

IMPLEMENTING THEORY Z IN THE CHURCH: MANAGING PEOPLE AS JESUS DID

by Dr. Mary Ellen Drushal*

Introduction

When will the church move into the 21st century in managing its human resources? The recent literature in church management and leadership is replete with volumes of platitudes and idealistic principles enthusiastically endorsed by their authors. While businesses have become more humane and caring in managing the people who manufacture their products (Peters & Austin, 1985), the church has maintained the same authoritarian approach to task and people issues it has used for centuries.

Authors of Christian leadership materials frequently cite passages in Exodus and Nehemiah when justifying their approach to management. These Old Testament examples are excellent illustrations of leaders learning to delegate responsibilities to others to achieve a common goal, but they lack attention to the long-term issues that allow the leader and the organization to survive and thrive through its people.

The New Testament account of how Jesus effectively trained and empowered his disciples for leadership should be the model for long-term management employed by the church. The disciples were well instructed for the task to which they had been called. The fact that the church exists today is evidence of the success of Jesus' training. Jesus, through his leadership, implanted in the disciples' minds an eternal perspective on management of people for a purpose. Can current church leaders do less?

There seems to be a prevalent view among pastors/leaders in small churches (attendance of 250 or less) that they can administer and manage the work of the church alone. Why do they do this? Why do they think they could or even should do it alone? Jesus, our supreme example in all aspects, is the only person in history who commanded all resources and information and could have managed the task alone. Yet he chose to establish his Kingdom by utilizing and training twelve people to function in his absence. Dare leaders/pastors in the church do less?

Leaders in the church must make a management choice which will affect how paid and volunteer staff are trained. McGregor (1960) states that how one manages people is based on the leader's view of human nature and motivation. Since scripture amply outlines the sinfulness of

*Dr. Drushal is Associate Professor of Christian Education and Church Administration at ATS. This article follows up Dr. Drushal's previous article "Motivational Components of Theory Z Management", *ATJ* 18 (1987), 8-27.

humanity and the carnal nature possessed by all, the assumption is that people need to be controlled by a leader more capable and knowledgeable than they and should be driven through reward and punishment to accomplish any task. Is that the way Jesus motivated and trained the disciples he managed?

Management Theories Revisited

“We’ve always done it that way before” has become the death knell of the church, and this attitude, even when unspoken, is pervasive in its management and leadership of staff. Greenleaf (1977) cites two events in church history which underscore this truth:

When Martin Luther made his break with the Catholic Church in the sixteenth century he postulated the priesthood of all believers as his goal. It did not come off because he did not devise a role for the pastor that would permit it. A century later in England, George Fox met this challenge by founding the Quakers, who dispensed with the pastor altogether. A small but influential sect survived his effort but it fell short of his aims because he did not leave it with a way of leading a pastorless flock so that it could grow and adapt. (p. 81)

We must return to the biblical truth of egalitarianism in the priesthood of all believers outlined in scripture and implemented in church organization by Luther. Further, in developing leadership in the congregation, leaders need to examine the management model designed and practiced by Jesus Christ and the implications this presents for ministry.

Current management literature outlines three approaches to organizational behavior. Drushal (1987) summarizes the attributes of these three managerial theories, compares their function, and suggests that Theory Z is the most biblically sound. Theory X (McGregor, 1960) supports principles of *control* and extrinsic manipulation of people to accomplish organizational objectives. Theory Y (McGregor, 1960) integrates the needs of the individual and the goals of the organization to produce a model of *cooperation* for management. Theory Z (Ouchi, 1981) emphasizes a *participation* approach to management with a wholistic orientation that incorporates the involvement of workers in all facets of the organization. Theory Z is most like the model Jesus devised to instruct his disciples in the formation of early church leadership.

Surely as the church approaches the 21st century it is not only timely but urgent that this organism ordained by God to do his will finally adopt a biblical management model rather than adapt a motivational concept or a leadership style from the business community. The corporate climate initiated the concept of first among equals (Greenleaf, 1977) with the benefits to the organization of quantitative growth and qualitative refinement of personhood. Church leaders must make a conscious decision to manage people in traditional ways *or* to function as Jesus intended?

Leaders as Servants

A pastor/leader has multiple roles in any congregation. These roles require superhuman capabilities to fulfill all tasks and relationships successfully. Oswald and Kroeger (1988) have compiled a list of these responsibilities which outlines the awesome task of leading a local church. The following is their list of functions which compose the basis for mythical pastoral effectiveness:

- leading in worship
- preparing and delivering sermons
- visiting the sick, the bereaved and dying
- accepting outside speaking engagements
- administering the church office
- conflict resolution/building harmony with the parish
- visiting and recruiting new members
- counseling persons with personal difficulties
- representing the parish in ecumenical affairs
- engaging in continuing professional and spiritual development
- assisting victims of social neglect, injustice and prejudice
- youth ministry
- baptizing, marrying and conducting funerals
- leading fund-raising drives
- participating in denominational activities
- fostering fellowship within the parish
- leading in parish goal setting and helping in its implementation
- recruiting and training parish leaders
- visiting people in their homes
- promoting enthusiasm for parish activities (p. 28)

A single individual would have to be able to walk on water if all these things were accomplished with equal aplomb and skill. But Jesus did not condone the lone ranger or single chieftan model in accomplishing pastoral responsibilities. Instead, he included his disciples in almost everything he did and trained them to follow his example in preaching, teaching and healing (Matthew 4:23; 9:35; 10:5-8). He sent them out to minister to the world in pairs (Mark 6:7) — a cooperative management model. He underscored their need for each other in accomplishing ministry goals.

The Lord also appointed 70 others to leadership positions (Luke 10:1-2) and sent them out two by two as his advance party. This connotes his trust in these people and his confidence in their abilities and training to do as he had modelled and instructed. Belief in the abilities of people, interactive communication regarding the corporate task, trust in their interdependence, and respect for their capabilities are all participative management attributes (Theory Z) which Jesus used in establishing the church and furthering the Kingdom. Jesus was a transformational leader who allowed and encouraged the disciples to question everything around them (Matthew 13:36; 20:17). House and Singh

(1987) describe transformational leaders as having three behavioral dimensions: charismatic leadership, individualized consideration, and intellectual stimulation. Effective leaders create a synergy between themselves and others that produces trust, empathy and motivation toward higher levels of accomplishment through participation.

The disciples and leaders in training were first to be servants. Luke 1:2 refers to them as being eyewitnesses and servants of what Jesus did in his earthly ministry. They were servants long before they became leaders in Christendom. Scripture reminds us that servants do not exalt themselves (Matthew 20:25-27; 23:11-12; Luke 14:11). Pastors/leaders are not to be modern chief executive officers who sit at the apex of a hierarchical organizational chart and bark orders or instruction to underlings. Rather, they are to love and serve others from among them, both within and outside of the congregation (Luke 6:27-45). They are to be participants, one with the other, to accomplish the work of service (Ephesians 4:11-12). Jesus desired that his apostles be servant-leaders among the people, equipped and trained, with the authority to fulfill the tasks of preaching, teaching, and healing that he intended them to do. "Christ did not seek to build a little thing. The chief way you and I are disloyal to him is when we make small what he intended to be large" (Trueblood, 1983, p. 27). Leaders ought not belittle Jesus' model but emulate it.

To accomplish his eternal goals, Jesus granted the disciples the authority, not the power, to heal diseases and cast out demons (Matthew 10:1) and to preach and teach as he had done (John 17:15-19). Management literature makes a distinction between the definitions of power and authority. Legitimate authority is defined as "the right of decision and command that a person has over others. It is sanctioned, or approved, by those in the organization" (Tosi, Rizzo, & Carroll, 1986, p.513). This definition assumes there is a psychological contract between the subject of influence and the right of another to exert influence. Power, on the other hand, "is a force which can be used to extract compliance" (Tosi, et al, 1986, p. 514). Power, when used, ignores the psychological contract that exists between people.

Authority is granted to leaders through support from the followership and is exercised by virtue of the position in leadership. Conversely, power is assumed by the individual/leader to determine both long and short-term goals for the organization as well as those people who labor there (Katz & Kahn 1978). Milton (1980) reminds us that Christ exercised power or force only once, when he cleansed the temple of profane merchants. That being the case, what makes mere human leaders wield the audacity of power to control people through direction, dimension and discourse?

The biblical view of authority is similar to that of the secular definition. "Pastoral authority is not primarily a coercive authority, such as

that of a judge or a policeman, but rather an authority based on covenant fidelity, caring, mutuality, and the expectation of empathic understanding” (Oden, 1983, p. 53). Authority, therefore, based upon a leader’s servant spirit which manifests the compassion of Christ, yields special qualities and capabilities that cause the followership to be committed to the leader and the shared vision for ministry that emerges. Authority exercised properly assists individual growth, but invoking the power to control others hinders growth (Ortiz 1981).

Receiving authority to do the will of the Father, the disciples were to be autonomous but dependent. This may appear a contradiction in terms, but it is aligned with other paradoxes of scripture (e. g., losing one’s life and finding it). In John 20:21-22, Jesus assured the disciples of his trust by sending them out, but reminded them they were in need of what he provided, particularly peace and the empowering of the Holy Spirit.

MacDonald (1984) lists five elements for achieving peace in the midst of ministry: motivation, use of time, wisdom and knowledge, spiritual strength, and restoration. Although he deals with them in the order they are listed, Jesus, our supreme model in leadership, would likely underscore one’s spiritual strength as of the highest priority in managing the work of other disciples. How many Christian leaders go about their work and ministry with very little time devoted to maintaining their spiritual vitality? If leaders felt their personal spirituality were critical to effective ministry, surely good trees would bear good fruit and followers would reflect the spiritual maturity of their leaders. The success of one’s ministry is measured, not by quantitative, statistical analysis of attendance data, but rather on the quality of the persons and leaders produced in ministry. Greenleaf (1977) says that the best test for the quality of modelled servant-leadership is “the care taken by the servant — first to make sure that other people’s highest priority needs are being served...Do those served grow as persons? Do they, while being served, become healthier, wiser, free, more autonomous, more likely themselves to become servants?” (p. 13) Leaders who are servants first must hold the growth of others in high esteem and view this as the ultimate goal and accomplishment in ministry.

The concept of servant leadership is a biblical one but can certainly be abused if the leader doesn’t fully understand for whom he or she is the servant. Smith (1986) says

The Christian leader is primarily a servant of God, not a servant of the sheep. Many shepherds act as if they’re servants of the sheep — a faulty concept. You are a servant of God, given to absolute obedience to what he says. (p. 24)

A leader who acknowledges and kowtows to every whim of the sheep/followers is not a leader at all but a non-thinking puppet. Leaders are not to be manipulated by followers pulling their strings. Rather,

they are to care deeply about the sheep and their growth.

One of the characteristics of Theory Z management is its long-term view of workers. What are church leaders' goals for individual growth among the laity? How do leaders' view themselves and their responsibility for assisting lay workers in identifying their spiritual gifts and then becoming equipped to serve the body of Christ? How a leader responds to these questions can measure the degree to which that local church will become a center of productivity without apology for ministry. Watson (1982) states

The more we live as members of the body of Christ, the more we shall experience the gifts of the Spirit to edify that body. The manifestation of the Spirit is given only 'for the common good.' As we live together in love, the Spirit will give his gifts as an expression of his love within his body, the church. (p. 39)

The love evident in the body of Christ must surely associate with trust and respect among the membership if they are to work together for God's glory.

Leaders are supposed to lead the laity in these matters, and they must be willing to influence the beliefs of others (Schaller, 1986). An outgrowth of leadership in a Theory Z cultural climate is that innovation abounds because everyone communicates laterally and horizontally in the organizational structure. Ideas are born through interaction, and the vision for the organization proceeds to develop and be defined as people explore ideas and concepts together while they are ministering alongside each other. We need to encourage each other in the pursuit of excellence in serving the Lord Christ and his church.

The Cost of Excellence

Philippians 1:9-11 reminds believers that love should abound in the body, and because of that we must approve of excellent things together if we expect to achieve ministry that glorifies God. How do organizations achieve excellence? Peters and Waterman (1982) have written the most significant work to date on excellence within organizations. They examined 62 corporations from a cross-section of well-managed, successful and innovative companies. The list of corporations was determined by recommendations from consultants, the press, academics, and the business community. They found eight attributes of excellent, innovative organizations. Scripture supports the relevance of each attribute as it is applied to the church.

Attributes	Scripture
1. A bias for action (supreme experimenters)	1. Matthew 11:2-5; Mark 1:35-39 (Jesus wanted action that produces results)
2. Close to the customer (learns from the people they serve)	2. John 10:1-5; 21:15-17 (shepherding is done not from a distance, but up close)
3. Autonomy and entrepreneurship (fosters leaders and encourages risk-taking)	3. Matthew 25:14-30; Luke 12:22-34 (trust God and persons to do their work)
4. Productivity through people (treats rank and file as source of quality & productivity)	4. Mark 6:35-43; Luke 5:5-7 (there is productivity in working together)
5. Hands-on, value driven (more emphasis on achievements of people than technology)	5. Luke 10:17-20; 13:10-16 (only persons are of ultimate value)
6. Stick to their knitting (do only the business they know)	6. Matthew 4:18-22; Luke 9:59-62 (start where they are and stay with what can be done well)
7. Simple form, lean staff (elegantly simple structure)	7. Matthew 23:8-12; Luke 9:1-6; 10:1-7 (in light of one ultimate loyalty Jesus called for simplicity)
8. Simultaneous loose-tight properties (both centralized and decentralized form)	8. Matthew 28:18-20; Luke 24:44-47 (Jesus is central but he commanded decentralization)

Peters and Austin (1985) believe that excellence occurs when we think big but start small. "Excellence happens when high purpose and intense pragmatism meet" (p. 414). Jesus' vision for the Kingdom was in world terms (Matthew 4:13-16; 28:18-20) yet he began with a ministry limited to Israel (Matthew 10:5-6; 15:21-24). Leaders in the church need to excite the followership toward achieving a joint and grand vision for each local church at every crossroad in the country. This reflects the way each congregation impacts society and the global context in which we live while beginning with local involvement in programming "in Jerusalem" (Acts 1:8).

"As Christians our hope for the future is unity" (Engstrom and Larson, 1988, p. 199). Unity can best be achieved when leaders value each other, those with whom they work, and involve as many as possible in the process.

Modelling. The pursuit of excellence in the church requires that leaders model before the followership the attitudes and attributes of a servant's heart. Richards and Hoeldtke (1980) remind leaders that the New Testament sees the servant-leader as one who models and actually does the work of ministry rather than adopting a secular leadership style which tells people how to function. A leader who is a servant first exudes a unique integrity and acquires a followership that supports the ministry.

Matthew 20:25-28 records the words of our Lord in describing how leaders should be with their people. Jesus is the example we are to follow. We are to serve rather than be served. We are to accomplish this by "not lording it over" those in our charge. We are to lead from "among" them. In other words, we are not to tell people what to do. Rather, we are to show them while they are around us in ministry rather than dictating from the "chief's" office. The exercise of this kind of authority breeds commitment among the followers instead of behavioral conformity (Richards and Hoeldtke, 1980). "Pastors are not lords over God's heritage, but mere servants of Christ, the great Head of the Church, bound to regard His will as their law, and His life as their model" (Bruce, 1894/1971, p. 524).

Leaders are models who encourage others to become all they can be. Together, leaders and followers emulate the team Jesus established.

Team Building. Jesus was the master-architect for an apprentice group of leaders. The twelve disciples were called to a task they did not fully understand. Initially they were under-shepherds called to follow. "Christ demands of His disciples that they follow Him with integrity of heart, without distraction, without murmuring, envy, or calculations of consequences" (Bruce, 1894/1971, p. 529). Together, through intimate, daily association with Jesus, they became a team of fellow-laborers in the work of the Kingdom.

The disciples' team did not flourish without conflict. There was an ever-present antithesis of goal among them, between those who wanted to meet the needs of people and those who desired to fulfill the task (Matthew 14:15-20; 15:32-27). Every team contains these two components: the desire and ability to accomplish a task and the sensitivity of maintaining and developing relationships in the process. There is constant tension between the facets of task and people functions within the team structure which leads the organization. This is illustrated in Blake and Mouton's (1964) leadership grid in Figure 1:

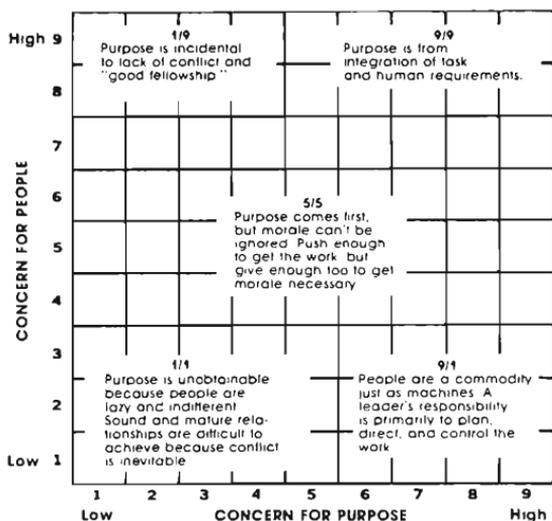


Figure 1. The leadership grid.

Leaders who desire to build a team of co-workers must be cognizant of the dynamic functioning of the two views represented on the x and y axes. Hall and Williams (1986) view the 9/9 leadership style outlined in Figure 1 above as the integration of people and task. They call this “collaborative leadership,” saying that it is “the understanding that people, interrelated with other people, *are* the organization and that it is only through these people that the organization can achieve its purpose” (p. 12). This is consistent both with scripture and Theory Z management. Leaders in the church cannot ignore the needs of people when planning innovative programs. The planning and conducting of these programs should not occur without ample consideration of people and their needs. Leaders ought not dictate what should be planned for the church, but rather model Christ, like a 9/9 leader, in integrating and determining the needs of the body.

People must be related to one another in the context of the body if ministry is to occur. Leaders need to appreciate the gifts of others, the abilities of others, respecting their strengths and weaknesses. This happens supremely when people are related to each other through a team ministry approach in leadership. Leaders can facilitate this process when they understand that people occupy all quadrants on the leadership grid (see Figure 1) and each leadership style has positive and negative aspects. By utilizing other servants as Jesus did, no single leader requires all the leadership gifts necessary to establish and build a significant ministry. Co-laborers in the Kingdom become interdependent upon one another, working together to glorify God in all that is accomplished.

From the leader’s perspective, team building requires contemplation of what motivates persons and why they have attached themselves to the organization. What is the exchange for services that staff expect

to receive? Belasic and Schmidt (1986) tell us that only “five percent of any group of people in the church is operating with purely Christian motivation” (p. 17). One may argue with that figure, but if it is true the church must reexamine how it views motivation of volunteers. Hampton, Summer, and Webber (1973) believe that persons who volunteer bring something to the program just as they expect the organization to give something. This exchange that exists must cause the pastor/leader to consider, first, what motivates each person on the team and, second, what the organization gives back to individual team members.

Participation which results when leaders allow and encourage the involvement of followers is a key concept in motivation and building ministry teams that function optimally. The social, behavioral and managerial scientific literature contains ample citations of multiple benefits to the organization which functions participatively. A listing of the benefits includes:

- energized teams of people (Kanter, 1983; Pryor, 1987; Block, 1987)
- involvement in decision making (Stodgill, 1974)
- higher worker motivation and satisfaction (Fox, 1957; Burke, 1965)
- commitment to decisions made (Blake & Mouton, 1961, 1968)
- interactive communication (Bavelas, 1962; Stodgill, 1974)
- enhanced productivity (Parsons, 1960)
- increasing value of the individual (Sproul, 1980)
- developing trust which allows consensus (Clark, 1979; DeMente, 1981)
- achieving consensus through conflict, which creates alternative solutions (Hoffman, Harburg, and Maier, 1962)
- shared leadership and authority (Tannenbaum & Schmidt, 1972).

If these are in fact the benefits of participative management (Theory Z), why would the church not want to utilize such a potent source for influencing its staff? There are likely two reasons for this: first, church leaders believe that the laity is not ready for the responsibility that accompanies team work and, second, the people have long believed they are dependent on their leaders to survive and thrive within the church organization. This creates a mutual dependency that is unhealthy and may be the core reason why churches decline and stagnate. Block (1987) believes that

Organizations and managers are not solely to blame for the patriarchal contract because it takes two parties to make a contract. The patriarchal contract feeds the wish of each of us to be dependent, to be taken care of, and to submit to a higher authority. To not have to be responsible for our lives or our actions. It's a willing union between those of us with authority who hold onto it tightly and those who work for us who want somehow to avoid the responsibility of creating an organization themselves. (p. 32)

This co-dependent relationship existing between a congregation and its leaders must be abandoned in favor of a more participative process if

people within the organization are to develop their full potential and become productive disciples of Christ. Schaefer (1986) views a co-dependent relationship as an addictive disease that renders consenting parties useless, not contributing to society in any healthy way.

It is imperative that the church of the 21st century be healthy and contribute to society in significant ways. If a co-dependent relationship exists between a congregation and its leaders, both become dysfunctional and unable to express the full range of emotions and feelings which exist within the human being. The church, composed of people, leaders and followers alike, must learn to value each other, respect each other, and trust each other to accomplish the work of ministry together. This is the basis for an interdependent relationship such as that which existed between Jesus and the disciples.

If the church is to grow and become a vibrant influence in society, leaders must “excel at being what [they] are, rather than try to be what [they] are not” (Bolton & Bolton, 1984, p. 5). “Self-knowledge is the starting point of leadership effectiveness” (Bolton & Bolton, 1984, p. 5), and with that intact leaders can train, equip and encourage people in utilizing their personal spiritual gifts. The function of leaders is to equip the saints, not entertain them (Ortiz, 1981).

Equipping the Saints

Tillapaugh (1982) vividly describes what happens in the church when the laity is unleashed to function in ministry. The people become very creative in designing ministry opportunities. Drucker (1988) states “there is no laity, only ministers.” This again is evidence of the egalitarian view of co-laborers in the vineyard. But for this type of ministry to happen in every local congregation, the leadership must revise its view of motivation and human nature to facilitate the biblical functioning of people within the church. Ministers, lay and ordained alike, connote a mutuality which seldom exists in the church, but which is the model Jesus portrayed. The logical consequence of such relationships among leaders and followers is the empowering of all servants to use their spiritual gifts.

The church talks about spiritual gifts and utilizing those gifts within the body of Christ, but in reality does very little more than offer lip-service to the principles. There is a sense that if a person is gifted to function in a certain area, training or equipping that person for ministry is unnecessary. For example, if a person has the spiritual gift of teaching should that individual attend teacher training workshops? Yes! A thousand times yes! To possess a gift identifies the propensities available, but each gift needs development. Encouraging an individual to develop and use a spiritual gift allows both the leader and the follower to serve the church in a more effective way.

Personal Satisfaction in Serving

Jesus said, “Blessed are those who hear the word of God, and observe it” (Luke 11:28b). Faith in the one who gives the gifts and then obedience in using and developing those gifts elicits joy and ultimate peace in serving the Lord Christ and his church. Inherent in leaders assisting others in developing and using their spiritual gifts resides the deep and abiding joy of serving and the personal satisfaction of watching a colleague in ministry grow.

This is consistent with a parable that Jesus shared in Luke 6:39-45. The leader who desires the followers to live fruitful and productive lives must model that example and then train them toward that end. Jesus said, “A pupil is not above his teacher, but everyone, *after he has been fully trained*, will be like his teacher” (Luke 6:40). What a beautiful (and frightening) tribute to ministry, to know that our followers will be like us! This knowledge requires self-scrutiny to determine personal values and interpersonal skill in dealing with others.

A Personal Inventory

If leaders desire to lead and manage people as Jesus did they must be willing to examine their personal actions and reactions in given situations. Pastors/leaders who respond honestly to the questions below may find their answers will determine how ready they are to implement Jesus’ approach to influencing people.

A. Respect for Yourself. Do you “know thyself” as a leader? What are your strengths and weaknesses? Do you apologize for what you don’t do well or do you search for someone who is strong where you are weak? Do you become defensive when someone identifies a weakness in you? How do you respond when someone in your congregation is successful? Are you threatened? Do you spend time alone doing something you enjoy? Are you a workaholic — working harder, enjoying it less and not accomplishing what you once did? Do you feel you are always in competition with other pastors in your area/denomination? When you have nothing else to do, what occupies your time?

B. Respect for Others. To what extent do you share decision making in your congregation? Do you desire the people in your congregation to grow in spiritual maturity? Do you openly degrade their abilities when you are in conversation with others about your congregation? Do you chide them for not being more than they are? Do you chastise them for not attending various services of the church? What vision do you have for their personal growth and development?

C. Desire to Work for Excellence. Are you willing to do whatever is required to achieve the goals of your congregation? Are your followers excited about the plans for the future? Have they shared in designing those plans? What needs to happen for your congregation to move for-

ward? Have you sought the Lord in prayer for his desires for your ministry?

D. Your Reaction to Success. When you achieve a goal, what is your immediate response? Does being successful scare you? Are you jealous when others are recognized for accomplishment? What happens to your ego when you are applauded verbally in front of others?

Conclusion

Jesus commanded all his past, present, and future disciples to “love one another” (John 15:17). The measure of how we love each other is evidenced by our approach to management/leadership. Leaders who believe people should be controlled (Theory X) can easily become dictatorial and order people to do things. If leaders view people as willing to contribute to the greater good of society and desire to share the responsibility for achieving those goals (Theory Y), then cooperation between leaders and followers is likely to occur. Jesus, however, throughout his earthly ministry, accomplished his leadership objectives through maintaining the authority for what was to happen while sharing the process with His disciples. He provided a teaching/learning climate for the disciples which was egalitarian in its approach to servant-leadership and fostered the interdependent growth of co-workers through encouraging their questions and understanding of the corporate vision.

Participative management (Theory Z) inaugurated centuries ago by Christ, still proves today that when leaders apply the biblical principles of management outlined in the gospels, quantitative growth occurs. In addition, servants within the organization achieve a quality of personhood that rivals self-actualization.

The church was not ordained to stagnate and decline. The church was established to grow, to encourage its constituency, and to spread the gospel to every living creature. How we lead and manage people and their work in the church is a critical matter and largely depends on personal worth, the leaders’ value and respect for the individual, and desire and joy in watching others become all they can be in the Kingdom.



References

- Bavelas, A. (1962). Communication patterns in task-oriented groups. In D. Cartwright & A. Zander (Eds.), *Group dynamics: Research and theory* (2nd ed.). Evanston, IL: Row & Peterson.
- Belasic, D. S. and Schmidt, P. M. (1986). *The penguin principles: A survival manual for clergy seeking maturity in ministry*. Lima, OH: C.S.S. Publishing Co.
- Blake, R. R. and Mouton, J. S. (1961). *Group dynamics key to decision making*. Houston, TX: Gulf.
- _____. (1964). *The managerial grid*. Houston, TX: Gulf.
- _____. (1968). *Corporate excellence through grid organization development: A systems approach*. Houston, TX: Gulf.
- Block, P. (1987). *The empowered manager: Positive political skills at work*. San Francisco, CA: Jossey-Bass.
- Bolton, R. (1979). *People skills: How to assert yourself, listen to others, and resolve conflicts*. New York: Simon & Schuster, Inc.
- Bolton, R. and Bolton, D. G. (1984). *Social style/management style: Developing productive work relationships*. New York: AMACOM.
- Burke, W. W. (1965). Leadership behavior as a function of the leader, the follower, and the situation. *Journal of Personality*, 33, 60-81.
- Clark, R. (1979). *One Japanese company*. New Haven, CT: Yale University Press.
- DeMente, B. (1981). *The Japanese way of doing business*. Englewood Cliffs, NJ: Prentice-Hall.
- Drucker, P. F. (1988). Effective management, ministry and leadership conference. Pasadena, CA: Fuller Theological Seminary.
- Drushal, M. E. (1987). Motivational components of theory z management: An integrative review of research and implications for the church. *Ashland Theological Journal*, 18, (2):8-27.
- Engstrom, T. W. and Larson, R. C. (1988). *Seizing the torch: Leadership for a new generation*. Ventura, CA: Regal Books.
- Fox, W. M. (1957). Group reaction to two types of conference leadership. *Human Relations*, 10, 279-289.
- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press.
- Hall, J. and Williams, M. S. (1986). *Styles of leadership survey*. Woodlands, TX: Teleometrics International.
- Hampton, D. R., Summer, C. E., and Webber R. A. (1973). *Organizational behavior and the practice of management*. New York: Foresman & Co.

- Hoffman, L. R., Harburg, E., and Maier, N. R. (1962). Difference and disagreements as factors in creative group problem solving. *Journal of Abnormal Social Psychology*, 64, 206-214.
- House, R. J. and Singh, J. A. (1987). Organizational behavior: Some new directions for I/O psychology. *Annual Review of Psychology*, 38, 669-718.
- Kanter, R. M. (1983). *The changemasters: Innovation for productivity in the American corporation*. New York: Simon & Schuster.
- MacDonald, G. (1984). *Ordering your private world*. Nashville, TN: Thomas Nelson.
- McGregor, D. (1960). *The human side of enterprise*. New York: McGraw-Hill.
- Milton, J. (1980). *Leadership*. 14, 30.
- Oden, T. C. (1983). *Pastoral theology: Essentials of ministry*. San Francisco, CA: Harper & Row.
- Ortiz, J. C. (1981). Lecture on the function of church leaders, Willingdon Mennonite Brethren Church, Burnaby, B. C., Canada, 10-19-81.
- Oswald, R. M., and Kroeger, O. (1988). *Personality type and religious leadership*. New York: The Alban Institute, Inc.
- Ouchi, W. G. (1981). *Theory z: How American business can meet the Japanese challenge*. New York: Avon Books.
- Parsons, T. (1960). *Structure and process in modern societies*. Glencoe, IL: Free Press.
- Peters, T. and Austin, N. (1985). *A passion for excellence: The leadership difference*. New York: Random House.
- Peters, T. and Waterman, R. H. (1982). *In search of excellence: Lessons from America's best-run companies*. New York: Harper & Row.
- Pryor, F. (1987). *The energetic manager: Fred Pryor's system for unleashing the power in yourself and your organization*. Englewood Cliffs, NJ: Prentice Hall.
- Richards, L. O. and Hoeldtke, C. (1980). *A theology of leadership*. Grand Rapids MI: Zondervan.
- Schaeff, A. W. (1986). *Co-dependence: Misunderstood-mistreated*. San Francisco, CA: Harper & Row.
- Schaller, L. E. (1986). *Getting things done: Concepts and skills for leaders*. Nashville, TN: Abingdon.
- Smith, F. (1986). *Learning to lead: Bringing out the best in people*. Carol Stream, IL and Waco, TX: Leadership and Word Books.
- Sproul, R. C. (1980). *Stronger than steel: The Wayne Alderson story*. New York: Harper & Row.
- Stodgill, R. M. (1974). *Handbook of leadership: A survey of theory and research*. New York: Free Press.

- Tannenbaum, R. and Schmidt, W. H. (1972). How to choose a leadership pattern. In J. W. Lorsch & P. R. Lawrence (Eds.), *Managing group and intergroup relations*. Homewood, IL: Dorsey Press.
- Tillapaugh, F. R. (1982). *The church unleashed*. Ventura, CA: Regal Books.
- Tosi, H. L., Rizzo, J. R., and Carroll, S. J. (1986). *Managing organizational behavior*. Marshfield, MA: Pitman.
- Trueblood, E. (1983). A time for holy dissatisfaction. *Leadership*. IV/1, 27.
- Watson, D. C. (1982). *Called and committed*. Wheaton, IL: Shaw.
- Wilson, M. (1976). *The effective management of volunteer programs*. Boulder, CO: Volunteer Management Associates.