What is Pastoral Leadership?
A Review of the Relevant Literature on Approaches and Understandings of Pastoral Leadership at the Beginning of the 21st Century.

INTRODUCTION

What is pastoral leadership? This is a poignant question because it is becoming apparent as we feel our way around the 21st century, pastors are in the midst of a crisis. As David Fisher remarks, "Being a pastor today is more difficult than anytime in memory."[1] Fisher notes that "the personal and professional identity crisis is the symptom of a systemic ecclesiastical disease. There is no accepted theology of ministry in our time."[2] He traces the root of this crisis back to Seward Hiltner's *Preface to Pastoral Theology* (1958) in which "Hiltner proposed a psychological/sociological base as a unifying theory for ministry"[3] rather than a biblical/theological one. This focus of Hiltner's seemingly shaped the therapeutic understanding of the pastoral role in the 60s and 70s and opened up the door for a focus that brought the concept of leadership to the forefront of shaping the pastoral identity in the last two decades of the 20th century.

As a result in the past two decades, pastors seeking to participate in what has been considered to be effective pastoral leadership have involved themselves in almost an

[1]David Fisher, *The 21st Century Pastor: A Vision Based on the Ministry of Paul* (Grand Rapids: Zondervan, 1996), 1.

[2]Ibid., 9.

obsessive fixation with leadership. There was a time when the topic of leadership in the life of the church focused on nurturing the different roles and responsibilities of members in various functions on committees and boards. However, over the past two or so decades, the topic of leadership has shifted from enabling membership in their various "leadership" roles, to leadership being the primary responsibility of the effective, successful pastor.

Due to this narrowing focus, pastors have turned to whatever resource they might find to enable them to be more effective leaders in developing the church. As one pastor expressed, "I read anything I can find on leadership, its that important." Pastors have also turned to resources that are not limited to an ecclesial context, but have sought out leadership literature primarily from the corporate business world. The literature on leadership is voluminous[4] replete with insights from "well-known military commanders, presidents, martyrs, and prominent business executives"[5] presenting numerous understandings and approaches. J. Thomas Wren has commented that

> Leadership has become one of the hot topics in the popular consciousness. Bookstores are filled with 'how to' books on leadership, and colleges and corporations have discovered that the study of leadership is both popular and potentially quite useful. Ultimately, leadership remains an ambiguous, amorphous, and frequently misunderstood concept, and is often portrayed in a negative light. Indeed, the well-respected commentator James MacGregor Burns once called leadership "one of the most observed and least understood phenomena on earth."[6]

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[3]Ibid., 10.

[4]A quick perusal of the literature shows that until 1987 books on leadership remained under a publication rate of fifteen hundred volumes per year, however since then, publication has grown to over two thousand volumes per year, peaking at over two thousand five hundred volumes per year in 1997. Data drawn from the WorldCat database using the terms "leadership, leader, leading" covering the years 1980 through 2003. Accessed on August 2, 2004.

[5]Charles C. Manz, *The Leadership Wisdom of Jesus: Practical Lessons for Today*. (San Francisco: Berrett-Koehler Publishers, 1999), 6

[6]J. Thomas Wren, *The Leader's Companion: Insights on Leadership Through the Ages* (New York: The Free Press, 1995), ix.

This obsession with leadership seems to be in response to the concern that we are in a crisis of leadership crisis. Wren expresses that there is "a widespread perception of a lack of leadership in our society."[7] Yet, the plethora of books on leadership does not seem to be ameliorating this crisis. Even within the church, congregations have followed the lead of the culture and express a similar crisis in leadership. Pastors, in response, immerse themselves in learning leadership skills and strategies in order to become more effective leaders in directing the affairs of the church.

Leadership and the Pastoral Crisis

The struggle for leadership, rather than a struggle for discerning a theology to guide pastoral ministry, has become a key area of concern and focus in the area of Christian ministry. George Barna relates:

> Having spent much of the last decade researching organizational behavior and ministry impact, I am convinced that there are just a handful of keys to successful ministry. One of the indispensable characteristics of a ministry that transforms lives is leadership.
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> This may sound simplistic. Unfortunately, relatively few churches actually have a leader at the helm. In striving to understand why most churches in this country demonstrate little positive impact on people's lives, I have concluded that it is largely due to the lack of leadership.[8]

Numerous others would be in agreement with Barna on this dire need for leadership within the church. For example, Robert D. Dale has authored numerous "how-to" books on leadership in keeping up with the growing demands and changing focus.[9] In keeping current

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[7]Ibid. Cf. also Wren, ix.

[8]George Barna, *Today's Pastors*, (Ventura, CA: Regal Books, 1993), 117.

[9]Cf. Robert D. Dale, *Pastoral Leadership: A Handbook of Resources for Effective Congregational Leadership* (Nashville: Abingdon, 1986); *Leading Edge: Leadership Strategies from the New Testament* (Nashville: Abingdon, 1996); *Leadership for a Changing Church: Charting the Shape of the River* (Nashville:

with the times, Dale addresses how pastoral leaders need to act, the things they need to do in order to be effective leaders and to do effective leading. He draws on Scripture to support perspectives on leadership that blend biblical, sociological, and managerial understandings and he is aware of how the changing culture impacts how leadership needs to be thought about and enacted. Yet, what has suffered in this undeterred emphasis on leadership is an orientation of what it means to be pastoral. Eugene Peterson, in *Working the Angles: The Shape of Pastoral Integrity*, describes the kind of pastoral leaders we have become:

> The pastors of America have metamorphosed into a company of shopkeepers, and the shops they keep are churches. They are preoccupied with shopkeeper's concerns – how to keep the customer happy, how to lure customers away from the congregation down the street, how to package the goods so that the customers will lay out more money.
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> Some of them are very good shopkeepers. They attract a lot of customers, pull in great sums of money, develop splendid reputations. Yet it is still shopkeeping; religious shopkeeping, to be sure but shopkeeping all the same. The marketing strategies of the fast-food franchise occupy the waking minds of these entrepreneurs; while asleep they dream of the kind of success that will get the attention of journalists.[10]

To make matters worse, Norman Shawchuck and Roger Heuser indicate that this crisis is further exacerbated by a growing distrust of church leaders by the membership. "[L]eadership in religious organizations has fallen into greater distrust and skepticism" because people have become disappointed by the moral failings of their leaders.[11] Henri Nouwen relates that such moral failings are largely connected with the temptation of power that church leaders are confronted with in ministry as they exercise leadership roles. In that

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Abingdon, 1998).

[10]Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans Publishing, 1987), 1.

[11]Norman Shawchuck and Roger Heuser, *Leading the Congregation: Caring for Yourself While Serving the People* (Nashville: Abingdon, 1993), 18.

these pastors ". . . do not know how to develop healthy, intimate relationships . . . [they] have opted for power and control instead."[12]

However, Alan E. Nelson states that though "it appears that on the topic of leadership, we Christians have kept pace with those in business and secular fields"[13] there seems to be little hope of alleviating the stated leadership crisis within the church, whether it be due to lack of giftedness in leadership or due to moral failings. Our focus on leadership seems to be undeterred. Instead of questioning whether the "leadership" metaphor is the best one for dealing with the pastoral crisis, we double our efforts in preparing clergy to be leaders in the pastorate. Gregg S. Morrison, project director for the *Leadership Development for a New Millennium* research project, articulates that "the nature of pastoral leadership is surely a major issue for seminaries and divinity schools whose very reason for existence includes the equipping of ministers for the church of Jesus Christ."[14] In this vain, Bob Cooley, president of Gordon-Conwell Theological Seminary "recognizing the need for stronger, biblical leaders in the local church . . ." initiated a Lilly Endowment funded study to examine leadership involving 62 evangelical seminaries.[15] But in the midst of all this frenzied focus, there is growing doubt whether anything will really change. Recently, George Barna has expressed his exasperation with the North American church wondering whether it will ever muster the

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[12]Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: The Crossroad Publishing Company, 1989), 79.

[13]Alan E. Nelson, *Leading Your Ministry* (Nashville: Abingdon Press, 1996), 46. The ATLA Religion Database reveals that books and articles on leadership relating to the Christian context have grown immensely since 1986. Prior to 1986 published books on leadership remained under ten volumes per year, but after 1986, published books on leadership doubled and even have tripled the pre-1986 rate. Drawn from the ATLA Religion Database using the keywords, Aleadership, leaders, leading@ for the years between 1980 and 2003. Accessed on August 2, 2004

[14]Gregg S. Morrison, "Being a Pastor Today," *Christianity Today*, 5 February 2001, 88-90.

[15]John Eric McDonald, "Teaching Pastors to Lead," *Christianity Today*, 5 February 2001, 80.

leadership necessary to have an impact upon the American culture. His ten year strategy to revitalize the church has failed and he blames it on the lack of pastoral leadership.

> The strategy was flawed because it had an assumption. The assumption was that the people in leadership are actually leaders. [I thought] all I need to do is give them the right information and they can draw the right conclusions. . . . Most people who are in positions of leadership in local churches aren't leaders. They're great people, but they're not really leaders.[16]

And so, with all this focus on leadership, one has to wonder how this preoccupation has shaped an understanding of the pastoral role? Is leadership the primary role of the pastor, as Barna and so many others would have us believe? Is the term "leader" to be synonymous with the term "pastor"? Does being an effective pastor mean that one has to deal primarily with leadership? If leadership is the primary facet of effective pastoring are the leadership models espoused through numerous publications conducive for effective pastoring? It seems that the term "pastor" has been relegated to the function of an adjective to describe leadership, rather than being a term which describes the essence, the central focus, of what many have been called to in the life of the church. It is as if all leadership is cut from the same cloth and only the context in which it is exercised is different. But, if in fact leadership in the church is to be different than leadership elsewhere, then it is important for the church, at the beginning of the third millennium, to engage in discerning what it means for its leaders to be pastoral. The question needs to be raised whether this emphasis on leadership is the primary focus in being pastoral, or have we missed what Jesus Christ intended when he reinstated Peter and commanded him to "Take care of my sheep" (John 21:16)?

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[16]Tim Stafford, "The Third Coming of George Barna," *Christianity Today,* 5 August 2002, 34.

How We Got Here?

Insights by Henri Nouwen on the hecticness of the pastoral role in the 70s seems to shed some light on the "knee-jerk" reaction of embracing a take-charge style of leadership. Pastors bought into a ministry agenda that was overwhelming and was seemingly brought under control through a particular model of leadership that thrived in the business world. Nouwen related:

> We simply go along with the many "musts" and "oughts" that have been handed on to us, and we live with them as if they were authentic translations of the Gospel of our Lord. People must be motivated to come to church, youth must be entertained, money must be raised, and above all everyone must be happy. Moreover, we ought to be on good terms with the church and civil authorities; we ought to be liked or at least respected by a fair majority of our parishioners; we ought to move up in the ranks according to schedule; and we ought to have enough vacation and salary to live a comfortable life. Thus we are busy people just like all other busy people, rewarded with the rewards which are rewarded to busy people.[17]

It seems clear that once pastoral leadership embarked on such a course that new ways of being leaders were required, ways in which they could take charge of these "musts" and "oughts" in order to be effective and successful. This then, necessitated a redefining of the pastoral role. And so, by and large in the literature, it seems that pastoring, unless it was connected with an understanding of strong leadership, became regarded primarily as a role which maintains the status quo. As Carlyle Fielding Stewart III relates,

> . . . pastors seem to be viewed as managers or caretakers of a particular parish. They go to church, do as they are told, and sit quietly and patiently until they move to their next church. . . . [P]astors simply bide their time, seldom challenging the people of God spiritually or moving the church into new spiritual frontiers.[18]

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[17]Henri Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (New York: Seabury, 1981), 22.

[18]Carlyle Fielding Stewart III, *The Empowerment Church: Speaking a New Language for Church Growth*, (Nashville: Abingdon Press, 2001), 71.

Nelson also states:

> Many pastors understand themselves as shepherds, but this caretaker images causes the minister to focus on activities for ministry. This manager approach, loaded with activities and programs, will not suffice during times of crisis when acute changes are required and when a leader with vision is desired.[19]

To respond to this crisis, the question that needed to be asked is whether this emphasis on leadership is the calling of the pastorate? Is leadership the primary concern in pastoring? What are pastors to do? If pastoring involves leading, what is this leading to look like? But this is not what was done. Rather it was assumed leadership was the solution, the key to the pastoral crisis. Where we turned to respond to this crisis was to a secular understandings rather than biblically and theologically informed ones.

The Appropriation of a Secular Understanding of Leadership in the Church

One of the problems in assessing what it means to be an effective pastor for ministry in the church is that it seems that the majority of the literature that pastors look to draws little upon biblical or theological sources, rather there is a heavy reliance upon models that rooted in sociology, psychology or business, politics, and the military. For example, Olan Hendrix, whom John Maxwell credits as the first person who taught him Christian management and leadership principles, assumes leadership and pastoring are similar and describes leadership primarily in pragmatic and success-oriented terms, particularly in relation to the tasks it accomplishes. He speaks in terms of leadership skills which are required for effectiveness in any context, be it ". . . pastor, president, CEO, executive director, [or] vice-president."[20] Nelson even makes the comment that to gain understanding for leading the church, one must

[19]Nelson, Cover flap

turn to extrabiblical sources. He states that "some Christians have not kept pace, thinking that the Bible is a manual for leaders. **That is a problematic way of thinking**. The Bible was not intended to be a leadership text, even though it illustrates the concept through many of its stories."[21] Further he expresses, "the Bible talks about leaders and asserts a foundational character sketch of persons who excelled, but it does not provide us with the finer points of the leadership process."[22]

Similarly, A. Duane Litfin in seeking a metaphor for the pastoral role that is more comprehensive than the shepherding metaphor of shepherd, which he deems as inadequate because it does not embrace all the aspects that are required for the minister's role in the pastoral context delves into sociological sources in order to find a comprehensive metaphor.[23] In defining leadership within a sociological framework, he expresses that it represents ". . . any behavior which helps the group meet its stated goals or fulfill its purpose, while 'leader' refers to anyone who is assigned to provide such behavior . . . ."[24] In drawing similarities between secular and church leadership, he proposes that a comprehensive metaphor for the pastoral role is the leader as completer. In this vein, ". . . the leader's task is to complete what is lacking in the group."[25] However, as Litfin expresses implications of this metaphor for pastoral ministry, it becomes clear that he is primarily focused on ". . . the *task* and

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[20]Olan Hendrix, *Three Dimensions of Leadership* (St. Charles, Ill.: ChurchSmart Resources, 2000), 33.

[21]Nelson, 46.

[22]Nelson, 48.

[23]A. Duane Litfin, "The Nature of the Pastoral Role: The Leader as Completer," *Bibliotheca Sacra* 139 (Ja-Mr 1982): 57.

[24]Ibid., 60.

[25]Ibid., 62.

maintenance needs of the church"[26] so that it can be managed well. Indeed, it seems that Litfin's proposal is an early one of seeing the pastoral role as one of running the organization – one that will be further advanced and exploited in the ensuing years.

Though truth is not limited to biblical or theological sources, church leaders have drawn undiscerningly from approaches and understandings of leadership which has resulted in approaches to ministry which are antithetical to the mission of the Gospel and which have shaped an ecclesiology different from the community Christ intended to form. In response to this *Reviewing Leadership: A Christian Evaluation of Current Approaches* seeks to develop "a theological rather than a purely practical . . . assessment of the current literature"[27] in order to provide pastors with a theological paradigm for discerning insights that are more appropriate for the mission of the church.

Yet, this is not enough. There is a need for a literature base that looks beyond extra-ecclesial insights on leadership and the "Christianization" of them, to a focus that is theologically informed drawing upon understandings and metaphors that arise out of the Scriptures and the Christian community. Such a literature base has different foundational premises than leadership literature reliant upon the social sciences. Christian pastors need to take the time to reflect biblically and theologically to discern how the pastoring to which they are called has a different telos or purpose than the leadership models of the corporate business world.

The metaphor of pastor has been denigrated through an espousal that those who are

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[26]Ibid., 65.

[27]Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker Academic, 2004), 11.

serious about growth and management will seek to become ranchers instead of shepherds,[28] will seek to become chairmen or CEOs to direct the church organization,[29] will seek to grow the churches they serve into program-oriented mega churches.[30] Ernest White in examining the crisis in Christian leadership relates that the CEO model has become more prevalent, especially as "churches have taken on more of the corporation ethos as the megachurch has become the ideal."[31]

Yet there are other voices decrying this balderizing of the pastoral role. E. Glenn Wagner relates that this focus on leading, rather than alleviating the leadership crisis, exacerbates the crisis in the church because there are a "growing number of 'dropout Christians' who have been hurt and abused in churches that seem to see people as objects@ and that Anumbers of pastors [are] being dismissed because they don't fit the corporate model [of ministry] now in vogue."[32] He further expresses that we in North America "have forgotten what it means to be the church and do ministry."[33] Eugene Peterson, also describes the high calling of being a pastor, in which pastors are called to guide congregations to attend to God through scripture, prayer and spiritual direction.[34] The pastor, as shepherd, guides the flock which has been entrusted to them. It seems, those of us in church leadership, need to

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[28]Cf. C. Peter Wagner, *Leading Your Church To Growth: The Secret of Pastor/People Partnership in Dynamic Church Growth*, (Ventura, CA: Regal Books, 1984), 59.

[29]Cf. Carl F. George, *Prepare Your Church For the Future*, (Tarrytown, NY: Fleming H. Revell Company, 1991), 133, 184, 194; Gary L. McIntosh, *One Size Doesn't Fit All*, (Grand Rapids: Fleming H. Revell, 1999), 65, 67.

[30]Cf. Gary L. McIntosh, *One Size Doesn't Fit All*, (Grand Rapids: Fleming H. Revell, 1999).

[31]Ernest White, "The Crisis of Christian Leadership," *Review & Expositor* 83 (Fall 1986): 549.

[32]E. Glenn Wagner, *Escape from Church, Inc.: The Return of the Pastor-Shepherd*, Grand Rapids: Zondervan, 1999), 10.

[33]Ibid.

[34]Cf. Eugene Peterson, *Working the Angles: The Shape of Pastoral Integrity*, (Grand Rapids: Eerdmans

heed the warning of the Lord regarding the diminishing and surrendering of our pastoral callings as shepherds (cf. prophetic warnings regarding the abuse of the shepherding role: Jeremiah 23:1-4; Ezekiel 34:1-10.)

The Structure of the Literature Review

This review will begin to address these questions by laying a foundation of analyzing current understandings of pastoral leadership within the life of the church as well as present understandings which cast the pastoral image in a very different light. The guiding focus of this review is a desire to rediscover the meaning of being a pastor. It is clear from the literature that over the past two decades the role of pastor has been recast into a metaphor of leading and power from one of shepherding and servanthood wherein the pastor is depicted as the chief executive officer of a congregation. The reason for this has largely been due a particular understanding of how to bring about renewal in the church. It has largely been an inward focus on bringing about institutional change, a task which requires leaders rather than pastors according to Barna and Nelson.[35]

This review of the literature focuses on five sections and draws primarily on literature written within the past two decades. Part One will examine the way pastoral leadership is defined and understood within the Church Growth and Mega-Church literature. Part Two will examine the way pastoral leadership is being defined and understood within the emerging Missional and Emergent Church movements. Part Three will examine criticisms of

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Publishing, 1987).

[35]Cf. Stafford, "The Third Coming of George Barna," who relates that by leadership Barna ". . . means the ability to motivate and lead institutional change" (36) and also Nelson in *Leading Your Ministry* contrasts leading with ministering and expresses that leadership is only required to foster institutional change by influencing others to pursue intended changes (Nelson, 49).

the prevailing pastoral leadership models. Part Four will present other metaphors of the pastoral role in the life of the church. Conclusions will then be drawn to shape an understanding of the pastoral role in the life of the church at the beginning of the 21st century.

In addition, an provisional outline is presented for a potential book project on the theme of pastoral servantship. The outline grows out of the findings of this literature review and seeks to present a new perspective for regaining an understanding of the pastoral role and its practice at the beginning of the 21st century.

PART ONE

A REVIEW OF THE WAY PASTORAL LEADERSHIP IS DEFINED AND UNDERSTOOD WITHIN THE CHURCH GROWTH AND MEGA-CHURCH LITERATURE

Much of the literature within the church growth and mega-church movement has for the most part redefined the pastoral role in terms of its leadership responsibilities. Authors such as John Maxwell, who began their ministries within church contexts, no longer speak of pastoral ministry specifically, but make their living by hosting conferences outlining principles of leadership with the assumption that these principles are relevant in any context, including the way a pastor is to enact ministry in the life of the church.[36]

Redefining of the Pastoral Metaphor from Shepherd to Leader

It seems pastors are no longer primarily focused on pastoring as shepherding – they have accepted the redefinition of the pastoral role in terms of its leadership dimensions and

[36]Books such as those by John Maxwell are now written for a larger audience that bring spiritual principles to bear on how to enact leadership, where his first book addressed leadership in terms of the church context. Contrast *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993) with *The Twenty-One*

have left as largely unexamined the implications of its shepherding aspects.

The Role of Church Growth and C. Peter Wagner

Perhaps the voice that was most responsible for spearheading this shift is C. Peter Wagner, while he was professor of church growth at Fuller Theological Seminary. As professor of church growth he focused on examining factors which would enable churches to grow. He came to the conclusion that the ". . . *the primary catalytic factor for growth in a local church is the pastor"* whose ". . . *dynamic leadership has been used to catalyze the entire church into action for growth*."[37] In 1984, he responded to a critique of the Church Growth Movement, which stated that dynamic leadership consistently appears as a significant factor in growing churches, but that the Church Growth Movement "has done little to actually give guidance in the kind of leadership needed."[38] He presented a redefinition of the pastoral role which focused on two aspects. He wanted to keep the emphasis on equipping laity, that developed in response to clericalism, which emphasized clergy as "active components of the church system while the laypeople were passive components."[39] However, he rejected the enabler pastoral model that developed in the equipping movement, which stressed the servant role of pastors, because it seemed that the pastor as enabler ended up being ". . . a synonym for not being an initiator, not calling, not being aggressive, and not taking leadership responsibilities."[40] Therefore, he redefined the role of pastor as being both a leader and an

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Irrefutable Laws of Leadership: Follow Them and People Will Follow You (Nashville: Thomas Nelson, 1998).

[37]C. Peter Wagner, *Your Church Can Grow: Seven Vital Signs of a Healthy Church* (Glendale: CA: Regal Books, 1976), 55, 57.

[38]Wagner, *Leading Your Church to Growth*, 10.

[39]Ibid., 74.

[40]Ibid., 75 citing Lyle E. Schaller, *Effective Church Planning* (Nashville: Abingdon Press, 1979), 162.

equipper. In his redefinition he defines the effective church growth pastor as ". . . *a leader who actively sets goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals*."[41] One can readily see that this describes the job description that many church boards seek in their pastor. Citing a research project by Jackson W. Carroll and Robert L. Wilson, Wagner states that ". . . the pastor in most demand is 'the one who provides strong leadership, makes things happen, is somewhat of an entrepreneur,' while the candidate now being passed over is 'the more passive person who waits for people to take the lead.'"[42] It is clear that Wagner caricatures the traditional pastoral role as being passive and that a redefinition of the pastoral role is required to express an engagement in active leadership.

How does Wagner deal with the biblical image of pastor as shepherd in light of his redefinition? He expresses that the shepherding metaphor is an obstacle to growth, articulating it in terms which focuses on maintenance in the life of the church. In defining pastor as shepherd, he refers

> . . . to the one-on-one relationship that a pastor has with each parishioner. It is a very traditional model . . . [where you as a pastor] need to know the names of all your church members and their families, visit each home . . . , make an extra call or two to everyone who is sick, do all the counseling, perform all the baptisms, weddings and
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> funerals, lend a hand in personal problems, and enjoy a type of family relationship with one and all.[43]

Instead he proffers a new metaphor for the pastor as rancher, stating that ". . . in a church led

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[41]Ibid., 79.

[42]Ibid., 80 citing Jackson W. Carroll and Robert L. Wilson, *Too Many Pastors? The Clergy Job Market* (New York: Pilgrim Press, 1980), 118.

by a rancher the sheep are still shepherded, but the rancher does not do it. The rancher sees that it is done by others."[44]

In assessing Wagner's redefinition of the pastoral role, it is readily discernable that a shift has taken place from the pastoral role being a people-oriented one to be much more task oriented. That raises the question whether engaging in God's mission requires one to forego a people-orientation in order to embrace a task-orientation in order to fulfill God's telos for humanity? Apparently, Wagner thinks so because he advocates that leadership for church growth requires pastors to develop ecclesiologies which are sodalities, rather than modalities. He owes these terms to Ralph D. Winter in which modalities relate to *congregational structures* and sodalities relate to *missionary structures*.[45] Wagner argues for an ecclesiology which is a mission-focused sodality. And here we discover that Wagner not only shifts the paradigm for understanding the pastoral role, but provides a new paradigm for understanding the church. He states that "the sodality is not people-oriented, but rather it is a *task-oriented structure"*[46] Out of his concern for the growth of the church, Wagner forwards that "a decisive question for the pastor and the people of the church to raise among themselves is: are we willing to allow our church to take on the characteristics of a sodality?"[47] This indeed raises a deep theological concern for how one views the living out of the *Missio Dei* in the life of the church, whether fulfilling God's mission requires leadership which is primarily task focused or whether it entails ministry which is deeply people-oriented. It is clear from

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[43]Ibid., 58.

[44]Ibid., 59.

[45]Ibid., 142.

[46]Ibid., 145.

[47]Ibid., 146.

Wagner's redefinition of the pastoral role that it requires recasting an understanding of the nature of the church.

The Development of the Leadership Genre in Christian Literature

Indeed, the Church Growth Movement with Wagner's redefining of the pastoral role in terms of leadership shifted the focus of the whole genre of literature for clergy. Though many still referenced the role of the pastor, the literature quickly focused on understanding the leadership process. Christianity Today, Inc., in response to this new awareness of the pastoral role, developed a quarterly journal entitled, *Leadership Journal* which focused on being a practical journal for church leaders,[48] as well as developing a continuing series of volumes on leadership in *The Leadership Library*.[49] In the twelfth volume entitled, *Leaders: Learning Leadership from Some of Christianity's Best*, the editor Harold Myra, though recognizing his pastoral readership, gives primary emphasis to the topic of leadership. He states,

> Leadership is a puzzling, paradoxical art. It demands both broad vision and attention to detail. It simultaneously calls for uncanny intuition and hard-headed analysis. It means often standing alone, yet proves itself in its ability to rally people.
>
> Leading isn't easy. . . .
>
> Thus *Leaders*. This book is for those pastors who sense the call to leadership.[50]

Such a statement was representative of the growing trend of numerous authors addressing the pastoral role in terms of its leadership or direction setting dimensions. Kennon Callahan, for example, expressed that pastors need to exhibit strong leadership skills in the areas of ". . . major planning, policy, personnel, program, and financial objectives and decisions that shape

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[48]*Leadership Journal* began publication with its first issue in Fall 1980.

[49]*The Leadership Library* consists of 12 volumes published between 1980 and 1987.

[50]Harold Myra, ed., *Leaders: Learning Leadership from Some of Christianity's Best,* vol. 12. *The*

the future of that local congregation's mission and outreach."[51] Likewise, alluding to the influence of Callahan, Mervin E. Thompson argues that within the Lutheran Church (ELCA) that not enough emphasis has been given to leadership for church growth. Though he endows such pastoral leadership with spiritual characteristics, he declares that "leadership for growth is a crying need within the Christian community. . . . [and that] the day of leadership has arrived."[52]

Changing Imagery of Ministry

Shawchuck and Heuser state that the shift in describing the pastoral role in terms of leadership deals primarily with a reconsideration of the imagery of ministry. Kent Hughes, for example, expresses that pastoral ministry can no longer be focused through a singular passion, but rather requires a concern for complexity requiring a pastoral leadership role of coordinating many things in order to foster effective ministry.[53] Likewise, Paul Cedar relates that effective pastoral leadership involves discerning when to lead and when to respond.

> Leadership means taking initiative. But leadership also means keeping our eyes and ears open to the Lord and his people, asking others to hold us accountable, continually testing our ideas in the crucible of debate and life experience, constantly observing and correcting, always eager to absorb new information and new ideas.[54]

In light of such changes, Shawchuck and Heuser relate that "the metaphors for leadership most often used by Jesus – Servant and Shepherd – seem not to fit well with current

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Leadership Library, (Waco, TX: Word Books, 1987), 7.

[51]Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco: Harper & Row Publishers, 1983), 45.

[52]Mervin E. Thompson, "Leadership for Growth," *Word & World* 13 (Winter 1993): 25.

[53]Paul Cedar, Kent Hughes, and Ben Patterson, *Mastering the Pastoral Role* (Portland, OR: Multnomah Press, 1991), 43.

[54]Ibid., 63.

understandings and practice of church leadership."[55] Donald E. Messer supports such a reconsideration of the ministry imagery by stating:

> A need exists for rethinking the image of ministry in our time, reappropriating the central biblical and theological understandings in contemporary metaphors appropriate to the age. . . .
> . . . Over the centuries symbols of priest, prophet, pastor, servant, and shepherd have been metaphors of ministry without parallel in terms of their influence and impact on Christian communities in a variety of cultures. In recent decades more secular models have accented creative dimensions of ministry – counselor, administrator, pastoral director, professional, midwife, player coach, and enabler to name a few. However, each generation must review and reappropriate these portraits of ministry, finding its own contemporary images that project motivation and meaning.[56]

Alan E. Nelson also calls for a shift in imagery in the pastoral role by stating that,

> There is no clear pastoral model in the Bible. The early church was just emerging as the New Testament ends. The paradigm we know today has come to us from years of tradition and evolution. Humankind's basic needs are the same, but the structure in which those needs are met and the social contexts are much different than they were 1900 years ago. We can never go back to Palestinian times, and we should avoid the romantic notion that we must. Rather, we want to be a spirit-filled church in the twenty-first century. The type of church we are to be in the twenty-first century is also a different church than we were in the 1950s, which for all practical purposes is the model a majority of churches emulate today.[57]

Therefore, he expresses that the ". . . pastor is the one who is most responsible for the product of the church . . . [and] the effectiveness of the church rests largely on the individual talent of the pastor."[58] It is clear from the treatment of the topic by the aforementioned authors that they have concluded that the corporate leadership image is the right one. They unabashedly describe pastoral ministry in the local church primarily in terms of leadership. For example,

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[55]Shawchuck and Heuser, 19.

[56]Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon Press, 1989), 14.

[57]Alan E. Nelson, *Leading Your Ministry*, Leadership Insight Series, ed by Herb Miller (Nashville: Abingdon Press, 1996), 28.

[58]Ibid., 33.

in Shawchuck and Heuser's acknowledgment, they credit Peter F. Drucker, whom they regard as ". . . the master without peer in the fields of leadership and management" for his influence upon their thinking and writing.[59] For them leadership is defined as: ". . . seeing to it that the right things are done"[60] In attempting to shift the pastoral role from one of management to one of leadership, they draw on Warren Bennis and Bert Nanus to describe the difference. "By focusing the attention on a vision, the leader operates on the emotional and spiritual resources of the organization, on its values, commitment, and aspirations. The manager, by contrast, operates on the physical resources of the organization, on its capital, human skills, raw materials and technology."[61] In demonstrating that the prevailing metaphor for pastoral ministry is one that emphasizes leadership, Shawchuck and Heuser outline six aspects which pastors of healthy, growing churches expressed concerning their leadership tasks. These characteristics were collected and collated from interviews conducted by Leadership Network of over 1000 larger congregations. The responses from these churches were heavily focused on directive leadership.[62]

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[59]Shawchuck and Heuser, 13.

[60]Ibid., 21.

[61]Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York: Harper and Row, 1985), p.21, cited in Shawchuck and Heuser, 22.

[62]Shawchuck and Heuser, 114. The responses were collected by interviews conducted by Leadership Network of over one thousand congregations. Below are the responses clustered into six categories:

Item #1. The church must live out of a vision, which originates with the senior pastor and leaders, and is announced and advocated by the senior pastor, that keeps the church focused on Christ and generates a pervasive attitude of enthusiasm and defines the uniqueness of that church.

Item #2. Preaching that is biblically based, clear and practical; gives practical handles for everyday situations and motivates persons to put the concepts into practice in their daily lives.

Item #3. Worship must be of superior quality, dynamic, with excellent music, appropriate to the age and sub-cultures of the people. It must be motivating and healing.

Item #4. The senior pastor must give strong leadership and enable the staff and lay leaders to also give strong leadership, which gives a clear sense of purpose and direction in ministry and which puts strong emphasis on involving increasing numbers of laypersons in carrying out ministries of service. There must be effective and innovative programming to meet the needs of the congregation and the

A Focus on Fostering Institutional Change

Alan E. Nelson in his emphasis on leadership as the key element in the pastoral role expresses that "leadership is a relational process, whereby individuals grant special influence to one or more persons, who in turn catalyze the group to pursue intended changes."[63] Though he focuses on a style of leadership which is incarnational and guided by a servant leadership attitude he notes that leadership is primarily about change. He relates that "if you need no change, you need no leader. In times of change, people seek out more and better leaders. Therefore, it is imperative that a leader understand some of the dynamics of change if he is to be an effective leader."[64]

Others also largely express the pastoral role in these terms of leading for change in which they depict the pastoral role largely as one of being an overly passive one. Carl F. George in *Prepare Your Church for the Future*, presents the meta-church model and states that the role of pastoral leadership and church staff ". . . is to effectively manage the leadership development structures" by which they organize ". . . the caring and the leadership formation . . . ."[65] In such an organizational context within the large meta-church the primary role of the senior pastor is regarded as that of CEO. George expresses, "in a large church the senior pastor's position is much like a CEO (chief executive officer) in a business

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community.
Item #5. A comprehensive assimilation process that puts major emphasis on an increasing number of small connecting groups which develop strong interpersonal relationships and allows every person to feel known and wanted in a large congregation, and provides for continual spiritual growth.
Item #6. The pastor must continually give himself or herself to the daily disciplines that keep him or her living out of a heart for God, releases the Spirit within him or her, and enables him or her to keep a clear vision and sense of priorities for himself or herself and the church.

[63]Nelson, *Leading Your Ministry*, 49.

[64]Ibid., 89.

[65]George, *Prepare Your Church for the Future*, 59-60.

organization. CEO's make only a small percentage of a corporation's decisions . . . [but] a CEO's major influence comes through *vision casting*."[66] George perpetuates this corporate business understanding of the senior pastor in delineating the responsibilities of the meta-church's CEO.

> [I]n a Meta-Church, the CEO's greatest resource is the broadcast of vision at the worship services, at staff meetings, and at VHS gatherings. The CEO will be concerned that the church's goal imaging is strategic, enabling, empowering, implementable, and sensible. In the church's downward messaging, asks the CEO, do we challenge people to a dream of being part of our changing lives? In particular, how do our corporate conceptualizations affect the X's in their vital role as small-group shepherds?[67]

Leith Anderson argues for a shift in viewing pastoral leadership from a passive transactional perspective to one that can be characterized by transformational leadership. He describes transactional leaders as consensus implementors who ". . . determine the mind of the followers and help them do what they want done."[68] By contrast the transformation leader is one who is ". . . driven by a vision of a new tomorrow, wins supporters and followers for that vision, and transforms the congregation."[69] Anderson's primary concern for effective leadership, as with others, is the task of negotiating change. He identifies four characteristics of transformational leaders which include: staying close to the action, getting authority from followers, excelling amid diversity, and taking the initiative in the change process.[70] And so he concludes that "leaders are active, not passive people. They initiate.

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[66]Ibid., 185.

[67]Ibid., 185.

[68]Leith Anderson, *Dying For Change* (Minneapolis: Bethany House Publishers, 1990), 188.

[69]Ibid., 188, citing Lyle Schaller, *Net Results* (March 1989), 66.

[70]Ibid., 189-195.

They do. They risk."[71]

Robert Logan has a more positive perspective of the pastoral role and addresses issues that enable pastoral ministry to be more effective, yet he still portrays the pastoral role largely within the context of leadership. He describes that "effective pastors work to develop godly character in the lives of those they lead."[72] In delineating the characteristics of such pastoral leadership he draws upon a coaching metaphor stating that coaching and pastoring share common characteristics. The six characteristics he presents place the primary role of pastor as providing leadership in the midst of change. He relates that pastors need to establish challenging but attainable goals, recruit people with potential, inspire for maximum performance in ministry, design strategy, equip the team, and cultivate team spirit through a celebrative environment.[73] Logan, similar to others, presents the pastoral role in organizational models which find their foundations within sociological constructs, rather than drawing primarily on biblical metaphors. It seems that their assumption that in order to negotiate change within the life of the church, the pastoral role needs to become more leadership driven.

In *Leading Congregational Change* the authors express that the American church culture has changed from that of being a stable institution to that of being ". . . dynamic organism in a rapidly changing mission field"[74] which requires a fresh approach in enacting the pastoral role as transformational leader. They state that "in the old paradigm, change

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[71]Ibid., 195.

[72]Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Old Tappan, NJ: Fleming H. Revell Company, 1989), 40.

[73]Ibid., 41-51.

[74]Jim Herrington, Mike Bonem, and James H. Furr. *Leading Congregational Change: A Practical*

occurred incrementally. The church shared the values held by the predominant culture. The pastor was the chaplain-manager of the congregation and was working to reach people who were like the current church members."[75] However, in the new ". . . mission field paradigm, change is rapid and discontinuous. . . . [and] the pastor's primary role is leader – one who guides the congregation to discern and achieve vision."[76] In summary the authors describe the kind of pastoral leadership that is necessary in these changing times is one of transformational leadership. They state:

> Congregational transformation is a balancing act in many different respects. Change leaders will be pulled between the daily demands of managing the congregation's routine activities and the need to devote considerable time to the long-term change process. Change itself needs to be balanced between leading the congregation forward and pausing to allow members to catch their breath. . . .
>
> Many similarities can be found between the transformational leader and a high-wire performer. Life on the high wire demands constant balance. It has certain and significant risks and rewards.[77]

And so they conclude that though leaders are not really in charge because they are guided by the Holy Spirit, they are nonetheless ". . . called to initiate transformation in the corporate life of the congregation where they serve."[78]

Yet though there was a growing mistrust of the church growth agenda as we neared the 21st century, it is still considered to be a viable agenda for many evangelical churches. For example, Gary L. McIntosh still maintains that church growth principles are the key to fostering effective church development within the changing culture. He clearly views that the

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Guide for the Transformational Journey (San Francisco: Jossey-Bass Publishers, 2000), 115.

[75]Ibid., 115.

[76]Ibid., 115-116.

[77]Ibid., 158.

[78]Ibid., 161.

pastoral role is best carried out utilizing a corporate business typology. Though churches come in all sizes, he seems to have a preference for the large church in which the pastor serves as leader. The descriptions he expresses for varying size churches are drawn largely from the business world – chairman, president, top management, etc. He situates the pastor in a leadership role in which the pastor casts vision, is the one through whom God reveals his vision, and develops their leadership authority over time.[79] Therefore he understands that the effective pastor serves as a leader who stands ". . . before people and [is] leading them in some direction."[80] Likewise, numerous others have written books which make little effort to hide their dependence upon business models for guiding the pastoral role.[81]

Defining Christian Leadership Outside the Context of Pastoral Ministry

Alongside the continuing focus of redefining the pastoral role in terms of leadership dimensions there developed a focus on defining Christian leadership removed from the context of the pastoral role. In capturing this new focus on leadership, J. Robert Clinton, a doctoral student of C. Peter Wagner's at Fuller, focused on leadership in his doctoral work. The results of his scholarship were developed into *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. In this volume, Clinton expresses that it was written for ". . . for all who influence a group of people for God's purposes, whether or not they are professional leaders."[82] He defines that "a leader is a person with God-given capacity and God-given responsibility who influences a group of followers towards God's

[79]Gary L. McIntosh, *One Size Doesn't Fit All* (Grand Rapids: Fleming H. Revell, 1999), 70-71.
[80]Ibid., 67.
[81]Cf. John Jackson, *PastorPreneur* (Friendswood, TX: Baxter Press, 2003).
[82]J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership*

purposes for the group"[83] and describes eight key functions of a leader with the central task of leadership being ". . . getting guidance from God and motivating followers toward that vision."[84]

Clinton's work is an excellent study and resource, yet, it should be noted that Clinton, though he emphasizes the spiritual aspects of leadership, functionally has disintegrated the focus of leadership from its context within the life of the church. This book is about godly leadership, but it is not specifically about leadership in the church, which connection previous books maintained. In seeking to address leadership spiritually and sociologically, he opened the door for others to address leadership as a discipline unto itself, rather than defining leadership only in its connection with the community of the people of God.

This opened the door to Christian perspectives on leadership and the leadership process and a host of literature filled this new niche providing keys, principles, or criteria for effective leadership. A key omission in much of this literature, though pastors immerse themselves in it, is addressing leadership outside the unique context of the church in forming a faith community in exercising its witness in the world. Numerous Christian authors joined the growing market for leadership books, sparked by Baby Boomers entering into key positions of leadership in order to fill the hunger for practical leadership wisdom.[85] For example, Hans Finzel identifies ten mistakes that leaders make and provides wisdom for reorienting leadership. Though not primarily directed towards the church, he draws upon

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Development (Colorado Springs, CO: NavPress, 1988), 14.

[83]Ibid., 127.

[84]Ibid., 189.

[85]Hans Finzel, *The Top Ten Mistakes Leaders Make* (Wheaton, Ill.: Victor Books, 1994), Front dust cover flap.

Christian principles to help leaders enact effective approaches to leading. He defines leadership simply as influence in which "*a leader takes people where they would never go on their own*."[86] A more thoughtful presentation is found in *Faith in Leadership: How Leaders Live Out Their Faith in Their Work and Why It Matters*. Within this book numerous authors give expression to the virtues and key practices of faith-based leadership as well as addressing issues addressed in juxtaposing faith and leadership.[87] A popular pollster and author, George Barna has repeatedly stressed the need for leadership in the life of the church, but has also focused on the context of leadership more broadly than just the church. Though pastors are a chief audience, they are not the only audience. Barna presents nine strategies, ranging from understanding leading, the types of leading, focusing on vision, character, spiritual formation, as well as developing followers and understanding the life cycles of organizations, which are focused on challenging Christian leaders to maximize their God-given leadership potential.[88]

Another popular author, whom pastors and non-pastors draw upon is John Maxwell. John Maxwell began his writing on leadership from a pastoral context, but quickly gravitated to writing on leadership outside of the church context, seeking to present leadership principles drawn from his Christian perspective. His books include: *Developing the Leaders Around You*, 1995; *21 Irrefutable Laws*, 1997

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[86]Ibid., 16.

[87]Robert Banks and Kimberly Powell, eds, *Faith in Leadership: How Leaders Live Out Their Faith in Their Work and Why It Matter* (San Francisco: Jossey-Bass Publishers, 2000).

[88]George Barna, *A Fish Out of Water: 9 Strategies to Maximize Your God-Given Leadership Potential* (Nashville: Integrity Publishers, 2002).

An Embracing of Servant Leadership

Other Christian authors express a focus on leadership from a perspective of an understanding of servant leadership. For example, Max De Pree focuses on servant leadership from the perspective of jazz. He offers that "a jazz band is an expression of servant leadership. The leader of a jazz band has the beautiful opportunity to draw the best out of the other musicians. . . . for jazz, like leadership, combines the unpredictability of the future with the gifts of the individuals."[89] De Pree avers that the best leadership is not based on success but faithfulness and suggest five criteria for thinking about faithfulness in leadership. These criteria involve: integrity in all things, servanthood in leadership, accountability for others, practice of equity, and the need to be vulnerable.[90] The theme of servanthood is further carried on by Calvin Miller who presents ten keys to servant leadership drawn from the life of King David, as expressed in I and II Samuel, in which he seeks to draw ". . . a connection between empowered leadership and servant leadership."[91] C. Gene Wilkes gives similar focus to servant leadership by culling seven principles from the life of Christ. Wilkes' reflections grow out of his own personal journey of learning how to lead amongst God's people.[92] Though his focus is on guiding pastors to lead effectively it is primarily directed towards leading rather than pastoring. Also, Walter Wright, in *Relational Leadership: A Biblical Model for Leadership Service*, suggests that ". . . *leadership is a relationship – a relationship in which one person seeks to influence the thoughts, behaviours,*

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[89]Max De Pree, *Leadership Jazz* (New York: Dell Publishing, 1992), 9.

[90]Ibid., 10-11.

[91]Calvin Miller, *The Empowered Leader: 10 Keys to Servant Leadership* (Nashville: Broadman & Holman Publishers, 1995), x.

[92]C. Gene Wilkes, *Jesus on Leadership* (Wheaton, Ill.: Tyndale House Publishers, 1998), 7.

beliefs or values of another person," which draws on numerous definitions from a more secular context.[93] Wright argues that the basis of effective relational leadership is rooted in an understanding of servanthood and shepherding and draws upon lessons from the book of Jude regarding leaders who use power for their own benefit in order to develop ". . . five working principles for effective servant leadership."[94] Wright, through he uses examples relating to church ministry, is primarily focused on equipping Christians to lead christianly in the organizations they serve.

It is interesting that all these discussions on leadership from a Christian perspective focus on servant leadership, which have clear implications for leadership within the life of the church, but they are directed to relaying more what Christian leadership is than directly expressing or connecting leadership with the pastoral role in the life of the church. The point that is missing in all this is that leadership is removed from an ecclesiology. Leadership is discussed "outside" of the context of the functioning of the community of Christ in the world – it is not connected to the "sentness" of the church in carrying on the mission of God. Rather, there are leadership principles to follow, in light of servanthood, which enables one to exercise leadership effectively.

However, in drawing this conclusion, it is not completely accurate in light of Ray S. Anderson's focus on leadership in relation to Christian organizations (which may include the church, but are not limited to the church.) He examines the leadership role in Christian

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[93]Walter C. Wright, *Relational Leadership: A Biblical Model of Leadership Service* (Carlisle, Cumbria, UK: Paternoster Press, 2000), 2. Wright draws on definitions by Paul Hersey and Kenneth Blanchard, as well as Howard Gardner and James MacGregor Burns who basically state that leadership involves relationships that influence behaviors of those who follow.

[94]Ibid., 13.

organizations in terms of vision, purpose, giftedness and character. In terms of vision, a Christian leader is one who meditates on the word of God in order to be able to lead from the future to the present, to look at current circumstances and events in light of God's divine action and God's promises so that current practice is rooted in God's future reality.[95] Regarding the purpose of leadership, Anderson is clear that true Christian leadership is more about fostering community, rather than performing tasks. Though many quickly see biblical leaders as performing certain tasks, Anderson relates that the purpose of those tasks was the building of community and bringing people into right relation with God and one another – "establishing . . . a community that embodied the Word of God through every aspect of its social, civil, economic, and religious life."[96] In terms of giftedness and character he advocates a being gifted by the Spirit of God and taking on a servant attitude.[97]

[95]Ray S. Anderson, *Minding God=s Business* (Grand Rapids: Eerdmans, 1986), 66-69.

[96]Ibid., 69.

[97]Ibid., 72-82.

PART TWO

A REVIEW OF THE WAY PASTORAL LEADERSHIP IS DEFINED AND UNDERSTOOD WITHIN THE MISSIONAL AND EMERGENT CHURCH LITERATURE

The missional and emergent church literature continues the emphasis on strong directive pastoral leadership for guiding the church into the future, however, it jettisons the metaphors of coercion, control and hierarchy, prevalent within modernity, and expresses the leadership role in organic and life-affirming metaphors which are conducive to a postmodern context. Alan Roxburgh is describing the kind of pastoral leadership necessary for leading the missional church expresses leadership as leading from the front. He expresses that "the purpose of leadership is to form and equip a people who demonstrate and announce the purpose and direction of God through Jesus Christ."[98] Roxburgh contends that whatever form leadership takes it must be Spirit guided ". . . in order to bring into reality a future-present messianic community of the reign of God, and the Spirit equips that leadership to lead the community into missional engagement with the context in which they live."[99] Roxburgh contrasts such missional leadership from the present prevailing professional model of clergy leadership. He argues that in a missional perspective the ". . . orientation of leadership is transformed."[100]

> In the professional model that currently prevails in our churches, leadership orientation goes two ways: inwardly toward servicing multiform congregations of expressive individuals, and outwardly toward developing strategies for reaching the religious market. The [missional] model . . . also has a twofold direction required of

[98]Alan Roxburgh, "Missional Leadership: Equipping God's People for Mission," in *Missional Church: A Vision for the Sending of the Church in North America*, ed. by Darrell L. Guder (Grand Rapids: Eerdmans, 1998), 183.

[99]Ibid., 187.

[100]Ibid., 212.

> the leadership. First, the leaders call into being a covenant community; second, they direct its attention out toward their context. . . . [T]he location of this leadership in this process is at the front . . . . In other words, the leadership plays primarily an apostolic role. Pastoral gifts remain critical but are relativized by the nature, purpose, and directional movement of the missional community. . . . Being at the front means that the leadership lives into and incarnates the missional, covenantal future of God's people.[101]

Eddie Gibbs, in *ChurchNext,* furthers the stereotype of the pastoral role as focused on the needs of congregants. He expresses that due to increasing pastoral loads, church leaders in responding to these pastoral demands ". . . must establish relational networks to provide the support everyone needs, so that eighty percent of the pastoral needs are met by small groups."[102] Gibbs, however, views the pastoral role as one that is not to be coercive or controlling. He situates the leadership role of the pastor within a network in which, he states, "people who function within a network empower and grant resources to those around them without trying to exert control."[103] Yet, in seeking to foster an understanding of pastoral leadership as being more accountable, he still promotes an understanding of the effective pastoral role as providing directive leadership and out ahead of the congregation. In asserting that pastors are not merely servants but leading servants, he relates,

> Servanthood describes a distinctive style and function of ministry. It is leadership alongside, rather than *from above*. Leadership is exercised for the benefit of the people we lead, not to enhance our own reputation or to help get *our own* job done more effectively. Leaders in the Christian movement are God's appointed agents to bring about transformation, to set direction and to monitor the pace.[104]

Gibbs clearly expresses that the primary role of pastoring is leading even in the emerging

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[101]Ibid.

[102]Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000), 70.

[103]Ibid.

[104]Ibid., 106.

churches known as new paradigm churches. "New paradigm church leaders tend to be initiative takers who are prepared to accept risks involved in innovative ministries . . . [and] [t]hey are the prime influence for recruiting and mentoring more leaders to maintain further momentum in the movement."[105]

In expressing the need for new kind of churches, Reggie McNeal calls for apostolic churches and apostolic pastors to lead them. As others he laments America is suffering from a lack of leadership, saying "we simply must have better leaders"[106] in order to script a better future. In response he asserts that "the call in the church today is for apostolic leadership."[107] By apostolic he means the leadership style the apostles exercised in mission in the first century. In drawing parallels with the first century cultural context, he discounts the styles of pastor as priest, educator, parish minister, executive, and advocates the emergence of the apostolic leader who is visionary, missional, empowering, team oriented, entrepreneurial, and kingdom-conscious.[108] He cites that such a leadership would have the following effects:

> 1. A reemphasis on the spiritual dimensions of leadership.
> 2. New leadership practices that are more ecclesial, that is, plural in nature, team-oriented in expression, and based on giftedness and call.
> 3. Redefinition of ministry benchmarks, moving from church growth concerns to issues of missional effectiveness.
> 4. A return of the work of God to the people of God, with the doctrine of the priesthood of all believers serving as a theological paradigm for renewal.
> 5. A church *in* the world rather than sociologically cocooned *from* it.
> 6. Urban and regional evangelism strategies that involve alliances among Christian groups and churches of diverse denominational backgrounds.[109]

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[105]Ibid., 117.

[106]Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow's Church* (Nashville: Abingdon, 1998), 17. Cf. also Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003).

[107]Ibid., 19.

[108]Ibid., 19-30.

[109]Ibid., 30-31.

Yet, many of his prescriptions are still drawn from a sociological framework, rather than a theological one.

On a different slant, Alan Roxburgh regards the pastoral role not only in terms of the missional community, but also in terms of providing leadership for enabling the church to weather the struggles of transition in this tumultuous time of change. In *Crossing the Bridge*, he analyzes the five phases of change and the pastoral role within each, primarily from a cultural anthropological perspective. Within the first phase, stability, he argues that "the role of pastor was formed and shaped in this stability phase. . . . In a stable environment, the role of the pastor is to manage the life of the congregation and care for needs. . . . [in which the role] is to sustain the programs of the church."[110] In the phase of discontinuity the primary role of pastor is one of management in an attempt to maintain the stability of the first phase.[111] Yet, as the church moves into the third phase, that of disembedding, Roxburgh maintains that "there must now be a shift from management to other models of leadership."[112] In this he makes a clear distinction. "Managers are, by training and character, people who live comfortably within a stable culture. Leaders anticipate, create and change cultures. For the most part pastors and denominational leaders have been trained and equipped to be managers, not leaders."[113] The phase that the church is currently in is the fourth phase, in which the church is experiencing the end of its influence as Christendom comes to an end. This phase is transition. Roxburgh states that this is the most difficult

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[110]Alan Roxburgh, *Crossing the Bridge: Church Leadership in a Time of Change* (San Diego, CA: Percept, 2000), 35.

[111]Ibid., 37.

[112]Ibid., 40-41.

[113]Ibid., 41.

phase wherein church pastors or leaders need to acquire a new set of competencies which calls for ". . . willingness of leaders to become novices with and for one another."[114] The onus upon leadership is to lead the church through these phases from disembedding (crisis and chaos) through transition (marginalized by society) to re-formation (ability to imagine a new future.[115] The key leadership task for the church in this transitional period is ". . . to lead denominational systems and congregations on this journey from one world to another"[116] in which the community of Christ reappropriates its identity as missional community demonstrating the reality of God's reign and living as an alternative people.[117] Therefore, Roxburgh concludes that the kind of leadership that is needed is one that recognizes that " [t]he future is God's future and so God will be there as God will be there. Communitas is that place where the leaders no longer hold onto their roles, identities and needs to control, but they dare to be formed into a new journeying people by I shall be there as I there I shall be."[118]

This emphasis on a shift in leadership from modernistic categories of control to the emerging categories of engagement, networking and journeying due to the discontinuity and transition the church is experiencing is further expressed by Brian McLaren, who has become the recognized spokesperson for the Emergent Church movement. McLaren in *The Church on the Other Side* advocates that pastors need to focus in developing the reinvented church in which leaders need to maximize discontinuity. By this he means that leaders must change a

[114]Ibid., 82.
[115]Ibid., 50-51.
[116]Ibid., 78.
[117]Ibid., 79.
[118]Ibid., 84.

church's attitude toward change.[119] He expresses that the reinvented church

> . . . can be of any age, any denomination. It goes through a process of peripheral change similar to the renewed and restored churches, a process of radical self-assessment, of going back to roots, sources and first things. But the new church does not try to draft a new blueprint. Instead, it comes up with a new philosophy of ministry that prepares it to meet whatever unforeseen changes are to come. To use contemporary jargon, it discovers "new paradigms." In biblical terms, it seeks not only new wineskins (renewal), but new wineBwhich includes a new attitude toward wineskins in general. The church decides that it loves new wine so much, it will never again be so attached to wineskins of any sort. Then, when wineskins need to be discarded, they can be with a minimum of anguish.[120]

Pastors, in this kind of context, cannot not rely on the old models of leadership which focused on power or success. Therefore, he presents fifteen strategies for doing ministry in the postmodern matrix. McLaren focuses on moving from the old maps to news ways of thinking and developing new awarenesses. This calls for a new breed of leader who is innovative and Spirit-guided. He warns that the church needs to release such leaders or else there will be no new church because it is only such leaders who will lead the church to the other side.[121]

Leonard Sweet is another voice who advocates that the essential role of leadership in these changing times is to guide or pilot the church in the present fluid culture. In *AquaChurch*, Sweet challenges pastors to become mariners by focusing on $11^{1/3}$ leadership arts. He states that

> . . . the church must go beyond surviving to thriving in this new culture. We must provide Jesus' message in forms and language people in today's culture can understand and embrace. We must develop ministries that continually adjust and

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[119]Brian McLaren, *The Church on the Other Side: Doing Ministry in the Postmodern Matrix* (Grand Rapids: Zondervan, 1998, 2000), 25.

[120]Ibid., 24.

[121]Ibid., 118.

> change with our continually changing culture. And we must be about leading people to the source of Living Water.[122]

To this end, he states to pastors, that in order

> to navigate your church in the rapids of postmodern culture, forget the maps other people have drawn. Even for you personally to update redrawn maps becomes worthless when the very principles of mapping have changed. What leaders need to pilot the church on God's terms are navigational skills that can get them from problem to solution.[123]

These navigational skills involve a central focus on Jesus Christ as the one who orients all we do, as well as a focus on Scripture, tradition, risk taking, vision, sabbath rest, communication, collaboration, and creativity. As a result he hopes to guide pastors to become "Spirit-driven leaders [who] are utterly dependent on the unseen but unbridled Winds of the Spirit. . . . [and who] put them at [their] . . . back and ride the waves."[124]

Bill Easum, also weighs in with on the need for a new kind of leadership within these changing times. "It is my belief that we are entering a world so complicated and so fast paced that it requires something far different from the singular world-class leader. Could it be that the emerging world is geared for a totally new understanding of leadership?"[125] Like, McLaren he states that this new kind of leader will take us to the other side, and like Sweet, Easum expresses that " [o]n the way to the *OtherSide* there are no rules, just clues."[126] In presenting these leadership clues, Easum notes that the clue that is foundational is that " [l]eaders are obedient to a call greater than their own lives. . . . [and] that being a leader is

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[122]Leonard Sweet, *AquaChurch: Essential Leadership Arts for Piloting Your Church in Today's Fluid Culture* (Loveland, CO: Group Publishing, 1999), 8.

[123]Ibid., 19.

[124]Ibid., 264.

[125]Bill Easum, *Leadership on the OtherSide: No Rules, Just Clues* (Nashville: Abingdon Press, 2000), 9.

about doing what has to be done in order for the mission to be accomplished."[127] He argues that a different metanarrative drives these new leaders in the emerging church; they are no longer guided by a mechanistic understanding of leadership, but rather by an organic one.[128] This is because these new pastoral leaders feel deeply about a different set of core values. He relates that these

> Leaders see beyond either/or solutions and embrace the mystery of metaphor, the paradox of both/and, the mysticism of symbol, and the open-ended nature of visuals. They go beyond the rational and analytical to the heart and song of their own life's ritual. More than tell the story, they become the story. More than explain the message, they experience with the fellow traveler the story, the vibration, and the song of the metanarrative. Rather than explain, they enact the story.[129]

Yet, in all this, Easum seems to present a task-oriented motivation for leadership in which the leader receives a vision from God. It is such a vision that keeps the leader from being burned out in the ministry, particularly by the demands of pastoral ministry as it is usually conceived of meeting people's needs. He states that it is vital for the leader ". . . to withdraw and discover or rediscover what God has called you to do and then equip the priesthood to make that vision happen. If the church in which you currently find yourself does not share that vision, move on until your personal mission and the mission of the church match."[130]

Also younger voices in the Emergent movement are expressing a different vision of pastoral leadership. Spencer Burke, creator of TheOoze.com, which is a web site focusing on the issues facing the emerging church, writes of the understanding of the pastoral role he was

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[126]Ibid.

[127]Ibid., 117.

[128]Ibid., 21

[129]Ibid., 32-33.

[130]Ibid., 17

being formed in during seminary. He writes:

> In seminary, I'd been instructed to not be vulnerable. Under no circumstances were pastors supposed to let their emotions get out of control. Your support system was supposed to be other pastors in the community and people outside of your congregation. You weren't supposed to break down in the pulpit or expose your weak, frail reality. . . .
>
> In many ways, the strategies I learned as a tram driver . . . were the same ones preached by my professors in seminary. Keep it moving. Stay on track. Follow the script. Don=t deviate from the route. Don't get too close to people.[131]

In stating the kind of pastor needed for the emergent church, Burke relates that a more collaborative leadership model needs to be embraced. He describes that an appropriate metaphor for the pastoral role ". . . 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."[132] Burke relates various email postings on TheOoze.com which express the need for a new guiding metaphor for the pastoral role which embraces servanthood, honesty, and relationships. Twentysomethings are calling for a new paradigm which sets aside the distorted understanding of the pastoral leadership role which has so pervaded the church in the last few decades.[133] As one posting expresses:

> I think we need to take a clean look at "shepherd." Shepherds to not lead sheep. There is an understanding between sheep and shepherd. Sheep lead their own lives forward. Shepherds help sheep with their lives. They marshal, drive, guide, steer, propel, and direct. These activities are hardly ever performed from the front. These words are great synonyms for leader. However, in each of these words there is a recognition that you are not truly in control. You are in agreement.[134]

Robert E. Webber, in compiling the changing understanding of younger evangelicals

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[131]Spencer Burke and Colleen Pepper, *Making Sense of Church: Eavesdropping on Emerging Conversations about God, Community, and Culture* (Grand Rapids: Zondervan, 2003), 36.

[132]Ibid., 37.

[133]Ibid., 37-45.

[134]Ibid., 56.

describes a shift in understanding of the pastoral role. He states that it involves a shift from power to servanthood. He expresses that,

> younger evangelical leaders are frustrated with the leadership of both the traditional and the contemporary boomer church. In the start-up church movement, younger leaders are more free to express themselves in ways that they believe are consistent with biblical principles and the situation of the church living in a postmodern culture. The rejection of business models of the church and the embrace of an "every member ministry" working together in team ministry under a commitment to servant leadership is a new kind of leadership for the twenty-first century.[135]

Michael Frost and Alan Hirsch, in examining the changes that need to take place in becoming a missional church express that "a renewed focus on leadership is absolutely essential to the renewal and growth of the church."[136] However, it cannot be leadership as usual, but requires a new kind of leadership to be practiced. They advocate a model of leadership that does not reside solely in one person, but exists as a leadership matrix within the church.[137] They prefer the idea of a leadership matrix because the leadership functions are not limited to the leadership community within a church, ". . . but must be exercised by the whole church."[138] Therefore, though some within the leadership of the church ". . . will be called apostles, . . . the whole community is to be apostol*ic*. Some will be called to be evangelists, but the whole community is to be evangelist*ic*."[139] They advocate that all five functions need to be functioning effectively if leadership is to be effective, though in comparing these functions to the gas and brake pedals of an automobile they suggest that the

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[135]Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of a New World* (Grand Rapids: Baker Books, 2002), 153.

[136]Michael Frost and Alan Hirsch, *The Shape of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendricksen Publishers, 2003), 165.

[137]Ibid., 166. They use the term APEPT to describe this model which is an acronym for the five-fold functions in ministry depicted in Ephesians 4:1-16 B Apostle, Prophet, Evangelist, Pastor, and Teacher.

[138]Ibid., 170.

apostolic, prophetic and evangelistic functions ". . . tend to be accelerators or pioneers," and the pastoral and teaching functions tend to be ". . . brakes or settlers."[140]

Indeed, amongst the emerging and missional church literature there are numerous voices which call for a new kind of pastor. It is with this emergent generation that the pastoral model of the past twenty to thirty years is largely being criticized. Yet, for the most part their understanding of leadership is still within the rubric of an outcomes-based orientation focusing on effectiveness and competence, rather than obedience and faithfulness. Many of the emergent leaders, though not all, attempt to redefine leadership for these changing times, but do not question the underlying paradigm of how leadership is to function in a counter-cultural community.

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[139]Ibid.

[140]Ibid., 180.

PART THREE

A REVIEW OF THE LITERATURE CRITIQUING THE LEADERSHIP METAPHOR IN RELATION TO PASTORAL MINISTRY

For the most part the literature critiquing the leadership metaphor in relation to pastoral ministry does not question whether the leadership metaphor is the right metaphor, however, there is an understanding that it cannot be appropriated in light of business or corporate models and needs to be readdressed in light of biblical understandings. Therefore, there is an attempt at reshaping or redefining leadership in light of a biblical or Christian theological frame.

Redefining Leadership in Light of a Christian Frame of Reference

Ernest White relates that "culture and society shape leadership after their own likenesses" and articulates that the cultural leadership models that have impacted the American church have been heavily influenced by the American success-oriented culture.[141] In rejecting models of leadership focused on organizational, CEO, or media marketing merchant paradigms, he examines Jesus as a model leader and concludes that leadership in the church must not succumb to the temptations of power, which the above cultural leadership models exploit.[142] In response, White states that Christian leadership needs to exemplify servanthood, commitment to human worth, and be directed towards creativity and redemption.[143] He argues that the style of leadership that best demonstrates Christian leadership is "amateur leadership." "An amateur is one who does something for the love of it. Amateurship is lovership. An amateur leader is a leader who loves. Christian leadership

[141]Ernest White, "The Crisis in Christian Leadership," *Review & Expositor* 83 (Fall 1986): 547.
[142]Ibid., 547-551.

is amateur (loving) leadership."[144] Therefore, he concludes by stating that "only the emergence of a generation of Christian amateur leaders can lead us out of the culturally-generated smog which chokes our leadership breath and blurs our vision from seeing our Leader as he really is. His words to Christian leaders are 'Follow me,' then 'Lovest thou me?' then 'Feed my sheep.'"[145] We see in this White attempted to reshape the leadership metaphor without asking whether the leadership metaphor is the best metaphor on which to guide the church. He refers to the pastoral or shepherding metaphor expressed through John 21 of Jesus' restoration of Peter, but he does not see a contrast between the metaphors of leadership and shepherding, only that leadership must be redefined in a more loving-based or amateur style.

Similarly, Henri Nouwen relates that there is a need for ". . . a new Christian leadership" which involves those ". . . who dare to claim their irrelevance in the contemporary world as a divine vocation that allows them to enter into a deep solidarity with the anguish underlying all the glitter of success, and to bring the light of Jesus there."[146]

Greg Ogden argues that we live in times in which there is needed is ". . . fundamental shift of the pastor's role . . . vis-a-vis the people of God."[147] He relates that a pastor's task is to give the ministry away and that the pastor is most effective as an equipper. This depicts an alongside type of ministry. Ogden relates, "an equipper's job is to build in people a belief

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[143]Ibid., 552-555.

[144]Ibid., 555-556.

[145]Ibid., 556.

[146]Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad Publishing, 1989), 35.

[147]Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapids: Zondervan, 1990), 96.

that God has called them to ministry and to help them function in accordance with their identified call and giftedness."[148]

R. Paul Stevens also expresses an equipping understanding of leadership within the life of the church. He expresses that there are multiple models of leadership within the church ". . . which are suited to the occasion and context."[149] He notes that these roles ". . . function in the charism of the Spirit and as servants of the whole."[150] Stevens makes clear that leading is related to a function of ministry and not a particular role or title. He states,

> these servants of the *laos* are called to equip the saints (the body as a whole) for the work of ministry (Eph. 4:11-12). They function, by and large, not in a solo nor monarchical manner but in plurality (Acts 13:1; 1 Tim. 4:14). They are members and ministers of the *laos* serving the whole. They are not vicarious servants, not in isolation . . . and do not form a professional class.[151]

This focus on Spirit-led giftedness for ministry was voiced earlier by Howard Snyder back in 1975 when superstar pastors were leading superchurches. Though the model for superstar pastors would not break onto the scene until the church growth movement idolized this model, Snyder provided a word of warning. He stated that "if a denomination must depend on pastoral superstars for growth, there is something drastically wrong with its structure and, more fundamentally, with its understanding of the church."[152] And so Snyder expresses that the model in the early church was not one of an up-front superstar, but believers who ". . . worked together building up the community of faith. There were many

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[148]Ibid., 98.

[149]R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: Eerdmans, 1999), 147.

[150]Ibid., 148.

[151]Ibid.

[152]Howard A. Snyder, *The Problem of Wineskins: Church Structure in a Technological Age* (Downers Grove, IL: InterVarsity Press, 1975), 84.

ministers in each congregation. Like a body, each part exercised its proper function."[153]

Snyder expanded on his critique of a diminishment of the pastoral role through a take-charge understanding of leadership. He argues for an understanding of the pastoral role in light of a biblical ecclesiology.

> In the biblical ecology of the church, pastoring or shepherding is rescued from all triviality and is put at the center of the healthy life of the Christian community. In the community of God's people the pastor is not the head, the pastoral director, the boss or the chief executive officer. Rather, the pastor . . . serves as coordinator, equipper, discipler, overseer and shepherd. This is leadership. But it is leadership for, with and in the body. It is leadership on an organic community model, not on an organizational hierarchy model.[154]

A Call for a Fresh Understanding of the Pastoral Role

Whereas the purpose for leadership is much of the literature in the past two decades focused on being a catalyst for change in the way church approaches ministry, Arthur G. Gish, writing from an Anabaptist perspective, reminds us of a more biblical understanding. He notes that "the purpose of leadership is for the building up of the whole body, for enabling and preparing all members for ministry (Eph. 4:11,12)."[155] This purpose focuses on enabling the whole community to be engaged in ministry, rather than placing the initiative and responsibility for ministry in one person.[156] Gish continues in stating that Jesus modeled being servant rather than master and "at the time of his temptation in the wilderness he rejected the ways of worldly power."[157] Snyder and Gish were those who began recognizing the shift in the understanding of pastoral leadership and advocated a renewed understanding,

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[153]Ibid., 85.

[154]Howard A. Snyder, *Liberating the Church: The Ecology of Church and Kingdom* (Downers Grove, IL: InterVarsity Press, 1983), 246-247.

[155]Arthur G. Gish, *Living in Christian Community* (Scottsdale, PA: Herald Press, 1979), 210.

[156]Ibid.

however their voices were silenced by the advent of the church growth and megachurch movements which espoused a way of power and control in the exercise of leadership in the church.

Eugene H. Peterson also clearly addresses the need for such a fresh understanding of the pastoral role. He has written a series of four books intended to help North American pastors recover an understanding of what it means to be pastoral. His pastoral agenda is most clearly expressed in *Working the Angles: The Shape of Pastoral Integrity*. In it he articulates that the primary calling of the pastor is not to run the church as a shopkeeper would run a business, but to guide or lead a people in their attending to God. Peterson expresses that the pastoral role is not one that places the pastor over the congregation, but rather the pastor is ". . . one of the sinners . . . and [is] given a designated responsibility in the community. The pastor's responsibility is to keep the community attentive to God."[158] For Peterson, this attentiveness involves what historically has been the pastoral role, that of guiding a community's attentiveness to God through prayer, Scripture reading and spiritual direction.[159]

Peterson further critiques how pastors have coopted their role in stating that we are:

> . . . living in an age in which the work of much of the church's leadership is neither pastoral nor theological. The pastoral dimensions of the church's leadership are badly eroded by technologizing and managerial influences. The theological dimensions of the church's leadership have been marginalized by therapeutic and marketing preoccupations. The gospel work of giving leadership to the community of Christian faithful has been alienated from its source.[160]

It seems that as pastors our attempts to be successful in our present culture have tempted us

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[157]Ibid.

[158]Peterson, *Working the Angles,* 2.

[159]Ibid., 11.

[160]Marva Dawn and Eugene Peterson, *The Unnecessary Pastor: Rediscovering the Call* (Grand Rapids:

to identify more with the trappings of success and effectiveness within modern culture, rather than pastoring in light of the model of Christ. Craig Van Gelder relates that in our modern context leaders have bought into the notion ". . . that there is a technique solution to every problem, and science can address any and every problem we encounter if we just work at it with enough intelligence, or long enough."[161] Barbara Fleischer expands on this notion by Van Gelder by drawing on the Aristotelean classification of knowledge. She relates that the American context is focused on a form of knowledge described as *techne*, which she describes ". . . what Americans might call 'practical know-how.'"[162] Though she primarily addresses the educational context, her comments shed light on the whole western focus on leadership. She relates: "U.S. Americans and, indeed, the whole 'first' world has been focused on *techne* since the Industrial Revolution and the discovery that through science, humans could exert unprecedented control over the natural world . . . ."[163] The exercise of leadership has focused primarily on the controlling the situation in which one is called to lead.

In light of this, as already mentioned, E. Glenn Wagner, similarly with Peterson, calls for the reframing of pastoral leadership in light of a biblical frame. He makes clear that he believes that today's pastors have neglected their callings. In recounting God's rebuking of Judah's spiritual leaders in Jeremiah, Wagner iterates that God may be rebuking pastoral

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Eerdmans, 2000), 60-61.

[161]Craig Van Gelder, "Missional Context: Understanding North American Culture," in *Missional Church*: *A Vision for the Sending of the Church in North America*, ed. by Darrell L. Guder (Grand Rapids: Eerdmans, 1998), 29.

[162]Barbara J. Fleischer, "Practical Theology and Transformative Learning: Partnership for Christian Religious Education," in *Forging a Better Religious Education in the Third Millennium* ed. by James Michael Lee (Birmingham, AL: Religious Education Press, 2000), 208.

[163]Ibid.

leaders today as well. The reason for this is that ". . . although they may be fine vision-casters, although they may be great managers, although they may exhibit strong leadership qualities, they do not particularly care for their sheep."[164] He further makes his concern clear.

> God did not chastise Judah's shepherds for leading the people astray but for failing to care for their sheep. The flock scattered and wandered away from God because the shepherds didn't care, not because they didn't lead. Bad leadership *resulted* from their lack of concern. Because they didn't *care*, they led the sheep astray. Certainly shepherds must lead their flocks, but that is emphatically *not* their first duty. It intrigues me that God's rebuke comes because of the relational aspects of the shepherd's role, not on its technical aspects. Judah's leaders weren't wolves, just bad shepherds. They remind us that, first and foremost, the shepherd is one who cares for the sheep.[165]

For Wagner it seems that regaining the pastoral role means understanding that leadership cannot be the primary metaphor.

John W. Frye is among those who attempt to define the pastoral role in light of the ministry of Jesus. John W. Frye, in his book *Jesus the Pastor*, confesses that he and his ministry peers have focused ". . . on management styles, leadership models, and 'successful' churches and pastors as examples to follow."[166] Instead he advocates that Jesus must be our mentor in rediscovering our pastoral identity and role. He notes that a ". . . renewed focus on Jesus as Senior Pastor will result in a lot of extraneous clergy baggage . . . being gladly jettisoned. Baggage picked up from the social and psychological sciences and public relations industry will be recognized as expendable or at least not as urgently needed as supposed."[167]

Likewise, David Hansen stresses the need to embrace pastoral ministry as following

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[164]E. Glenn Wagner, *Escape from Church, Inc.*, 43.

[165]Ibid.

[166]John W. Frye, *Jesus the Pastor: Leading Others in the Character and Power of Christ* (Grand Rapids: Zondervan, 2000), 20.

after Jesus Christ and jettisoning trend-driven and task-driven models of ministry. In his understanding he describes the pastoral ministry as being a parable of Jesus. He relates that "every day, as I go about my tasks as a pastor, I am a follower of Jesus. I am therefore a parable of him to those I encounter. The parable of Jesus works the power and presence of Jesus in their lives."[168]

Brian J. Dodd draws upon the Pauline corpus, particularly ministry in the Spirit as those who drew on equipping metaphors, to redefine church or pastoral leadership in the church. Dodd argues that there is a ". . . lack of a divine reference point . . . in the burgeoning market of leadership books and seminars," and states that "we have hungered after the world's wisdom and stuffed ourselves in secular practices, techniques and buzzwords."[169] He reflects personally on how he was lured to buy into a success-oriented understanding of leadership in pastoral ministry which he eventually realized was a selling out to the ways of the world and ". . . was not discerning enough to put the leadership literature [he] was reading into a spiritual context."[170] In response Dodd advocates a Spirit-empowered ministry as the divine reference point for pastoral leadership because "the growth of the kingdom and the expansion of the church are works of God by the power of the Holy Spirit."[171]

Ray S. Anderson draws similarly on the Holy Spirit to understand the role of ministry

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[167]Ibid., 21.

[168]David Hansen, *The Art of Pastoring: Ministry Without All the Answers* (Downers Grove, IL: InterVarsity Press, 1994), 28.

[169]Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul* (Downers Grove, IL: InterVarsity Press, 2003), 10.

[170]Ibid., 11-13.

[171]Ibid., 24.

within the life of the church. The basis for understanding ministry, and as a result the pastoral role, has to do with the fact that Jesus did not leave his followers with a set of techniques for successful ministry, rather he empowered them with the Holy Spirit. So, Anderson states that theology and practical theology, particularly, ". . . must reflect on the contemporary work of the Holy Spirit as the praxis of the risen Christ."[172] Anderson places the locus of ministry, including Christ's ministry and our own pastoral ministry, in the presence of God. The agenda for ministry is not in the world, but in God. This radically reshapes not only an understanding of ministry, but challenges the way pastoral leadership has been exercised in the church over the past two decades.

> Christ's primary ministry is to the Father for the sake of the world, not to the world for the sake of the Father. This means that the world does not set the agenda for ministry, but the Father, who loves the world and seeks its good, sets this agenda. This christological, and actually trinitarian, basis for ministry rules out both utilitarianism, which tends to create ministry out of needs, and pragmatism, which transforms ministry into marketing strategy.[173]

In a previous work by Anderson, on the same theme, Anderson expresses that in light of John the Baptist's role in relation to Christ, "the spiritual leader does not manipulate the people to advance his or her own program and plan, but 'prepares' the people for the coming and presence of the Lord in their midst." Therefore, he concludes that "effective leadership means reading the signs of God's promise in the context of present events and translating these signs into goals; this is 'preparing the way of the Lord.'"[174]

David Fitch also argues for reframing an understanding of leadership in the church.

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[172]Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: InterVarsity Press, 2001), 46.

[173]Ibid., 63.

[174]Ray S. Anderson, *The Soul of Ministry: Forming Leaders for God=s People* (Louisville, KY:

He states that "the idea of 'leadership' has captivated evangelicals in the last twenty years" and ". . . has led to the meteoric rise of CEO style 'pastor-leadership' among evangelicals."[175] Fitch argues that the dilemma amongst evangelicals is that they regard ". . . principles of leadership and organizational behavior [as] universal and traverse across all socio-ethnic and/or religious boundaries."[176] Fitch critiques this understanding of leadership and advocates that leadership in the church must arise within the context of the church, not the world. He relates that "Christians have different purposes (telos) and a different understanding about the way the world works (cosmology) that fundamentally alters our understanding of what it means to be a leader."[177] As a result, Fitch draws upon Scripture to redefine pastoral leadership in terms of servanthood, but not as Robert Greenleaf does. He characterizes Greenleaf's understanding of servanthood as yielding to ". . . the modernist temptation to make these servant dynamics into a technique to be employed to achieve a desired outcome."[178] Rather, he asserts that servanthood must ". . . redefine the very character of the pastor as one who faithfully serves Christ's Body on behalf of the Master. . . . [where], as with all members, the servant pastor serves in mutual submission to the congregation (Eph. 5:21)."[179]

Questioning the Priority of the Leadership Metaphor

Though not quite as prevalent or popular there are a few authors who question or

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Westminster John Knox Press, 1997), 199.

[175]David Fitch, "When Evangelical Pastors End Up in Moral Failure." (Unpublished manuscript, 2004), 2.

[176]Ibid., 3.

[177]Ibid.

[178]Ibid., 14.

critique the priority given to the leadership metaphor for understanding the pastoral role in the life of the church. Paul D. Simmons casts his critique in light of priorities in pastoral ministry. He argues that an understanding of the pastoral role needs to move beyond a discussion of the tasks of the professional role of the pastorate. He relates that "stressing tasks such as sermon preparation, administration, counseling, crisis intervention, evangelistic invitation betrays a time sheet and management orientation that neglects vital concerns while dealing with necessary details."[180] He uses a term attributed to H. Richard Niebuhr in which he referred to pastoral ministry as a perplexed profession. Simmons argues that "[j]udging by the way business and corporate models determine the setting of ministry priorities, the confusion still exists. It is a confusion that goes to the core of the nature and mission of the church and the self-understanding of the ministry."[181] Therefore, he advocates a necessity of recapturing what is basic to the Christian calling – namely to *be* a minister. He then relates that "t]he priorities of Christian ministry can be found first and foremost in spiritual formation, secondly in commitment to the kingdom of God, and finally in the moral directives of love and justice."[182] Therefore, it is clear for Simmons that it is these priorities which are to direct the Christian ministry, rather than the demands that are derived from an understanding of leadership rooted in a corporate and managerial context.

E. Glenn Hinson as well decries the success-orientation that a focus on the priority of leadership has produced. He relates that " [t]oo many minsters confuse God's call to be

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[179]Ibid., 15.

[180]Paul D. Simmons, "Priorities in Christian Ministry," *Review & Expositor* 83 (Fall 1986): 535.

[181]Ibid.

[182]Ibid.

faithful with a call to be successful."[183] In presenting a different guiding goal for pastoral ministry, Hinson focuses on the spiritual formation of the pastor. He identifies as key the following: prayer, a focus on the Word, worship, and spiritual direction by which the pastor grows in the "'understanding and perception' of the love of God."[184] It is such practices that enables the Christian minister to be involved in a ministry that focuses on faithfulness, rather than success.

Mahan Siler in reflecting on his years in pastoral ministry has mixed feelings whether leadership in the church requires an up-front kind of style or a more behind-the-scene approach. But he came to a place of realizing that leadership is about more than coordination and planning but involves exploration of community, life together and what corporate ministry entails.[185] A question that he was left with pondering as he reflected on the pastorate being a learning place is that "It's hard to be into accomplishments and relationships at the same time."[186]

Though they do not challenge the leadership metaphor, nonetheless, Jack Balswick and Walter Wright express that there needs to be a proper understanding of leadership. Leadership must be understood not as the primary gift in the life of the church, but rather as one of the gifts. They state that, "the biblical view is not that leadership resides in a person who stands off and away or over and above the Body. On the contrary, the Biblical leader is one who is part of the Body of Christ and together with the other members form the *koinonia*

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[183]E. Glenn Hinson, "The Spiritual Formation of the Minister," *Review & Expositor* 83 (Fall 1986): 590.

[184]Ibid., 592.

[185]Mahan Siler, "Leaves from a Pastoral Notebook," *Review & Expositor* 83 (Fall 1986): 530.

[186]Ibid., 533.

of community."[187] As a gift, they state, leadership is only one of the gifts given to the church and that ". . . persons with the gift of leadership like those with other gifts need to exercise it within the sober perspective of the community and not take themselves and their gift too seriously (Rom. 12:3)."[188] They express that the kind of leading that is fostered in many congregations wherein the pastor is the primary focus for leadership actually perpetuates a dependence upon the pastor and hinders the maturing of the congregation.[189] Instead what is required is an understanding that leadership is not locused in one person within the community and that all four functions of a complementary-empowering leadership: preaching, teaching, participating, delegating, are necessary to guide the faith community to maturity in Christ. They state that "the varying levels of maturity to be found in any congregation require an adaptable leadership style that addresses each member of the congregation at his/her level of maturity and empowers that person for ministry and leadership in the church and community."[190]

[187]Jack Balswick and Walter Wright, "A Complementary-Empowering Model of Ministerial Leadership," *Pastoral Psychology* 37 (Fall 1988): 6.

[188]Ibid., 7.

[189]Ibid., 9-10.

[190]Ibid., 13.

PART FOUR

LITERATURE ON THE SHAPE OF PASTORAL MINISTRY AND MODELS FOR PASTORAL SERVANTSHIP

Various studies on leadership from a biblical perspective seek to redefine pastoral leadership and present an understanding of pastoring that does not diminish the pastoral role as being primarily concerned with maintaining the status quo.

Biblical Understandings

Steve Walton brings a biblical perspective to an understanding of pastoral leadership by examining leadership in the life of Paul. Through an examination of Luke's redacting of Paul's speech at Miletus he draws parallels between Jesus and Paul and implications for Christian leadership. Walton concludes ". . . that there is a clear concept of Christian leadership being promulgated in Luke's work, focused on the manner and 'conditions of service' . . . of leadership, rather than being taken up with consideration of 'office.'"[191] He relates that "for Luke the heart of Christian leadership is to be like Jesus," which includes servanthood, suffering, and faithfulness.[192] Walton relates that the Lucan understanding offers ". . . a dynamic, sharply focused model for Christian leadership . . . [which stands] in contrast with other approaches to leadership available in the ancient world (Luke 22.25)."[193]

Walton, then compares the Lucan understanding with Paul's understanding in 1 Thessalonians. He states, "in drawing the threads of our study of 1 Thessalonians together, it

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[191]Steve Walton, *Leadership and Lifestyle: The Portrait of Paul in the Miletus Speech and 1 Thessalonians,* Society for New Testament Studies Monograph Series, 108 (New York: Cambridge University Press, 2000), 135.

[192]Ibid., 135-136.

[193]Ibid., 136.

is noticeable both how sharply defined a view of leadership emerges, and how similar it is to that found in the Lukan writings,"[194] that it is fundamentally about Christlikeness, involving servanthood, suffering and faithfulness and ". . . about doing and teaching what Jesus taught and did."[195] It is evident in the cultural context of the first century when all was in flux that the leadership paradigm espoused by both Luke and Paul was one that stood in contrast to the cultural understanding of leadership.

James D. Smart in offering some reflections on Mark 10:35-45 helps provide an understanding of what Jesus meant by being a servant and not lording it over others. His interpretation of Jesus' understanding of servanthood flies in the face of servant leadership in which an attempt is made to redefine or soften leadership. Smart argues that for the disciples an understanding of the inbreaking of God's kingdom meant ". . . the same old order with a new set of rules."[196] He continues stating that this view is that many Christians hold to.

> If only Christians could hold the reins of power the world would be transformed. But already from the beginning of his ministry Jesus had faced this alternative and had recognized in it a temptation to unfaithfulness. Power exerted from above, even by persons of purest character, could never produce the changes that were needed. That was to be confirmed over and over by events in Christian history. . . . The world had to be transformed not from above but from beneath by a race of servant people who take upon their shoulders, whatever the cost, the burdens of mankind (sic).[197]

And so Smart relates that such servanthood is not for a new kind of religion, but that Jesus' interests where for ". . . a new kind of world, a new kind of human being in a new kind of world."[198] Smart concludes stating that "such servanthood demanded the death of the self

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[194]Ibid., 183.

[195]Ibid., 184.

[196]James D. Smart, "Mark 10:35-45," *Interpretation* 33 (July 1979): 291.

[197]Ibid.

[198]Ibid., 292.

that is ambitious to rule so that in the death of many selves God might find space for his new creation."[199]

In light of such a servant attitude, Diogenes Allen prescribes a way of reflecting on the tension between Jesus' Lordship and Jesus' servantship that is a helpful rubric for thinking about leadership within the church. In contrasting the Hegelian idea that human life involves conflict wherein a solution to this conflict is ". . . the master-slave relation . . . [where] [o]ne person dominates the other completely," Allen presents a different perspective in Jesus' life.[200] He declares that,

> It is very clear in the four Gospels that the relation of Jesus to his disciples, though one of dominance and subordination, is very different from the one Hegel describes. Jesus does not gain or hold subordinates by force. He calls disciplesBthere is an element of choice on their part in becoming subordinate to him. He seeks to confer benefits on them by teaching them. He even performs an act of a servant when he washes their feet. We perceive no resentment or contempt in his treatment of his disciples.[201]

The reason for this is that Jesus does not gain his identity from being master over those subordinated to him. "Jesus is Lord because of who he is, not because he has followers. He is Lord by his own inherent reality. He is Lord because he is the Son of God. It isn't because of us that he is the Son of God."[202] The significance of Jesus' ability to be servant is "because his Lordship rests on the Father, he is free to enhance us."[203] And so the implication for our relationship with others, even in terms of leadership, in the church is that

> we therefore do not have to compete with each other in order to become ourselves; for what we are to become is not gained in the realm of earthly dominance, founded on

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[199]Ibid.

[200]Diogenes Allen. "Jesus as Lord, Jesus as Servant," *Christian Century*, 18-25 March 1998, 295.

[201]Ibid., 296.

[202]Ibid.

[203]Ibid., 297.

> the standards of earthly success. We can be free precisely because he is free. His lordship is not based on anything earthly. So he can serve us. It is by following him that we can enter the kingdom in which we can serve each other.[204]

John Koenig sees within the New Testament a focus on servanthood, yet also recognizes that the hierarchical/non-hierarchical debate is one that needs to be transfigured in light of servanthood. Rather than using the hierarchical dichotomy as a framework, he finds it more true ". . . to the gospel to explore the ways in which all systems of ranking show themselves transfigured by their conformation to the crucified and risen Christ."[205] Koenig relates that the recognition of those as leaders ". . . by the apostolic writers seem to be those led into prominence as servants of Christ with gifts of discernment and boldness."[206] In essence then, leaders become models of servanthood in which they ". . . act as exemplars of self-offering for repentance and renewal (Rom 12:1f.) and of a public cross-bearing that results in resurrection life for everyone who beholds their ministries (2 Cor 4:10-12)."[207] Such leaders, Koenig expresses are not ones who take leadership control, rather "it is the Spirit who leads New Testament leaders, this Spirit who guides their discernment and emboldens them for action."[208] In this way leadership is redefined in light of a servantship centered in Christ, rather than centered in an attitude of lording it over others as Jesus warned in Mark 10 and Matthew 20.

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[204]Ibid.

[205]John Koenig, "Hierarchy Transfigured: Perspectives on Leadership in the New Testament," *Word & World* XIII (Winter 1993): 27.

[206]Ibid.

[207]Ibid., 30.

[208]Ibid., 33.

A Focus on Pastoral Identity

This understanding of centeredness in Christ raises the issue of pastoral identity. Daniel Aleshire reflects on the significant aspects that create a pastoral identity. Besides a sense of calling, pastoral identity involves a habit of theological reflection and holding to a tension between theory and practice.[209] He relates that most pastors identify themselves in functionalist terms, as preachers, counselors, etc. However, such an identity cannot center a pastor. Rather, Aleshire expresses that what is needed is for "the pastor . . . [to be] one who lives and interprets life theologically in ways that enable the community of faith to live and interpret its life theologically."[210] In conjunction with this is the need for theologically informed practice. He states that "good pastoral work is an ongoing process of action-reflection-action-reflection."[211] In this way Aleshire critiques an identity which is formed more my sociological realities, rather than biblical and theological ones.

John Patton also addresses the shallowness of understanding pastoral identity in functional terms. In dialoguing with Edward Farley's *Theologia*, Patton states:

> Farley sees the emphasis in theological schools on functional tasks of ministry as leading to the uncritical importation of theories and methods from non-theological fields, such as psychology, sociology, and management science. This results in a 'non-theological approach to church leadership because it permits a set of negotiations or unstated expectations between minister and congregation to determine the leader's nature.'[212]

For Patton, the key to pastoral identity is not technical expertise, but rather the developing of

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[209]Daniel Aleshire, "What Should Pastoral Identity and Pastoral Calling Mean?" *Journal of Supervision and Training in Ministry* 16 (1995): 24.

[210]Ibid., 25.

[211]Ibid., 27.

[212]John Patton, *From Ministry to Theology: Pastoral Action and Reflection* (Nashville: Abingdon Press, 1990), 67.

capacities which are only actualized within relationships.[213]

In addressing the theme of identity through an understanding of servanthood, Jim Van Yperen relates this biblical servantship role of pastors in terms of preparing people for service and expresses this understanding in terms of shepherding. He expresses that church leadership always involves a team of persons, never just an individual.[214] In rooting leadership in terms of shepherding, he relates that "biblical shepherding must never be a process of coercion. A shepherd does not push or badger. Leadership draws people in, not push people on."[215] In terms of feeding the sheep, shepherding is much more than the giving of information. Rather, since "the church is a called together people . . . [and] we are made for each other . . . shepherd leaders are called to listen, learn and live with the flock. . . . A leader who does not enter into the life of his (sic) congregation is not a shepherd."[216]

In this tenor of servantship and shepherding, Eugene Peterson presents a case not for redefining the pastoral role, but for rediscovering what the essence of pastoral identity and role has historically been. He writes that "the answer among the masters whom I consult doesn't change: a trained attentiveness to God in prayer, in Scripture reading, in spiritual direction."[217] Therefore, he suggests that the pastor must not so much ask about how to bring about effective change or lead the organization, rather,

> The pastor's question is, 'Who are these particular people, and how can I be with them in such a way that they can become what God is making them?' My job is simply to be there, teaching, preaching Scripture as well as I can, and being honest with them, not doing anything to interfere with what the Spirit is shaping in them.

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[213]Ibid., 69.

[214]Jim Van Yperen, "Mentoring & Equipping Leaders," *Change Your Mind* , October 2003, 2.

[215]Ibid.

[216]Ibid., 3.

[217]Peterson, *Working the Angles*, 11.

> Could God be doing something that I never thought of? Am I willing to be quiet for a day, a week, a year? . . . Am I willing to spend fifty years reclaiming this land? With these people?[218]

Throughout Peterson's writing on the pastoral vocation he expresses this three-fold theme in pastoral ministry of walking with a community of people guiding them to attend to God through prayer, Scripture reading and spiritual directing. He expands on this theme through his other books on pastoral ministry which involve this perspective of walking with a community of people as shepherd. In *Five Smooth Stones for Pastoral Work*, Peterson expresses that the pastors work involves prayer-directing, story-making, pain-sharing, nay-saying and community-building. He advocates that pastors best carry on their craft, not by heeding the latest fad, but by heeding the ancient wisdom found in the biblical texts. And so he, making his case for a deeper focus on what is entailed in the pastoral vocation, relates that ". . . the work which has to do with the human's relation to God and God's will for the human does not come from knowing more about the times but from knowing humanity – and God. It has to do with continuities, not novelties; with what is essential in the human condition, not with what is accidental."[219]

David Fisher expresses that there are four crucial issues in rediscovering the pastoral role, which ". . . grounded in Christology and incarnation . . . form a foundation for both a biblical and contemporary pastoral ministry."[220] These deal with identity, incarnational context, missional perspective, and a renewed understanding of ecclesiology in such a way

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[218]Eugene H. Peterson, *The Contemplative Pastor, The Leadership Library* Vol. 17 (Carol Stream, IL: CTi and Dallas: Word Publishing, 1989), 11-12.

[219]Eugene H. Peterson, *Five Smooth Stones for Pastoral Work* (Grand Rapids: Eerdmans, 1980), 2; cf. also *Under the Unpredictable Plant* (Grand Rapids: Eerdmans, 1992).

[220]Fisher, *21st Century Pastor*, 11.

that "pastoral ministry . . . will be ministry owned, operated, and inhabited by the living Christ,"[221] by which pastoral ministry is ministry only in the sense that it is connected to the ministry of Christ. In this way, Fisher concludes, will we change in the way we see and relate to the people we are called to minister to as am ambassador of God.[222]

Similarly, John W. Frye sees ministry in the same light and calls for pastors to emulate the way Jesus ministered as primarily attending to God. He defines pastoring primarily as attending to God through Scripture, in which the pastor is,

> . . . one who brings God to people by imparting the Word of God (formally and informally) out of the reality of his or her life, which is undergoing authentic and continuous Christlike transformation. Just as in Jesus, the Word must become flesh in the pastor so that the transmission of truth is both exegetically sound and experientially real. This pastoral privilege and challenge – bringing God to people – is a vital incarnational aspect of Christlikeness . . . .[223]

With similar focus, Henri J. M. Nouwen presented the pastoral role as one being a living reminder to Jesus Christ. Nouwen expressed that ministry and spirituality are integrally connected with ministry being best described as "'remembrance' and . . . the minister as a living reminder of Jesus Christ."[224] Therefore, through their ministry, a pastor continually helps people attend to God by being a reminder of Jesus Christ – a healing, sustaining and guiding reminder. In this rendering of understanding of the pastoral role, Nouwen stated that he realized that he described the pastoral role in terms of pastor, priest and prophet. "As pastors, ministers heal the wounds of the past; as priests, they sustain life in

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[221]Ibid., 88.

[222]Ibid., 248.

[223]John W. Frye, *Jesus the Pastor: Leading Others in the Character and Power of Christ* (Grand Rapids: Zondervan, 2000), 48-49.

[224]Henri J. M. Nouwen, *The Living Reminder: Service and Prayer in Memory of Jesus Christ* (San

the present; and as prophets, they guide others to the future. They do all of this in memory of him who is, who was, and is to come."[225] David Hansen also expresses pastoral ministry in a similar fashion as Nouwen. He describes "the pastor as a parable of Jesus Christ,"[226] in which ministry is carried out in such a way that Jesus is revealed.

Expanding the Pastoral Metaphor

Various books on pastoral ministry seek to get at the root of the pastoral metaphor. Though some were written before the church growth leadership revolution, there is an attempt to understand the metaphor not through a lens of leadership nor professional ministry, but rather an attempt to discover root biblical metaphors which help give shape to understanding the pastoral role.

In a series edited by Earl E. Shelp and Ronald H. Sunderland, there is a focus on the pastoral role in light of its prophetic, servant and priestly dimensions, in a similar fashion to what Nouwen expressed. They express that the selection of these functions of pastoral ministry was not arbitrary, but coincides ". . . with the 'three offices' used by theologians for centuries to explain the person and work of Jesus."[227] The wisdom of these offices for defining the pastoral role is a theological, rather than a pragmatic or sociological one – "if Christian ministry is to be an extension of Jesus' ministry, then it is important for people who

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Francisco: HarperSanFrancisco, 1977), 13.

[225]Ibid., 75.

[226]David Hansen, *The Art of Pastoring: Ministry Without All the Answers* (Downers Grove: InterVarsity Press, 1994), 24.

[227]Earl E. Shelp and Ronald H. Sunderland, eds., *The Pastor as Servant* (New York: The Pilgrim Press, 1986), ix.

minister to understand the foundation for their activity . . . ."[228]

Shelp and Sunderland call for a reclaiming of understanding the theological basis of pastoral ministry in recognizing that in the early decades of the 20th century, that academic and practical theology were divided and as a result practical theology relied on the social sciences to justify their existence. However, as they state, ". . . this development was not without cost to theology and theological education. In the process of integrating insights of the behavioral sciences with pastoral education, the theological distinctiveness of the church's unique pastoral concerns was placed in jeopardy."[229] The same case can be made today in terms of pastoral ministry, though the integration is not with behavioral sciences, but leadership theory. What is lacking in both instances is that an understanding of pastoral ministry does ". . . not draw sufficiently from its theological roots."[230]

In addressing the prophetic dimension as a theological foundation for the pastoral role, Shelp and Sunderland express that ministry has a public concern to it which the prophetic dimension addresses. They argue ". . . that the prophetic has been and continues to be a key aspect of the ministry of God's people, revealing God's purpose for and to those within and apart from the community of faith."[231] John Howard Yoder in addressing the prophetic dimension in pastoral ministry argues that pastors ought not to be seeking out new and different goals, asking the leadership question of "how do we get there from here?" He argues that many strive to form a world they want and the leaders are those who have an idea

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[228]Ibid.

[229]Ronald H. Sunderland and Earl E. Shelp, "Prophetic Ministry: An Introduction," in *The Pastor as Prophet,* eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1985),5.

[230]Ibid., 6.

[231]Ibid., 26.

of ". . . which way the course of events should go . . . [and] push them in that direction, and the clearer they are about that direction, the more authority they have to take control."[232] Yet, Yoder retorts, as Jesus, our social goal is to be ". . . utterly traditional: It is that of the Mosaic corpus, with its bias toward the sojourner, the widow, and the orphan."[233] Rather, as Yoder continues, "What differs about Jesus is not a different goal: It is that he sees, for both himself and his disciples, a different mode of implementation."[234] He argues that the mode of implementation of Jesus is not one of engineering or leading a new approach to the oft asked question about new directions and goals. Instead, Jesus refusing to answer the same question in a new way, seeks ". . . to renew, as the prophets had always been trying to do, the insistence that the question is how to get from there to here."[235] And so the prophetic dimension of pastoral ministry does not seek to lead people to a new reality, rather it involves directing the community of faith to the reality that is already there. As Yoder expresses, the question is:

> How can the lordship of Yahweh, affirmed in principle from all eternity, be worthily confessed as grace through faith? How can the present world be rendered transparent to the reality already there, that the sick are to be healed and the prisoners freed? We are not called to love our enemies in order to make them friends. We are called to act out love for them because at the cross it has been effectively proclaimed that from all eternity they were our brothers and sisters. We are not called to make the bread of the world available to the hungry; we are called to restore the true awareness that it always was theirs.[236]

The point Yoder makes is that Jesus ministry is not one of strategic non-violence in which he

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[232]John Howard Yoder, "The Prophetic Task of Pastoral Ministry: The Gospels," in *The Pastor as Prophet*, eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1985), 89.

[233]Ibid., 89-90.

[234]Ibid.

[235]Ibid.

[236]Ibid.

sought to engineer peace and justice in response to a moral choice, rather Jesus' decision was ". . . an eschatological one. It was dictated by a different vision of where God is taking the world. Or, we may say that it was an ontological decision, dictated by a truer picture of what the world really is."[237] Where often pastoral leadership has come to entail leading the people of God to a different future, the essence of the pastoral task is to guide people to see the reality has already broken into our world.

The pastoral role also has a priestly dimension. It is a role that is only understood in light of the priesthood of the whole community, in which ". . . the priestly community . . . [offers] their lives to God in faithful obedience, loving service, and worship after the manner of Christ."[238] In this regard Geoff F. Moede expresses that the image of "shepherd" is one that has great value. He relates that it is important to understand that ". . . the New Testament image of pastoral ministry begins with the pastoral ministry of Jesus, [and] not with questions of church order."[239] The point that Moede makes is that ". . . the shepherd is to provide whatever is required for the life of the flock. Moreover, later shepherds of the Christian community are to provide for it as does Jesus himself, for he is the model shepherd, the examples for his disciples."[240] The point is that the pastor as priest and shepherd does not do the ministry of the church, but rather provides what is needed so that the community can engage in ministry. Therefore, as Bernard Cooke expresses:

Behind the figure of shepherd/flock lies the notion of assembling, of gathering

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[237]Ibid., 91.

[238]J. Robert Nelson, "The Ministry as Function and Being," in *The Pastor as Priest,* eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1987), 11.

[239]Geoff F. Moede, "Priest and Pastor: Lessons from our Predecessors," in *The Pastor as Priest,* eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1987), 38.

[240]Ibid.

> together, of forming the *ekklesia*. The shepherd must be solicitous about the life of each of the flock, but his task is to keep the flock unified, to resist the forces that would tend to disperse the sheep. . . . The various ministries share this common objective of preserving the unity and vitality of the people.[241]

The ministry of pastor as priest and/or shepherd then, is one where they stand ". . . as a public reminder to every Christian that he or she belongs to God."[242]

Finally, William H. Willimon relates that the primary priestly function of the pastor is the creation of community in response to providing what the community/flock needs. Therefore, the pastor as priest exercises their pastoral ministry as ". . . they stand with the community, under the identity, authority, memory, vision and mission of the one who judges and forgives the priest, along with the community the priest is called to serve."[243]

Third, the pastoral role has a dimension of servanthood. This is perhaps the most difficult metaphor to apprehend in the pastoral role because, as Paul D. Hanson expresses: "Ministers, as a group, have their own reasons to reinforce this reluctance. In a pluralistic society within which the very vocation of the ministry is questionable to many, the image of servant, or worse yet, slave, threatens to erode further an already weakened aura of authority."[244] Yet, this is the metaphor we are called to emulate. Pastors as servants provide an alternative concept of vocation that seeks to "lord it over others," which seeks to act as agents of deliverance.[245] As such,

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[241]Bernard Cooke, *Ministry to Word and Sacrament* (Philadelphia: Fortress Press, 1976), 345.

[242]Moede, 44.

[243]William H. Willimon, "The Priestly Task in Creating Community," in *The Pastor as Priest,* eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1987), 132.

[244]Paul D. Hanson, "The Servant Dimension of Pastoral Ministry in Biblical Perspective," in *The Pastor as Servant,* eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1986), 16.

[245]Ibid., 17.

> agents of healing and deliverance are those who do not lord it over others, but identify with others in their joys and sorrows, successes and losses, recoveries and setbacks. But we have learned from our biblical heritage that such identification and servanthood, does not grow out of heroic decisions, but out of personal deliverance from false gods and integration into the community finding true freedom in acknowledgment of the sole Sovereignty of God. The hero reaches down to save and further demeans the one in bonds. The servant of Christ experiences his or her solidarity with the one in bondage, a solidarity based on the awareness of God's love embracing both.[246]

Therefore, as Sunderland concludes servanthood is expressive not only of the pastoral role, but the entire community of faith is to be a community of servants and that "when its members fulfill their task of living as signs of the liberated and redeemed community, the fellowship that is thus created and nurtured embodies the character of servanthood to which the Christian community is called."[247] In this sense, both pastor and congregation are called to identify with those who are broken and oppressed, not as one=s who lord it over others, but respond to them as servants.

Donald E. Messer in *Contemporary Images of Christian Ministry* presents pastoral ministry in a similar vane as Shelp and Sunderland. In presenting numerous images of ministry expressed through the church and pastoral leadership, he argues that pastors must move beyond professionalism in the enaction of ministry. He states,

> [m]oving beyond professionalism is essential for the clergy. It is not a question of performing one's responsibilities with less attention to excellence or to the welfare of others, but that of seeking to serve in ways that exceed the generally accepted norms. Measuring professional competency by standards of *agape*, self-giving love is really beyond the scope of social science.[248]

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[246]Ibid., 18.

[247]Ronald H. Sunderland, "The Character of Servanthood," in *The Pastor as Servant,* eds. Earl E. Shelp and Ronald H. Sunderland (New York: The Pilgrim Press, 1986), 45.

[248]Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon Press, 1989), 79.

This also relates to realizing that ministry goes beyond the models of leadership expressed through business. Rather metaphors for ministry within the pastoral context are best described in the images of wounded healer, servant-leader, political mystic, enslaved liberator and practical theologian. Such images call for a reappropriation of biblical metaphors for ministry at the beginning of the 21st century.

E. Glenn Wagner also calls for the reappropriation of the metaphor of shepherd to define the pastoral role. He relates that in order for the church to demonstrate community that a pastoral role of shepherd is necessary. He articulates that the CEO-driven models of pastoral leadership are no longer adequate for guiding the church to be authentic in the world. He iterates that "when we pastors stop looking at our people as a herd of cattle to drive but instead see them as members of a family, a flock, . . . I believe God will begin to unleash his power and presence on our behalf."[249]

Yet, there are also some contrasting voices that regard the shepherding metaphor for pastoral ministry as insufficient or want to do away with the old images of leadership in the church, including the one of shepherd. Barbara G. Wheeler reflects on the nature of the pastoral role in light of the needs of future churches and expresses a need for greater leadership. In describing the present ecclesiology of the church as being largely understood in terms of a mechanical system, she relates that the role of the religious leader is one ". . . much like that of a foreman in a factory or a manager in a corporation."[250] In seeking pastors to fit into a particular system, Wheeler notes that a number of values are suppressed by a

[249]E. Glenn Wagner, *Escape from Church, Inc.: The Return of the Pastor-Shepherd* (Grand Rapids: Zondervan, 1999), 244.

[250]Barbara G. Wheeler, "What Kind of Leadership for Tomorrow's Churches?" *Word & World* XIII

systems approach, such as ". . . diversity, individuality, variety, originality, distinctiveness, courage, creativity, and the propensity to take risks."[251]

Pastoral Development and Servanthood

In reflecting on leadership for pastoral development, Darold H. Beekmann, from a Lutheran perspective, decries our fixation with leadership as a barrier in reappropriating the pastoral role. Though not denying the necessity of pastoral leadership, he argues that it requires a focused center that goes way beyond developing ". . . a list of qualities and principles of good followership and good leadership . . . [and] involves addressing the larger question of finding a foundation or center in which to anchor both leadership and followership."[252] The true value of leadership is discerned as it is seen in service of the gospel,[253] especially as it relates to guiding persons to attend to God. Beekmann advocates that a new paradigm is not needed, but rather a renewed understanding of the teaching function in the pastor/teacher paradigm. Therefore, he relates that "we need to prepare pastors and teachers who have so integrated our rich faith tradition they are able to raise critical faith questions and help people make the same connections."[254] In terms of equipping or developing such pastors, he stresses that "it means developing in our candidates [for ministry] the capacity to view all of life, each event, each decision, program, and interaction, theologically, through the eyes of faith. It requires the capacity to think theologically and to

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(Winter 1993): 37.

[251]Ibid., 39.

[252]Darold H. Beekmann, "Leadership for Pastoral Development," *Word & World* XIII (Winter 1993): 47.

[253]Ibid.

[254]Ibid., 49.

assist others in developing that same capacity."[255] In this sense pastoral leadership involves walking with a people guiding them to attend to God in such a way that they have eyes to see the activity of God in the world.

A further perspective on the pastoral role within a Lutheran context is presented by Marc Kolden, which has relevance for the wider church in that he states that the office of ministry has been kept over the years because of how we need to understand God and salvation and faith.[256] He declares that the office of pastoral ministry does not elevate ". . . the pastor [to a] . . . different status than other Christians or that the pastor is in some sort of higher order or class; before God all are equal."[257] Rather, the office of ministry functions or purposes ". . . to create and sustain faith through the working of the Holy Spirit in the gospel and the sacraments."[258] This has numerous implications for how pastoral ministry is lived out in the context of the community of faith, with one of them dealing with servanthood. Kolden notes ". . . that while the pastor is a servant, he or she is not primarily . . . servant [of the congregation]; the pastor [instead] is above all the servant of the word. The pastor is called to tell us what God wants us to hear, not what our sinful self may want to hear."[259] Finally, he declares the attitude with which pastors fulfill their roles,

> if we are going to be faithful to Christ as pastors and as congregations, it is essential that we see that the ministry is defined by the gospel of Jesus Christ and that we order that ministry accordingly. Then, if there is growth, it will be God's doing, and we may rejoice. And if there is more challenge and struggle that what we usually think of as "growth," we still hang in there, because our faith will be in the God who was in

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[255]Ibid.

[256]Marc Kolden, "A Lutheran Understanding of Pastoral Ministry: Implications for Pastors and Congregations," *Word & World* XIII (Winter 1993): 6.

[257]Ibid., 8.

[258]Ibid.

[259]Ibid., 11.

> Christ in that great struggle when life and death contended. That faith and not our own achievements or lack thereof is what true ministry is all about.[260]

Ben Campbell Johnson gives expression to the leadership styles necessary for effective pastoral ministry. He identifies four forms: ". . . *coercive, competitive, consultative,* and *collaborative,"*[261] which he relates are suggestive of the ministry of Jesus, depending on the needs of the particular ministry setting. Johnson suggests that the collaborative style, which ". . . maximizes participation and place power in group consensus"[262] is one that ". . . Christ willed when he gave the Spirit to all, distributed gifts to all, and made us a kingdom of priests."[263] However, he adds the caveat that this style ". . . may be too idealistic for a world pervaded by sin."[264] Yet, whatever style of leadership a situation may demand, the pastor needs to exercise that leadership in a spirit of servanthood. Johnson relates that "Christ is the enduring model for the servanthood of the minister. The form of Christ's servanthood includes self-emptying, identification with the needy, and self-giving."[265] And so the implications for pastoral ministry are that pastors as servants rely on the power of Christ, rather than our own, identify with the people to whom we minister, but we are not the servant of the people, we are the servant of Christ—we serve Christ through the ministries of service to people, and finally, we seek to serve Christ by seeking to see the working of God in each person's life.[266] Johnson, therefore, attempts to recognize differing styles of leadership,

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[260]Ibid., 12.

[261]Ben Campbell Johnson, *Pastoral Spirituality: A Focus for Ministry* (Philadelphia: The Westminster Press, 1988), 127.

[262]Ibid., 129.

[263]Ibid.

[264]Ibid.

[265]Ibid., 133.

[266]Ibid., 137-138.

however, they need to be exercised with sensitivity and in an attitude of servanthood.

From an Anabaptist perspective, Art Gish relates leadership and servanthood as well. He states that " [t]he purpose of leadership is for the building up of the whole body . . . [and involves the enabling of] all to exercise the gifts they have been given rather than [to] take away initiative and responsibility from the rest of the community."[267] He recognizes that leadership is necessary, but it must never be exercised in a domineering or manipulative way. And so Gish concludes, that "the leader is a servant rather than a master."[268] He states:

> The character of Christian leadership is distinguished by service to others. The greatness of leaders is found not in their power, but in their serving. Leaders are servants, having the lowest position in the whole community rather than a position of prestige. Leadership is never a position of honor, status, or superiority, but of servanthood. It calls for humility rather than pride.[269]

This kind of servanthood leadership is also not locused in one individual within the faith community, rather servant leadership is meant to be shared. He notes that all the references in Scripture are to a plural understanding of leadershipBit is to be shared. He iterates that this is an important understanding because, "if there is only one leader, there is too much danger of the community centering around that person and taking on too much of the imprint of that person's personality" which may hinder the gifts of others.[270]

Similarly, also from an Anabaptist perspective, David S. Young articulates an understanding of servant and shepherding understanding of leadership that arises out of our faith, rather than from management theories. He writes,

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[267]Arthur G. Gish, *Living in Christian Community* (Scottdale, PA: Herald Press, 1979), 210.

[268]Ibid.

[269]Ibid., 211.

[270]Ibid., 215.

> to point others toward new life and faith, we need to develop a vision for leadership that helps us go deeper in faith and puts our faith and vision into practice. Such reflection draws us toward developing a concept of leadership that begins with our faith. We need to listen to God and to be rooted in the experiences of God's people, as shown in Scripture. Our vision for leadership then extends to all we do in the church and to all the situations to which we relate, as the church in the world.[271]

Susan K. Hedahl further expresses an understanding of pastoral leadership from the perspective of coming alongside others by advocating ministry as being a listening ministry. She relates that listening is something we need to give attention to and causes us to rethink how pastoral leadership is to be enacted. This engages the pastor in the divine-human relationship as a responsive listener and involved in helping others perceive their call to faith commitment.[272]

The Pastoral Role Within Pastoral Theology

In addition to views expressing the nature of the pastoral role that needs to be reappropriated are theological perspectives that are articulated through practical theologies, including works by Jacob Firet, Wayne Oates, Thomas C. Oden, William H. Willimon, Ray S. Anderson, and Thomas H. Groome.

Jacob Firet's work entitled *Dynamics in Pastoring* is a foundational contemporary reflection on the pastoral role. Firet uses the term "pastoral role-fulfillment" as a key concept for understanding the pastoral task. By this term he means, ". . . the official activity of one who is called to be pastor in face-to-face contact with another, or others, for whom he or she

[271]David S. Young, *Servant Leadership for Church Renewal* (Scottdale, PA: Herald Press, 1999), 25-26.

[272]Susan K. Hedahl, *Listening Ministry: Rethinking Pastoral Leadership* (Minneapolis, MN: Fortress Press, 2001), 6.

is called to be pastor."[273] In this work Firet particularly focuses on the pastoral role in terms of the modes of kerygma, didache, and paraklesis. The kerygma which involves a proclamation of a new state of affairs ". . . as a mode of pastoral role-fulfillment, accentuates the importance of the present."[274] In terms of didache the pastor is involved in teaching wisdom or a living in discipleship so that the people of God can ". . . travel day by day, step by step, through the complexities of life."[275] Lastly, paraklesis is described as ". . . a mode of God's coming in his word through the intermediary of pastoral fulfillment."[276] In a sense this is more than just providing pastoral care since it involves a coming alongside, a coming to be with. In summary, Firet describes how all three modes function together.

> Paraklesis comes to people who have already received the kerygma. A new state of affairs has been announced for their benefit, the Kingdom has come, the new life has begun. Their life is life in Christ; it is no longer determined by self but controlled by Christ who lives in the person who is called to a new life (Gal. 2:20). They are now baptized; their life is taken up into the story of the mercies of God, of the meekness and gentleness of Christ, of the love of the Spirit.[277]

We see the basis in Firet's work for what Peterson has popularized in his books on the pastoral vocation, in which the pastor walks with a community helping them to attend to God by living in prayer, Scripture and spiritual direction. However, Firet also describes the pastoral role in terms of agogy – meaning that the pastor walks with a people in order to foster not merely understanding, but change in the lives of people, that people actually change as they come in contact with God, involving an active nurturing.[278] This leadership

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[273]Jacob Firet, *Dynamics in Pastoring* (Grand Rapids: Wm. B. Eerdmans, 1986), 14.

[274]Ibid., 50.

[275]Ibid., 68.

[276]Ibid., 73.

[277]Ibid., 71.

[278]Ibid., 99ff.

for change is different than the kind of leadership described by Nelson and others. This leadership focuses on fostering changes in lives of people through nurture in relation to God's coming to them, rather than leading organizational change. This pastoral leading is more organic than it is institutional.

Further understanding of the uniqueness of the pastoral role is evident in the writing of Wayne E. Oates. He describes the pastoral task primarily in relation to crisis issues in a person's life. However, the pastoral task is more than merely care giving, because care giving is a task that can be delegated to a pastoral counselor or others. Rather the unique pastoral task is that, "[f]rom birth to death and at every significant point in between, you as a Christian pastor are commissioned by Christ and expected by the community to bring the mind of Christ and the reality of the Holy Spirit to bear upon the crises that people face."[279] Oates talks about the pastoral role in terms of their symbolic power as they walk and minister to a community of believers. He notes that there are realities which empower the pastor.

> The sovereignty of God, the principle of incarnation whereby the Word was made flesh, the activity of the Holy Spirit in contemporary living, and the function of the church as the body of Christ—these are the realities that empower the pastor. . . . [T]hey become functional realities rather than theoretical topics of discussion. The analysis, therefore, of the symbolic power of the pastor provides an interpretation of your relationship to people in terms of your relationship to God. Such an approach gives a *theological framework for pastoral* . . . [ministry]. Such a framework is needed lest the strength of secular concepts of . . . [pastoral ministry] force you as the pastor into a role and a relationship that are foreign to your unique place in society and in history.[280]

As with Firet, Oates also focuses on the nature of pastoral ministry as involving a unique relationship with the community of Christ of being God to bear in the midst of life situations

[279]Wayne E. Oates, *The Christian Pastor*, Third edition (Philadelphia: The Westminster Press, 1982), 63.

so that Christ is formed in persons.[281] In contrast to the idea of pastoring which some missiologists proffer as involving a task-orientation in an entrepreneurial spirit, Oates expresses that pastoring is not to be focused on the tasks one performs, but the significance of pastoring lies in an ". . . identity-centered and *being*-centered integrity" in which their vocational calling guides the way they serve and guide people to attend to God amongst the community of faith.[282]

Thomas C. Oden addresses similar perspectives in his book on pastoral theology, but also addresses the idea of leadership. He lays a foundation for thinking about pastoral ministry by beginning to define the concept of pastor. Oden states that,

> Christian ministry is energized by the pivotal conviction that Christ himself ordained and established the pastoral office for the edification and guidance of the church. Christ intended that our current ministries continue to embody his own ministry to the world. Christ promised that his own presence would sustain and nourish the church and remain with it to the end . . . .[283]

He iterates the value in recovering the shepherding analogy in defining the pastoral role. Oden expresses that "we are well served by a central image of ministry that is nurturant, life-enabling, and non-combative except in extreme emergency . . . ."[284] He adds that the pastoral image is the central paradigm and is one which combines ". . . vigilance and courage with tenderness and trust. This pivotal analogy decisively informs the unique notion of authority in Christian ministry."[285] In presenting his argument regarding leadership, he expresses that

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[280]Ibid., 66.

[281]Ibid., 77.

[282]Ibid., 128.

[283]Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: HarperSanFrancisco, 1983), 50.

[284]Ibid., 52

[285]Ibid., 52-53.

leadership and authority is understood in a unique way in light of the pastoral role. Oden articulates that "pastoral authority is not primarily coercive authority . . . but rather an authority based on covenant fidelity, caring, mutuality, and the expectation of empathic understanding . . . ."[286] In essence then pastoral leadership is to be understood in ways that are foreign to accepted models of pastoral leadership today. Authentic pastoral leadership is focused on the model of Jesus' servant messiahship which focused on service. Therefore, pastoral leadership is best understood not as coming from above or coercive, but as persuasive, participative and involving empathic guidance.[287] Therefore, Oden asserts that,

> embedded squarely in the very word-root of ministry is the undergirding idea of service (*diakonia*). No well-conceived view of the pastoral office can ever set aside or leave behind this basic diaconal pattern: serving God through service to the neighbor. Diakonia is an essential layer of every theory, grade, or proper definition of ministry. Every *presbuteros* . . . is the first of all and unremittingly *diakonos*.[288]

He maintains that the images of overseer, headship, and elder need to be held in tension with the images of steward, sonship, and servant. The tension can only be navigated in relation to the incarnation, otherwise pastors will endow the pastoral office with understandings that are more in line with sociology, marketing and contemporary business practices. So Oden argues that,

> the perennial problem of the theory and practice of pastoral authority is to keep these two tendencies in proper tension, as did Paul, who did not hesitate to assert the authority of his pastoral office under the bold analogy of ambassadorship, yet gently mixed this with diaconal images of servanthood, reconciliation, *kenosis*, and hospitality to strangers.[289]

Oden is clear in expressing that the key element to fully understanding the pastoral role is that

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[286]Ibid., 53.

[287]Ibid.

[288]Ibid., 54.

"Christian ministry is not fully understandable merely as a sociological function based on a group=s need for leadership."[290] Rather, he maintains that ". . . Christian ministry from the outset has been conceived as a continuation of Christ's own ministry. Christ is the head of the church. The church celebrates Christ's capacity to discern what was subsequently to be needed for the continuation of his ministry . . . ."[291]

William H. Willimon presents numerous current images for the pastoral role, such as media mogul, political negotiator, therapist, manager, resident activist, preacher, and servant.[292] Of all these images Willimon expresses that the image of servant is one that ". . . remains critical in the life of the church and a constitutive part of the Gospel."[293] In reflecting on the reality that pastoral images change with the times and the cultural context, Willimon proposes three caveats in developing guiding images for ministerial work. First, he iterates that "because the Christian ministry is significantly *countercultural*, at some odds with the predominate culture . . . we must guard against styles of Christian leadership that are essentially accomodationist."[294] He relates that "in attempting to be 'relevant' to the world, we have sometimes been guilty of offering the world little that the world could not have had through purely secular leadership."[295] Second, advocates that we draw more readily from the classical forms of Christian ministry. As a result he predicts ". . . a recovery of the classical shape of ministry: to teach, to preach, to evangelize through *the ministries of Word*,

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[289]Ibid., 56-57.

[290]Ibid., 59.

[291]Ibid.

[292]William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville: Abingdon, 2002), 56-69.

[293]Ibid., 69.

[294]Ibid., 70.

sacrament, and order. [He declares that] . . . [p]astors must be prepared to lead in catechesis, moral formation, and the regeneration of God's people."[296] Finally, Willimon expresses that "we need a *continuing critical assessment* of our present needs within each of our denominational families" because ". . . different denominations appear to value different qualities in their pastoral leaders."[297] Yet, he concludes that,

> we pastors must be willing to forsake and to embrace all our models of ministry for the good of Christ and his church. It is well for pastors to struggle for appropriate, biblically sanctioned metaphors and focal images for pastoral work. The struggle to be transformed by Christ rather than conformed to the dominant culture is a constant one for pastors. We work in the confidence that God is able to give us the gifts and graces needed for ministry in our time and place.[298]

Therefore in light of these caveats Willimon relates that the pastoral role involves metaphors of priest for leading worship, of interpreter of Scripture, as preacher, as counselor, teacher, evangelist, and prophet.

In addressing the issue of leadership in the pastoral role, Willimon remarks on the peculiarity of Christian leadership. Though he expresses the need for congregational leadership as a primary responsibility of the pastor he warns that, "[o]nly rarely, and then very carefully, can the church's ordained leaders take their cues from secular models of leadership, because our leading is to be congruent with the leadership of Christ himself."[299] However in saying this, Willimon, like too many others focuses on leadership as focusing on change in relation to those within the community who are resistant to change. He does not talk about the aspect of change in leadership with the same nuance that Jacob Firet has in

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[295]Ibid.

[296]Ibid., 71.

[297]Ibid.

[298]Ibid., 74.

talking about agogy, but rather addresses ". . . ten 'rules of leadership'" related to transformational leadership in the church.[300]

Christian religious educator Thomas H. Groome also presents a perspective on pastoral ministry by focusing on the ministry of Jesus Christ. He relates that "[w]hatever approach Christians take to any function of ministry – word, witness, worship, welfare – should be at least consistent with how Jesus went about fulfilling his mission."[301] He presents the commitments and dynamics of Jesus approach to ministry. Regarding Jesus' commitments, Groome highlights three of them: "(1) he took the initiative for a personal 'presence with' people without exception; (2) he empowered people to act out of their own truth and freedom as agent-subjects; (3) he called people into partnership and community."[302] In terms of Jesus' dynamics in ministry he presents five. First, "Jesus constantly invited people to recognize their present historical reality and praxis in the world."[303] Second, Jesus led people into a critical consciousness regarding God's reign and brought people into ". . .dialectical moments of orientation, disorientation, and reorientation."[304] Third, his authority was life giving in which "he used his power against evil, suffering, and ignorance and to empower others to live for God's reign. His authority was not the kind that comes from rank or social position but from personal integrity and the life-giving nature of his ministry."[305] Fourth, he relates that Jesus' ". . . call to discipleship had a profound respect for people's own

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[299]Ibid., 276-277.

[300]Ibid., 284.

[301]Thomas H. Groome, *Sharing Faith: A Comprehensive Approach to Religious Education & Pastoral Ministry* (San Francisco: HarperSanFrancisco, 1991), 303.

[302]Ibid.

[303]Ibid., 305.

[304]Ibid.

discernment and decision making. It is clear he wanted people to open their eyes and ears, to know and see for themselves the meaning of God's reign for their lives. But nowhere is there any hint of control or attempt to have people simply repeat his words."[306] Finally, Jesus ". . . constantly invited people to decision in response to him."[307] In this way Groome provides a foundation for reflecting on that which is essential in relation to pastoral ministry.

Donald E. Messer, who is mentioned above, advocates that pastoral ministry has a servant nature because it is ministry within a servant church. He articulates the servant nature through marks of servant leaders. He expresses that ". . . *servant leaders understand ministry as basically not a status but a service to humanity*."[308] Second, he avers that "*servant leaders recognize that authority is fundamentally not ascribed by position but derived from service"*[309] and third, he notes that "*servant leaders are empathetic to the human condition, understanding all of life to be ambiguous and truth often paradoxical*. . . . [in which] the servant leader approaches people not in the spirit of condemnation and rejection, but in the spirit of love and hope."[310] Finally, he expresses that the fourth mark of a servant leader is that they are ". . . *a pathfinder, not simply a problem solver"* who have a vision of where and how to lead people in a transforming way.[311] The servant metaphor is one of a pastor who embodies the vision of living within God's reign and guides or leads the community of faith they serve in a similar embodiment.

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[305]Ibid., 306.

[306]Ibid.

[307]Ibid.

[308]Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon, 1989), 106.

[309]Ibid., 108.

[310]Ibid., 110.

[311]Ibid., 112.

Lastly, Ray S. Anderson has spent a lifetime delineating the inner logic of ministry and how it shapes the pastoral role. Though he still uses the language of leadership, he is careful to redefine leadership in terms of the inner logic of ministryBministry that is rooted and locused in the ministry of Christ Jesus and continues the ministry of Christ, which is know as ChristopraxisBservant leadership, and as Firet, in terms of *paraclesis*. He relates that the pastor an effective servant leaders requires three things: ". . . a creative vision that inspires, a delegated power that enables, and a spiritual gift for ministry."[312] However, he mitigates a focus on leadership as primary by elevating the responsibilities of servanthood.

> Pastors are servant leaders of the people of God. They are not accountable by virtue of always having the right vision, but of submitting their vision to the wisdom of God and being willing to abandon their own in favor of God's. They are not accountable for every strategic plan, but that the plans are worked so as to lead to the will of God. They are not responsible to succeed at every point but at every point, to be accountable to the gift of the Spirit and the character of Christ in exercising that gift.[313]

Regarding this servanthood he makes clear that the pastor as servant ". . . does not stand between the people and God, but stands with the people as the faithful steward, to provide discipline and correction and to prepare the way for the coming of the Lord."[314]

In terms of *paraclesis,* Anderson expresses that pastoral ministry is best understood and enacted through the paracletic ministry of Christ. "The ministry of serving as a paraclete is one that continues the ministry of Christ through the presence and power of the Holy Spirit."[315] The significance of a paracletic ministry is that it is an incarnational presence of God in our place and in our situations. "Through the paracletic presence of the Holy Spirit,

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[312]Anderson, *The Soul of Ministry*, 204.

[313]Ibid.

[314]Ibid.

Jesus himself takes up my cause as his own."[316] Pastoral ministry does not engage in paraclesis on its own, but only as this ministry is participatory in the continuing ministry of Christ in the paraclesis of the Spirit.

Diane Kennedy also expresses a theological basis for pastoral ministry as she offers insights towards a theology of leadership. The leadership role as she understands it in light Aquinas is expressive of the kind of leadership that is needed. In many ways her understanding correlates with what Eugene Peterson has expressed as the historic role of the pastoral office. She relates five aspects that are necessary in a proper understanding of a theology of leadership. These are: ". . . discernment of charisms, a theology of transformation, a theology of reconciliation, the prophetic vocation, and reading the sign of the times."[317] This kind of leadership is one that embraces servanthood, wherein there is a discerning, affirming and empowering those gifts which build up the body of Christ, supporting the transforming work of the Spirit, fostering a liberation of the spirit through reconciliation, as well as speaking the truth to the church in light of the working of God in history.[318] What is essential in all this is that ". . . leadership is situated in a matrix of relationships,"[319] so that a theology of leadership is focused on people in a transformative context, rather than on the sociological functions of leading.

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[315]Anderson, *The Shape of Practical Theology*, 195.

[316]Ibid., 197.

[317]Diane Kennedy, O.P., AA Contextual Theology of Leadership,@ *Theological Education* 37:1 (2000): 67.

[318]Ibid., 67-70.

[319]Ibid., 71.

PART FIVE

CONCLUSIONS

There is a growing unrest with the leadership metaphors which guide the way pastoral ministry is understood within the life of the church. The metaphors drawn from business, government, and the military are being regarded as not being sufficient to express the kind of pastoring that is needed at the beginning of the 21st century. Yet, leadership is so much a part of our culture that it is difficult to talk about pastoral responsibility without also talking about the kind of leadership that pastors need to exemplify. This growing unrest is more than a reaction to the predominance of literature of the 80s and 90s which touted that the most important aspect of the pastoral position description has been to exhibit strong leadership. As we enter the 21st century and the church faces challenges to its institutional relevancy within the postmodern culture, churches and pastors are facing a crisis of identity and mission. The church is discovering that its place of privilege in being identified with culture is being challenged. The church is encountering a paradigm shift that questions all of its accommodations with culture. And so the church needs to discover or rediscover the basis for who they are and what they are called to be and do in the world. However, not all are clued in. Many board members in churches, denominations, and seminaries still express, "What we need in our churches is strong leadership!" with the implication being that the pastor be the one who supplies this need. But as this growing unrest gains momentum, there will come the discovery that there has to be something that we are missing in understanding and enacting the pastoral role.

In reviewing the relevant literature of the past twenty to thirty years on pastoral

leadership, there are a number of conclusions which can be drawn. These conclusions focus in the following areas: (1) The sociological framework which has dominated an understanding of the pastoral role, (2) The viewing of the purpose of the pastoral role primarily as leadership, and (3) The kind of ecclesiology a leadership understanding of the pastoral role reveals. In relation to each of these conclusions, several proposals will be offered for reframing an understanding of the pastoral role at the beginning of the 21st century in light of the literature that presents a different and more holistic understanding of the pastoral role, one that I deem is more congruent with a participation in the on-going mission of God in the world. Also some thoughts are presented as to the need for a new vision of the pastoral calling.

The Sociological Framework for Understanding the Pastoral Role

It is apparent that much of the literature which seeks to guide pastors towards effectiveness in ministry has been largely presented within a sociological framework, specifically drawing from the fields of business and management. This literature can be described as being chiefly popular and meant to give pastors practical steps or sure-fire techniques for engaging in effective leadership within ministry. This literature for the most part has been readily and uncritically appropriated by pastors. The result has been a pragmatic understanding of the church as an organization and the skills necessary to run it. In this way the church is just another institution, organization or even a "business" within society. But this is not just limited to pastors. It seems that those who make up the membership of these churches over the past twenty years have come to expect pastoral leadership to exemplify this kind of organizational behavior, perhaps due to the fact that as

pastors we have been convincing regarding that this is the kind of leadership which will grow the church and lead the church to have a place of significance in the culture. Perhaps much of this pragmatic mindset has been the result of the boomer generation coming of age and their desire for excellence and success.

The discussion raised by Fleischer regarding the western fascination with knowledge as *techne* is a helpful rubric for understanding the rationale behind our preference for pragmatic approaches. The vast majority of this literature has been written in response to the popularity of church growth and the mega-church movements of the 80s and 90s. In our desire to emulate such successful models, pastors have sought to discover the techniques to experience the same success in their contexts – only by and large to be disillusioned.

Though there is some foundation in Scripture to provide support for this kind of leadership, it seems that much of Scripture is chiefly used in a manner to proof-text sociological understandings of leadership. Sociology can shed light on how leadership functions within the church when the church is viewed as an organization, however, sociological understandings are not meant to provide the metanarrative for guiding the church, nor its pastoral leadership, in its participation in the continuing ministry of Christ Jesus in the world.

This then is the basic philosophical problem with the Christian literature on leadership. It relies firstly on sociological categories and processes to effect leadership, rather than deriving paradigms for leadership, and pastoral leadership in particular, through theological reflection on scripture and the church tradition. Christian education has long debated the relationship between the social sciences and theology, asking the question which

one serves the other. Though social science categories are helpful, they need to be viewed and appropriated through a theological construct. The danger that is encountered in this reliance upon social scientific foundations for understanding and effecting leadership is that leadership is viewed primarily in terms of our abilities, insights, motivations, and imaginations to make it happen.

This captivation with the over abundance of literature on leadership has led us to a place of trusting in our abilities, rather than becoming increasingly attuned to the Spirit's direction in the life of the community of faith. As Dodd argued regarding his own seduction with leadership, he was enraptured by the temptation for success, rather than recognizing that scriptural leadership focuses upon ". . . the cross, self-sacrificial servanthood, love and gentleness, Spirit-led and Spirit-empowered ministry through weak vessels, prayer, suffering, and the like."[320] As Eugene Peterson has so ably expressed, the pastoral role is one that is best enacted in a dependence upon the Spirit, whereby the people of God are guided to attend to God through prayer, Scripture reading, and spiritual direction. Christ's "leadership," Christ's ministry was one that demonstrated a sensitivity to the Spirit's leading and an obedience to what he heard and saw his Father saying and doing. Pastoral ministry as a participation in the ministry of Christ must demonstrate the same sensitivity to the Spirit.

A Proposal

Though there is much value in appropriating understandings from the social science literature for guiding our practice in the church, it must not be the primary framework for guiding pastoral practice. As Jesus made clear to his disciples, we are not to lord it over one

[320]Dodd, *Empowered Church Leadership*, 13.

another as the Gentiles do, but we are to be servants (cf. Matthew 20:25-26). This calls for our understanding of our pastoral role in the church to be discerned primarily within a theological framework in order to come to an understanding of what we are called to in the life of the community of faith. This engages us in a reflective dialogue which not only engages Scripture, but also the historical tradition of the church. There is a need in our day, at the beginning of the 21st century, to rediscover the nature of the pastoral role. It has more to do with helping people attend to God as a carer of souls than being driven by 20th century pragmatic and consumerist categories.

Yet, in giving predominance to theological reflection, we need to be careful not to disregard all the literature on leadership. We need to bring this literature under the umbrella of theological reflection. In being guided by theological understandings of the nature of the pastoral role, insights can be gained from the leadership literature, but only if it is critically appropriated in light of theological categories. Only in this way can we develop an understanding of the pastoral role in terms of servantship and shepherdship which furthers the ministry of the church at the beginning of the 21st century.

It seems that a proper reflection on the pastoral role entails focusing on a primary question which is not asked in the plethora of books on leadership. Can leadership be discussed apart from a stated ecclesiology, a stated theological context, does leadership exist without also addressing the context in which leadership is exercised? If it cannot, if leadership is not merely a set of principles, but requires a context in which it is exercised for it to be understood, then leadership within the church must first and foremost address what the nature of the pastoral role is within the life of the church.

The Viewing of The Purpose of the Pastoral Role Primarily as Leadership

It is apparent from the literature that there is a predominant focus in understanding the pastoral role as being the leader within the life of the church. From church growth, to mega-church, to even the emerging and missional church movements, it is clear that the effective pastor must act as leader. This has entailed reshaping the role description of the pastor from shepherd and priest to that of rancher, CEO, and the like. This focus on leadership endows the pastor with the responsibility for casting vision, effecting change, managing the process in order for the church to be effective, relevant and growing. Pick anyone of the gurus of church renewal over the past twenty years and the message is the same. The primary role of an effective pastor is to provide leadership. With this comes the realization that Scriptural understandings are not enough to providing all that is needed for exercising effective leadership in the church. And so we have a market for books and conferences which bring the best of business and military leadership to aid the church in being relevant in the present culture.

What perpetuates this focus is the sense that the circumstances for the church are dire. If the church does not change in relation to the culture which confronts it, then there are the fearful wonderings whether the church will remain relevant, or even as Barna has expressed, whether the church will even survive. This seems to have proven to be a significant motivator for understanding the pastoral role significantly in terms of leadership. What this has perpetuated, as Eugene Peterson has expressed, is that pastors have abandoned their callings and instead have become "shopkeepers" and "sellers of religious goods." Yet, as Shelley has made clear, the situation is not as dire as Barna and company make it out to be B

the church will go on as it has for over two thousand years. The church of Jesus Christ is sustained by her Lord and led by the Spirit of God.

The danger of pastors getting caught up in the hype of the church's dire future is that the assumption is made that the church will not survive unless pastors act as catalysts for change, that pastors take on a strong leadership role, and as a result, we too easily get caught up in taking biblical images of the pastoral role and reshape them to be what they are not. For example, Jesus describing our role as servants has been caught up into this discussion and dubbed as servant leadership. But servant leadership, as Fitch has noted in critiquing Greenleaf, has more to do with leadership and control, than it does with servantship. It is not that leading is not to happen in the life of the church, but a correct understanding of its place is called for. As Balswick and Wright have stated, the gift of leadership in the church is not the first gift, not the chief gift – it is a gift among many. Therefore, there needs to be a more realistic understanding of the leadership role in the life of the church and its relation to the pastoral gift.

A Proposal

As already stated above, I believe we need to first and foremost understand the pastoral role primarily in its theological dimensions. In giving attention to other voices who have reflected upon the pastoral role in its broader historical and biblical perspective, one discovers that the pastoral role needs to be elevated from its denigrated position over the past twenty years. Pastoral leadership needs to be understood in a primarily theological, and kingdom-oriented rubric, rather than a pragmatic, utilitarian, or sociological one. But if the pastoral role is to be understood biblically, is there then a different agenda?

I believe there is. A careful examination of the literature reveals the pastoral role in more than its leadership functions. For example, Peterson, Gish, Snyder, and Stevens, and others relate that the purpose of pastoral ministry is to equip the church for participating in the mission of God. Though this requires some form of leading, it is to embrace a different way than leadership is exercised in the world. The images of scripture, of Jesus' ministry reveal a ministry which is one of paraclesis – a ministry of coming alongside, a ministry of a being with and a being among. This is the kind of ministry which is motivated by participation with the ongoing ministry and mission of God in the world through the continuing and present ministry of Christ through the power and presence of the Holy Spirit. It is this kind of ministry we need to rediscover, of which we need to mine its depths in order to discern what it means to guide people in attending to God in the midst of all of life.

The point is that the world leads in a particular way – it's the way the world leads. Leadership in the world seeks to foster change, control situations, manipulate ends to meet prescribed outcomes. Yet, the ministry of the church is called to something different and accomplishes its purposes in different ways. Leadership defined as controlling and agents of change is the way the world runs, but demonstrating the reality of God's reign here on earth requires a different way of doing things. Why is it that as Christians we always seem to look beyond own contexts to discern principles of leadership – we look to the world, the business persons, the military, to learn principles of leadership and alter our categories to fit these lessons which we have learned? I have noticed something, however. It seems that a number of the great leaders in the world were great not primarily due to their leadership gifts, but by those aspects which revealed the principles of servantship that grew out of their being part of

the people of God. It seems that the traits which made them great were drawn from their faith context – servanthood, compassion, justice, etc. – which tended to ameliorate the aspects of leadership which seek to control, manipulate, and dominate. Why is it that we always assume the world has a firm grip on the wisdom of leadership and that the church is lacking in such an understanding? It seems clear from the ministry of Jesus that he related to persons differently and ministered to them in such a way that they were filled with life. How do we recapture that kind of reality in demonstrating our pastoral callings. I believe it does not come primarily through gaining a deeper understanding of leadership, but rather through a deeper appropriation of being with people the way Christ Jesus was with people. Afterall, it is his church we are called to exercise our ministry in; he is more capable than we are to lead his church to mature into what he desires it to become. Therefore, I believe we will discover more in understanding the depths of servantship, than we will if we learn everything there is to be learned about leadership. Indeed, in Jesus' words, what makes us great, what makes us effective, is not exercising leadership, not even servant leadership, but in exercising servantship.

The Kind of Ecclesiology a Leadership Understanding of the Pastoral Role Reveals

There is a certain ecclesiology expressed in much of the language on leadership – an ecclesiology in which the church is in crisis and requires leaders to effect change. To weather this attack by the culture, the call is for pastors to take on strong leadership roles and to learn the keys to effective leadership in order to ensure the church=s survival. But this is an ecclesiology which usurps the role of Christ from leading his Body. Jesus is the leader, the Lord, and head of his church, and church leaders are there to guide the Body to grow up into

Christ—rather than to be concerned about institutional survival. As Marshall Shelley indicated in response to the leaderlessness and looming demise of the church, which Barna frets himself about, ". . . church history makes him doubt 'we're a step and a half away from extinction."[321] He furthers,

> The church is amazingly resilient . . . . think of the Soviet Union, think of China, think of Africa. Spiritual vitality is not going to become extinct just because we don't have a certain kind of leader. The evidence is overwhelming on the other side. We have the privilege of cooperating with an irresistible force in God's grace.[322]

The ecclesiology which this obsession with leadership fosters is one which is largely pragmatic and consumeristic. Churches have come to see their value in the number of programs they have to offer, or the number of people and families they can attract to their services. They have focused on becoming seeker-oriented or seeker-sensitive in order to attract people. Ministry has become competitive as we vie for the same potential convert. People shop for churches, as they would shop for services from any other business. Perhaps this view of the church in America as a dispenser of religious services is the result of an American ecclesiology run amok. We have not so much lost sight of Jesus Christ—he is still the primary reason we are in "business," but we have lost sight of what it means to be the church. The leadership metaphors of the 80s and 90s have reflected this consumeristic ecclesiology with which we have become too comfortable—leadership reflects the culture – and an American ecclesiology has sought to find favor with the culture. For this reason Ray S. Anderson argues that "only the church that is willing to repent of being the church can

[321]Stafford, 37.

[322]Ibid.

truly be the church of Jesus Christ."[323] The reason for this need for repentance is due to the church=s need to be continually conformed to the mind of Christ. The church continually faces temptations to be what it was not called out of the world to be.

> . . . [T]he church will also have the same temptation as other organizations and institutions in the world. The church will always have the temptation to make a name for itself and build its towers to reach up to the heavens. This is why the church must repent of being the church in order truly to be the church of Christ.[324]

And so, before there can be a change in leadership, there must first be a change in the way the church understands itself. It is only in that new understanding of itself that it will see the need for a "new" type of pastor – actually an old-type of pastor – one that is grounded in serving a community of people who know they are in the world, but not of it (Cf. John 16 and 17).

A Proposal

What is required to change this focus on leadership is a change in our understanding of ecclesiology. Giving primary focus to redeveloping a pastoral identity without reshaping an ecclesiology will raise up a pastoral ministry which will be frustrated in the life of the church. As White stated, leadership reflects the culture in which it is being exercised and as we have seen in the past two decades an American church focused on being a dispenser of religious services has resulted in a focus on pastoral ministry primarily in terms of leadership. Therefore, the leadership emphasis in the church at the end of the 20th century and the beginning of the 21st just does not require a renewed understanding of the pastoral role, but a transformation, a metanoia in understanding the nature of the church – or as Anderson

[323]Anderson, *The Shape of Practical Theology*, 180.

[324]Ibid., 181.

mentioned – the church needs to repent of being the church. It is only as we engage in this reconceptualization of the nature of the church, that an opening will be created for reappropriating a more biblically and theologically based model of pastoral ministry in the life of the church. All this focus on leadership has done very little, except to perpetuate a erroneous understanding of the church's identity and nature in the changing culture of the 21st century. Once a new vision of the church is appropriated, then the pastoral role can be redefined in terms of biblical and theological metaphors as it has historically been in order to guide the people of God to be a community of character, a community demonstrating the reality of God's reign in the midst of a world seeking for hope.

A Need for a New Vision of the Pastoral Calling

I have addressed this need for a new vision of the pastoral calling and my thoughts here are drawn from a previous address given to a group of persons dialoguing on the nature of pastoral leadership in the postmodern context.[325]

Alan Roxburgh in his book, *Crossing the Bridge*, relates that we are in a time of liminality, a time of transition (between two cultures – modern and postmodern), which requires the development and exercising of a different kind of leadership. He indicates that this time of transition may "last several generations"[326] and so all of us will only know leading within this time of transition. He adds that we need to realize that we are "novices with and for one another"[327] as we discern what it means to be leaders in Christ's church in

[325]Roland G. Kuhl, "Leadership in Christ's Community: A Different Perspective," Address given to *Up/rooted*, Life on the Vine Community Church, Long Grove, IL, February 2, 2004.

[326]Roxburgh, *Crossing the Bridge*, 53.

[327]Ibid., 82.

these changing times.

It is in such times of transition that we are given the opportunity to reexamine accepted metaphors, to ask questions of these metaphors which are embedded within us, and to explore with fresh eyes how different metaphors might enable us to live and act more authentically within a culture in transition. I believe one of these embedded metaphors we need to examine has to do with Christian leadership, particularly as it relates to pastoral leadership. We need to examine to what extent our present understandings of leadership enable us or do not enable us to act in obedience to Christ's calling upon our lives.

As displayed above we are inundated with material on Christian leadership that has grown out of a market-driven ecclesiology which focuses on an approach to leadership "modeled on business and the power of the CEO."[328] We got into our present state of affairs when boomers entered into the 30-something's and came of age. Though the foment of the 60's and 70's resulted in a focus on social justice, the presence of the kingdom in all of life, the church as community, the empowerment of the laity for ministry (Cf. the works of John Howard Yoder, Howard Snyder, and Frank Tillapaugh, for example), all of this was pushed underground as the boomers sought to do church in light of models of success, excellence as exemplified through business. Church Growth took off, the seeker-sensitive movement caught on, the only real church is a mega-church, and leadership focused on the best from businessBPeters, Drucker, and others. Though some of the themes of the 70's were picked up, such as empowering the laity for ministry, these themes were all recast in an efficient, success veneer. Now that the boomer experiment has for the most part run its course –

[328]Webber, *Younger Evangelicals*, 147.

through it will remain entrenched for some time yet, that revolutionary grasp of the gospel, which was pushed underground or overwhelmed in the beginning of the 80's is now resurfacing, but now also in conjunction with the advent of a post-Christian culture.

Though there are others with whom I express a common voice, a significant majority of church leaders are still leading in ways which I find antithetical to a biblical paradigm. Margaret Wheatley in *Leadership and the New Science* shares an insight into the Western leadership metaphor which so many North American churches seem to have adopted.

> All this time, we have created trouble for ourselves in organizations by confusing control with order. This is no surprise, given that for most of its written history, leadership has been defined in terms of its control functions. . . .
>
> If people are machines, seeking to control us makes sense. But if we live with the same forces intrinsic to all other life, then seeking to impose control through rigid structures is suicide. If we believe that there is no order to human activity except that imposed by the leader, that there is no self-regulation except for dictated policies, if we believe that responsible leaders must have their hands into everything, controlling every decision, person, and moment, then we cannot hope for anything except what we already have – a treadmill of frantic efforts that end up destroying our individual and collective vitality.[329]

A student of mine, who left the business world to pursue a calling into the pastorate commented:

> . . . the one [issue] that I struggle with the most is the role of pastor as leader. The role of leader that I have come to understand comes from the business world, where a leader is typically a forceful motivator of the vision of the business. In the business world a leader is usually the driving force behind the business success. But that is not the type of pastor/leader that I see in God's world. In God's world, I see a pastor who is more servant than master, more giver than taker.[330]

The point in all this is that we have become so enamored with such leading and have

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[329]Margaret Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 2nd ed (San Francisco: Barrett-Koehler Publishers, 1999),24-25.

[330]Brian Fisher, Critical response paper in course MN 432 *Insights on Pastoral Leadership from the Writings of Eugene Peterson*, September 29, 2003.

become so familiar with the vocabulary of leadership in the church that we do not even question whether it is the right category or metaphor to describe what we are called to as God's people. Though there is a realization that secular or business models and business language for leadership are not quite in line with a biblical understanding, we are reluctant to replace the term because we believe that in someway strong directive leadership is what we need to be about. We, therefore, find ourselves coming up with adjectives to redefine what we mean when we use the term *leadership* in order to express a more biblical understanding and talk about *spiritual leadership, servant leadership, pastoral leadership, ministerial leadership* and *shepherd leadership*.

A Proposal For A Different Perspective

I wonder if its time to jettison the *leadership* metaphor altogether, and seek a metaphor which is more in line with Jesus' calling upon those of us who "lead" within his community. What if we stopped using the word *leadership* and came up with a different metaphor, rooted in Scripture, to describe what we are called to in ministry. Perhaps we might begin to leave behind the struggles we encounter when we try to "lord" a vision over our congregations, trying to persuade "them" to take ownership of it, for them to "buy" into the vision, or we might begin to leave behind our private wonderings if, as leaders, we are indeed "great enough?"

I believe, in light of such critiques and questions, it is time to deconstruct the concept of Christian leadership and begin to reframe how we envision what we, who see ourselves as "leaders," are called to in the life of Christ's community.

The beginning point for this deconstruction needs to arise out of Scripture and

theology and it needs to result in a construct that is authentic to our identity in our postmodern world.

Scripture and Theology

We find a foundation for this deconstructing dialogue within Radical Orthodoxy. Much of our understanding of church leadership has been derived from sociological or secular constructs. However, John Millbank challenges the idea that there is a significant sociological reading of Christianity.[331] Robert Webber in *The Younger Evangelicals* relates:

> Millbank faults liberalism for the current irrelevancy of theology. "The story of faith," he claims, "is a complex theological statement that none of us fully understands. The idea that it's nonsense if it doesn't fit scientific principles, is in itself a secular form of knowledge." . . . These [secular] assumptions ultimately moved God out of the equation. But now in the postmodern world Millbank wants us to return to the unknown, invisible reality that stands behind all things, through which all things are understood. Therefore, philosophy finds its origin within theology.[332]

Webber continues in stating that now the "starting point for truth . . . [is to be found in] an unapologetic nonfoundational Christianity."[333] Webber citing William Placher, who stated,

> Frei proposes a radical solution. Suppose we do not start with the modern world. Suppose we start with the biblical world, and let those narratives decide what=s real, so that our lives have meaning to the extent that we fit them into that framework. That is, after all, the way a great many Christians – Augustine, Aquinas, Luther, Calvin – read the Bible for a long time. If we do that, then the truth of the biblical narratives does not depend on connecting them to some other real world. They describe the real world.[334]

Therefore, in terms of coming to an understanding of biblical "leadership," we must also not primarily rely on sociological constructs or business constructs to set the paradigm for

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[331]Cf. Webber, *Younger Evangelicals*, 99.

[332]Ibid.

[333]Ibid.

[334]Ibid., 99-100.

leadership, but rather, we need to draw upon the biblical narratives, draw upon theology to describe an understanding of what we are called to do under Christ's reign.

Authentic Identity

Next, in relation to authentic identity. Tullian Tchividjian, expresses the need for authenticity in the way the church lives out its presence in society. In a paper, cited by Webber in *The Younger Evangelicals*, entitled, *A Cry for Difference from the Culturally Weary*, he relates the following:

> I have talked to many people who are becoming increasingly wary of the latest "techno-trend" and complain of how impersonal and disenchanted modern life has become. The influx of secularization has left many yearning for an otherworldliness *and* a historical connection that modernity cannot provide. They seem desperate to recover a world that once was, a world that allows for mystery, miracle, and wonder, a world with "windows to other worlds." Their cry for something completely unique to this world, something otherworldly, something only the church can truly offer.
>
> "The world," says Richard John Neuhaus, "desperately needs the Church to *be* the Church," not to *do* church differently. The difference that people are longing for, in other words, is a difference in *being*, not *doing*. So while many church "strategists" are locating reformation and revival in structural renovation, we must remember that the deepest needs of the Church today are *spiritual*, not *structural*. And yet, "church-growth" advocates are constantly telling us that the Church's cultural relevance depends *ultimately* on its ability to keep up with the changing structures, on its ability to *do* church differently.[335]

A similar argument can be made for how we as church leaders appropriate cultural models of leadership to guide our practice. We are far too willing to draw from modern models, models which exist outside of our own identity in order to lead the church. However, our relevance is not to be found within the culture, but within the identity in which Christ has formed us. Whatever "leading" we are to be engaged in has to be authentic to our identity as the church of Jesus Christ, much more so than being relevant to the culture.

[335]Ibid., 128-129.

A New Terminology – Authentic to Our Identity as Church

Perhaps it is time for a different term to guide our understanding of ministry. Rather, than as one mentor of younger pastors noted, "The greatest need is for leadership," we might begin to realize that the greatest need in ministry is for a metaphor which is embedded within our identity as the community of Christ, a metaphor which better enables obedience to our callings – I propose the metaphor of *servantship.*

Yet, here's why I propose the metaphor of *servantship,* rather than even linking it with "leadership" as in *servant leadership*! What raises the question for me, whether the vocabulary of "leadership" is appropriate language for what goes on in church ministry, is that the "leadership" vocabulary in Scripture seems to rarely have a "take charge" sense. The vocabulary of leadership as "control" is rarely used in the New Testament for ministry. Such understanding of leadership is also not used in relation to the ministry of Jesus. Since our ministry is to be a continuation of the ministry of Christ, it seems imperative for us to live within a metaphor which would better exemplify what our ministry is to entail.

The numerous terms in the New Testament which are translated as *lead, leading,* or *leader* have a sense of leading as guiding, but not in a grandiose manner of setting the direction for ministry – which almost all definitions of leadership propose. Rather, they are focused more on aspects of how we are to be with others B in bringing someone to another, of not leading one into temptation, of bringing or calling together a group of people, or helping or guiding someone. It seems that the only connotations that have to do with leading or guiding in a way that sets direction for ministry has to do with God B as in God leading his people out of Egypt, or with Jesus – who as the shepherd leads people to springs of living

water, or the Holy Spirit – as in guiding persons into the truth or moving them to action – yet even here God's leading involves God coming alongside of us in our being led. Therefore, leadership, as setting the agenda or direction for ministry, is a metaphor for describing God's activity in our midst, rather than our own activity. Clearly in our understanding and worship, Jesus is Lord and Leader, but the question remains how we exercise our roles in relation to him.

Yet, even as we ask this question, we must realize that Christ's ministry is not one in which he set the direction. Rather, his ministry was, and continues to be, one of obedience to his Father's leading. Christ as Lord and Leader was one who lived out his calling as servant. Notice this particularly in John's Gospel in which Jesus continually declared, "For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it" (John 12:49 NIV, cf. John 7:16; 8:42; 14:10-11, 24; 15:10). As Ray Anderson points out, "All ministry is God's ministry. Jesus did not come to introduce his own ministry. His ministry was to do the will of the Father and to live by every Word that precedes out of the mouth of God"[336]

Therefore, as Christ's followers, our metaphor for ministry is not to be expressed through "leadership," but in a similar manner as Jesus – *servantship*. Jesus expresses the basis of our metaphor in John 13:14-15. "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you." Clearly, Jesus left us with a metaphor for ministry which is one of being servant.

[336]Ray S. Anderson, "Theology for Ministry," in *Theological Foundations for Ministry*, ed. Ray S. Anderson (Grand Rapids: Eerdmans, 1979), 7.

Though we acknowledge this call to servantship, we want to reinterpret Jesus words here as guiding us to be servant leaders. We just cannot get away from the "take charge" directive role of leadership, no matter what adjective we use to redefine it. It is my contention that our holding onto the vocabulary of leadership comes from the same attitude which raises the question, "Who is the greatest?" (cf. Mark 9:33ff and Matthew 20: 20ff). We have succumbed to a way of thinking that suggests we need to express some kind of authority or some kind of control in order for the church to grow and to have an influence upon the culture around us. But Jesus shifts our understanding, our paradigm of leadership when he makes clear that we are not to lord it over others (cf. Matthew 20:25), rather we are to be simply *servants.*

Jesus makes clear that our paradigm is not to be one of leadership, but of servanthood. Therefore, when we as pastors reflect on our leadership roles, we ought to think not of *servant leadership*, but just of **servantship.**

What Does Servantship Look Like?

If then, we are not to "lead," how does the term *servantship* guide our ministry? Actually the terms for *leading* in the New Testament help describe this servantship as a *withness,* an *amongness,* or an *alongsideness*. They are words which do not describe persons who are directing the ministry, but rather persons who are with and among the people they are serving. This ministry of serving is done amongst and alongside the community of people in which God has placed us for the purpose of bringing them into repentance, to bring them together, to bring them along, to carry them, to guide them and to walk with them. This understanding of pastoral servantship, which fell out of favor in the 80's because it seemed

too passive in light of a more dynamic, aggressive understanding of leadership, which set vision and goals, is one that Aleads@ a people to be in closer communion with God, rather in the execution of ministry tasks and programs.

In fact the terms that are directly translated as "leader," or "to lead," are *hodegos* and *hodegeo*. The root of these terms is *hodos* meaning "the way" – denoting "a walk, a journey."[337] There is a sense that the one who leads in on a walk, a journey, on the way and guides others in the way. So "leading" entails, "to lead on a way, to show the way, to guide, instruct."[338] Interestingly, in the LXX, the Greek translation of the OT, uses *hodegeo* "universally . . . with reference to God" and that God is "the One who makes a way, where it appears impossible for men (*sic*)."[339] In its usage in the NT (used only 5 times) its references are largely focused on the Spirit and Jesus as the Lamb. I still need to do much more exploration of the leadership terminology within Scripture, but it seems suggestive of a different understanding of "leading."

In changing to a metaphor of "a journey in light of servantship," such a change in metaphor can have a great impact on the ministry of the church. For example in the area of visioning. Whereas in the leadership metaphor, pastoral leaders feel it is their responsibility to cast the vision and articulate it in such a way that members of a congregation will take ownership of it in order for the church to grow.

In contrast, within a servantship metaphor, the pastor recognizes that the vision has

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[337]Günther Ebel, A®δός,@ in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1978), 3:935.

[338]Michaelis, Wilhelm, A®δηγός, ®δηγεω,@ in *Theological Dictionary of the New Testaement*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), V:97.

[339]Ebel, 937.

already been cast by Jesus Christ, the Lord of the church, who has received it from the Father. Jesus is building his community and sets its agenda for ministry in the world. The serving pastor then is set free from the responsibility of creating, casting and setting a vision, or to be the mediator in articulating a vision that the people are too dull to hear. Rather, the serving pastor lives among the people in order to help them attend to God, so that they see and hear Jesus Christ in the midst of their daily living, to encourage their living in the presence and power of the Holy Spirit. In so serving, the people begin to hear what God is saying to them, how God is leading them. Then through the ministry of the pastor as servant, the people not only hear Christ=s vision within their lives, but they are encouraged to begin to live it out in obedience to Christ in the power of the Holy Spirit. The pastoral role involves discerning the personality of the congregation that the Spirit of God is forming, of hearing the unity of God's voice amongst the diversity of God's expression through each life. In guiding people into obedience to Christ Jesus, the pastor does not need to take on a "take charge" directive leadership responsibility, but rather, guides the community of faith to follow after the leadership and Lordship of Jesus Christ.

Theological Basis For This Understanding of Vision – Human Vocation in Covenant with God

Yet, this is not just a pragmatic concern, the basis for this understanding has a theological basis. James W. Fowler in *Becoming Adult, Becoming Christian*, relates that an essential understanding of being human is that we were created to be in covenant partnership with God. As human beings in relationship with God we are in "partnership in the Creative,

the Governing, and the Liberative-Redemptive work of God."[340] Fowler citing Walter Brueggeman, from his article, "Covenanting as Human Vocation" (1979) suggests that humans are shaped for covenantal living and as a result this "'transposes all identity questions into vocational questions' [in which] we move from the question Who am I? to the question *Whose* am I?"[341] Ultimately being human, being in covenant with God means that our vocation as human beings "is finding 'a purpose for being in the world that is related to the purposes of God.'"[342] Likewise, Karl Barth expresses, our human vocation involves "confronting and corresponding to the divine calling."[343] Fowler, therefore, characterizes vocation as: "the response a person makes with his or her total self to the address of God and to the calling to partnership."[344] He continues stating: "The shaping of vocation as total response of the self to the address of God involves the orchestration of our leisure, our relationships, our work, our private life, our public life, and of the resources we steward, so as to put it all at the disposal of God's purposes in the services of God and the neighbor."[345] Clearly, in this understanding God is the initiator and primary partner in this covenant relationship and this relationship defines our vocation as human beings. The vision of this vocation is to be discerned in each of our lives as we grow in our covenant relationship with God. The discerning of this vision comes not from some "slick" presentation of a vision that we need to adopt into our lives, but requires our developing an awareness for the presence of

[340]James W. Fowler, *Becoming Adult, Becoming Christian* (San Francisco: HarperSanFrancisco, 1984), 89.

[341]Ibid., 93.

[342]Ibid.

[343]Ibid., 94

[344]Ibid., 95.

[345]Ibid.

the Spirit in our lives, developing ears to hear what God is speaking in us and through the community with whom we are in relationship, developing eyes to see the activity of God all around us. This vision is to be discerned from within, rather imposed upon us from the outside. Vision and vocation are integral to our identity as human beings, rather than a course of action imposed upon us by a leader who seeks to implement a strategic plan.

The question then arises, how are pastoral servants to guide those they shepherd and serve so that we as persons in covenant relationship with God are able to discern the vocational vision that God has sowed in our lives and our community.

The Pastoral *Servantship* Role in Relation to Christ's Vision

What then is the pastoral role in relation to such visioning in the paradigm of servantship? Eugene Peterson provides exemplars for servantship by reframing the pastoral role. In his pastoral series: *Five Smooth Stones, Working the Angles, The Contemplative Pastor,* and *Under the Unpredictable Plant*, Peterson reveals the tenor of servantship that lives within this understanding of visioning. In his words:

> The biblical fact is that there are no successful churches. There are, instead, communities of sinners, gathered before God week after week in towns and villages all over the world. The Holy Spirit gathers them and does his work in them. In these communities of sinners, one of the sinners is called pastor and given a designated responsibility in the community. The pastor's responsibility is to keep the community attentive to God.[346]

In fulfilling the pastoral role of guiding people to be attentive to God, pastors need to set aside their own agendas for ministry and focus on how they are to walk alongside those they have been called to pastor, to shepherd, to serve, even to lead in order for them to discover

[346]Peterson, *Angles,* 2.

what the Spirit of Christ is shaping in them. In this way, through appropriating a servantship metaphor for visioning and guiding people to be attentive and responsive to what God is creating in their lives and doing in their midst, we as servants are more fully released to engage in the mission of God that God is directing towards his eschatological telos.

Though pastors have a role that involves standing before congregations, the leader of the congregation is the Lord Jesus Christ. It may be best to understand our roles as being on a journey with the congregations we serve. Though we sense pastoral ministry involves leading, we need to avoid the temptation to identify ourselves in terms of the leadership metaphor in order to begin to discern what it means to fulfill our pastoral callings through servantship.

There are those who will argue that we still have need for strong leadership, and I would agree that we need strength is our abilities to listen, to discern, to guide, to support what God is doing within the church and world, rather than taking on a "controlling or benevolently manipulative" agenda. Servantship understands that the Spirit of God does the shaping, directing, leading, rather than the pastor. The pastor guides the process of discipleship, rather than laying down the terms of discipleship. This kind of servantship involves trust, risk – in relation to both God and people.

In opening ourselves up to explore this different metaphor, I believe we will discover that the metaphor of servantship will take us far beyond the present limiting concepts of leadership.

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