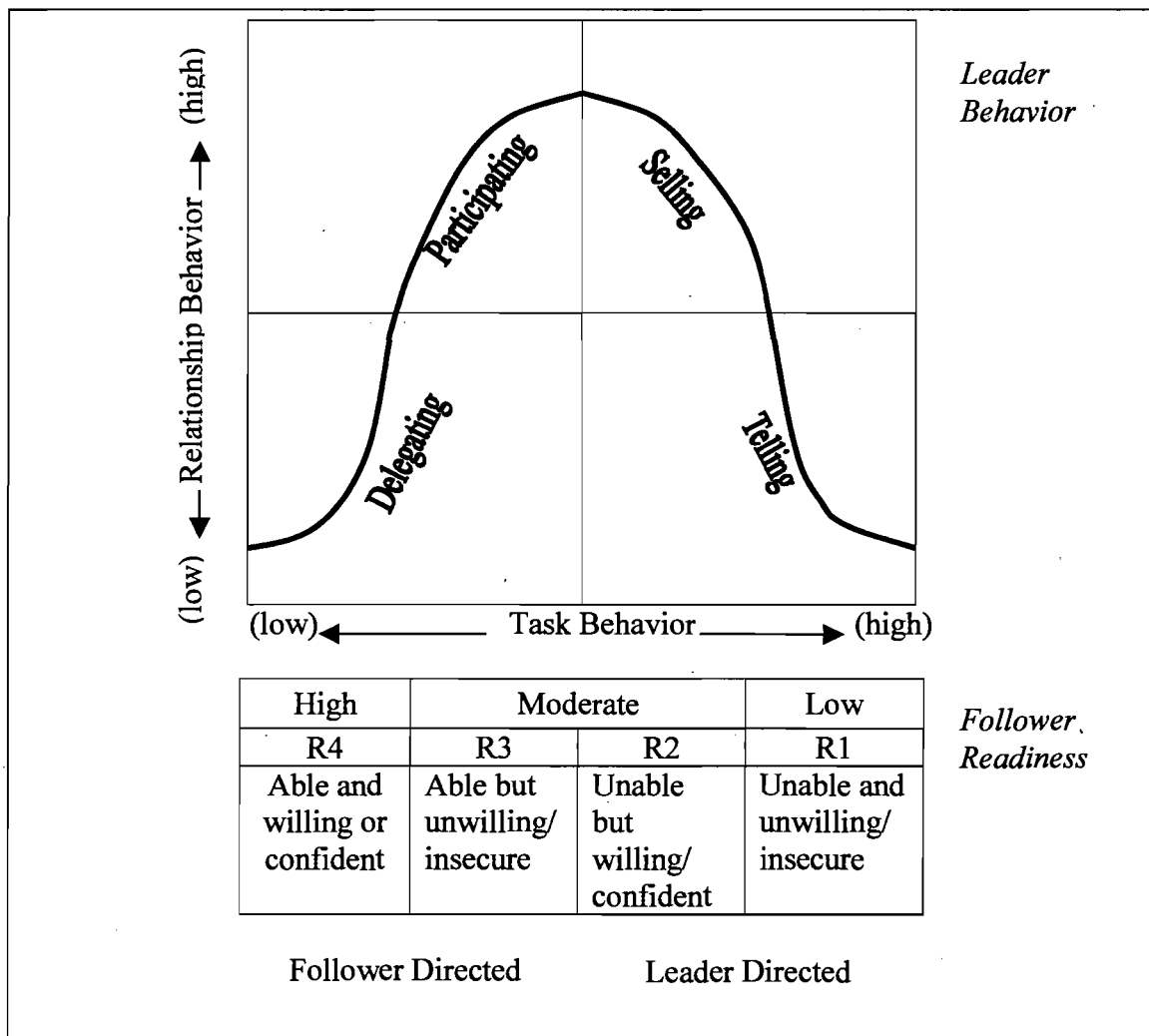
Figure 5. The situational leadership model

The leader, the follower, and the situation all combine to make leadership a

rather intricate dance. Having reviewed the literature related to leadership and gained an

understanding of the major conceptual models, it is possible to summarize some

important ideas related specifically to church leadership that can be gleaned from the

business world. Those ideas are the noncoercive nature of leadership, the shift from singular to plural, and the flattening of leadership structures.

The language of organizational life is changing. While the language used to be centered around the power and initiative of the leader, it is now centered on adhocracy, federalism, alliances, teams, empowerment, and initiative of multiple individuals (Handy 1996, 4). If leadership is an influence relationship, and not one of power and authority, then the means of persuasion must be noncoercive (Rost 1993, 105). Power and authority need not be coercive if wielded in a way as to honor and not defraud persons. Joseph Rost says it well,

> Coercion is antithetical to influence relationships. People in influence relationships can refuse to behave in prescribed ways and still remain on good terms with other people in the relationship. Freedom is essential to influence relationships. Of course, one can exercise so much freedom that one loses much of the influence one could have . . . . in influence relationships people can lose influence by exercising freedom of thought and action. The point is that people are free to influence or not influence, to drop out of one influence relationship and join another, or to drop out of all influence relationships. (Rost 1993, 106)

While this passage rings with so much truth, it is hard for leaders to practice. After all, they are the leader and have been appointed to do a job. Sometimes in spiritual matters, it is a temptation for pastors to attempt to coerce instead of influence. Given the Christian doctrine of creation in the image of God and the resources of the infinite Godhead, church leaders should avoid resorting to such a base attempt to control those entrusted to their care. Attitudinal and Situational Theory are instructive at this point. While the "Team Management" model may be the ideal in Attitudinal Theory, one cannot deny that there are times when leaders must be more authoritarian. Nevertheless, authoritarian leadership is not the ideal and Rost issues an important reminder about the nature of influence.

William Bridges indicates that the days of the lone general like leader barking orders at subordinates are numbered (Bridges 1996, 12). In wartime leadership, where life and death are in the balance, this kind of leadership can be justified. However, this style of leadership, while a heady experience, is hard to justify due to the shift in the distribution of power that has been witnessed over the last several years. This is seen in the swelling interest in team leadership. While hard to implement and still relatively rare, plural leadership is gaining greater interest. Teams that lead are not simply a task force, "for task force members are appointed by their superiors, who define their mission and set the criteria for judging its fulfillment. A true team, by contrast, both defines its objectives and finds ways to meet them, integrating the conception of tasks with their execution" (Helgesen 1996, 21).

The battlefield general is an increasingly marginalized leadership style not only because of its authoritarian tone, but also because it is singular in its nature. One of the complaints about church leaders today is that their leadership is inauthentic. Largely, this complaint arises out of a desire to know one's pastoral leader that goes unmet. With relational needs increasing in our society of strangers, authentic relationships will often translate into authentic leadership. The manner of relating to pastoral leaders by means of "mass spectatorship" is highly questioned (Rost 1993, 5). Younger generations today are well aware of task-oriented leaders and are therefore weary of anyone trying to motivate them for anything without the vital connection that relationship brings. Given their lack of trust in institutions and organizations, it is not motivation, but manipulation from their perspective. Strangely, while some of the same authoritarian dangers are possible with a board or plurality of leaders, the common perception of this leadership

arrangement is much more positive. The business world now recognizes the attraction and accountability that team leadership brings.

In contemporary times, leaders will get strange looks if they indicate that they "control" their employees. Workers today want to be led and empowered to make a difference, not controlled as if they will ruin some important initiative. One author has noted that corporations have invested billions of dollars in training their employees in leadership skills. Persons living today are standing at the corner of an intersection where the great men and leaders of yesterday are driving off into the sunset and a new generation of organizational leadership is pulling into town. It makes sense, then, to drop the "drill of control and command" for new relationships of "trust and support" (Mandl and Sethi 1996, 261). While the old motif of control is a hard one to let go of, organizations today have a need to be much more flexible, friendly, and fast than they were even a decade ago (Covey 1996, 150). In many ways, the speed of change and the speed of business have gotten so fast that it impossible for one "leader" to handle it all. Even if one person could, that person would never be allowed to leave the office lest something come up. This is impractical. Again, with so many people receiving training in leadership, the time has come for leaders to flip the hierarchical pyramid (Blanchard 1996, 84-85). While leaders still play an incomparable and classic role in establishing vision and mission, the "hierarchy" of the traditional leadership pyramid should be turned on its head for implementation. Leadership decisions should be delegated as far down the pyramid as is reasonable and responsible, as suggested by Blanchard's image of "flipping the pyramid" (Blanchard 1996, 84-85). Instead of employees working for a boss, the boss now works for the employees, providing training and empowerment so that

they can fulfill their missional objectives. Additionally, this helps to keep the attention at the most important place, the point of service (Blanchard 1996, 84-85). While this is revolutionary in thought, it is clear that many are

> embracing the notion that leadership is much more than single acts of greatness carried out by a visionary CEO. Leadership is now understood by many to imply collective action, orchestrated in such as way as to bring about significant change while raising the competencies and motivation of all those involved – that is, action where more than one individual influences the process. (Bornstein and Smith 1996, 282)

Philosophical and Socio-cultural Issues Influencing Leadership

This section will provide an overview of the most serious philosophical and cultural issues that will impact the future of leadership. Postmodernity, in both its academic and practical varieties, is having a tremendous impact on societies in westernized cultures. Likewise, the church is responding as the truth delivered once for all time is challenged and critiqued. This section will look at the philosophical roots of postmodern theology and the challenges that these will present the church. Specifically, this section will address the concepts of epistemology, language, and authority within postmodernity.

Postmodern Epistemology and Language

In the broadest possible sense, the conflict between modernity and postmodernity is over the concept of epistemology. Those who subscribe to postmodern philosophy and theology have a very complex argument for reformulating the very basis of knowledge, authority, language, and ethics. While this reformulation is very erudite, the under girding role that these concepts fulfill in society demands that the postmodern revolution can have colossal implications for everyday living. While the number of card

carrying, philosophically committed postmodernists may not be large, people who have adopted the postmodern mood are ubiquitous.

In order to set this discussion within proper context, one must understand the postmodernists rejection of the Enlightenment. Specifically, postmodernists discard the rationalism and reasoning that was elevated during this time period. Commenting on the nature of a realist metaphysic, Stan Grenz says the following,

> At the heart of the realist perspective are two interrelated assumptions: the objectivity of the world, and the epistemological prowess of human reason. Modern realism assumes that that world is a given reality existing outside the human mind. This objective world is permeated by order which is intrinsic to it, is displayed by it, and functions quite independently of human knowing activity. In addition, realism assumes that human reason has the capacity of discerning this objective order . . . That is, the human mind is capable of more or less accurately mirroring the external, objective nonhuman reality. As the product of the human mind, language provides an adequate means of declaring what the world is like. (Grenz 2000, 169)

In other words, the common sense way in which humans have typically processed their day-to-day lives corresponds to the way reality actually is in its essence. If one hears a statement that does not correspond to the way the world works, like pigs flying for example, that person can know that that statement is false.

Postmoderns, on the other hand, have not been comfortable with this almost unassailable "faith" in man's rational capacity, preferring a constructivist approach to metaphysics (Grenz 2000, 170-71). The constructivist approach denies the objectivity of the outer world, contending instead that knowledge is participatory, meaning that one constructs truth by means of human social conventions – namely language and thought patterns (Grenz 2000, 170). Given the phenomena of globalization, they assert that humans

> lack the ability to step outside their constructions of reality, they cannot measure any of these particular theories and propositions by comparison to a supposedly objective, external world. In fact, insofar as there is no single objective world as

such, only the many worlds people create, nothing can function as the final basis for thought and knowledge. (Grenz 2000, 171)

Any serious conversation concerning postmodernity very quickly descends into the philosophical depths. Yet these concepts touch many areas, "almost every endeavor of Western intellectual thought. Not in literature and the arts only, but even in law, history, anthropology, and sociology" (Henry 1995, 40). While this conversation between realists and constructivists might seem a harmless conversation among intellectuals, the implications are not harmless. The postmodern rejection of a realist epistemology in favor of a constructivist approach carries with it an even greater concern.

The greater danger is the passing of the metanarrative. Metanarratives are defined as the stories that undergird and explain the nature of the universe, the origin of meaning, and the various enterprises of life (Mohler 1995, 70). Jean-Francois Lyotard, French professor of philosophy, clarifies matters when he defines postmodernity as "incredulity toward metanarratives'" (Lyotard 1984, xxiv). Mohler notes, "According to this worldview, universal truth claims are impossible. All discourse in particular, limited, and insular, and it inevitably breaks down into the competing language games operating among different communities of meaning" (Mohler 1995, 71). Instead of the grand stories, all that remains is *les petites histories*, the little stories, the local stories. This loss of credibility for metanarratives is an absolute; every metanarrative is *delegitimized* (Grenz 2000, 173).

Related to the death of the metanarrative, postmodernists likewise reject any kind of philosophical foundationalism. Foundationalism is the belief that "knowledge consists of sets of beliefs that rest assuredly on still other sets of beliefs and that the whole is supported by irreversible foundational beliefs" (Henry 1995, 42).

Postmoderns continue to construct narratives, they just cannot pack significance into them. Of course, postmoderns would argue that the fact that they have no *universal significance* does not mitigate their *significance for their community*. Behind the totality of this deconstruction of universal truth lies a peculiar belief about the nature of language. Narratives cannot be used to communicate any universal truth. Rather, their narratives (or paradigms) are local and not universal. To use their words, while such action helps to define "personal identity" and "give purpose and shape to social existence," postmoderns do not labor under the assumption that their views represent reality; all such stories are "useful fictions" (Grenz 2000, 174). Instead, language is a series of word and grammar games that construct reality for us (Grenz 2000, 169). Moreover, since language cannot refer to anything universal and indubitable, postmoderns are not willing to affirm that truth is communicated propositionally.

This proliferation of "truths" and the lack of a basis for the rejection of any notion, is nothing short of politically correct pluralism. Henry comments,

> Students are sapped of evangelical faith not by classroom refutation of the logic of their metaphysical commitments, but by the emphasis that no objective truth exists and that all religion reflects a historically conditioned bias. Since multitudes nonetheless believe specific religious doctrines, religion can be declared an ineradicable and influential personal phenomenon. One may indeed cherish one's religion if it is subjectively helpful. But one must not expect that it makes a transcendent claim on others or that any intelligent person will affirm its public truth. Religion is not thereby abolished; destruction of religion is declared a lost cause. But religion is marginalized and trivialized. It can coexist and flourish in a secular society, but at the cost of retaining only private cognitive significance, and is considered irrelevant to external institutions, corporate life, and cultural expression. (Henry 1995, 41)

Hinted at above, Grenz posits an evangelical adoption of postmodern thought for a reformulation of Christian belief and practice. Two of the three chief contours of Grenz's postmodern evangelicalism are *post-rationalism* and *spirituality*. The purpose of

such a move is the substance of what has been discussed. Grenz explains this position by

stating that his position is not an anti-intellectual one. In his words, he is trying to elude a

"fixation" on the propositionalist approach "which viewed Christian truth simply as

correct doctrine" (Grenz 1995, 99). While a more wholistic approach to Christian

orthodoxy is to be welcomed, the dismissal of Christian revelation is disturbing. He

states,

> In recent years we have begun to shift the focus of our attention away from
> doctrine with its focus on propositional truth in favor of a renewed interest in what
> constitutes the uniquely evangelical vision of spirituality. Corresponding to this
> trend is a growing attempt to reformulate our evangelical self-consciousness away
> from the creed-based conception of the recent past toward an understanding based
> on the piety that lies deep in the broader evangelical heritage. (Grenz 1995, 79)

Postmodern Authority

The third of Grenz's contours for a postmodern evangelical theology requires

the move to what Grenz calls *post-individual*. Under modernity, the great temptation was

the autonomous self. In Grenz's words,

> While maintaining the individual focus of the Bible, however, we must shake
> ourselves loose of the radical individualism that characterizes the modern mind-set
> .... here we can learn from contemporary communitarian scholars .... in place of
> the modern paradigm with its focus on the self-reflective, autonomous subject, and
> the modern ideal of the self-determining self who exists outside any tradition or
> community, they offer a constructive alternative: the individual within community.
> (Grenz 2000, 98)

Grenz is calling for a renorming of Christian theology with "community" as

the "integrative motif" (Grenz 2000, 214). He elaborates by stating that it is not the

church that is "basic" to theology, but rather the specifically Christian experience –

conversion (Grenz 2000, 214). This transforms faith, in his opinion, from the radical

individualism inherent within the modern system. However, given the reality of a

neutered propositionalism and a renewed emphasis on spirituality, to locate authority

within the community itself is dangerous. In fact, the wide variety of narratives that exist

receive legitimization since there is no strong doctrine of the Scripture to chasten aberrant

views. Essentially, the "true for you but not for me" individualism has simply changed to

"true for us but not for you all."

Grenz attempts to combat this pluralistic impulse by explaining that

community is a picture of the Trinity and that God is at work through the wide variety of

narratives. Grenz quotes Roman Catholic scholar J. A. DiNoia who says that "other

religions are to be valued by Christians, not because they are channels of grace or means

of salvation for their adherents, but because they play a real but as yet perhaps not fully

specifiable role in the divine plan to which the Christian community bears witness"

(DiNoia 1992, 91). While this is a succinct way to speak of God's superintending

providence in drawing people to Himself, the postmodern view concerning

metanarratives disallows any hierarchy of competing narratives. Grenz is compelled by

his Great Commission evangelicalism, yet his appropriation of postmodern theology

creates a disharmony between his convertive heart and his constructivist, anti-

foundationalist, postmodern head.

Grenz cannot escape from the philosophical roots that he has laid down as the

basis for his approach. While wanting to deny that his position is baptized "group

individualism," postmodernity allows no court of judgment. To avoid the charge that the

community holds interpretive privileges over the Scriptures, he quotes Michael Horton,

who says, "The best way to guard a true interpretation of Scripture, the Reformers

insisted, was neither to naively embrace the infallibility of tradition or the infallibility of

the individual, but to recognize the *communal* interpretation of Scripture" (Horton 1994,

253). While Horton is correct in asserting the communal theme, there is a grand difference between Michael Horton and Stanley Grenz in relationship to their individual views of Scripture – Horton is an avowed inerrantist and holds to authorial intent while Grenz is anti-propositional. Those who subscribe to postmodernity, however, can choose from whomever they wish for support (even those they disagree with) since the community is the basis for authority and not any outside, absolute, non-contradicting truth.

This is a classic example of postmodernity in action. Given their presuppositions about the nature of language, this is to be expected. Michael Horton has no control over his words once they leave his lips. Postmodernists can take those words and fill them up with any meaning they desire. The author has no say in how his words are interpreted. Even the authors own opinion about his own meaning is rejected. This is what Michael Foucault termed "the death of the author" to describe the rejection of any objective meaning to the words used in propositions (Mohler 1995, 72). This reiterates the postmodern position and brings this discussion full circle. Postmodernist's view of ultimate reality and language necessitates a rejection of objective, absolute, propositional truth. Raised up in their place are various interpretive communities vying for consideration, though none of them view their stories as having universal application. One is led to ask why they would even vie for consideration. The only answer is turned back to individualism: because it works for me. Latent within this discussion about postmodern authority is a yet unexplored problem that the church is just beginning to understand. Postmodernity does not entail simply the death of the author; rather it entails the death of all authority. This can raise an entirely new set of questions to be answered,

as a generation that distrusts institutions and organizations becomes increasingly weary

of the legitimacy of any leadership.

Summary of Philosophical
and Socio-Cultural Issues
Influencing Leadership

Grenz has done evangelicals a service in two ways with his reenvisioning of

theology. First, his emphasis on community merits consideration. While authority

should not reside in the community and it is inept for the people of God (who are formed

by His Word and His Spirit) to sit in judgment over God's Word, the church must

recapture the meaning of biblical community and fellowship. It has already been

demonstrated that authentic relationships are highly important to younger generations.

The lack of these relationships has caused younger generations to write off much

leadership as inauthentic and irrelevant. Pastors must find a way to relate in a more

personal manner to those within younger generations who are longing to rid themselves

of their disconnected loneliness.

Secondly, Grenz has a proper impulse in struggling with a mere intellectual

orthodoxy. Of course, all who are truly orthodox understand that belief impacts all of life.

While Grenz contends that evangelicals only care for people's minds and souls (*believe*

this and it will save your *soul*), he is making a caricature, though he may not see it that

way (Grenz 1995, 100). To coin a term from this discussion, metaorthodoxy contains

three components (Pazmino 2001, 12). The first is orthodoxy, or right belief. The

second is orthopraxy, right action. To claim to have the first without the second is a non-

sequiter. Belief that does not effect action is mere intellectual assent, not biblical belief.

To these two components are joined a complimentary third component, orthopathos, or

right love. To know the truth is to live it and to love it. Evangelicalism will be the better for encouraging this kind of biblical orthodoxy.

There are major issues that will challenge church leaders as well. First, pastors and teachers cannot rest in relationship to the doctrine of the Word of God. While some may like to think the battle for the Bible is over, postmodernity has opened a new front. Many of their arguments are the old liberalism warmed up and updated, but the most disturbing note is that this challenge is coming from within the camp of evangelicalism. Belief in the Scriptures is a perennially important issue as it determines the contours of a theological belief system.

Secondly, Christians cannot adopt postmodernity because of the pluralistic assumptions that it holds (Henry 1995, 41). While there is no question that the church must wrestle with relevancy in every age, there can be no compromise on the scriptures or the uniqueness and absolutism of salvation in Christ alone. Related to this is one's stance on biblical ethics. Grenz is right in maintaining that how we live is important. Christians cannot allow "communities of interpretation" to justify a narcissistic and hedonistic moral relativism.

Thirdly, postmodernity has implications for the educational endeavors of the church. As stated above, Christian Education must focus on a strengthened orthodoxy that views right action and love not just as corollaries to right belief, but as absolutely essential components, without which orthodoxy is deficient (Pazmino 2001, 12). Unfortunately, within a culture that values entertainment over education, this will be a difficult proposal. Yet the church cannot relinquish its duty to be salt and light, providing preservation and truth, to a lost and dying world. Never has instruction in building a

comprehensively Christian worldview been more important or more needed as the church seeks to be faithful in a world that sees the Christian gospel as increasingly irrelevant.

Synopsis of Precedent Literature

In conclusion, this literature review has attempted to achieve several goals. First, it identified that some among the younger generations struggle with a common model of church found within evangelicalism. While many of their complaints are overstatements and caricatures, these criticisms at the least warrant reflection. Many of the issues they mention have been noticed previously by other concerned voices within evangelicalism. No doubt, the church can benefit from continually reexamining her leadership and living against the pages of Scripture.

Secondly, given the criticisms of leaders within the emerging church, this review sought to examine the biblical data on church leadership. The relevant biblical data was highlighted. It was noted that the plural elder polity model may provide answers for some of the concerns that were noted, namely concerns about relationship, accountability, and balance.

Third, this study sought to be informed by major theories of leadership. As leadership perceptions, competencies, and practices are surveyed as part of this research project, it is important to be conversant with the contemporary leadership models that are impacting leadership. The concern for task and relationship is a balance that is hard to keep, especially in a larger organization. Yet the relationship aspect has never been more important with a generation that has grown up without the benefit of a traditional family and that has been handicapped relationally by a culture of voyeuristic, relationless entertainment.

Fourth, this study sought to be conversant with postmodernity, philosophically and practically. Postmodernity presents many challenges to the Christian faith, and the church must be vigilant to "guard the deposit." Yet many opportunities abound as well. The need for biblical community is needed for this younger generation who has experienced life in a cynical fashion. Given the variety of beliefs, dogmas, and interpretations that swirl all around contemporary individuals within a postmodern age, the educational task of the church deserves renewed emphasis as believers must be trained to think Christianly in their engagement with the unbelieving and increasingly hostile world.

CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this research was to analyze data on the views of leadership from the perspective of older and younger leaders. This chapter will address the methodology and procedures that were used in this research. In order to focus the data gathering process, five research questions were generated.

Research Question Synopsis

1. What difference is there, if any, between the metaphors older and younger pastors' use to describe their ministry leadership philosophy?

2. What differences, if any, are there between older and younger pastors' perceptions of the chief purposes of the church?

3. What differences, if any, exist between older and younger pastors actual and ideal polity structures?

4. What differences, if any, exist between older and younger pastor in the relationship between polity structures and ministry metaphors?

5. What is the relationship between older and younger pastors assumptions regarding leadership?

Design Overview

This research was designed to measure the perceptions of leadership of older and younger pastors. In order to solicit the needed information, a descriptive survey instrument was created. The responses to this survey provided objective data on the relationships between the perceptions of these two groups of pastors.

To create the needed instrument, the researcher enlisted the help of an expert panel. John Ewart, Chuck Lawless, and J.D. Greear served on this expert panel. This panel helped to identify the leadership metaphors and styles most frequently encountered in ministry. Lists of pertinent issues and questions were given to this panel, drawn from popular leadership precedent literature. In order to ensure that the survey included both the perspective of older and younger pastors in its design, representatives from each group served on this expert panel. Ewart and Lawless represented the "older leader" cohort and Greear represented the "younger leader" cohort. From the deliberation and expert opinion of this panel, the most essential leadership metaphors, polity structures, and leadership questions were chosen for the designated research instrument, thereby establishing content validity.

The prospective survey was then field-tested for face validity upon a group of students and employees at The Southern Baptist Theological Seminary in Louisville, Kentucky. Participation was voluntary and based upon a convenience sample. The purpose of the field-testing was to examine the readability and clarity of the proposed survey. Those who participated in the field-test were asked to suggest wording changes, additional questions, or the deletion of questions. Feedback from the field-testing was taken to the panel of experts for their consultation. Once the survey was designed, field-tested, and approved by the student's supervisors, it was submitted to the Research Doctoral Studies Ethics Committee and approved.

Contact information for possible study participants was generated from LifeWay Christian Resources in Nashville, Tennessee. The necessary parameters were provided and a list of possible participants was generated from their Annual Church

Profile. The results that were returned to the researcher were sent digitally in an Excel spreadsheet with over 25,000 names from the Annual Church Profile. Each name was assigned a number and an online random number generator determined those included in the sample. Once the sample was determined, the surveys were mailed to each of these pastors along with a letter of introduction explaining the purpose of the research, an instruction sheet, and a self-addressed return envelope for the completed survey.

Included with the packet was a cover letter from Jimmy Draper. As a denominational statesman, his last few years in denominational leadership demonstrated a marked concern for the transfer of leadership between older and younger pastors. He exerted much influence in order to make this an issue of concern for other denominational leaders as well. Given his vested interest in this topic, he was asked to write a cover letter commending this research.

Because of the time sensitive nature of this research, a cut off date of August 1 was established. Instruments collected after this date were discarded and not included in the research. A minimum of 200 completed instruments was the goal for this research dissertation. As an additional incentive, participants were given an email address with which they may request the results of this research.

The data obtained from the instrument was coded by assigning a numerical value to each of the responses. The numerical value for each question was entered into a database and appropriate statistical analysis was used to compute the data related to the research questions. Relationships, between and within groups, emerged as the data was examined. Results of the data analysis are included in chapter four of this research.

Appropriate graphs, charts and tables are included alongside text describing the results of the survey information.

Population

The population for this study was pastors of churches affiliated with the Southern Baptist convention.

Sample

The sample was drawn from the results of Lifeway Christian Resources Annual Church Profile. Through the use of a random number generator, a sample calculator was used to determine the appropriate size of sample needed for this research. Two thresholds were established: a minimum number of 200 returned surveys and a cut off date of August 1, 2006 determined with the student's doctoral supervisor. The goal was for the sample to produce 200 respondents. Both goals were met. A total of 244 surveys were returned by the August 1 deadline.

Delimitations

The sample was delimited in the following ways:

1. The sample was delimited to exclude respondents from Kentucky to reduce the participation of seminarians.

2. The sample was delimited to include only those who serve in a fully funded capacity.

3. The sample was delimited to churches affiliated with the Southern Baptist Convention.

4. The sample was delimited to pastors only to avoid non-ministerial persons from completing the survey.

Limitations of Generalization

All research has certain parameters that limit the scope to which the findings can have value. Findings that are broadly generalized so as to be of benefit to the general populace usually do not require a research base, but rather are generally observable. The following list includes important constraints upon the limits to which this research project can generalized.

1. This research was limited in generalization to a North American and protestant context.

2. Additionally, this research was limited in generalization to Southern Baptist pastors.

3. This research was limited in generalization to those who work in a full-time, fully funded capacity.

4. This research was limited in generalization to those who have a tenure greater than three years in their current ministry location.

Instrumentation

To produce the needed data for analysis, a survey instrument was developed. The instrument consisted of two sections: one to collect biographical and demographic information, and the other to collect data related to perceptions of leadership. Biographical information included the following: birth date, educational history, regional and cultural setting, and ministry history. In order to create an appropriate instrument, the researcher made use of a panel of experts in order to assist with designing the survey. From the precedent literature, a list of possible topics from which to choose was generated for the expert panel from which to choose. Upon selection of the core characteristics to be surveyed, the survey instrument was designed and field-tested to increase its face and content validity. The field-testing sought students and employees at

The Southern Baptist Theological Seminary, Louisville, Kentucky, to volunteer to review a leadership survey. The survey made use of various questions, including open response, forced response, and Likert type measures used a five-point scale with a 5 indicating high agreement and a 1 indicating low agreement with the respective statement. The survey was field-tested using students and employees from The Southern Baptist Theological Seminary in Louisville, Kentucky and the analysis of these participants was provided to the expert panel for consideration. After field-testing, the survey required only slight modification in wording. Modifications were brought to the panel of experts and to the researcher's doctoral supervisor for approval. Upon approval from the doctoral supervisor, the instrument was presented to the Research Doctoral Studies Ethics Committee to approve the instrument for actual use. Upon approval, the instrument was mailed, collected, and analyzed.

Procedures

The research design was a descriptive survey studying the relationships between the attitudes of younger pastors and older pastors regarding specific leadership issues. Drawing from the precedent literature, the researcher developed a list of characteristics and attitudes from the literature thought to be viable avenues of inquiry for this research. This list was offered to a panel of experts to evaluate and choose the most important characteristics and attitudes. Since the research was designed to measure the leadership perceptions of older and younger leaders, the expert panel was made up of representatives of each group. John Ewart, Chuck Lawless, and J.D. Greear constituted this group. Ewart and Lawless represented "older" pastors and Greear represented "younger" pastors. By limiting the expert panel to persons with such characteristics, a

built in check was accomplished as those with pastoral experience helped design this survey for pastors.

Upon the selection of the core competencies to be researched, the instrument was designed. The instrument included two parts: one to collect demographic and biographical information and the second to generate data on leadership perceptions. The biographical data include such items as educational history, ministerial history, and regional and cultural information. This was helpful for making comparisons between and within groups. The instrument made use of multiple kinds of questions, including open response, forced response, and Likert type measures. The Likert type measures used a five-point scale, a five indicating high agreement and a one indicating low agreement with the stated question. Questions were asked in several different manners in order to provide triangulation of the responses. Triangulation aided in establishing higher validity and reliability for the instrument and the research generated from the instrument.

Once this instrument was designed, it underwent field-testing to check the face validity. Face validity measures the understandability and clarity of the instrument and this process provided an opportunity to modify any unclear or poorly worded questions. The instrument was field-tested in the summer of 2006 by requesting current students and employees from The Southern Baptist Theological Seminary in Louisville, Kentucky, to participate in the evaluation of this instrument. Students were asked to review the instrument and comment on any unclear or irrelevant questions and to generate possible questions and lines of inquiry that were not currently explored on the instrument. After consultation with the expert panel and field-testing, the survey was submitted to the researcher's supervisor and dissertation committee for review and approval. Upon

approval from the supervisor and dissertation committee, the instrument was submitted to the Research Doctoral Studies Ethics Committee for approval for use with subjects.

The researcher contacted LifeWay Christian Resources, Nashville, Tennessee in order to secure possible participants through the Annual Church Profile. A minimum of 200 returned surveys was required. In order to determine the sample, all of the possible participants from the results of the Annual Church Profile were assigned a number. A random number generator was used to determine which pastors would actually constitute the sample. Once the sample was determined, the appropriate materials were collated, such as mailing envelopes, return envelopes, cover letters explaining the rationale for this research, an instruction sheet, and the actual survey.

Upon approval from the Research Doctoral Studies Ethics Committee, the research instrument was mailed to the entire sample. The packet that was mailed included the research instrument, a cover letter from James Draper encouraging participation, an instruction letter explaining the research concern, an instruction sheet to inform participants of deadlines and parameters, and a self-addressed stamped envelope for the return of the completed instrument. Participants were offered an abstract of the study's findings as an incentive for participation.

The data obtained were compiled and descriptive statistics were computed using the computer program Excel. Appropriate statistical measures were utilized to examine the data in light of the five research questions. Tables, graphs, and charts were developed to display the analysis of the data.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this research was to compare the perceptions of leadership between older and younger pastors. The analysis of findings is presented in several sections. The first section will describe the process in which the data was collected and analyzed. The second section will present the demographic characteristics of the research sample. The third section will consist of a proper analysis of the data in relation to each of the research questions. The fourth and final section in this chapter will evaluate the strengths and weaknesses of the research design.

Compilation Protocols

Data collection required the creation of a survey instrument. This survey included both demographic and scaled questions. A total of 1, 268 respondents for the sample were chosen by random selection from the Annual Church Profile (ACP), an annual survey of all Southern Baptist churches that is maintained by the Research Department of LifeWay Christian Resources. Survey packets were mailed out and included a cover letter written by James Draper, former president of LifeWay Christian Resources. In addition to the survey proper, the packets included a coversheet that described the nature of the study and requested the participant's informed consent. The Research Ethics Committee of The Southern Baptist Theological Seminary approved all materials used to communicate with potential respondents. A total of 1,268 surveys were

mailed and a total of 212 surveys were completed, returned, and useable. An additional eleven respondents did not agree to participate and 21 returned surveys were incomplete. A return rate of 19% was achieved. These surveys were separated and not included in the data analysis.

The survey utilized Thurstone scales, Likert scales, as well as forced response questions. Once collected, the returned surveys were analyzed to determine their inclusion in the data analysis. Twenty-one surveys presented problems with the ranking questions. The data on these questions were either incomplete or repetitious. Where adequate information was present within these multi-part questions, the responses were entered. The result was a different N-value for each of these problem questions, specifically no. 12, no. 18, and no. 19. Question #16 was discarded because it was a rating scale and was perceived by the majority of respondents as a ranking scale.

The data were entered into the Microsoft Excel program for analysis. All responses were given a numerical value. Nonnumeric items were assigned a numeric value in order to facilitate statistical analysis. Various statistical tests were used as necessary given the nature of the data examined. The Chi Square Test of Independence was used to examine whether a given variable was dependent or independent of another variable. When the test for independence showed significant results, the Chi Square Goodness of Fit Test was conducted to determine whether the results related to a particular subset of the sample could be explained by the distribution of that variable within the entire sample. Correlational analysis was also used to examine the relationships that existed between variables and to visually present the relationship data. Tables were developed as necessary to visualize the data.

Demographic and Sample Data

The following charts and graphs represent the data that the researcher gathered

from the demographics of the sample. The sample was randomly drawn from Southern

Baptist pastors included in the Annual Church Profiles database that are contained at

Lifeway Christian Resources.

The information received from LifeWay Christian Resources, Inc., included

SBC pastors from the entire United States. The sample used to survey SBC pastors was

chosen from the Annual Church Profile by random selection.

The figures that follow examine the demographic issues of regional

distribution (Fig. 6), geographical setting (Fig. 7), church attendance (Fig. 8), church life

stage (Fig. 9), average age of the congregation (Fig. 10), pastor's tenure (Fig. 11),

pastor's experience (Fig. 12), pastor's education (Fig. 13), and pastor's age (Fig. 14).
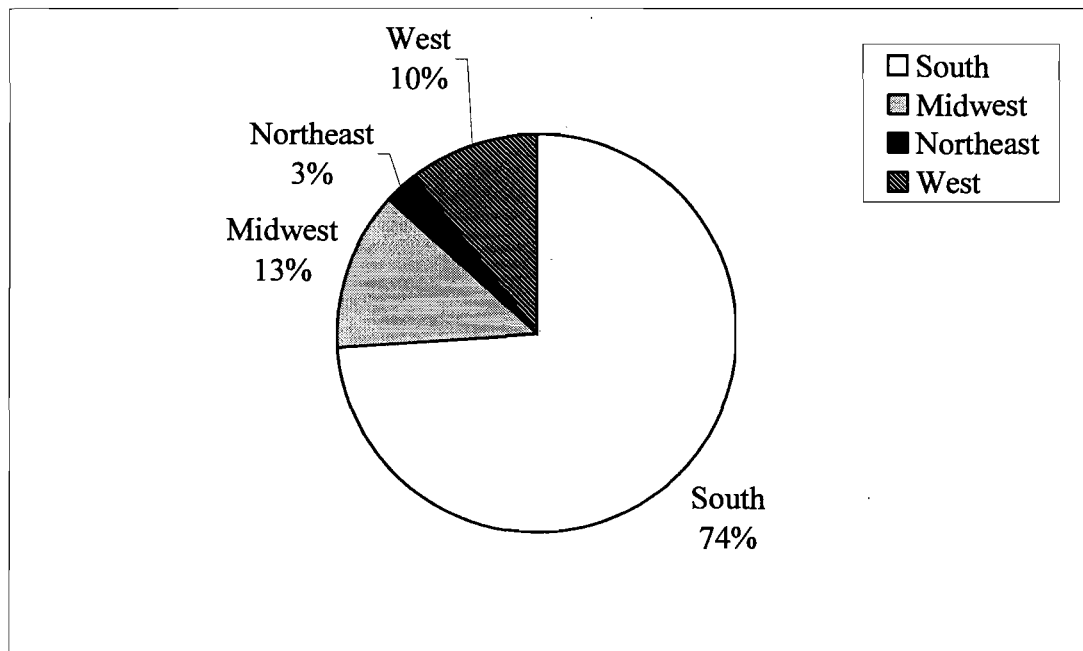
Figure 6. Sample by regional distribution

Urban
8%

Rural
38%

Suburban
23%

Urban
Suburban
Town
Rural

Town
31%
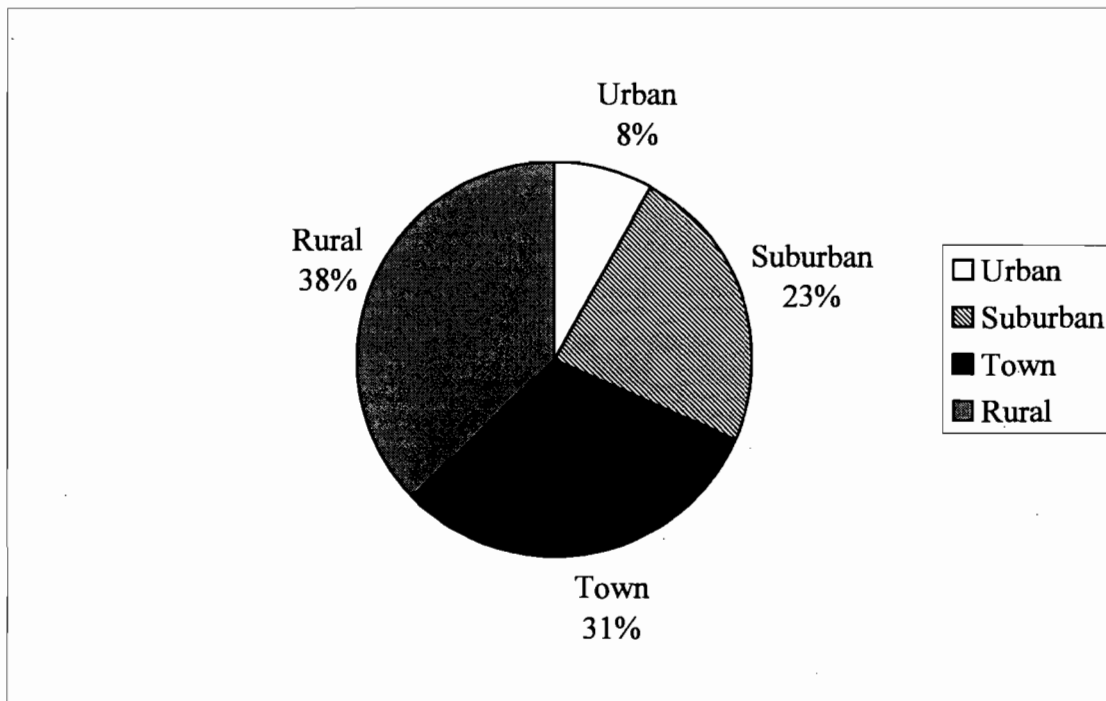
Figure 7. Sample by geographical setting

Over 800
2%

400-800
15%

Under 100
100-400
400-800
Over 800

Under 100
46%

100-400
37%

Figure 8. Sample by church attendance

Figure 9. Sample by church life stage
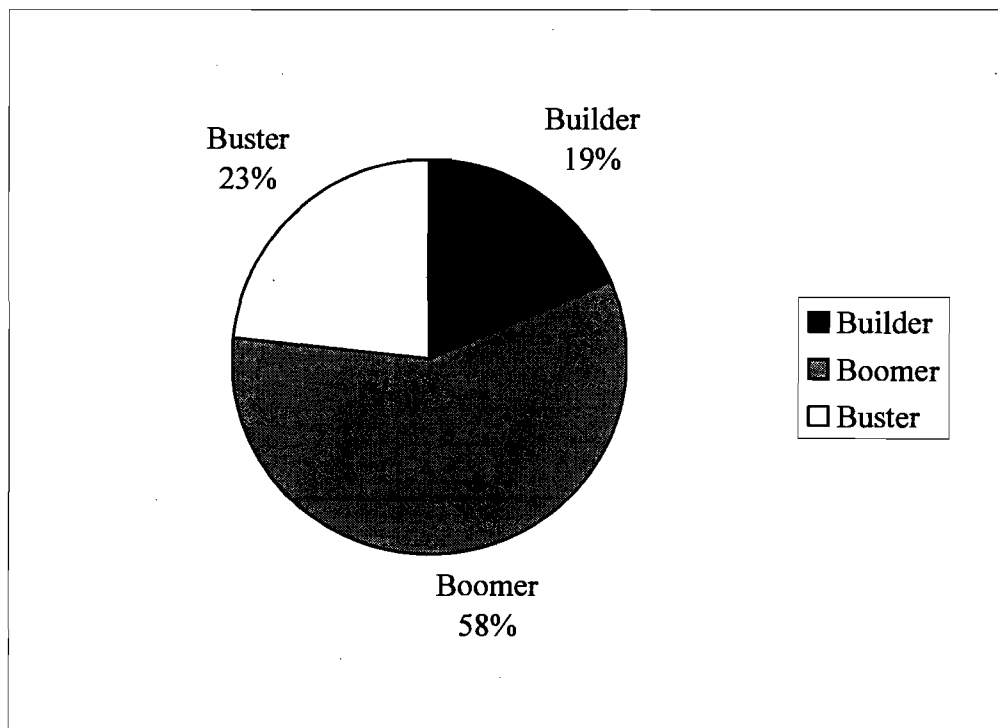
Figure 10. Sample by average age of congregation
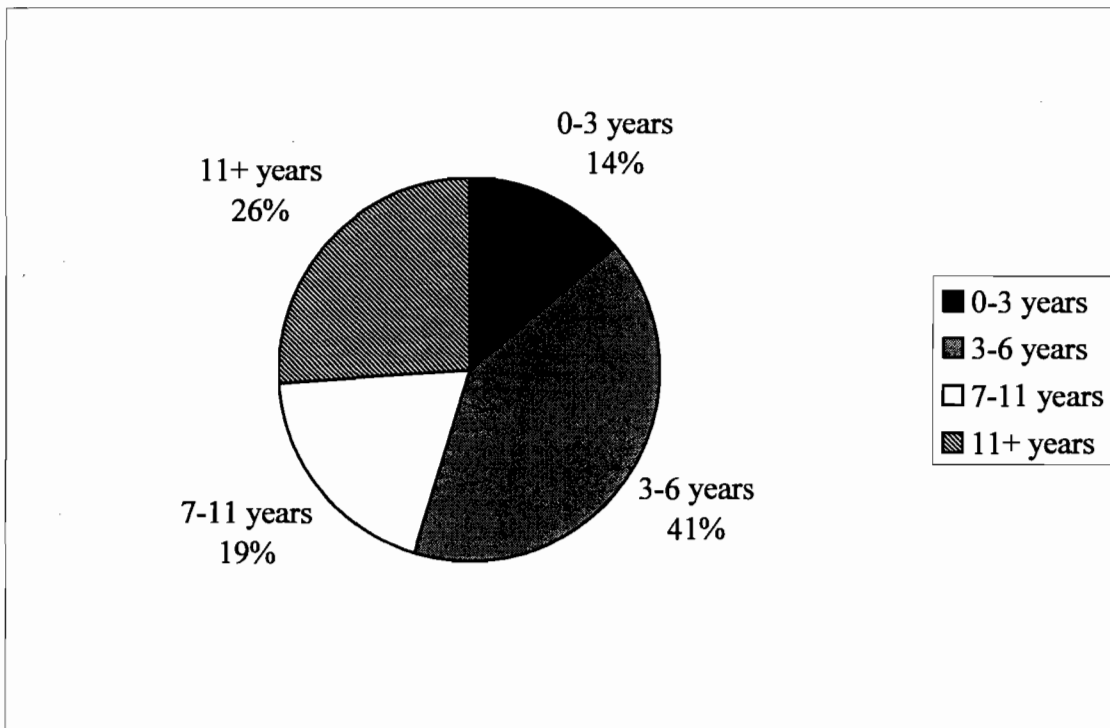
Figure 11. Sample by tenure at current location
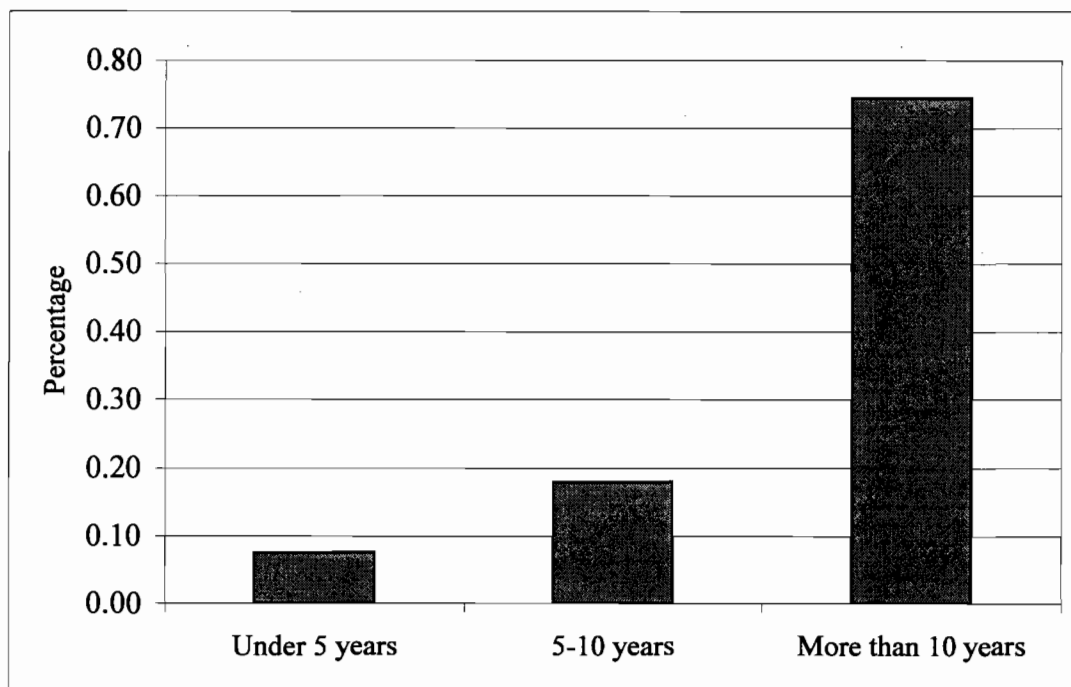
Figure 12. Sample by pastoral experience
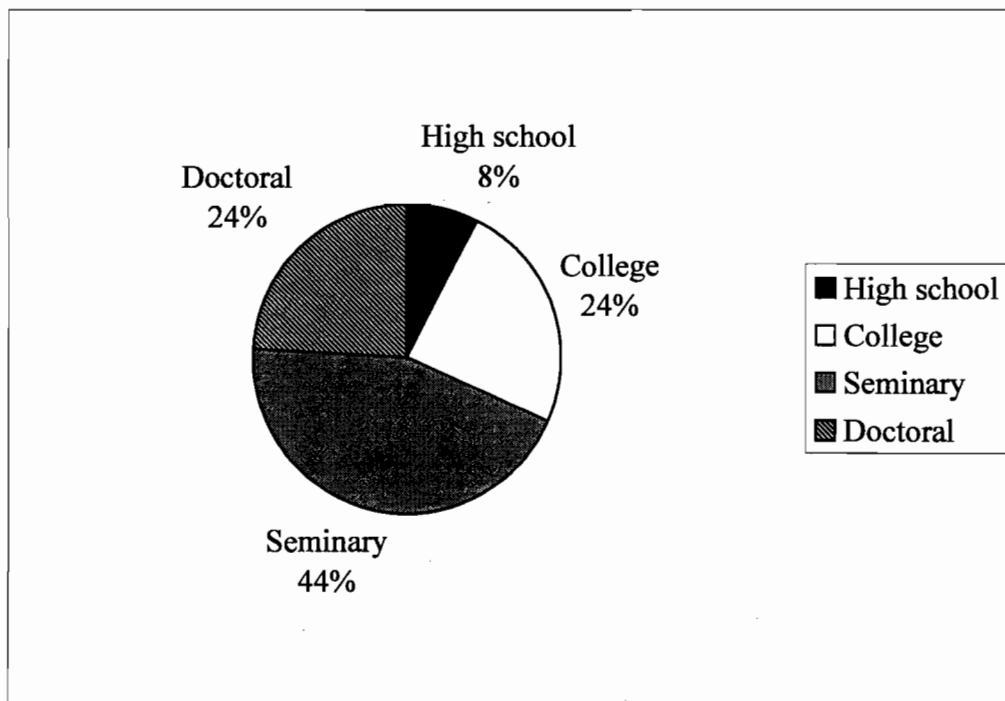
Figure 13. Sample by pastoral education
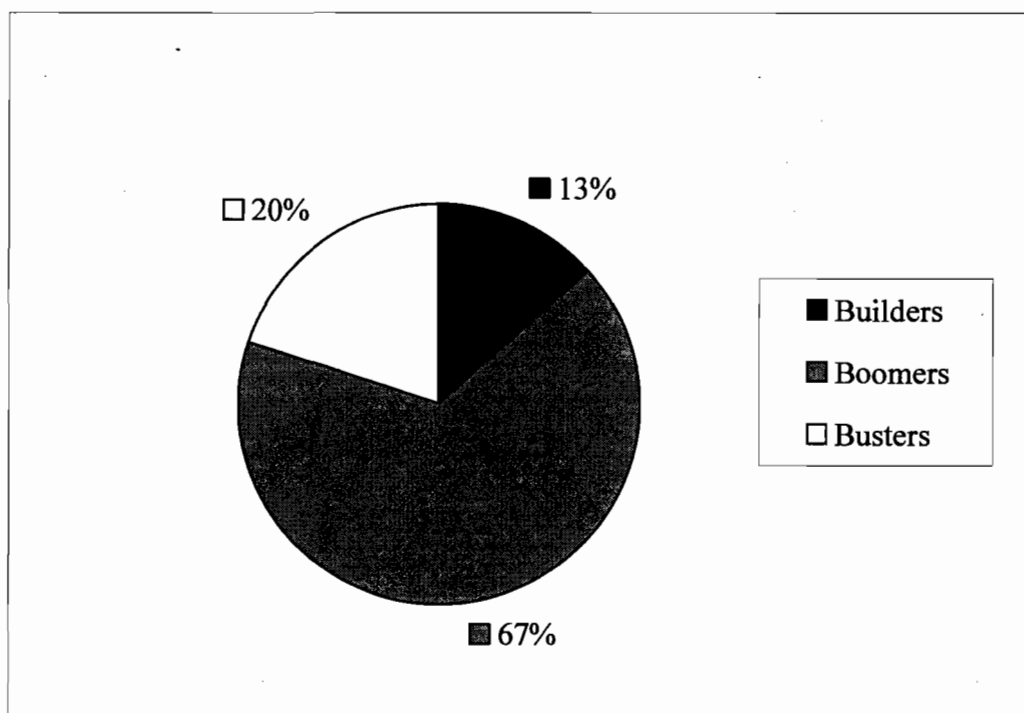
Figure 14 – Sample by generational cohort

Findings and Displays

Within the survey, questions were asked related to the following categories:

demographics (questions 1-11), church polity (question 12), leadership metaphor

(questions 13, 19, and 22), purposes of the church (questions 14, 18, and 21), power

distribution in the church (questions 15-17), and relational atmosphere (questions 23-45).

The criterion for inclusion as significant was a minimum *alpha value* of 0.1. Having an

alpha value set at 0.1 means that there is a 10% chance that this research has rejected the

null hypothesis when in fact the *null hypothesis* is true.

Research Question 1 – Metaphors

The first research question examined the concept of metaphor and how older

and younger pastors use metaphors to describe their philosophies of leadership. A

seminal research paper from Harvard University suggests that metaphors "carry implicit

suggestions about values . . . and may allow for new insights into the ethics of

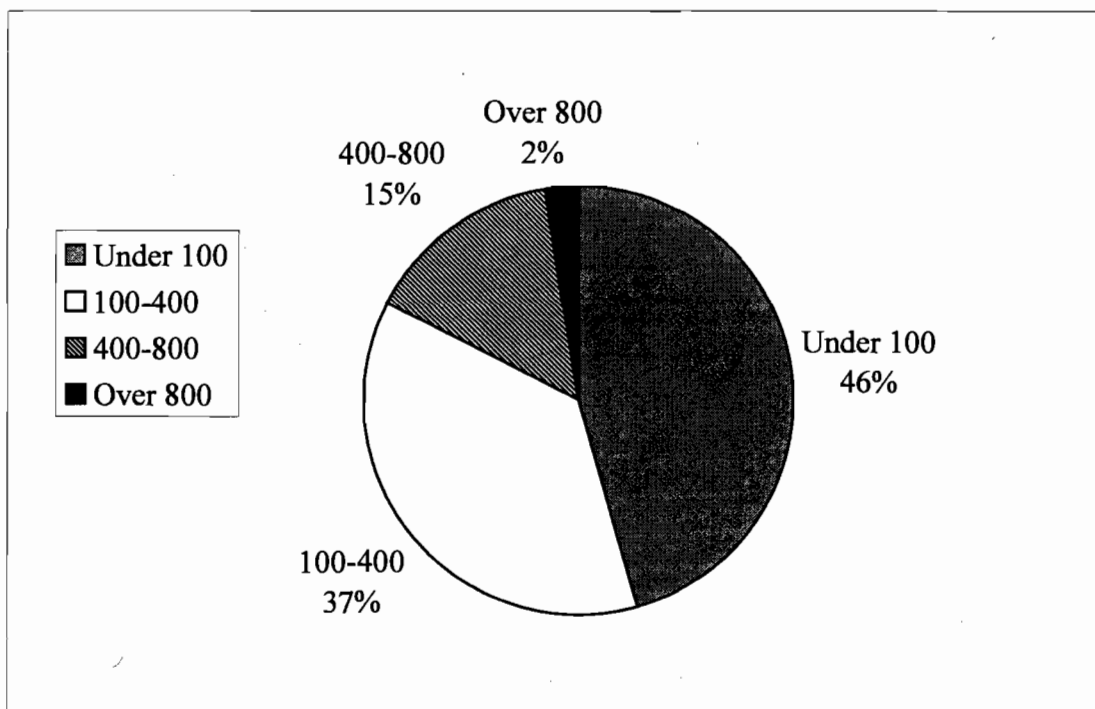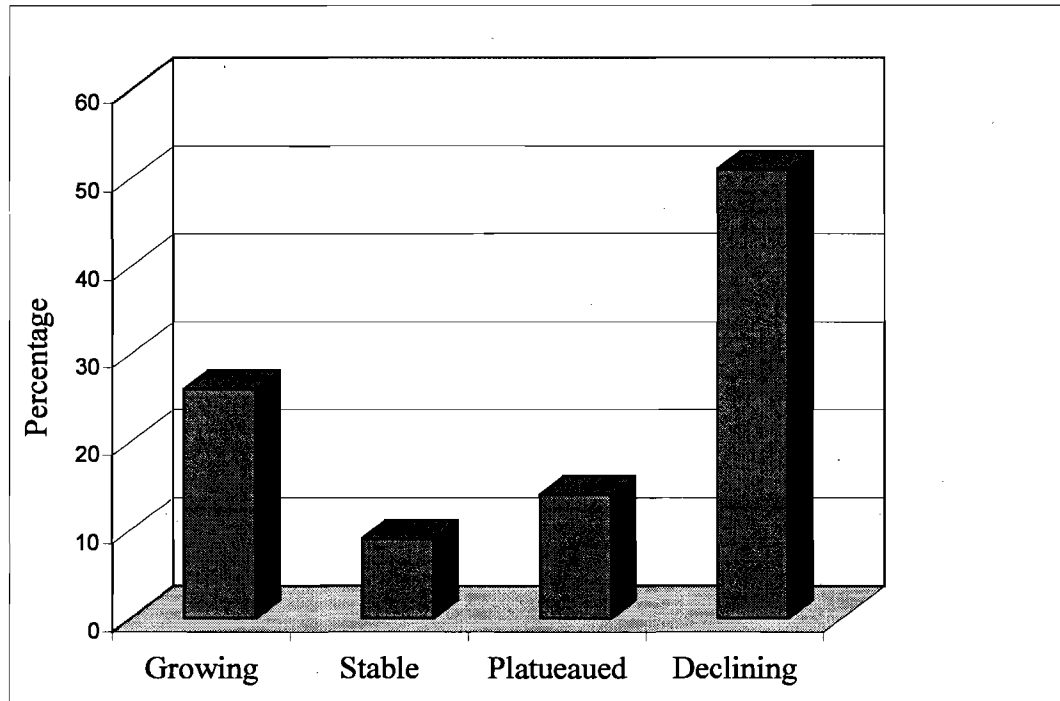leadership" (Oberlechner and Mayer-Schonberger 2002, 159). This research considered

whether any interesting trends emerged from an examination of pastoral leadership by the

concept of metaphor.

In order to thoroughly examine the concept of leadership, questions were asked

that inquired about pastors' choices of leadership metaphor, pastors' metaphorical

perceptions of the church, and their views on the role of laypersons metaphorically.

Examining the concept of metaphor from a variety of perspectives allowed the

consistency of their responses to be tested. The metaphors were drawn from the domains

of military, arts, industry, and athletics.

Leadership metaphor. The concept of leadership metaphor, how one depicts

one's leadership style, was the first metaphorical concept that was explored. Figure 15

shows the leadership metaphor selections of older pastors. A total of 208 pastors

responded; 166 of these responses were from older pastors (those 41 years of age and

older) and 42 were from younger pastors (those 40 years of age and younger). Hence,

roughly 80% of respondents were older pastors and 20% were younger.
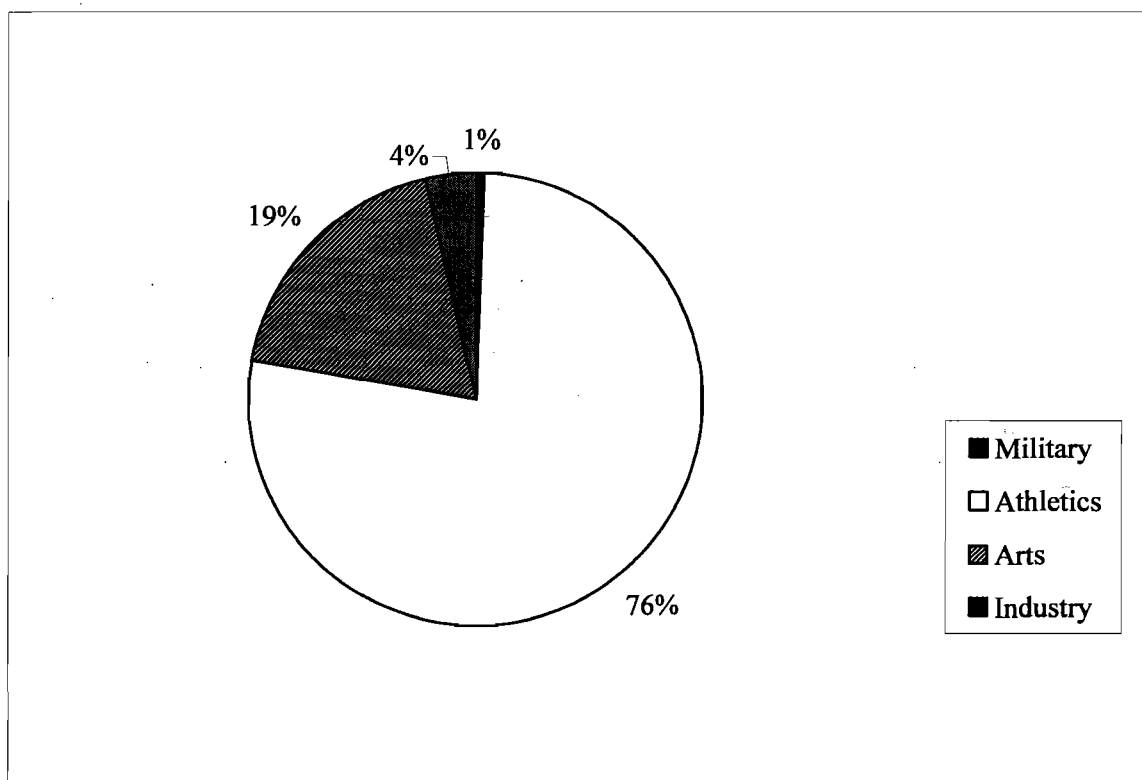
Figure 15. Older pastors' leadership metaphor

Figure 16 shows the leadership metaphor selections for younger pastors.

While the numbers of older and younger pastors participating in this study were

significantly different, the percentages by which both groups chose their metaphors were

remarkably similar. No younger pastors chose the military metaphor.
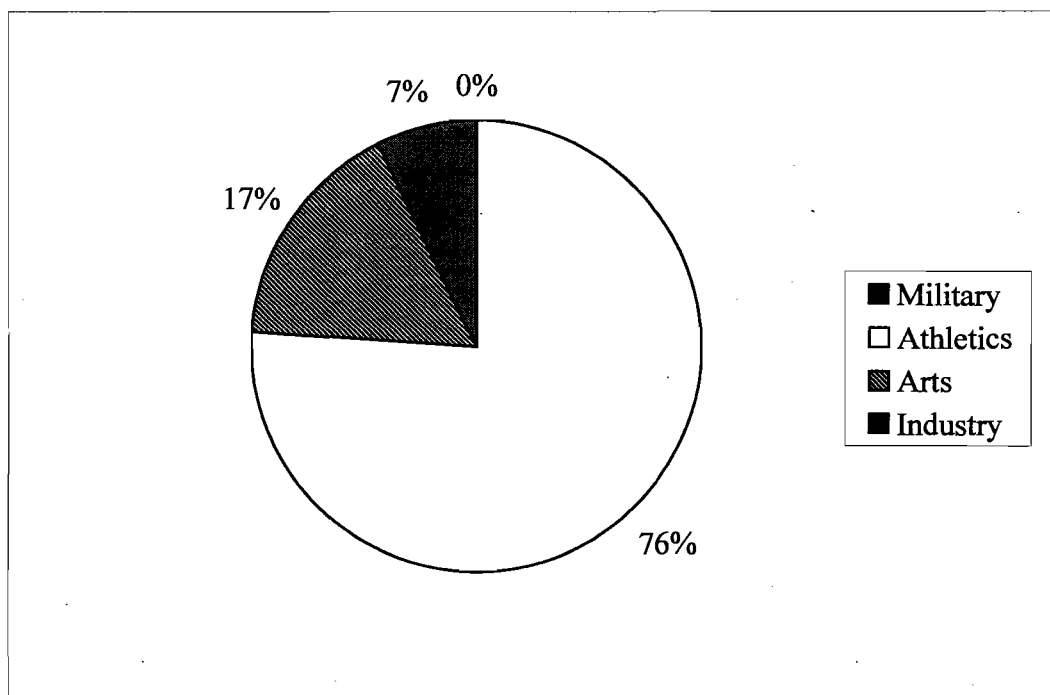
Figure 16. Younger pastors' leadership metaphors

The leadership metaphor concept was examined using the Chi Square Test for

Independence. The Chi Square Test for Independence measured whether metaphor and

age were independent or dependent. In other words, the test sought to determine if one's

age affects one's choice of leadership metaphor. The results were insignificant when

simply measuring the variables of metaphor and age. However, as will be demonstrated

in research question four, when the concept of leadership metaphor was joined to the

concept of ideal polity, very significant differences emerged. The most interesting data

regarding leadership metaphor are the percentages and distribution of metaphor selection.

Lay metaphor. The second concept to be examined under the broad topic of metaphor was how pastors view those under their leadership. One of the most fascinating contributions of the concept of metaphor is that a whole range of assumptions and attitudes can be packed within the semantic range of a set of words. Figure 17 shows the lay metaphor selections of older pastors. When compared to older pastors' leadership metaphor selection (Figure 15), significant differences appeared. While only 1% and 4% of older pastors chose the *leadership* metaphors of military and industry respectively, 10% of older pastors chose military and 10% chose industry for their *lay* metaphors. These particular metaphors imply control (military) and production (industry), which older pastors apply more rigorously to those under their charge, as is evidenced when comparing their leadership and layperson metaphors.
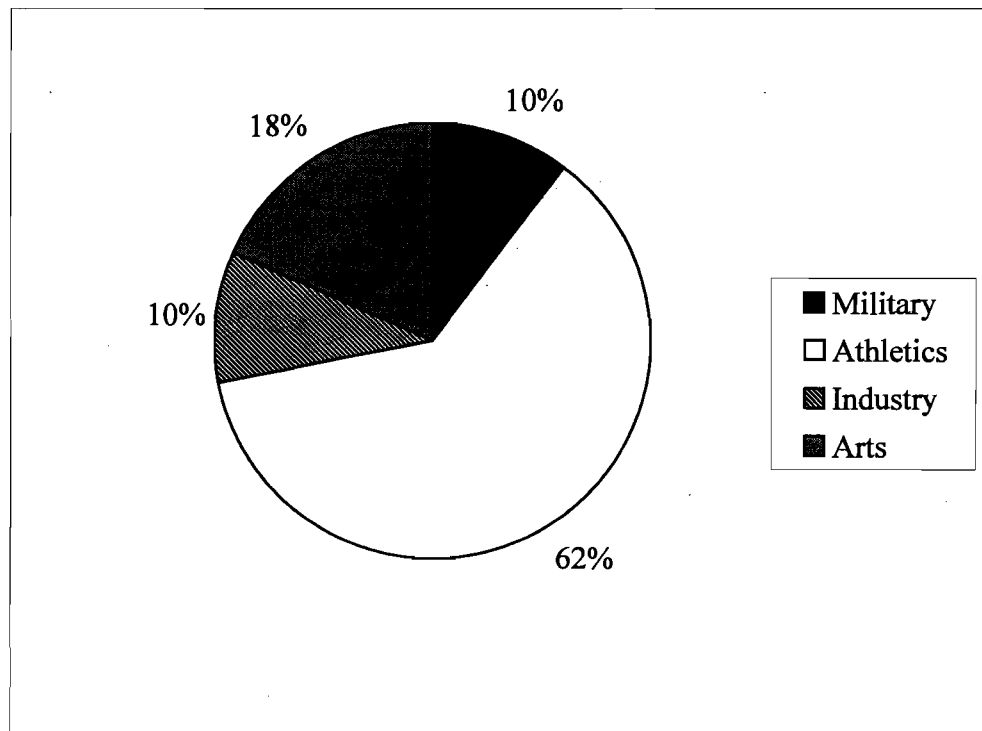
Figure 17. Older pastors' lay metaphors

Likewise, Figure 18 displays the results of the lay metaphor selection of

younger pastors. While there are many similarities with the selection percentages of

older pastors, it is interesting to note that the athletic metaphor does appear more popular,

at a rate almost 10% higher, with younger pastors. While younger pastors were more

consistent between their choices of leadership and layperson metaphor than older pastors,

it is interesting to note that younger pastors applied the military metaphor to laypersons at

a rate of 5% while not applying it to themselves at all.
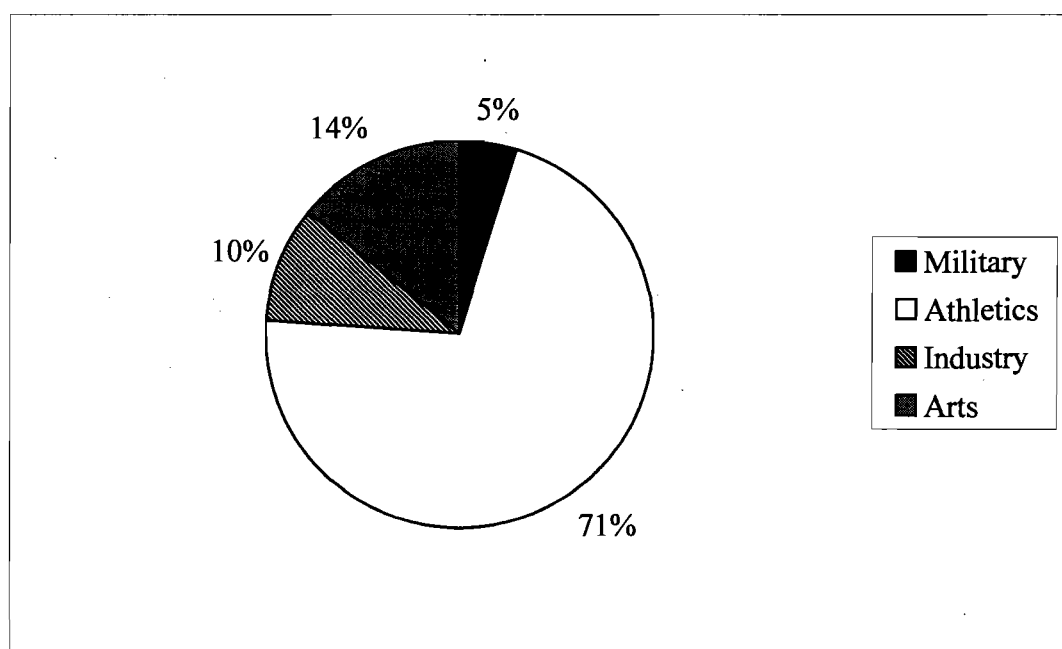
Figure 18. Younger pastors' lay metaphors

Table 7 is a simple table displaying the manner in which the same four

metaphors were chosen to describe laypersons. The expected percentages are the

percentages at which each metaphor was chosen by the sample as a whole (i.e., the sum

of the metaphor frequencies within older and younger pastor subgroups, divided by the

total of older and younger pastors). This expected percentage then becomes a

comparison value for examining the actual distribution of metaphors within each of the

subgroups. The most notable observation relates to the selection patterns of younger

pastors. Younger pastors chose the military metaphor at about half the expected rate.

While the expected percentage was 9%, they only selected the military metaphor at a 5%

rate. This is in contrast to older pastors, who slightly exceeded the expected rate of 9%,

selecting this metaphor in 10% of the cases. Also, younger pastors chose the athletic

metaphor at a higher than expected rate.

Table 7. Layperson metaphor selection frequency

| Metaphor | Expected % | *Older Pastors* | | | *Younger Pastors* | | |
		Actual %	Actual N	Expected N	Actual %	Actual N	Expected N
Military	9%	10%	17	15	5%	2	4
Athletics	63%	62%	101	104	71%	30	27
Industry	10%	10%	16	16	10%	4	4
Arts	18%	18%	30	29	14%	6	7
TOTAL	100%	100%	164	164	100%	42	42

Church metaphor. The last concept to be explored by this first research

question involved the ways pastors described the church. Pastors chose from the same

metaphors used to describe their leadership and views of laypersons. This consistency of

metaphor was helpful in that it allowed the researcher to triangulate the responses on the

questions related to metaphor to determine the consistency of responses. Table 8

provides a simple graph to display the selection frequency of the various church

metaphors. As Table 8 demonstrates, the athletics metaphor was selected 70% of the

time, with the military metaphor accounting for 17% of responses, the arts metaphor accounting for 12%, and the industry metaphor accounting for 1%.

Note that while the frequency for the military metaphor was 17% overall for the entire sample, younger pastors selected the military metaphor at a 12% rate. Younger pastors likewise chose the arts metaphor at a slightly higher rate than expected, choosing it 15% of the time when 12% was expected. Older pastors chose the arts metaphor at a rate 1% less than the expected percentage and 4% lower than the younger pastors' rate.

Table 8. Church metaphor selection frequency

Metaphor	Younger	Older	% Younger	% Older	Total Selections	Total %
Military	5	31	12%	18%	36	17%
Athletics	29	117	71%	70%	146	70%
Arts	6	19	15%	11%	25	12%
Industry	1	1	2%	1%	2	1%
Total	41	168	100%	100%	209	100%

A last consideration regarding the concept of metaphors relates to the consistency of responses. Pastors were asked three questions related to metaphors. The first question related to pastors' self-understanding of their roles as pastors and how they prefer to refer to themselves. The second question asked for their understanding of the church using the same four metaphors. The third question asked them about their conceptions of the layperson metaphorically. The data indicates that there was a remarkable consistency among the responses to the metaphor questions. While 12% showed no consistency among their responses (choosing a different metaphor for each metaphor question), 88% were consistent on at least two of the three responses, and 52%

were consistent in all three responses. The fact that the responses were not completely consistent allows for some interesting insights into how pastors view ministry. There is a marked difference between how pastors view themselves and how they view laypersons and the church. The results of this analysis are available in Figure 19.
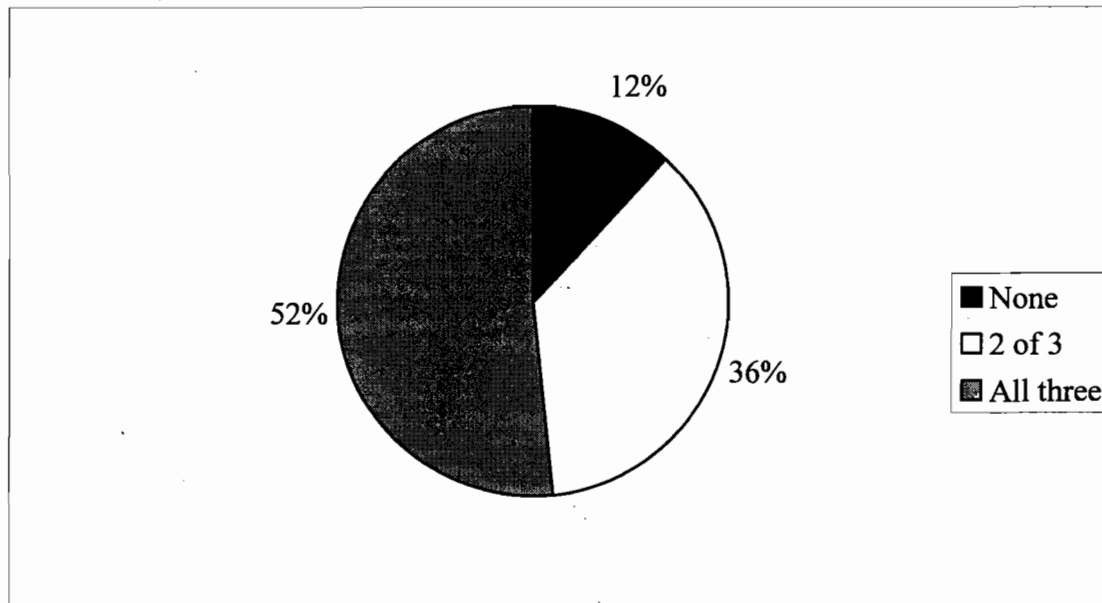
Figure 19. Metaphor agreement

Research Question 2 – Church Purpose

The second research question sought to decipher whether older and younger pastors differ in their perceptions of the purpose of the church. This question was further explored by examining how pastors describe their tasks and their priorities. The Chi Square Test for Independence was conducted upon each of the related survey questions to determine whether a relationship existed; a statistically significant relationship did not exist. Once the Chi Square Test for Independence did not prove a strong relationship, no further tests were conducted. However, a lack of statistical significance does not indicate

that the data generated by this series of questions was uninformative. The rate of selection of the various items was insightful in displaying the mindset of each group of pastors.

One of the survey questions related to the research question on purpose, asked pastors to rate their personal priorities in ministry. Pastors had a variety of sixteen items from which to choose. They were asked to rank the desirability of each item on a scale of 1-16, with the number one representing the highest priority while sixteen represented the lowest priority. Good data was returned on twelve of the sixteen items. The items that were excluded for low selection values were the following priorities: involved in lay ministry, receiving training for a ministry program, contribute to a family like atmosphere, and knowing our denominational heritage. Table 9 displays the options and selections of the older and younger pastors.

Most significantly, this table indicates that younger pastors had a markedly higher interest in their congregation knowing the Bible. While not as significant when placed against the expected percentage for the overall sample, when compared to older pastors, the difference represents a difference of almost 10%. Other interesting responses showed that younger pastors were less concerned that people engage in earnest prayer than were older pastors. The younger pastors chose prayer as a top priority at a rate that was 5% lower than the expected percentage and 6% lower than the older pastors' percentage. Two other interesting results were that higher percentage of younger pastors chose evangelism as a top priority than did older pastors, while a higher percentage of older pastors chose true community as their top priority than did their younger

counterparts. As this data is joined to other data within this research, a fuller picture of the differences between older and younger pastors will emerge.

Table 9. Purpose of the church selection frequency

Purpose	Expected %	Actual % Older	Actual % Younger
Know the Bible	44%	42%	51%
Engage in prayer	7%	8%	2%
Concern for lost	9%	9%	10%
True community	7%	8%	5%
Pastoral care	1%	1%	0%
Discover/use gifts	2%	3%	0%
Evangelism	3%	2%	7%
Live a holy life	14%	14%	17%
Social change	1%	1%	0%
Spiritual growth	1%	1%	0%
Passionate spirituality	9%	10%	7%
Inspiring worship	1%	1%	0%

Whereas Table 9 displays pastors' views about the ultimate purpose of the church, the next survey question asked pastors to rate their personal priorities in ministry in the realm of ministry tasks. Pastors were given a variety of nine items and they were asked to rank them from 1 – 9, with one being the greatest priority and 9 being the lowest priority. Only the item "planning and administration" was removed for lack of selection. Adequate responses were returned on the remaining eight items. There were no statistically significant results comparing older and younger pastors' responses on this question. However, the expected and actual frequencies do show differences in older and younger pastors' priorities. Table 10 displays the options and selections of the older and younger pastors. While the main selection value for both groups was the same, the

percentages and selection frequencies indicate differences between the two groups that may belie more substantial differences.

Table 10. Priorities in ministry selection frequency

Priority	Expected. %	Actual % Older	Actual % Younger
Preaching	59%	56%	69%
Worship	5%	6%	5%
Teaching	11%	11%	10%
Evangelism	4%	5%	0%
Pastoral care	6%	8%	2%
Counseling	1%	1%	0%
Leadership development	7%	7%	7%
Personal discipleship	6%	6%	7%

It is interesting to note that younger pastors again placed a high value on Scripture. In this question, the results were made most clear by the emphasis they placed upon preaching. Preaching was selected by younger pastors at a rate 10% higher than expected and 13% higher than older pastors. Also interesting to note was the difference placed upon the priority of pastoral care, with the percentage of younger pastors selecting care as a top priority being 4% lower than expected percentage and 6% lower than the percentage of the older pastors.

Lastly, pastors were asked to provide their opinion on what should be the leading description of one holding the pastoral office. Given a total of eleven options, pastors were asked to rank these descriptions from 1 – 11, with the number one indicating the highest approval and the number eleven indicating the lowest approval. The descriptions evangelist, chaplain, and manager were all dropped from Table 11 due to lack of selection. Table 11 provides the descriptions and selections of the pastors by

generation. Additionally, expected and actual percentage rates were included in this chart

for comparative purposes as difference between older and younger pastors were sought in

relationship to pastoral description. For additional information on how actual and

expected percentages work, please refer to the discussion related to Table 7.

Table 11. Pastoral description selection frequency

Description	Expected %	Actual % Older	Actual % Younger
Shepherd	64%	65%	59%
Preacher	17%	18%	12%
Teacher	3%	1%	7%
Worship leader	1%	1%	0%
Equipper - Discipler	10%	9%	15%
Administrator – Planner	1%	1%	2%
Prophet	3%	3%	2%
General Practitioner	3%	3%	2%

Several items are worthy of note. Older pastors described themselves almost

perfectly in accordance with the anticipated distribution. Younger pastors, however,

scored lower on the description of shepherd and preacher. This discrepancy may be

accounted for by the fact that younger pastors were more willing to refer to themselves

teacher and equipper – discipler than were older pastors.

Considering that Table 9 shows that younger pastors were more concerned

with the congregation knowing the Bible and Table 10 indicates that younger pastors

rank the act of preaching much higher, one may be confused to see the description

"preacher" scoring lower than the rate expected. However, considering the increased rate

at which the descriptions of teacher and equipper – discipler were selected, this research

may provide a clue as to the manner and content of preaching utilized by younger pastors.

Inevitably, this is an avenue for further inquiry, exploring the manner in which younger pastors preach.

Research Question 3 – Polity

In order to survey pastors concerning their beliefs about polity and leadership, pastors were asked to indicate the actual polity model in which they were working and the polity model they would pursue as the ideal. Figure 20 provides a snapshot of the polity models in use by older pastors.
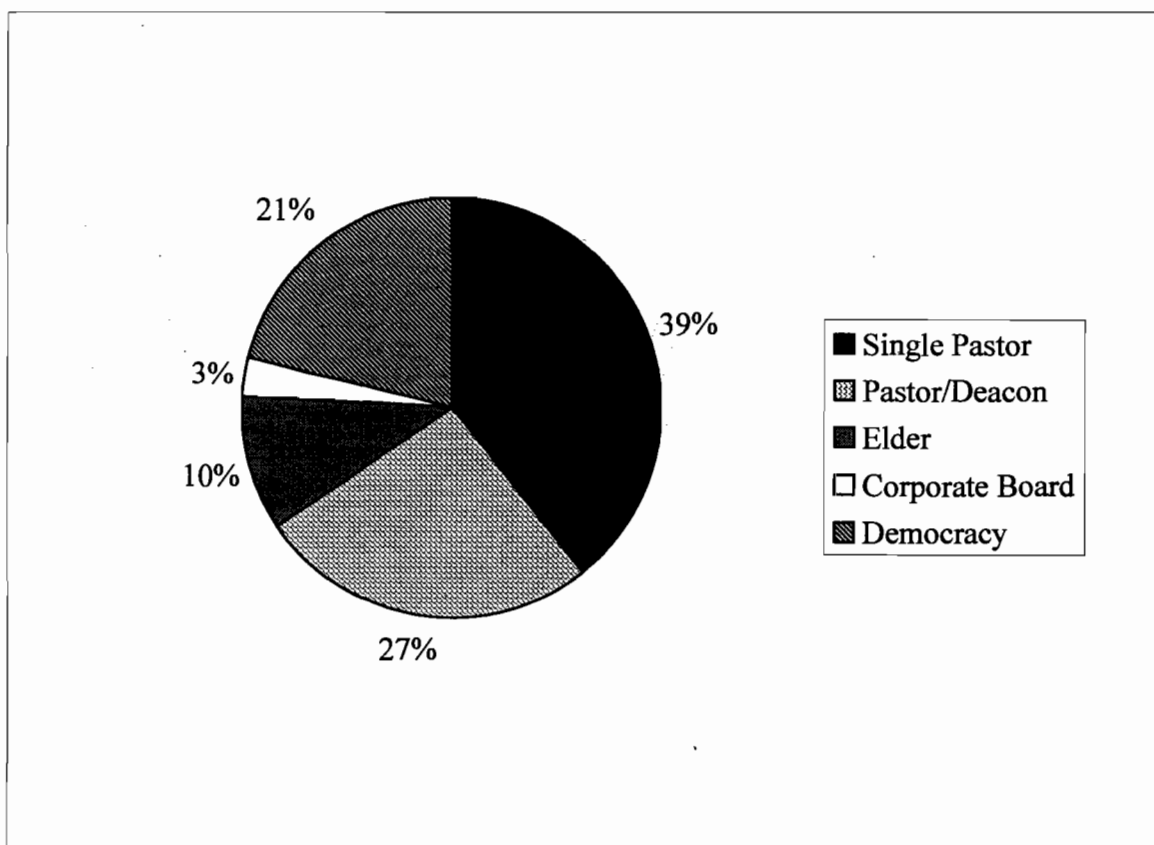
Figure 20. Actual polity of older pastors

Figure 20 shows what polity models pastors were actually using in ministry. Notice that 66% of those listed use either the single pastor or pastor/deacon polity models. Some may be surprised that these polity models are not more ubiquitous than they appeared in this research. Perhaps even more interesting are the rates at which the other three polities of elder, democracy, and corporate board occurred. Like the examination of metaphor, the polity that a church uses communicates certain assumptions about congregational leadership. Figure 21 will provide an opportunity to compare older pastors' actual polity to the actual polity of younger pastors.
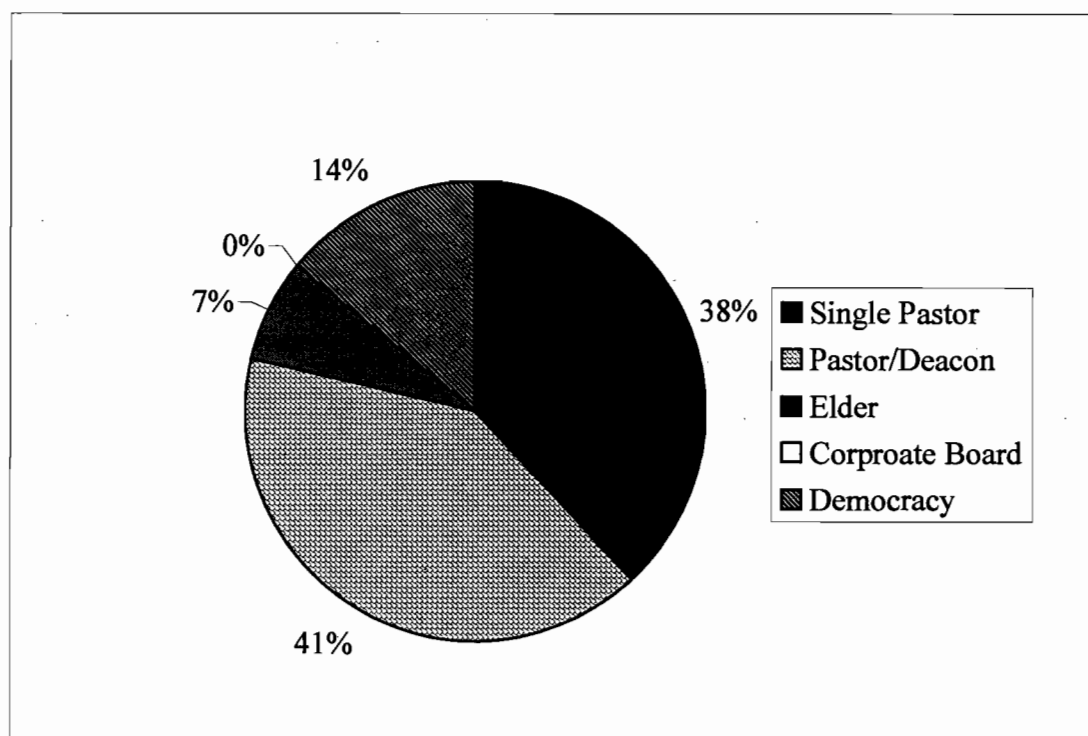
Figure 21. Actual polity of younger pastors

According to this figure, 79% of younger pastors found themselves in the single pastor or pastor/deacon polity model as compared to 66% for older pastors. It is

also noteworthy that no younger pastors were in a polity model that would be described as corporate board. The percentage of younger pastors choosing the elder or democratic polity was also lower than that of the older pastors.

More interesting descriptive data emerged when actual and ideal polity selections were compared. While the percentages for single pastor polity remain stable, pastor/deacon as ideal polity shrinks by 11% and democracy as ideal polity shrinks by 5% when compared to the actual polity responses of older pastors. While the corporate board polity remains relatively stable, the only polity model gaining favor from older pastors actual to ideal polities is elder polity, which increases from 10% to 25%. Figure 22 displays the data for older pastors
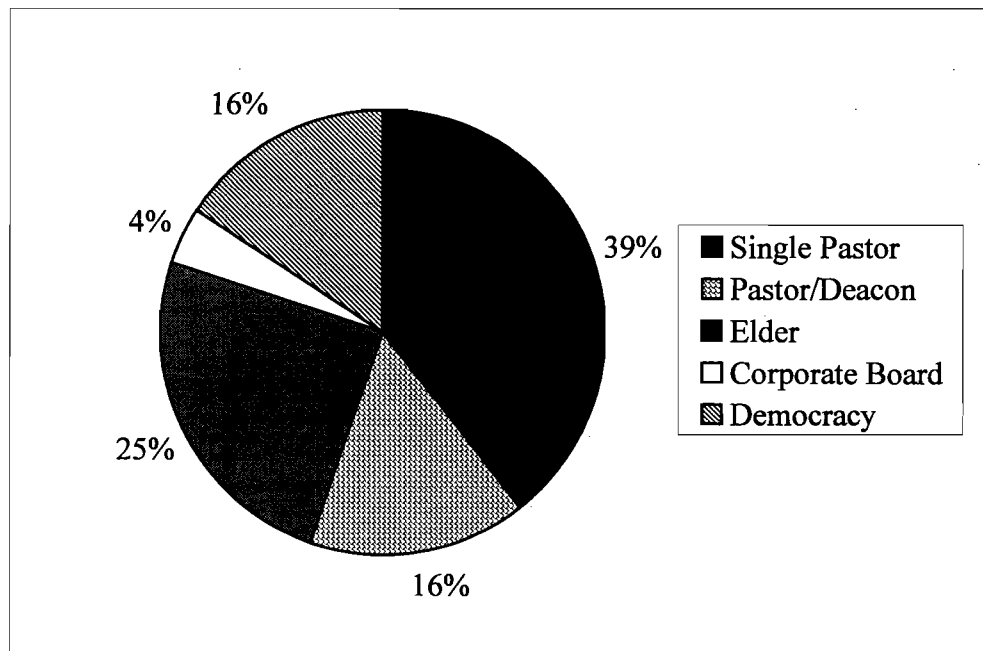
Figure 22. Ideal polity for older pastors

When compared to older pastors, the ideal polity of younger pastors showed some remarkable differences. Figure 23 displays the results of the younger pastor's ideal polity selections. One of the surprising differences was that younger pastors actually chose the single pastor model at a percentage point higher than did older pastors, 40% to 39% respectively. Pastor/deacon, corporate board, and the democratic polity model were all selected by younger pastors at a lower percentage rate than older pastors. The most noticeable difference came in the selection of the elder polity model. While older pastors chose the elder polity model as their ideal polity at a rate of 25%, younger pastors chose elder as their preferred polity model at a rate of 43%. This rate was even higher than the rate at which younger pastors chose the single pastor polity model as their ideal (40%). Meanwhile, younger pastors chose the democratic polity model at a rate 11% below that of the older pastors.
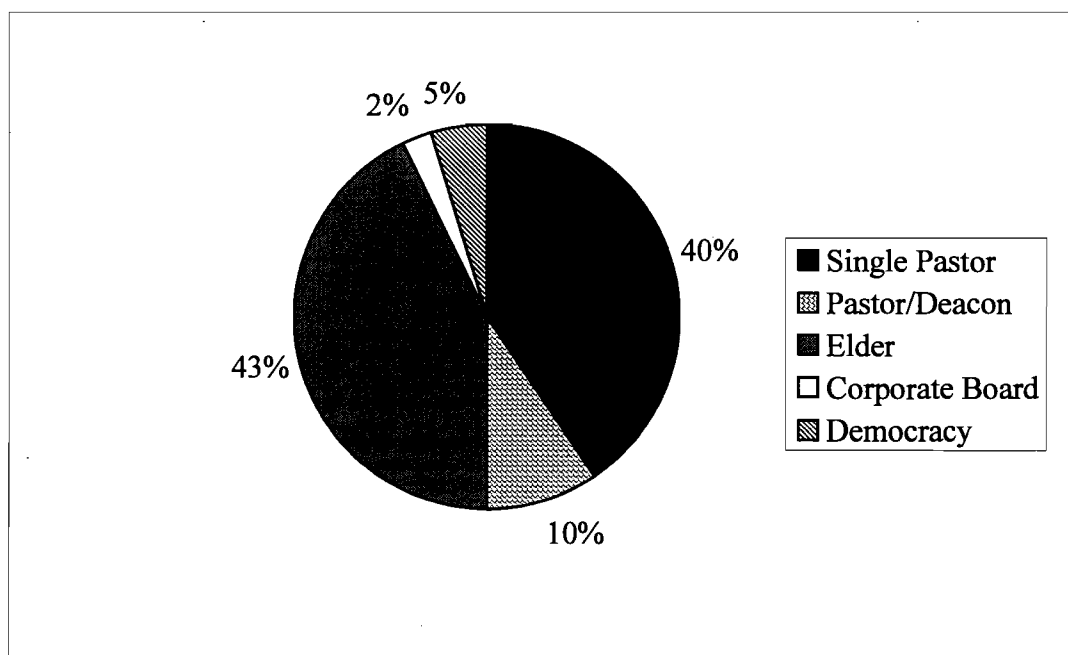
Figure 23. Ideal polity for younger pastors

Presented another way, Figure 24 shows the actual and ideal polity selections

of the entire sample in side-by-side bar graphs. This view allows the variations to be

contrasted in a more comparative fashion than percentages in a pie chart. One

immediately notices two outstanding issues. First, there was an apparent dissatisfaction

with both the pastor-deacon and the democratic polity models based upon the selection

frequency differences in the actual and ideal columns. This graphic clearly shows that

fewer pastors chose these models as their ideal polity than were currently working within

them as their actual model. The second notable factor is the favor that elder polity

experienced as an ideal for pastors overall.
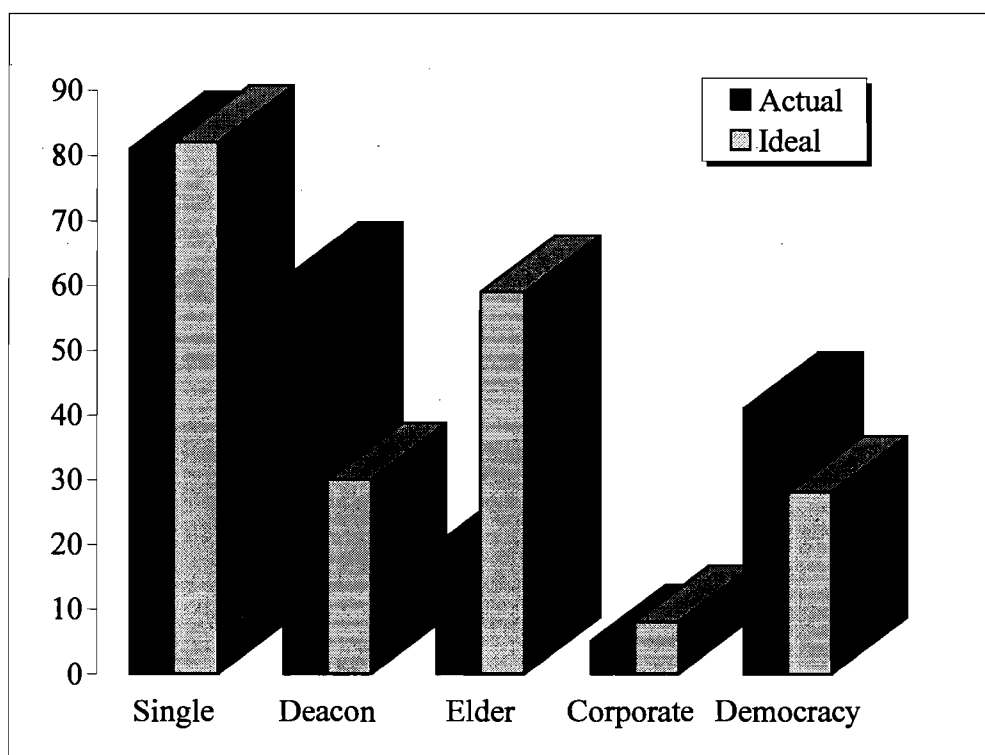
Figure 24. Bar graph of actual and ideal polity

The next graph displays the relationship between age and choice of select ideal

polities. While this research study has generally grouped pastors into older and younger

categories, to display a scatterplot, it was necessary to divide the older pastor category

into two groups representing Builders and Boomers. The younger pastor category

already consisted of the Buster grouping, so no additional modification was necessary.

Scatterplots and correlational analysis can only be performed on quantitative data, hence

it was necessary to use the percentages of each generations' choice of a given ideal

polity. This allowed comparisons to be made between the non-quantitative variable of

ideal polity and the quantitative variable of age. Although a necessary step, it is

important to note that grouped or averaged data tends to exaggerate and inflate the results

of correlational analysis. Regardless of this fact, the scatterplots that follow note

interesting trends. Only the polities of elder and democracy showed significant findings.
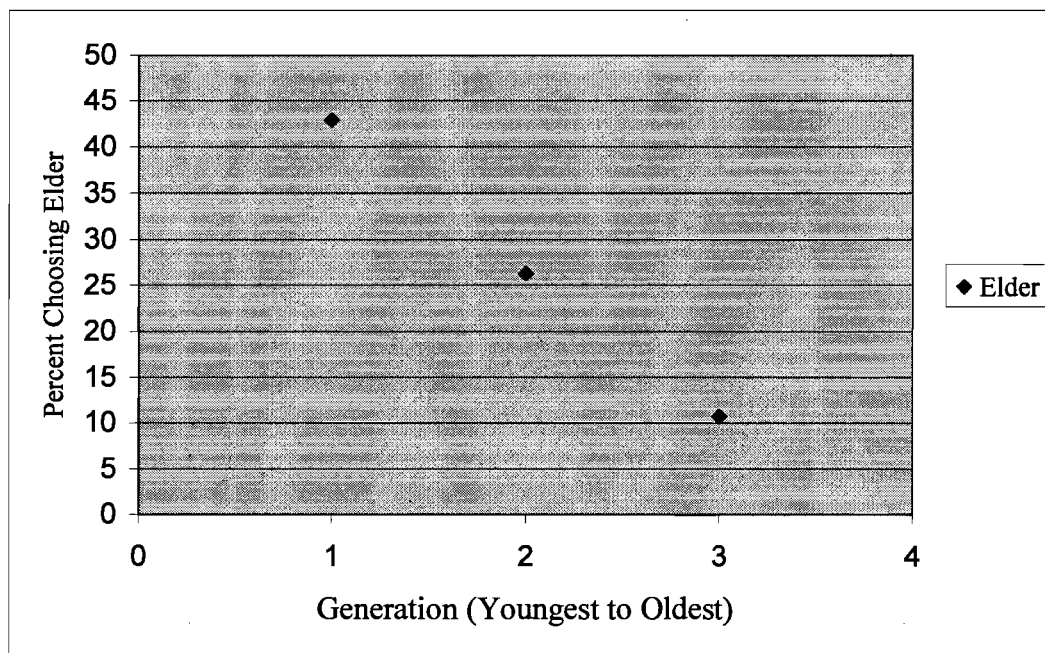
Figure 25. Scatterplot of elder polity by age

A correlational analysis of the two variables shown in Figure 25 yielded a

Pearson R value of -.99801. As both the Pearson R score and the scatterplot in Figure 25

show, there is a strong negative correlation between age and the percent choosing elder

polity. That is, as age increases, the preference for elder polity decreases.

A correlational analysis of the two variables shown in Figure 26 yields a

Pearson R value of .969055. As both the Pearson R and the scatterplot in Figure 26

show, there appears to be a strong positive correlation between age and percent choosing
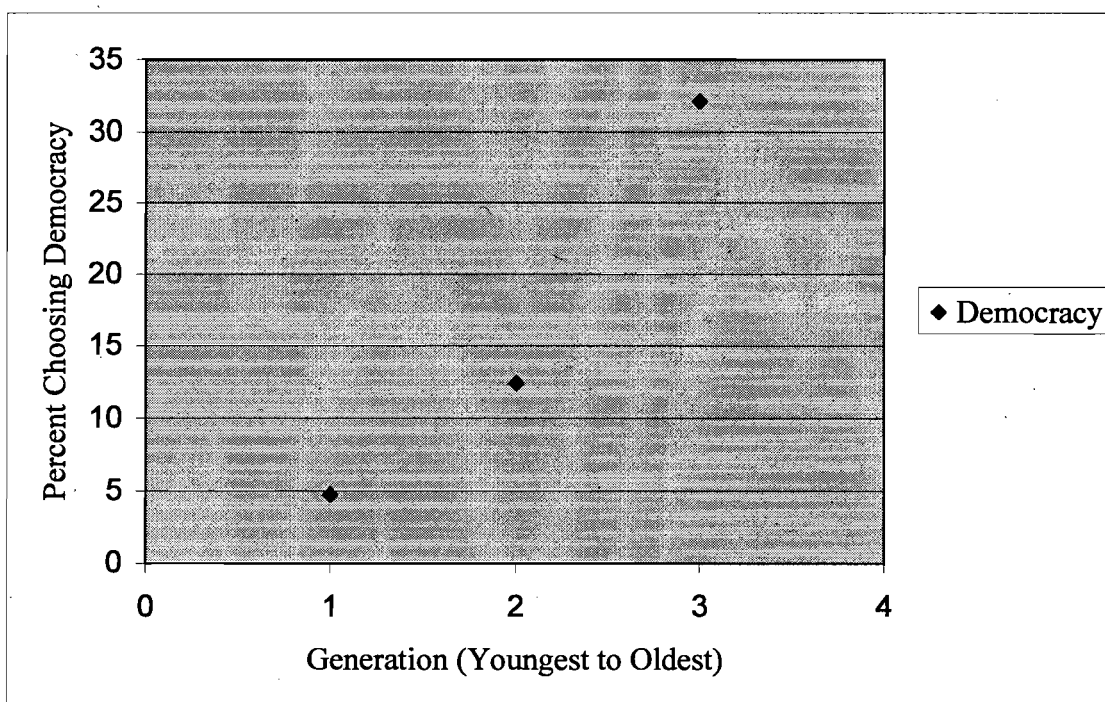
Figure 26. Scatterplot of democratic polity by age

democratic polity. It should be noted however, that while the percentages appear

significant, the frequency with which democratic polity was chosen was relatively low

among the entire sample, and especially among younger pastors.

To further verify what these figures seem to establish, the Chi Square Test for Independence was conducted. This test sought to determine if ideal polity was affected by the age of the pastor. The inclusion criterion for this test, as stated earlier, required an *alpha value* at .10 or below. This *alpha value* implies a 10% chance of rejecting the null hypothesis (that ideal polity and age are unrelated and independent of one another) when it should have been accepted. The *alpha value* for the test was .0912, indicating a significant relationship within the established criterion of .10. The *chi value* was 8.0094. The low frequency of younger pastor responses does weaken the strength of the test and suggests the need to retest with a larger sample size. Table 12 provides data on ideal polity by generation and helps in providing an overview of the expected and actual manners in which pastors made their choices. Expected and actual percentages are explained in relation to Table 7.

Table 12. Chi square test for independence: Ideal polity by age

Generation/Polity	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Older – Single	65	65.3623	-.3623	.1313	.0020
Older – Deacon	26	23.9130	2.0870	4.3554	.1821
Older – Elder	41	47.0290	-6.0290	36.3487	.7729
Older Corporate	7	6.3768	.6232	.3884	.0609
Older – Democracy	26	22.3188	3.6812	13.5509	06072
Younger – Single	17	16.6377	.3623	.1313	.0079
Younger – Deacon	4	6.0870	-2.0870	4.3554	.7155
Younger – Elder	18	11.9710	6.0290	36.3487	3.0364
Younger – Corporate	1	1.6232	-.0632	.3884	.2393
Younger - Democracy	2	5.6812	-3.6812	13.5509	2.3852

Lastly, the Chi Square Goodness of Fit Test was conducted upon the elder ideal polity model to examine its selection by both the older and younger pastor groups. This test allowed the researcher to determine if the frequency of selection of ideal polity within the different age groupings met the expected distribution of ideal polity as seen in the sample as a whole. Table 13 provides information regarding this test. While older pastors selected the elder polity model at a rate approximately 13% lower than expected, younger pastors selected the elder polity model at a rate that was 50% greater than expected.

Table 13. Chi square goodness of fit: Age by ideal polity

Generation/Polity	Actual Frequency (f_o)	Expected Frequency (f_e)	$f_o - f_e$	$(f_o - f_e)^2$	$\dfrac{(f_o - f_e)^2}{f_e}$
Older elders	41	47.03	-6.03	36.3609	.7731
Younger elders	18	11.97	6.03	36.3609	3.0376

The test represented in Table 13 was statistically significant with a .0509 *alpha value* and a *chi value* of 3.8108. This *alpha value* allowed the researcher to reject the null hypothesis, which stated that the actual age distribution among elders could be described by the expected age distribution. Since Table 13 shows that younger pastors choosing elder polity contributes the most to the chi value, a significant relationship exists between younger pastors and their choice of elder as an ideal polity model.

Research Question 4 - Polity and Metaphor

In research question 1, the groundwork was laid for research question four. Like the first research question, the fourth research question called for an examination of

polity by the three metaphor questions asked within the survey: leadership metaphor,

layperson metaphor, and church metaphor. Likewise, research question four utilized the

same polity models (single pastor, pastor/deacon/ elder, corporate board, and pure

democracy) and metaphors (military, athletics, arts, and industry) as used in the first

research question.

Leadership metaphor. While differences in leadership metaphor selections

among older and younger pastors were not significant in their own right, when additional

considerations like ideal polity were added, interesting and significant results emerged.

Table 14 shows the distribution of ideal polity models among significant leadership

metaphors. The military metaphor and corporate board polity were removed for lack of

values.

Table 14. Distribution table: Leadership metaphor by ideal polity.

Athl	Ind.	Arts	Ideal Polity	Total	Expec. %	Actual Ath.	Actual Ind.	Actual Art
64	7	9	Single	81	40%	41%	78%	24%
27	0	3	Deacon	30	15%	17%	0%	8%
40	0	18	Elder	58	28%	25%	0%	49%
18	2	7	Demo.	27	13%	11%	22%	19%
N=149	N=9	N=37		N=196				

Table 14 shows the expected and actual percentages for pastors' selections of

metaphor and polity (see the discussion on Table 7 for more information regarding actual

and expected percentages). For example, consider the cell intersecting at "single pastor"

and "Expected Frequency." As 81 of 196 respondents on this question, or 40%, were

single pastors, one would expect 40% of those choosing any given metaphor to be single

pastors. It is interesting to note that single pastors accounted for 78% (nearly double the expected percentage) of those choosing the industry metaphor. For reasons yet unexplored, the industry metaphor seems to hold an allure for those preferring single pastor polity. Similarly, a low frequency of the single pastor polity under the arts metaphor existed.

Elder polity was chosen by the entire sample 28% of the time. While meeting this expected frequency under the athletic metaphor, it was selected at a rate almost twice the expected rate under the arts metaphor. No elders chose the industry metaphor, while 78% of those who chose the industry metaphor were those who preferred the single pastor model as their ideal polity. The question emerges as to what intrinsic differences exist between the elder and single pastor polities to create such a great disparity between the two polities in their metaphor selection. While numerically speaking the athletic metaphor was the most frequently selected metaphor, the most interesting percentages related to elders and single pastors and the arts and industry metaphors.

Please note, that a number of cells had no value. To compensate for cells in which $N<5$ in Table 14, the researcher also deleted the industry metaphor (the military metaphor was deleted due to non selection). This was a necessary modification in order to conduct further testing. The researcher then conducted the Chi-Square Test for Independence with results shown in Table 15.

In this test 18 respondents were excluded because of their inclusion in the corporate board polity model, the industry metaphor, or the military metaphor. Once the Chi Square Test for Independence was conducted, it returned an *alpha value* of 0.0184 and a *chi value* of 10.012. Maintaining an inclusion criterion of a minimum *alpha value*

of 0.1, this test easily passed the threshold of significance. The alpha value indicates that there was only a 1% chance that the *null hypothesis* was falsely rejected. The Chi-Square Test for Independence represented in Table 15 showed that choice of metaphor affects ideal polity.

Additionally, the Chi Square Goodness of Fit Test, was conducted on the polity models of elder and single pastor, comparing them to the metaphors of athletics and arts. The results for single pastors are shown in Table 16. An *alpha value* of .1013 and a *chi value* of 2.6849 resulted.

Table 15. Chi square test for independence: Leadership metaphor by ideal polity

Ideal Polity/ Leadership Metaphor	Actual Frequency (f_o)	Expected Frequency (f_e)	$f_o - f_e$	$(f_o - f_e)^2$	$\dfrac{(f_o - f_e)^2}{f_e}$
Athletics/Single Pastor	64	58.4784	5.5215	30.4870	.5213
Athletics/Deacon	27	24.0322	2.9677	8.8074	.3664
Athletics/Elder	40	46.4623	-6.4623	41.7621	.8988
Athletics/Democracy	18	20.0268	-2.0268	4.1082	.2051
Arts/Single Pastor	9	14.5215	-5.5215	30.4870	2.0994
Arts/Pastor-Deacon	3	5.9677	-2.9677	8.8074	1.4758
Arts/Elder	18	11.5376	6.4623	41.7621	3.6196
Arts/Democracy	7	4.9731	2.0286	4.1082	.8260

Table 16. Chi square goodness of fit: Single pastor by select leadership metaphors

Metaphor/Polity	Actual Frequency (f_o)	Expected Frequency (f_e)	$f_o - f_e$	$(f_o - f_e)^2$	$\dfrac{(f_o - f_e)^2}{f_e}$
Athletics/Single Pastor	64	58.4	5.6	31.36	.5369
Arts/Single Pastor	9	14.6	-5.6	31.36	2.1479

At the 0.1 minimum inclusion criterion, this relationship qualified as significant. The same test was conducted on elders and their selection of these two metaphors, as detailed in Table 17. While there were other polity models and metaphors to examine, the data either indicated a lack of statistical significance or there were very low selection rates for these other polities and models.

Table 17. Chi square goodness of fit: Elder by select leadership metaphors

Metaphor/Polity	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Athletics/Elder	40	46.46	-6.46	41.7316	0.8982
Arts/Elder	18	11.54	6.46	41.7316	3.6162

The elder/leadership metaphor test produced a *chi value* of 4.5144 and an *alpha value* of 0.0336. The Chi Square Goodness of Fit Test, conducted on both single pastors (Table 16) and elders (Table 17), showed that the distribution of metaphors among the two models differed from the expected distribution of metaphors.

When leadership metaphors were measured by ideal polity as well as generation, there were several interesting results. Table 18 shows how older and younger pastors selected ideal polity and leadership metaphor.

Corporate board polity was again removed for low selection values. While Chi Square tests could not be used on this data, the table serves to highlight important findings. Of note, older elders were more approving of the arts metaphor than expected, choosing it at the rate of 32.5% compared to an expected rate of only 19%. Likewise, younger elders chose the arts metaphor at a much higher rate (28%) than expected (17%).

This finding suggests a propensity for those choosing elder polity, both older and younger, to be drawn to the arts metaphor.

Table 18. Distribution table: Leadership metaphor by age and ideal polity

Generation/Metaphor	Expected %	Actual % Single	Actual % Deacon	Actual % Elder	Actual % Democracy
Older/Military	1%	2%	0%	0%	0%
Older/Athletics	77%	79%	88%	67%	68%
Older/Arts	19%	11%	12%	33%	28%
Older/Industry	3%	8%	0%	0%	4%
Younger/Military	0%	0%	0%	0%	0%
Younger/Athletics	76%	76%	1%	72%	.5%
Younger/Arts	17%	12%	0%	28%	0%
Younger/Industry	7%	12%	0%	0%	.5%

In order to perform more sophisticated statistical analysis, cells with low or no values were removed. Specifically, the metaphors of military and industry were removed along with the corporate board polity. This resulted in a total of 14 older pastor respondents being removed from the analysis. There were not enough N values greater than 5 among the younger pastors to warrant further investigation. The resulting contingency table for the metaphor and ideal polity of older pastors is displayed in Table 19.

Based upon the minimum inclusion criterion of a 0.1 *alpha value*, this test easily surpassed the significance threshold and can be stated to be significant. The result is that among older pastors, there is a significant relationship between ideal polity and leadership metaphor. An *alpha value* of .0364 indicated that there was only a 3% chance of falsely rejecting the *null hypothesis*. The test returned a *chi value* of 8.5176. The most

significant single relationship was that of elder polity/arts metaphor which accounted for 35% of the *chi value*. The art metaphor/single pastor polity relationship contributed 23% of the *chi value*. When the contribution of the arts/elder and arts/single pastor relationships are summed, these relationships contribute a combined total of 58% of the *chi value's* significance. The low values among younger pastors may indicate the need to retest with a larger sample size.

Table 19. Chi square test for independence: Older pastors by leadership metaphor and ideal polity

Metaphor/Polity	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Athletics/Single	51	46.24	4.76	22.6267	.4892
Athletics/Deacon	23	20.73	2.27	5.1541	.2486
Athletics/Elder	27	31.89	-4.89	23.9306	.7503
Athletics/Democracy	17	19.14	-2.13	4.5588	.2382
Arts/Single	7	11.76	-4.76	22.6267	1.9245
Arts/Deacon	3	5.27	-2.27	5.1541	.9779
Arts/Elder	13	8.11	4.89	23.9306	2.9514
Arts/Democracy	7	4.86	2.14	4.5588	.9370

Further tests were conducted upon the older pastor sample. The Chi Square Goodness of Fit Test was used to determine whether the distribution of metaphors among older elders was the same as the distribution of metaphors among the entire sample. The *alpha value* was .0543 and the *chi value* was 3.7018. Table 20 documents the findings below.

With an alpha value of .0543, this test indicated that the distribution of the athletic and arts metaphors among older elders differed from the expected distribution of metaphors among the entire sample. When examined, the relationship between the arts

metaphor and elder polity accounted for 80% of the significance in the Chi Square test

represented in Table 20. Again, the military and industry metaphors were removed.

Table 20. Chi square goodness of fit: Older elders by select leadership metaphors

Metaphor	Actual Frequency (fo)	Expected Frequency (fe)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\frac{(f_0 - f_e)^2}{f_e}$
Athletics	27	31.8918	-4.8918	23.9305	.7503
Arts	13	8.1081	4.8918	23.93061	2.9514

The same test was conducted on the arts metaphor to examine the distribution

of polity. It was noted earlier that both older and younger elders responses clustered

around the arts metaphor. This test allowed the distribution of the arts metaphor among

older elders to be compared to its expected distribution. Table 21 provides the results of

this test.

Table 21. Chi square goodness of fit: Older pastors by arts metaphor and ideal polity

Polity Model	Actual Frequency (fo)	Expected Frequency (fe)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\frac{(f_0 - f_e)^2}{f_e}$
Single	7	11.7567	-4.7567	22.6266	1.9245
Deacon	3	5.2702	-2.2702	5.1541	.9779
Elder	13	8.1081	4.8918	23.9306	2.9514
Democracy	7	4.8648	2.1351	4.5588	.9370

This test had a *chi value* of 6.7910 and an *alpha value* of .0788, which was

significant at the .1 level. This table shows that older pastors who identified the arts

metaphor as their preferred leadership style selected the single pastor and pastor/deacon

polities well below the expected frequency, while selecting elder and democracy at a much higher rate. The arts metaphor and elder polity relationship accounted for 43% of the significance, while the arts metaphor and single pastor relationship and it's low selection frequency accounted for another 28% of the significance.

Lay metaphor. When metaphors for laypersons were compared to ideal polity, more significant findings emerged. The contingency table for actual and expected results follows in Table 22. Due to the low number of responses, the corporate board polity model was removed from consideration and the Chi Square Test for Independence between ideal polity and layperson metaphor was conducted.

Table 22. Chi square test for independence: Lay metaphor by ideal polity

Lay Metaphor/Ideal Polity	Act. Freq. (f_0)	Exp. Freq. (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Military/Single	10	7.5306	2.4693	6.0978	.8097
Military/Deacon	1	2.7551	-1.7551	3.0803	1.1180
Military/Elder	2	5.4183	-3.4184	11.6852	2.1566
Military/Democracy	5	2.2959	2.7040	7.3120	3.1848
Athletics/Single	55	51.0408	3.9591	15.6751	.3071
Athletics/Deacon	23	18.6735	4.3265	18.7189	1.0024
Athletics/Elder	31	36.7245	-5.7245	32.7698	.8923
Athletics/Democracy	13	15.5612	-2.5612	6.5598	.4215
Industry/Single	9	8.3673	.6326	.4002	.0478
Industry/Deacon	4	3.0612	.9387	.8813	.2878
Industry/Elder	5	6.0204	-1.0204	1.0412	.1729
Industry/Democracy	2	2.5510	-.551	.3036	.1190
Arts/Single	8	15.0612	-7.0612	49.8609	3.3105
Arts/Deacon	2	5.5102	-3.5102	12.3215	2.2361
Arts/Elder	21	10.8367	10.1633	103.292	9.5316
Arts/Democracy	5	4.5918	.4081	.1666	.0362

With an *alpha value* of .0023 and a *chi value* of 25.6349, one should accept the alternative hypothesis that states that there is a relationship between polity and lay metaphor. Additional interesting insights appeared upon further investigation. Those who preferred the military metaphor likewise showed a preference for the single pastor polity model. Those choosing the athletics metaphor were well represented in the single pastor, pastor/deacon, and elder polities though the single pastor model was the definitive preference for those choosing the athletic metaphor. Under the arts metaphor, the definitive choice was elder polity.

The most striking results were those related to the arts metaphor and elder polity. Additional tests were conducted using the Chi-Square Goodness of Fit Test to examine whether the distribution of polities and metaphors could be explained by their distributions within the entire sample. Table 23 summarizes the results for the arts by polity test. The test resulted in an extremely low alpha value of .0017, showing that the polity distribution among those choosing the arts metaphor differed substantially from the polity distribution among the entire sample. The *chi value* returned at 15.1146.

Table 23. Chi square goodness of fit: Arts metaphor by ideal polity

Polity Model	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Single	8	15.0612	-7.0612	49.8609	3.3105
Deacon	2	5.5102	-3.5102	12.3215	2.2361
Elder	21	10.8367	10.1633	103.292	9.5316
Democracy	5	4.5918	.4081	.1666	.0362

When the Chi Square Goodness of Fit Test was used to examine those who chose elder polity by their selected lay metaphors, a significant *alpha value* of .0052 and a *chi value* of 12.7535 resulted. This was a significant finding, not only because of the low *alpha value*, but also because this is the second component of a three pronged question related to how pastors conceive of themselves, their congregants, and the church metaphorically The arts metaphor proved significant not only for leadership metaphor, but also for the metaphor selected for laypersons. The results of the Goodness of Fit Test for elder polity by lay metaphor are displayed in Table 24. Elders scored lower than the expected frequency in every metaphor category except for the arts metaphor, which was chosen at twice the expected frequency. Also noteworthy was the fact that the military metaphor was chosen at half the expected frequency.

Table 24. Chi square test for independence: Elder polity by lay metaphor

Lay Metaphor	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Military	2	5.4183	-3.4184	11.6852	2.1566
Athletics	31	36.7245	-5.7245	32.7698	.8923
Industry	5	6.0204	-1.0204	1.0412	.1729
Arts	21	10.8367	10.1633	103.292	9.5316

When lay metaphor is compared alongside ideal polity and age, interesting results emerge. The following tables demonstrate the significance of how ideal polity and age were related to lay metaphor.

As with earlier findings, a definite relationship existed between the concepts of polity, metaphor, and age. Table 25 provides the statistical results of the Chi Square Test

of Independence between ideal polity and lay metaphor among older pastors. Again, the

corporate board polity was removed, excluding seven respondents from this analysis.

The statistical computation was completed with the remaining 155 older pastors who

responded to this question on the survey instrument. A *chi value* of 21.6072 and an *alpha*

value of .0102 resulted.

Table 25. Chi square test for independence: Older pastors by lay metaphor
and ideal polity

Polity/Metaphor	Actual Frequency (f_o)	Expected Frequency (f_e)	$f_o - f_e$	$(f_o - f_e)^2$	$\frac{(f_o - f_e)^2}{f_e}$
Single/Military	8	6.7096	1.2903	1.6649	.2481
Single/Athletics	43	39	4	16	.4102
Single/Industry	7	6.7096	.2903	.0842	.0125
Single/Arts	7	12.5806	-5.5806	31.1436	2.4755
Deacon/Military	1	2.6838	-1.6838	2.8354	1.0564
Deacon/Athletics	19	15.6	3.4	11.56	.7410
Deacon/Industry	4	2.6838	1.3161	1.7321	.6454
Deacon/Arts	2	5.0322	-3.0322	9.1945	1.8271
Elder/Military	2	4.2322	-2.2322	4.9829	1.1773
Elder/Athletics	20	24.6	-4.6	21.16	.8601
Elder/Industry	3	4.2322	-1.2322	1.5184	.3587
Elder/Arts	16	7.9354	8.0645	65.0364	8.1956
Democracy/Military	5	2.3741	2.6258	6.8948	2.9040
Democracy/Athletics	11	13.8	-2.8	7.84	.5681
Democracy/Industry	2	2.3741	-.3741	.1400	.0589
Democracy/Arts	5	4.4516	.5483	.3007	.0675

Older pastors who chose single pastor polity preferred every metaphor at a

higher than expected rate except for the arts metaphor. The same was true for older

pastors who chose the pastor/deacon polity model. Older pastors who chose democratic

polity scored about as expected, with a noticeable increase for the military metaphor and

a slight increase for the arts metaphor. Most noteworthy were older elders who chose the arts metaphors at about twice the expected frequency.

For reasons yet unknown, older pastors who preferred elder polity showed a preference for the athletic metaphor (though chosen at a rate 19% lower than anticipated) as well as the arts metaphor (chosen at a rate over twice anticipated percentage). For this reason, the Chi Square Goodness of Fit Test was conducted on both the arts metaphor and on the elder polity model. The results of the test conducted on arts metaphor are displayed in Table 26, with a *chi value* of 12.5658 and an *alpha value* of .0056. The low *alpha value* indicated that the distribution of polity among older pastors who chose the arts metaphor differed from the expected distribution of polity.

As Table 26 shows, the arts metaphor was selected by older pastors preferring single pastor and pastor/deacon polities, at a frequency that was much lower (roughly half the expected rate) than expected. Older pastors that preferred democratic polity selected the arts metaphor at a slightly higher frequency than expected and older pastors who chose elder polity chose the arts metaphor at nearly double the expected frequency. To see a trans-generational trend for elders (both older and younger) to prefer the art metaphor for describing their philosophy of ministry is intriguing.

Table 26: Chi square goodness of fit: Older pastors by arts metaphor
and ideal polity

Polity Model	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\frac{(f_0 - f_e)^2}{f_e}$
Single	7	12.5806	-5.5806	31.1436	2.4755
Deacon	2	5.0322	-3.0322	9.1945	1.8271
Elder	16	7.9354	8.0645	65.0364	8.1956
Democracy	5	4.4516	.5483	.3007	.0675

The results shown in Table 27 are significant, with an *alpha value* at the .0141 level and a *chi value* of 10.5919. The *null hypothesis* can be rejected and it can be stated that the distribution of metaphors among older elders was different than the expected distribution of metaphors among the entire sample.

Table 27. Chi square goodness of fit: Older elders by lay metaphor

Metaphor	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\frac{(f_0 - f_e)^2}{f_e}$
Military	2	4.2322	-2.2322	4.9829	1.1773
Athletics	20	24.6	-4.6	21.16	.8601
Industry	3	4.2322	-1.2322	1.5184	.3587
Arts	16	7.9354	8.0645	65.0364	8.1956

Church metaphor. The Chi Square Test for Independence was used to examine the relationship between ideal polity and church metaphor. Due to low selection frequency, the industry metaphor and corporate board polity were removed in this calculation. The results were significant, with an *alpha value* of .0517 and a *chi value* of 15.4032, indicating that ideal polity selection affected church metaphor choice Table 28).

Table 28. Chi square test for independence: Ideal polity by church metaphor

Metaphor/Polity	Act. Freq. (f_0)	Exp. Freq. (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\frac{(f_0 - f_e)^2}{f_e}$
Athletics/Single	58	56.3546	1.6453	2.7070	.0480
Athletics/Deacon	23	21.133	1.8669	3.4856	.1649
Athletics/Elder	34	41.5615	-7.5615	57.1774	1.3757
Athletics/Democracy	22	18.3152	3.6847	13.5772	.7413
Arts/Single	5	9.8522	-4.8522	23.5440	2.3897
Arts/Deacon	2	3.6945	-1.6945	2.8716	.7772
Arts/Elder	14	7.2660	6.7339	45.3466	6.2409
Arts/Democracy	3	3.2019	-.2019	.0407	.0127

Figure 27 shows the selection frequencies for church metaphor by ideal polity.

Due to low selection rates, the industry metaphor was removed. In this visual

presentation, it is clear that the athletic metaphor was the most popular metaphor

selection for all polity models. Table 8 above shows that the athletic metaphor was

chosen as the preferred church metaphor in 70% of the cases. Figure 27 also shows that

the arts metaphor was only significant with elders, and that the military metaphor, though

not widely used, was noteworthy within the single pastor and elder polities. This table

also shows the extremely low selection values for the corporate board polity, justifying its

exclusion in earlier tests.
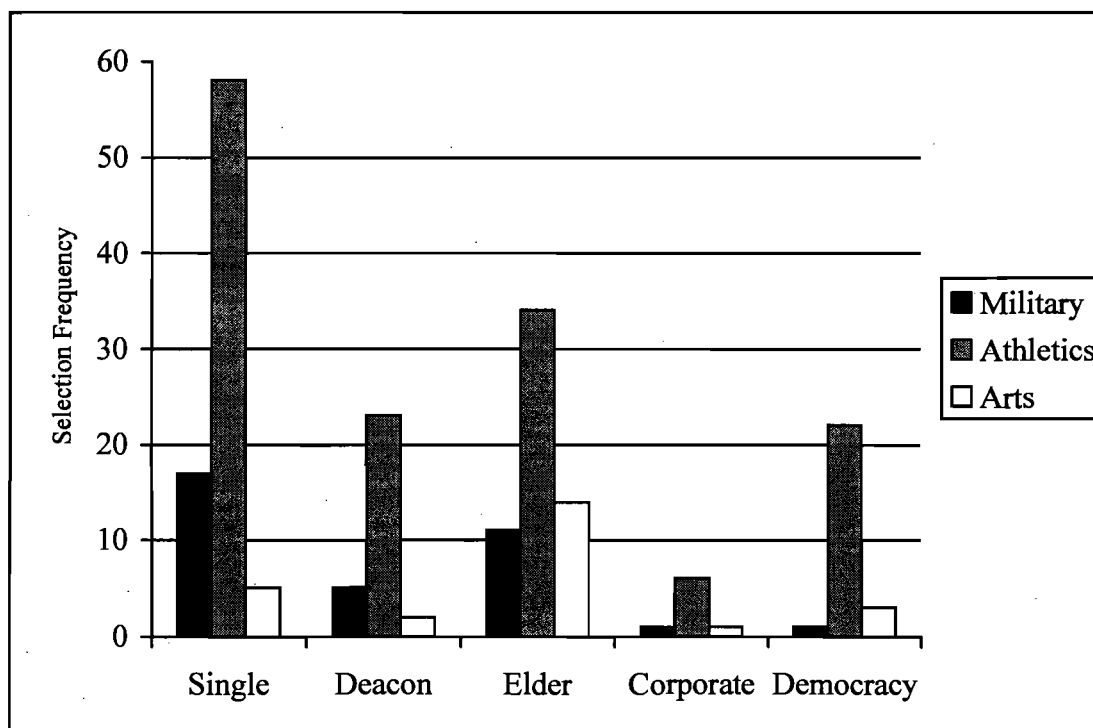
Figure 27. Bar graph: Ideal polity by church metaphor

A further test was conducted using the Chi Square Goodness of Fit Test. While the athletic metaphor had the best representation in each of the polities, the elder polity showed a unique correspondence with the arts metaphor. The test performed upon this subset of data allowed the researcher to see that the distribution of metaphors within the elder polity was not explained by the distribution of metaphors throughout the entire sample. With a *chi value* of 9.6232 and an *alpha value* of .0472, there was a 4% margin of error in affirming a statistically significant difference in metaphor distribution within the elder polity model as compared to the entire sample. While single pastors chose the arts metaphor at a rate of about half the expected frequency, elders chose it at a rate twice the expected frequency. The results are shown in Table 29.

Table 29. Chi square goodness of fit: Arts metaphor by ideal polity

Metaphor	Actual Frequency (f_o)	Expected Frequency (f_e)	$f_o - f_e$	$(f_o - f_e)^2$	$\dfrac{(f_o - f_e)^2}{f_e}$
Single	5	9.8780	-4.8780	23.7953	2.4089
Deacon	2	3.6585	-1.6585	2.7507	.7518
Elder	14	7.1951	6.8048	46.3063	6.4358
Corporate	1	.9756	.0243	.0005	.0006
Democracy	3	3.2926	-.02926	.0856	.0260

The Goodness of Fit Test was conducted in another way to corroborate the results. Whereas Table 29 looks at the concept of the arts metaphor by ideal polity, Table 30 looks the metaphor distribution found within the elder polity model. With an alpha value of .0215, this test indicated that the observed distribution of metaphors among elders did not match the expected distribution of metaphors for the entire sample. For example, 70% of the entire sample chose the athletics metaphor, so one would expect that

70% of elders would choose this metaphor as well. Yet the data showed that elders chose the athletics metaphor at a rate of 58% while choosing the arts metaphor at a rate of 24% when only 12% was expected. This additional test helped to establish a significant relationship between church metaphor and the elder polity model with a *chi value* of 7.6730

Table 30: Chi square goodness of fit: Elder polity by select church metaphor

Polity	Actual Frequency (f_0)	Expected Frequency (f_e)	Expected %	Actual %	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Athletics	34	41.56	70%	58%	-7.56	57.1536	1.3752
Military	11	10.17	17%	19%	.83	.6889	.0677
Arts	14	7.27	12%	24%	6.73	45.2929	6.2301

Table 31. Chi square test for independence: Older pastors by ideal polity and church metaphor

Metaphor/Polity	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\dfrac{(f_0 - f_e)^2}{f_e}$
Athletics/Single	45	44.7607	.2939	.0572	.0012
Athletics/Deacon	21	18.1840	2.8159	7.9295	.4360
Athletics/Elder	22	28.6748	-6.6748	44.5535	1.5537
Athletics/Corporate	5	4.8957	.1042	.0108	.0022
Athletics/Democracy	21	17.4846	3.5153	12.3576	.7067
Military/Single	15	11.7791	3.2208	10.3739	.8807
Military/Deacon	3	4.7852	-1.7852	3.1872	.6660
Military/Elder	10	7.5460	2.4539	6.0220	.7980
Military/Corporate	1	1.2883	-.2883	.0831	.0645
Military/Democracy	1	4.6012	-3.6012	12.9688	2.8185
Arts/Single	4	7.4601	-3.4601	11.9724	1.6048
Arts/Deacon	2	3.0306	-1.0306	1.0622	.3505
Arts/Elder	9	4.7791	4.2208	17.8156	3.7277
Arts/Corporate	1	.8159	.1840	.0338	.0415
Arts/Democracy	3	2.9141	.0858	.0073	.0025

Table 31 shows the results of the Chi Square Test for Independence, measuring age as well as ideal polity and metaphor. This test will examine whether the concepts of age category, ideal polity and church metaphor are independent of one another. A *chi value* of 13.6551 and an *alpha value* of .0912, indicates that there is a definite relationship of dependence between the concepts that is significant at the .1 level.

The art metaphor and elder polity relationship accounted for almost 30% of the significance in a computation with 15 other variables. The relationship between the military metaphor and the democratic polity model, with a lower than expected selection frequency, accounted for 21% of the significance. This indicated a strong rejection of the democratic polity by those who preferred the military metaphor. The athletics metaphor with the elder polity model was also selected at a lower than expected frequency. This relationship constituted 11% of the statistically significant *alpha value* that was derived. Following suit, the single pastor polity with arts metaphor accounted for 12% of the significance.

Research Question 5 – Leadership Assumptions

The last research question called for an examination of the leadership assumptions of pastors to determine what differences, if any, existed between older and younger pastors. A battery of 25 questions was asked on an assortment of issues related to pastoral leadership. Questions required a Likert style response in which participants indicated their agreement with a statement on a scale of 1-5 (with 1 indicating low agreement and 5 indicating high agreement). Questions were asked related to leadership culture, team ministry, staff relationships, congregational relationships, pastoral awareness, goals, problems and challenges, interpersonal relations, and working pace.

The t-test was used to determine if there were significant differences between the mean scores of older and younger pastors. The t-test was used on each individual question and on each family of questions. Questions were adjusted so that answers for each family were calibrated in the same direction. For example, one family of questions (nos. 38-40) involved how one dealt with problems and challenges. Question no. 38 and no. 40 were worded negatively, stating, "When encountering challenges, I am slow in moving forward" and "I am impatient when dealing with problems" respectively. Question no. 39 stated, "When new opportunities arise, I prefer taking immediate action." Question no. 39 was adjusted so that a response of agreement corresponded to a response of disagreement with questions no. 38 and no. 40. This instance was the only occurrence in which this adjustment was necessary.

In order to analyze the families of questions, the responses to the questions within each family were added together. Agreement with an overall set of questions was indicated by a summed score greater than the median of the possible summed scores. Any respondents not answering all questions within a family were excluded from the analysis of that family. In most cases, each family of questions consisted of three questions. The families of questions related to goals and working pace only had two questions. Overall, only four individual questions and two families of questions proved statistically significant.

Question no. 21 stated, "The leadership culture at our church would be considered empowering." The t-test resulted in an *alpha value* of .034796 which indicated that the mean scores of older and younger pastors responses were not the same. While questions no. 22 and no. 23 were not significant in themselves, the family of

questions had significant results. Question no. 22 stated, "The leadership structure at our church would be considered highly functional." Question no. 23 stated, "Our leadership culture has a healthy balance between caring for people and concern for organizational effectiveness." Overall, the family of questions related to leadership culture was significant with an *alpha value* of .102036. Older pastors agreed with this set of questions in 57% of cases, while younger pastors only agreed in 40% of cases. Moreover, only 27% of older pastors disagreed with this family of questions while 43% of younger pastors disagreed.

Question no. 36 stated, "In our various ministries, we have clear and definite goals." The t-test that was conducted on this question resulted in an *alpha value* of .02252 indicating that the mean scores of older and younger pastors differed in regards to the concept of goals. Specifically, roughly one third of both older and younger pastors agreed with this question while 52% of younger pastors disagreed with this statement. Only 39% of older pastors disagreed with this statement.

The questions related to working pace both proved significant. Question no. 44 stated, "My preferable working pace is more fixed than flexible." When the t-test was conducted on this question, an *alpha value* of .06293 resulted. Question no. 45 asked, "I am typically slow to adapt to change." The *alpha value* on the t-test for this question was .109722. Overall, the *alpha value* for this family of questions was .03783. When comparing age groups, younger pastors disagreed with this family of questions in 74% of the cases while older pastors only disagreed in 66% of cases. Younger pastors agreed in a 14% of cases, while older pastors agreed in 25% of cases.

The last question related to the concept of leadership assumptions dealt with the issues distribution of power, authority, and control. Question no. 13 asked whether the power and authority structure in the church was more horizontally or vertically oriented. This would help determine how many people were involved in the power and authority structures of the church. A vertical alignment would indicate that few were involved, while a horizontal alignment meant more were involved. Question no. 14 asked whether the decision-making within the church was centralized or decentralized. Older and younger pastors' responses to both questions were compared. The Chi Square Test for Independence was conducted on these questions to see if there was a relationship between age and the response to these questions that was offered. Only question no. 13 returned as statistically significant. The findings are displayed in Table 32.

Table 32: Chi square test for independence: Age by power distribution

Age/Power distribution	Actual Frequency (f_0)	Expected Frequency (f_e)	$f_0 - f_e$	$(f_0 - f_e)^2$	$\frac{(f_0 - f_e)^2}{f_e}$
Older – Horizontal	91	84.8077	6.1923	38.3447	.4521
Older – Vertical	77	83.1923	-6.1923	38.3447	.4609
Younger – Horizontal	14	20.1923	-6.1923	38.3447	1.8990
Younger - Vertical	26	19.8077	6.1923	38.3447	1.9358

The result of the Chi Square Test for Independence resulted in a *chi value* of 4.7479 and an *alpha value* of .0293. This was well within the inclusion criterion of .10 for an alpha value and indicated that age had an affect on choice of horizontal or vertical power distribution. It is worth noting that older pastors scored higher on the horizontal dimension by about 7% and lower on the vertical dimension by about 7%. Younger

pastors, on the other hand, scored lower on the horizontal dimension by about 30% and higher on the vertical dimension by about 30%. In light of earlier statistical research on polity and metaphor, these results are interesting. Due to the selection frequency of the elder polity model among younger pastors, one might conclude that younger pastors are more willing to distribute power among a multiplicity of people. However, older pastors from this research sample tended to distribute power to more persons by 24% over younger pastors. While many would ostensibly assume that older pastors would be markedly more controlling than younger pastors, the findings simply did not support that notion.

Evaluation of Research Design

The following are the researchers reflections on the strengths and weaknesses of this research design. Research of this nature consumes much of one's time and energy over a specific duration of time and requires an extraordinary focus and attention to detail. In this process, much is learned. The evaluation of this research design is given candidly, in the hope that other students and researchers might glean insight into how to achieve more purposeful and effective studies.

Strengths of the Research Design

One of the strengths of this research dissertation is its pioneering character. As substantiated by the precedent literature, the leadership of Christian institutions faces a hazardous and uncertain time. Much of what passes for Christian leadership is simply adopted from an increasingly secular culture. By looking at the language that is used in discussing ministry leadership, new avenues of inquiry are opened up for research. As

this body of research states, metaphors can announce implicit meanings in the realm of leadership that may not be immediately recognizable. This theme of ministry leadership critique by examination of metaphorical language is unequalled and unique. Some very interesting conclusions present themselves, as well as a liberal number of avenues for future research. However, any pioneering effort has inherent weaknesses because of its foundational nature.

A second strength is the breadth of research undertaken in this dissertation. Not only is the pastor's personal leadership examined, the pastor's view of those he leads and the pastor's view of the church are examined as well. A healthy understanding of ecclesiology demands that leadership is more than a personal issue, though leadership is inherently and deeply personal. This research is an attempt to grapple with both poles: the personal and the corporate/communal aspects of leadership within the body of Christ. Considering such a goal, the concepts of polity, purpose, and leadership assumptions help in presenting a well-rounded examination of leadership within the local church. Instead of merely looking at leadership in theory, the actual organizational structures, relational networks, and working assumptions are dissected.

A third strength of this research design is its use of multiple statistical measures. Throughout the course of examining the data, many kinds of tests were administered. Specifically, the Chi Square family of tests was used, as well as Pearson's R, and the t-test.

Weaknesses of the Research Design

Part of the benefit of doing research is the insight gained in the process of gathering, organizing, and presenting the data. In the midst of this research, several

corrections were made. While every effort had been made to eliminate obvious shortcomings in this research, there were inevitable adjustments and modifications that needed to be made because of situations that were beyond the foresight of the researcher.

The first weakness corresponds to the first strength that was listed. Due to the pioneering character of this research, there was little comparative data by which to corroborate this research. While the statistical measures and percentages speak for themselves, the lack of comparative data may reduce the significance of this current study to the more basic descriptive information provided by those surveyed.

A second weakness relates to the difficulty in gaining the surveys needed to complete the study. While well over 200 surveys were returned, these surveys were heavily weighted toward older pastors (those 41 years of age and older). The lack of age information on SBC pastors provided a serious obstacle. Apparently significant percentage rates were reduced in power because of the lack of size of the subgroup of younger pastors (those 40 years of age and under). While the sheer number of surveys returned was enough for overall analysis, the analysis of the subgroups was hindered among younger pastors. The low number of younger pastors who participated in this study may suggest the need to retest with a larger population.

Without age data from the Annual Church Profile, this will prove a challenge. A possible corrective may involve doing more prepatory work in an individual state in which one specifically surveys younger pastors in that state. Administering the survey online may also have increased the response rate among younger pastors as well. It is possible that younger leaders are more apathetic and less likely to respond to a direct mail

survey. Having grown up in a world of advertising and unwanted junk mail, traditional surveys may not work as effectively with this age group.

A third weakness involves the survey instrument itself. Reflecting on the process of how this instrument was created been the most enlightening. The critical thinking processes that went into the data analysis would now allow for the creation of a much better research instrument. The maxim that hindsight is always clearest has proven true.

Due to variety in the types of questions asked (multiple selection, forced response, Likert scale, ranking), some respondents completed the survey instrument incorrectly. Question no. 16, asking pastors how the average church member would view their church, was not included in this analysis since most respondents answered the question with a ranking answer instead of responding on the scale given.

The ranking questions also proved difficult for some respondents. Specifically, question nos. 12, 18, and 19 caused some respondents to answer the question in an incomplete manner. The questions may have yielded better results if fewer options had been presented.

CHAPTER 5

CONCLUSIONS

The research problem stated in chapter 1 entailed five research questions that

sought to compare the responses of older and younger pastors and how these groups

perceived the task of ministerial leadership. Chapter 2 provided a panoply of pertinent

literature related to leadership. Specifically, a defense for the approach of using

metaphors for leadership analysis was presented, as well as appropriate sources for

biblical and theological, secular managerial, and philosophical and socio-cultural issues

congruous with the examination of ministerial leadership undertaken by this research.

Chapter 3 detailed the methodological design and protocols that guided this research

process. Information was provided on the population and sample, limitations and

delimitations, research design rationale and procedures, and instrumentation. Chapter 4

presented interpretation and analysis of the data. In this final chapter, the research

purpose will be examined, implications of the study findings will be presented, relevant

applications explained, and avenues for future research will be suggested.

Research Purpose

The purpose of this research study was to design "a comparative analysis of

leadership values of Southern Baptist pastors based upon generational identity." As

various constructs related to leadership were studied, patterns and themes emerged that

indicate some significant differences in the ways that older and younger pastors approach the concept of ministry leadership.

Research Questions

The following questions guided the investigatory process: As data analysis was conducted in chapter 4, significant findings were discovered that indicated different approaches to ministerial leadership between older and younger pastors. Each research question is answered and summarized for significant content below.

1. What difference is there, if any, between the metaphors older and younger pastors' use to describe their ministry leadership philosophy?

2. What differences, if any, are there between older and younger pastors' perceptions of the chief purposes of the church?

3. What differences, if any, exist between older and younger pastors actual and ideal polity structures?

4. What differences, if any, exist between older and younger pastors in the relationship between polity structures and ministry metaphors?

5. What is the relationship between older and younger pastors assumptions regarding leadership?

Research Implications

Any serious study of this magnitude touches upon many issues. As the stated purpose of this research was to compare and analyze the similarities and differences between older and younger pastors, many significant results were found. While the data was presented and displayed in Chapter 4, the significance of such findings were merely implied. In drawing conclusions related to the research study, each research question will be presented along with the natural implications that arise from its examination. As these

implications are presented, important connections to the precedent literature will be noted.

Pastors' Usage of Metaphor

While the question of metaphor was not statistically significant when compared to age, there were selection patterns that potentially hold many implications for pastoral ministry. According to Figures 28 and 29, both older and younger pastors chose the athletic metaphor at a rate of 76% as a self-description of their leadership. In one sense, the lack of variety on this question provided very little data. However, when one considers the vast amount of literature that can be found on "team ministry" and the ubiquity of sports programming, there is little wonder why this metaphor selection was most popular. Additionally, because of the popularity of sports imagery, this metaphor likely was the only metaphor readily familiar to pastors. No doubt, most persons have very little exposure to the world of arts, military, and industry. However, as the metaphor questions advanced and moved beyond the self-description of pastors to considering the layperson and the church, noteworthy trends emerged in the form of differences in selection frequency.

While the athletic metaphor remained the most popular metaphor throughout, the differences in selection distribution were enlightening. It is worth noting the following trends.

For older pastors, the industry metaphor gained some significance within the layperson metaphor. If the core goal of the industry metaphor is production, this may belie a presupposition that laypersons are workers while pastors are leaders/managers.

Leadership Metaphors

4% 1%
19%
76%

Lay Metaphors

18% 10%
10%
62%

Church Metaphor

11% 1% 18%
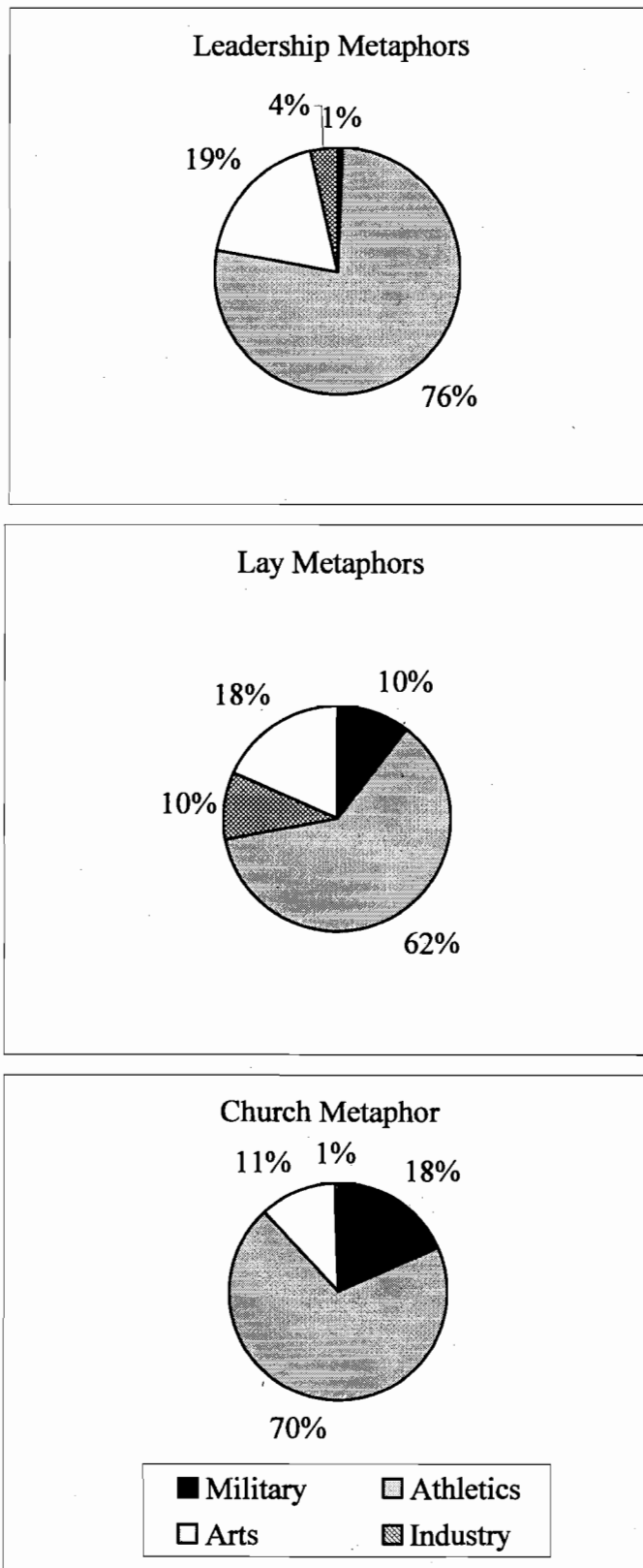70%

■ Military □ Athletics
□ Arts ▨ Industry

Figure 28. Older pastor's metaphor selections

This insight into the industry metaphor holds both promise and danger. One of the criticisms leveled against evangelical pastors in the precedent literature was that many are so consumed with church programming that laypersons are simply viewed as laborers for the "church machinery," to play off of the industry metaphor (McNeal 2003, 55-56). This issue must be spoken to with gravity and evenhandedness. There is tremendous value in the programming of the church. It can provide a systematic and sensible route to Christian maturity and facilitate spiritual growth by encouraging believers' involvement in ministry, evangelism, and service. However, an overemphasis on church programming can lead to a false dualism that segregates life on the church "campus" from life in the real world. To focus solely on laborers for church programming while not preparing church members for ministry within their other circles of influence would be tragically shortsighted.

Additionally, it seems that the main reason for the current censure of a programming mentality is tied to the concept of relationship. It is only too easy to be member in good standing at evangelical churches by simply following the flowchart of activities and programming. The danger of "going through the motions" is present in new forms for each generation. While all should see the value of programming, programming is not an end in itself. Church ministry leaders should be careful about being so task oriented in recruiting for programming that they neglect meaningful relationships. This is a difficult tension to balance when one considers how overwhelmed most ministers are in their places of service.

The promise that the industry metaphor holds is that God created us for lives of purpose. One of the most tremendous Christian truths is that God created us to be

workers. The fact that one can glorify God in the manifold callings of life is truly inspiring. Pastors should hold high the calling to volunteer service as one of the chief means of service to God. Balance should be sought as an emphasis on ministry through church programming and ministry through other more personal spheres is encouraged. Just as one would not want to simply support domestic missions at the expense of international missions, similar balance should be the aim of discipleship in the local church.

While the military metaphor was completely unpopular as a leadership metaphor, as a lay metaphor and church metaphor, it enjoyed a modicum of support for both age groups. It is interesting to note that the greatest support for the military metaphor was for the church as a corporate entity. While war imagery may be a difficult conception for the pastor or the layperson personally, there was less hesitation in applying the war metaphor to the church abstractly. The military metaphor may be considered the most impersonal of all of the metaphors. Given its low selection frequency as a leadership metaphor, the inter-relational ability of pastors can be cast in a much more positive light than that insinuated by detractors within the Emerging Church.

While this was not a statistically significant finding, it was surprising to the researcher. Acknowledging that some older leaders emerged from the post-WWII era, they were the beneficiaries of a company of statuesque leaders. From John Wayne to Douglas Macarthur, the crucible of war allows incredible leaders to emerge. Being aware of this background as a cultural context, the researcher presupposed that the military metaphor would find greater support among older pastors. Some in this age

classification, were products of these international tumults and would be familiar with the leadership and authority that the men forged by this era exerted.

Ministry leadership seemed to have followed a parallel path. Numerous leaders, who exerted similar authority, could be named. Ed Young, Adrian Rodgers, Duke McCall, Steve Corts, Charles Stanley, R. G. Lee – all of these were tremendous leaders that were granted almost unquestioned authority by their followers. Books have been written indicating that this generation was "the greatest generation." Apparently, as this generation dies off, a peculiar leadership style follows them to their graves.

The supposition of the Emerging Church was that many contemporary pastors had appropriated this style of leadership. It should be noted, however, that the criticisms of the Emerging Church seem to be directed most pointedly at mega-church pastors. Only 2% of respondents to this survey pastored churches that averaged over 800 in worship attendance.

Among older pastors, the arts metaphor decreases in frequency as one proceeds down the charts in Figure 28. This comes as some surprise, since the arts metaphor is arguably the most relational of the various metaphors. While generals, coaches, and managers all relate to their followers, the sense of intimacy between leader and those led can be quite diverse. The arts metaphor, conversely, implies a degree of intimacy and camaraderie that is uncommon to the other metaphors. For example, musicians are quite dependent upon one another in order to perform with excellence. A masterpiece of musical art is weakened by the subtraction of just one musical instrument. A true musical work of art is a balanced blend of multiple sounds.

While the arts metaphor was chosen at a rate of almost 20% for both leadership metaphor and layperson metaphor, only 11% of older pastors selected this metaphor as descriptive of the church in Figure 28. Yet the church is described in the Bible as a body and a family – relational concepts. A possible explanation may be that the leadership and layperson metaphors are distinctly more personal and the church metaphor decidedly more abstract. This may explain the differences in selection values for the arts and military metaphors throughout the three metaphor models. Younger pastors were also surveyed on these same concepts. A comparative summary graphic of the younger pastors metaphor selections is presented in Figure 29 below.

As younger pastors metaphor selections were explored, it became apparent that younger pastors did not select the military metaphor as frequently as did older pastors, though even older pastors' did not select this metaphor very frequently. The military metaphor is arguably the most top down and strongly authoritarian leadership metaphor. It is therefore no surprise, given the loss of authority within postmodern culture, that this metaphor was chosen in the manner in which it was. As with older pastors, the athletic metaphor was the most popular throughout the various metaphor selections. The arts and industry metaphors were selected at about the same rate as older pastors.

To make an argument that younger pastors are more relational or democratic in their relational style does not follow from the data gathered and analyzed in this research study. What can be stated related to younger pastors and their metaphors is that they are products of their age – being more sensitive to the war metaphor than their older counterparts. While this undoubtedly impacts younger pastors leadership style, those looking for a distinctly different tenor to younger pastors leadership will be disappointed.

Leadership Metaphors

7% 0%

17%

76%

Lay Metaphors

14% 5%

10%

71%

Church Metaphor

15% 2% 12%

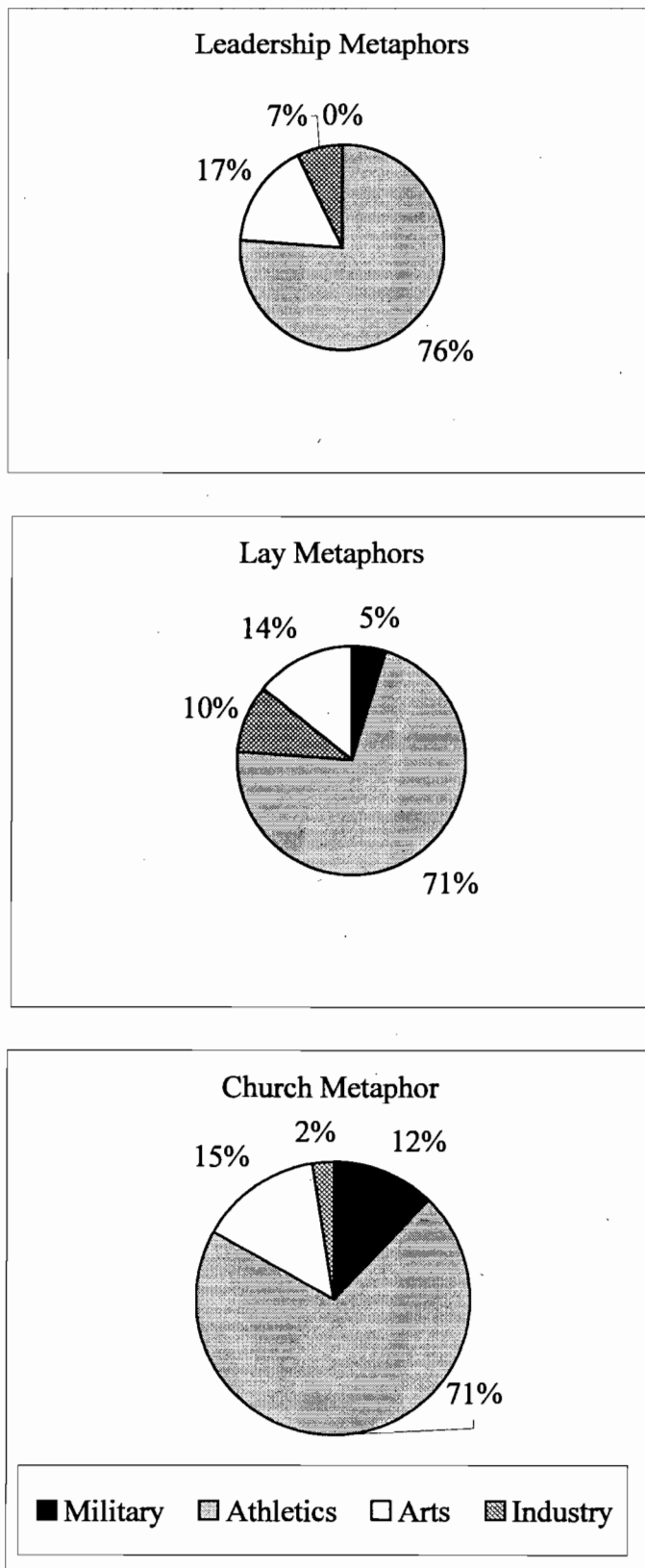71%

■ Military ▦ Athletics □ Arts ▨ Industry

Figure 29. Younger pastor's metaphor selections

In nearly every category related to metaphor, older and younger pastors were much more similar than they are disparate. In response to the first research question, "What differences are there between older and younger pastors' ministry metaphors," the answer must be that there was nothing of statistical significance to distinguish the two groups. Yet the various selection frequencies granted the researcher interesting insights.

Purposes of the Church

The second research question sought to discover differences between older and younger pastors regarding the chief purposes of the church. The attempt to answer this question consisted of a series of survey questions related to the purpose of the church, personal ministry priorities for pastors, and descriptions of the pastor's task. Again, no statistically significant information was returned by the various measurements used to analyze the data. Nonetheless, the selection rates showed noteworthy responses in comparing the two groups of pastors.

From analysis of the data under this research question, younger pastors within the SBC were quite conservative. When given a list of possible priorities for the church, both older and younger pastors chose knowing the Bible as the most important purpose of the church. Older pastors selected this option 42% of the time, just slightly lower than the expected rate of 44%. Younger pastors, however, selected this option in 51% of cases. Moreover, younger pastors selected evangelism at a higher rate than both the expected rate (3%) and the actual rate (2%) of older pastors.

Items that could be broadly construed as "social work" did not score at all with younger pastors. A possible conclusion may be that younger pastors view evangelism more holistically than do older pastors. Instead of drawing a distinction between

"secular" social work and "sacred" evangelism, it may be that younger pastors see working for social change as an opportunity to engage unbelievers with the Gospel.

Surprisingly, older pastors chose the option of building biblical community at a rate higher than expected (7%) and also at a higher rate than younger pastors (5%). Given the apparent effects of postmodernity and its exaltation of community, it was anticipated that there would be much more disparity on this question then actually occurred. It was also assumed that younger pastors would favor community and fellowship more than their older counterparts.

Just as younger pastors selected knowing the Bible as the highest purpose for the church, they also chose preaching as a much higher personal priority. The expected rate for preaching was 59%. Older pastors selected preaching in 56% of cases while younger pastors selected it in 69% of cases.

The high selection value for knowing the Bible and preaching bodes well for the future health of SBC churches. Additional encouragement was derived from analysis of pastoral descriptions. It came as no surprise that shepherd was the chief most designation selected by both older and younger pastors. Unexpectedly though, 12% of younger pastors selected the designation of "preacher", lower than the expected rate of 17%. However, younger pastors made up the difference by selecting the designation "teacher" and "equipper-discipler" at rates higher than expected. The designation of teacher had an expected rate of 3% and younger pastors selected it at 7%. Equipper-discipler had an expected rate of 10% and younger pastors selected it at a rate of 15%.

One of the criticisms of evangelical pastors in the precedent literature derided pastors whose leadership merely consisted of "stage presence" (Burke and Pepper 2003,

37). With preaching scoring so highly among younger pastors, does this finding open them to the same criticism? Additionally, the fact that younger pastors were more approving of the designation of "teacher" might suggest that they were not intimidated by doctrine. Two gleanings from the data analysis are appropriate in response. First, the results of research question one indicated that younger pastors were more sensitive to authoritarian leadership than the older generation. Broadly speaking, they avoided the military metaphor. This fact, joined with the increased rate at which they chose the designations of "teacher" and "equipper-discipler" potentially indicate that younger pastors approach preaching differently than older pastors. Not only do younger pastors place more priority on preaching and on teaching doctrine, they accomplish these priorities with designations that imply relationships. Given the avoidance of the military metaphor and the appropriation of relational designations, younger pastors may have a more relational approach to preaching, teaching, and ministry than the older pastors in this research study.

Oddly, there were some noticeable discrepancies. While younger pastors showed a preference for the designation of "shepherd", when the matter considered personal ministry priorities the selection of pastoral care scored extremely low with younger pastors. Naturally, the question of defining what "shepherding" means is raised in relation to younger pastors. Ostensibly, pastoral care is a significant component of any credible definition of shepherding. One might make an argument that younger pastors' selection of "teacher" and "equipper-discipler" provide a clue to their understanding of shepherding. Nonetheless, this discrepancy bears attention.

Likewise, while younger pastors chose evangelism as a priority for the church at a higher rate both than expected and the rate of older pastors. Yet, when it came to personal ministry priorities, evangelism did not score at all. Again, the greater selection of the designations of teacher and equipper-discipler may explain this anomaly to some degree, but for evangelism not to elicit any score is odd indeed. The integrity of the pastoral office demands that pastors practice what they advocate in their congregants. The question must be raised as to how evangelism could be a higher priority for the church corporately while not being a priority personally.

Church Polity

The selection frequencies on the issues of polity were enlightening. Figures 30 and 31 provide comparative data for older and younger pastors on actual and ideal polity.

As mentioned in chapter 4, it was illuminating to see what polity models increased in popularity from the actual to the ideal. The only polity model among older pastors to see appreciable increase was the polity model of plural eldership. Eldership jumped from being selected in only 10% of cases to being chosen as a preferred model in 25% of cases. This 15% difference in actual and ideal polity among older pastors should not be glossed over too quickly.

It is interesting to note that the single pastor polity model enjoyed equivalent support in the realms of the actual and the ideal. This research did not investigate how many of those who chose a given polity model retained that model as their the ideal polity. It would perhaps be enlightening to note the manner in which pastors moved from their actual polity selection to their ideal polity selection.

Actual Polity

21%
39%
3%
10%
27%

- ■ Single Pastor
- ▦ Pastor/Deacon
- ▨ Elder
- ■ Corporate Board
- □ Democracy

Ideal Polity

16%
4%
39%
25%
16%

- ■ Single Pastor
- ▦ Pastor/Deacon
- ▨ Elder
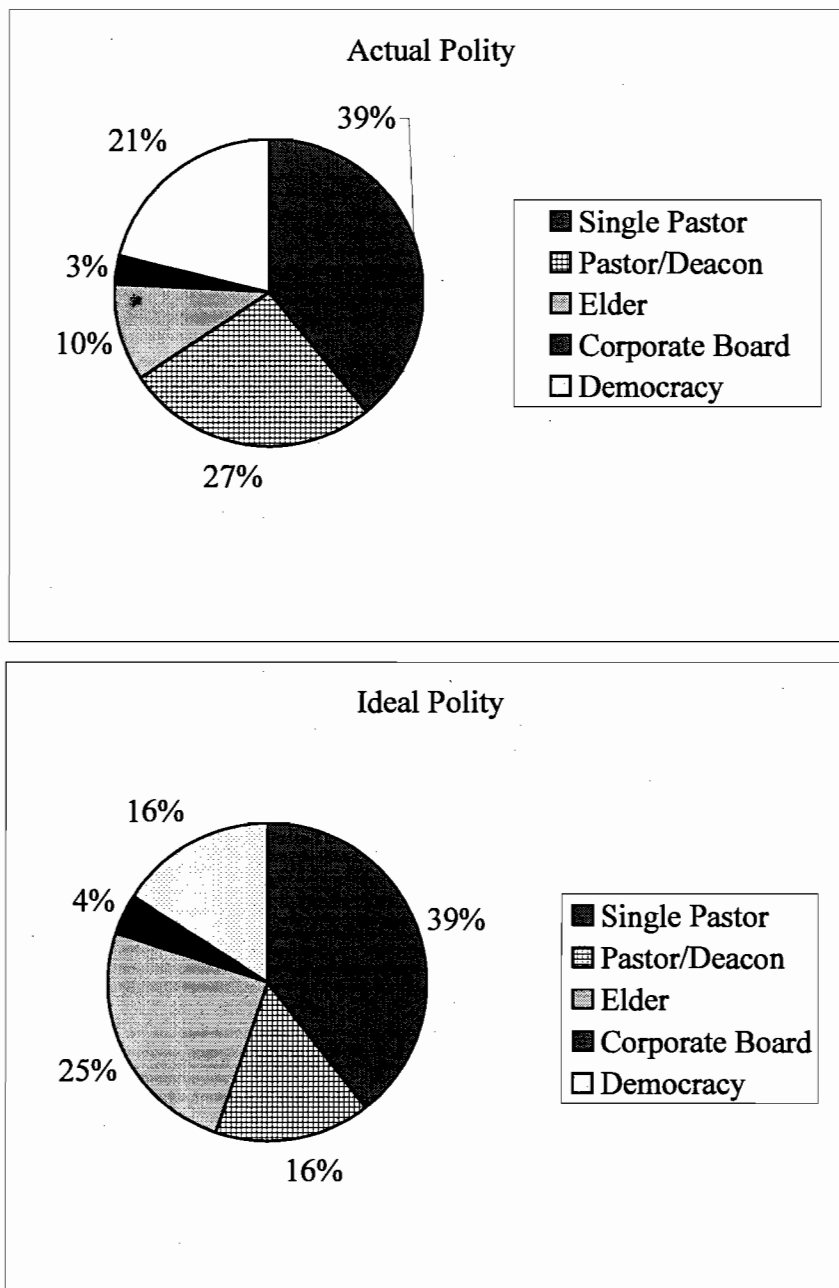- ■ Corporate Board
- □ Democracy

Figure 30. Older pastor's polity selections

While the 15% increase of the elder polity model from actual polity to ideal

polity represented the largest increase, another polity model encountered a similarly large

decrease. From the perspective of older pastors, the pastor/deacon model slid from a

27% actual polity rating to an ideal polity rating of only 16%, a decrease of 11%. Here

again, the opportunity for further research could be significant since no other polity

model fostered such apparent dissatisfaction

Actual Polity

14%

0%

7%

38%

41%

- ■ Single Pastor
- ▦ Pastor/Deacon
- ▢ Elder
- ■ Corproate Board
- ▢ Democracy

Ideal Polity

5%

2%

40%

43%

10%

- ■ Single Pastor
- ▦ Pastor/Deacon
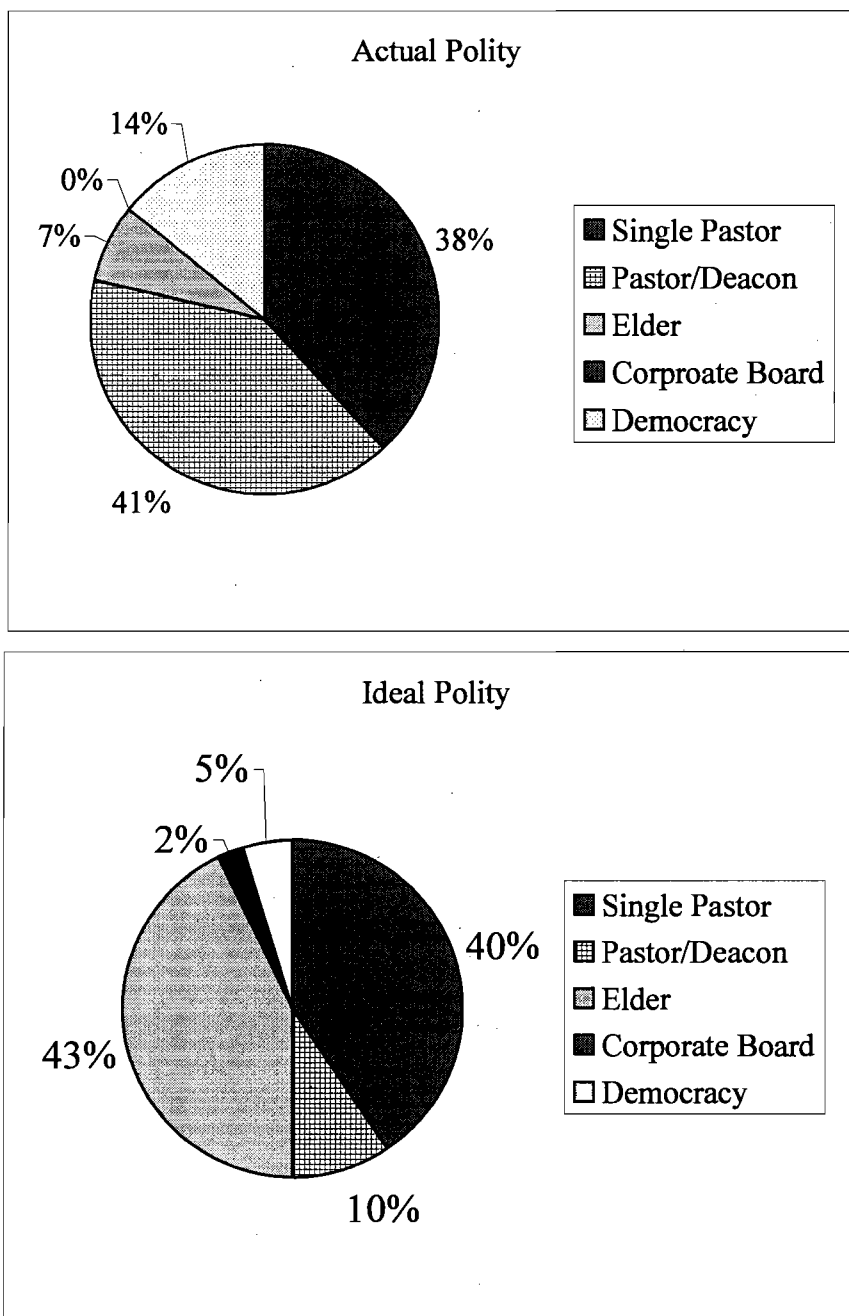- ▩ Elder
- ■ Corporate Board
- ▢ Democracy

Figure 31. Younger pastor's polity selections

Figure 31 provides similar information on younger pastors. As with the older pastors, the polity model to see the greatest increase from the actual to the ideal was the plural elder polity. It is especially noteworthy that plural elder polity was clearly the top ideal polity model for younger pastors who participated in this research study, being chosen in 43% of the cases.

Perhaps even more significant to notice are the polity models that decreased in selection from the actual to ideal polity models. Again, remarkable similarity existed between the older and younger pastors in their choices. For both groups, the polity model that saw the largest decrease in popularity was the pastor/deacon polity model. For older pastors, it shrank from 27% under actual polity to just 16% in ideal polity, a decrease of 11%. For younger pastors, pastor/deacon polity decrease was even greater. While 41% of younger pastors chose the pastor/deacon model as their actual polity, only 10% chose it as their ideal polity. While this polity model is obviously common, the most striking commonality in this research sample was that both older and younger pastors did not approve of this polity model.

Statistical significance was discovered related to elder polity among younger pastors. While a very clear affinity existed between the plural elder polity model and younger pastors, this research cannot state the cause of this revival of interest. Ostensibly, younger pastors concern for "knowing the Bible" might have been one motivating factor. Another possible avenue of influence may be related to the Emerging Church. One of the hallmarks of this movement is the recovery of ancient forms related to Christian worship. Those within the Emerging Church are comfortable adopting eclectic religious practices from the various heritages, such as the Jewish, the Celtic, the

Greek Orthodox, and the Roman Catholic. It is possible that the Emerging Church fascination with things ancient has been an additive to fuel contemporary interest on biblical eldership.

While the Emergent Movement is diverse, as a movement it is a reaction to several social and cultural issues. A portion of their protest is attached to the leadership failures that have been so prevalent over the last few decades. While there is danger in placing much power and authority into the hands of a mere man, there are countless pastors who have exercised the duties of the pastoral office with great grace and humility. Those within the Emergent movement seem to equate every pastor of a large church with those who jockey for power, prestige, authority, and money. While a plural elder system would have the potential for as much oppression as a dictatorial single pastor or carnal board of deacons, one would assume that plural elder polity would also have the potential to counter-balance many of these ill effects. Moreover, the deference and multiplicity of giftings present within a plural elder model may provide an atmosphere of humility and greater servanthood than a system in which one person sits at the head of an organization.

An anomaly was found when comparing scores on the polity and church purpose question. While elder polity was a significant issue, especially among younger pastors, the idea of biblical community/fellowship scored poorly with younger pastors in regard to the purpose of the church. Given the emphasis on community in the postmodernity and postmodernity influence upon the Emerging Church movement, one would assume that "community" would rate higher with younger pastors. While it did not, it remarkable to note that their top polity choice was one that was a living example of community in practice. Perhaps the concept of community is so well grounded into their

assumptions that it is taken for granted and not seen as a priority among younger pastors. Nonetheless, younger pastors' polity selection contradicts their testimony regarding community.

Research question 3 asked whether there were differences between older and younger pastors in regard to polity. This was among the most significant findings within this entire body of research. While older pastors chose plural elder polity as their ideal polity in 25% of cases, younger pastors chose plural elder polity at a 43% rate. A Pearson's R correlation coefficient of -.99801 substantiated a strong negative correlation between age and elder polity.

Polity and Metaphor

The most statistically significant findings of the study clustered around the combination of ideal polity, metaphor, and age. The significance of certain findings related to plural elder polity has already been proven. As the concept of metaphor was examined, observation established that the arts metaphor was the second most popular metaphor. Research question 4 examined elder polity alongside generational identity and metaphor.

The most significant result was elders' choice of the arts metaphor. When the Chi Square Test for Independence was conducted on the category of ideal polity by metaphor (for older and younger pastors combined), a low *alpha value* of .0184 resulted. This value was among the most highly significant in this entire research study and suggests that metaphor and ideal polity have a high degree of relationship to one another.

When the Chi Square Goodness of Fit Test was conducted on elders (both older and younger) and their selection of the two most frequently chosen metaphors (arts

and athletics), an *alpha value* of .0336 resulted. In this test, 80% of the *chi value* was obtained from the elder polity/arts metaphor relationship.

Once the concept of generational identity was added, it was demonstrated that the elder polity/arts metaphor relationship was significant across generations. The Chi Square Test for Independence measuring older pastors by metaphor and ideal polity returned an *alpha value* of .0364. Within this test, the elder polity/arts metaphor relationship explained 35% of the *chi value*.

While metaphor is a much more abstract concept than polity, the fact that the elder polity/arts metaphor relationship transcended the generational divide (older versus younger pastors) makes this one of the most significant findings. As such, the Chi Square Goodness of Fit Test was conducted on older pastors who chose the elder polity, comparing them against the two most frequently chosen metaphors, arts and athletics. For older elders, the athletic metaphor was chosen at a slightly lower rate than expected, while the arts metaphor was selected at a higher rate than expected. The resulting *alpha value* was .0543, with the arts metaphor accounting for 80% of the *chi value*.

This is significant because in this instance, the arts metaphor contributed substantially more to the *chi value* than the athletic metaphor among older elders. While the arts metaphor cannot match the frequency with which the athletic metaphor is selected, the difference in significance to the *chi value* cannot be overstated.

The arts metaphor proved significant in every consideration of metaphor (leadership, layperson, and church). In every instance, the significant relationship was always a pairing of the elder polity with the arts metaphor.

A relationship between elder polity and the arts metaphor was established on the concept of lay metaphor when the Chi Square Test for Independence was conducted. The resulting *alpha value* was .0023. When the Goodness of Fit Test was then conducted upon the arts metaphor by polity, an *alpha value* of .0017 resulted. The elder polity/arts metaphor relationship alone explained 63% of the significance of the *chi value*.

As these findings are connected to issues discovered in the precedent literature, possible correctives present themselves. A frequent complaint about pastors found in the precedent literature was about their lack of authenticity. While vogue terminology, "authenticity" translates on a practical level to the depth of relationship a pastor has with his congregation. It had been asserted by some within the Emerging Church that pastors were so focused on church programs, that meaningful relationships were excised. Alienation may occur if congregants develop a sense that they are a means to an end as a labor force, but having no intrinsic value apart from their support of church programming.

This research study yielded findings that may directly address this issue. Though all of the metaphors encompass some manner of relationship the arts metaphor may be considered the most relational. It is assumed that the casual reader will note a general lack of relational warmth in the military, industry, and perhaps even the athletic metaphors. This research can address the relational issue by drawing from the connection established between the elder polity model and the arts metaphor. Elder polity is among the most relational of the congregational polity models. The arts metaphor is likewise the most relational metaphor. In other words, the combination of elder polity with that arts metaphor indicates that this metaphor/polity model is the most relationally focused.

For example, the arts metaphor among older pastors found its greatest support among those within the elder polity model. Conducting the Chi Square Goodness of Fit returned an *alpha value* of .0056, with the elder/arts relationship accounting for 65% of the *chi value's* significance. While the numbers for younger pastors were too small to compute, given an equal preference for the arts metaphor based upon Figures 15-18 in chapter 4, one may assume that similar results might be expected among younger pastors as well.

When considering pastors choice of church metaphor, it was previously noted that the arts metaphor decreased in popularity in relationship to leadership and layperson metaphor selection. When church metaphor was tested in comparison with ideal polity using the Chi Square Test for Independence, an *alpha value* of .0517 resulted. While the elder polity/arts metaphor relationship placed fifth in frequency in a field of fifteen, it accounted for 41% of the significance of the *chi value* of 15.40.

When considering other polity/church metaphor relationships, interesting facts presented themselves. It has already been stated that the arts metaphor may arguably be regarded as the most relational of the four metaphors presented in this research dissertation. In examining the distribution of responses on the Chi Square Test for Independence (Table 28), it is interesting to note that the elder polity model scored lower than expected when paired with the athletic metaphor. Perhaps this is could be explained by examining the nature of the various metaphors and polities. Because both the elder polity model and arts metaphor are viewed as intrinsically more cooperative and relational, the competitive nature of the athletic metaphor may make for an awkward pairing. Likewise, the democratic polity model pairs poorly with the military metaphor.

The military metaphor portrays decisive action, while the democratic polity conjures images of long committee meetings that follow a parliamentary procedure. Oddly, the single pastor model and arts metaphor made an odd pairing, scoring half of its anticipated frequency. However, if the arts metaphor depicts a group of people of similar rank working together for a common goal, the singular nature of the senior pastor or single pastor model may encourage those holding to "arts metaphor convictions" to look elsewhere for a polity more suitable.

It would be unwarranted to draw any conclusions that older or younger pastors were more relational. However, a strong case could be made that those pastors, both older and younger, who choose the elder polity and arts metaphor combination are among the most relationally focused out of all the possible polity/metaphor combinations.

Research question four revealed many interesting and significant findings among and between older and younger pastors. Most notable were those pertaining to plural elder polity and the arts metaphor.

Leadership Assumptions

The last research question looked at specific issues related to a variety of leadership practices. As each of these questions were analyzed, specific comparisons were made between older and younger pastors.

The first statistically significant result was returned on the question concerning the existence of an empowering leadership culture within a church. The *alpha value,* produced by the t-test, returned at .0347. Among older pastors, 57% agreed with the question. Only 40% of younger pastors agreed while 43% did not agree that their church had an empowering leadership environment. Perhaps younger pastors viewed this

question about leadership culture with a narrower definition of empowerment. Personal

observation of younger pastors within the SBC has convinced this researcher of an

entitlement mentality among some younger pastors. In observing some of the young

leader dynamics within the SBC, some young leaders were so apt to complain and offer

their suggestions – yet these same younger leaders have not extended the kind of courtesy

to older leaders that they are demanding from them. While anecdotal, casual observation

has corroborated this research.

Moreover, younger pastors proved to be less goal driven. When the t-test was

performed on the question regarding whether clear and definite goals existed in their

ministry, an *alpha value* of .0225 resulted. Younger pastors disagreed with the given

statement 52% of the time, indicating that clear and definite goals were lacking. In

relationship to the above paragraph about empowerment, younger pastors are perhaps

aiming for less, but demanding more empowerment. Since leadership does not exist in a

cultural vacuum, perhaps the entitlement mentality is one with which leadership

developing institutions must deal.

Older pastors proved to be less flexible. When asked a series of questions on

having a fixed working pace and responding slowly to change, younger pastors disagreed

in 74% of cases as compared to 66% for older pastors. Younger pastors agreed 14% of

the time compared to older pastors, who agreed 25% of the time.

Surprisingly, younger pastors were less likely to share power and authority.

When examined by the Chi Square Test of Independence, an *alpha value* of .0293 was

achieved. The responses of the younger pastors accounted for 81% of the *chi value* of

4.7479.

In reflecting on these findings, one must ponder the role that age – more specifically wisdom and experience – has on the daily activities and priorities of ministry. The results found related to this research question could reflect some naïve optimism on the part of younger pastors. The apparent affinity of younger pastors for plural elder polity may cause one to assume that younger pastors are more willing to involve more persons in leadership. However, the results of the power and authority test indicated quite the opposite. While affirming of multiple leaders, younger pastors affinity for elder polity does not equate with an egalitarian approach to power distribution.

The fact that younger pastors were less goal driven is a complex issue. The relationship between elder polity and the arts metaphor may belie an overemphasis on relating at the expense of activity. However, the juxtaposition of relationship to activity may be the defining issue for those affirming the elder/arts relationship.

While there were some noticeable and surprising differences between older and younger pastors, those who attempt to posit that contemporary ministry is qualitatively different than the ministry of previous generations are attempting to make mountains out of molehills. Certainly, ministry leadership requires a constant recalibration as new trends, fads, and issues surface. Yet ministry leadership also requires a constant vigilance to guard the deposit and watch out for the wolves seeking to set up residence in the sheep pen.

Research Applications

When considering the question of how to apply the research findings that were found in this study, one must consider where these findings would not be applicable. Both the home and the church would be well served by considering the questions raised

by this research. Both the home and the church would benefit from more and better

leadership. Perhaps the insights into leaders and their interrelational abilities would be of

benefit to husbands in their leadership of their homes, wives in their leadership of

children, pastors in leadership of staff, and staff ministers in their leadership of lay

volunteers.

Within the context of the local church, discipleship must include strong

training in relational skills. To often, charisma and forcefulness translate into leadership.

While these characteristics are certainly helpful in leadership, love is also an essential

ingredient. To train people that discipleship is not simply about attendance or scripture

memory is often missing in many churches. By training people within our churches, our

churches would be providing a seminal leadership training that would be beneficial to

future leaders.

While home and church may benefit, the academy is the most ideal application

for this research. Specifically, those institutions entrusted with the preparation of our

pastors and other leaders would be most benefited. Especially as the age of students

drops at the SBC seminaries, with the commensurate lack of experience that comes along

with youthfulness, leadership character training becomes more important.

While this research has been approving of the tendency to look at secular

models of leadership, it has been advocated that the church be diligent in adapting

insights from sources outside of the Bible instead of merely adopting them. The

criticisms of the Emerging Church were used as a foil to arrive at the problem of pastoral

leadership. While those within the Emergent movement see a plethora of problems with

contemporary ministry leadership, those within this movement are susceptible to the

same charges of cultural accommodation that they level against other pastors. A truly biblical form of pastoral leadership is rarely seen and frequently substituted for a more pragmatic solution. Even in churches that use biblical terminology for their church officers, the biblical functions of leadership often cease to exist. The insights into leaders and their relationship to congregants can be fertile soil for reflection in considering the mechanics of Christian leadership.

While the more formal issues of leadership are well covered in our leadership training curriculums at state conventions and national entities, it is the more informal areas of leadership that many of our pastors are handicapped. While many pastors have been trained in leadership and know how to institute change and drive an agenda, many times pastors are frustrated by their seemingly ineffectual leadership. Helping pastors to regain a vision of loving the sheep and caring for them has been implicit in this research's findings concerning elder polity and the arts metaphor. This relationship is always in perpetual need of refining and rediscovery as fallen human beings sometimes become more drawn to task than to relationship. Perhaps as more research is conducted on these issues of leadership, our homes, our churches, and our denominational entities will benefit from having more shepherds that reflect the heart, motivations, and attitudes of our Chief Shepherd.

Further Research

Multiple avenues of further inquiry are implied by this research. One of the chief most seeks corroboration of this research. Do the differences in older and younger pastors observed in this research replicate themselves? Given the pioneering character of

this research, especially in the area of metaphor, is the affinity between elder polity and the arts metaphor reproducible in another study?

An additional suggestion would be to reproduce this study with other evangelical groups. This would provide a needed comparison group as well as potentially addressing the low number of returned surveys from those in the "younger pastor" category.

A second avenue of inquiry is related to polity. In depth exploration of elder polity may yield fascinating results given the popularity of this model with younger pastors. Since plural elder polity is typically associated with particular theological presuppositions, to explore what this may imply for the future of the SBC would be interesting.

Additionally, the question of why there is a preference for elder polity has not been answered. Is this a return to a more biblical form of church government for specifically theological and exegetical issues? Could it be that postmodernity has sounded the death knoll for singular leadership signaling a transition to leadership within a team or multiplicity? Whether the shift to elder polity is a theological or socio-cultural one would provide tremendous clarity on what seems to be a phenomena.

The greatest weakness of this research was the low return rate for younger pastors. While the comparative data on older pastors from this research is of sufficient quantity, the low numbers of younger pastors suggest the need to retest with a larger sample of younger pastors. While there may be an intrinsic apathy among younger pastors that contributed to the low return rate, there are avenues to increase the return rate. More investigation on the beginning end of a research study of this sort may have

boosted the return rate. Certainly within the SBC, there is some loose networking among younger leaders. However, these networks are so small that the entire population would need to be surveyed and this would not be a random selection process. Knowing that younger pastors may be more technologically savvy, the use of a web-based survey may have increased the return rate among younger pastors.

The issue of preaching was significant. To research particular models and schools of preaching and their relative frequency among older and younger pastors could produce helpful findings. Especially given the high value placed upon Scripture, are there particular ways that this value manifests itself within the ministries of these pastors? Given the emphasis upon expository preaching in recent years, it would be interesting to see the impact of this particular model of preaching traced between the generations.

The question of metaphor bears additional investigation. While the metaphorical selections within this research proved significant, the question of definition was not answered. How do pastors' understand the concept of the arts metaphor? Do pastors see a conceptual connection between their polity choice and metaphor choice?

Issues related to the inconsistencies discovered in this research may prove fertile ground. Perhaps interviews would be appropriate in order to clarify discrepancies in selection values. Specifically, three issues continue to intrigue this researcher. The first issue is the disparity between the "shepherd" designation and the repudiation of pastoral care. The second would explore the priority of evangelism for the church corporately and the low selection value as a personal priority. The last would be the discrepancy between the selection of community as a non-factor and the choice of elder

polity. These studies would help to clarify the results of this study and shed further light upon leadership differences and similarities between older and younger pastors.

APPENDIX 1

INSTRUMENTATION

This appendix includes the survey packet that was mailed to the SBC pastors chosen by random selection for participation in this research. The survey instrument that was used for data generation is included.

The survey instrument was designed to generate answers to many different issues related to ministry leadership. Within the survey, questions were asked related to the following categories: demographics (questions 1-11), church polity (question 12), leadership metaphor (questions 13, 19, and 22), purposes of the church (questions 14, 18, and 21), power distribution in the church (questions 15-17), and relational atmosphere (questions 23-45).

This survey packet was the sum of communication between the researcher and the sample. A deadline of August 1 was established. Additional means of soliciting returned surveys were considered and ultimately rejected. A single mailing of 1, 268 surveys produced a total of 244 returned surveys.

Pastor Survey
"A Comparative Analysis of Older and
 Younger Pastor's Perceptions of Pastoral Leadership"

Agreement to Participate
The research in which you are about to participate is designed to compare approaches to leadership both between older and younger pastors. Scott Davis is conducting this research for purposes of dissertation research. In this research, you will be asked to answer questions related to demographic issues, polity issues, and philosophy of ministry issues. Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this survey, and checking the appropriate box below, you are giving   informed consent for the use of your responses in this research.

[ ] I agree to participate
[ ] I do not agree to participate

DEMOGRAPHIC ISSUES

Please choose the one answer that most represents your ministry:

1) What region is your church located within?
      (a) Southern   (b) Midwest   (c) Northeast   (d) West

2) What is your church's setting?
      (a) Urban   (b) Suburban   (c) Town   (d) Rural

3) What size is your average worship attendance?
      (a) under 100   (b) 100-300   (c) 300-800   (d) 800 +

4) What is your church's life stage over the last three years?
      (a) Growing   (b) Stable   (c) Plateaued   (d) Declining

5) Which generational cohort represents the average age of your congregation?
      (a) born pre-1946   (b) 1946-1964   (c) 1965-1983   (d) after 1984

6) Your tenure at your current church is:
      (a) 0-3 years   (b) 3-6 years   (c) 7-11 years   (d)11+ years

7) You have how much pastoral experience?
      (a) less than 5 years   (b) 5-10 years   (c) 10+ years

8) What is the highest level of education that you have you completed?
      (a) High school   (b) College   (c) Seminary   (d) Doctoral

9) When were you born?
      (a) born pre-1946   (b) 1946 – 64   (c) 1965-83   (d) after 1984

10. Below are listed five descriptions of congregational polity models. As congregational models, they assume accountability to the congregation, though leadership structure may differ. Place an "A" by the one that most closely represents the actual polity model in use at your church. Place an "I" by the one you feel is the ideal polity model.

"A/I"	Title	Picture	Description
	Single Pastor Government	Pastor → Deacon Board → Congregation	The congregation elects both pastor and deacons. Deacons serve under the authority of the pastor, who is the sole recognized authority, in an advisory capacity.
	Pastor-Deacon Government	Pastor/Deacon Board → Congregation	Deacons share actual governing authority with the pastor. The pastor and deacons see themselves as accountable to the deacon board as a whole as well as to the congregation.
	Plural Elder Government	Pastor/Elder Board → Deacon Board → Congregation	The pastor is one of a board of multiple elders involved in spiritual oversight. Deacons are involved in acts of service under the elders leadership. A congregation selects both elders and deacons. While the pastor has a distinct leadership role, ultimate leadership authority resides in the elder board.
	Corporate Board Government	Corporate Board → Pastor → Congregation	A board of directors hires an executive officer to run the church. In this model, the Corporate Board has ultimate leadership authority. The pastor also has substantial authority, as long as he pursues the interests of the Board.
	Pure Democracy Government	Congregation	Every decision comes to the congregation for a corporate vote. All authority resides in the congregation.

PHILOSOPHY OF MINISTRY ISSUES

A. Perceptions and Priorities of the Church:
● For the next two questions, please rank the various items, with the lowest number being the MOST applicable and highest number being the LEAST applicable. Question 11 has four items and question 12 has sixteen items

11) I conceive of the church more as:
　　　_____　a) a team working together for a common goal
　　　_____　b) an army engaged in serious warfare
　　　_____　c) a complex machine designed for maximum production
　　　_____　d) an orchestra blending together in a masterpiece

12) It is important to me that our people:
　　　_____　a) know the Bible
　　　_____　b) engage in earnest prayer
　　　_____　c) have compassion for the lost
　　　_____　d) experience authentic Christian community
　　　_____　e) are involved in lay ministry
　　　_____　f) receive pastoral care
　　　_____　g) identify their gifts/strengths for service
　　　_____　h) receive training for a ministry program
　　　_____　i) contribute to a family like atmosphere
　　　_____　j) are active in evangelism and outreach
　　　_____　k) live a holy life
　　　_____　l) promote social change
　　　_____　m) know our denominational heritage
　　　_____　n) foster each others spiritual growth
　　　_____　o) are passionately spiritual
　　　_____　p) inspired by our worship

● For the next three questions, please circle the single choice that most represents your church:

13) The power and authority structure in our church is organized:
　　　a) horizontally (distributed among many)　　b) vertically (controlled by few)

14) The decision making in our church is:
　　　a) centralized　　　　　　　　　　　b) decentralized

15) Our church's focus is more
　　　a) inward　　　　　　　　　　　　　b) outward

● For this next question, rate how your church measures on these items using the scale 1-5, with 1 being MOST LIKE your church and 5 being MOST UNLIKE your church.

16) The average member would consider our church a:
_____ a) Classroom church focused most on biblical teaching/doctrine
_____ b) Soul-winning church focused on evangelistic work
_____ c) Social-conscience church focused on cultural engagement
_____ d) Experiential church focused on uplifting and engaging worship
_____ e) Family-reunion church focused on fellowship and community
_____ f) Life development church focused on the discipling process

B. Pastoral Leadership Priorities:
● For the next four questions, rank the various items, with the lowest number being the MOST applicable and highest number being the LEAST applicable. Question 17 has four items, question 18 has eleven items, question 19 has nine items, and question 20 has four items.

17) In leadership, the pastor is most like a(n):
_____ a) five star general ordering his troops
_____ b) athletics coach training and motivating players
_____ c) orchestra conductor coordinating musicians
_____ d) technician engineering a machine for maximum production

18) The leading description for a pastor should be:
_____ a) shepherd
_____ b) preacher
_____ c) teacher
_____ d) worship leader
_____ e) evangelist
_____ f) equipper/discipler
_____ g) chaplain
_____ h) administrator/planner
_____ i) manager of church business
_____ j) prophet
_____ k) general practitioner

19) The highest priorities in ministry for me are:

_____   a) preaching
_____   b) worship
_____   c) teaching
_____   d) evangelism
_____   e) providing care
_____   f) counseling
_____   g) leadership development
_____   h) personal discipleship
_____   i) planning

20) Laypersons in the church are most like:

_____   a) soldiers needing directed into battle
_____   b) athletes needing trained for action
_____   c) parts needing coordinated for production
_____   d) musicians needing leading for musical balance

● For the remaining questions, please rank them on a scale of 1-5, with 1 indicating that you very much DISAGREE with the statement and 5 indicating that you very much AGREE with the statement. Please try to avoid marking questions with a 5 unless you are trying to mark those items that are most important to you personally.

_____ 21) The leadership culture at our church would be considered empowering:

_____ 22) The leadership structure at our church would be considered highly functional:

_____ 23) Our leadership culture has a healthy balance between caring for people and concern for organizational effectiveness:

_____ 24) As pastor, I encourage church decision making by others:

_____ 25) I am good at fostering a team spirit:

_____ 26) I share leadership with others:

_____ 27) There are warm, loving relationships among the professional staff at the church:

_____ 28) There is a reciprocal trust between pastor and staff:

_____ 29) The staff would depict me as supporting and encouraging:

_____ 30) There are warm, loving relationships among the lay leadership:

_____ 31) Our congregation as a whole would be considered very warm and loving:

_____ 32) As pastor, I know our membership very well:

_____ 33) As pastor, I am very aware of needs within the congregation:

_____ 34) Motivating many people for action is easy for me:

_____ 35) Enlisting new volunteer leaders is easy for me:

_____ 36) In our various ministries, we have clear and definite goals:

_____ 37) Many would say I am driven in pursuit of goals:

_____ 38) When encountering challenges, I am slow in moving forward:

_____ 39) When new opportunities arise, I prefer taking immediate action:

_____ 40) I am impatient when dealing with problems:

_____ 41) Gaining my trust takes time:

_____ 42) I meet new people very easily:

_____ 43) I relate to people in more of a logical fashion than an emotional one:

_____ 44) My preferable working pace is more fixed than flexible:

_____ 45) I am typically slow to adapt to change:

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ABSTRACT

A COMPARATIVE ANALYSIS OF YOUNGER AND OLDER PASTORS' PERCEPTIONS OF LEADERSHIP

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This dissertation is a comparative analysis of the leadership perceptions of older and younger pastors. The research concern is introduced in chapter one with a question raised by critics of the evangelical church within the Emerging Church movement concerning the substitution of a CEO model of pastoral ministry.

This question caused the researcher to examine a literature base to establish the credibility of the criticism. Pertinent literature was examined regarding the use of metaphor to describe leadership, biblical and exegetical foundations for leadership, secular leadership and managerial studies, and philosophical and socio-cultural issues that impact current church leaders.

The research involved the use of a questionnaire on issues related to polity, power, control, authority, and leadership assumptions. Once the questionnaires were received, appropriate statistical measures were used, including the Chi Square Test for Independence and Chi Square Goodness of Fit, correlational analysis, and t-tests.

Analysis of the data revealed significant relationships between the concepts of metaphor, polity, and age. The most significant findings were related to the

interrelationship of generation, ideal polity and metaphor. Research on polity indicated a revival of interest in the plural elder polity model. Regarding the concept of metaphor, a significant relationship was discovered between the concept of elder polity and the arts metaphor. Both of these results were significant trans-generationally. These findings were reported in detail and displayed according to each of the pertinent research questions.

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