

# Management and Leadership For the African Church

Revised

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## Forward

The literature on leadership and management is endless. Recently, John Maxwell has made substantial contributions both to the evangelical and the secular communities on the subject of leadership. Ideas about how to manage have changed through the years, sometimes quite rapidly. Many of the current books on these topics reflect a western corporate style of management. But even in this area there are many variations and perspectives. This is particularly true in times of great change. The Internet itself has revolutionized ideas of what communication and management are all about.<sup>1</sup>

Many Christian commentators severely criticize these secular ideas as carnal and/or sub-Christian. How one judges the ideas in these books partially depends on one's view of the truth (or one's epistemology). If all truth must come out of the Bible, then ideas not found in Scripture are not only suspect, they are wrong. But the study of how to lead and manage is really the study of *wisdom*. If wisdom can be found crying in the streets (Proverbs 8), then we should not be ashamed to study the counsel of those who have studied the topics of leadership and management closely. Maybe we will find wisdom.

In studying leadership and management there are two important principles of which to be aware. We must not think that everything that “works” is necessarily the best. This is true even with Christian books on management and leadership. For example, of the many books written on church growth, The Purpose Driven Church is currently one of the most popular. It recounts the growth of Saddleback Church from a hand full of members to a church of over 5,000. At its heart, it is really a book on leadership and management, and it documents a method that has been very successful in terms of numbers and visible accomplishment. However, we must not assume that because it is successful, it is entirely biblical.

Secondly, we must evaluate any management-leadership style on not its short-term results, but whether its long-term consequences are biblical. Admittedly, this is hard to do.

There are few disciplines that involve more risk or more blessing than those of leadership and management. A Godly, wise leader can be a channel of great blessings to his people. An evil, foolish leader can be their destruction. An effective manager can multiply those blessing. A poor manager will consume those blessings. Good leadership and management bring a feel of plenty and peace; the opposite brings conflict and destitution.

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<sup>1</sup> A good example of this development is in Bill Gates' work, Business At the Speed of Thought.

## Leadership-Management in the Church

### *Introduction*

Given the choice between ministry and managing, studies have shown that most Christian leaders will give themselves to ministry. There are a number of reasons for this type of thinking.

**The task of leading, or managing, is not thought to be as rewarding as ministry.** Visiting the sick and the homes of people in the congregation is an activity that gives personal satisfaction. People thank us; the congregation says that their pastor is a good, spiritual pastor. Management is often a thankless task.

**We don't know how to manage because we have never been taught.** Good management is a learned activity. It requires that one master very specific skills. And it requires practice, often with much trial and error.

**Tradition often discourages people from learning and exercising good management skills.** It is said that we have always done it a certain way, allowing things just to happen as they may. Often the reasons for the tradition have been forgotten, or else they are reinvented every year. But the tradition remains strong because it at least fulfills certain needs for some people in the community.

**How can we plan? The future is uncertain.** Management experts suggest that there are only three future certainties in management:

1. The Future will not be like the past.
2. The Future will not be like we think it is going to be.
3. The Rate of change will be faster than ever before.

**Management involves hard work and critical thinking.** Looking towards the future is not easy. The human tendency is to be fearful. Reflecting on the future also requires that one understand the present and the past very well. Management is often avoided because workers prefer busy work to thinking. Thinking, in the management context, requires real honesty; and the careful consideration of the advantages and disadvantages of different courses of action. Management requires thinking about the effects of the action that the organization is going to take.

**Management involves responsibility.** To plan something is to accept the responsibility for whatever may go wrong or right with the event. Many, if not most, people allow someone else to plan, direct, and make the mistakes that they can criticize. Such is human nature.

**Management is less “spiritual” than other activities.** Management involves one in human relationships and problems. Inevitably there is miscommunication. People fail and disappointment. Sometimes, under stress, there is anger.

If one's theology demands that “to be spiritual” one must live above the problems of life, then the activity of management will indeed be less `spiritual’ than other forms of ministry. However, facing the problems of management can be a pathway to real spiritual growth. Why?

God, in his Providence, is the ultimate manager. He has made stewardship a key part of the Christian life. Many parables point to the need for careful thinking and planning about the things and opportunities on loan to us from God. We are his managers over that which he has loaned us.

**People will not allow a leader to lead, or a manager to manage.** This statement describes the situation that is often the case in the local church. But it does not adequately explain the problem. Sometimes it is used as an excuse to justify the pastor’s lack of management skill, or his poor attitude to leadership.

The problem has many causes. Ultimately, it may be the result of Satan’s opposition to God’s work. People are sinful; they do not want to follow Jesus and change in their ways,. From this viewpoint, the problems of management are always related to spiritual warfare. ***But one must not reduce the challenge of management completely to spiritual warfare.*** If we do this, we ignore, at our peril, the truth that, as was stated in the forward, most of good management and leadership is wisdom. And according to Solomon, we must get wisdom. (Proverbs 4:5)

Sometimes a church has had a bad experience with a former pastor. Perhaps he violated their trust, or he was only in it for his own selfish reasons. Often the cause is the desire of individuals in the church to keep power. These people are power centres in the church, and since they influence most of people in the church, it can appear that the *whole church* is resistant to change. At other times, it simply involves a fear of that which change involves. There can be no absolute formula for leading and managing every organization. Organizations are as different as people are different. But the principles that are applied to different situations are the same. This book will emphasize those principles.

The tasks of leading and managing are closely intertwined. At one time they were covered as one phenomenon under the title “Church Administration.” Sometimes it is difficult to know where leadership ends and management begins. But they are definitely different skills and activities. Sometimes this text will focus on one task or the other. But unless otherwise indicated, when we speak of Management, we will be talking about the *Leadership/Management Role*.

Management can be analyzed in several ways. Through the middle part of this century, the emphasis in the West was focused on *the psychological and social nature of leadership*, and its impact of the function and outcome of a group. In the last thirty years the emphasis has been on *the process, or activity, of managing as it affects the outcome, product or profits of an organization*. This text will consider both dimensions of management, and their implications for different cultural settings. The reason for this is two-fold. In Africa the role of the church leader is tied very closely to the personal and village (or community) life of his people. This has tremendous implications for the role. Having said this, the African church is in danger of trying to do all things for all men. This is impossible. A CHURCH CANNOT DO EVERYTHING WELL. Thus, out of all the good things that could be done, certain outcomes must be chosen and pursued. This requires both leadership and management

How is leadership related to management? To answer this question one must first define leadership, not an easy thing to do. To develop some biblical foundations for Godly leadership and management we now turn to the example of Nehemiah, and draw from Charles Swindoll's description of this great leader-manager.

#### QUESTIONS:

1. Why is leadership and management important?
2. In your experience what are the three greatest obstacles to good management and leadership in Africa? You may have seen other problems. If so, mention them. Rank them from greatest to least.
3. How would you answer someone who says "The future is uncertain. How can we plan?"
4. Three people in your church (A traditional ruler, an old ma, and a young man with 4 A-Levels do not think you should lead the church? Give an idea on dealing with each case.

### ***Nehemiah: A Biblical servant-leader-manager***

Nehemiah, a cupbearer to king Artaxerxes, a builder, and a governor, is often cited as one of the finest examples of a biblical leader-manager. Why should this be?

*The foundations of biblical leadership were found in his relationship to himself, to his followers, and to his God.*

1. Nehemiah knew who he was; he had a clear understanding of his own identity.<sup>2</sup>
2. Nehemiah had a clear recognition of the needs of the people. He had a realistic perspective on the situation and the people which whom he worked. Nehemiah was a man of great honesty.
3. Nehemiah was personally concerned with those needs. His concern was empathy; he shared their troubles and their hopes.
4. Nehemiah went first to God with the problem. Prayer was central to his strategy and action.
5. Nehemiah was available to meet the need himself. His commitment was authentic.<sup>3</sup>

*Nehemiah's strategy of leadership had both depth and breadth. These background qualities also contributed to the greatness of his ministry.*

1. He was part of his people. He identified with them. It seems he was of the tribe of Judah.
2. He was alert to the outside world. He asked questions. He was intellectually curious. This resulted in wisdom and insight into the practical difficulties facing the work.
3. He possessed a great "Fear of the Lord" (5: 9).
4. He was a student of God's Word. This prepared him for responding to God's leading.
5. He was a genial, gracious, honest man, qualities which allowed him to develop strong relationships.

One cannot separate these foundations of his leadership from the contributing factors. He was a part of his people, but he was also clearly understood their situation and felt with them. He did not pretend. Nehemiah consulted God first about the problem, but also was a fact finder, and one who could apply all the knowledge that he had ever learned to solve the problem. Nehemiah committed himself to being an instrument of God; however, the man he committed respected God's authority in everything, subjected all his actions to judgement by the Word, and built relationships that carried his leadership.

Nehemiah's ministry can be separated into three parts, or phases. As is often the case, these parts are basically in chronological order. He planned, he carried out those plans, and then he dealt with the problems that arose from the actions that he

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<sup>2</sup> Leighton Ford, Transforming Leadership, (Downers Grove: InterVarsity Press, 1991), 37.

<sup>3</sup> Charles Swindoll, Hand Me Another Brick (Nashville: Thomas Nelson, 1978), 33-40.

took. While Nehemiah's example sets the Biblical precedent for this model of management, common sense also tells us that goals should come before action, and that a leader should be responsible for the problems that will always come through the exercise of leadership.

*The Goal and Planning Phase of Nehemiah's work:*

1. He set a goal, based on the Glory of God, and the needs of people (v.5-11), but was patient about achieving that goal. He waited for four months to approach the king. It is quite possible that his goals matured slowly in his mind. He was waiting on God. These principles (taught elsewhere in Scripture) can be drawn from his example:
  - A. "Changing a heart is God's specialty." The king was not naturally inclined to sympathize with him. God would have to work in the King's heart; Nehemiah waited for the right moment.
  - B. Praying and waiting go hand in hand.
  - C. Faith is not a synonym for disorder, or a substitute for planning
  - D. Opposition is to be expected when God's will is carried out.<sup>4</sup>
2. In the meanwhile he formulated a strategy reaching his goals. He first allowed the king to recognize that there was a problem. Then he presented to the king the big picture of what his absence would cost the King. Nehemiah was prepared to make his requests when the right moment came.
3. He requested from the king that which he needed: safe passage and resources to accomplish his goal (2:7-9). He knew that careful preparation was essential to success.
4. Later, based on the first-hand evidence he gathered in Jerusalem, he refined the plan. He maintained confidentiality until his vision was clear. There is a time to be quiet and a time to speak.
5. Nehemiah, in his planning, understands that opposition is to be expected when God's will is carried out.

*The Implementation Phase began when he starts to actually do the work.*

1. He convinced the "Jews or the priests or nobles or officials, or any others who would be doing the work" (2:16) of its worth and feasibility, and motivated them to begin the job. (Definition of a leader: (Fred Smith, *One who has followers.*)

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<sup>4</sup> Ibid., 54-56.

2. He delegated the work to the people, appointing supervisors (3:5)
3. Nehemiah coordinated the work (4: 6). The parts of the wall had to fit together.
4. He had intermediate goals (“till all of it reached half its height”)

*Troubleshooting the Complications:*

1. Nehemiah was flexible. He modified both his strategy and timetable to meet the problems he faced. Under his leadership the people “prayed to our God and posted a guard day and night to meet this threat [of attack].” (4:9) Always, he realistically faced the circumstances.
2. He personally accepts and dealt with the consequences of his leadership. The people working for him were running out of food and going into debt.
  - A. He rebukes those who are taking advantage of his workers.
  - B. He takes a pay cut, and is willing to feed those who are working.

QUESTIONS:

1. Was Nehemiah the leader of twelve tribes or one tribe? Give the reason for your answer. Would it have made any difference if it had been one or twelve?
2. Nehemiah had a clear sense of his own identity. What was that identity? What are the objective dimensions of Christian identity?
3. What does it mean to have a “realistic perspective” on the people with whom you work?
4. What is strategic prayer?
5. Does “fearing God” mean that one will not fear man? How can one fear God and love God at the same time?
6. What are some of the things that happened (or may have happened) during the four months that Nehemiah waited on God?
7. How do you define a leader?
8. What are the ways that Nehemiah motivated people? How do you motivate others?
9. What are some of the consequences of good leadership in the Cameroon church? How do pastors deal with them?

### ***Types of Leadership***

Nehemiah’s story illustrates research which shows that there are three basic types of “leaders”. These types are based primarily on how the person came into the leadership position,. There are people who are leaders because they are *ahead of the group*, people who are leaders because they *are the heads of their group*, and

those leaders who *become the head*. Each type of leader comes to leadership through a different path. These three types of leaders are defined in the following ways:

1. The leader who is ahead has achieved the right to lead by reason of their *accomplishment*. This person is *ahead* of his group.
2. The leader who is the head is designated, or appointed, to lead. This person has the *status, or the formal authority*, to be the *head* of his group.
3. The leader who becomes the head helps the group in a given situation “determine and achieve its objectives and/or maintain and strengthen the group itself.” The leader becomes *the head* of his group.<sup>5</sup> This person has gained both respect and authority through helping meet the people’s needs.

Notice that the relationship of the leader to the group is different in each case. In case one, the person leads by their external accomplishments. Their relationship to the group might be very weak. The leader in the second case occupies the post by appointment, or election. If elected, he might have good relationships with those in the group. But, as in the pastor’s case, he is often unknown and untried. In the third case, the one who becomes leader has earned the respect and authority that the leader is due. Though all these leaders can come from within the group, this last type of leader most often comes from the community itself.

In listing these types of leaders is essential to realize that these forms of leadership are partially related to the kind of group involved. For purposes of discussion, groups are often broken down according to their structure into two types: (1) Formal; and (2) Informal.

A formal group has a recognized structure, which may be outlined in a constitution and bylaws (or regulations). Its emphasis is on a “permanent distribution of roles and the stability of rules.”<sup>6</sup> This group is a hierarchy, or bureaucracy. Its structure is fixed; the responsibilities and privileges of its leaders do not change; and its regulations are “written in stone”. The informal group is quite different. It does not have a rigid structure. It is more adaptable and can redefine and change rules and the roles of its members in light of changing circumstances.

The difference in “roles (or “leadership type”) of the leaders of these two kinds of groups is quite significant. Headship (Type 2) is exercised in a formal structure. Headship is sustained through the nature of the organization itself, and through the

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<sup>5</sup> Ross and Hendry, New Understanding of Leadership, 15.

<sup>6</sup> Ibid., 16.

subsequent power that is transferred to the head and which is exercised over those “who cannot meaningfully be called his followers.”<sup>7</sup> On the other hand, leadership in an informal group comes out of the response of the followers themselves. They chose or recognize the leader (Type 3) because the person has “earned” their respect and the position.

However, it is possible for the two types of leadership to overlap at least partially. For example, that the head of a company may be recognized by his workers as a fair, effective leader. The workers give him their willing cooperation. The pastor of a church, having been elected to the position, can gain the respect and following of the congregation through hard work, wise decisions, and loving care.

The first type of leader, the one who is ahead of his group, may or may not have a personal relationship with the people whom he is leading.

#### QUESTIONS:

1. Of the three types of leader, what kind was Nehemiah?
2. Give an example of a good leader who is “ahead” of his group, and a bad leader who is also “ahead” of his group.
3. Which type of group do you prefer? Formal, or informal. Why?
4. The one is the “head” of the group? Is this good or bad? Why?

## “Becoming Head of a Group:” Four Theories of How One Becomes a Leader

We have considered leadership from the perspective of how the person becomes leader. Each “type” of leader in this analysis almost certainly has qualifications that enable him to achieve the position of leadership. The achiever has special intellectual gifts. Often the “organizational head” has the ability to get elected, or manage the politics of the situation to get appointed. The person who *becomes the head* may have a variety of skills or abilities. There are four ideas about what enables a person to become head of their group. Each of these perspectives can be helpful to a Christian leader in determining their strengths and weaknesses. Each theory is limited; they are not based on Scripture, nor do they take into consideration the leader’s relationship with God. But can you analyze Nehemiah’s leadership from each of these perspectives?

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<sup>7</sup> Ibid., 17.

## ***Leadership is related to the Possession of Special Traits***

At one time it was thought that leaders were “born, not made”, that leadership was a function of a person’s social class. Being born of a noble birth was a prerequisite for at least certain forms of leadership. This is still true through much of Africa. While its true that ones social position can greatly enhance the confidence that is useful in leadership roles, the rise of democracy has created positions of authority that are not based solely on birth. One explanation why some become leaders is that they are “great men.” Biographies using this philosophical basis have been written. Some scientific studies have sought to discover personality traits common to leaders in general. Other studies have concentrated in qualities “associated with certain occupations involving leadership functions.”<sup>8</sup>

### **What A Leader Must Be:**

Based on the analysis of thousands of leadership situations, contemporary research has discovered a number of qualities that are predictably found in leaders. Though this research is secular in orientation, the findings can be very helpful in understanding biblical examples of leadership, as well as ones contemporary leadership role. The most important of these are:

- A. **Empathy:** The ability to identify with, and respond to, the emotional needs of the members of the group.
- B. **A member of the group:** “To belong, and share in the group’s basic values and goals.”
- C. **Consideration:** “To give help in very practical ways, to be ready to explain actions, to give detailed instruction, to improve the welfare of his followers relative to their work or activity in the group.”
- D. **Surgency:** “Talkativeness, cheerfulness, geniality, enthusiasm, expressiveness, alertness, and originality.” These qualities can facilitate communication, the development of perspective, and creativity.
- E. **Emotional Stability:** “Well-adjusted, integrated person with competence to move during good and bad times with poise and serenity.”
- F. Factors of lesser importance in secular research:
  - Desire for, and recognition of, leadership role. However, genuine leaders do necessarily pursue leadership positions. Moses is an example of this.
  - Intelligence: Leaders need to be able to think through problems. but intelligence in itself does not make leadership.

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<sup>8</sup> Ibid., 18.

- Competence: Skills, and problem solving are significant in helping meet goals that have been owned by the group.
- Self-confidence: Important, but not essential to Biblical leadership. People tend to be drawn to those who are self-confident. However, confidence in God is crucial.
- Ability to share the Leadership Role: “decentralizing responsibilities and distributing various functions”<sup>9</sup> This provides a democratic foundation, and emphasizes the development of leadership structure within the group.

These are important leadership qualities that secular research has pinpointed. Not all leaders are characterized by **all** these qualities. Taken alone they are insufficient for Biblical leadership. But they do point towards mature Christian characteristics, and if ignored, they make failure more likely in normal leadership situations. And they can be correlated with Proverbs like Proverbs 15: 22 “Plans fail for lack of counsel, but with many advisers they succeed.”

#### QUESTIONS:

1. What natural traits do Cameroonians admire in their leaders?
2. How does the Cameroonian “head” win the hearts and minds of his followers, thus “becoming the head of the group?”
3. In what ways is a person “born to leadership” in Cameroonian society?
4. List five biblical qualities, in their order of importance, that are desirable in a Cameroonian leader?
5. In your opinion, what makes a person “great?”

### ***Leadership is related to the Needs of the Group***

As social scientists looked more and more closely at the nature of leadership traits, it was logical to focus more and more on the leaders of specific types of groups: 1) Military; 2) Academic; 3) Athletic. In part, this developed because of the influence of sociology in the analysis. Thus, with the focus on groups came the analysis of leadership behavior, that is, “leadership acts” within the group context. Krech and Crutchfield would point out:

“for most groups the individual relationships within a single group are determined by the structure of the group to a considerable degree rather than by the personality of the individuals.”<sup>10</sup>

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<sup>9</sup> Ibid., 41-61.

<sup>10</sup> Ibid., 22.

In other words, the nature of leader's relationship to the group (and thus his characteristics and actions) is determined by the internal structure of the group, and its role in decision making. Summarized, the theory is this: Every collection of individuals (a group) has a structure for solving problems. In a newly formed group this "structure" may be simply a potential. The group has not yet made any decisions. But the group will make decisions if it is to achieve its goals and remain together. And when that happens a "leadership structure of the group" will emerge. "In principle, leadership may be performed by one or many members of the group."<sup>11</sup>

The leader is then the one who implements this collective function. This is done in nine ways: "initiation, membership, representation, integration, organization, domination, communication, recognition, and production."<sup>12</sup>

Studies like these have defined leadership as "behavior of an individual when he is directing the activities of a group towards a shared goal."<sup>13</sup> This definition comes remarkably close to placing the leader in the role of a "group manager."

What of the activities, or roles, that the leader directs. Some of the roles that have been defined are: "executive, planner, policy maker, expert, external group representative, controller of internal relationships, purveyor of rewards and punishments, arbitrator and mediator, and exemplar, also symbol, surrogate, father figure, and scapegoat." Clearly, these functions are culturally conditioned. But most of them, presumably, will surface in different ways in various cultures.

#### QUESTIONS:

1. Think about your village (or clan, or tribal) unit. How are decisions arrived at? What kind of person. What kind of person helps things get decided? Is the process desirable?

### ***Leadership is related to a specific Situation***

Persons and groups do not exist in isolation. Events, or circumstances, often create stress. And by definition, stress produces changes in group organization and decision making. In extreme circumstances, like crises, the normal functioning of individuals, or the usual decision making process of the group may be either distorted or interrupted completely.

Studies have shown that the "situation" of the group includes a number of factors: (1) The structure of interpersonal relationships; (2) The group or "syntality" characteristics such as those defined by the group dimensions already

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<sup>11</sup> Ibid., 23.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid., 23-24.

discussed; (3) Characteristics of the total culture in which the group exists and/or out of which the group members have been drawn; (4) And lastly, the physical conditions and the task with which the group is confronted.<sup>14</sup>

When circumstances change, the group (and individuals involved) will seek to maintain purpose and stability. It is motivated to survive. Value, purpose, and stability will be drawn from the culture of the group and the group's resources. Personal strengths, gifts, and the group dynamics required for survival, maintenance, and profit of the group will be the qualities that surface in the leadership structure of the group.

This has unpredictable results. Often unexpected leaders will arise. People show unexpected strengths. They will be the ones who will lead in stressful situations. The Book of Judges provides an excellent study of unexpected leaders

### ***Leadership is related to behaviour or actions***

In looking more closely at the role of a leader, research has determined that leader must perform certain functions if he is to remain in the lead. . A Leader “does” certain things. And while these activities vary in emphasis from group to group and cultures, they all seem to play some part in leadership activity. Using this approach the leader:

A. Facilitates **communication**: The leader frequently provides information to members, seeks information from them, facilitates exchanges of information between them, or shows awareness of affairs pertaining to the group.

B. Increases the groups **viscidity**: Viscidity means the capacity of the group to “pull together,” and to function as one.

C. Develops the group's **syntality**: Syntality refers to the group's integration, cohesiveness, a higher morale, productivity, or permeability.

D. Raises the group's **hedonic tone**: The “hedonic tone” of a group is the measure of agreeableness which accompanies membership in the group. Humor plays a great part in how an individual feels about belonging to a group.

E. Takes the **initiative**: The leader initiates new ideas and projects, and takes the lead in carrying out regular and assigned tasks. A leader must follow through with his or her responsibilities.

F. Implements **group and goal analysis**: The leader analyzes the problem or project with which the group is concerned and is able to help the group on

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<sup>14</sup> Ibid., 26. Quoted from Gibb, “Leadership” in the Handbook of Social Psychology.

the basis of his analysis. A leader must be able to bring perspective to the problems of a group.

G. Advances **goal achievement**: The leader helps the group define and move towards its goal. A leader will not settle for the status quo.

H. Establishes **structure**: The leader clarifies and implements the internal and external relationships and responsibilities of the group as a part of the process of solving their mutual problem.<sup>15</sup> The healthy leader helps the group members “connect” within the group, and the group connect to the outside world. Cultic leadership demands isolation of the group, and works against genuine relationships with the group.

I. Implementing **philosophy**: The leader formulates and implements a cohesive worldview, or set of values, that transcends the immediate goals, and sets them in context.<sup>16</sup> Ultimately, for good or ill, the great leaders are philosophers. They define the future.

#### QUESTIONS:

1. Reflect on two “crisis” situations which your community has experienced. What kind of leadership arose? Did any “unusual” leaders arise? What kind of leadership is necessary in a crisis? Do churches have crises? What are they?
2. What are some of the ways that one can develop and maintain communication within a church?
3. What are the theological foundations for the church’s “viscosity”? Why do people tend to scatter when things become difficult?
4. How does an African pastor help his people develop “cohesiveness”, or unity. What does this mean in a multi-ethnic, or multi-tribal church?
5. What role does humor have in the African ministry?
6. What are some of the reasons why people do not “follow through” with their promise to do something, or to complete a task? Define irresponsibility.
7. Who sets goals in the church? Realistically, how does the pastor help a church set and reach its goals?
8. Do pastors have philosophies? Why or why not? What is the relationship between the philosophy and ministry, and the development of the church?

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<sup>15</sup> Ibid., 64-86.

<sup>16</sup> Ibid.

# Leadership and Management

## ***Leadership/Management Orientations***

Leadership styles can be evaluated in any number of ways. Perhaps the simplest analysis involves the three categories that Hendrix calls “organization mentalities:”<sup>17</sup> This refers to how the leader operates in the organization, how they solve problems that arise. Leaders operate under three different categories:

1. Task-orientation;
2. Control Orientation;
3. Goal orientation.

An example of the way these approaches work out in a church can be seen in how the worship service is conducted. A task orientated leader’s aim is to do the different parts, and if they are completed the service is a success. There is no purpose, or goal, beyond the events themselves. A controlling leader looks to do the very same things, but they must be done exactly the way he (or his tradition) determines. He is focused on making people do things exactly the right way. He is obsessed with his version of legalism, or ceremonialism. So much for the first two types.

The third approach involves goals that go beyond the actions themselves or any standard for them. From this perspective, the goals of worship might be to bring glory to God, to celebrate what God has done for us, to draw the worshippers into a closer fellowship with God, and so on. Certainly, the tasks are important, and so is the quality of their performance. But the task or its performance are not ends within themselves.

Engstrom further analyzes leadership styles.<sup>18</sup> His types overlap Hendrix’s, but they provide a more detailed/ point of view. He divides controlling leaders into two types:

**Autocratic Leaders:** Those who believe that people will only do what they are told, and that the leader knows what is best to do.

**Bureaucratic Leaders:** Those who believe in conformity to rules and regulations, and think that only the system counts.

The task orientated leader, from his perspective, would be called a laissez-faire leaders.

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<sup>17</sup> Olan Hendrix, Management for Christian Leaders (Grand Rapids: Baker Book House, 1981), 14.

<sup>18</sup> Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, TX: Word Books, 1976), 30-31.

**Laissez-faire Leaders:** These are leaders who do not believe that significant leadership is essential to an organization. This person simply wants everything to be running well.

Goal orientated leaders, from Engstrom's viewpoint, could be divided into two broad types:

**Permissive Leaders:** These want everyone in the organization to feel good. Stress is bad, and to be avoided at all costs.

**Participatory Leaders:** Their goal is not only to solve problems, but to become involved and work with others in solving those problems. Participatory leaders tend to be people developers, are usually open in their leadership style, and are the best candidates for being servants. However, servanthood is as much a matter of motivation as action in a leader, no matter what style they have.

#### QUESTIONS:

1. What are some of the possible advantages or disadvantages of task, control, and goal orientations in management/leadership?
2. Assuming the text's example of management as applied to worship, give another illustration of how management is related to ministry.
3. Think about a good pastor you have known. What kind of management style did he have? What were his strengths?
4. True or false (and why?) : "It is difficult to have a goal orientated ministry in Africa."
5. Are there kinds of leaders in Africa that Engstrom's analysis does not cover? What are they?

### ***Ways Managers Relate to a Group***

If leadership orientation focuses primarily on the way the leader relates to the group, management styles relates to the way *the manager see goals of the group and how he implements them*. The two are closely related, and one type of leadership is capable of several types of management styles. There are several ways one can measure management style: 1. The primary concern; 2. The potential for creativity; 3. The degree of commitment it develops within the group; 4. The amount of conflict it generates. Hendrix outlines five types of management style and what they tend to produce.

<b>Type</b>	<b>Concern</b>	<b>Creativity</b>	<b>Commitment</b>	<b>Conflict</b>
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Scientific	Maximum accomplishment	High	High	Low
Social Club	Concerned about Happiness	Low	High to the Group	Low
Impoverished	“Secure Job” Maintain as is.	None	Survival Commitment	Neutrality
Compromise	Balance; no Excesses			
Concerned	Helping People Reach the Goals They’ve Owned	High Interactive Creativity	High Ownership	High, but Resolved Conflict.

Some leadership orientations adapt readily to different management styles. A person who is autocratic could possibly, given the right group of people, function adequately in any of the first four settings. A combination of autocratic leadership and concerned management styles would be a very unlikely combination. Bureaucratic leadership and a impoverished leadership style would likely go together. Permissive leadership and social club management would almost certainly go together.

What is important to note here is that leadership and management overlap. While leadership style in the real world has much to do with authority and the relationships that come from that authority structure, it cannot be divorced from goal setting. Management, while concerned with establishing and implementing various kinds of goals, cannot avoid resolving the issues of authority and relationships if it is to be successful.

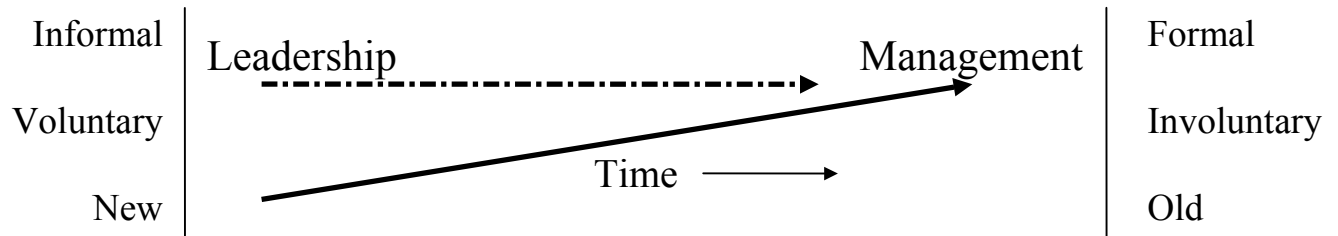
#### QUESTIONS:

1. What are some of the causes of conflicts within churches?
2. At there time when leaders should provoke conflict within a group?
3. Give two good and bad results of conflict.
4. How would you define “creativity”? Give examples. Are there times when creativity is bad? When?
5. Why do you think “concerned leaders” are described as “high ownership” in their commitment? Is this good or bad?

### ***Leadership and Management in Changing Organizations.***

The relationship between leadership and management is not a constant. It varies with the kind of group or organization upon which one is focused. In this course we will speak of organizations, and define an organization as “a group of

human beings who seek to accomplish a mutually agreed-on purpose.”<sup>19</sup> There are a number of ways to understand the nature of a organization, but it must be stressed that every group (thus every church) is unique. They can be ranked on a scale of age; a scale of formality; and a scale of their voluntary nature. Graphically, the relationship between leadership and management in any group might appear this way over a period of time:



These factors are, of course, relative. Some organizations are “young” at 100 years. Others are old at 20. The important thing to note is that with increasing age organizations develop certain characteristics:

1. They increase in size, and develop more complex tradition.
2. They drift from being a “voluntary” to a “involuntary” association.
3. They move from “informality” to “formality.”
4. They tend to become more inefficient, due to the “Peter Principle.”<sup>20</sup>

Every organization requires both leadership and management. The type of organization on the left in the diagram is new, voluntary, and informal. It requires management, but the role that leadership plays in the group is more important.

On the right hand side we find the old, the involuntary, or the formal organization. Though leadership is still crucial, the role of management becomes a much more important function within that leadership role. From this perspective it is no wonder that Olan Hendrix sees management and leadership as interchangeable, but sees management as the greater concept.<sup>21</sup> One remains to one degree or another a leader in an organization, but as the organization grows, one must become a more and more adept manager, or the organization will fail.

Leadership and management are “symbiotic.” They feed off of one another. Great leaders need good managers to conserve their work; and good management

<sup>19</sup> Hendrix, Management For Christian Leaders, 36.

<sup>20</sup> Peter, Laurence J. and Raymond Hull, The Peter Principle (New York: William and Morrow, 1969), 25. Known for its tongue-in-cheek qualities the “Peter Principle is valid observation on hierarchical organizations.

<sup>21</sup> Hendrix, Management for, 14.

needs quality leadership to maintain direction and momentum. Sometimes the same person, a person such as the pastor, wears both hats. All this has profound implications the church.

#### QUESTIONS:

1. Is a larger church necessarily a more organized church? If not, what happens?
2. Are you really gifted to manage an older organization? Why? Why not?

### ***The Structure of Organizations***

In Managing Harold Geneen, who for many years was President, CEO, and Chairman of ITT, comments about the structure of organizations:

“On paper, the structure and organization of ITT was not very different from that of most large corporations in the United States. But an organizational chart is really only a piece of paper, a static dumb thing that identifies a chain of command of people and functions. True management begins only when you put all these people together, functioning together, in a vital, human interrelationship so that the company performs as a single team, driving onward towards the goals set by the chief executive. These human interrelationships, in all their facets, are what differentiate one company from another. On paper, one company can appear to be exactly like another, and in reality be completely different. The important policies, decisions, and activities of a company are those that deal with people, not functions.<sup>22</sup>

But organizational structure is important in ordering the relationships of the people involved. A case might be made for this being the most important function of structure. The American Management Association (Adapted by Hendrix) provides guidelines for organizational structure, all of which at least in principle apply to the church.<sup>23</sup>

1. Definite and clear-cut responsibilities should be assigned to each person or position. Note: Job descriptions are subject to change.
2. Responsibility should always equal authority. Neither should exceed the other.
3. Before it is implemented, a change in one person’s role should be evaluated in light of its effect on all others involved.

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<sup>22</sup> Harold Geneen, with Alvin Moscow, Managing (New York: Doubleday & Company, 1984), 91.

<sup>23</sup> Olan Hendrix, Management For The Christian Worker (Santa Barbara, CA: Quill Publications, 1976), 69-70.

4. Every person should have only one boss. Where there are different roles carried out by one person, the lines of authority should be clearly understood for each role.
5. A manager should never go to, or directly order, an employee who is immediately responsible to another person.
6. Criticisms should be made in private.
7. Any problem between manager and worker deserves prompt and careful attention.
8. All status changes (in the business world this means promotions, disciplinary actions, wage changes) should be approved by the individual over those involved.
9. No one should be expected to both criticize and assist another worker or manager.
10. Managers should be given adequate opportunity (and help) for self-appraisal even when they are subject to regular inspection.

From these principles it is clear that any organization should have clearly defined job descriptions, roles, and lines of authority. There are several reasons for this. It avoids confusion. Two people are not trying to do the same thing. Secondly, it avoids missed responsibilities. By knowing who does what, one makes sure that everything gets done. Thirdly, it avoids hurt feelings. People can get insulted, even angry, when someone else even out of good intentions tries to do their job.

Developing structure when the organization's purpose and goals has been settled is like working a puzzle. First, based on what needs to be done, job descriptions need to be written. Generally, this means specifying:

1. The Job Summary: What does the person who has this position accomplish? What is the position's end goal? Is it measurable, definitive, and specific.
2. The Job Duties: What are the activities or duties necessary to accomplish the end results?
3. The Job's Organizational Relationships: *To whom* is the person responsible? (The Superior) *For whom* is the person responsible? (The subordinate) And *with whom* does the person work in relationship. (The co-worker). This last category of relationship is often difficult to define.

[In defining relationships one must differentiate between *staff* and *line* relationships. “A staff relationship means service, information, consultation, and advice. The person or group serves in an advisory capacity.”<sup>24</sup>]

4. Qualifications: Ideally these should be based on “what we want done”, not on just who’s available.

5. Training and/or development. This is essential. There are two philosophies of training that come into play. The traditional approach to training is the sequence of teaching (theory) then practical experience. Clearly, this approach is primary in situations that involve technical expertise, such as the medical field. The second philosophy states that genuine learning comes through practical experience. In reality, most training combines both these approaches. However, there is another factor in training/development, the relationship between the teacher and trainee. With reference to this, Alexander outlines five fundamental tasks in training:<sup>25</sup>

1. Teaching: Communicating what has been learned in the past so that they will not have to learn everything the hard way.
2. Demonstrate: Show how to be and how to do what is expected.
3. Observation: As the trainer is being observed, likewise the trainee must be watched, both in their personal lives and performance.
4. Evaluation: Together, they will evaluate the progress, the strengths, the weaknesses, and accomplishments of the individual. This is best done through self-evaluation first, then the supervisor’s evaluation, and lastly a cross comparison between the two.
5. Encouragement: Above all, the training relationship should stimulate the trainee to personal growth, higher skill levels, and a higher standard of performance.

#### QUESTIONS:

1. Why should a pastor have a clear job description? Should a pastor, in his work, hold only to the job description?
2. What are the strong points of Alexander’s perspective on training?
3. Are leader/managers in Africa accustomed to talking about failures and weaknesses? Why or why not?
4. Of the two mentioned above which philosophy of training predominates in Africa? What is your approach to training others?

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<sup>24</sup> Hendrix, Management For, 100.

<sup>25</sup> John W. Alexander, Managing Our Work (Downers Grove, IL: InterVarsity Press, 1975), 53-54.

## Management in Action

### ***Management: on the Personal Level***

One of the key thinkers in management and management theory has been Peter Drucker. His book, The Effective Executive, published in 1967, was very important. It would influence almost all the work that would come after it. The following points are taken from that text

Effective management is a learned skill. “The executive is, first of all, is expected to get the right things done. An effective executive does not just manage people- he improves the ability of his organization to perform and produce results.”

### ***The Basic Realities:***

1. Executive time tends to belong to everyone else.
2. Executives are forced to keep operating in the very same pattern unless they take positive action to change the reality in which they live and work. Determine the important and do that.
3. He is within an organization. Therefore, he is only effective if and when other people make use of what he contributes. However, the people who matter most are usually not under his direct control.
4. He is within an organization. Outside is reality. That is where results are produced. The exception for the church in this is the building. Often it is an end in itself. Because of this the pastor must make every effort to study and grasp what is happening outside the church. What social, or cultural developments do we need to understand in order to be effective in our village or city.
5. By definition an effective executive has: “No personality, no natural traits. Management is a habit, a complex of practices learned by practicing until they become an unconscious reflex.”<sup>26</sup>

### QUESTIONS:

1. Are these management “realities” applicable to Africa? Can you think of any other fundamental conditions that you have faced?
2. What are some of the ways that a pastor can contribute to the church (and here I am not thinking about preaching, teaching, or Christian meeting)?
3. Is “being within the organization bad”? Why or why not? When? The answer to this question will in part determine how one will answer question four.

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<sup>26</sup> Drucker, Peter, The Effective Executive (New York: Harper and Row, 1967), Chapter 1.

4. What are some of the forces that tend to “trap” a pastor within the church?

### ***The Five Disciplines of an Effective Executive***

“Effective executives know where their time goes. They work systematically at managing the little of their time that can be brought under control. Nothing else, perhaps distinguishes effective executives as much as their tender loving care of time.” Effective managers:

A. Record time: Using time worksheet form they systematically evaluate 3 or 4 weeks of work every 6 months.

B. Manage time by:

1. Stopping just doing. Busywork can come from boredom, procrastination, or the need to be seen as busy

2. Minimizing procrastination. Procrastination usually comes from one of two sources:

a. The lack of skill or knowledge to do the job.

b. A misjudgment of our ability to get the work done, or the work that the job requires.

Other sources of procrastination involve:

a. Fear of failure.

b. Laziness: The unwillingness to actually do the work.

3. Delegating tasks: Delegate both the authority and the responsibility to get the job done. Many executives delegate responsibility, but want to keep the authority to themselves.

4. Eliminate time wasters. Time wasters are usually our own

C. Consolidate blocks of “discretionary time.” Do not work to free space, create it.

“Effective executives focus on outward contributions. They gear their efforts to results rather than work. They start with the question, “What results are expected of me?” rather than the work to be done. Effective managers:

A. Turn their attention to the outside, the only place where there are results.

Imagine the world outside the study, or committee, as a series of concentric circles. Each circle represents an area or dimension of life that God wants us to impact or change. The first circle could represent the life of the church itself in the world.

B. Focus on areas:

1. That produce direct results.

2. That involve the building of values and their reaffirmation of “What we stand for.” Behind the “direct results” are solid values and philosophies that reflect the people involved, of which they can be proud.

3. Which build and develop people for tomorrow.

C. Establish good relationships which come from achievement and focus on contribution which supplies the four elements of effective human relationships: (1) Communication; (2) Teamwork; (3) Self-Development; (4) Development of others.

D. Ensure that the purpose of the meeting serves the contribution to which we are committed.

E. Makes a contribution that imposes order on chaos and noise.

“Effective executives build on strengths. The effective executive perceives:

A. In staffing, what he can do and what he cannot do. Successful organization utilizes our strengths and makes our weaknesses irrelevant.

B. His limitations and contributes what he can with his strengths.

C. How to feed opportunities and starve the problems of the organization.

D. That the distance between leaders and the average is constant. To raise the performance of the organization, place the person in the job who has the ability to do the pace setting job.

“Effective executives concentrate on a few major areas where superior performance will produce outstanding results. They force themselves to set priorities and stay with their priority decisions. They know that they have no choice but to do first things first and second things not at all. The alternative is to get nothing done.

A. The ability to get much done is the ability to concentrate on one thing until it is done and move to the next.

B. This requires the will and ability to stop doing that which does not produce results. A church exception to this rule is, for example, that of “paying rent.”

C. The ability to set priorities. Who makes the decision about them: the executives/ or the pressure of circumstances?

1. If pressure dominates, usually the conversion of a good decision into action will not be given enough time (Usually the work of top management, that of keying on results outside the organization) will not get done.

2. Setting posteriorities is deciding what not to do. It’s someone else’s priority. The relieves the pressure under which most executives work.

3. How to pick goals and priorities.

a. Pick the future as against the past.

- b. Focus on opportunity rather than problems.
  - c. Chose your own direction.
  - d. Aim high, for something that will make a difference.
- D. However, in reality, an executive may end up working in areas of strength 60% of the time, and in areas of necessity the other 40%.

“Effective executives make effective decisions. They know that this is above all a matter of system--- of the right steps in the right sequence. They know that an effective decision is always a judgment based on “dissenting opinions” rather than a consensus on the facts.”

- A. Decision making is the specific executive task.
- B. Concentrate on the important ones. The strategic, generic, conceptual; not solving problems.
- C. The time consuming part is turning the concept into action. Unless it has become work, it is not a decision. It is fantasy.
- D. The elements of the decision process are as follows:
  1. Determine the issues. This means determining whether the problem is generic and can only be solved by a principle decision. In other words, why do I have to make a decision?
  2. State Your Purpose: What is it that I am really trying to determine?
  3. Set Up Standards for Evaluating Alternatives. What do I want to achieve, preserve, or avoid. These are termed by some as “boundary conditions.”
  4. Establish Ones Priorities: What conditions and personal goals must be met by my decision, and which results are desirable but not mandatory?
  5. Thinking through what is “right”; the solution that will fully satisfy the specifications before attention is given to carrying it out. Included in this step are:
    - a. Search for Solutions. What alternatives best fit the standards that I have established?
    - b. Test the Alternatives. Which alternatives best fit my priorities and standards/criteria?
    - c. Troubleshoot Your Decision: Is there anything that could go wrong?<sup>27</sup>

#### QUESTIONS:

1. What are some of the sources of busywork in the pastorate?
2. Why do you procrastinate? What are your time wasters?

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<sup>27</sup> John D. Arnold and Bert Tompkins, How to Make the Right Decisions (Milford, MI: Mott Media, 1982), 36.

3. What are the results that we desire for the ministry?
4. Review Drucker's four elements of human relationships. Are these important in African organizations? Why or why not?
5. Why are personal limitations "irrelevant in successful organizations?"
6. How does one "starve problems" in an organization?
7. Why would Drucker say that the "distance between leader and the average is constant"? Does this hold in Africa?
8. In the church, what kind of things make a "difference"?
9. What is the difference between a strategic decision and a "problem solving" decision?
10. What might it mean if one cannot turn a "concept into action"?
11. List, in order of importance, five standards/criteria that are essential for good decisions from a Christian standpoint?
12. Why do executives not "troubleshoot" their decisions?

### ***Management by Objective***

In his little book, Managing Our Work, John W. Alexander divides management into three phases: Planning, Execution, and Review.<sup>28</sup> His treatment of these phases, from a Christian perspective, in this adapted form deserves careful consideration.

#### **Planning**

From a Christian point of view there are four steps in the planning phase of ministry:

1. Recognize the planning of God.
2. Reaffirm our commitment to Christ and each other.
3. Take inventory of the realities of our work: What we have actually achieved; what are the external circumstances; and what are our available resources.
4. Formulate objectives, goals, performance standards and policies.

#### **The Planning of God**

God is the master planner, the one who created a plan for all of history even before it began (Ephesians. 1:9-10). We have seen how that worked out in the story of Nehemiah. Jesus submitted himself to the plan of God and carried it out

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<sup>28</sup> John W. Alexander, Managing, 4.

perfectly during his earthly ministry (Mark 14:36) Scripture clearly points out that God has a will for his creation:

*The LORD Almighty has sworn, "Surely, as I have planned, so it will be, and as I have purposed, so it will stand. Isaiah 14:24*

*For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. Jeremiah 29:11*

*Commit to the LORD whatever you do, and your plans will succeed. Proverbs 16:3*

We must never go to God simply to have him approve our plans. This is using God like we would use an idol. In fact, it could be argued that it is making God into some kind of idol, the one who manages the business of our selfish desires. We go to God in prayer to discover *his plans*.

John White makes this clear in his treatment of Nehemiah in Excellence in Leadership.

Prayer must never be a monologue. True prayer is always initiated by God and represents our response to what God is saying. We may not always realize that God is speaking. Was Nehemiah aware that the terrible news from Jerusalem was God's way of securing his attention? ...Everyone who prays knows that praying is more than asking and receiving. I begin to ask and I sense that something is wrong. The Spirit of God turns the course of the conversation. I want to talk to him about Mrs. Green. He wants to talk to me about my sin....I come armed with a list of subjects for prayer. He comes with one thing he wants me to do.<sup>29</sup>

White makes two major points as he evaluates how God's strategy is revealed in prayer. First, he proposes (based on Nehemiah's experience) that although God is a God of details, his plan of action will often hinge on one crucial point, like the approval of the king. Praying, perhaps for four months, will bring us to that point. Secondly, in praying over a length of time we reach an increasing degree of certainty about the point of God's will developing in our awareness.<sup>30</sup>

### **Reaffirm Our Commitment to God and His People**

No genuine work of God will proceed without great sacrifice. Satan opposes every plan of God. There is a cost to each chapter of His Will. Management should not be separated from spiritual warfare. Though "commitment" in itself is not an

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<sup>29</sup> John White, Excellence in Leadership (Downers Grove, IL: InterVarsity Press, 1986), 27-28.

<sup>30</sup> Ibid., 28-30.

explicit biblical doctrine, the idea of the cost of discipleship runs strongly through Scripture, as exemplified in this teaching from Luke

*And anyone who does not carry his cross and follow me cannot be my disciple. Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? Luke 14:27-28*

### **Take Inventory**

At face value this is simple. But genuine inventory work demands rigorous honesty. We cannot pretend about our accomplishments, our circumstances, or our resources and make realistic plans. True, God expects us to exercise faith in his provisions for our lives and ministries. But faith can easily become presumption. We must carefully examine the trends of the past. Has God empowered this work bit by bit? Most of his great works start out like mustard seeds. Has the work begun created opposition of one sort or another from the community? More opposition, stronger opposition might well be expected. Have the available resources (by faith) increased as the work demanded? All these indicate that both the heart and the timing of God is in the matter.

A negative answer to these questions does not mean that we should not at all proceed, but that we should proceed seeking more clearly God's objective and strategy in the matter.

### **Questions:**

1. How do we recognize the "planning of God"?
2. If in prayer one cannot see clearly an objective, what should one then do?
2. Should "available resources" determine goals? Why or why not?
3. How does Satan oppose our commitment to God's people?
3. Discuss how Engstrom's four leadership styles express themselves in Africa. What is your leadership style?
4. Blackaby, in Experiencing God, suggests that our real duty in management/ leadership is to discover what God is doing the world around us and become involved in his work. How do we do this? Is this contradictory to recognizing the "planning of God"?

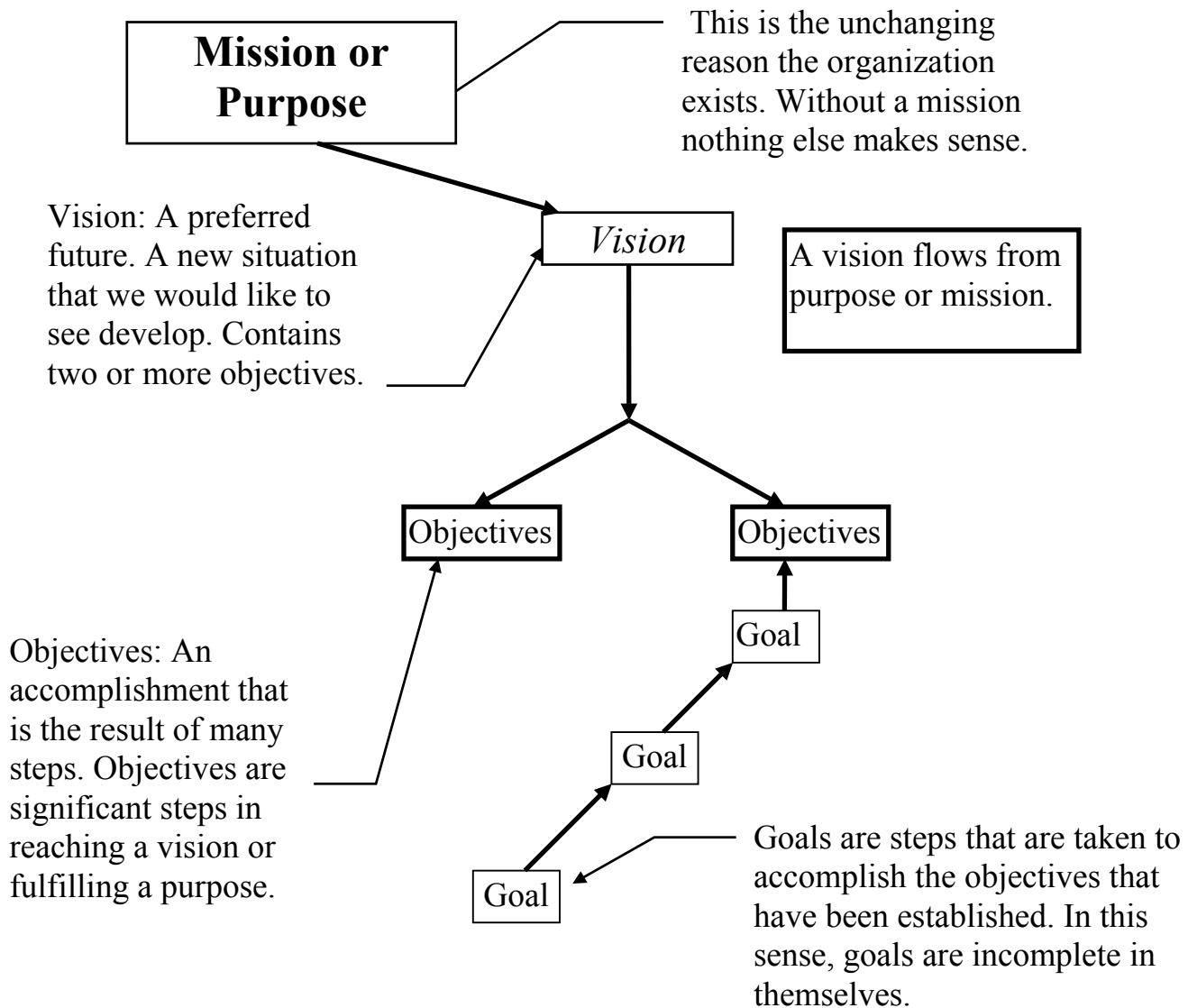
### **Formulating Objectives, Goals, Policies, and Performance Standards.**

Engstrom says, "Regardless of the many different kinds of symptoms [of difficulties] the basic problem [of organizations] is usually the absence of clearly defined, highly communicable objectives."<sup>31</sup>

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<sup>31</sup> Ted W Engstrom and Edward R. Dayton, The Art, 16.

This is the heart of the matter. How does one go about actually planning? Alexander proposes that the process requires five parts: “purpose, objective, goal, and performance standards.”<sup>32</sup> But there is actually more to it than that: It involves mission (or purpose), vision, objectives, goals, and evaluation. However, regardless of the number of steps in the process, or what one calls those steps, *one must always begin from the top down*. If pictured, the framework of planning might look like this:



This diagram requires further explanation:

The “mission” or purpose of an organization is usually “broad, general, and abstract”. It expands ones perspective. Often, to state it requires a paragraph, page,

<sup>32</sup> John W. Alexander, *Managing*, 18.

or even a book. In many ways it is conceptual, a philosophy of what we are trying to become as much as statement of what we are trying “to do.” A genuine mission statement requires unchanging ends. Written out or spoken, it is a call to fellowship and service.

One can readily understand how this applies to the church. What is the purpose of the church? Is it to glorify God? To worship? To become like Christ? To make disciples? To defeat Satan? To obey the Great Commandment? Maybe one of these is most important, but most would say that the purpose of the church involves all these things? Thus we write the purpose of Church as the big picture of what we seeking to become or do. (However, a purpose statement cannot be too complex, or it will not be understood.

A “vision” involves a timely application of the principles that come from the mission of the organization. Though it must be rooted in the present (with the present’s values and situation), its blossom is in the future. When a vision comes to pass, change will have occurred. A vision is that which---the picture of the future--we seek to create. Vision is the child of purpose. An organization can know that it is to do something in the world, but until it has conceived a vision, it will never bring a difference into the world. A vision takes much time, effort, and patience to accomplishment. Generally the greater the vision, the greater these are required. In almost all cases, a vision come from one person (usually the leader), but it must catch the needs, the values, the excitement, the hopes for the future of the whole group.

How does this function in the church? Maybe our purpose (or part of it) is to love the outcasts (like Jesus did in the Gospel of Luke). But it is not easy to do this in theory. And we cannot necessarily love every outcast in our city or division. But someone in our church has a vision to start a ministry at a local prison. This vision “sees” prisoners who know Jesus, who have turned from evil ways to doing good, who are released from prison to live productive lives in our churches. This is an inspiring desire for the future. But we cannot “do” a vision. The vision itself must give birth (as the purpose gives birth), or borkend down into parts, to things we call objectives.

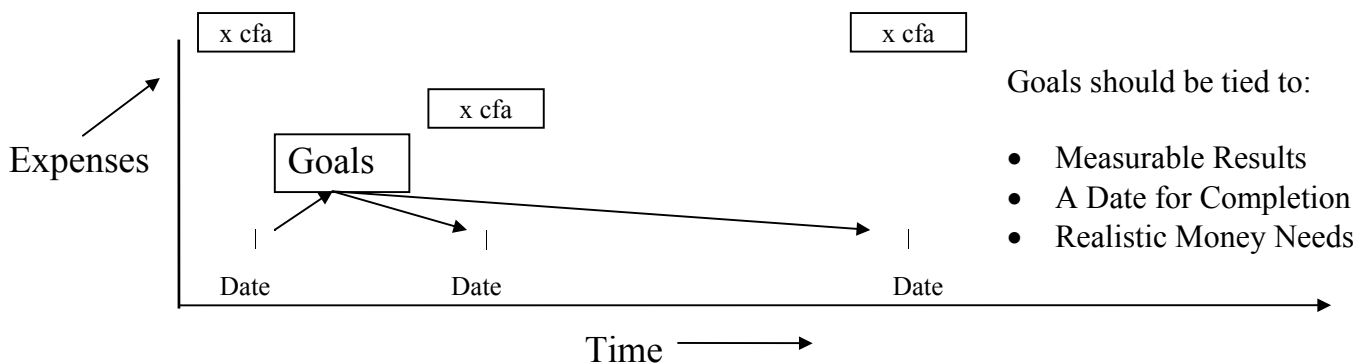
Objectives are the accomplishments which, taken together, will result in the vision being fulfilled. We must be careful here. A vision that has a strong spiritual side requires the work of God. God will not necessarily conform to our values, desires, or plans. That is why seeking the plans and directives of God is so very, very important. But having done that, the objectives we set become strategic (in a human sense) in fulfilling the vision.

Objectives for the vision of “redeemed prisoners” might include establishing a prison chaplaincy, a prison ministry that includes many Christians, a way to place

Christians who have been released from prison in churches, where Christians can help them in a new way of life. These objectives are not simple. They require many different kind of steps.

These steps are called goals. Goals, in this sense, are the smallest steps in accomplishment. They serve to tell us whether we are really making progress towards accomplishing the objective which we're headed. For them to be realistic one must be able to do them, and then measure ones success.

A chart showing these goals, together with their costs, along a time line is called a GANT chart. Policies/Standards/ Review



#### QUESTIONS:

1. What is the practical difference between purpose and vision?
2. As an exercise, create a chart similar to the one above which has a purpose, a vision coming out of that purpose, two objectives which fulfill the vision, and steps (goals) to reach that vision.
3. What is your mission in life? Would you agree to work with an organization which did not have that same mission? Why or why not?
4. What is your vision for the Church in Cameroon? Divide that vision into parts, or objectives that you think could be separately achieved.
5. State the goals that you have to achieve those objectives.

### ***Management-Its Execution***

A number of the functions of management have been discusses. In a leadership role, the head of the organization has made clear its mission or purpose. He has provided a vision that is a future, physical expression of that vision. As a leader/manager he has helped formulate the objectives that will help the vision become reality. Now as manager/leader he see the objective through to completion.

## Managing a Discipleship Programme

Often a pastor has very little with which to start when he seeks to lead and manage. Perhaps the church has no clear idea of its purpose. Maybe it has no vision for what it is to do. It has no long-range goals (objectives), and certainly no short-term goal except to survive. For management to function effectively, as we have seen, a purpose statement, a vision, and specific objectives must be in place. How does the pastor do this? The pastor must disciple a core group of persons who will help build the necessary framework. Out of these disciplined believers will come what Charles Foreman calls “a good team”:

A good team is a group of capable people put together by design working with shared concern toward meaningful objectives according to a plan at high levels of performance within a framework of policies to which all are committed.<sup>33</sup>

This is the ideal. Reaching that ideal requires a series of steps--a series of goals, as it were. The first of these goals is to make disciples.<sup>34</sup> It will be out of the pool of these disciples that a good management/leadership team will come. More than likely, too, out of this group will come the people who will help change to occur. (See the section on “Management and Change” on page 28.)

Discipleship has been viewed from many perspectives. In 1957, in his little pamphlet The Need of the Hour, Dawson Trotman sounded the great call to disciple, the call for “people whose business is to obey Him (God)... reaching the world for Him and trusting Him to help us do it.”<sup>35</sup> In the literature that that has followed, four keys to making disciples have been stressed: 1) Relationship; 2) Modeling; 3) Doing; 4) Information. Different philosophies of discipling emphasize different orders of these elements and emphasize them in different ways. But almost always, the four are included. A word of explanation is in order about each key:

- Certainly all discipling is based on information or truth as we have it in Scripture and orthodox Christian theology. Truth is fundamental to the walk of faith. Teaching new believers requires that we pass on to them much information. Many discipleship methods put the greatest emphasis here.
- Relationship is necessary in the communication of truth.

A basic, effective model for understanding and managing discipleship efforts comes from Church Dynamics International. It is composed of four stages: 1) Reach unbelievers; 2) Teach them the basics; 3) Equip them to reproduce; 4)

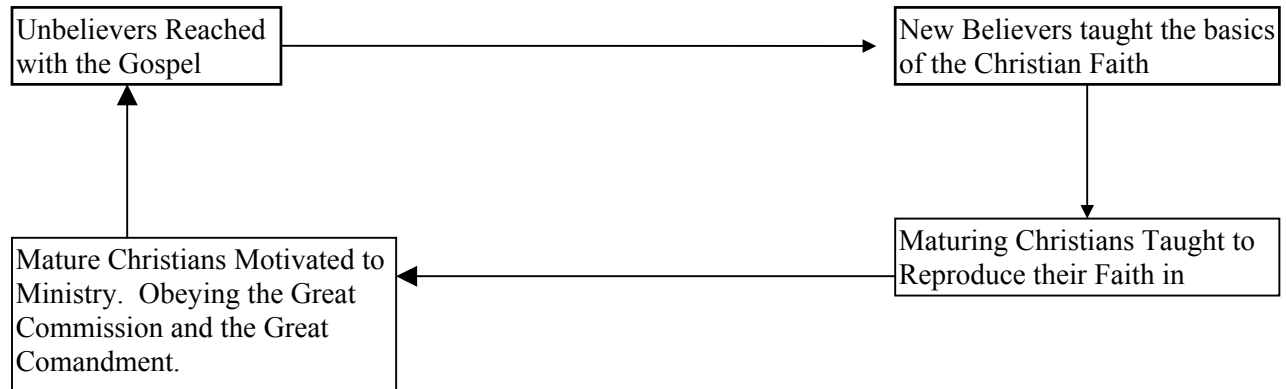
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<sup>33</sup> Ibid., 39.

<sup>34</sup> Matthew 28: 19-20 (New International Version).

<sup>35</sup> Dawson E. Trotman, The Need of the Hour (Colorado Springs: The Navigators, 1957), 13.

Motivate them to ministry. The stages are all definite goals that can be measured the development of a person from unbelief to Christian Maturity, and they can be diagrammed in this way:



The stages here are basically self-explanatory. What needs to be noted (and a full discussion of it goes beyond this text) is that there must be an intentional, carefully thought out strategy (not formula) to reach each of these goals. And great management skill (and spiritual insight) must be used in establishing such a “program” in a local church

Once a disciple or a group of disciples has been created Alexander cites four elements that are quite helpful in the local church ministry: 1) Organizing the team; 2) Leading and motivating the team; 3) Training the people; and 4) Communication.<sup>36</sup> Of course, Alexander is speaking to a “parachurch” setting in his book, but it might be possible to have small groups of people committed to a task within a local church. Each person wants to see the job done, and each plays a special part.

But before we focus on the “people element” in management, focus must be put on other important aspects of management. Hendrix provides a good outline for discussing these.<sup>37</sup>

#### QUESTIONS:

1. Why is it important that a church has a plan for bringing new converts to Christian maturity?
2. Describe a mature (not a perfect) African Christian. Do you think the plan suggested by Church Dynamics would accomplish the task of bringing someone to maturity in Christ? Why or why not? How would you change it?

<sup>36</sup> Ibid., 39-40.

<sup>37</sup> Hendrix, Management, 25-33. Taken from Louis Allen, The Management Profession.

3. What part, if any, do you think that “Inquirers’ Class” plays in the above scheme?
4. What does it mean to “be motivated to ministry”? Should all Christians be ministers? Why or why not?
5. Is it possible, or desirable, to have teams in churches? What might be some the problems with such a strategy? What good things might happen as a result?

### **Important Issues in Management Planning**

Purposes, objectives, and goals must translated into work if they are to be genuine. Drucker makes this very clear; we have treated this at length in the preceding material.

To do this management planning also requires *that policy, programming, procedures, schedules and budgets* be developed. In brief, these are operational definitions of each of these terms (emphasis will be put on the nature of policy):

**Policy** is essentially wisdom in the management of affairs. It is a definite course or method of action that guides present and future decisions. Policy is made when one interprets and develops standing decisions into guidelines that will apply to recurrent questions and problems of significance to the enterprise as a whole. *Without wise, effective policies trying to solve every problem on an individual basis will exhaust management.*

**Programming** refers to the chronological order in which goals (or action-steps as Hendrix calls them) are placed. A programme, in African usage, generally refers to an order of service. This use of the word simply expands the time frame, and places the individual steps in the sequence that most effectively reaches the objective.

**Procedures:** These are standardized methods of performing specific tasks. The use of forms could be considered a procedure (or part of a procedure.)

Establishing procedures does two things: 1) It avoids confusion and error. 2) It can enhance the standards by which a task is done. 3) It can make the task easier

**Budgets:** This is simply making specific resources available to accomplish a goal. No goal or objective should be given a “blank check”, or unlimited resources. Conversely, a real goal without some designated resource is no goal at all.

### **QUESTIONS:**

1. What kind of problems develop when a church has no written policies about certain issues?

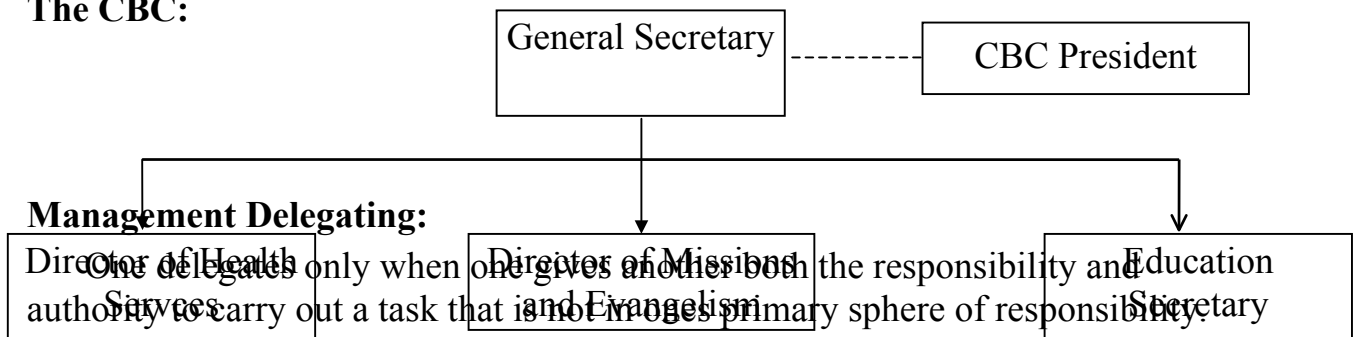
2. Can a policy be “perfect”, or completely fair to every possible situation? How do we then answer people who want to do away with the policy?
3. Are programmes permanent or temporary? Or to put it another way, can programmes be changed? If so, why?
4. Give two examples of tasks in the church that procedures would help with.
5. Why don't people stay to budgets? How can “budget overrun” be avoided?

**Management Organizing**

*Organizing in Christian ministry must build on discipling.* But having done that there are specific managerial actions that will help the group stay together and also reach its goals.

**Creating an Organizational Structure:** For the church the Bible gives clear guidelines for organization. Baptists have historically held to the deacon board as the governing body of the church. Many Baptists are now beginning to see the need for both an elder and a deacon board. As has been noted the important point for management is that each person in the organization knows these three things: 1) To whom is he or she is responsible? 2) For whom is he or she responsible? 3) What are the duties of the job? (For what is he or she responsible?) When stated together (along with the conditions of employment when the person is a paid worker) make up a job description. Related together, and arranged in graphic form, these make up an organizational chart. Each box represents a position. Vertical solid lines represent lines or authority. Horizontal solid lines represent working relationships of equal authority (theoretically). And broken lines represent advisory relationships:

**The CBC:**



**Management Delegating:**

One delegates only when one gives another the responsibility and authority to carry out a task that is not in one's primary sphere of responsibility. *This is absolutely necessary for effective management.* The manager who tries to do everything will not manage; he will loose sight of his responsibility to move the organization towards its goals and objectives. Delegation is actually a two-fold task. The formal task is that of assigning specific tasks to under positions. In the CBC specific responsibilities are given to the undersecretaries. *But the General*

*Secretary still assumes the ultimate responsibility!* Secondly, delegating requires that we discern the gifts and abilities of the persons to whom we delegate. Are they capable of doing the job *right now*? Or would they be capable *if they were trained*? Different situations require different answers to each question. Will they be responsible for *doing the task*? This last question is most important, for genuine delegation requires accountability. The one delegating is still ultimately responsible for what happens.

#### QUESTIONS:

1. What are some of the results of good organizational structure?
2. What does it mean when it is said that “The organization bears no relationship to its organization chart?”
3. What are some of the enemies of coherent, consistent organizational structure?
4. What happens when an organization’s structure breaks down?

#### Management Leading

This requires decision making, communication, the selecting, developing and motivating of people. Decision making we have covered with leadership.

**Communication** is the sending of clear, unambiguous messages to others, making sure that they understand the message, and then consistently reinforcing the message. Communication is also two-way. We cannot send clear messages or know whether or not people understand our thoughts without listening to their points of view.

**Motivation.** People need to be encouraged to do the job and to do their best. Fred Smith suggest these ways of helping others find initiative to complete their tasks: Complement with credibility (**DO NOT FLATTER!**). Use people as positive illustrations. Give a person a reputation to uphold. Look for ways that both the supervisor and the worker can benefit. Know how much responsibility a person can take. Enjoy other persons’ uniqueness. Establish a friendly work setting.<sup>38</sup>

**Selecting, Developing, and Training People:** In a biblical context it is ultimately God’s choice as to who serves Him. However, in organizations manager-leaders need make very clear the kind of person that a position should have. And the process of “Developing-Training” never ends. This is can be discipleship at its best--providing ongoing energy and vitality to the work of the church.

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<sup>38</sup> Fred Smith, Learning To Lead (Waco: Word Books, 1986), 125.

## Management Controlling

Managers establish **Standards**, or what is acceptable work, or results. This is what the person, department, or organization is expected to do. They implement ways of Measuring **Performance**, or what is actually being done. Based on these two factors, they can then **evaluate the Performance in Concern**. This is the determination of whether the job or position is really needed in the organization. If needed, the manager then implements programs that are **Performance Correcting**, or providing the individual or group with the information or know-how to help them do the job better. In the church this a very difficult thing to do. There are two sources of standards that affect the performance of most Christians: The example of their leaders, and the teaching of God's word. The two must go together if either is to be effective.

### QUESTIONS:

1. Why is communication so difficult in Africa? What are three things one could do in the church to make communication better?
2. What motivates Africans? What motivates you? Is fear an adequate motivator?
3. On what basis does one select others whom one will train? What qualities do we look for?
4. What does the statement "Africans hold success very closely" mean? Do you agree with it? Why or why not?
5. What is the biblical pattern for correcting others who have sinned against us? Do you think that this pattern applies to a "performance (or non-moral) issue"?
6. What place do you think that the sermon plays in setting standards for the church? Is it right to correct people in the sermon? Why or why not?

## Management and Change

Good management will result in change. However, change in the church is not like change in the world. In the Biblical framework some things **remain the same**. God remains the same. The Bible will always be the Word of God. Truth does not differ with differing times and situations.

How the truth is carried to the world, and often how the church lives out the truth, does change. Simple examples of this are the introduction of the motor and the radio into society. People lived very differently before the days of these inventions. When they came, however, it was recognized that the old ways of travel and communication were in many ways inferior to what could be accomplished through these helps. People became discontented. At first a small group of people began the change. Then, more people saw the advantage of the new ways. They "owned" the changes. At that point, villages had community to

make roads; government built radio stations. The new way of life was firmly in place and people mutually resolved not to go back to the old way. However, change does not stop. Currently Cameroon society has decided that government controlled radio stations are inadequate to meet societies needs. Thus, private stations have been legalized.

As imperfect as these illustrations are, they illustrate the steps in change. Those steps are predictable. They have been analyzed in many ways. Schaller, in the Change Agent says that there are five necessary phases of change:

- Interest in change, or discontent with the present situation.
- Create a group that initiates the change.
- Ownership of the change in a larger group. This is called sponsorship, or legitimization.
- Development of the team which will have access to resources that will allow them carry out the change.
- Establishment of a new “charter”, and understanding within the group that makes the change “official”.<sup>39</sup>

In many cases of change these stages are difficult to see. But they are there. In the Book of Nehemiah, it would appear that the people themselves are discontented with their sad plight. This is no surprise. But as Nehemiah becomes “interested in change” he creates a group (himself and the king) which initiates the change. There may have been more than this in the initial group, but we are not told of them. When Nehemiah arrives in Jerusalem, he sets about getting the change owned by the larger group. “They replied, ‘Let us start rebuilding.’ So they began this good work.”<sup>40</sup>

At that point they entered the fourth stage, one which was carried out in Chapter 3. However, the new state of affairs they were building included more than a wall. There were religious and moral reforms. Beginning in Chapter 9, a new charter (or covenant in the Biblical sense) is made official. The people will not return to their old ways.

In Transforming Leadership Leighton Ford builds on the work of Bernard Bass and suggests that leadership for this millenium should be transformational. Very succinctly, traditional leaders looks backward; transformational leaders look forward. The below chart compares to the two:

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<sup>39</sup> Lyle Schaller, The Change Agent (Nashville, TN: Abingdon Press, 1972), 89. Taken from Sower, et. al., Community Involvement. Modified from Schaller.

<sup>40</sup> Nehemiah 2: 18 (The New International Version).

### **Transactional Leaders**

- Transactional leaders work within a situation.
- Transactional leaders accept the status quo of what can be talked about.
- Transactional leaders accept rules and values
- Transactional leaders talk about payoffs.
- Transactional leaders bargain.

### **Transformational Leaders**

- Transformational leaders change the situation
- Transformational leaders change what can be talked about
- Transformational leaders change values and rules.
- Transformational leaders talk about goals.
- Transformational leaders symbolize.

As one can see, transformational leaders are change agents. They recognize that the world is always squeezing the individual and the church into its mold, that the church is always in danger of looking like the world. This in fact has already happened in many situation. The transformational leader recognizes that the church must continually be transformed into the image of Christ—and that the process will never end. Understandably, this process has the potential for creating tension and conflict within the church.

### ***The Management of Tension and Conflict***

All churches have tensions. Fred Prinzing defines tension as “stretching of two opposite forces while searching for a proper balance.”<sup>41</sup> To put it another way, people with different points of view are pulling on each end of a rope. The rope is the organization, and they are trying to “pull” the organization their “way.”

As long as the church is on earth it will have tension. People have different ideas of what the church should be doing, or how it should be doing it work. ***Tension, rightly resolved, actually helps the church be that which God wants it to be.*** This statement assumes that all points of view (within the people led by the Lord) contain some element of truth, and that God desires that we weigh different points of view, and make good decisions based on the truth in those opinions. Of course, differing *Christian opinion* must not be confused with pagan opposition to the Gospel.

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<sup>41</sup> Fred W. Prinzing, Handling Church Tensions Creatively (Arlington Heights, IL: Harvest Publications, 1986), 14.

Tension can easily become conflict. Conflicts involve “politics” or a party spirit, and often result in insult or injury to people, or even may produce fights. This is very damaging to the church. Tension turns into conflict in one or more of these conditions:

1. When the church does not have a clear purpose and goals.
2. When people do not desire biblical unity.
3. When tension is viewed as an enemy
4. When the causes of tension are not understood.
5. When tensions are seen as competitive, not complimentary.
6. When one of the forces causing the tension is not biblical.<sup>42</sup>

There are practical ways to help keep tension in an organization (or church) from becoming open conflict. Prinzing names four:

1. *The process of decision making in management is as important as the final decision.* The church is meant to be a place of involvement and personal growth for all its members. It is not a business; it is a voluntary association. Everyone, to some degree, needs to feel that they have had some part in the decision making process.
2. People can *agree to disagree agreeably*. Insults or crude remarks only damage the body of Christ.
3. People can decide that *it is more important to do the right thing than simply to be right*.
4. Leaders must carefully and prayerfully decide what is most important to stand for. Not every issue is equally important. It is the wise leader or manager who knows how and when to be meek.<sup>43</sup>

#### QUESTIONS:

1. Is the idea of transformational leadership a biblical one? Why or why not?
2. Study the example of Jeremiah as “transformational leader”?
3. Can a person be a transformational leader, and be at a church for very long? Why or why not? What problems do transformational leaders face? How would you compare the idea of a transformational leader with the types of leaders mentioned earlier (task, controlling, goal)?
4. In your experience, what are the sources of tension in the Cameroonian Churches.
5. Why do Africans often see tension as an enemy?
6. What steps should a pastor take to relieve tension within the church?

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<sup>42</sup> Ibid., 15-16.

<sup>43</sup> Ibid., 96-98.

## ***The Uniqueness of the Church***

The principles of management apply in general to all organizations. But there are some profound characteristics of the church that modify the way the church is managed. The nature of the church is unique. It is not a man-made organization. This is very significant when one applies the management principles thus far discussed in this book. Management of the church must take into consideration these fundamental truths about the church:

- It exists, ultimately, not for man but for God. Yes, it has something to give to the world, but its first priority is to give itself back to God.
- Its ultimate authority is not man, but God. The church is not a democracy. Its leaders carry their authority under God, and are first accountable to Him.
- That authority does not rest on man's speculations, but on revealed truth. This truth is not subject to change with changing social conditions or fashions.
- From that body of revealed truth, Scripture, come the fundamental beliefs of the faith. The creeds were attempts to state these core beliefs. Theology through the centuries has sought to make those beliefs clear and relevant to every generation. The church does not exist to simply preserve these beliefs. But without them, the church will cease to be the church as it is defined in the New Testament.
- We assume that certain organizational principles flow from church's beliefs (or dogmas), principles that have Scriptural foundation, and principles that are inherent in what the church is to be in the world. *In The Church at the End of the 20th Century*, Francis Schaeffer discusses eight fundamental aspects church polity:
  1. Local congregations are to exist and are to be made up of Christians (Acts 16:4, 5).
  2. These congregations are to meet together in a special way on the first day of the week (I Corinthians 16:2 and Acts 20:7).
  3. There are to be church elders and/or deacons who have responsibility for the local churches (Acts 14:23) and the responsibility for the community of the church in the area of material things (Acts 6:1-6).
  4. The church is to take discipline seriously (I Corinthians 5:1-5).
  5. There are specific qualifications for elders and deacons (I Timothy 3:1-13 and Titus 1:5-9).
  6. There is a place for cooperation between churches. (Acts 15:1)
  6. Two sacraments-baptism and the Lord's Supper-are to be practiced<sup>44</sup>!

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<sup>44</sup> Francis Schaeffer, *The Church at the End of the 20th Century* (Downers Grove, Ill: Inter-Varsity Press, 1970), 61-67.

From a Baptist view, other qualities seem to be of equal significance for the church of any age:

1. The basic enduring purpose of the church includes to evangelization (Acts 1:8), fostering spiritual maturation (I Corinthians. 6:19, 20), building fellowship and love (Hebrews. 10:24, 25), and ministering to the needs of the body and the surrounding world (Ephesians. 4:11, 12).
2. All church affairs are to be handled decently and in order (I Corinthians. 14:40). We must not lose sight of the requirement to do all things in an orderly fashion.
3. The church is to be organized in a unified, systematic, and functional manner (Ephesians. 4:16). As a physical body is beautifully structured with many parts working in harmony and efficiency, so ought the church to be set into an orderly design so that each person can contribute according to his talents and gifts to the total working of the church body.
4. The basic methods of communicating the message of God through preaching, teaching, and example are *to be practiced, and not ignored* (I Corinthians. 1: 18-21; Matt. 28:19; and Phil. 3:17).
5. Baptism should be through immersion.
6. The local church is equipped to carry out the ministries that God has given it to do, but should be interdependent with other churches in accomplishing God's purposes in the world, and has the freedom in the constraints of Scripture to do this

### ***Spiritual Gifts and the Church***

In the final analysis God manages the church. We cannot accomplish that for which he has not provided. The ownership of vision, objectives and goals comes out of the kind of people whom he has led to the local congregation. What will be accomplished will be dependent on "spiritual gifts" that he has given to those involved. These general points should be noted about Spiritual Gifts:

- In the New Testament the term "gift" actually includes offices, functions, and special abilities. This should warn us against trying to define a gift in too narrow a way.
- The New Testament lists almost certainly do not exhaust all the possible gifts that might be given the church.

#### **The three aspects of the gifts of the Spirit in 1 Corinthians 12.**

- Gifts, v. 4, are the capacity to function in certain ways, such as teaching.

- Ministry, v. 5, Where that gift is practiced, such in a school or the church, teaching young people or older adults. Broad or narrow, it is often culturally conditioned.
- Degrees of power are experienced in the exercise in the various “place” of ministry with a particular gift. (God the Father empowers the gift through his sovereignty.)

**Corresponding to these aspects of the objective exercise of the gifts of the spirit is the subjective experience of that exercise.**

- Motivation, the inward desire to express the love of God, moves us to express a spiritual gift, and a spiritual gift, since it is a part of God's love, becomes a part of that motivation.
- The sphere of joy, the great byproduct of drawing men to God, is found in the exercise of the gift in its proper sphere of its action.
- The manifestation (or sense of being used), if seen to be dependent on God's right to determine the gift's effect, brings both peace and genuine submission before God.

**The Purpose of the Gifts**

- The purpose of the gifts is three fold: In the most general sense, they are intended to glorify God.<sup>45</sup> Secondly, their use draws men to salvation through Christ<sup>46</sup>. And thirdly, they are given to build up the body of Christ.<sup>47</sup>

This spiritual dimension does not negate work of management among God's people.<sup>48</sup> It enriches it, and makes possible for the church to receive and share the grace of God.

**QUESTIONS:**

1. Why is it easy to think of the church as simply a “Human Organization”?
2. What forces influence and move the church towards being simply a social club?
3. What does it mean to say “The church is not a democracy”?
4. What makes church discipline difficult in Africa?

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<sup>45</sup> I Thessalonians 1: 12 (New International Version) The word for grace here, *καρις* is the same word translated “gift” in other settings.

<sup>46</sup> Hebrews 2:8 (New International Version).

<sup>47</sup> Ephesians 4: 8 (New International Version).

<sup>48</sup> Romans 12:8. (New International Version).

5. Take the example of a deacon known to be embezzling money from the church. How would you discipline him?
6. What are some of the reasons spiritual gifts are misunderstood and feared?
7. Assume that you have new Christians that you have baptized. How would you discern their spiritual gifts? How would you help people begin to exercise spiritual gifts in a congregation which had not heard of them before?
8. What would you say to someone who came to your church and said that everyone should speak in tongues, and that you were not Christian if miracles did not happen in your church services every Sunday?

### ***Conclusion: The Result of Good Church Management***

**Ministry is the privilege and responsibility to appropriate and extend (receive and give) of Christ's atoning work. The key word here is "grace" - which we receive from God as a gift and we "administer"--or pass on to others in our actions towards them.**<sup>49</sup>

In the first place, we return to God what comes from him. All that is good belongs to Him. In the second place, we minister to one another in the body of Christ. This is a ringing message in Ephesians, II Corinthians<sup>50</sup>, and many other books of the New Testament. This giving out from what God has given his people, both spiritually and materially, strengthens people in the church. Secondly, it draws them to the church (and now I am not talking about the physical building), and then to Jesus.<sup>51</sup>

Finally, the grace we have been given by God is to be given to the world. Jesus teaches us to love our enemies. He set the example for reaching out to the wretched. Peter and John did not have much, but they gave the beggar in the temple that which they had....”In the name of Jesus Christ of Nazareth, walk.”<sup>52</sup>

**What is the purpose of church management? That Christians grow in grace and truth, the Gospel be spread orderly, generously, effectively into a lost and waiting world, and that God be glorified in the process.**

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<sup>49</sup> II Corinthians 3: 6; I Peter 4:10. (New International Version).

<sup>50</sup> II Corinthians 9: 12-15. (New International Version)

<sup>51</sup> Acts 2: 46, 47. (New International Version).

<sup>52</sup> Acts 3: 6. (New International Version).

## Appendices

### ***The Peter Principle***

Laurence Peters, a Canadian educator, has come up with humorous, but penetrating insight about the nature of hierarchical systems:

**“In a Hierarchy Every Employee Tends to Rise to His Level of Incompetence.”**

By “hierarchy” he refers to any organization whose members or employees are arranged in order of rank, grade, or class.<sup>53</sup>

This how it works: People generally enter organizations either as trainees, or by virtue of their competence in the needed skill. They are either learning to do a job, or they are competent for that which they were hired. However, their natural desire, and the natural tendency within the organization, is to reward their good work, and to promote them to higher levels of skill, responsibility, and reward.

This works well for a period of time. And in rare cases, the employee can go from sweeping the floors to being the president, and still be quite capable of carrying out the job. But in many cases (all cases Peters would say) promotion eventually means trouble ahead for the person and for the organization.

Peters (safely) assumes that everyone can be put in positions where they will have inadequate skills for the work; moreover, he claims that most people will be promoted into those positions where they are incompetent. An explanation of the word “incompetent”: I do not think that he means the person can do nothing in the new job. He means that the person is not efficient, and cannot fulfill all its demands, or cope with all the job's responsibilities.

Sometimes this has nothing to do with the skills the person had in the old job. A good craftsman can be promoted to the position of management, and be an utter failure. Why? His skill with his hands is no useful in predicting his skill with figures and numbers. Implicit in Peter’s argument is two assumptions: The organizations of which he speaks use promotion (and higher wages) as a reward for work well done. And in these organizations, people are not fired. For whatever reasons, they are like family. Once they assume a job, they stay there.

If this analysis bears some truth, what does it mean for Christian management? First, assume that everyone has limits in their abilities. Secondly, it is necessary to

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<sup>53</sup> Dr. Laurence J. Peters, *The Peter Principle* (New York: William Morrow & Company, Inc., 1969) 25.

reward people in a variety of ways, not necessarily by promotion of their sphere of ability. Thirdly, assign people new responsibilities with a careful eye to their probable success. Fourthly, dare a Christian organization terminate an employee? That depends on how it sees itself as a service to others. If the people to whom one is ministering suffer, or the functioning of the person in the new environment is causing difficulty for other co-workers, then some sort of action must be taken.

### ***Remarks about Budgeting-Accounting-Bookkeeping***

Proper management of money and good record keeping and are essential to the financial stability of any organization. This is especially true for the church. Many churches have great problems over money, how it is spent and/or how it is misused. Nothing creates suspicion, hostility, and conflict like questionable finances.

The two criteria that all sound fiscal policy must fulfill are:

- A. The method for determining financial goals and recording expenditures must be clear and strait forward. It must not be simple enough for most Church members to understand it.
- B. Adequate checks and balances must minimize the possibility for confusion, dishonesty, and fraud.

To be “clear and strait forward” expenditures must conform to the actual objectives and goals of the church. To say that we’re going to do one thing and then spend money on another thing creates both confusion, even deception. A church must decide what it wants to do, then spend its funds on what has been decide. Otherwise, Christians will loose heart, and come to distrust the church.

To do this requires both discipline and forward thinking. Discipline is required when a church is distracted by expenditures that are not in accordance with its stated objectives and goals. However, this does not mean that a church or organization cannot spend money on emergency needs. It simply means that a church should set objectives in the various areas of its life, such as:

- A Full-time Pastor
- Hospitality
- Missions
- Benevolence
- Repair of Pastor’s House
- Literature, etc.

And with these items agreed upon as goals for the church's year, the church should set an amount that it wants to give to each of its budget items. The amounts need to be *realistic*, but not *rigid*. Some of the items might be fixed. Biblically, the pastor should be paid a wage he can live on.<sup>54</sup> Other items such as mission giving might also be fixed. Some items, like fixing the roof of the church building might be necessary. But for many of the items, spending can be adjusted to income. Basic principles of money management include:

1. Monies received (At least two persons should make a counting).
2. Receipts (All expenditures should have some form of documentation.)
3. The money spent on each budget item for the month and for the church year should be clearly posted
4. The current balance in all the church accounts, funds, and special projects.

### ***Parliamentary Procedure***

Parliamentary procedure is simply a *mutually agreed upon set of rules for public debate*. The history of its development dates from as far back as the 14th century, when in England the power and will of parts of society was expressed through public debate or discussion. Far from democratic, such discussions led to the enactment of law and public policy.

Parliamentary procedure, as it has been popularized and been made known in recent times, began with Henry Martyn Robert (1837-1923), an U.S. Army Officer. It is both interesting and important to note that it began in church. In 1862 Robert presided over a "turbulent meeting of his church [and] having learned that there was no generally accepted set of parliamentary rules, he began to write his own code",<sup>55</sup> often breaking with the convention of the times.

It is important to understand that parliamentary law, as Robert wrote it, and as it is conceived of in most western cultures, assumes the equal worth and dignity of every person. Robert says it like this:

The object of Rules of Order in deliberative assemblies is to assist an assembly to accomplish the work for which it was designed, in the best possible manner. To do this, it is necessary to somewhat restrain the individual, as the right of an individual in any community to do what he pleases, is incompatible with the best interest of the whole. Where there is no law, but every man does what is right in his own eyes, there is the least of real liberty.<sup>56</sup>

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<sup>54</sup> I Corinthians 9:14 (New International Version).

<sup>55</sup> The New Encyclopedia Britannica, Macropedia, Vol. VIII, p. 611.

<sup>56</sup> Henry M. Robert, Rules of Order (Chicago, S.C. Griggs, 1876), 4.

*All the rulebooks on parliamentary law are based on five simple principles:*<sup>57</sup>

1. Only one subject may claim the attention of the assembly at one time. People cannot focus on two subjects at the same time.
2. Each proposition presented for consideration is entitled to full and free debate. A motion, or proposition, must be considered on its own merits, whether it is sound or unsound.
3. Every member has rights equal to those of every other member. There may be observers in a meeting, but there are no second class members in an assembly. All its members are responsible in its deliberations, and all deserve a full opportunity to speak to the issue at hand.
4. The will of the majority must be carried out, and the rights of the minority must be preserved. This reflects both a democratic philosophy and also a pragmatic understanding accomplishing the business for which any group exists.
5. The personality and desires of each member should be merged into the larger unit of the organization. This is not an easily achieved goal. People have very different viewpoints and agendas. Parliamentary procedure, as it is ideally conceived, assists in the merging process.

*These are basic practical guidelines for the conduct of business meetings:*

1. No important business should be done without a quorum attendance (a minimum number of members present); and no business meeting should be held without previous notice. Many churches require that notice to be a week before the actual meeting.
2. The order of business generally followed may be suspended at any time by a vote of the meeting or by the chairman, *no one objecting*.
3. Every business meeting should be opened and closed with a prayer (especially for guidance). Scripture should also be read; but it is the opinion of this author that long devotionals should be avoided.
3. All business meetings must have a chairman. A secretary must record minutes of the meeting as accurately as possible.

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<sup>57</sup> Alto B. Hall and Alice Sturgis, Textbook On Parliamentary Law, (New York: The Macmillan Company, 1943), 2-4. The principles belong to the authors; the brief commentary belongs to this author.

4. Very important: The chairman himself does not normally enter into the debate. (This could provoke the accusation of an unfair advantage for one point of view, and besides which, who would rule him out of order.) However, if the chairman yields the chair to the vice-chairman, he then can speak from the floor.

### **Motions are subject to these rules:**

1. A motion made by one member and seconded by another should present all business. The chairman must have recognized each.
2. Most motions, or questions as they are called, is not to be discussed until it has been moved and seconded, and then restated by the chairman (who should call on the secretary to read the motion as it has been placed in the minutes.) Some motions, such as nominations and the motion to adjourn require no second. The motion to adjourn is nondebateable. However, an improper move to adjourn can be ruled out of order if it comes out of its place in the order of business.
3. There can (should) be only one motion on the floor at any one time. No two motions should be considered at the same time. **Note Bien:** The reasons for this is the need to discuss each motion on its own merits or problems, and the inability of most people to fairly consider two things at the same time.
4. Motions may be amended though by (1) adding material to the end of the motion; (2) Inserting material into the body of the motion; (3) Striking out part of the motion; and (4) Striking out and inserting (substituting) material. An amendment must be seconded and carried (MSC) *before the main motion can be voted upon.*

### **Speaking**

1. Anyone who wishes to speak to a question should rise, address the chair, and wait for permission to speak.
2. When two people wish to speak at the same time, it is historically traditional to recognize the one *farthest from the chair* first.
3. Improper language, introducing improper subjects, or attempting improper procedure makes a person out of order. When advised so, he must be quiet and sit down.
4. Normally, no one should be interrupted
5. Remarks should be brief, with no one person speaking more than twice on a particular motion, except by permission

## **Voting**

1. Voting by the raising of hands is normally acceptable. However, the chairman, or the business meeting itself can determine the method of voting.
2. In cases of special importance, such as selection of officers, voting should be done by ballot.
3. Before voting, the chairman should read the motion in a clear, loud voice so that everyone knows upon what they are voting.
4. The affirmative is called for first; then the negative. At the conclusion of the vote, it must be announced whether the motion won or lost.
5. A simple majority carries most motions. In very important situations, like the calling of a pastor, it is well that the bylaws of the church call for at least a two-thirds vote
6. All members are allowed to vote, except those who are under discipline.
7. The chairman votes only if there is a tie (an equal number for and against). He then would break the tie.
8. No motion, discussion or other proceeding can be admitted while a vote is being taken.

## ***Conflict Prevention and Resolution***

A conflict has been called “a mismanaged problem.”<sup>58</sup> Conflict will almost certainly occur when a problem is left unsolved, or an attempt is made to solve the problem in the wrong way.

Problems are a part of life. But a problem, in itself, is not a conflict. When two or more parties seek to solve a problem so that all will benefit, the outcome will be healthy, beneficial, and constructive.<sup>59</sup> Often, problems create conflict. Wakefield suggests that conflict has six definitive qualities:

- It is destructive
- It focuses on the issue or problem “between” the people involved.
- Conflict generates strong reactions.

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<sup>58</sup> Norman Wakefield, Solving Problems Before They Become Conflicts, (Grand Rapids: Zondervan, 1987), 11.

<sup>59</sup> *Ibid.*, 22.

- Conflict itself becomes the focus.
- Conflict generates and feeds on irrational thought processes.
- Conflict leads to more unresolved problems, and often a solution forced on one party

Much of what causes a problem to become a source of conflict is often found in the attitudes of the parties involved. Self-centeredness or self-interest can quickly energize conflict around the simplest problem. Some people generate endless conflict. Regardless of the situation, everything is a battle.

This attitude illustrates the first approach to conflict: Winning at all costs. A second approach is to withdraw. In this approach, the party withdraws from discussion and terminates the relationship. They want nothing to do with the problems or the other people involved. A third approach is to accept the other party's solution to the problem, but resent or be embittered by that solution. In this series of events, one party surrenders but secretly vows to fight another day.

A more acceptable way of resolving problems and conflict is through compromise. Compromise seeks to find a middle ground in which both parties gain and lose. However, with compromise both parties are often dissatisfied. This is because the method of compromise is mostly interested in resolving the details of the situation and tends to ignore how it can unify the people involved.

## ***The Twenty-One Irrefutable Laws of Leadership***

John C. Maxwell

### **1. The Law of the Lid: Leadership Ability Determines the Level of a Person's Effectiveness.**

I. Pastors can work themselves to death and be effective with a limited number of people, but they cannot begin to disciple everyone who comes into a growing church.

II. Leadership reproduces a vision, a direction, and the resultant activity in another's life.

III. Leadership multiplies that which one can accomplish by oneself.

IV. Example: Maxwell cites the secular example of Dick and Maurice McDonald—who founded a very successful restaurant, but could not lead others to open up like it. (They wanted to start a franchise system.) They were successful, but their success was limited. Then they met a man named Ray Kroc, who knew how to lead others. Kroc took their idea and sold it to others and eventually created the largest restaurant chain in the world, McDonalds Hamburgers.

V. The problem in the pastorate is that many pastors do not have a big enough vision for their ministry. They have counseled 5, maybe 10, people in a day. It has been a good day, and they have felt effective in the things that they have done. But it matters little to them that there are hundreds of people who they cannot touch.

VI. They do not multiply their ministry-because most often they do not know how to lead others to do the things that they are doing.

## **2. The Law of Influence: The true measurement of Leadership is influence-nothing more, nothing less.**

I. Leadership is about substantial change in people's thinking and actions.

Genuine influence results in long-term repatterning in those who are followers.

II. Leighton Ford says that transformational leaders

A. change the situation

B. change what can be talked about

C. Change values and rules.

D. Talk about goals.

E. Symbolize. (Diana; Mother Teresa)

III. Leadership is not (necessarily): A. Management B. Entrepreneurial activity C. Knowledge D. Pioneering E. Position

IV. The church is the most leadership-intensive enterprise in society because voluntary societies depend on leadership-not coercion.

V. "He who thinks he leads but has no followers, is only taking a walk."

## **3. The Law of Process: Leadership Develops Daily, Not in a Day**

I. The ability to lead is really a collection of skills, nearly all of which can be learned and improved.

II. Successful leaders are learners. "It is the capacity to develop and improve their skills that distinguish leaders from their followers."

III. The four phases of Leadership Growth: A. I don't know what I don't know. B. I know what I don't know. C. I grow and know and it starts to show. D. I simply go because of what I know.

IV. Leadership is developed daily, not in a day. Benjamin Disraeli, "The Secret to Success in Life is for a man to be ready when his time comes." But the good news is that your leadership ability is not static. No matter where you're starting from, one can get better.

However, becoming a first class leader is a lifetime process.

#### **4. The Law of Navigation: Anyone can steer the ship, but it takes a Leader to chart the course.**

- I. Good Navigators see the whole trip in their minds before they leave the dock.
- II. First-rate navigators always have in mind that other people are depending on them and their ability to chart a good course.
- III. Characteristics of a good navigator: A. Navigators draw on past experience. B. Navigators listen to what others have to say. C. Navigators examine the conditions before making commitments. D. Navigators make sure that their conclusions represent both faith and fact. It's difficult to balance optimism and realism, intuition and planning.
- IV. Above everything else the secret to the Law of Navigation is preparation. It's not the size of the project that determines its acceptance, support and success. It's the size of the leader. Leaders who are good navigators are capable of taking their people just about anywhere.

#### **5. The Law of E.F. Hutton: When the Real Leader Speaks, People Listen**

- I. E. F. Hutton is a company that makes money by helping people make money. It counsels people on how to make investments. Some years ago it had the motto "When E. F. Hutton speaks, people listen." Leadership is like that: Leaders command attention.
- II. Evidence of this often occurs in meetings. When questions are asked, who do people watch? Who do they wait to hear? The person they look to is the real leader.
- III. Positional leaders and real leaders compare in this way:
 

Positional Leaders	Real Leaders
Speak First	Speak Later
Needs the influence of the real leader to get things done	Needs only their influence to get things done
Influences only other positional leaders	Influences everyone in the world
- IV. People Become Real Leaders Because of:
  - A. Character: Who they are.
  - B. Relationships: Whom they know.
  - C. Knowledge: What they know.
  - D. Intuition: What they feel.
  - E. Experience: Where they've been.
  - F. Past Success: What they've done.
  - G. Ability: What they can do.

V. Example: As independent as she was, when Mother Teresa spoke people listened

## **6. The Law of Solid Ground: Trust is the Foundation of Leadership**

I. General H. Norman Schwarzkopf: "Leadership is a potent combination of strategy and character. But if you must have one without the other, be without strategy."

II. Arthur Harrigan (President of the U.S. Business and Industrial Council) "The role of character always has been the key factor in the rise and fall of nations. And one can be sure that America is not exception to this rule of history. We won't survive as a country because we are smarter or more sophisticated but because we are-we hope-stronger inwardly. In short, character is the only effective bulwark against internal and external forces that lead to a country's disintegration and collapse."

III. Character Communicates:

A. Consistency "If your people don't know what to expect from you as a leader, at some

point they won't look to you for leadership."

1. Live out values every day
2. Make commitments one will keep
3. Work whether you feel like it or not-personify integrity.

B. Potential: "You don't build up trust by talking about it. You build it by achieving results, always with integrity and in a manner that shows real personal regard for the people with whom you work."

1. People trust leaders who release their potential.
2. People trust leaders who help them find hope, and confidence in themselves and their organization.

C. Respect is earned in these ways:

1. Making sound decisions.
2. Admitting their mistakes.
3. Putting what's best for their followers and the organization ahead of their own personal agendas.

IV. "The only thing that walks back from the tomb with the mourners and refuses to be buried is the character of the man ...What a man is survives him. It can never be buried.

V. Digression: The Johnson Administration (1961) broke faith with the American People, and lost their trust and their position of leadership. No leader can break trust with his people and expect to keep influencing them.

## **7. The Law of Respect: People naturally follow leaders stronger than themselves.**

- I. The question here is how one defines "strength". In part, it is determined by the situation, and certainly is related to consistency. However, all these qualities are not equal in their implications or consequences.
  - A. Physical or mental power.
  - B. Ability to withstand force, pressures or stress.
  - C. Courage in the face of opposition, or resist attack.
  - D. Intensity of expression.
  - E. Force of feeling or conviction: "The degree of force or effectiveness, for example, of beliefs or feelings.
- II. Usually, the more leadership ability a person has, the more quickly he recognizes leadership --or the lack of it-- in others. Michael Jordan would only play for Phil Jackson, the man he believed to be the best in the business.

## **8. The Law of Intuition: Leaders Evaluate Everything with a Leadership Bias**

- I. The Law of Intuition is based on facts plus instinct and other intangible factors. Intuition often is that which separates great leaders from simply good ones.
  - II. Intuition, simply stated, is the ability to see things others can't, make changes, and move forward before others know what's happening. Informed intuition is developed through practical experience, or immersing oneself in the experiences of others. That is what one does through study
  - III. [Leadership bias is the ability to see situations in terms of preferred future, and the commitment to utilizing current resources in achieving that future.]
  - IV. In achieving their goals, leaders: A. Read their situation. B. Read the trends. C. Read their resources. D. Read their people. E. Read themselves.
  - V. However, the preferred future one sees is (and must be based) in the leader's identity. ["What you see results from who you are."]
- Three levels of leadership intuition.
- A. Those who naturally see "it".
  - B. Those who are nurtured to see "it".
  - C. Those who will never see "it".
- VII. Leaders solve problems using the law of intuition. "Leadership is really more art than science. The principles of leadership are constant, but their application changes with every leader and every situation. .

### **9. The Law of Magnetism: Who you are is who you attract.**

- I. People are naturally drawn to those like themselves. It is a wise leader who intentionally recruits people unlike himself, who will intentionally staff his weakness.
- II. However, even with this intentional recruitment of people of different temperaments, Maxwell claims that the team eventually becomes an extension of the coach's [leader's] personality. (Note: Observe how churches become like their pastors over time.)
- III. There are strategic qualities that attract people of like mind: A. Attitude. Positive or negative. B. Generational (age). This involves similar interests, culture, and communication values. C. Background. The broader our background, the more we are able to attract diverse people. D. Values. People are attracted to leaders whose values are similar to their own. E. Life Experience. Similar, and vivid, life experiences attract people who can identify. (I.e. Is this similar to C?) F. Leadership Ability: People are attracted to those who have a leadership ability similar (mostly above) their own.
- IV. The quality of those attracted to an organization does not ultimately depend on a hiring process, a human resource department, or even the quality of an area's applicant "pool". It depends on the quality of the leader.

### **10. The Law of Connection: Leaders touch the heart before they ask for a hand.**

- I. Effective leaders know that you first have to touch peoples' hearts before you ask them for a hand. This is the law of connection.
- II. You can't move people to action unless you first move them with emotion. [Demagogues know this very well.] The heart comes before the head. "People don't care how much you know until they know how much you care."
- III. The greatest leaders are able to connect on both levels: with individuals and with audiences. [Sonny Bono: "this is a very thoughtful man who covered up a great deal of his abilities with his wonderful sense of humor and his desire to make you bigger than him so he could serve you, which would then make it easier for you to do something the two of you needed to do together."]
- IV. In connecting to large audiences, one must speak as though one were connecting to one person.
- V. It is the responsibility of the leader to connect, though some leaders think, "I'm the boss. I have the position. These are my employees. Let them come to me."
- VI. Successful leaders are always initiators-no matter how difficult the relationship may be. And in situations of great difficulty, the connection will be all the stronger.

VII. The results of connection there will be "incredible loyalty, a strong work ethic. The vision of the leader will become the aspiration of the people.

VIII. To lead yourself, use your head; to lead others, use your heart.

### **11. The Law of the Inner Circle: A Leader's potential is determined by those closest to him.**

I. The people closest to him determine every leader's potential. This is an extension of the law of the lid and the law of magnetism-that is, a person's effectiveness is determined by one's leadership ability, and good leaders tend to attract leaders who will follow them.

II. A person who acts by himself may bring temporary change, and therefore appear as though he is leading. But the truth is that he is not leading since no one is really following. The change he brings will not last because "people" within the group have participated in the change and owned it.

III. Within any group there are basically three types of response to leadership idea:

A. Those who get it almost immediately and are off running with it. B. Those who are skeptical and not sure what to do with it. C. Those who start out negative and hope that it will go away. Maxwell suggests that the best group to invest in is group A [See IV below.]

IV. These are the kinds of people to look for when developing leadership.

A. Potential Value: Those people who raise up themselves.

B. B. Positive Value: Those who raise the morale of the group.

C. C. Personal Value: Those who raise up the leader.

D. D. Production Value: Those who raise up others.

E. E. Proven Value: Those who raise up people who raise up people.

Everyone ultimately reaches his or her maximum potential. They can neither work harder or smarter. At that point we can either settle for our best, or maximize our efforts through others.

### **12. The Law of Empowerment: Only secure leaders give power to others.**

I. Insecure leaders "don't let their workers get too comfortable; don't let them get cozy or set in their ways; do the opposite of what they expect; keep their people anxious and offbalance."

II. The empowerment leadership model shifts from 'position power' to giving all people leadership roles through which they can contribute to their fullest capacity." Only empowered people can reach their potential. People who are expected to do a

job, but are not given the power either "give up" or move on to other positions if possible.

III. Why do leaders fail to empower others? (Some reasons; for others see the next section.) A. The desire for job security. B. Resistance to change. C. Lack of self-worth.

IV. Only secure leaders can give themselves away (which is what empowerment really is. Admiral James B. Stockdale declared: "Leadership must be based on goodwill ..It means obvious and wholehearted commitment to helping followers ...What we need for leaders are men of heart who are so helpful that they, in effect, do away with the need of their jobs. But leaders like that are never out of a job, never out of followers. Strange as it seems, great leaders gain authority by giving it away."

V. A key to empowering others is high belief in people. The truth is that empowerment is powerful-not only for the person being developed, but also for the mentor. Enlarging others makes you larger."

### **13. The Law of Reproduction: It takes a leader to raise up a leader.**

I. How people become leaders. In an informal poll, this was the response

- |                                |            |
|--------------------------------|------------|
| A. Natural Gifting             | 10 percent |
| B. Results of Crisis           | 5 percent  |
| C. Influence of another leader | 85 percent |

II. People cannot give leadership to others when they do not possess it. Followers simply cannot develop leaders

III. Why don't all leaders develop others? Some further reasons:

IV. When a leader works to keep others down, the person has to go down too.

V. King David obeyed the law of reproduction. In Scripture we find 13 references (some duplicates of course) to David's "mighty men", men who were leaders in their own right, but who pledged their allegiance to King Solomon (2 Samuel 23:16; 1 Chron. 29: 24)

VI. One cannot teach what we do not know-we reproduce what we are. Seek out great leaders (leaders in any field), and ask for their mentoring This is how one learns leadership.

The only way to develop other leaders is to become a better leader yourself.

Raising up other leaders Steps in the process include: A. See the big picture. B.

Attract potential leaders by first developing your leadership qualities. C. Create an environment where leadership is valued and taught. (An eagle environment, as Maxwell puts it, one where leaders cast vision, offer incentives, encourages creativity, allows risks, and provides accountability.)

#### **14. The Law of Buy-In: People buy into the Leaders then the Vision**

I. The leader finds the dream and then the people. The people find the leader, and then the dream. People don't at first find follow worthy causes. They follow worthy leaders who promote worthwhile causes. A historic example of this was Gandhi. Every message that people receive is filtered through the messenger who delivers it. If you consider the messenger to be credible, then you believe the message has value. That's one of the reasons why actors and athletes are hired to promote products. People buy into Michael Jordan, and then accept what he has to say about shoes. A proposition, or vision, cannot be separated from the leader who promotes it. The two always go together.

#### **15. The Law of Victory: Leaders find a Way for the Team to Win (Applicable More to Sports?)**

I. Victorious leaders feel the alternative to winning is totally unacceptable, so they figure out what must be done to achieve victory, and then they go after it with everything at their disposal.

II. Leaders who fail to make victory a priority often work like a bureaucrat, micromanage, and are more concerned about being proven right. Speaking of Jefferson Davis, it is said "He used an excessive share of his energy in contentious and litigious arguments to prove he was right. He seemed to think that if he were right that was enough ...."

III. When the pressure is on, great leaders are at their best. Whatever is inside of them comes to the surface and works for or against them.

IV. Three components of victory:

A. Unity of Vision: Victory is elusive if the members of an organization have different visions.

B. Diversity of Skills: The Body must use all its parts.

C. A Leader Dedicated to Victory and Raising Players to their Potential "You can't win without good athletes, but you can lose with them."

#### **16. The Law of the Big Mo: Momentum is a Leader's Best Friend**

I. The "Big Mo" is what Maxwell calls momentum, or "forward motion". Imagine a motor sitting still along the road. It takes several men to get it started, but after it starts rolling it becomes easier and easier to roll. After it reaches a good speed, it is very hard to stop. This is momentum.

II. Momentum can be positive or negative. Things can go in the wrong direction. This happens in churches where there is fighting and quarrels, or where some

leader is causing the church to go down. This sometimes (often?) to pastors who make several mistakes or misjudgments in a row. People begin to see them in a bad way, and there is a negative turn in their ministry.

III. It takes a lot of energy and work to reverse negative momentum; it takes a leader to create momentum.

IV. Characteristics of Momentum: (Drawn from the story of Jaime Escalante at Garfield High School in East Los Angeles. A. The Two Keys to Momentum are Preparation and Motivation. B. Momentum Starts with a Little Progress, or small beginnings. C. Forward movement will face obstacles, but those obstacles can be used to accelerate momentum.

D. At some point momentum becomes like a chain reaction-it explodes.

V. Results of Momentum:

- A. Momentum can be a leader's best friend.
- B. It can make the difference between winning and losing
- C. Momentum makes leaders look better than they are.
- D. Momentum helps followers perform better than they are.
- E. Momentum is easier to steer than to start-but the larger the organization the more time it takes to change the direction of the momentum.
- F. Momentum is the most powerful change agent.

## **17. The Law of Priorities: Understand that Activity is not Necessarily Accomplishment**

I. Leaders never grow to a point where they no longer need to prioritize.

II. Maxwell give two guidelines for prioritization:

- A. Focus your attention on the activities that are in the top 20 percent in terms of importance.
- B. Prioritize on the basis of requirement, return and reward.
  1. What is required? Anything required that's not necessary for you to do personally should be delegated or eliminated.
  2. What gives the greatest reward? Spend most of your time working in your areas of greatest strength
  3. What brings the greatest reward? The things that bring the greatest personal reward are the "fire lighters" in the leader's life. Priorities such as leadership, communication, creating, networking need to be revisited periodically and re-evaluated.

### **18. The Law of Sacrifice: A Leader Must Give Up to Go UP.**

- I. To become a better leader, and to bring success to an endeavor, the leader must learn to sacrifice in new and unexpected ways (Iacocca-the humbling experience of asking for government guaranteed loans)
- II. The Law of Sacrifice maintains that one sacrifice will seldom bring success.
- III. Leadership means setting an example. When you find yourself in a position of leadership, people follow your every move.
- IV. Sacrifice is an ongoing process, the cost of which must be counted. Anytime one knows that the step is right, don't hesitate to make a sacrifice.  
When one becomes a leader, one loses the right to think about oneself, (?) [But what about ones family and physical survival?]

### **19. The Law of Timing: When to Lead Is As Important As What to Do and Where to Go**

- I. Great leaders recognize that when to lead [to make a change, a decision] is as important as what to do and where to go. Every time a leader makes a move, there are only four outcomes that can result:
  - A. The wrong action at the wrong time leads to disaster.
  - B. The right action at the wrong time brings resistance
  - C. The wrong action at the right time is a mistake.
  - D. The right action at the right time brings success.
- II. However, wrong, or delayed timing often means that the opportunity is lost.
- III. In the final analysis, timing is a matter of reading the situation accurately.

### **20. The Law of Explosive Growth: To Add Growth, Lead Followers-To Multiply, Lead Leaders**

- I. Leaders who develop followers grow their organization only one person at a time. But leaders who develop leaders multiply their growth, because for every leader they develop, they also receive all of that leader's followers. Add ten followers to your organization, and you have the power of ten people. Add ten leaders to your organization and you have the power of ten leaders times all the followers and leaders they influence. II. Becoming a leader who develops leaders requires an entirely different focus and attitude from those of a developer of followers. Here are some of the differences:

Leaders Who Develop Followers  
Need to be needed

Leaders Who Develop Leaders  
Want to be succeeded

Focus on weaknesses	Focus on strengths
Develop the bottom 20 percent	Develop the top 20 percent
Treat people the same for "fairness"	Treat their leaders as individuals for impact
Hoard Power	Give Power Away
Spend time with others	Invest time in others
Grow by addition	Grow by multiplication
Impact only people they touch personally	Impact people far beyond their own reach

III. This law not only applies to church, or organizational growth. It also applies to church maturity-church growth in the spiritual sense. The church is to be made up of people who each, under the leadership of the Holy Spirit, lead in their own way. This was the secret to the explosive growth and maturation of the church in the Book of Acts.

## **21. The Law of Legacy: A Leader's Lasting Value Is Measured by Succession**

I. Leaders who leave a legacy of succession:

Lead the Organization with a "Long View".

But just about anyone can make an organization look good for a moment.

Create a Leadership Culture where leaders function at every level of the organization.

Pay the price today to assure success tomorrow. Lasting success has a variety of costs.

Value team leadership above individual leadership. An organization needs a team of good leaders to succeed.

Walk away from the organization with integrity. A great leader is willing to walk away from an organization and allow his successor to do "his own thing."

A legacy is created only when a person puts his organization into the position to do great things without him.

## **Conclusion**

John Maxwell's analysis of leadership is brilliant. However, it is written in language that seems to apply primarily to leadership within the business community. In reading the book a Christian worker asks the question, "How does this apply to the church?"

That question does not have one singular answer through the twenty-one chapters that outline the "Irrefutable Laws." Some of the chapters seem more to

apply to sports, or business than to the church. For example, the "law of victory" seems to apply more to the realm of competition than the family of God.

But after some reflection, this writer believes that the "laws" (with adaptation) can indeed be applied to the church. Clearly, the church is in spiritual warfare—a war which by God's grace it is destined to win. It needs leaders who will focus on what it takes to win that war.

Again, the church is not a business; it is more than a business. Its "product" is God's glory; and every one of its members are gifted through the Holy Spirit to exercise initiative in specific way in the body. For a variety of reasons some will exercise this leadership much more aggressively. For practical purposes they might be viewed as "leaders" in the church. But that does not minimize the truth that God intends all his children to be stewards of the kingdom. A pastor has this profound challenge: To reproduce leaders who will be a legacy to God's power and work in the church, and through corporate effort with them (the team leadership) to raise up all God's people to the maturity of character and action that God intends them to have.

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