Exploring pastoral leadership

in the context of an Australian Chinese congregational church

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STATEMENT OF SOURCES

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ABSTRACT

The study is an exploration of pastoral leadership from the perspectives of members of the congregation within an Australian Chinese congregational church. The congregational form of church government is one of the governing structures within the Protestant churches. This kind of church operates under a democratic voting system in which each member of the congregation has an equal voice regarding church administration.

Most Australian Chinese congregational churches consist of different generations of Chinese Christians. Research indicates that Chinese Australians' length of residence in Australia is closely linked to their identification with Australian culture. As such, the values, beliefs and attitudes of different generations of Chinese Christians might be different as a result of acculturation. These generational differences will in turn affect the decision making processes of church administration and the approaches to pastoral leadership of the senior pastor.

In the past, issues of pastoral leadership have mainly been discussed from theological perspectives. Nowadays, studies of pastoral leadership have been more varied. However, there is still relatively little scholarly empirical research concerning pastoral leadership in a congregational church setting, especially from an intergenerational perspective. In this study, four dimensions of pastoral leadership are identified, namely the personal, organisational, religious and cultural dimensions.

The epistemology and theoretical perspective governing the research study is constructionism and interpretivism respectively. Case study has been employed as the methodology. The strategies of data collection include questionnaires, semi-structured interviews, focus groups, direct observation and document analysis. Rich data is analysed by using the framework of Spencer, Ritchie and O'Connor (2003).

The findings of the research revealed differing perceptions among different generations of Australian-Chinese Christians about the pastoral leadership of the senior pastor within an Australian Chinese congregational church. Differences in the perceptions about the pastoral leadership of the senior pastor were also found between

groups of lay leaders and church members. Results indicated that a variety of leadership approaches were used by church pastors when they were dealing with different generations of Australian-Chinese Christians in the church. The findings identified the personal characteristics of the senior pastor as the most influential factor in the pastor's leadership effectiveness, with the organisational, religious and cultural factors also perceived to influence the leadership effectiveness of the senior pastor within the research context.

The research presents a conceptual framework for the exploration of pastoral leadership which may be useful for further research. This framework draws attention to the four dimensions of pastoral leadership, namely the personal, organisational, religious and cultural dimensions. The research findings suggest that attention given to these dimensions may enhance both the leadership of church pastors and the growth and development of churches in similar contexts.

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ABC   American-born-Chinese

ABC1   Australian-born-Chinese

ABC2   Australian-bred-Chinese

ABC3   Australian-based-Chinese

ABS   Australia Bureau of Statistics

CEO   Chief executive officer

CM   Church member

CMM   Church Members' Meeting

CCS   Combined Churches Survey

CP   Church pastor

DBM   Deacon Board Meeting

ICLS   International Congregational Life Survey

LL   Lay leader

LS   Leader Survey

NCLS   National Church Life Survey

NSSS   National Social Science Survey

SP   Senior pastor

CHAPTER 1

THE RESEARCH DEFINED

1.1 Introduction to the research

Australia is "one of the most culturally diverse societies in the world" (DuBrin & Dalglish, 2003, p.401) with more than 200 languages other than English spoken in different ethnic communities. It also has a diversity of religions and spiritual beliefs due to its large-scale and diverse immigration programs, as well as an emphasis on human rights and freedom. Although there is an apparent decline of Christian churches, Christianity is still the major religion in Australia today. According to the 2001 census, approximately 68.0% of the population are affiliated with Christianity. The Australian Chinese Protestant churches have experienced a tremendous growth in recent years.

Prior to immigrating to Australia in 1997, the researcher worked for ten years as a pastor in several Chinese Protestant congregational churches in Hong Kong, where the traditional Chinese culture is dominant. Traditionally, Chinese people always respect and obey their superiors or leaders (Fan, 2000; O'Keefe & O'Keefe, 1997). This obedient attitude has become one of the dominant cultures in Chinese Protestant churches. Pastors who work in these churches as the spiritual leaders enjoy a very high status and have maximum authority over the church members, regardless of their generational backgrounds. This is due to the influences of Confucian thought and values which teach the Chinese people to keep harmony and save face by always seeking to compromise rather than to confront (Fan, 2000; O'Keefe & O'Keefe, 1997).

Nevertheless, after working in an Australian Chinese congregational church in a similar position for four years, the researcher realised that the context of the working environment is quite different from that of Hong Kong. That is, although different generations of Chinese-Australian Christians have become church members in this church, the generational differences among them, in terms of their beliefs, values and attitudes toward the leadership of the pastor, were apparent. Hence, the need to learn more about these generational differences and their possible impacts on the pastoral leadership of the senior pastor (SP) in the Australian Chinese congregational church

has motivated the researcher to conduct the current study. Thus, this research study is particularly relevant to the ministry background of the researcher.

This chapter first illustrates the rationale of the research problem by describing its background, drawing on the findings of the National Church Life Survey; the dilemma within the congregational churches; and the lack of literature. Second, it details the purpose and the significance of the study. This is followed by an outline of the research questions and an overview of the thesis.

1.2 The research problem

Tension can occur within any organisation including Christian churches. There are many factors which create tension in churches. Lyons (2001) asserted that:

> The large number of separate components in any particular religious organization invariably creates tensions. The ability of the leadership of any particular religious organisation to demand compliance with their statements of the doctrine of the religion is always limited. The incentives, indeed the necessity, for political activity within these complex organisations is [*sic*] immense. Many sources of disagreement reside in relations between clergy and congregation at a local level and between the views of doctrinal leaders and the practices of members. Disagreements can arise regarding the contents of belief, the symbols and rituals of belief, and about more mundane matters such as property. (p.55)

These sorts of tensions in the church become problematic, because they directly affect the pastoral leadership of a SP. Since Australia is a country which places emphasis on human rights and individual freedom, the above assertion seems particularly relevant to what is occurring in the Australian churches.

1.2.1 The National Church Life Survey

The National Church Life Survey (NCLS) aims to help churches reflect on their own lives, involvement with the wider community, and future direction for ministry and mission in a changing Australia. It was established by the Uniting Church Board of Mission NSW and ANGLICARE NSW in 1990, and was co-sponsored by the Australian Catholic Bishops Conference in 2001. The survey was first conducted in 1991 (NCLS 1991) and again in 1996 (NCLS 1996) and 2001

(NCLS 2001). Nowadays, NCLS has become part of the International Congregational Life Survey (ICLS), which was initiated in 1999 as a collaborative effort of Australia, England, New Zealand and the United States of America, comprising over one million church attenders from more than 15,000 participating congregations (Bellamy & Kaldor, 2002).

In 1991, the NCLS collected data from more than 310,000 church attenders from around 6,700 congregations in 18 denominations in Australia. "This is an enormous data base on attenders, possibly one of the largest in the world" (Kaldor, Bellamy, Powell, Correy, & Castle, 1994, p.xvii) at the time the survey was conducted. Based on the findings of NCLS 1991, the survey was modified and updated in 1996. Around 324,000 church attenders from around 6,900 congregations in 20 denominations participated in the 1996 NCLS (Kaldor, Dixon, et al., 1999), and in 2001, approximately 435,000 church attenders representing more than 80% of regular church attenders, from over 7000 congregations and parishes in 19 denominations including Catholics, participated in the NCLS (Bellamy & Kaldor, 2002).

Although only the preliminary result of NCLS 2001 is available in the book of *National Church Life Survey: Initial impressions 2001* during the writing up process of this thesis, results based on the surveys over the last fifteen years suggested that the issue of generational differences among church attenders has been quite a concern in the Australian churches for many years (Kaldor, Bellamy, Powell, Castle, & Hughes, 1999). As Bellamy and Kaldor (2002) stated, "Grappling with generational issues is an important challenge for the churches" (p.23). These issues are mainly related to the worship styles and leadership styles of the SP. The NCLS 1996 suggested that moving house seems to be the main reason for church attenders to switch to other churches. However, "switching often occurs because of attenders' unhappiness with their previous congregation's teaching, leadership or style of worship" (Kaldor et al., 1999, p.40). In fact, regular church attenders are "voting with their feet" if they feel uncomfortable, are not having their needs met, or do not feel a strong sense of belonging.

Different generations appear to have different attitudes towards the church and church involvement. The post Second World War generations think and act

differently from pre-war generations across a wide range of aspects of church life. "This is reflected in their different beliefs, attitudes to leadership and approaches to worship" (Kaldor, Castle, & Dixon, 2002, p.46). Research has suggested, "the older the attender the more likely they are to prefer traditional hymns, classical music, chorales or responsorial psalms" (Bellamy & Kaldor, 2002, p.16), while "the younger they are the more likely it is that they will find contemporary hymns, choruses or other contemporary songs and music more helpful to their worship experience" (p.16). These generational preferences in worship style could be a source of tension among church attenders. "Reconciling these differences constitutes a continuing challenge for the churches" (p.17).

Research has also shown that because of the cultural clash between the generations in the mainstream churches, "many young people have drifted out of church life or moved to other denominations where their cultures are reflected and the sounds of their generations are more easily heard" (Kaldor, Bellamy, et al., 1999, p.37). Therefore, past surveys suggested that getting the involvement of younger generations in the decision making process of church affairs might be a possible solution to this problem. As Kaldor, Bellamy, et al. stated:

> An essential part of involving younger generations is to listen to their needs and hopes and to encourage them to express their faith in ways that resonate with their lives and cultures. It is important to involve them in the planning of ways of being church that are appropriate for them. (pp.80-81)

However, this is often easier said than done, particularly if there is resistance from the older generations. As such, the practice of involving the younger generations in the decision making process regarding church matters could potentially develop tensions and conflicts in the church, due to the generational differences between church members, and even between the clergy and the congregations. This problem is particularly serious in churches with a congregational governing structure.

1.2.2 The dilemma within the congregational churches
Church history shows that, unlike the Catholic Church's hierarchical governing structure, there are three basic forms of church government in the Protestant churches. They are the "Episcopal", the "Presbyterian", and the "Congregational" (Anderson, 1999, p.60; see also Couch, 1999), or as Cowan (2004)

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suggested, "Episcopalianism", "Presbyterianism", and "Congregationalism" (p.12). Because of the ministry background of the researcher who desired to deepen his understanding of his church community, this study focused on a congregational form of church government. Waldron (2004) referred to congregationalism as "the independence of the local church or *independency*" (p.187), and as having "a democratic form of government in the local church or *democracy*" (p.187). According to Couch, "the congregational form of church government takes the position of an autonomous organization. The local church is ruled by democratic vote of all the members of the congregation" (p.158). Hence, this form of church government "stresses the role of the individual Christian and makes the local congregation the seat of authority" (Erickson, 2001, p.354). Hull (1993) stated, "… the thinking in a democratic, congregational church is that everyone has equal abilities and that all people at one time or another should be able to lead" (pp.108-109). That means each local church governs itself where "no ecclesiastical authority exists outside or above the local assembly of believers" (Cowan, 2004, p.14). Congregationalism in its various forms of operation is practised by many denominations, especially the Southern Baptists, General Baptists, and all other Baptists, as well as all other independent churches (Cowan, 2004).

Since the congregational church emphasises the autonomy of its government, the internal structures and operations within different congregational churches are varied. Grudem (1994) pointed out that there are at least five distinct systems of internal congregational government. Among them, as suggested by Cowan (2004), single-elder congregationalism seems to be the most significant and widely used model. He further suggested that, in this model, an elder or the SP who is chosen and recognised as the spiritual leader by the congregation, oversees the local church. In general, a deacon board or church council always deals with the administrative matters of the congregational church. As Couch (1999) stated:

> The officers of a Congregational church are usually a minister, a diaconate, and a church secretary and treasurer. The call to a minister to assume the pastorate of a local church is issued by the church meeting. Deacons are elected by the membership to assist the minister in the administration of the church and also to share with him the pastoral responsibilities. (p.158)

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This means, theoretically, the SP is usually assisted by a group of lay leaders – the deacons, who are selected through a voting system of church members. In this case, the SP chairs the deacon board meetings and shares the power with the lay leaders. However, in some cases, the SP acts only as an ex-officio member in the deacon board, and is "*supervised*" (Cowan, p.14) by those selected deacons. In this circumstance, the SP is subordinate, to some extent, to the lay leaders in the church.

However, Hull (1993) identified the difficulties associated with the idea of the SP being supervised by the deacons. He stated that, "this simply does not work. Too many churches have the wrong people in the wrong place because it was 'their turn' to lead" (p.109), and "these are the finger-in-the-air types, who lead by consensus or public opinion.... They see themselves as congregational representatives rather than leaders called by God and governed by Scripture" (pp.56-57). Hence, with regard to the voting system within the church, Hull questioned the level of maturity of the voters, asserting that "many of these people have no real understanding of the issues on which they are asked to vote" (pp.118-119).

In the context of the Australian Chinese congregational church, the beliefs, values and attitudes of different generations of Australian-Chinese church members might affect the decision making process about church issues, since, as a result of acculturation, the culture of the younger members within the church is different from that of the older generations. Thus, a SP working as a spiritual leader in such circumstances may have to face challenges of leadership, such as power struggles, lack of interpersonal skills, and so on. This problem becomes serious especially when training in cross-cultural ministry and church administration are acknowledged as inadequate for most of the Australian clergy (Kaldor & Bullpitt, 2001), and the literature concerning pastoral leadership that helps resolve this problem is also limited.

1.2.3 Literature lacuna

In the past, studies on leadership have largely been done in secular fields, such as business, politics and government. "Most of the best research and writing on leadership in recent years has not been done in the context of the church or not-for-profit institutions" (Weems, 1993, p.23). Traditionally, issues of pastoral leadership have mainly been discussed in literature from a theological perspective (See Berkley,

1997; Couch, 1999; Larom, Enyagu & Hunter, 1989; Lawler, 1990; Richards & Hoeldtke, 1980; Segler, 1960; Whitehead & Whitehead, 1995).

Recently, studies of pastoral leadership have been more varied. Smith (1998) discussed pastoral leadership from a theological perspective focusing on Episcopal ministry – the ministry of a bishop. Bennison, Davis, Lummis and Nesbitt (1999) also addressed issues of pastoral leadership in the Episcopal congregation setting. Both Anderson (1999) and Wofford (1999) employed secular organisational leadership theories for the discussion of aspects of church leadership. Butler and Herman (1999) did an empirical study on pastors of local congregations to identify the leadership skills of pastors who are especially effective pastoral leaders. Green (2001) attempted to develop a leadership theory for the Protestant pastors. Langley and Kahnweiler (2003) investigated the relationship between the African American pastor's leadership style and the involvement of the African American church in socio-political issues in the community. However, there is still relatively little scholarly empirical study of pastoral leadership in a congregational church setting, especially within the context of a Chinese congregation.

1.3 Purpose of the study

As stated in the rationale of the research problem, the purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians with regard to the pastoral leadership of the SP; the leadership approaches of the SP in responding to the situation in the context of an Australian Chinese congregational church; as well as the factors perceived to influence the leadership effectiveness of the SP.

1.4 Significance of the study

At first, the researcher intended to investigate the cultural differences among the three generations of Chinese Christians, namely "Australian-born Chinese", "Australian-bred Chinese" and "Australian-based Chinese", within an Australian Chinese congregational church. The researcher refers to those who were not born in Australia but immigrated prior to adolescence and brought up in the Australian culture as Australian-bred Chinese; while the term Australian-based Chinese refers to the Chinese-Australians who are overseas-born, but arrived and lived in Australia as their

"home base" after adolescence. The evolution of these two terms will be explained in the next chapter. After making personal contact with pastors of some Chinese congregational churches in Melbourne, the researcher found that most churches consisted of all three generations of Chinese Christians, but only the Australian-bred and Australian-based Chinese are qualified church members due to the age requirement. For example, in section 10.3.7 of the constitution of the church chosen for this study, the age requirement of the church members is described as "All active members who are 18 years old or over shall be eligible to vote."

Significantly, this implies that the younger generation of Australian-Chinese Christians may emerge as the leaders of the Australian Chinese churches in the near future. It is hoped that the findings of this study will shed light on effective approaches to the pastoral leadership of the SP who may be working with different generations of Chinese Christians in Christian communities. It is also hoped that the results of this study will not only be of value to Chinese churches in Australia, but also to overseas Chinese churches with similar backgrounds. In addition, this study may be beneficial to other organisations in which the issue of generational differences is a concern. Moreover, because of the lack of literature on pastoral leadership, it is the aim of this study to address the gap within the literature. Furthermore, it is hoped that this study will enhance the professional knowledge and improve the professional practice of the researcher.

1.5 Research Questions

Since the purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians, and their implications for the leadership effectiveness of the SP in an Australian Chinese congregational church, the study answers three research questions.

- The first research question is:

  How do the different generations of Australian-Chinese Christians perceive the leadership of the senior pastor in an Australian Chinese congregational church?

- The second research question follows:

  What approaches to leadership are used by the senior pastor in an Australian Chinese congregational church?

- Finally, the third research question is:

  What factors are perceived to influence the effectiveness of the pastoral leadership of the senior pastor in an Australian Chinese congregational church?

1.6 Outline of the thesis

The study sets out to explore aspects of pastoral leadership of the SP in the context of an Australian Chinese congregational church. The aim is to investigate the perceptions of different generations of Australian-Chinese Christians toward the pastoral leadership of the SP, the implications for the effectiveness of the SP's leadership, and the approaches of leadership that the SP used in responding to the situation.

Chapter 2, "The Research Context", presents the context of the study in three major areas: the Chinese people, the churches and the clergy in Australia. The researcher describes the profile of the Chinese in Australia by tracing the establishment and settlement of the Chinese immigrants within the country, with special focus on the immigrants from Hong Kong, their intergenerational issues and the ethnic identity of the Australian-Chinese. With regard to the churches in Australia, the establishment and decline of Christianity in Australia is described, with a focus on the development of ethnic congregations, particularly the Chinese churches within the denominations. The third section of the chapter discusses issues concerning the Australian clergy, including the attitudes of the Australian population toward the clergy, the role of the Australian clergy, tensions and conflicts between the clergy and laity, and stress and burnout of the Australian clergy. Together, these issues influence the arena and context of this study.

Chapter 3, "Literature Review", examines literature related to the conceptualisation of pastoral leadership in the personal, organisational, religious and cultural dimensions. With regard to the literature concerning the personal dimension

of pastoral leadership, the role, function, and power and authority of the SP in the church, as well as the leadership effectiveness of the SP are reviewed. For the organisational dimension of pastoral leadership, literature related to non-profit leadership, board leadership, transformational leadership, visionary leadership, charismatic leadership, and servant leadership is reviewed. The literature review associated with the religious dimension includes leadership from a Christian perspective, the Biblical context of leadership and church leadership; while cultural differences, generational differences, multicultural leadership and relational leadership are included in the cultural dimension of the literature review. This literature review forms the platform for reflection upon the research findings and assists in making comparisons between the literature and the findings.

Chapter 4, "Design of the Research", illustrates the overall design of the study. It describes the theoretical framework of the research including the researcher's consideration of the research paradigm; epistemological and meta-theoretical stance; justification for the employment of the case study as the methodology; and the selection of the research site. It details the characteristics of the participants; the strategies of data collection including questionnaires, direct observations, semi-structured interviews, focus groups and document analysis; and the procedure of data analysis. It also addresses the issues of verification; ethical considerations; and the limitations of the study.

Chapter 5, "Presentation and Analysis of Research Findings", details the research findings in three sections. Section one contains the perceptions of different generations of Australian-Chinese Christians about the pastoral leadership of the SP in an Australian Chinese congregational church. Section two summarises the approaches to leadership which are used by the SP and other church pastors. Section three outlines the factors perceived to influence the SP's leadership effectiveness within the context.

Finally, Chapter 6, "Discussions, Conclusions and Recommendations", first reviews the overall research design. The findings addressing the three research questions are also discussed. The conclusions, implications and recommendations for

further research are presented in light of the purpose of the research and the discussion of the findings.

CHAPTER 2

THE RESEARCH CONTEXT

2.1 Introduction

Given that context is essential to qualitative research, Crossley and Watson (2003) asserted that, "attention to context, culture and difference is thus, simultaneously with globalization, increasingly evident in the work of a wide range of academics, and in that carried out by professionals engaged more directly in matters of policy and practice" (p.62). This assertion is particularly relevant to this study, as it was undertaken in Australia, a multicultural country. Since the current study attempts to explore aspects of pastoral leadership of the SP in an Australian Chinese congregational church, where Chinese culture is dominant, most of the congregation having immigrated from Hong Kong, this chapter addresses three major areas of the research context: the Chinese people, the churches, and the clergy in Australia.

2.2 The Chinese people in Australia

Australia is one of the most multicultural countries in the world. Though the majority of Australians are English-speaking and from an Anglo-Celtic background, over 200 languages are spoken in the community due to its culturally diverse population. Because Chinese immigration to Australia has occurred in waves since 1848 (Loh, 1988), the proportion of Chinese-Australians in the total Australian population increased gradually. The 2001 Australian census shows that Chinese-Australians comprise approximately 225,300 Cantonese and 139,300 Mandarin speaking people, which constitutes the largest group among its non-English-speaking immigrant population (Trewin, 2005).

2.2.1 Early history of the Chinese in Australia

Scholars have different views on the history of the Chinese in Australia. Some believe that it started in the late 18th century (Choi, 1975), while others believe the earliest Chinese visitors to Australia were sailors who set foot in Australia in the early 19th century (Law, 1982; Loh & Winternitz, 1989). However, according to Loh (1988), the first systematic Chinese migration to Australia began in 1847-48. In 1848, a few hundred Chinese from Southern China arrived in Australia and worked as coolies.

Because of the discovery of gold in New South Wales and Victoria in 1851, many Chinese were employed in the goldmines (Choi, 1975). Later, some Chinese moved from the mining areas to cities to run restaurants, grocery stores, hostels, and vegetable farms, while others worked as hired labourers (Law, 1982). Since then, generations of Chinese-Australians have been born and raised in Australia.

2.2.2 The Chinese in Australia: 1900s -1970s

After becoming a Commonwealth in 1901, Australia passed the Commonwealth Immigration Restriction Act, which imposed immigration restrictions on all non-Europeans. This so called "White Australia" (Loh, 1988, p.5) policy caused many Australian-Chinese to leave the country (Choi, 1975; Loh, 1988). Clyne and Kipp (1999) stated that during the period of 1901-1950, the Chinese population in Australia dropped from approximately 30,000 to less than 10,000. However, due to the need of manpower for economic revival after the Second World War, Australia began to relax her immigration restrictions in 1947. Meanwhile, the unstable political environment in China caused many Chinese immigrants and students to arrive in Australia after the Communist Party gained control of the Chinese government in 1949 (Choi, 1975; Law, 1982; Pe-Pua, Mitchell, Iredale, & Castles, 1996).

The Australian government reviewed the immigration policy in 1969 (Law, 1982), which led to the official lifting of the White Australia Policy in 1973 (Ho & Kee, 1988). This change, in effect, welcomed the Chinese immigrants back to Australia. However, stricter criteria in the selection of prospective immigrants were adopted (Law, 1982). Hence, most of the Chinese immigrants in the 1970s were skilled workers or professionals, coming mainly from Singapore, Malaysia and Hong Kong (Wickberg, 1994). In addition, many ethnic Chinese also fled to Australia as refugees from Vietnam, Cambodia and Laos in the mid-1970s because of the political uncertainty in these countries. This led to a diverse Chinese population in Australia (Law, 1982).

2.2.3 Hong Kong immigrants in Australia

The Tiananmen tragedy on June 4 of 1989 and the so called "issue of 1997" brought a new wave of Chinese immigrants to Australia, especially from Hong Kong. Pe-Pua et al. (1996) stated that, "the situation behind the exodus of people from Hong

Kong, especially since the late 1980s, needs to be understood in the context of the imminent takeover of Hong Kong by the People's Republic of China in 1997" (p.2). The statistics held by the Australian Consulate General in Hong Kong revealed that the total number of applications received at the Australian High Commission in Hong Kong increased drastically from 6,882 in 1988-89 to 14,029 in 1989-90, and to 11,414 in 1990-91 (Skeldon, 1994a). Hence, Pookong and Skeldon (1994) claimed, "by 1990-91, Hong Kong had overtaken countries such as New Zealand, Vietnam, the Philippines, South Africa, and Malaysia to become Australia's second largest source of immigrants, next only to the United Kingdom" (p.184).

The Tiananmen disaster had a significant impact on the attitudes of Hong Kong people toward the change of sovereignty from British to Chinese government. Pe-Pua et al. (1996) pointed out that, despite China's promise enshrined in the Sino-British agreement of 1984, which allowed Hong Kong to maintain its capitalist system and original lifestyle for fifty years after the change over in 1997, a sense of uncertainty and insecurity was rife among the Hong Kong people. They were concerned that this new arrangement would bring about a lifestyle with limited freedoms and opportunities. This sort of anxiety was likely to motivate many Hong Kong people to use "immigration as a means of securing a 'safe domicile'" (p.1). As Skeldon (1994b) stated:

> The return of the British Crown Colony of Hong Kong to Chinese sovereignty on 1 July 1997 is seen to be the main factor increasing nervousness and causing emigration. It is the time when a people reared in the freedoms of laissez-faire capitalism will be handed over to a country that, at least from the perspective of mid-1993, will still be a centrally planned economy run by the Communist Party. The key question revolves around whether Hong Kong can be successfully absorbed into the People's Republic of China without threatening and disrupting the economic, social, and political systems of Hong Kong. (p.3)

Chinese immigrants in Australia, especially those from Hong Kong, have settled predominantly in Melbourne and Sydney (Clyne & Kipp, 1999). For example, according to the 1991 census, 55.1% of the Hong Kong-born Chinese lived in New South Wales, while 23.7% were to be found in Victoria (Pookong & Skeldon, 1994).

Research has indicated that many Hong Kong immigrants in Australia appear to have settled permanently, but some have returned to Hong Kong to resume employment or run businesses, often leaving family members behind in Australia. They frequently travel between Hong Kong and Australia in order to maintain contact with their families (Clyne & Kipp, 1999; Mak, 1993). "This pattern of migration and re-migration has come to be known as the 'astronaut families and parachute children' phenomenon" (Pe-Pua et al., 1996, p.1).

2.2.4 Intergenerational issues of Hong Kong immigrants

The parachute children include the Hong Kong and Australian-born children of the Hong Kong immigrants. Although Pe-Pua et al. (1996) claimed that the Australian-born Chinese "are emerging as the generation to bridge the gap between traditional Chinese and Australian mainstream culture" (p.60), they found the parachute children seem to be more difficult to control since "Australian society does not promote as high a regard for authority as Hong Kong society does. In Hong Kong, Chinese parents' authority is seldom challenged. Children are not generally allowed to answer back or assert their 'rights'" (p.57). This is due to the effect of their acculturation to the Australian culture. After migrating to Australia, "they begin to accept Australian values and norms which may challenge the traditional Chinese values of their parents. As they become more independent and more mature, they may also begin to challenge authority more" (p.59). This leads to the problems associated with a generational gap.

Because of rapid changes in the Australian society, the issue of a generational gap has become a social concern in Australia since the 1960s. Mackay (1997) pointed out the significance of the differences between the baby boomers, their parents, and their children, the three generations that are culturally dominant in contemporary Australian society. He found that the boomers "are possibly the first generation in Australian history to feel that when they look at both their parents and their children, they see generations with world-views quite different from their own" (p.12). The issue of the generational gap could be even more problematic when it is found within different ethnic communities in Australia. As Mackay asserted, "many children of postwar immigrants report a particular difficulty arising from their parents' determination to impose the inflexible values and standards from 'back home', not

realising, perhaps, that things might also have changed 'back home'" (p.12). This implies that the differences between different generations of the immigrant families in Australia are closely linked with the self-identity of the immigrants' children.

2.2.5 Ethnic identity of the Chinese Australians

In general, Chinese Australians are classified into one of two ethnic Chinese groups. The first consists of those born in Australia, who are referred to as Australian-born Chinese. The second group includes those Chinese who are overseas-born, that is, their places of birth were not in Australia (Ho & Coughlan, 1997). However, research indicates that Chinese Australians' length of residence in Australia is closely linked to their identification with Australian culture. Leung and Rice (2002) found that "among Chinese immigrants in Australia, those who have been in Australia for a longer period of time might have adopted Australian values and beliefs as a result of acculturation" (p.253; see also Fan, 1999; Fan & Karnilowicz, 1997).

According to Rosenthal and Feldman (1996), acculturation is "a resocialisation process … with the assumption that increased contact with the host culture will lead to a shift away from the traditional values, attitudes, and behaviour of the culture of origin, especially over several immigrant generations" (p.288). Thus, it is not surprising that the Australian-born-Chinese may see themselves more as Australian than as Chinese. Also, it is likely for the overseas-born Chinese-Australians that, the longer they have remained in Australia, the less they may identify with Chinese culture. As Suryadinata (1997) suggested:

> The length of stay of the Chinese in the country is also a factor in their identification with the nation. Those who were born or whose families had lived in the country for many generations, generally tend to identify themselves with the country of domicile. (p.20)

A similar phenomenon is also found in the United States. Tsai, Lee and Ying (2000) conducted research regarding ethnic Chinese identity in the United States. In their study, the meaning of "being Chinese" and "being American" were compared among three Chinese American groups: 122 American-born Chinese (ABC), 119 immigrant Chinese who arrived in the United States before or at the age of 12, and 112 immigrant Chinese who arrived in the United States after the age of 12. The

rationale of choosing 12 years of age as the watershed for group classification in this study is stated in the following:

> Immigrants were divided into those who immigrated before or at age 12 and those who immigrated after age 12, because it was believed that this division would maximize differences among immigrants in their levels of cultural exposure and experience. After age 12, children's language acquisition skills decline considerably. Because immigrants who arrive in their host country prior to age 12 are better able to acquire the language of their host culture, their cultural adjustment may be significantly easier than that of immigrants who arrive after age 12. Immigrants who arrive prior to adolescence may also be less likely to have adopted the cultural identity of their country of origin and, consequently, may be more likely to adopt the cultural identity of their host culture. (pp.309-310)

Findings from the above-mentioned study illustrated that, "the meanings that individuals attach to being of a particular culture vary within cultural groups" (Tsai et al., 2000, p.321). Moreover, "overall ratings of being Chinese and being American were uncorrelated for ABC, but negatively correlated for immigrant Chinese" (p.321). American-born Chinese and immigrant Chinese "attach different meaning to being Chinese and being American" (p.322). Furthermore, the findings of the study also suggested, "it is possible that relations between being American and being Chinese in immigrants are influenced by age of migration more than length of time spent in the United States" (p.323). For in most western cultures, "adolescence is a time when youth commonly struggle with issues of autonomy and separation from parents, and with concerns about establishing a sense of identity" (Rosenthal & Feldman, 1996, p.288). Therefore, it is believed that adolescence is a critical developmental stage for acculturation. In addition, Ling and Cheuk (1999) also observed that:

> Among first-generation immigrants and second- and third-generation ABCs, we detect a continuum (or spectrum) of individuality and tastes. An individual immigrant may be more Chinese (traditional) or more American (assimilated) than another individual, or they may be in the process of assimilating. An ABC individual may identify more with Chinese culture or with American culture, or they may be caught in between, reacting against and rejecting certain aspects from both cultures. (p.77)

Hence, the researcher found it necessary to clarify the ethnic identity of the Chinese-Australians who were not Australian-born, since the overseas-born Chinese-Australians may include the first generation of Chinese immigrants and their overseas-born children.

According to Tsai et al. (2000), "prior to migration, Chinese immigrants view themselves as solely Chinese. This may be particularly true for individuals who remain in their Chinese homelands until adolescence, during which they may begin to form a Chinese identity" (p.306). Therefore, it seems appropriate to classify the overseas-born Chinese-Australians into two sub-groups, namely Australian-bred Chinese and Australian-based Chinese. Those who were not born in Australia but immigrated in Australia prior to adolescence and were brought up in the Australian culture are referred to as Australian-bred Chinese. The term Australian-based Chinese refers to the Chinese-Australians who are overseas-born, but arrived and lived in Australia as their "home base" after adolescence. The researcher found the Australian-born Chinese are likely to have a more Australian culture; the Australian-based Chinese in contrast are more likely to have a Chinese culture, and the Australian-bred Chinese are likely to be in between. As in the Korean-American community, the second generation of American-Koreans who were born in America are called "2.0", while a generation of "1.5" is further defined for those who were born in Korea but came to North America during their childhood (Ling & Cheuk, 1999; see also Lane, 2002).

2.3 Churches in Australia

Australia is a country which places much emphasis on human rights and freedom in religious belief. The law stated in section 116 of the 1900 Act to constitute the Commonwealth of Australia appears to support the claim:

> The Commonwealth of Australia shall not make any law establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth. (Healey, 2004, p.1)

As a consequence, diversity of religion is one of the characteristics of Australia. Although the 2001 census recorded that approximately 4.9% of the population

identified affiliation with other religions, Christianity is still the major religion in Australia, with approximately 68% of the population identifying themselves as Christian (Trewin, 2005). This is due to the fact that Australia has a long history of Christian influence.

2.3.1 The early history of Australian churches

The 1901 census indicated that the majority (approximately 97%) of the population identified themselves as Christians, with approximately 40% of the population being Anglican, 23% Catholic and 34% from other Christian denominations (Trewin, 2005). European settlers brought Christianity to Australia with the First Fleet in 1788 (Bentley, Blombery, & Hughes, 1992; Humphreys & Ward, 1995; Thompson, 2002). Major church denominations such as the Church of England (now the Anglican Church), and the Roman Catholic church were established in Australia in the late 18th and early 19th centuries, followed by smaller Protestant denominations including the Methodists, Presbyterians, Congregationalists, Baptists, Lutherans, and Churches of Christ. The time of the permanent establishment of the above Christian denominations in Australia is presented in the following table (Humphreys & Ward, 1995):

Table 2.1

The establishment of major Christian denominations in Australia

Name of denomination	Year of establishment in Australia
Anglicans	1788
Methodists	1815
Roman Catholics	1820
Presbyterians	1822
Congregationalists	1830
Baptists	1834
Lutherans	1838
Churches of Christ	1847

2.3.2 A decline of Christianity in Australia

Although the early establishment of Christian churches in Australia was successful, the proportion of Christians in the whole population has gradually declined over the last century. In the 2001 census, 12,764,342 people representing only 67.27% of the population declared themselves as Christian. Of these, 3,881,162 (20.46%) were affiliated with the Anglican church, 5,001,624 (26.36%) with the Catholic church, and 38,815,566 (20.45%) with other Christian denominations and independent churches (Healey, 2004). The following table shows the Christian affiliations in the Australian census between 1901 and 2001 (Trewin, 2005):

Table 2.2

Christian affiliations in Australia

Census year	Anglicans %	Catholics %	Other Christians %	Total Christians %	Non-Christians %	Total population %
1901	39.7	22.7	33.7	96.1	3.9	100.0
1911	38.4	22.4	35.1	95.9	4.1	100.0
1921	43.7	21.7	31.6	96.9	3.1	100.0
1933	38.7	19.6	28.1	86.4	13.6	100.0
1947	39.0	20.9	28.1	88.0	12.0	100.0
1954	37.9	22.9	28.5	89.4	10.6	100.0
1961	34.9	24.9	28.4	88.3	11.7	100.0
1966	33.5	26.2	28.5	88.2	11.8	100.0
1971	31.0	27.0	28.2	86.2	13.8	100.0
1976	27.7	25.7	25.2	78.6	21.4	100.0
1981	26.1	26.0	24.3	76.4	23.6	100.0
1986	23.9	26.0	23.0	73.0	27.0	100.0
1991	23.8	27.3	22.9	74.0	26.0	100.0
1996	22.0	27.0	21.9	70.9	29.1	100.0
2001	20.7	26.6	20.7	68.0	32.0	100.0

It is believed that the decline of Christianity in Australia is mainly affected by the increase of its non-religious population and religious affiliations other than

Christianity. Approximately 16.6% of the population in 1996 and 15.5% in 2001 said that they had no religion; while the number of people belonging to non-Christian religions increased from approximately 3.5% in 1996 to 4.9% in 2001 (Trewin, 2005). Most researchers believe that the increase of populations of other religious groups in Australia is closely linked to the influx of large numbers of non-European immigrants (Batrouney, 1996; Healey, 2004; Hughes, 1996a).

2.3.3 Ethnic congregations in Australian churches

Australia's large-scale and diverse immigration program has had a direct impact on Christianity in Australia (Batrouney, 1996). Waves of migration in the last century have reshaped the profile of Australia's religious affiliations. The European immigrants brought other Christian denominations such as the Orthodox and the Reformed churches to Australia after the Second World War. More recently, the increasing number of immigrants from South-East Asia and the Middle East led to the expansion of Buddhism and Islam in Australia, and increased the ethnic diversity of existing Christian denominations (Batrouney, 1996; Healey, 2004; Hughes, 1996a). From a macro view, it has brought a greater diversity among Christian denominations to Australia, and a greater diversity within the Christian groups in Australia (Hughes, 1996a). From a micro view, it also has had an impact on the diversity of membership of the Australian churches, since their members are from different national and cultural backgrounds (Batrouney, 1996).

Hence, different church denominations consist of many different language groups and individual congregations. For example, in 1995 there were more than twenty different language groups within the Uniting Church and more than ninety language congregations (Bentley & Hughes, 1996). Also, with the encouragement from the Baptist unions for immigrants to form churches for people in their own language groups, the Baptist church has a total of ninety non-English-speaking congregations in Australia, with twenty-six languages used in these groups in 1995 (Hughes, 1996c). For the Pentecostals, by 1995, there were sixty ethnic churches within the Assemblies of God in Australia, including ethnic congregations such as Italian, Korean and Chinese (Hughes, 1996d). Many other Christian denominations also have different ministries for their ethnic congregations. However, "such

congregations can face problems where the children of migrants seek to differentiate themselves from their original ethnic identity" (Kaldor, Dixon et al., 1999, p.22).

Division and conflict are easily found in these ethnic congregations. According to Hughes (1996b), "many divisions have occurred within congregations over the authority of pastors and lay people, and in the divisions among pastors within a congregation" (p.115). Sometimes, conflicts occur between different generations of members within these ethnic congregations. Bouma (1996) suggested that this is partly an intergenerational issue and partly the issue of length of residence in Australia. Hence, Hughes (1996b) stated, "Leadership has been a very significant issue for most of these groups. The first concern among the immigrant groups has often been that of finding leaders with appropriate training. Many groups have been dependent on importing leaders from overseas" (p.115). This has certainly been the case in Australia. However, Bouma (1996) pointed out that the practice of importing clergy from overseas could potentially develop problems in the church, due to the cultural differences between clergy and the congregations. He stated, "Imported clergy may have ideas of their place and role in the community which cannot be sustained in Australia.... They may bring with them a culture of authority which does not sit well with the way things are done in Australia" (p.86).

2.3.4 Chinese churches in Australia

In addition to the increased number of Christians immigrating to Australia from other parts of Europe, the proportion of Asian Christians also rose from 0.4% in 1954 to 2.4% in 1991 (Hughes, 1996a). Of these, Chinese Christians comprised a significant proportion. Chinese Christians have had a long history in Australia. The first Chinese church in Australia was founded in 1859, during the gold rush period, by the Wesleyan Church in Castlemaine, Victoria (Law, 1982; Tse, 1989). Other Chinese churches were soon established in gold mining and urban areas. As a result of the White Australia immigration policy in the early 20th century, many Chinese including Chinese Christians were forced to leave the country. The development of Chinese churches in Australia during this period was seriously affected, since many of those who remained were Australian-born Chinese who attended English-speaking churches (Law, 1982). Nevertheless, the number of Chinese immigrants drastically increased after the Second World War, and the official lifting of the White Australia Policy in

1973 had enhanced the viability of the Chinese churches in Australia (Law, 1982). Immigrants mainly came from China as well as Hong Kong, and spoke either Cantonese or Mandarin as their first language; others coming from other South East Asian countries such as Singapore and Malaysia mainly spoke English. Some were already Christians prior to their arrival (Tse, 1989).

Chinese churches in Australia grew rapidly especially in the major capital cities such as Melbourne and Sydney. It is believed that there is a close link between the development of Chinese churches and the settlement of immigrants from Hong Kong in the major capital cities. For example, in 1986, less than one-third of the first-generation Chinese in Sydney were Christians. Among the Hong Kong-born Chinese, only one-quarter claimed to be Christians. However, there was an obvious growth in Chinese Protestant congregations in Sydney. According to the Australian census of 1986, over one-third of males and two-fifths of females born in Hong Kong and living in Australia identified themselves as Christian (Skeldon, 1994b). In the late 1980s, there were over 50 Chinese churches and fellowships in Australia. The sizes of the Chinese congregations varied from 10 to 700 members (Tse, 1989). In 1992, statistics showed that there were 30 Chinese Protestant congregations in Sydney, some of them having been established for nearly one hundred years. Many of these churches mainly served the immigrants from Hong Kong, with worship services in Cantonese and with pastors who had immigrated from Hong Kong (Inglis & Wu, 1994).

As Lewins (1982) stated, "Churches in Australia have had a long association with migrants" (p.89). This statement seems particularly relevant for the Australian Chinese churches. A study conducted in 1994-95 investigating the phenomenon of Hong Kong immigrant families in Australia revealed that the Australian Chinese churches or churches with significant numbers of Chinese congregations played a vital role in helping Chinese immigrants settle in Australia. Assistance provided from these churches included social activities, cell groups, family retreats for adults, camps, youth fellowships and other activities for young people and young adults (Pe-Pua et al., 1996). The 2001 census revealed that approximately 68.0% of the national population in Australia claimed to be Christian. Amongst these, in spite of the decrease in the attendance at Australian English-speaking churches, Australian Chinese churches had an apparent growth in numbers (Leung, 2002). The population

of Chinese Christians in Australia has increased by approximately 16.19%, from 71,868 in 1996 to 83,500 in 2001 as recorded in the 2001 census (ABS, 2002). The Chinese Christian Services Handbook (2005) recorded that there are a total of 181 Chinese churches in Australia today, 81 in New South Wales, 57 in Victoria, 20 in Queensland, 14 in Western Australia, 4 in South Australia, 3 in Canberra, 1 in Tasmania and 1 in Darwin.

2.4 Clergy in Australia

For a long time in the history of the church, clergy enjoyed a high level of prestige in their parishes or congregations. Prior to the industrial revolution, beside the general functions performed in the church, such as leading public worship, preaching and conducting religious rituals, the clergy had many other public roles including those of social workers, teachers, officers of law and order, and even politicians. In fact, the clergy were principal figures in their communities at that time (Wilson, 1983; Carey, 1996; Thompson, 2002). However, in the early church history of Australia, according to Feeney (1982), colonial clergy were often seen as the "instruments and supporters of governors, overseers and gentry" (p.123; see also Thompson, 2002). Since they were too close to the authority structure, they often "were not accepted, not listened to, or simply distrusted" (Feeney, p.124).

2.4.1 The attitudes of Australian population toward the clergy

As time continued, the social status of Australian clergy seemed to gradually change in the early 1980s. According to Wilson (1983), although most people still acknowledged the spiritual role of clergy and the clergy were "held in high regard by the majority of the population" (p.137; see also Feeney, 1982), he stated that Australians generally had few expectations of them, since the competition of expertise between the clergy and other helping professionals eroded the public role of the clergy.

The attitude of the wider community toward the Australian clergy was investigated in the National Social Science Survey (NSSS) conducted by the Research School of Social Science at the Australian National University in 1993. The random sample consisting of 2,200 adult Australians represented three groups in the Australian population, namely the "non-religious", the "religious non-attenders", and the "attenders" (Hughes, Thompson, Pryor, & Bouma, 1995, pp.18-19). The role of

the clergy in public affairs was negatively reflected in this survey. Results indicate that many agreed that government activities and religious beliefs should be kept separate. About two-thirds of the participants indicated that religious leaders should not try to influence people's voting intentions in elections. Furthermore, a small number saw the clergy as "major mediators of moral authority" (p.70). For most people, "society itself would have a more significant role, and even for many attenders, personal conscience was also very important" (p.70). Around 25% of the population felt that "clergy were out of touch with the real world, that their attitudes were out of date and that they were living in the past" (p.58). Younger people seemed especially critical of the clergy and were particularly strong in their view that the clergy were out of date.

Perhaps, what Feeney (1982) stated was correct, "In a country where a 'fair go' was seen as every man's right, the man of the cloth was not always given much of a 'go'" (p.123). The following is probably a general description of the status of the clergy in the 1990s:

> Authority of clergy in the past arose partly from the position they held. Today, religion does not have a pivotal place in society. It is one contribution out of many and not a determiner. The clergy have no official position in society as a whole. They may be one influence. Individual clergy will be respected because they have performed well. (Hughes et al., 1995, p.73)

2.4.2 The role of the Australian clergy

In general, the functions of the clergy include leading public worship services, conducting baptisms, funerals and weddings, preaching and spiritual counselling. However, Feeney (1982) argued that, "it is almost impossible to write a job description for a pastor" (p.125). In fact, the ill-defined role of clergy has long been an issue in Australian church history. In a survey of Victorian Protestant clergy conducted in the late 1960s, the issue of role conflict of the clergy has been particularly addressed. In his study, Blaikie (1979) identified a range of facets of a clergyman's role, namely the "educator", "evangelist", "organiser", "pastor", "preacher", "priest", "scholar" and "social reformer" (p.93). However, he found conflict between the minister's perception of his ideal ministry role and what actually occurs. As Feeney (1982) stated, during that period of time, "the clergyman has to be

a jack of all trades and is usually left to run the parish single-handed, with little or no administrative assistance" (p.128).

The issue of the Australian clergy's role has been particularly addressed in different Australian church surveys in the last two decades. For example, in 1987, the Christian Research Association in Australia conducted a national inter-denominational study, the Combined Churches Survey (CCS). The participants consisted of 121 clergy and 6,250 laity in a national sample of 98 churches. This survey examined the perceptions of the clergy and laity toward "the functions of their churches and ministry, and how that ministry is exercised against the background of the claims of the confusion and dissolution of roles" (Hughes, 1989, p.4).

The CCS reported that both clergy and laity hold a similar point of view that the priestly role of conducting worship and sacraments, and the role of preacher were the two most important roles of clergy. Few clergy saw themselves primarily as evangelists, counsellors, educators and organisers, while none saw themselves primarily as social reformers and scholars. There were apparent discrepancies between the views of the clergy and those of the laity regarding the primary role of the clergy as counsellors and educators. An interesting observation that emerged from the results of the survey was, although both clergy and laity did not see the primary role of the clergy as being organisers, many clergy in fact used a great amount of time for administration. In addition, the results of the CCS revealed that both clergy and laity recognised that pastoral work is one of the most important areas of the work of the clergy. As Kaldor et al. (2002) stated, there are many facets to the role of clergy in Christian churches. "At the heart of their ministry is spiritual leadership through teaching, preaching, leading worship, and pastoral care" (p.80).

In a review of research on the Australian clergy, Feeney (1982) asserted that the "unrealistic expectations of the ministry and pressure to conform to those expectations are common problems voiced by pastors" (p.128). She found that the role of the clergy was poorly defined, the tasks diffuse, and the priorities often in conflict. As she stated:

> Many congregations and church office holders are quick to cut the minister
> down to size when he displays too much leadership and authority. In some

congregations the minister feels hamstrung by the hierarchy, while in other places congregations use "democracy" as a means of keeping the preacher in his place. (p.128)

The results of the 1996 Leader Survey (LS) seemed to support Feeney's findings. The 1996 LS, which aimed to investigate the levels of stress and burnout being felt by church leaders and to find out some reasons for that stress, was carried out in conjunction with the 1996 NCLS. Around 4,400 senior ministers or pastors in approximately 25 Anglican and Protestant denominations in Australia participated in this survey. The survey reported that church leaders carried out a wide range of roles in the church. However, they had different perceptions of what their roles should be when compared with what they actually were. Results indicated that 43% of senior ministers/pastors felt that they wasted a significant amount of time on tasks not central to their roles. Differences in role expectation also existed between attenders and leaders. Sometimes, expectations were publicly discussed but in many cases, they lay below the surface (Kaldor & Bullpitt, 2001). In this circumstance, it is likely that gossip and rumours about the leader may occur within the congregation which also easily leads to tension and conflict within a congregation.

2.4.3 Tension and conflict between the clergy and laity

Throughout the history of the Australian church, conflict between clergy and laity often occurred. It is believed that this sort of conflict is closely linked to the problem of the ill-defined roles of clergy in Australia (Hughes et al., 1995; Whetham & Whetham, 2000). Several studies concerning Australian clergy were conducted in the 1960s and 1970s (Blaikie, 1979; Dempsey, 1983; Dowdy & Lupton, 1976). The issue of conflicts between the clergy and laity has been often discussed in these studies. For instance, a study was conducted in 1969-1970, which investigated how the conflict between the ministers and laymen caused the decline of an Australian rural Methodist church. In his study, Dempsey (1983) asserted that factors causing the conflicts included lay superiority over the clergy and the confusion of the ministers' role. The following may illustrate the above assertion:

The sources of lay superiority were many and varied, and often interrelated. Among the more important were the voluntary basis of church membership; the church's failure to make itself indispensable to laymen and to fully exercise the power it did possess to control laymen; the preponderance of

laymen in the decision-making bodies of the local church, and the close social and cultural ties prevailing among them. Lay superiority was also facilitated by the diffuse nature of the minister's role coupled with his high visibility, and his dependence on laymen for a home, a stipend, friendship, and professional recognition. (p.142)

The congregation's inappropriate expectations of the ministers' wives also become a source of conflict:

A minister's wife was expected to be the unpaid curate.... She was to support all activities of the church, take on the presidency of all women's organisations, run any girls' group, help with such money-raising efforts as fetes and catering, probably assist in the Sunday School, be ready to support and comfort those with personal difficulties, and accompany her husband when he took services in country churches and on some of his pastoral calls. At the same time she had to be ready to accept the advice and guidance of the influential women of the church and allow key laymen to have the last say in just how she shaped up her "ministry".... In order to meet the vast range of lay expectations, not the least of which was maintaining an open parsonage, the minister's wife was expected to subordinate a personal family life to her church work and that of her husband. (Dempsey, p.133)

Dempsey claimed that, "harmony was only possible ... if ministers and their wives acquiesced to lay domination of church life" (p.142). Consequently, nine of the ten ministers who served the Barool Methodist Church between 1950 and 1967 resigned after having conflict with the congregations (Ballis, 1999; Dempsey, 1983). Dempsey also suggested that open conflict between laymen and clergymen was a fairly common occurrence not only in the Methodist Church, but also in a number of other Protestant churches in Australia. Also, several American studies in the 1950s and 1960s suggested that, "disagreement and … open conflict between laypeople and clergymen were becoming increasingly commonplace in major Protestant churches" (p.173).

The issue of tension between the clergy and the laity has also been addressed in the CCS conducted in 1987. Results pointed out that the prophetic role of the clergy which requires them to challenge the congregations about their responsibilities to God

would become a source of tension (Hughes, 1989). "Since leaders are ultimately dependent on the offerings from the congregation they have to be careful how they present to, and confront others" (Whetham & Whetham, 2000, p.36). Success in evangelisation and the demands for the pastoral works of clergy are also sources of tension in their ministry (Hughes, 1989).

In addition, clergy having difficulty working with colleagues may also cause conflict in the church. This may be due to many clergy not being equipped to work collaboratively with other people including lay leaders. The 1996 LS revealed that around 11% of Protestant senior ministers/pastors acknowledged this to be a problem. It seemed particularly true for leaders working in a multi-staff team. In some cases, "the formation of clergy teams, with their own professional independence, has sometimes led to a greater distancing of clergy from attenders within their congregation" (Kaldor & Bullpitt, 2001, p 88).

Furthermore, the results of the 1996 LS indicated that the irrelevance of the clergy's preaching to the everyday lives of the congregation members "may well affect congregational morale and create ongoing tensions" (Kaldor & Bullpitt, 2001, p.90). In the eyes of attenders, being able to connect preaching with attenders' daily lives is clearly an important prerequisite for leaders. Working in an environment where tension and conflict often occur may result in the clergy developing ministerial stress and burnout in ministry.

2.4.4 Stress and burnout of the Australian clergy

Owing to the factors mentioned above including the low social status of clergy in the wider society, the ill-defined role of clergy, tension and conflict between clergy and laity occurring in the church, it is not surprising that clergy working in today's church congregations or parishes are inevitably facing a crisis of stress and burnout. As Kaldor et al. (2002) have stated:

> Exercising leadership in any context has its stresses. But it can be particularly stressful in the church, where leaders' functions cover such a wide range. Attenders come with many hopes and expectations in relation to their leaders. Providing leadership is especially difficult if the church needs to redefine its directions. Church leaders often feel caught between their calling as pastors,

priests and teachers and the need to be effective leaders of complex communities of faith. (p.80)

The results of the 1996 LS suggest that burnout is a major issue for nearly a quarter (23%) of Anglican and Protestant leaders. Of these, 19% experienced burnout as an issue in their lives, while a further 4% were in extreme crisis. In addition, a further 56% of leaders could be described as borderline with regard to burnout (Kaldor & Bullpitt, 2001). The varied interpretations of professionalism as well as a lack of courage from some clergy to be authentic and to grow within the life of a congregation can become sources of stress to clergy. The 1996 LS found that "so many clergy feel the need to 'perform' in their roles. They can express no weakness, not allow others to get too close to them" (Kaldor & Bullpitt, 2001, p.37). This is what Whetham and Whetham (2000) called the "pedestal effect" (p.22), which means "the leader is treated as spiritually above others in the congregation" (p.22).

Results of the survey also suggest that leaders in smaller congregations are likely to have higher burnout scores than those in larger ones. This is partly due to the difficulty of finding committed people to fill roles, and partly to that of leading changes in the church. The survey indicated that many of the issues concerning smaller congregations "have to do with viability and moving in new directions in order to have a future.... Viability places many clergy at risk of burnout" (Kaldor & Bullpitt, 2001, p.63). On the other hand, the 1996 LS reported that leaders in congregations without a clear vision or long-term plan were more likely to feel burnout. A congregation that does not know where it is heading is "likely to go nowhere, with even small obstacles generating frustration and burnout among leaders" (Kaldor & Bullpitt, 2001, p.72). Leaders in congregations where there is a numerical growth record lower burnout scores. The survey suggests that the pressures of leading a growing and healthy congregation might be easier "by evidence of positive results for the energy invested" (p.63).

In addition, the 1996 LS suggests that a quarter (25%) of leaders found it hard to deal with difficult attenders. This factor was highly related to the levels of belonging or the sense of community. In most cases, "conflict, disunity or division are all likely to take their toll on leaders" (Kaldor & Bullpitt, 2001, p.75). In fact,

whenever these things happen, leaders feel higher levels of burnout. Furthermore, the 1996 LS points out that, "attenders' expectations of clergy and their spouses can put serious pressure on leaders" (Kaldor & Bullpitt, 2001, p.44). The fact that the clergy's "residence is often next door to the church building, and undistinguished by boundaries from it, can be a complicating factor. Too often the house is also the office, and the family members are unpaid office assistants" (p.44). More than 60% of leaders found that the lack of separation between work and personal life was a significant pressure point.

To many clergy, resignation from their ministry is the ultimate result of their stress and burnout. It is believed that there are possibly as many as 10,000 clergy who have left full-time ordained congregational ministry in Australia. This is equal to approximately one in two leaving the ministry before retirement. This ratio is probably one of the highest departure rates among all professionals (Croucher, 1991a; Croucher, 1991b). About 40% of these ex-pastors did not even attend any worship service or use their ministry gifts in any way with a congregation (Croucher, 1992; Croucher & Allgate, 1994).

2.5 Summary

This chapter describes the profile of the Chinese in Australia, with a focus on the settlement of Chinese immigrants, especially those who come from Hong Kong. The intergenerational issues of the Hong Kong immigrants and the identity of Australian-Chinese were a point of focus. In addition, the establishment and decline of Christian churches in Australia were addressed. Special attention was focused on aspects of the ethnic congregations within different denominations. The establishment and growth of the Australian Chinese churches were also described. Furthermore, the researcher also presented the general image and social status of the Australian clergy from different perspectives. Challenges that the Australian clergy have to face were discussed, such as the ill-defined role of clergy, tension and conflict between them and the laity in church, and issues of clergy stress and burnout. All these together become the arena and context of this study, and lead to a review of literature on the personal, organisational, religious and cultural dimensions of pastoral leadership presented in the following chapter.

CHAPTER 3

LITERATURE REVIEW

3.1 Introduction

The purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians. In particular, the study investigates attitudes of different generations toward the pastoral leadership of the SP; the leadership approaches that the SP uses to respond to the situation in the context of an Australian Chinese congregational church; and the factors perceived to influence the effectiveness of the SP's leadership. This chapter first reviews selected leadership literature regarding the concept of leadership and attempts to conceptualise the notion of pastoral leadership by looking at the personal dimension of pastoral leadership. The literature review relating to this dimension includes the role, function, and the power and authority of the SP in the church; as well as the leadership effectiveness of the SP. This is followed by a review of literature related to the conceptualisation of pastoral leadership in the organisational, religious and cultural dimensions. The evolution of these four dimensions of pastoral leadership is explained later in this chapter.

3.2 Concept of leadership

Leadership was framed as a scientific concept by the 1700s (Stogdill, 1974). It has been the object of extensive research since the late nineteenth century (Van Seters & Field, 1990), and the subject of intensive debate among scholars and practitioners for a long time (Reser & Sarros, 2000b). The focus of research on leadership has changed over time. According to Van Seters and Field (1990), there were ten eras in the history of leadership study. Crainer (1996) also classified different schools of thought on leadership into nine categories. However, the concept of leadership remains problematic, since "there is no single theory of leadership that is accepted by researchers, leaders or managers" (Latemore & Callan, 1998, p.76). As Burns (1978) stated, "Leadership is the most observed and least understood phenomenon on earth" (p.2).

According to Reser and Sarros (2000b), the concept of leadership is poorly understood because:

> First, it lacks a clear and generally accepted definition. Second, academic research has not been able to solve the mysteries nor dispel the romantic notions concerning leadership. Third, while we have learned that leadership is an arduous profession, we are less certain about what it takes to be a successful leader. (p.11)

In their review of literature, Bennis and Nanus (1985) found that more than 350 definitions of leadership have been used during decades of academic analysis. Bass (1995) also asserted that "the search for the one and only proper and true definition of leadership seems to be fruitless, since the appropriate choice of definition should depend on the methodological and substantive aspects of leadership in which one is interested" (p.11). Reser and Sarros (2000a) identified "the absence of a common system of classifying leadership theory" (p.2) as the major problem with organising the literature.

The concept of leadership is complex and multidimensional. Northouse (2004) asserted that there are four basic components within the phenomenon of leadership: "(a) Leadership is a process, (b) leadership involves influence, (c) leadership occurs within a group context, and d) leadership involves goal attainment" (p.3). He defined leadership as "*a process whereby an individual influences a group of individuals to achieve a common goal*" (p.3). The influence of a leader lies in the exercising of power and authority within the organisation. As DuBrin (2003) stated, "Leaders influence people to do things through the use of power and authority" (p.288).

3.2.1 The role of power and authority in leadership

Power and authority are the two essential elements of leadership. According to Campbell (1997), "*power* is a person's *ability* to influence others, to allocate resources or to control situations" (p.86), while "*authority* is a person's *legitimate right* to influence others, to allocate resources or to control situations" (p.86). Earlier, Carroll (1991) used a similar approach to the concept of power and authority, stating that "power is a resource that enables individuals or groups to achieve their purposes, with or without the consent of others who are affected by its use" (p.36), while "authority is the right to exercise leadership in a particular group or institution based

upon a combination of qualities, characteristics, or expertise that the leader has or that followers believe their leader has" (p.14).

In their traditional study of power, French and Raven (1959) proposed five sources of power, namely "reward power", "coercive power", "legitimate power", "referent power" and "expert power" (pp.155-156), by which an individual can potentially influence others. Daft (2005) referred to the first three as "*position power*" (p.479), and the last two as "*personal power*" (p.480). Parry (1996) acknowledged that position power has its boundary limited, but personal power is limitless, whereby everyone can have it and increase it. However, he argued that in order to accomplish the assigned tasks of the organisations, leaders have to acquire and increase both position power and personal power. As Fairholm (1997) stated:

> … leaders are power users. They are influential in the group and with its members. Leaders typically influence those people immediately around them, the general society, and the institutions they serve. Power is the ability to get others to do what the power user wants them to do, even in the face of opposition. (p.189)

With regard to the issue of authority, according to Weber (1948), there are three types of authority: "charismatic authority" (p.295), "traditionalist authority" (p.296), and "legal authority" (p.299). In his view, the dominant type of authority in modern society is the last one, which is granted on the basis of reason or technical competence and legal sanction. In line with Weber's view, Carroll (1991) classified the source of authority into two, namely "ultimate basis" and "penultimate basis" (p.41). He stated, "Ultimate bases are the bedrock experiences and convictions on which authority is based. Penultimate bases are more specific ways of spelling out the qualifications for the legitimate exercise of power in a group" (pp.41-42). Effective leaders use their power and authority to influence their subordinates for achieving the goals of the organisation.

3.2.2 Dark side of power

Although the use of power is crucial in leadership, the abuse of power by leaders in the past has a negative impact on power. In his letter to Bishop Mandell Creighton in 1887, Lord Acton wrote that "power tends to corrupt and absolute power

corrupts absolutely" (as cited in Wofford, 1999, p.179). Hence, it suggests that excessive power and misuse of power can lead to many negative consequences. Gottlieb (1999) asserted that "power has come in for a bad rap.... The word power is presumably associated with the abuse of same, the implication being that there is something about power that is inherently evil" (p.23). However, he argued that "the abuse of power stems from imbalances rather than from power itself" (p.23). This implies that there must be a purpose in the using of power.

The use of power, whether right or wrong, depends on the motives of the leaders. As Terry (1993) stated, "power is the decision, commitment, passion, and volition that energizes mission. It can be intense or relaxed, strong or weak, wild or calm. Power is the *by which* of human action. Mission apart from power languishes as an unfulfilled expectation" (p.59). Nahavandi (1997) also claimed that "power increases the distance between leaders and followers and thereby removes leaders from the inner workings of their organizations. Such separation can lead to uninformed, unrealistic, and in some cases, unethical decision making" (pp.85-86). Such a claim is also applicable to the church, since it is evident that abuses of power occur throughout church history (see Beasley-Murray, 1998; Stortz, 1993).

3.3 Conceptualising pastoral leadership

Writers use various terms to describe the leadership of a pastor, such as "congregational leadership" (Bennison et al., 1999), "ministerial leadership" (Butler & Herman, 1999; Jones, 1988), and "pastoral leadership" (Blackwood, 1949; Cueni, 1991; Dale, 1986; Eberle, 2002; Langley & Kahnweiler, 2003; Lewis, 1997; Smith, 1998). Sometimes, these terms are used interchangeably (see Bennison et al., 1999, Jones, 1988). It seemed that most writers use these terms without giving any definition. However, Dale (1986) defined pastoral leadership as "an action-oriented, interpersonal influencing process practiced in a congregational setting" (p.22). In this study, the researcher employed the term "pastoral leadership" according to Dale's definition.

Like every organisation or community, the congregation or local church has leaders. According to Lewis (1997), "Though clergy perform different functions in various traditions, they nevertheless play a central leadership role in the church,

especially in the life of a congregation" (p.11). The clergyman, who is called the SP or senior minister in the Protestant churches, serves as "the primary congregational leader" (Cueni, 1991, p.16). In the literature, the SP of the church is identified as "the key person for determining the condition of the health and the growth of the congregation" (Wagner, 1996, p.125). As such, the leadership effectiveness of the SP is seen as the crucial factor for the growth of a healthy church (Barna, 1991; George & Bird, 1993; Getz & Wall, 2000; Hull, 1993; Pointer, 1984; see also Weems, 1993). As Cueni (1991) stated, "the health of a congregation rises or falls based on the levels of commitment and competence of its minister, and on the quality of the relationship established between that person and the members of the church" (p.16). However, most Christians in the church are confused at times about leadership, including "confusion between leadership and authority", and "confusion between leadership and style" (Weems, 1993, pp.30-33). According to the above-mentioned notions, aspects of the SP's pastoral leadership are concerned with his role, function, and his power and authority in the church; as well as his leadership effectiveness.

3.3.1 The role and function of the senior pastor in the church

Traditionally, according to the insights drawn from the biblical teaching of Acts 6 (New International Version), Christians believe that church pastors should mainly be responsible for the spiritual matters of the church, and leave "the oversight of the business matters" (Blackwood, 1949, p. 39) of the church in the hands of the church lay leaders. As Blackwood (1949) stated, "let Christ's minister be nothing but a minister" (p.41). Bloede (1996) asserted that "the biblical roles of the minister have sometimes been identified as prophet, priest, and pastor" (p.71), in which the role of administrator or manager is not included. However, Calvin (1536/1986) argued that, traditionally, a church minister has the prophetic, priestly, and kingly roles. According to Bloede (1996), "the kingly role suggests the administrative or managerial task of the minister" (p.71). However, because of the changing situation of the church, the role of a church pastor changes over time. For example, Hunter (2000) suggested that "the small church pastor calls on people, prays for people, cares for people, and attends every meeting as the omnipresent, always available, chaplain of the faithful" (p.16). But in a larger church, the SP who acts as the executive of the church should exercise the roles of "leader, manager, and administrator" (p.26) in "some proportion, as needed" (p.27).

With regard to the function of the SP in the church, Bloede (1996) suggested that a pastor should involve himself in the administration, pastoral care, worship, preaching, Christian education and evangelism of the church. As Malphurs (2005) asserted, "After all, he's the one that the typical, established church hires to do the work of the ministry, such as preaching, teaching, conducting funerals and weddings, administering the ordinances, visiting, and so on" (p.11). Dale (1986) suggested three ministry functions of the pastor in a congregational setting, namely "proclaiming, caring, and leading" (p.20). To Dale, the proclaiming function is about sermon preaching, worship leading and Bible teaching. The caring function involves counselling church congregations and developing a caring community; while the leading function is concerned with guiding church congregations and managing church resources. Cowen (2003) also has a similar suggestion. He classified the function of a SP in the church into three categories, namely the "instructional", "pastoral" and "administrative" functions (p.35). In line with these functions, a SP "is to be a teacher, a pastor, and a leader of the congregation" (p.54). However, Cowen asserted that "the primary job of the pastor is to teach the Word" (p.54).

3.3.2 Power and authority of the senior pastor in the church

According to Wright (2000), the church pastor's power comes from "the content of God's Word", "the communion of the Spirit", "a covenant in Christ" and "a calling to commitment" (pp.19-20). Hence, pastors fulfill their calling and accomplish their mission by morally exercising power. In her review of literature on power, Stortz (1993) found that pastor's power could be used in three ways, namely "power over", "power within" and "power with" (p.42). She referred to "power over" as dominative power, which "describes relationships among both institutions and people which issue in dominance or subjection. These relationships may be either sovereign, parental, or bureaucratic" (p.56). She also referred to "power within" as charismatic power, and "power with" as friendship. Carroll (1991) asserted that when a pastor "exercises power legitimately – that is, acts with authority – he or she does so by directing, influencing, coordinating, or otherwise guiding the thought or behavior of others in the congregation in ways that they acknowledge as right" (p.37).

With regard to authority in the church, in line with the view of Weber (1948), Carroll (1991) pointed out that clerical authority lies within the category of legal

authority, as most clergy are professionally trained. In the context of the church, Christians view charisma as "the power of the sacred" (p.42) which lies behind the conception of scripture or church tradition as their ultimate basis of authority. Hence, Christians "grant authority to scripture and the church's tradition(s) – and to those who interpret them – because they believe … that these authorities are grounded in God and God's purposes for the world" (p.43) Church pastors are entrusted "as reliable representatives and interpreters of God's power and purposes" (p.44), since they are recognised as "the institutionalized representatives of the sacred in society" (p.46) and as having expertise in "the knowledge and skills that the church and its members consider important resources for the ministry and mission of the church" (p.49). Both criteria serve as the church pastors' penultimate bases of authority.

For the clergy in the church, according to Carroll (1991), "to have authority is to use power in ways that a congregation … recognizes as legitimate, as consonant with and contributing to the basic beliefs and purposes of the church" (pp.36-37). In Christian tradition, "clergy have authority through ordination to proclaim the Word of God, to administer the sacraments, to exercise pastoral care and oversight, and to equip the laity for ministry" (p.14). However, Lawrence (1999) argued that "although a pastor has biblical authority, he is to use influence, friendship, patience, and persuasion, except when he must respond to issues such as church discipline or aspects of staff management and is forced to take an authoritative stand" (p.111). This is because clerical authority has been eroded in modern times (Lewis, 1997). Carroll (1991) identified four factors affecting the authority and leadership of clergy in modern society, namely "the questioning of fundamental assumptions about God", "the marginalization of the church itself", "dependence upon voluntarism in the work of the church", and "clergy emphasis on shared ministry with laity" (p.19). Hence, Cowen (2003) argued that a clergyman's authority "does not come by virtue of his office, although the congregation should respect anyone who holds the office; his authority comes through the performance of his ministry to them" (pp.94-95).

Further, authority and responsibility have to be balanced or matched. Campbell (1997) stated, "If authority is a person's legitimate right to influence or command others, responsibility is the person's degree of accountability or answerability for that over which they have authority" (p.86). This implies that, when

authority is given to a pastor, he or she will take some sort of responsibility and be accountable to a higher authority. Hence, clerical authority, according to Lewis (1997), "is an interesting combination of divine call, institutional affirmation or ordination, and the people's voluntary choice" (pp.80-81). Lewis explained that this is due to the fact that clergy are those called by God, and at the same time also called by the church congregations who have the power to hire and fire.

3.3.3 Leadership effectiveness of the senior pastor

According to Lewis (1997), "Effectiveness is accomplishing goals within a given time frame, with a given set of resources" (p.44). Dubrin and Dalglish (2003) also stated that "leadership effectiveness refers to attaining desirable outcomes such as productivity, quality, and satisfaction in a given situation" (p.17). Lewis (1997) asserted, "Leaders of all organizations – for-profit and not-for-profit – inevitably must grapple with the issue of effectiveness. Only the 'bottom line' is different – depending on the purpose and mission of the organization" (p.44). In the context of church, "if the church as an organization cannot sustain a certain level of membership, financial support, lay involvement, and service to its community, it will decline and ultimately disband" (Lewis, p.44).

It is evident that the leadership character and competence of the SP have a significant impact on maintaining a good church performance. For example, empirical research undertaken by Nauss (1996) suggested sets of characteristics of leadership "that are predictive of effectiveness" (p.92) of a pastor's leadership. Also, the study of Butler and Herman (1999) "clearly shows that effective ministers are characterized by certain behavioral leadership skills" (p.237). As Bloede (1996) stated:

> The ministry is a profession where the personal characteristics of the minister, as well as basic skills, are extremely important. In the pastoral ministry, person and performance are inextricably linked. People are very concerned about who the minister is, as well as how capable the minister is in fulfilling responsibilities. (p.4)

Hence, in order to develop effective ministry, "the pastor needs to be a caring person who knows how to lead, to plan and organize, to communicate, to teach, and to celebrate" (Bloede, 1996, p.5). Cueni (1991) also asserted, "When plotting numerical, financial, outreaching, and programmatic 'highs', almost without exception, one

discovers that these times came when the church was served by its most effective ministers. And leadership skills made those ministers effective" (p.16). To Cueni, "An effective pastor uses his … gifts 'for the equipment of the saints, for the work of the ministry, for building up the body of Christ'" (p.17).

There were many suggestions regarding the personal characteristics of an effective SP. For example, Lewis (1997) suggested that the effective pastors should "be proactive in action and orientation", "build on strengths", "concentrate on a few things that bring outstanding results", "make effective decisions", "synergize: integrate the parts into the whole", and "manage time well" (pp.45-50). In addition, Cueni (1991) asserted that an effective SP should be a role model. He should love, lead, motivate and encourage people, gather them around a vision; and should also work hard, expect excellence, take risks, and value administration. Moreover, McNeal (1998) also suggested a list of personal competencies for effective pastoral leadership, namely "Self-understanding", "Visioning", "Team building", "Mentoring and Coaching", "Communication", "System thinking", "Managing corporate culture", "Leading change and transition", "Conflict management and resolution", "Networking", "Intuition", and "Interpersonal skills" (pp.82-86). Furthermore, Hamilton (2002) listed the qualities of an effective pastor as "Integrity", "Humility", "Passion", "Vision", "Perseverance", "Decisiveness and Risk Taking", "Be Purpose-Driven", "Communication Skills", "Encouragement and Mentoring", and "A Personal Relationship with Jesus Christ" (pp.180-184). Hamilton pointed out that the last quality is "the most important characteristic of effective pastors … it is the foundation upon which the rest of the ministry will be built" (p.184). It is noted that the characteristics suggested by different writers are somehow overlapping. Nevertheless, it is important that "people are longing for leaders of godly character" (Lawrence, 2004, p.137).

In light of the above discussion, it seems that the effectiveness of the SP's leadership greatly depends on his personal qualities. However, Klopp (2004) stated, "The level of church health and effectiveness is directly related to the degree of ministry fit" (p.159). According to Klopp, ministry is based on three primary variables, namely "Ministry Area Profile", "Congregational Profile" and "Pastoral Profile" (pp.159-160). Ministry area profile involves "the specific geographical context of a

local church" (p.159). Congregational profile "refers to the demographic and psychographic characteristics of those who are part of the church family" (p.160), while pastoral profile is concerned with "the implications of the demographic and psychographic makeup of the senior pastor as well as the unique vision that God has placed in his heart" (p.160). To Klopp, "when the three profiles are very similar, there is a good ministry fit, and generally healthy and effective ministry follows" (pp.160-161). Lawrence (1999) referred to the "fit" as the professional and personal appropriateness of the SP for the ministry. A SP fits well professionally when he has all the requirements needed to fulfil his job description; while he "fits well personally … when the 'chemistry' is right" (p.221). In order to have the right "fit", the factors of the "biblical conviction", "governmental practices", "sociological structure" and "culture preferences" (pp.221-222) of the church need to be considered by the SP.

In order to cope with the changing situations and different challenges that the church has to face today, various writers have different suggestions regarding the framework of leadership for church pastors. For example, Dale (1986) used a triangle to illustrate the concept of effective leadership for the pastor. He stated:

> Leadership in congregations is an interactive triangle. Effective leaders recognize the three elements of this triangle: (1) their own preferred and comfortable leader style, (2) the comfortable relational styles of their followers, and (3) the most productively structured ministry situations for them. Pastoral leaders are alert to the most comfortable and productive combination of these three elements – leader-follower-situation. (pp.55-56)

Hammett (2005) also suggested, "Leadership involves calling, gifting, personality traits, and spiritual formation and function in the body of Christ" (p.76). Nevertheless, given the above review indicating that the phenomenon of pastoral leadership is complex and multidimensional, and that the purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians within the context of an Australian Chinese congregational church, it seemed that these frameworks of leadership for church pastors are insufficient to address the issues raised within the research context. For example, Dale's framework only incorporates the personal and organisational dimensions of pastoral leadership;

while Hammett's concept mainly involves the personal and religious dimensions, and neither of them addresses the cultural dimension of pastoral leadership.

In addition to the literature regarding the personal dimension of pastoral leadership reviewed above, it is appropriate to review the literature concerning another three dimensions of pastoral leadership, namely the organisational, religious and cultural dimensions. These four interrelated dimensions which form the conceptual framework for exploring pastoral leadership are illustrated in Figure 3.1.

Figure 3.1

Conceptual framework for the exploration of pastoral leadership
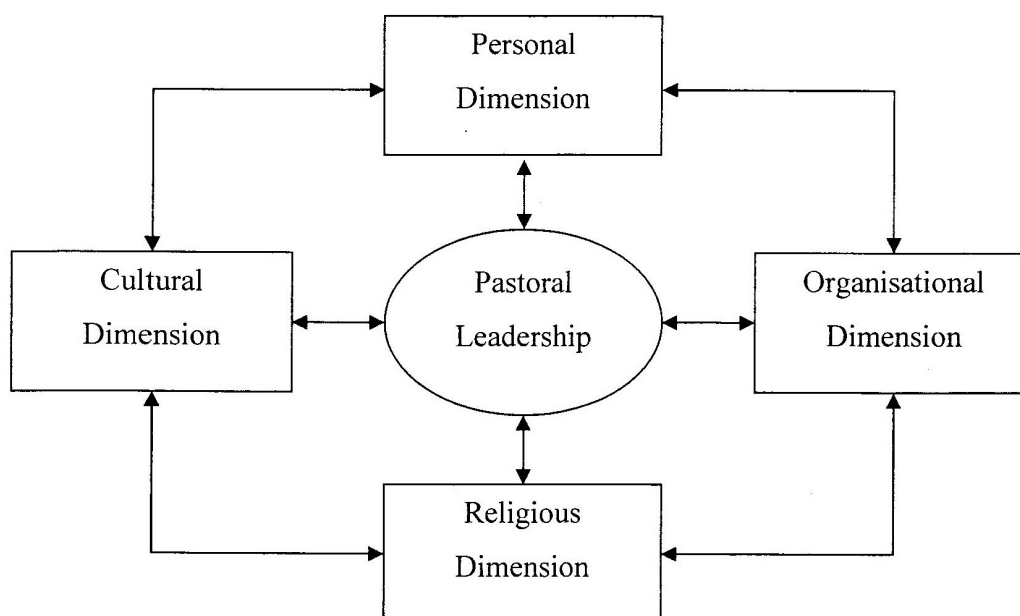
For the organisational dimension of pastoral leadership, literature regarding board leadership, non-profit leadership, transformational leadership, visionary leadership, charismatic leadership and servant leadership are reviewed. The literature review relating to the religious dimension includes leadership from a Christian perspective, the Biblical context of leadership and church leadership; while multicultural leadership, dimensions of culture and generational differences are included in the cultural dimension of the literature review. This literature review forms a basis for reflection upon research findings and making comparison between

the literature and the findings. The next three sub-sections will explore each additional dimension as it relates to pastoral leadership**.**

3.4 Organisational dimension of pastoral leadership

In a society, there are two commonly known sectors. One is the public or government sector, the other is the business or for-profit sector. Due to an increase in the day-to-day needs of local communities in society, a third sector has emerged (Anheier & Cunningham, 1994; Hall, 1994). Lyons (2001) stated that the third sector "encompasses all those organizations that are not part of the public or business sectors" (p.5) and which are non-profit or not-for-profit in nature. Therefore, the third sector is also known as the "non-profit sector" (Anheier & Cunningham, 1994, p.100). Non-profit organisations are fundamentally different from those organisations of government and business. According to Lyons (2001), the distinctive characteristics of non-profit organisations include "centrality of values", "complexity of revenue generation", "reliance on volunteers", "difficulty in judging performance", "accountability issues", and "board/staff conflict" (pp.22-26). However, to Dobbs (2004), the most distinctive characteristic of these organisations is their mission, which is "to change society, to change ourselves, and to change the world" (p.16). These distinctive characteristics create special challenges for the leadership of non-profit organisations. Therefore, as Herman and Heimovics (1994) stated, "leaders of nonprofit organizations must *integrate* the realms of mission, resource acquisition, and strategy" (p.137).

Being a religious institution, the church is classified as a non-profit organisation within the third sector (Anheier & Cunningham, 1994; Carver, 1997; Drucker, 1992; Lyons, 2001). However, Hunter (2000) suggested that the church has at least five distinctive characteristics which are different from the secular non-profit organisations. These characteristics highlight that the church has:
- a distinct origin – found by Jesus Christ himself;
- a distinct message – the Gospel;
- a distinct purpose – to convert non-Christians to be the followers of Jesus;
- a distinct operation – shaped by the Christian ethics; and
- a distinct resource – the Holy Spirit.

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In addition, there are different types of governing models among third sector organisations (Lyons, 2001). They include "corporate management model", "voluntary association model", "volunteer control model", "collective model", "community management model", "advisory model", and "constituency model" (pp.126-129). Lyons (2001) argued that those secular non-profit governing models do not fit religious organizations, as they consist of organisations with various forms of governance structure from those which are hierarchically organised to those which are congregationally organised.

However, Hunter (2000) stated, "Though the church is a different kind of organization, however, it is still an organization" (p.22). "In common with other organizations, the church is an interdependent aggregation of people with some shared history, identity, and culture, who pull together in coordinated activities to achieve the organization's objectives" (pp.22-23). Lyons (2001) also found that there are similarities between the non-profit organisations and the church. For example, both have members, who will in turn become volunteers within the organisation. On some occasions, members of the organisation will be elected as board members with governing powers. Board-executive conflicts happen in both kinds of organisations. Also, according to Butler and Herman (1999), the roles and organisational position of clergy in the church seem similar to those of chief executive officers (CEOs) in secular non-profit organisations, "except that clergy are often considered to have authority rooted in divine inspiration and more responsibility for the spiritual well-being of their congregational members" (p.230).

Since the church is within the non-profit sector, its distinctive characteristics are different from those of government and business organisations. Although the governing structures of church as stated above do not exactly match with those of secular non-profit organisations, there are similarities between these two types of non-profit organisations. As a consequence, adopting principles from a non-profit leadership approach seems appropriate in this study. In addition, since the board-executive issue is essential to these two types of non-profit organisations, the concept of board leadership may shed some lights on understanding the phenomenon regarding the pastoral leadership of the SP within the context. Hence, literature concerning board and non-profit leadership is reviewed in the following sections.

3.4.1 Board leadership

Non-profit organisations provide important solutions to the problems for our society in many areas including education, family, health care and religion. The board decisions that guide these organisations have a significant impact on both the organisations themselves and the local communities (Tweeten, 2002). However, Drucker (1974) observed that corporate boards commonly do not function well. Carver (1997) acknowledged that board problems include "board job design, board-staff relationships, the chief executive role, performance monitoring, and virtually all aspects of the board-management partnership" (p.xv). Ward (2003) also listed 10 possible problems that boards face. He stated that the board:

• receives too much or too little information;

• oversees the CEO and at the same time is led by the CEO;

• does not effectively handle financial matters;

• does not exactly know what it is supposed to do;

• does not appropriately handle personal issues;

• does not handle bad news well;

• has no idea how to motivate, evaluate or pay board members; and

the board members:

• have inadequate time, resources and expertise for fulfilling the job;

• are cut off from stakeholders, staff and major decision making; and

• the board meetings and logistics are poor.

In order to tackle these problems, a theory of governance – the "Policy Governance" model is suggested (Carver, 1997, 2002; Carver & Carver, 1997). According to Carver (2002), the Policy Governance model is based on the principles derived from social contract philosophy, Greenleaf's concept of servant leadership and modern management. This model's emphasis is mainly on policymaking. Carver (1997) asserted that "because policies permeate and dominate all aspects of organizational life, they present the most powerful lever for the exercise of leadership" (p.25). According to Carver and Carver (1997), four types of board policies needed to be fine crafted including the "Executive Limitations Policies", "Governance Process Policies", "Board-CEO Linkage Policies" and "Ends Policies". The Executive policies serve as "boundaries setters' (p.57); which inform the CEO "what the board will not put up with" (p.57). The Governance Process policies aim to

define the board's job. The Board-CEO Linkage policies "deal with the methods and practices (means) of the board that describe not only the nature of delegation but the way in which the proper use of delegated authority is ascertained (monitoring)" (p.113). The Ends policies inform the CEO "what the board intends for the organization to achieve" (p.57).

According to Malphurs (2005), a healthy board has at least four characteristics: "They work together as a team; they display courage; trust and respect one anther; they know how to deal with disagreements" (p.55). Malphurs also stated:

> Healthy board members learn to separate themselves from their ideas, issues, or viewpoints. Then they don't feel personally attacked when someone disagrees with them, realizing it's the merit of the idea or argument that is being questioned. Everyone on the board knows they can disagree with others and still be friends. (pp.58-59)

Hence, the board should seek to create and maintain a climate of speaking with one voice; otherwise, the board cannot lead effectively. As Carver (2002) stated, "Unless a board masters the art of speaking as a group, it has little power to lead. A board speaks with one voice … or it doesn't speak at all" (p.133). Indeed, a board which "can gel as a group and exercise its collective judgment" (Charan, 1998, p.18) can help a good CEO perform better.

The success or failure of non-profit organisations lies in whether or not the board members of these organisations fulfill their responsibilities (Axelrod, 1994). As Drucker (1992) stated, "Over the door to the nonprofit's boardroom there should be an inscription in big letters that says: Membership on this board is not power, it is responsibility. Board membership means responsibility not just to the organization but to the board itself, to the staff, and to the institution's mission" (p.158). According to Axelrod (1994), the basic responsibilities of non-profit boards include:

- Determining the organisation's mission and purpose.
- Selecting and supporting the CEO.
- Reviewing the CEO's performance.
- Planning for the future of the organization.
- Approving and monitoring the organisation's programs and services.
- Providing sound financial management.

- Enlisting financial resources.
- Advancing the organisation's public image.
- Strengthening the board's own effectiveness as a governing body.

However, the actual responsibilities of the board are affected by "the organization's age, size, and scope; the method of selecting board members; the composition of the board; the leadership styles of and relationship between the chief executive and board chairperson; and the inevitable cycles of leadership transitions" (p.135). Of these, "the leadership styles of the chief executive and board chairperson – and the chemistry between them – can influence the board's role significantly" (p.134).

The chairperson and CEO are the two most important roles in a board. In some cases, these two roles are combined. However, under this circumstance, governance integrity is very hard and even impossible to achieve (Carver, 2002). Regardless of whether or not these two roles are filled by the same person, Carver distinguished the chairperson and CEO roles and their relationship with the board as follows:

- The board is accountable to the stakeholders for the organisation's achieving what it should and avoiding what is unacceptable.
- The chairperson is accountable to the board for chairing the process so that board members fulfill their commitment to the discipline they have accepted in doing the job.
- The CEO is accountable to the board for fulfilling the board's definition of organisational achievement and avoiding the board's prohibitions.

In the context of a deacon board in the church, Malphurs (2005) asserted, "With a new pastor at the helm, depending on his maturity and leadership ability, it would probably be wise to have a board chairperson" (p.46); while "if the pastor is a strong, gifted, experienced leader with good tenure, he may be the best person to function as the board chairperson" (p.46). However, "the decision of whether the pastor should serve as chair depends on the extent to which the board trusts him" (p.45). It is essential to the church that if the chairperson and the SP roles are not combined, the chairperson should be the one to build trust in the board (De Pree, 2001), and should not "control or tell the senior pastor what to do" (Malphurs, 2005, p.44). As Malphurs (2005) stated, "In practically every situation it's been evident that the board in concert with the pastor is the key to what happens to the church" (p.8).

3.4.2 Non-profit leadership

Board-executive relationship is crucial to non-profit organisations (Carver, 1997; Herman & Heimovics, 1994). For such organisations, Herman and Heimovics (1994) asserted that "organization-wide leadership is fundamentally the responsibility of those at the top" (p.138), which lies in the responsibility of the CEO and the board. However, despite the formal hierarchical structure of most non-profit organisations that put the CEO as subordinate to the board, they argued that "the day-to-day reality – as it is experienced by CEOs, board members, and staff – is that CEOs are expected to accept the central leadership role" (p.138) in those organisations. Herman and Heimovics also suggested the model of "board-centered leadership" (p.141) for the leadership effectiveness of CEOs. The skills that effective CEOs should have are as follows:

- Facilitating interaction in board relationships.
- Showing consideration and respect toward board members.
- Envisioning change and innovation for the organization with the board.
- Providing useful and helpful information to the board.
- Initiating and maintaining structure for the board.
- Promoting board accomplishments and productivity. (pp.141-142)

In addition, Dobbs (2004) suggested that good leaders of non-profit organisations "inspire", "perspire" and "retire" (p.17). These leaders inspire and lead by the force of their mission, ideas and personality. They lead by their high energy and productivity example. Working hard and immersing themselves in their duties are their characteristics. They also mentor others to follow and they step down when their job is done. Furthermore, according to Sohmen (2004), leaders of non-profit organisations should have "a spirit of servanthood, reflecting behavioural integrity and empathy with followers" (p.220). Hence, he suggested a non-profit leadership model by synthesising the models of transformational leadership, visionary leadership and servant leadership, in order "to promote strategic visioning, organizational transformation, and morale building" (p.220) in non-profit organisations. He stated that, to some extent, transformational leadership "incorporates elements of charismatic leadership and visionary leadership … with a strong emphasis on the mentoring of followers" (p.224). Moreover, Riggio, Bass and Orr (2004) explicitly argued that transformational leadership "is a very good model for guiding leadership

efforts in non-profit organizations" (p.50). They asserted that the notion of being "mission-driven" (p.50) is "at the heart of transformational leadership, and it is this focus on the central mission or purpose of the organisation that makes the theory of transformational leadership a particularly appropriate one for nonprofit organizations" (p.50). For these reasons, Sohmen's model and the ideas of Riggio et al. have been adopted for conceptualising non-profit leadership in the current study.

3.4.3 Transformational leadership

The notion of transformational leadership begins with the concept of "*transforming* leadership" (Burns, 1978, p.4) and continues with the research of other scholars (Bass 1985, 1998; Avolio & Yammarino, 2002). Based on Burns' idea, Bass (1998) further conceptualised transformational leadership as composed of four components, namely "Idealized influences", "Inspirational motivation", "Intellectual stimulation" and "Individualized consideration" (pp.5-6). Riggio et al. (2004) described these components as follows:

- Idealized influences emphasise that transformational leaders serve as idealised role models for followers by demonstrating a high standard of moral and ethical conduct, and a high commitment to the mission of the organisation.
- Inspirational motivation emphasises that transformational leaders arouse followers' enthusiasm and sense of collaboration by articulating a shared vision and inspiring them to strive for that vision.
- Intellectual stimulation emphasises that transformational leaders encourage and empower followers to be innovators and creative problem-solvers by intellectually challenging them to take initiative, to think in new ways and to accept different opinions.
- Individualized consideration emphasises that the transformational leaders are concerned with followers' individual needs and goals by actively listening and acting as a mentor or coach to develop their potential of leadership.

Riggio et al. claimed that the four components of transformational leadership are relevant to leaders of non-profit organisations. The first component helps build follower commitment to the mission of non-profit organisations, while the second helps inspire and motivate low-paid staff and volunteer workers. The third component helps provide skill building opportunities and high-level work experiences to the staff

of non-profit organisations. Finally, the fourth component helps identify different motivations which cause volunteer workers to be affiliated with the non-profit organisations.

3.4.4 Visionary leadership

According to Sohmen (2004), visionary leadership "emphasises connecting individuals to the leader's vision" (p.224). It "creates conditions for followers to get excited about – passionate impulses inside themselves that need exploration and nurture" (pp.223-224), and "also provides the context for those passions to come to fruition" (p.225). The elements of visionary leadership include "sharing the vision", "competence in skills", "building trust", "enthusiastic enterprise", "service-oriented actions", "integrity in relationships", "wisdom in strategy", "humility in approach", "empowerment of followers" and "persistent goal orientation" (p.225). To Sohmen, visionary leaders "facilitate the development of individual potential by providing an environment that promotes individual contributions to the common purpose" (p.225), so that, "collaborative relationships are formed and maintained to sustain the shared vision" (pp.225-226). Visionary leaders seek to utilise their authority "to bring others into the leadership process" (p.226) by replacing autocratic, unilateral and coercive decision making with mediation, negotiation and persuasion. Visionary leaders also need to serve as role models in order to encourage followers "to voluntarily make collective sacrifice" (p.226).

In line with the notion of visionary leadership, Thiagarajan (2004) proposed the concept of missionary leadership. He stated that "Missionary leadership is the process whereby a leader uses the inherent power of the mission to attract highly committed individuals who want to serve the cause and then enables them to derive satisfaction from such service" (pp.39-40). Since this concept is "predicated on the presence of a genuine mission" (p.45), the relationship between leaders and followers is based on their common and shared desire to serve the mission. As such, their relationship is not purely relational. Riggio et al. (2004) described missionary leadership as "mission-driven" leadership (p.50) and non-profit organisations as "mission-driven" organisations (p.61). Thiagarajan (2004) argued that the model of missionary leadership is particularly relevant to non-profit organisations.

3.4.5 Charismatic and self-sacrificial leadership

The early stage of charismatic leadership theory emerged within the works of Berlew (1974) and House (1977). However, the concept of "charisma" in an organisational setting was first used by Weber (1948, p.52). Northouse (2004) described Weber's definition of charisma as "a special personality characteristic that gives a person superhuman or exceptional powers and is reserved for a few, is of divine origin, and results in the person being treated as a leader" (p.171). Several studies (Bryman, 1992; House & Shamir, 1993; Hunt & Conger, 1999) suggested different concepts of charismatic leadership. However, Conger (1999) concluded that "the following components are shared across theories: (1) vision, (2) inspiration, (3) role modeling, (4) intellectual stimulation, (5) meaning-making, (6) appeals to higher-order needs, (7) empowerment, (8) setting of high expectations, and (9) fostering collective identity" (p.156). In short, charismatic leadership "works because it ties followers and their self-concepts to the organizational identity" (Northouse, 2004, p.173).

Along with the notion of charismatic leadership, a new model of leadership has been proposed by Choi and Mai-Dalton (1998, 1999), namely self-sacrificial leadership. According to Choi and Mai-Dalton (1998), charismatic leaders "might exhibit self-sacrificial behaviours to build trust, to earn the follower's acceptance as a role model, to demonstrate loyalty and dedication to the company" (p.476). This implies that "self-sacrifice is regarded as an inspirational and exemplary behaviour that becomes of particular importance when the followers' commitment is essential for effective organizational performance" (Choi & Mai-Dalton, 1999, pp.397-398).

Self-sacrificial leadership in organisational settings is defined by Choi and Mai-Dalton (1999) as "the total/partial abandonment, and/or permanent/temporary postponement of personal interests, privileges, or welfare in the (1) division of labour, (2) distribution of rewards, and (3) exercise of power" (p.399). They suggested that the followers' perceptions of the leader and their attitudes toward the leader will be positively influenced by self-sacrificial leadership. They also claimed that, "followers will respect and be proud of being associated with a self-sacrificial leader (charisma), accept the leader as their own (legitimacy), and intend to reciprocate and follow the example of the leader (reciprocity)" (p.414). However, these main effects of self-

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sacrificial leadership on the followers' perceptions and attitudes are likely to be moderated by two contingency variables, the organisational uncertainty and leader competence (Choi & Mai-Dalton, 1998, 1999).

3.4.6 Servant leadership

The term "servant leadership" was first coined in Greenleaf's essay, *The Servant as Leader*, published in 1970 (Spears, 1998). The event that crystallised Greenleaf's idea of servant leadership came in the 1960s when he read Hermann Hesse's *Journey to the East* (Greenleaf, 1977). However, it is believed that "as a devout Quaker, Greenleaf is influenced by religious understandings of leadership which he contends are just as relevant in the secular realm as they purport to be in the sacred" (Bradley, 1999, p.44). Although the concept of servant leadership has a biblical genesis, this concept was popularly discussed and practised among secular as well as church organisations in the past three decades. As Sohmen (2004) claimed, servant leadership "crosses national and cultural boundaries. It has been applied by a wide variety of people working with businesses, non-profit enterprises, hospitals, governments, churches, universities, and foundations" (p.227).

A servant-leader, according to Greenleaf (1977), is one who is a servant first. "It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p.13). He also stated:

> The difference manifests itself in the care taken by the servant - first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (pp.13-14)

In fact, Greenleaf's concept of servant leadership is a challenge to the traditional concept of conventional leadership that emphasises the exercising of authority and power. Greenleaf (1977) stated that:

> A new moral principle is emerging which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by

the led to the leader in response to, and in proportion to, the clearly evident

servant stature of the leader. (p.10)

Therefore, with this new idea of leadership, he claimed that the followers "will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants" (p.10).

In the concept of the servant-leader, the word "leader" refers to a person's role, and "servant" refers to a person's identity; therefore they overlap yet do not contradict each other (Sims, 1997). Therefore, it can be said that the notion of servant leadership is not the issue of "either/or" – power or powerless, but "both/and" – leadership and servanthood. Sendjaya and Sarros (2002) discussed the concept of servant-leader from a philosophical perspective. They stated that the philosophical basis of servant-leadership is "in terms of *who* the servant leader is and *what* the servant leader does. These 'being' and 'doing' attributes of servant leadership represent a significant paradigm shift in the act of leadership, which comprises a leader's self-concept and primary intent" (p.59). Servant leaders serve first, not lead first. This is their primary intent. However, servant leaders' primary intent to serve "may emanate from their self-concepts as an altruist, moral person" (p.60). Agee (2001) seemed to hold a similar view. He asserted that "the 'servant' in 'servant leader' describes the inner nature, character, and spirit of the leader. The 'leader' in 'servant leader' describes the task at hand" (p.10). Hence, to Agee, servant leadership is both a science and an art.

Spears (1995) has identified 10 characteristics of the servant-leader as "listening", "empathy", "healing", "awareness", "persuasion", "conceptualisation", "foresight", "stewardship", "commitment to the growth of people", and "building community" (pp.4-7). However, De Pree (1992) suggested even more – 12 characteristics of servant leaders. They are "integrity", "vulnerability", "discernment", "awareness of the human spirit", "courage in relationships", "sense of humour", "intellectual energy and curiosity", "respect for the future and regard for the present", "predictability", "breadth", "comfort with ambiguity", and "presence" (pp.220-225). Meanwhile, Russell and Stone (2002) identified "vision", "honesty", "integrity", "trust", "service", "modelling", "pioneering", "appreciation of others" and "empowerment" (p.146) as the functional attributes of servant leadership. They also classified "communication", "credibility", "competence", "stewardship", "visibility",

"influence", "persuasion", "listening", "encouragement", "teaching" and "delegation" (pp.146-147) as the "accompanying attributes" (p.146) of servant leadership. To Russell and Stone, the accompanying attributes "appear to supplement and augment the functional attributes" (p.147), and "are not secondary in nature; rather, they are complementary and, in some cases, prerequisites to effective servant leadership" (p.147). It seems that the list of characteristics is endless.

Literature suggested that there is a correlation between servant leadership, leader trust and organisational trust (Joseph & Winston, 2005). However, Farling, Stone and Winston (1999) argued that "servant leadership is a form of transformational leadership" (p.51), since both leadership models "focus on others in the leader-follower process" (p.51). Hence, they posited that servant leaders are transformational leaders. Given that the models of transformational leadership, visionary leadership, charismatic leadership and servant leadership overlap in some ways, their commonalities lie in the leaders' modeling and the followers' interest. The integration or combination of these models provides the researcher with insights for developing a possible framework of pastoral leadership in the context of the church as a non-profit organisational body.

3.5. Religious dimension of pastoral leadership

Given that the context of this study is within the setting of a Christian institution, it is appropriate and essential to review the literature in relation to the religious dimension of pastoral leadership, which includes Christian leadership, biblical leadership, and church leadership.

3.5.1 Leadership from a Christian perspective

Although the word "leadership" is used by both non-Christians and Christians, this does not imply that their concept is exactly the same (Stott, 2002). Engstrom and Dayton (1976) pointed out that Christian leadership differs from other forms of leadership "basically in its motivation, the 'why?' of its actions" (p.23), which "has been subjected to the control of Christ and His example" (p.27), and "is motivated by love and given over to service" (p.27). Therefore, to them, "the truly Christian leader has discovered that leadership begins with the towel and the basin - in the role of a servant" (p.28). Malphurs (2003) defined a Christian leader as "a servant with the

credibility and capabilities to influence people in a particular context to pursue their God-given direction" (p.157). He suggested that a Christian leader:

- must be a Christian.
- should be a committed Christ-follower.
- sees revelation as a divine source of truth.
- emphasises godly character.
- understands the essential role of motives.
- serves by the power of the Holy Spirit.
- practises godly servant leadership.
- may have the gift of leadership. (pp.15-21)

Treston (1994) suggested that Christian leadership "has its genesis and inspiration in the life and ministry of Jesus" (p.10). Its purpose is to influence people to preach the gospel as well as to extend the Kingdom of God, so that the life of people in the society may be enriched. As such, Christian leadership is not about theory, but is all about practically living out the love and image of God, and "also concerned with transforming society through the power of God's gracious grace" (p.10).

Christian leadership can be viewed from the perspective of different church traditions. Banks and Ledbetter (2004) identified five major traditions: "the Benedictine tradition", "the Lutheran approach", "the Presbyterian model", "the Quaker model", and "the Pentecostal movement" (pp.43-46). The Benedictine tradition views leadership as a complex phenomenon from the experience of abbots, the leaders of monasteries, whose multifaceted roles simultaneously "serve as guides, stewards, physicians, teachers, and empowerers, leading by example, displaying wisdom and living lives of goodness" (p.44). The Lutheran approach emphasises the teaching of the priesthood of all believers, which "helps leaders to view themselves less as overlords of their communities and more as representatives of them, exercising a role that belongs to every member" (p.45). The Presbyterian model perceives leadership through "the threefold office of Christ: prophet, priest, and king" (p.45). The prophetic, priestly and kingly functions represent the competencies of leaders accordingly including a sense of empathy, effective communication skills, and direction-setting ability. The Quaker model views leadership as a shared responsibility. The practice of silence is used by all the members during the decision making process "to discern the leading of the Spirit" (p.46). As such, decisions are not made through

majority vote but by mutual consensus. The Pentecostal movement views leadership as a spiritual calling for every church member, which is "based on spiritual power coming from the Spirit of God" (p.46). In this tradition, every member is a potential leader. Leaders emerge from the community of love and faith as sacred vessels "through which the power of God takes action to fulfill God's will on earth" (p.47).

In light of the above review of literature, it is agreed that Christian leadership is quite different from other forms of leadership, because its philosophy is derived from the divine principles of the Bible, and its end is not about individual interests. However, in some cases, Christian leadership incorporates ideas from the secular world, (Jones, 1988; Wofford, 1999). For instance, in his discussion of Christian leadership, Wofford (1999) employed the concepts of transformational leadership, visionary leadership, charismatic leadership and servant leadership from the secular organisational literature. In fact, some of the leadership principles that are being used in secular organisations are proving to be effective. Given that they do not fundamentally contradict Christian ethics and values, the theories of secular leadership and the findings from research on leadership can enhance and enrich the theories of Christian leadership.

3.5.2 The Biblical context of leadership

Bradley (1991) observed that contemporary secular literature on leadership has an interest in developing concepts that are "very much in tune with Biblical notions, particularly in relation to vision, submission and service" (p.36). However, she acknowledged that the biblical model of leadership remains distinctive "in respect of the sense of eternal theological purpose which underlies each of its characteristics" (p.36). Therefore, to examine the concepts of leadership from a biblical perspective is essential. Biblical leadership employs principles of leadership from the Bible. It can be done either by learning from the role model of biblical heroes, or adopting the biblical principles about leadership from the Bible. Jesus is identified as "*the best model* for servant leadership" (Wilkes, 1998, p.242), while Moses in the Old Testament (see Herskovitz & Klein, 1999; Woolfe, 2002) and Paul in the New Testament (Dodd, 2003; Stott, 2002) are recognised as the two most popular biblical leaders. The following are the basic biblical principles about leadership.

Firstly, biblical leadership is about charisma. Wofford (1999) stated, "*charisma* is a term derived from the Greek word *charis*, which means grace or gift. In biblical usage it refers to God's unmerited gift or favour" (p.106). Leadership is one of the God-given talents for the church. In the letter to the Romans 12:6-8, it is stated:

> We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. (NIV)

Bradley (1991) stated that the God-given talent of leadership "may be obvious at an early age or it may not be evident until the appropriate time. Important to biblical teaching, however, is that leadership, whether 'natural' or given for a particular time or task, should be cultivated and developed" (p.32). The purpose of the God-given talent of leadership for church leaders is:

> … to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph. 4:12-13, NIV)

Secondly, biblical leadership is about servanthood. In order to have a better understanding of the notion of biblical leadership, it is important to trace the example of servant leadership in Jesus' life. As Wofford (1999) stated, "Jesus is the archetype of a servant leader" (p.31). Jesus' attitude toward the conventional power of dominance, and how He saw himself as a servant can be found in the following extract from the Gospel of Mark 10:42-45:

> You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (NIV)

Christians believe that it is the teaching of Jesus, that they are called to serve others instead of being called to "lord it over" them. As Wofford (1999) asserted, "the power of servant-leaders does not come from external positions, trappings, or resources but from the inner strength of the indwelling Holy Spirit" (pp.179-180). Therefore, a SP who serves as a servant leader is the one who must serve first, and those who want to be first must be last. This is what Wofford called the principle of "Jesus' topsy-turvy power pyramid" (p.179).

In addition, the example of Jesus' feet washing has explicitly manifested the humility of a servant leader. While on earth, Jesus, the master of the disciples, acted as a servant and washed the disciples' feet during the last Passover feast. John's gospel 13:12-17 stated:

> When He had finished washing their feet, He put on his clothes and returned to his place. "Do you understand what I have done for you?" He asked them. "You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who set him. Now that you know these things, you will be blessed if you do them. (NIV)

As Macchia (1999) mentioned, "With a towel, some water, a basin, and a heart of loving servanthood, he washed each of his disciples' feet" (p.116). Wilkes (1998) also described the leadership style of Jesus as "dressed like a servant, acting like a slave – Jesus still led" (p.163). Therefore, the more mature we are in Christ, the greater is our capacity to exercise humble servant leadership (Wofford, 1999).

However, the concept of servant leadership does not mean that servant leaders must renounce their position as leaders in order to be servants to their followers. In his application of Phil. 2:5-11, Sharpe (2000) seemed to support this notion. He stated:

> Christ is first identified in a position of glorious leadership…. It was a deliberate renunciation of the glory and prestige of his rightful position. This is a picture of powerful servant-hood, not wimpish submission because his character and capacity offered no alternative. If we want to be servant leaders in the Jesus mould we need first to earn our position of authority by hard

study, hard work, and the hard knocks of experience in lower level positions. (p.36)

It is necessary to bear in mind that since Jesus is the ideal example of a servant leader, we, as humans, cannot compare ourselves to Jesus, and it is impossible for us to do what Jesus did. As Wofford (1999) stated:

> No human can hope to be the leader that Jesus was – after all, He was God. Our leadership missions cannot be the same as his. As God, Jesus behaved in ways that are impossible for us. He showed his divinity in his miracles, words, tone of voice, attitudes, behaviours, and relationships. These serve as ideal examples, but we would delude ourselves to think that any amount of human effort could reproduce them. (p.33)

It is true that, to some extent, we cannot be God in the real world, nor can we be perfect like God. To say the least, we cannot die for others. However, it is not impossible for us as humans to strive for the "divine" goal. As Sims (1997) argued servant leadership is not "a state of human perfection unapproachable for most of us" (p.23). Rather, "it is an ideal toward which to strive and a quality of character to cultivate and attain, but decidedly not an impossible peak to scale" (p.23). It seems that Wofford (1999) also agreed with this point of view. He stated that "we can strive to be what God wants us to be and do what Scripture lays out for us" (p.33). That means our goal is not to be God, but just to be Christ-like. We can still become a "good" and "effective" servant leader with God's help, by applying those biblical principles in our workplaces.

Thirdly, biblical leadership is about self-sacrifice. Jesus committed his life to all mankind even to the extent of dying on the cross. He demonstrated not only the example of humility, but also the greatest love of God – self-sacrifice. In the letter to the Philippians 2:6-11, Jesus' leadership has been explicitly described as follows:

> Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death – even death on a cross! Therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven

and on earth and under the earth, and every tongue confess that Jesus Christ is

Lord, to the glory of God the Father. (NIV)

The humility of Jesus was indeed an expression of His divine love, and this love lies in the greatest benefit of His followers, not His personal interest. Therefore, being pastoral leaders, Christians are called to serve others with the love of Jesus, even to the extent of sacrificing themselves, because "it is this love that stirs us to set aside our own interests to help another" (Wofford, 1999, p.177).

Fourthly, biblical leadership is about stewardship. Besides the exemplary models of leadership that Christians can learn from Jesus as mentioned above, there is another model that can also be derived from the teaching of his disciples:

Be shepherds of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to service; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Pet. 5:2-4, NIV)

According to the teaching of the Apostle Peter, a church pastor should act like a shepherd to whom a flock has been entrusted by God. In other words, this can be understood as a matter of stewardship. Sims (1997) asserted that "conventional leadership varies widely, but all varieties bear a common stamp: they use power to control people and to limit the range of individual differences" (p.29). Therefore, the work of a church pastor is "to honor the personal dignity and worth of all who are led, and to evoke as much as possible their own innate creative power for leadership" (pp.10-11). Thus, empowering others is one of the crucial duties of church pastors, as they are God's entrusted stewards in the church.

3.5.3 Church leadership

Church leadership involves not only ordained pastoral leaders, but also lay leaders (Malphurs & Mancini, 2004). However, being church leaders called by God, pastors are accountable to themselves, the church and ultimately to Christ (Wright, 2000), for "He is our Lord and our judge" (Stott, 2002, p.116). Therefore, pastors should seek to minister to their church congregations with effective leadership. Weems (1993) proposed four essential elements of effective church leadership,

namely "vision, team, culture and integrity" (p.35). These elements aim to "discover and articulate a shared vision", "build the team without whom the vision cannot become a reality", "communicate and symbolize the vision throughout the organization's culture" and "make sure the vision is a reality for the leader(s) and the organization" (p.36). Weems claimed that these four elements "are the framework within which other leadership issues can be approached and addressed" (p.36).

Malphurs (1999) addressed the issues of church leadership with emphasis on the functions of pastor, the concept of ministry, the dimensions of church, the roles of pastor and his or her relationship within a church, and the understanding of culture in the church. To Malphurs, the functions of the pastor include leading, protecting and teaching. The concept of ministry consists of value, mission, vision and strategy. The primary dimensions of church are "the church as cause, corporation and community" (p.83). The role of the pastor and the relationship between pastor, congregation, staff and board is subjective to the structure of the church which varied from "leader", "administrator" to "brother" (pp.94-95). The understanding of culture in the church involves definition of, response to, and significance of culture. Given that both Weems (1993) and Malphurs (1999) drew attention at the important issue of culture in the church, the literature regarding cultural dimension of pastoral leadership is reviewed in the following sub-section.

3.6 Cultural dimension of pastoral leadership

The perceptions of people about leadership are influenced by the culture in which they are embedded (Hofstede, 1993). As such, leaders from different cultures use different approaches to leadership (Connerley & Pedersen, 2005). Since the purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians in an Australian Chinese congregational church, it seems appropriate to look at the cultural dimension of pastoral leadership. In the following section, literature relating to the cultural dimension of pastoral leadership is reviewed. This includes a discussion of multicultural leadership, cultural dimensions and generational differences.

3.6.1 Multicultural leadership

Because of the world phenomenon of globalisation, multicultural issues have become vitally important in many international organisations. Traditionally, multiculturalism "focuses on aspects of multiple cultures" (Connerley & Pedersen, 2005, p.3). Since culture can be defined either in a broad way or a narrow way, Connerley and Pedersen (2005) stated that "the narrow definition of culture has limited multiculturalism to what might more appropriately be called 'multiethnic' or 'multinational' relationship between groups with a shared socio-cultural heritage that includes similarities of religion, history, and common ancestry" (p.5). However, they argued that although "ethnicity and nationality are important to individual and familial identity as one subset of culture … the construct of culture – broadly defined – goes beyond national and ethnic boundaries" (p.5), because "persons from the same ethnic or nationality group may still experience cultural differences" (p.5). Hence, they asserted that the broad definition of culture is "important in preparing leaders to deal with the complex differences among and between people they interact with from every cultural group" (p.5). The researcher adopted a broad definition of culture in this study, and acknowledged the challenge of the complexity of the global multicultural phenomenon.

In responding to this challenge, several models of leadership have emerged, such as "cross-cultural leadership" (Dorfman, 1996); "diversity leadership" (Hopkins & Hopkins, 1998); "global leadership" (Adler, 1999); "international leadership" (Peterson & Hunt, 1997); and "multicultural leadership" (Harbison, Reudisili & Shriberg, 2002; DuBrin & Dalglish, 2003). Although different writers seemed to use the terms differently, they are sometimes interchangeable. No matter what terms are chosen, "whether the cultures are domestic or international, how leaders prepare themselves to be effective in a multicultural world will greatly determine their effectiveness in this century" (Harbison et al., 2002, p.151).

The term "multicultural leadership" is used in this study. It is appropriate, not only because Australia is part of the world economy, but also because Australia is such a multicultural society. Hence, multicultural leadership seems appropriate and necessary in the Australian context. In fact, managing cultural diversity is one of the crucial factors influencing organisational and leadership effectiveness in most

Australian organisations (DuBrin & Dalglish, 2003). Harbison et al. (2002) described as multicultural "a group that is comprised of individuals from more than one country or ethnic group" (p.155). To Harbison et al., an understanding of multicultural leadership allows leaders to respond to diverse cultures by increasing their insights into each population's needs and worldview, equipping them to best mobilise the entire group.

Connerley and Pedersen (2005) proposed a framework for approaching multicultural leadership. It emphasises that leaders working in multicultural environments have to "develop multicultural awareness, knowledge, and skills to respond appropriately to the problems and opportunities of both domestic demographic changes and globalization" (p.7). According to Connerley and Pedersen, leaders with multicultural awareness should have the following abilities:

- ability to recognize direct and indirect communication styles.
- sensitivity to nonverbal cues.
- awareness of cultural and linguistic differences.
- interest in the culture.
- sensitivity to the myths and stereotypes of the culture.
- concern for the welfare of persons from another culture.
- ability to articulate elements of their own culture.
- appreciation of the importance of multicultural teaching.
- awareness of the relationships between cultural groups.
- accurate criteria for objectively judging 'goodness' and 'badness' in the other culture. (p.92)

Hence, awareness of the different dimensions of culture, knowing the cultural differences between people from different cultures, and handling people from different cultural backgrounds with appropriate skills are crucial for multicultural leaders.

3.6.2 Dimensions of culture

Given that people with different cultural backgrounds have different values, attitudes and beliefs, Hofstede (1984, 1994, 2001) argued that many leadership and organisational theories based on Western culture have potentially limited applications in other cultures. Hence, he developed a model of national culture which has been

widely used. The model suggested four basic dimensions along which culture differs, namely "Power Distance", "Uncertainty Avoidance", "Individualism", and "Masculinity" (1984, p.11). As Nahavandi (1997) stated, "the combination of these four dimensions lends each national culture its distinctiveness and unique character" (p.7). By adopting the idea of Michael Harris Bond who emphasises the Eastern values influenced by Confucius, Hofstede (2001) further identified "long-term versus short-term orientation" (p.29) as the fifth cultural dimension.

Out of these five cultural dimensions, Hofstede (1984, 1994) asserted that a correlation is found between the two dimensions of individualism versus collectivism and power distance, where individualism is associated with lower power distance and collectivism with high power distance. Hofstede (1994) referred to the dimension of individualism versus collectivism as follows:

> *Individualism* pertains to *societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism* as its opposite pertains to *societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty.* (p.51)

Meanwhile, power distance is defined as "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (p.28). Individualism versus collectivism and power distance are commonly employed to describe and examine cultural variations of significance to managerial leadership (Adler, 1991). Based on the model of relationship-oriented leadership, Blake and Mouton (1964) emphasised that leaders should maintain a good relationship with their followers. Connerley and Pedersen (2005) argued that the use of relationship-oriented leadership or task-oriented leadership depends on the power distance of the country where the leaders are located. Given the context of this study is within an Australian Chinese congregational church, the above review of literature seems relevant to the study, since the existence of cultural differences in the church may have a significant impact on the pastoral leadership of the SP.

3.6.3 Generational differences

Recognising domestic cultural differences is one of the essential competencies for multicultural leadership (Ansoorian, Good & Samuelson, 2003; DuBrin & Dalglish, 2003; Harbison et al., 2002), especially those within the "generational culture" (Harbison et al., 2002). According to Matsumoto (1996), culture is "the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next" (p.16). Hence, cultural differences could be found when comparing the attitudes, values and beliefs between different generations within a society.

In this study, focus is on the generational differences (Ansoorian et al., 2003) between different generations of Australian-Chinese Christians, in terms of their values, attitudes and beliefs about the pastoral leadership of a SP within an Australian Chinese congregational church. There are three generations of people in Australia, according to Mackay (1997), namely the "Lucky Generation" (those born in the 1920s), the "Stress Generation" (those born in the late-1940s to early 1950s) and the "Options Generation" (those born in the 1970s). He stated that these three generations "could arguably be described as the products of three quite different Australian societies" (p.11). As such, generational gaps occur between these three generations.

It is commonly believed that, as the United States of America is one of the countries typifying Western culture, studying the cultural issues in this country might throw some light on the understanding of the culture of other Western countries like Australia. Anderson (1992) asserted that there are three different generations within the society of the United States, namely "pre-boomers (born before 1946), baby boomers (born 1946-1964), and baby busters (born after 1964)" (p.158). However, McIntosh (2002) has identified four generations, namely "Builders", "Boomers", "Busters", and "Bridgers" (p.15). He stated that "those who range in age from the late fifties and up can be called the Builders; the Boomers are those in their late thirties to mid fifties; young adults in their twenties to late thirties are the Busters, and those younger than twenty are the Bridgers" (p.15). Meanwhile, Barna and Hatch (2001) actually classified five generations from the findings of their research. In addition to the above-mentioned four generations, they also identified "Seniors" (p.56) as the fifth generation and referred to the youngest generation as "Mosaics" (p.56) instead of

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Bridgers. Barna and Hatch linked these five generations to the Americans born in 1926 and before, 1927-1945, 1946-1964, 1965-1984, and 1985-2004 accordingly.

These generations are different in many aspects of their lives. According to Barna and Hatch (2001), since the Seniors and Builders have so much in common, they combined them and referred to these two generations as the Elders. They also attempted to distinguish the characteristics of the Elders, Boomers, and Busters, since these are the three major adult generations among the population of the United States. Barna and Hatch differentiated each group according to aspects such as their views of success, primary needs in life, primary life concern, reactions to change, responses to contradictions, routes to successful living, attitudes toward technology, views on family and relationships, their fears, and how they handle employment.

Among the comparisons, however, the most important difference in relation to the issues of leadership is the responses of each generation to authority. Barna and Hatch (2001) claimed that:

> Elders accept authority figures and their declarations as necessary for the orderly operation of life. Obeying authority is the mark of a good citizen. Boomers disagree: to them, obeying authority is the mark of a brain-dead citizen. They prefer to control the levers of power and authority, calling their own shots and making sure everyone falls in line with their own ideas and plans. Busters differ again: *What authority?* they ask. They are more prone to simply ignore authority than to consent to it. As free spirits who feel abandoned by their elders, they feel no social or moral obligation to obey authority figures who represent goals and values they reject. (pp.62-63; see also McIntosh, 2002)

Pastoral leaders inevitably face challenges of leadership, especially with regard to exercising power within the context where the congregations are from different generational backgrounds. Yukl (1998) asserted that "ethics, values, and attitudes – go hand in hand with understanding the role of power in leadership" (p.163). Hence, he stated:

> The mere possession of power, of any kind, leads inevitably to ethical questions about how that power should and should not be used. The challenge of leadership becomes even more complex when we consider how individuals

of different backgrounds, cultures and nationalities may hold quite different values yet be thrown into increasingly closer interaction with each other as our world becomes both smaller and more diverse. (p.164)

Perhaps, the suggestion of Barna and Hatch (2001) might shed some light on the implications of the generational differences in leadership. They stated:

Leadership is a critical aspect to getting things done in life – and, as you probably expected, each of these groups respond to a different style of leadership. Elders want the authoritative but democratic (i.e., consensual) leader to reign. That person must speak to the issue of building continuity from the past to the present before Elders will take seriously anything proposed for the future. Boomers love a driver – as long as that person's goals and vision coincides with their own. They will follow someone who seems to know clearly where he/she is going, why he/she is going there and how he/she will take everyone else along with efficiency, unity and appreciation for individual efforts. To lead Busters, though, you have to involve them in every step of the process. Team leadership is crucial to getting buy-in from this segment. They are wary of the high-energy, smooth talking, big vision leaders. Busters want a life that is authentic and genuine – and they want leaders whose style and objectives reflect those same qualities. (pp.65-66)

Literature regarding the cultural dimension of pastoral leadership is reviewed according to three aspects: multicultural leadership, dimensions of culture and generational differences.

3.7 Summary

This chapter reviews the literature on the concept of leadership, in which leadership definition and leadership theory are addressed. Special interest is focused on literature regarding the role of power and authority in leadership, and the dark side of power. The notion of pastoral leadership has been conceptualisd by adopting a definition and adapting the concepts from different writers. Literature relating to the conceptualisation of pastoral leadership is reviewed from four dimensions, namely the personal, organisational, religious and cultural dimensions.

With regard to the personal dimension, literature reveals that the role, function, and power and authority of the SP in the church have been changed over time; and the leadership effectiveness of the SP mainly lies within the personal qualities of the SP. Literature regarding the organisational dimension of pastoral leadership is also reviewed. Literature about board leadership suggests emphasis on policymaking and the board-executive relationship; literature about non-profit leadership proposes an appropriate leadership framework for non-profit organisations. Literature regarding transformational leadership, visionary leadership, charismatic leadership and servant leadership shows the relationship between these leadership models, and their appropriateness to non-profit leadership. Literature concerning leadership from a Christian perspective, the Biblical context of leadership, and church leadership is also reviewed for the religious dimension of pastoral leadership. The literature suggests that Christian leadership could be found not only in Christian communities, but also in secular workplaces. Biblical leadership adopted leadership principles from the Bible, where biblical principles about leadership and role models of biblical heroes can be found. Church leadership is concerned not only with the leadership of ordained pastors but also of lay Christians. It involves the philosophy of ministry. The literature review relating to the cultural dimension includes multicultural leadership, dimensions of culture and generational differences, in which a definition for multicultural leadership is adopted. Collectivism versus individualism and power distance are identified as relevant cultural dimensions in this study. This literature review forms a platform for reflection on the research findings, and for making comparisons between the findings and the literature. The following chapter outlines the research design used in this study.

CHAPTER 4

DESIGN OF THE RESEARCH

4.1 Introduction

The study reported in this thesis investigated aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians, and the implications of these perspectives for leadership effectiveness of the SP in an Australian Chinese Congregational church. The three research questions focus the design and conduct of the research process. *How do the different generations of Australian-Chinese Christians perceive the pastoral leadership of the senior pastor in an Australian Chinese congregational church? What approaches to leadership are used by the senior pastor in an Australian Chinese congregational church? And what factors are perceived to influence the effectiveness of the pastoral leadership of the senior pastor in an Australian Chinese congregational church?*

The overall investigating strategy of the study is presented in the following sections. The researcher first explains his consideration of research paradigms, and then articulates the theoretical underpinnings of the research, which include epistemology, meta-theoretical perspective and methodological stance. Afterwards, the design of the study is also presented along with the selection procedures, characteristics of the research site and of the participants; strategies of data collection and data analysis; verification, ethical considerations and the limitations of the study.

4.2 Theoretical Framework

The researcher adopted a qualitative view of the research paradigm and used a qualitative approach for this study. According to Morse and Richards (2002), "qualitative methods are the best or only way of addressing some research purposes and answering some sorts of questions" (p.27), especially if the research purpose is "to learn from the participants in a setting or process the way they experience it, the meanings they put on it, and how they interpret what *they* experience" (p.28). Hence, this approach allows the researcher to discover and adequately validate the perceptions of different generations of Australian-Chinese Christians toward the pastoral leadership of the SP within an Australian Chinese congregational church; and

demonstrate the complexity of their interpretations (Morse & Richards, 2000). As this research study is undertaken within a qualitative paradigm, the epistemology underpinning it is constructionism. The researcher adopts an interpretative view for the theoretical perspective, and case study is used as the methodology for this research. The rationale of the above consideration is explained in the following sections.

4.2.1 Epistemology

Traditionally, objectivism holds that "there is objective truth and that appropriate methods of inquiry can bring us accurate and certain knowledge of that truth" (Crotty, 1998, p.42). However, Flick (2002) argued that "the world is socially constructed through different forms of knowledge – from everyday knowledge to science and art as different 'ways of world making'" (p.31). Such kind of belief lies in the paradigm of constructionism. In general, constructionists believe that:

> There is no objective truth waiting for us to discover it. Truth, or meaning, comes into existence in and out of our engagement with the realities in our world. There is no meaning without a mind. Meaning is not discovered, but constructed. In this understanding of knowledge, it is clear that different people may construct meaning in different ways, even in relation to the same phenomenon. (Crotty, 1998, pp.8-9; see also Stake, 1995)

Hence, perceptions are constructed and interpreted through the interaction between the researcher and participants.

The researcher adopted this constructivist view in the study, acknowledging the complexity of the perceptions of different generations of Australian-Chinese Christians within an Australian Chinese congregational church. Since the purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians, and their implications for leadership effectiveness of the SP in an Australian Chinese congregational church, an approach which honoured that knowledge is construed seemed most appropriate.

4.2.2 Theoretical perspective

Interpretivism emphasises the importance of observation and interpretation in understanding the social world. It claims that the social world is not governed by law-like regularities, thus, natural science methods are not appropriate for social research

(Snape & Spencer, 2003). According to Williams and May (1996), "interpretivism rests upon the philosophical doctrine of idealism" that "the world we see around us is the creation of the mind" (p.59); therefore, "we cannot know the 'true' nature of the object world, separate from our perception of it" (p.60). In other words, through the lens of intrepretivism, the reality is "seen as a construct of the human mind" (Bassey, 1999, p.43) or is "multiple socially constructed" (Radnor, 2001, p.21); that everyone has their own comprehension of what they perceive reality to be. As Bassey (1999) has stated, "people perceive and so construe the world in ways which are often similar but not necessarily the same. So there can be different understandings of what is real. Concepts of reality can vary from one person to another" (p.43). Hence, a social researcher has "to explore and understand the social world using both the participant's and the researcher's understanding" (Snape & Spencer, 2003, p.17).

According to Snape and Spencer (2003), interpretivism emphasises "the importance of understanding people's perspectives in the context of the conditions and circumstances of their lives" (p.21). Its goal is to obtain as much detailed information as possible about the lives of people (Rossman & Rallis, 2003; Snape & Spencer, 2003), in order to generate "thick description" (Geertz, 1993, p.6) of people's worldviews. Thick description is a term from anthropology which means "the complete, literal description of the incident or entity being investigated" (Merriam, 1998, pp.29-30). The interaction between the researcher and the participants is of investigator and subjects, allowing objective analysis of perceptions, and hence "meanings are constructed and interpreted" (Radnor, 2001, p.21).

With regard to the researcher's method of interpretation, Snape and Spencer (2003) asserted that interpretation is "grounded in the accounts of individual respondents, but employs language, conceptualisation and categorisation that is not their own" (p.21), acknowledging that "deeper insights can be obtained by synthesising, interlocking and comparing the accounts of a number of respondents" (p.21). The researcher found that such an approach particularly favoured this research study, in order to understand aspects of pastoral leadership of the SP from the perspectives of different generations of Australian-Chinese Christians within the church; the leadership approaches used by the church pastors in light of their

perceptions about the SP's leadership; and the factors perceived to influence the leadership effectiveness of the SP.

4.2.3 Research methodology

Since the purpose of this study is to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians, and their implications for leadership effectiveness of the SP in an Australian Chinese congregational church, the cultural differences between different generations of Australian-Chinese Christians were attended to in particular. This implies that this study is a cultural related study, though it mainly lies within the discipline of leadership studies. Ethnography is the most common methodology employed in cultural studies (Creswell, 1998; Hooks, 2004; Rossman & Rallis, 2003). It often "entails long-term immersion, called **participant observation**, in an intact cultural group" (Rossman & Rallis, 2003, p.95; see also Creswell, 1998).

Traditionally, anthropologists assume that culture exists "in particular and specific settings, bounded within groups located and linked to space and place" (Gray, 2003, p.24). However, this assumption has been challenged by the notion of the cultural as construct (Gupta & Ferguson, 1997). According to Gray (2003), researchers argued that:

> Culture itself is part of a process and not a given and that it is not a fixed and observable entity to be found by immersion in a group or milieu. Questions of cultural identity and difference are being spatialised in new ways in the context of flows of global capital and migration, and can no longer be seen as fixed and located to a specific time and place. (p.24)

The researcher supports this argument that ethnography is not being employed as the methodology in this study. In addition, since the approved data collection period for this study was only seven months, it was inappropriate to employ ethnography in this study due to the time constraint (Bryce, 2002). After considering these factors, the researcher decided to use case study as the methodology for this study.

Case study is one of the methodological approaches used in qualitative research. According to Merriam (1998), when a case study design is employed, it aims "to gain an in-depth understanding of the situation and meaning for those

involved. The interest is in process rather than outcome, in context rather than a specific variable, in discovery rather than confirmation" (p.19). The definition of case study has long been discussed and described by many writers (see Bassey, 1999). However, Yin (2003) asserted that:

> A case study is an empirical inquiry that
> • investigates a contemporary phenomenon within its real-life context, especially when
> • the boundaries between phenomenon and context are not clearly evident. (p.13)

The researcher found it difficult to separate the effect of the cultural differences between different generations of Australian-Chinese Christians on their perceptions of the pastoral leadership of the SP within an Australian Chinese congregational church, and believed that "the case study's in-depth nature and emphasis on situationally embedded processes justify some level of causal inference" (Lee, 1999, p.54).

In addition, Gillham (2000a) stated that a case study is an investigation "which seeks a range of different kinds of evidence, evidence which is there in the case setting, and which has to be abstracted and collated to get the best possible answers to the research questions" (pp.1-2). This implies that the choice of research methodology is guided by the setting of research questions. Burns (2000) claimed that "the case study is the preferred strategy when 'how', 'who', 'why' or 'what' questions are being asked, or when the investigator has little control over events, or when the focus is on a contemporary phenomenon within a real life context" (p.460; see also Yin, 2003). As such, it seems that a case study approach was appropriate for this study as the research questions mentioned in the previous chapter can be answered using this methodology. Case studies can be about any objects, such as an individual, a group, an organization, a community, a society or a nation (Bouma, 2000; Hammersley & Gomm, 2000; Hough, 2002; Yin, 2003). However, the subject of a case study must be a "bounded system" (Stake, 2005, p.444; see also Burns, 2000). The case, in this study, was an Australian Chinese congregational church, which comprises the church pastors (CPs), lay leaders (LLs), and church members (CMs).

According to Stake (2005), there are three types of case study, namely the "intrinsic", "instrumental" and "collective" case study (p.445). Yin (2003) also

asserted that there are basically two types of case study design, namely, "single-case" and "multiple-case" designs (p.39). The case study undertaken in this research is an instrumental single case study. It is instrumental because this study attempts to reveal in-depth understanding of aspects in the SP's pastoral leadership in an Australian Chinese congregational church. The purpose of an instrumental case study is "to provide insight into an issue" (Stake, 2005, p.445). The researcher hopes that the findings of this study could widen the knowledge in pastoral leadership of SPs. Additionally, according to Hough (2002):

> Whenever a researcher aims to concentrate on how aspects of the social world are constructed, there must be an attempt to get inside the process of social construction by building up descriptions of how human beings engage in meaningful action and create a shared world. (p.73)

Such an approach demands an in-depth analysis of the "limited realm of experience in the contexts in which they occur" (p.73). However, because of the constraints, particularly of time, and the need to explore a site in sufficient depth, the researcher decided to study only one Australian Chinese congregational church. Details of the research site are described in the next section.

4.3 Participants

Since the case study design in this study is a single case study, the case, in this instance, is an Australian Chinese congregational church. The researcher found that, to some extent, the case being investigated in this study could serve as a "typical case" (Yin, 2003, p.41). The knowledge learned from this case is assumed to provide insight into the experience of an average Australian Chinese congregational church; and the congregational governing structure of the research site is assumed to be the governing structure of most Australian Chinese congregational churches (see Yin, 2003). Hence, the issue of case selection has been particularly addressed in this study.

Gobo (2004) asserted that sampling has long been neglected by qualitative researchers, because many of them maintained "qualitative research does not need to sample or to consider seriously sampling issues, arguing that the most important theoretically significant and important studies in field research ... were based on opportunistic samples" (p.434). The researcher was well aware of this issue, acknowledging that "defining sampling units clearly before choosing cases is essential

in order to avoid messy and empirically shallow research" (p.434). The selection procedures and the characteristics of the research site are explained and described respectively in the following sections.

4.3.1 Selection procedures of the research site

The purposive sampling method was employed in this study. Purposive sampling means "sampling in a deliberate way, with some purpose of focus in mind" (Punch, 1998, p.193; see also Creswell, 1998; Silverman, 2000). It is "based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (Merriam, 1998, p.61). According to Patton (2002), purposive sampling aims "to select information-rich cases whose study will illuminate the questions under study" (p.46), so as "to permit inquiry into and understanding of a phenomenon *in depth*" (p.46). Normally, a typical case should have been selected and studied whenever the purposive sampling method is used (Bouma, 2000).

The research site in this study was purposefully selected. Since this study attempts to explore aspects of the pastoral leadership of the SP from the perspectives of different generations of Australian-Chinese Christians within an Australian Chinese congregational church, the factor of whether different generations of Australian-Chinese Christians coexisted in the research site was particularly considered. It is likely that this factor of availability lies at the duration of the establishment of the church. That means the longer the history of the selected church, the higher will be the possibility of the existence of different generations of Australian-Chinese Christians in that church. Flyvbjerg (2004) classified this sort of selection as "information-oriented selection" (p.426). Its purpose is "to maximize the utility of information from small samples and single cases" (p.426). In this regard, "cases are selected on the basis of expectations about their information content" (p.426).

The researcher personally contacted four Australian Chinese congregational churches. One of them has a congregation of over 500 people. The other three have a history of more than twenty years. Eventually, one of these three churches and the former one expressed no interest in this study. Of the other two, one church has a congregation of approximately two hundred people, and the other has a congregation

of only about ninety people. The attendance total of the church congregations mentioned includes children. Finally, the researcher selected the smaller church as the case in this study, since a congregation of around one hundred people is the typical size of most of the Chinese churches in Australia.

4.3.2 Characteristics of the participants

The research was conducted in a Chinese Protestant church located in an Eastern suburb of Melbourne. This church is one of the Australian Chinese churches with the longest history in Melbourne. It has been established for more than twenty years, and is constituted with a congregational governing structure. This church has two congregations, the Chinese-speaking, and English-speaking congregations. The Chinese congregation has approximately sixty people on average attending the weekly Sunday worship service, while the English congregation has only about twenty people on average. Together with about fifteen children on average attending the weekly Sunday children activities, the total number of members of the congregation is about ninety-five. This is the typical size of most of the Australian Chinese churches. This church has sixty registered CMs consisting of different generations of Australian-Chinese Christians. Traditional Chinese culture is the dominant influence in this church, since most of the families, including the CPs, are mainly immigrants from Hong Kong.

Since this church has a congregational governing structure, the quarterly Church Members' Meeting (CMM) of the church has the highest authority over all church issues. Registered CMs have the right to vote for the decisions in all matters of the church. Deacons are elected by the registered CMs to be the members of the deacon board. The deacon board acts on behalf of the whole congregation to run the church, especially in overseeing all the administrative matters of the church. The deacon board meeting (DBM) is chaired by one of the deacons. The SP participates in the deacon board as a board member. One of his main duties is to supervise all the church ministries and activities with the help of other LLs. All the deacons and LLs work on a voluntary basis.

The church investigated in this study started as an independent church, a church with no affiliation with any church denominations, and was constituted with a

congregational governing structure. This church was founded by a SP in 1984, who has since left the church after working for eight years. Two years later, a part-time SP came to work at the church, and worked for one year. Because of the vacancy for the position of the SP, a consultant pastor has been appointed to help the church since 1997. With the help of the consultant pastor, this church joined a church denomination with a congregational constitution as a member church in 1998. Though an associate pastor was employed for the English congregation in 1999, he resigned from his position in 2001. An associate pastor was employed in 2000 for the Chinese congregation. At the same time he was the acting SP for the whole church. However, he also left the church after three years. Another part-time English pastoral intern commenced working at the church in 2002, but then left the church in 2004. When this church was studied, there were no salaried pastoral staff working at the church. From the above, it seems clear that this church has for a long time faced difficulties in having long-serving pastors.

The participants in this study included the CPs, LLs and registered CMs. The participating CPs consisted of the consultant pastor, the former acting SP and the former pastoral intern. The LLs included the deacons, the cell group leaders and the leaders involved in other church ministries, such as Sunday school or worship team. Since the registered CMs have voting rights, they were all invited to respond to the questionnaires.

For the recruitment of interviewees, both purposive sampling and convenience sampling (Punch, 1998) techniques were used in this study. Since there was no SP working in the church when this study was undertaken, the researcher personally invited the CPs including the consultant pastor, the former acting SP and the former pastoral intern for individual in-depth interviews. In the absence of the SP, these three CPs shared the role and responsibility of the SP. The consultant pastor gave advice for all spiritual matters of the church. The former acting SP was mainly responsible for the ministry in the Chinese-speaking congregation and the supervision of the former pastoral intern, while the former pastoral intern was mainly responsible for the ministry in the English-speaking congregation. They were interviewed on a one-on-one, face-to-face basis. This aimed to understand the notion of pastoral leadership from the perception of a pastor's self-reflection, which helped to address the second

research question. The selection of other participants for the semi-structured interviews and focus groups was "based on defining the criteria or standards necessary" (Burns, 2000, p.465), and according to their willingness to participate.

The criteria set for interview participants were that each one had one to three years of voluntary service in the church for LLs and that each one had one to three years membership enrolled in the church for registered CMs. The researcher found that the time frame of one to three years is the minimum length of time for church involvement of the LLs and CMs, as leaders with longer length of voluntary services and members with longer length of membership were likely to have the information required to address the research questions. A consent request form for interview participants was attached to each questionnaire. The participants who were willing to participate in the interviews were requested to return the form to the researcher to indicate their consent. To ensure confidentiality and anonymity, six group classification codes were identified. ABC1 denotes an Australian-born-Chinese, ABC2 denotes an Australian-bred-Chinese, ABC3 denotes an Australian-based-Chinese, LL denotes a lay leader, CM denotes a church member and CP denotes a church pastor. Each participant was assigned a code according to their group classification. For example, an Australian-born-Chinese lay leader is denoted by ABC1-LL, an Australian-bred-Chinese church member is denoted by ABC2-CM, while an Australian-based-Chinese church pastor is denoted by ABC3-CP, and so on. A summary of participants is presented in Table 4.1.

Table 4.1

The profile of the research participants

Categories of Participants	Data Collecting Strategies			
	Focus Groups		Individual Interviews	Questionnaires
	No of Groups	No of People		
ABC1-LL	0	0	0	1
ABC2-LL	0	0	1	2
ABC2-CM	0	0	1	3
ABC3-LL	2	8	12	18
ABC3-CM	1	3	0	13
ABC3-CP	0	0	3	0
Total	3	11	17	37

Eventually, thirteen LLs, comprising twelve ABC3s and one ABC2 consented to participate in the interviews. Of these, eight ABC3-LLs participated in both the individual interviews and the focus groups. These thirteen LLs included three deacons and ten leaders involved in other church ministries. Deacons were interviewed so that the researcher could obtain information about the SP's pastoral leadership within the context of them being co-workers and subordinates to the SP. Other leaders being interviewed provided information about the pastoral leadership of the SP as supporters and subordinates to the SP. There were four participating registered CMs including three ABC3s and one ABC2. Those three ABC3-CMs participated only in the focus group interview, and the ABC2-CM participated only in an individual in-depth interview. They were able to provide information about the pastoral leadership of the SP from the perceptions of followers and "partners" (CMs have the right to vote for church administration issues) of the SP.

In order to identify an individual participant, a number was added into the code of each questionnaire respondent. For example, the fifth Australian-based-Chinese lay leader who responded is denoted by ABC3-LL5. When reporting the

findings in the next chapter, direct quotes from the interviewees are indicated by using a bracketed code. Since some questionnaire respondents also participated in the interviews, the code assigned for each interviewee was the same as his or her code used for the questionnaire response. However, in order to differentiate the semi-structured interview participants from those of the focus groups, either a SI or a FG was added to the bracketed code. SI stands for semi-structured interview and FG stands for focus group. For example, (ABC3-LL5, SI) is referred to as the fifth Australian-based-Chinese lay leader who responded to the questionnaire who also participated in a semi-structured interview; while (ABC3-LL5, FG) indicates that this fifth Australian-based-Chinese lay leader respondent also participated in a focus group. It is noted that although the CPs did not respond to the questionnaire, a number was also added to the code of each church pastor participant for participating in the semi-structured interviews. For example, (ABC3-CP3, SI) indicates the response of the third Australian-based-Chinese church pastor who participated in a semi-structured interview.

4.4 Strategies of data collection

According to Yin (2003), since "phenomenon and context are not always distinguishable in real-life situations" (p.13), case study "relies on multiple sources of evidence, with data needing to converge in a triangulating fashion" (p.14). Gillham (2000a) stated that, "no one kind or source of evidence is likely to be sufficient (or sufficiently valid) on its own" (p.2). As a consequence, five data collecting strategies were used in this study. They were questionnaires, direct observations, semi-structured interviews, focus groups and document analysis. The process of data collection stopped when the researcher found that the responses to the research questions were becoming repetitive and no new themes emerged from the data. Details of all data collecting strategies are addressed in the following sections.

4.4.1 Questionnaires

The questionnaire has widely been used in research due to its "low cost" advantage (Gillham, 2000b, p.14). According to Flick (2002):

It enables the researcher to collect the data (e.g. demographic data) which are less relevant than the topics of interview itself before the actual interview. This allows the researcher to reduce the number of questions and – what is

particularly valuable in a tight time schedule – to use the short time of the interview for more essential topics. (p.87)

Hence, in this study, the questionnaire serves not only as one of the multiple sources of evidence for triangulation (Yin, 2003), but also as a "piloting" tool, that the data gathered from the questionnaires could help develop the interview questions.

The questionnaire designed in this study consisted of three sections, Part A, Part B and Part C. A sample questionnaire consisting of both English and Chinese versions is shown in Appendix D. Ten "classification questions" (May, 2001, p.101) were asked in Part A for gathering the demographic information of the participants. This helped the researcher to understand the proportions and the backgrounds of different generations of Australian-Chinese Christian within the context, such as their sex, age, parents' nationalities, place of birth, year of immigration to Australia, length of church membership, and range of voluntary works undertaken within the church.

Part B of the questionnaire consisted of twenty-five statements and one ranking question. They were designed to measure each participant's attitudes towards pastoral leadership of the SP. The statements were concerned with the characteristics of an effective SP, such as his personality, roles and competencies. Participants were asked to mark their level of agreement or disagreement with each statement by circling the number which most closely represented their opinions about each statement on a five-point Likert scale (Bouma, 2000; Burns, 2000). According to Burns (2000), "this method produces more homogeneous scales and increases the probability that a unitary attitude is being measured, and therefore that validity (construct and concurrent) and reliability are reasonably high" (p.560). The ranking question concerned the functions of the SP, such as Bible teaching, Sunday preaching and pastoral counselling. The participants were asked to rank the ten functions from the most important function (1) to the least important function (10). Finally, four open-ended questions regarding the effectiveness of the SP's leadership were asked in Part C. These questions were designed to let the participants express themselves freely about their perceptions of the leadership effectiveness of the SP. The researcher used the information collected from the questionnaires to frame questions for the interviews.

The "self-completion questionnaire" (May, 2001, p.97) method has been adopted in this study. Every questionnaire was attached to an "Information Letter to Participants", an "Informed Consent Form", a "Request Form for Interview Participation", and a stamped addressed return envelope. The information letter to participants explained the purpose of the study and of the methods to be used, the invitation to participate, and the steps taken to ensure privacy and confidentiality (May, 2001). The informed consent form had to be returned with the questionnaire by using the stamped return envelope. The request form for interview participation had to be returned as well if the participant also consented to participate in interviews. The questionnaire, the information letter to participants and the informed consent form were translated into Chinese, and were verified by a qualified translator. Both English and Chinese versions were sent to the research site for distribution to the registered CMs. The participants chose the version according to their ethnicity and language preference. Eventually, both the ABC1 and the ABC2 Christians returned the English questionnaires; while all the ABC3 Christians returned the Chinese version. Samples which consist of the English version and the verified Chinese version for each document mentioned above are shown in Appendices B, C, and E.

Because of the distinctive governing structure of the congregational church, all sixty registered members of the church were invited to answer the questionnaires. Eventually, the researcher received completed questionnaires from thirty-seven respondents, comprising fourteen males and twenty-three females; out of the total, twenty-one were LLs and sixteen were CMs. With regard to the ethnicity of the respondents, there were one ABC1, five ABC2 and thirty-one ABC3. The response rate was more than 60%. According to Gillham (2000b), a return rate of 30% has to be seen as fairly satisfactory, and more than 50% is good. A summary of the questionnaire respondents is presented in Table 4.2.

Table 4.2

The profile of the questionnaire respondents

	ABC1		ABC2		ABC3		
	M	F	M	F	M	F	Total
LL	1	0	1	1	6	12	21
CM	0	0	2	1	4	9	16
Total	1	0	3	2	10	21	37

4.4.2 Direct observations

One makes observations daily in life. According to Darlington and Scott (2002), "observation is a very effective way of finding out what people do in particular contexts, the routines and interactional patterns of their everyday lives" (p.74). Generally speaking, by using the strategy of observation, researchers can obtain first hand knowledge about organisational phenomena as they occur in a real-world context, in real time, and "without the prompting of potential distortions (or discomfort) from post hoc verbal descriptions" (Lee, 1999, p.99).

Basically, there are two types of observation, namely participant observation and non-participant observation (Bouma, 2000; Burns, 2000; Flick, 2002). The non-participant observation or the so-called "direct observation" (Yin, 2003, p.92) is being employed in this study. In the research context, making a field visit to the research site can be seen as a direct observational activity, which serves as one of the sources of evidence within the case study approach (Yin, 2003). According to Stake (1995), direct observation aims at "finding good moments to reveal the unique complexity of the case" (p.63). Data that are collected from direct observation may "add new dimensions for understanding either the context or the phenomenon being studied" (Yin, 2003, p.93; see also May, 2001). The data will also help to formulate the interview questions (May, 2001; Yin, 2003). In this study, from the beginning of the data collecting stage, the researcher made several field visits to the research site over a seven month period to make observations at some important church events which included three quarterly general meetings, four deacon board meetings, and one

special occasion – the deacon candidate interview. Data gathered from the direct observations not only helped in formulating the interview questions, but also "in providing additional information about the topic being studied" (Yin, 2003, p.93).

The CMMs mainly dealt with church administrative matters, such as church building, church development, finance and budgeting. Registered CMs voted for decisions over these issues in those meetings. The July CMM also served as the annual general meeting, in which, attending members particularly discussed the financial reports and approved the yearly budget. The DBMs, which were held monthly, dealt with the church's daily routine and administration, including church ministries and activities. Elected deacons, who served as the representatives of the church congregation, together with the CPs, discussed and decided the daily church operational issues. Before the start of the observations, the deacon board chairman introduced the researcher to the church congregation in the CMM, and the elected deacons in the DBMs. The researcher then explained to the attendees his role and work during the meetings in order to avoid any unnecessary disturbance in the meetings.

During the observations, the researcher acted as naturally as possible in order not to cause any interruption (Flick, 2002), and field notes were written down for keeping "a good record of events to provide a relatively incontestable description for further analysis and ultimate reporting" (Stake, 1995, p.62). Given that the observations are guided by the theoretical interests of the researcher, the field notes the researcher made were according to the focus of the research inquiry (May, 2001) or subject to "what research questions have been posed" (Bassey, 1999, p.82). The contents of the field notes included descriptive information of the meetings and the researcher's personal reflections (Creswell, 1998). These activities provided data about pastoral leadership from the perspectives of the LLs and CMs. In addition, since the consulting pastor participated in the deacon board and the quarterly general meetings as a spiritual leader, attendance at these activities also allowed the researcher to observe the leadership approaches of a church pastor.

4.4.3 Semi-structured interviews

In-depth interviewing is one of the multiple sources of evidence generally employed in case study methodology (Yin, 2003). Darlington and Scott (2002) stated that, given the concern of the qualitative researcher is "to understand the meaning people make of their lives from their own perspective" (p.48), "the in-depth interview takes seriously the notion that people are experts with regard to their own experience and so best able to report how they experienced a particular event or phenomenon" (p.48). In-depth interviewing is able to provide researchers with a face-to-face inquiry opportunity that can clarify what the other means, and gives "flexibility to the data collection process, both in terms of areas explored and the direction of the discussion" (Darlington & Scott, 2002, p 49).

Basically, three types of individual in-depth interviews are usually used in social research. They are the "structured interview", "semi-structured interview" and "unstructured interview" (May, 2001, p.121; see also Flick, 2002; Fontana & Frey, 2003; Lee, 1999; Yin, 2003). Gillham (2000a) claimed that the semi-structured interview is "the most important form of interviewing in case study research" (p.65). According to Lee (1999), semi-structured interviews "usually have an overarching topic, general themes, targeted issues, and specific questions, with a predetermined sequence for their occurrence" (p.62). The interviewer normally starts with a preset interview schedule, and then freely pursues "emergent topics and themes" (p.62) and probes "more deeply than the initial planned questions" (p.62). Because of the comparability and flexibility inherent in the semi-structured interviews, the researcher employed this strategy of data collection in this study.

In order to recruit participants in the in-depth interviews, the researcher attached the request form for interview participation with each questionnaire. The participant, who was willing to take part in either the individual or focus group interview, or both, was asked to send back the form to the researcher together with the questionnaire. As mentioned before, the researcher also personally invited three ABC3-CPs to participate in the individual interviews. Consequently, two ABC2 and fifteen ABC3 Christians consisting of three CPs, thirteen LLs and one CM were individually interviewed. The profile of the participants who participated in the individual interviews in this study is presented in Table 4.3.

Table 4.3

The profile of the participants in the semi-structured interviews

	ABC2		ABC3		
	M	F	M	F	Total
CP	0	0	3	0	3
LL	1	0	5	7	13
CM	1	0	0	0	1
Total	2	0	8	7	17

Audio tape recording of interviews was used in this study, as it is a strongly recommended tool (Bassey, 1999; Gillham, 2000a; Legard, Keegan & Ward, 2003). Legard, Keegan and Ward (2003) asserted that recording could provide "an accurate, verbatim record of the interview, capturing the language used by the participants including their hesitations and tone in far more detail than would ever be possible with note-taking" (p.166). In addition, it also allows the researcher to pay attention to "the direction rather than the detail of the interview and then listen intently afterwards" (Bassey, 1999, p.81). The whole process of each interview was tape-recorded as permission was given by the interviewee in advance. The standard duration of each interview was approximately one hour. However, the actual time varied from about half an hour to about one and three quarter hours. Whenever the standard interview time was likely to exceed, permission for time extension was requested.

Most of the interviews were conducted at the participants' homes, while some of them were at public places. Darlington and Scott (2002) stated that "trust and rapport are essential" (p.3) to in-depth interviewing strategy. Therefore, prior to each interview, the researcher built rapport and trust with the interviewees. Although the interview duration and the audio tape recording request was described in the information letter to the participants, the researcher again briefly explained the interview procedure before the start of the interview. After testing the audio tape recorder, the researcher followed the predetermined interview questions, and asked

the interviewees "about the facts of a matter as well as their opinions about events" (Yin, 2003, p.90) in an open-ended manner. The predetermined interview questions are "a certain set of questions derived from the case study protocol" (Yin, p.90) and the data gathered by the questionnaires.

Since three groups of Australian-Chinese Christians, namely CPs, LLs and CMs, were being identified in this study, three sets of interview questions were developed. Each set of questions consisted of twelve predetermined questions. Questions one to seven, and ten to twelve were the general questions set to obtain the perception of the same issue from the above-mentioned groups, while questions eight and nine were the specific questions set according to the situation of different groups. Appendices F, G and H contain both English and verified Chinese versions of the individual semi-structured interview questions for each group of Australian-Chinese Christians.

Both prompting and probing skills were used during the interviews (Gillham, 2000a; see also Legard, Keegan & Ward, 2003; May, 2001). According to May (2001), this type of interview allows "people to answer more on their own terms than the standardized interview permits" (p.123), but at the same time, still provides "a greater structure for comparability over that of the focused interview" (p.123). The interviews were conducted either in English or in Cantonese, depending on the ethnicity of the interviewees.

Having the audio taped records transcribed is highly recommended by various researchers (Clayman & Gill, 2004; Gillham, 2000a; Macnaghten & Myers, 2004; Miller & Crabtree, 2004; Potter, 2004), because transcripts could "make features of the recording more transparent and accessible" (Clayman & Gill, 2004, p.593). Hence, in this study, all the audio taped records were fully transcribed and sent to the participants for verification. The researcher did all the transcribing works himself (see Clayman & Gill, 2004; Potter, 2004), since the transcription process itself can be seen as "part of the analytical process" (Clayman & Gill, 2004, p.593). All the audio tapes were digitised and the data files were stored on a DVD for easier retrieval of data, such as accessing individual segments of a file. A computer was used to serve as a transcribing machine. The computer software programs allowed for working with a

split screen, and for transcription in a word-processing program while listening to the audio files with speed control facility.

The style of transcription employed in this study was a verbatim style. That means the audio taped records were transcribed word by word (Miller & Crabtree, 2004). However, due to practical limits, particularly the time constraint, the transcription did not include any pauses, emotional expressions or intonations (Macnaghten & Myers, 2004). Hepburn and Potter (2004) called this the "first pass" transcription (p.187). In addition, these types of information were not used in the interpretation process for answering the research questions (Miller & Crabtree, 2004). Moreover, style of transcription like this made the transcripts more readable (Macnaghten & Myers, 2004).

All the audio taped records were firstly transcribed according to their original languages. This meant that when Cantonese was used in the interview, the transcript was in Chinese; while if English was used in the interview, the transcript was in English. Rossman and Rallis (2003) asserted that "when a researcher conducts interviews in a language other than English, at some point they must be translated into English" (p.260), as if the researcher is working in an English-speaking environment. However, translating selected segments into English transcripts is sufficient provided examples of interview segments in both languages are attached as appendices in order to show the readers how the researcher has translated them (Rossman & Rallis, 2003). Consequently, the segment of the seventh question of one transcript from the individual interview of ABC3-LL was translated into English. The question was "What are the key factors that might affect the effectiveness of the SP's leadership?" Both of the Chinese and English translations were sent to a qualified translator for verification. An example of the verified English translation for a selected segment of Chinese transcript is attached in Appendix K.

4.4.4 Focus groups

Since it is believed that "group interviews can provide a valuable insight into both social relations in general and the examination of processes and social dynamics in particular" (May, 2001, p.126), the researcher also used focus groups as a data collecting strategy in this study. Focus group, according to Madriz (2003), is "a

collectivistic rather than an individualistic research method that focuses on the multi-vocality of participants' attitudes, experiences, and beliefs" (p.364). Morgan (2004) claimed, "What makes the discussion in focus groups more than the sum of separate individual interviews is the fact that the participants both query each other and explain themselves to each other" (p.272). This implied that it allowed the researcher to observe an "important sociological process – collective human interaction" (Madriz, p.365), which would enable large amounts of rich data to be collected in a limited period of time.

Since it is evident that participants may feel freer and more able to express their ideas if the focus group is formed with a homogeneous setting (Madriz, 2003), the participants in this study were invited into different focus groups according to their ethnic background and level of church involvement. The reason the researcher took these two factors into consideration was that different perceptions of the same issues could be gained from different focus groups with generational differences, and different degrees of understanding of the SP's pastoral leadership could also be revealed due to the different levels of church involvement of the Australian-Chinese Christians within a church.

With regard to the number of focus groups, Lee (1999) asserted that the researcher "should allow theoretical saturation to determine the number of focus groups used" (p.71). Morgan (1997) has suggested that a minimum of three focus groups has to be conducted on a given topic, as corroboration from a third group's results indicated that theoretical saturation may be near. Therefore, the researcher decided to have three focus groups in this study, including two focus groups consisting of ABC3-LLs and one focus group consisting of ABC3-CMs. To make this decision, he not only adopted the notion just mentioned, but also considered the factor of recruitment availability. All of the participants in those two LLs' focus groups had already participated in the individual semi-structured interviews, while none of the participants of the CMs' focus group had attended any individual semi-structured interviews.

For the consideration of group size, it has been reported that the size of focus groups can be varied from as small as three to as large as fourteen participants (see

Pugsley, 1996). Although Krueger and Casey (2000) have suggested that "the ideal size of a focus group for most noncommercial topics is six to eight participants" (p.73), they acknowledged that "small focus groups, or mini-focus groups, with four to six participants are becoming increasingly popular because the smaller groups are easier to recruit and host, and they are more comfortable for participants" (pp.73-74). Eventually, four participants were interviewed in each focus group consisting of ABC3-LLs, and three participants in the focus group consisting of ABC3-CMs. Although the group sizes of the focus groups in this study were rather small, it seemed that they were justified for easier management and having high discussion quality, as members of smaller groups are more likely to have higher level of involvement than those in larger groups, which may in turn enhance the quality of discussion (Lee, 1999). The profile of the participants who participated in the focus groups in this study is presented in Table 4.4.

Table 4.4

The profile of the focus group participants

	ABC3		
	M	F	Total
LL	3	5	8
CM	1	2	3
Total	4	7	11

In conducting the focus group interviews, the researcher initiated the conversation within the focus group by introducing the participants to each other, presenting an overview of the topic, and explaining the things that would help the discussion go smoothly (see Krueger & Casey, 2000). The researcher also asked permission from the participants for audio tape recording, and extension of interviewing time if the interview went over two hours (see Finch & Lewis, 2003; Madriz, 2003). The focus group interviews were audio taped "for the purposes of accuracy of reporting and to maintain the ability to revisit the original discourse and the context in which conversations were situated" (Fehring, 2002, p.26). During the

test of the cassette tape recorder, the researcher asked the participants to state their names one by one and let them be recorded, as it would help the researcher to identify the individual voices of the participants on the cassette for transcribing the audio taped records (Bloor, Frankland, Thomas & Robson, 2001).

After that, the researcher asked the participants open-ended predetermined questions about the topic. Since all those involved in those two LLs' focus groups had already participated in the individual semi-structured interviews, the questions asked in these two LLs' groups were different from the questions set for the LLs' individual semi-structured interviews. Appendices I and J contain both English and verified Chinese versions of the focus group interview questions for each group of Australian-Chinese Christians.

Data gathered from these two groups, in this instance, "may be used in an adversarial way, to contest or qualify" (Bloor, Frankland, Thomas & Robson, 2001, p.11) the data gathered from the LLs' individual semi-structured interviews. Meanwhile, the questions asked in the CMs' group were exactly the same as the questions set for the CMs' individual semi-structured interviews, as all participants were different in these two types of CMs' interview. The researcher compared and contrasted the data gathered from the individual semi-structured interviews and the focus groups for the interpretation of meaning of the phenomenon.

All the focus groups were conducted either at the participant's home or at the church in a relaxed climax and comfortable environment. The duration of the interviews varied from about an hour and a half to about two and a quarter hours. During the discussion, the researcher acted as facilitator to encourage all participants to speak as personally as possible, and to express freely their attitudes and emotions. Both prompting and probing techniques were used to encourage the participants to look at different sides of an issue, and express their views indirectly (Krueger & Casey, 2000). The language used for conversations in the focus group interviews of this study was "the primary language of the participants" (Krueger & Casey, 2000 p.184), Cantonese in this instance, since all the participants of the three focus groups were ABC3 Christians. All the audio taped records of focus group interviews were transcribed. The style of transcription, the procedures of translation and verification of

the transcripts were the same as those described for the semi-structured interview strategy.

4.4.5 Document analysis

Document analysis is another commonly used source of evidence in case study research, because documents can "serve as substitutes for records of activity that the researcher could not observe directly" (Stake, 1995, p.68). Documents are the "ready-made source of data easily accessible to the imaginative and resourceful investigator" (Merriam, 1998, p.112). They can provide researchers with opportunities to examine texts written in the participants' own words (Creswell, 2003; Lee, 1999). May (2001) stated, "Documents, read as the sedimentations of social practices, have the potential to inform and structure the decisions which people make on a daily and longer-term basis; they also constitute particular readings of social events" (p.176). Hence, it helps to compare the researcher's interpretations of events and those recorded in related documents (May, 2001). Documents can also help in verifying textual accuracy, provide other specific information to corroborate data from other sources, and make inferences (Burns, 2000; Yin, 2003). Yin (2003) has stated, "For case studies, the most important use of documents is to corroborate and augment evidence from other sources" (p.87). The unobtrusive use of documents which does not require the researcher to approach respondents personally also increases the usability of this strategy in qualitative research (Blaxter, Hughes & Tight, 2001; Creswell, 2003; Lee, 1999). The researcher also acknowledged that this strategy was favourable to this study due to the need for relatively low cost transcription (Creswell, 2003; Lee, 1999). Hence, the strategy of document analysis was used in this study.

Documentary information can take many forms (Yin, 2003). In this study, the researcher examined the church documents selected according to the setting of the research questions (Stake, 1995). In this instance, church history records, such as anniversary souvenir brochures; church constitutions; agendas and minutes of CMMs; agendas and minutes of DBMs; and the job descriptions of LLs and CPs were examined. Field notes were made and were compared with the data gathered in other strategies of data collection. Details of the data analysis are presented in the next section. The inter-connection between the theoretical underpinnings and the use of strategies in this research study is illustrated below:

Figure 4.1

Methodology and strategies matrix

Epistemology	Constructionism
Theoretical Perspective	Interpretivism
Methodology	Case Study
Strategies	Questionnaires
	Direct Observations
	Semi-structured Interviews
	Focus Groups
	Document Analysis

4.5 Analysis of data

Broadly speaking, the data analysis process within the qualitative approach involves describing and classifying phenomena, and connecting concepts within the phenomena (Dey, 1993). However, the researcher adopted the concept of "the analytic hierarchy" suggested by Spencer, Ritchie and O'Connor (2003, p.212) as the framework for data analysis. The analytic hierarchy included three stages of data analysis, namely data management, descriptive accounts and explanatory accounts. Spencer, Ritchie and O'Connor (2003) asserted that "the hierarchy is made up of a series of 'viewing' platforms, each of which involves different analytical tasks, enabling the researcher to gain an overview and make sense of the data" (p.213). They also stated:

> The analytic process, however, is not linear, and for this reason the analytic hierarchy is shown with ladders linking the platforms, enabling movement both up and down the structure. As categories are refined, dimensions clarified, and explanations are developed there is a constant need to revisit the original or synthesised data to search for new clues, to check assumptions or to identity underlying factors. In this respect, the platforms not only provide building blocks, enabling the researcher to move ahead to the next stage of analysis, they also make it possible to look 'down' on what is emerging, and to reflect on how much sense this is making in terms of representing the original material (p.213).

Figure 4.2 illustrates the stages and processes involved in qualitative analysis:

Figure 4.2

The Analytic Hierarchy (Source: Spencer, Ritchie & O'Connor, 2003, p.212)

Ladder stages	Category	Process
Seeking applications to wider theory/ policy strategies		
Developing explanations (answering how and why questions)	***EXPLANATORY ACCOUNTS***	**Iterative process throughout analysis** *Assigning data to refined concepts to portray meaning*
Detecting patterns (associative analysis and identification of clustering)		
Establishing typologies		*Refining and distilling more abstract concepts*
Identifying elements and dimensions, refining categories, classifying data	***DESCRIPTIVE ACCOUNTS***	*Assigning data to themes/concepts to portray meaning*
Summarising or synthesising data		
Sorting data by theme or concept (in cross-sectional analysis)		*Assigning meaning*
Labelling or tagging data by concept or theme	***DATA MANAGEMENT***	
Identifying initial themes or concepts		*Generating themes and concepts*
RAW DATA		

At the stage of data management, the researcher sorted and reduced the rich raw data collected from questionnaires, observations, semi-structured interviews, focus groups, and documents to a more manageable size. Initial themes or concepts were identified at this stage. The data were labelled, coded, sorted and synthesised manually according to their themes with the help of a computer. Thematic charts or tables were generated to display the data. Use was made of the synthesised data to produce descriptive accounts. After data were classified according to key dimensions and refined categories, typologies were developed. Typologies, according to Spencer, Ritchie and O'Connor, (2003) "are specific forms of classification that help to describe and explain the segmentation of the social world or the way that phenomena can be characterised or differentiated" (p.214). In this study, they were ethnicity, (i.e. the three generations of Australian-Chinese Christians) and organisational identity (i.e. CPs, LLs and CMs). At the stage of explanatory accounts, patterns were detected among the clusters of concepts within the data, and the researcher attempted to explain why the data took the forms that were found and presented.

4.6 Verification

Verification aims to maintain a good standard of quality in qualitative research, which could in turn establish the trustworthiness of a study (Creswell, 1998). According to Lincoln and Guba (1985), trustworthiness of a study lies at the establishment of "credibility", "transferability", "dependability", and "confirmability" (p.300). The verification procedures used in this study include "prolonged engagement", "triangulation", "member checks", "thick description" (Creswell, 1998, pp.201-203; see also Creswell, 2003) and "inquiry audit" (Lincoln & Guba, 1985, p.317). Each one is addressed in detail in the following paragraphs.

Triangulation is one of the commonly used ways to enhance the credibility of a qualitative research study. According to Stake (2005), triangulation is "a process of using multiple perceptions to clarify meaning, verifying the repeatability of an observation or interpretation" (p.454). It "serves also to clarify meaning by identifying different ways the case is being seen" (p.454; see also Robson, 2002). Triangulation of multiple sources of evidence was used in this study, through which corroboration has been made from the data collected by using different strategies of data collection.

Prolonged engagement in the field, as Creswell (1998) stated, includes "building trust with participants, learning the culture, and checking for misinformation that stems from distortions introduced by the researcher or informants" (p.201). During the seven months of data collection period in this study, visiting the research site several times on different occasions for observations, and interviewing the CMs with different levels of church involvement, helped the researcher to learn the culture of the church congregation and to build up a trusting relationship between the researcher and the participants. By doing so, it enhanced the credibility of this study.

Thick description and rich data of this study can allow readers to make their own decisions on transferability to another context (Creswell, 1998). Just as Lewis and Ritchie (2003) have stated, thick description "requires the researcher to provide sufficient detail of the original observations or commentaries – and the environments in which they occurred – to allow the reader to gauge and assess the meanings attached to them" (p.268).

The researcher used inquiry audit and member checks to enhance the dependability and confirmability of this study. Creswell (1998) stated, "Both dependability and confirmability are established through an auditing of the research process" (p.198). In this study, the researcher clearly stated the research questions; described the research design; and the procedures of data collection and analysis in detail. The collected data has been displayed; interview questions are included; and an evidence database has also been developed for audit trails.

For member checks, transcripts of interviews were sent to the participants for confirmation of their accuracy, before the researcher sought to understand the perceptions of the participants concerning the pastoral leadership of the SP by reading, analysing and interpreting those transcripts. Also, the research findings have been presented to the participating church for comments. This aimed to enhance the quality of the final draft in terms of its accuracy, impartiality and relevance (Creswell, 1998, 2003; see also Neuman, 2003). Seeking verification from the qualified translator for the translated works also played a vital role in this regard.

4.7 Ethical considerations

This research study was conducted with approval from the Australian Catholic University Human Research Ethics Committee. The Committee Approval Form is attached in Appendix A. The researcher wrote to the deacon board of the church requesting access to the research site. After gaining permission from the church, both the "Information Letter to Participants" and the "Informed Consent Form" were forwarded to each participant. The issue of confidentiality and anonymity was addressed particularly and explained to all participants. They were also informed that withdrawal from participation could take place at any stage of the study without explanation. Strategies used for ensuring confidentiality and anonymity included the omission of names of the participating church and all the participants, the use of codes for reporting data and the provision for safe archiving of raw data and analysis material.

4.8 Limitations of the study

There are limitations to any research. Limitations include potential weaknesses or problems of the study (Creswell, 2002, 2003). This research study is limited to the Protestant congregational church, so the findings may not be applicable to churches with different forms of governing structures. Neither are the findings necessarily applicable to churches with cultural backgrounds from Southeast Asian countries such as Singapore, Malaysia, Thailand, Indonesia or Taiwan, given most of the participants in this study were immigrants from Hong Kong, with one particular dominant culture. Moreover, since the SP's role at the research site was not that of chairman of the deacon board, this study is limited in that the findings may not be applicable to another congregational church where the SP has a different role. Further, given that most of the SPs in the Australian Chinese churches are male; this study investigated the pastoral leadership of the male SP within the research context. Thus, the study's findings may not be applicable to other SPs with different gender.

The purposive sampling method may decrease the generalisability of this study's findings (Creswell, 2003). As Bouma (2000) asserted, "only tentative generalisations may be made" (p.122) if a purposive sample is studied. However, while it is not strictly possible to generalise from this sample to all Australian Chinese congregational churches, the researcher believes it is possible that the findings of this

study may be applicable to other churches with similar characteristics (Bouma, 2000). This study is limited, so the findings could be subject to other interpretations. It is also limited to the time the study was conducted, because the statistical data of Census 2006 and NCLS 2006 have not been released. Furthermore, this study is also limited by the amount, type and details of information that participants are able or willing to share at any particular time.

Having described the overall research design, the research findings for addressing the three research questions are presented and analysed in the next chapter.

CHAPTER 5

PRESENTATION AND ANALYSIS OF RESEARCH FINDINGS

5.1 Introduction

In this study, rich raw data were collected from questionnaires, direct observations, semi-structured interviews, focus groups and documents. The analytic hierarchy suggested by Spencer, Ritchie and O'Connor (2003) is employed in this study as the framework for data analysis. This includes three progressive stages of data analysis, namely the data management, descriptive accounts and explanatory accounts. The research findings presented in this chapter address the three research questions. The findings are derived from the analyses of the questionnaires, observational notes, transcripts of semi-structured interviews and focus groups, and congregational church documents.

The findings for addressing the research questions are presented in three sections, corresponding with the major themes which emerged from the data analysis process. The first is an analysis of the perceptions of different generations of Australian-Chinese Christians about the pastoral leadership of the SP. The second outlines church pastors' perceptions about the pastoral leadership of the SP and their approaches to leadership. Finally, factors perceived to influence the effectiveness of the pastoral leadership of the SP are analysed.

It is noted that since only one ABC1 responded to the questionnaire and none from this generational group participated in any interview, the findings generated from the responses of this ABC1 seem insufficient for data analysis. For this reason, it was decided to exclude these findings from the analysis of the findings. However, these findings are included in the presentation of the findings.

Section One

5.2 Perceptions of different generations of Australian-Chinese Christians
regarding the senior pastor's pastoral leadership

Section one addresses the research findings for the first research question: *"How do the different generations of Australian-Chinese Christians perceive the*

pastoral leadership of the senior pastor in an Australian Chinese congregational church?" One of the major concerns in this study is the perceptions of different generations of Australian-Chinese Christians about the pastoral leadership of the SP. These perceptions relate to the role of the SP and his relationship with the LLs and CMs in the decision making process of church administration; the role and responsibility of the SP and his relationship with the deacon board in leading the church; the function of the SP in the church; and the power and authority of the SP in the church.

The sources of data analysis for this section are derived from the analyses of transcripts of semi-structured interviews for LLs and CMs, questions 1 to 6; transcripts of focus groups for CMs, questions 1 to 6; transcripts of focus groups for LLs, questions 1 to 4; and questions 17, 21, 24 and 26 from the questionnaire. An overview of this section is given in the following table:

Table 5.1

Overview of Section One: Perceptions of different generations of Australian-Chinese Christians regarding the senior pastor's pastoral leadership

5.2.1 The role and responsibility of the senior pastor and his relationship with the lay leaders and church members in the decision making process of church administration

    5.2.1.1 Senior pastor's role in the decision making process of church administration

    5.2.1.2 Lay leaders' role in the decision making process of church administration

    5.2.1.3 Church members' role in the decision making process of church administration

5.2.2 The role and responsibility of the senior pastor and his relationship with the deacon board in leading the church

    5.2.2.1 The role and responsibility of the senior pastor in leading the church

    5.2.2.2 The role and responsibility of the deacon board in leading the church

5.2.3 The function of the senior pastor in the church

5.2.4 The power and authority of the senior pastor in the church

5.2.1 The role of the senior pastor and his relationship with the lay leaders and church members in the decision making process of church administration

       5.2.1.1 Senior pastor's role in the decision making process of church administration

The ABC2-LL2 perceived that since the SP is supposed to be "the first one to know about the situation" of the church, he "should play … a supportive role" in the decision making process of church administration. The SP "should take initiative to ... care about the church", and not just spend "all his resources on how to prepare his sermon", as leadership is "not just about preaching". The SP also "should not dominate" or "be the boss" because "there is a board ... [which has a role] in deciding". Instead, he should have "an inspiring character" in order to "lead by example" as "a role model" to the church congregation. Hence, the SP should not make any decision alone for the church because "sometimes the ideas of what he thinks may be biased towards what his human nature perceives". What he needs to do is "just to pray" to God, "just put down his own self" and "just learn to listen to the deacons", especially when deciding "important matters for the church".

The ABC2-CM2 perceived that the SP should play "mainly a leadership role" in the decision making process of church administration. He "should be providing the church with ... a vision"; otherwise, "there wouldn't … [be] much progress in the church life, because there's no work goal". The SP should also take initiative to contact the CMs, making "friends with them", in order to "get a better understanding of the ... members of the church".

The perceptions of the ABC3-LLs about the role of the SP in the decision making process of church administration were varied. On one hand, most ABC3-LLs perceived that "the senior pastor should be responsible for the pastoral ministry of the church" (ABC3-LL13, SI). "His main duty is to provide spiritual nurture for the whole church such as prayer and spiritual guidance" (ABC3-LL9, SI). Theoretically, "when the church employs a [senior] pastor ... the church congregation will assign the leadership role to him" (ABC3-LL5, SI). It is "not because of his professional knowledge and training" in ministry (ABC3-LL5, SI) but "his calling from God" (ABC3-LL5, SI). However, since "the senior pastor can fulfil the functions of sermon preaching, pastoral care and Bible teaching" (ABC3-LL5, SI) which cannot be done

by the deacons, "it makes his role outstanding in leading the church" (ABC3-LL5, SI). Hence, "the [senior] pastor can have autonomy in these ministry areas: sermon preaching, Bible teaching and visitation" (ABC3-LL5, SI), as "there is no conflict [for him] to make the decision solely" (ABC3-LL10, SI). However, "it has to be in consultation with [the deacon board] when [he wants to] use the money [in the church]" (ABC3-LL10, SI).

In addition, it is inappropriate for a trained pastor to do church general affairs. Thus, the SP is not expected to "do things other than ministry work" (ABC3-LL18, SI) in the church, such as "cleaning jobs or administrative work" (ABC3-LL5, SI), for "he does not have enough time to do so" (ABC3-LL18, SI). It is also because "many other people in the church can do such kinds of work" (ABC3-LL5, SI). However, one ABC3-LL perceived that "Every pastor has God-given talents, if the pastor can use [them] in church administration ... it is ideal for the senior pastor to play a leading role" (ABC3-LL9, SI) in that area, provided that it would not "affect his daily routine" (ABC3-LL9, SI). In fact, "the senior pastor can have a great influence ... on the church congregation and the decision making [process] through many different ways" (ABC3-LL4, SI). For example, "if the [senior] pastor has a clear vision inspired by God, certainly, he can have an influence on the church congregation" (ABC3-LL9, SI), since "the lay leaders will lose direction if there is no vision provided by the SP" (ABC3-LL4, SI). As such, he should "act as a coordinator in leading the whole church" (ABC3-LL6, SI), especially for the "direction, strategic plan and delegation" (ABC3-LL6, SI) of the church ministry. Nevertheless, "the [senior] pastor should be a 'people builder' instead of a 'ministry builder' ... which means that ... he does not do all the things by himself but motivates other people to do them" (ABC3-LL5, SI).

On the other hand, some suggested that "the senior pastor does not have a fixed role" (ABC3-LL5, SI), that it is subject to "the qualifications of the [senior] pastor and the situation of the deacon board and that of the church" (ABC3-LL5, SI), since "the church may have different kinds of need at different situations ... that requires different [kinds of] leadership" (ABC3-LL5, SI). It is also "subject to the size of the church" (ABC3-LL9, SI), "the structure of the [deacon] board" (ABC3-LL9, SI), and "the God-given talent of the SP" (ABC3-LL2, SI).

In the group of ABC3-CMs, one ABC3-CM perceived that the SP should play "a leading role" (ABC3-CM10, FG) in the decision making process of church administration. He should "lead the church congregation with his spiritual knowledge" (ABC3-CM10, FG). Both "sermon preaching ... [and] pastoral care" (ABC3-CM10, FG) are essential to a SP. The sermons he preaches should include "more illustrations and [have to be] relevant to the daily life" (ABC3-CM3, FG) of the church congregation. Another ABC3-CM perceived that the SP should also act "like a father in the family ... to lead" (ABC3-CM6, FG) the church congregation, while the church congregation should "accept ... [and] recognise" (ABC3-CM6, FG) the role and leadership of the SP in the church.

Table 5.2

Attitudes of different Australian-Chinese Christians toward the senior pastor's taking charge of all church administrative decision-making

Statement 21: The senior pastor should be the one to take charge of all administrative decision-making within a church.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	0	0.0	1	33.3	1	5.6	3	23.1	5	13.5
UN	0	0.0	0	0.0	0	0.0	6	33.3	4	30.8	10	27.0
LA	1	100.0	2	100.0	2	66.7	11	61.1	6	46.1	22	59.5
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

The participants' responses to the questionnaire (Part B) item 21 reinforce the earlier comments that it is generally not favourable for the SP to take charge of all administrative decision-making within the church. As Table 5.2 illustrates, the majority of the respondents responded with "Low Agreement" (LA) to the statement, comprising 100% of ABC2-LLs, 66.7% of ABC2-CMs, 61.1% of ABC3-LLs and 46.1% of ABC3-CMs; while 33.3% of ABC3-LLs and 30.8% of ABC3-CMs

responded with "Uncertain" (UN); and 33.3% of ABC2-CMs, 5.6% of ABC3-LLs and 23.1% of ABC3-CMs responded with "High Agreement" (HA).

5.2.1.2 Lay leaders' role in the decision making process of church administration

The ABC2-LL2 suggested that the issue of church administration could be one of the sources of church conflict. As he stated, "it's not just about administration ... it's also about conflict". Rumours about things which happened within the deacon board often spread around the church. He remarked, "... the words just spread around, and it just affects everyone's confidence, and people will be biased towards … thinking that the board is no good, or they're not doing … the best … [for] the church". The LLs should "have to prioritise ... in what they do" and "delegate some of the ... ordinary tasks ... to people they can trust or entrust to". They should "get some really value[d] feedback" from the "elders or some mature members" in the church. In any situation, "as [lay] leaders or even the SP, they have to put the welfare of the church … first".

The ABC2-CM2 believed "the deacons ... should be ... assisting the SP" in promoting the ministry of the church, especially "the financial matters". However, the ABC2-CM identified that there was "a confusion of the roles" between the SP and the deacons among the congregation. As the ABC2-CM commented, "… there's ... a reversal of role, just like the senior pastor doesn't use his powers properly, as if the deacons have taken over, like become his top, like his supervisor, instead of the other way around" (ABC2-CM2). Hence, it seems that the deacons "have more power than the SP", particularly when the SP is newly employed by the church. As the ABC2-CM stated, "I think the senior pastor hasn't been at my church for that long, therefore, the deacons have ... more of a say, because they know how the church works". As a consequence, "the people [church congregation] listen to them more than the SP. So ... [this] makes it really hard for the senior pastor to do anything when the people don't ... agree with what he is saying". In fact, some CMs are "not really sure what the guideline sets out" in the job description of the SP.

Most of the ABC3-LLs perceived that "the lay leaders in the church should be responsible for some practical administrative works, such as finance and general

affairs" (ABC3-LL13, SI). They "should be supportive to the senior pastor ... and respect the pastor as a spiritual leader" (ABC3-LL9, SI) because he is "the servant of God" (ABC3-LL18, SI). Since the LLs "may not have [sufficient] experience [in church ministry]" (ABC3-LL9, SI), they should "trust" (ABC3-LL1, SI) and "let the [senior] pastor lead by following his vision" (ABC3-LL1, SI) and "obey[ing] the pastor's opinions" (ABC3-LL9, SI). One ABC3-LL stressed that he will "firstly trust God, then ... the pastor ... and also ... the selection procedures for employing a senior pastor [in the church]" (ABC3-LL1, SI). Therefore, "if some leaders' opinions ... are different from the [senior] pastor, they should wait and pray [before God]" (ABC3-LL9, SI). They should "not judge him" (ABC3-LL1, SI) but "give him opinions" (ABC3-LL6, SI).

Further, since "the lay leaders ... are more familiar with the ministries in which they are serving, they may have a greater authority to make decisions in those areas" (ABC3-LL6, SI), provided that their decisions "are not against the church direction" (ABC3-LL2, SI). However, it would be better for the LLs to "discuss with their [immediate] leaders before making the decision" (ABC3-LL2, SI).

All the interviewed ABC3-CMs perceived that the LLs should play a supportive role to the SP in the decision making process of church administration. As one ABC3-CM noted, "... the lay leaders should help the [senior] pastor to lead ... just like in a family" (ABC3-CM3, FG). Since the SP is "the representative" (ABC3-CM10, FG) of the church, the LLs should collaboratively work with him in order to reach "the common goal" (ABC3-CM10, FG) of the church.

5.2.1.3 Church members' role in the decision making process of church administration

In the tradition of the Baptist church, "although Christians believe in God's guidance, they can make their own choices" (ABC3-LL5, SI). "According to the governing structure of the Baptist Union [of Victoria], the CMM holds the highest authority [in a local Baptist church]" (ABC3-LL6, FG). Therefore, every member within a congregational church can have the right to vote in the CMM for every church issue. However, the research findings indicated that different generations of

the CMs in this study have different perceptions about their role in the decision making process of church administration.

The ABC2-LL2 perceived that the CMs should "really calm down and pray" before voting, for they should not make any decision depending on their "basic instinct" or "gut feeling", nor according to their "own personal judgment". Also, they should not discuss the voting result in private, even when they are "not happy about it". Rather, they "should really accept ... the decisions of the church" and not use their "own opinions to judge what's happening to the church". The CMs also should not "judge other members" after the voting, as it will create tension between people. As the ABC2-LL stressed, "... sometimes I see people just grudging against one another ... after the ... [voting], like they don't talk to them".

The ABC2-CM2 perceived that CMs should make decisions that have "benefit for all" the church congregation instead of making any "self-centered decisions". It is likely that some CMs "don't necessarily pray before they ... decide what's right for [the] church" and just vote "for what they want". Some even "influence their friends or family members" in "the voting process of the meetings". Hence, the church "member's voting is not necessarily correct in some instances". Sometimes, the CMs just let the church matters "all go past" in the voting without fully understanding what the voting is all about, as if "it's just a figurative voting". This is due to their lack of commitment to, and involvement in, the church. As the ABC2-CM noted, "... they don't really want to participate actively in the church ... they just want to go there and listen, and then leave afterwards, and not help out in the tasks of the church". Therefore, the ABC2-CM suggested that every CM should be humble "to serve others" and "to cooperate with others" in the church. Also, the "church members should be supporting each other instead of talking behind each other's back". Otherwise, it will make "the church split and ... thin out".

The research findings indicated that not every ABC3-LL agreed with the notion that the CMs should vote for every church issue in the members' meeting. For example, some ABC3-LLs perceived that "it is not necessary for the church members to vote on the church administrative matters, such as church renovation" (ABC3-LL2, SI), and "the pastoral and daily operational matters" (ABC3-LL2, SI). Instead, they

should only "vote on the major church issues, such as employing a pastor or purchasing a church building" (ABC3-LL6, SI) and "support the voting result" (ABC3-LL1, SI). However, it is perceived that, in reality, whenever "the [senior] pastor and lay leaders cannot compromise with a decision" (ABC3-LL9, SI), or "if [the leadership of] the deacon board is not strong enough" (ABC3-LL16, SI), the deacon board may ask the CMs "to vote [for a decision], but this is not the best way" (ABC3-LL9, SI). Because "if the church members vote for a decision without fully understanding the situation of the church ... it may produce an unexpected negative consequence" (ABC3-LL16, SI). As such, "the church members should have an understanding of the issues ... before voting" (ABC3-LL4, SI). However, the research findings indicated that "mostly, the issues are made known [to the church members] just before the voting. That means the church members can only ... vote on the listed options without understanding them in detail" (ABC3-LL4, SI). The researcher's direct observations at different CMMs supported these findings.

In addition, some ABC3-LLs perceived that the CMs should not "vote for their own interest" (ABC3-LL5, SI), but for "the acceptance of the leadership of the [senior] pastor" (ABC3-LL5, SI). However, the research findings indicated that whether or not the CMs let a motion pass in a CMM seems dependent on their preference of choice. As one ABC3-LL commented, "Mostly, we make decisions according to our own preference.... If it is favorable to our preference, then we will support [the motion] ... otherwise ... we will reject it" (ABC3-LL10, SI). It is also likely that the behaviour of the CMs in the CMMs is influenced by their culture. As one ABC3-LL commented:

> Chinese people mostly don't want to talk ... in the beginning [of the meeting], but will be very emotional when they start talking.... They are different from the Westerners who can be friendly again after fighting against each other [during the meeting]. (ABC3-LL1, SI)

Again, the researcher's direct observations at three CMMs supported these findings.

Further, some ABC3-LLs perceived that the role of the CMs is mainly "to support ... to follow ... and to endorse" (ABC3-LL6, SI) the "decisions made by the deacon board and the SP" (ABC3-LL13, SI), since "the deacons are elected and the senior pastor is employed through the voting of the church congregation" (ABC3-LL13, SI). However, "if their decisions are against [the moral standard of] the Bible ...

[the church members] have the right not to follow" (ABC3-LL2, SI), and "to deal with the matter by holding a members' meeting" (ABC3-LL5, SI). In this situation, the CMs should "act as an overseer of the church" (ABC3-LL6, SI). Nevertheless, "if the church congregation acts as an overseer all the time" (ABC3-LL9, SI), it may have "a negative impact" (ABC3-LL9, SI) on the church congregation. Some ABC3-LLs held a different view on this issue by suggesting that "it is very difficult [for the church members] to act as the overseer of the church ... it can only be done by the deacons or lay leaders" (ABC3-LL4, SI). Since "some church congregations might not fully understand the church administration ... they have authorised the deacons to oversee [the church] when they were elected" (ABC3-LL14, SI). Hence, it is likely that the CMs were not sure about their role in the church because "their church ... doesn't have a long history in the Baptist tradition" (ABC3-LL5, SI).

All the ABC3-CM interviewees supported the notion that "sometimes the church congregations are not certain about the issues which they are voting for" (ABC3-CM10, FG) in the CMM. The researcher's observations from a CMM confirmed this finding. It was observed that the CMs were influenced by the other members who also attended the meeting when they voted. Sometimes, the relationship among the CMs may also affect the decision of the members. As one ABC3-CM stated, "If I have a good relationship with a brother in Christ ... I may adopt your [*sic*] viewpoint. If he votes against the motion, you [*sic*] may also support him" (ABC3-CM10, FG). Whenever there is argument during the CMM, most CMs do not have a clear standpoint. For example, one ABC3-CM stressed:

> Actually, when you ask us to vote by raising our hands, I really don't know
> how to decide, right. Sometimes, I think they are arguing, arguing for every
> single matter. We are like lost in a fog and really don't know what to do.
> (ABC3-CM3, FG)

Some of the members even "choose not to vote" (ABC3-CM3, FG) to avoid conflict. Further, the ABC3-CMs perceived that the CMs "should not criticise other people" (ABC3-CM6, FG) in the church. Instead, they "should learn how to encourage and appreciate" (ABC3-CM6, FG) other people, and have to "accept ... [and] embrace" (ABC3-CM3, FG) other people's opinions. They also admitted that "it is not necessary for the church congregation to vote for every matter" (ABC3-CM10, FG) in

the church, except "the major issues such as passing the annual budget" (ABC3-CM3, FG) and "purchasing a church building" (ABC3-CM10, FG).

Table 5.3

Attitudes of different Australian-Chinese Christians toward the church congregation's degree of obedience to the leadership of the senior pastor

Statement 24: In order to maintain harmony within the church, the church congregation should always obey the leadership of the senior pastor.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	1	50.0	1	33.3	8	44.4	5	38.5	15	40.5
UN	0	0.0	0	0.0	2	66.7	9	50.0	6	46.1	17	46.0
LA	1	100.0	1	50.0	0	0.0	1	5.6	2	15.4	5	13.5
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

The responses to questionnaire (Part B) item 24 illustrate that the perceptions of the three generational groups were quite different. The differences appear not only across the generational groups, but also between the LLs and CMs within the generational groups of ABC2 and ABC3. Participant ABC1-LL1 responded with LA to the statement. Half of ABC2-LLs responded with HA and the other half with LA; while one-third of ABC2-CMs responded with HA and two-third of that with UN. Moreover, 44.4% of ABC3-LLs responded with HA, half of that with UN, and 5.6% with LA; while 38.5% of ABC3-CMs responded with HA, 46.2% of that with UN and 15.4% with LA. Overall, 40.5% of respondents are in the category of HA, while 45.9% are in UN and 13.5% are in LA. This implied that a majority of the respondents were not certain about or even did not support the idea that the church congregation should always obey the leadership of the SP in order to maintain harmony within the church.

5.2.2 The role and responsibility of the senior pastor and his relationship with the deacon board in leading the church

5.2.2.1 The role and responsibility of the senior pastor in leading the church

The ABC2-LL2 perceived that "the SP's role should be leading through the important issues" in the deacon board. Sometimes, the deacons would make the discussion process "personal" in the DBM. Under this circumstance, the SP should act as "a facilitator". He has "to control the atmosphere of the discussion", "to listen to feedback, while try[ing] to make consensus amongst everyone so that everyone can accept one certain decision for the issues". When there is disagreement in the deacon board, he has "to convince them with reasons"; since "that is the only way" he "can do so as a [senior] pastor". However, it is hard for the SP to fulfil this role especially when he is "not the chairman of the board". As the ABC2-LL remarked, "when they're arguing, they even forget you're pastor as well, you know. You're just a member when you're in the board". The ABC2-LL2 also perceived that "the deacon board ... is where ... most SPs face the difficulty ... that can put them down from taking on their roles as SP". Hence, some pastors "might have resigned ... just because there's too much pressure".

The ABC2-CM2 perceived that the SP "should at least be a figurehead" in the deacon board. He should have "a clear view as to ... how the people should be grown spiritually" and "a clearer view as to how the church members should be living … their lives". Also, with the help of the deacon board, the SP should be "able to ... work out policies ... to help the people get a more in depth understanding of the Bible, and share testimonies with each other".

The perceptions of the ABC3-LL about the role and responsibility of the SP in leading the church were varied. Some ABC3-LLs perceived that the SP is responsible for the "spiritual growth" (ABC3-LL14, FG) of the church congregation by providing them with "training and pastoral care" (ABC3-LL14, FG). Hence, "he should be the leader of the deacons" (ABC3-LL13, SI) as these works "cannot be accomplished by the deacon board" (ABC3-LL14, FG). In addition, "the senior pastor should play the role of a teacher in the deacon board because most of the deacons don't have any professional training [in church ministry]" (ABC3-LL13, SI). Moreover, "it is reasonable for the [senior] pastor to lead the deacon board" (ABC3-LL5, SI). "The

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deacon board will respect the leadership of the [senior] pastor ... if he understands well the situation of and can develop a vision for the church" (ABC3-LL5, SI). "Since the deacons are elected [annually] ... the [office of] the senior pastor is more stable than that of the deacons" (ABC3-LL13, SI), as he "may have a better understanding [of the church situation] than that of the deacons" (ABC3-LL9, SI). Further, as "the senior pastor is called by God ... for leading the church ... he should provide a vision" (ABC3-LL16, FG) for the church. Also, he should "suggest a strategic plan or an administrative structure [for the church]" (ABC3-LL16, SI). As "the direction of the church will be clearer if it is led by the SP" (ABC3-LL13, SI), he "should lead the deacons to reach the goal of the church" (ABC3-LL4, SI).

However, one ABC3-LL perceived that how the SP's role and responsibility in the deacon board is defined "depends on the situation and developmental stage of the church" (ABC3-LL5, FG). Normally, the SP and the deacon board "should share the leadership responsibility together, but how to differentiate it is to be negotiated" (ABC3-LL5, FG). It depends on "the negotiation between the members of the deacon board" (ABC3-LL5, SI). For instance, "if the senior pastor has been working for a long time in the church, he should play a leading role" (ABC3-LL5, FG) in the deacon board, as "it is ridiculous for the deacon board to lead the pastor" (ABC3-LL5, FG). On the contrary, if he is "a newly graduated pastor" (ABC3-LL5, FG), then his role "should be supportive" (ABC3-LL5, SI). The role and responsibility of the SP in leading the church is also subject to "his self-understanding" (ABC3-LL5, FG). Actually, "it is ideal for the senior pastor to lead the church" (ABC3-LL5, FG). However, "the [senior] pastor might refuse to play the leading role" (ABC3-LL5, FG) in some situations, because he might think that his job mainly involves "sermon preaching ... [and] pastoral care" (ABC3-LL5, FG). Further, the ABC3-LL perceived that whether or not "the deacon board accepts his leadership style" (ABC3-LL5, FG) also affects his role and responsibility in leading the church.

It was revealed that some ABC3-LLs were "not sure about [the role] of the senior pastor in the deacon board" (ABC3-LL13, SI). As one ABC3-LL stated:

> According to the teaching from the Bible, we recognise the [senior] pastor as the servant of God, [so that] we have to follow his vision and respect him....

But on the other hand, the deacon board can overrule [his decisions] or [even]

fire him just because we are a congregational church. (ABC3-LL17, FG)

One ABC3-LL found the role of the SP in the deacon board "... confusing because he acts as a deacon and also a pastor" (ABC3-LL10, SI). In her understanding, the partnership of the SP and the deacon board "seems not so coordinated" (ABC3-LL10, SI); "it seems that the senior pastor doesn't have much power to make decisions in the deacon board" (ABC3-LL10, SI). For example, "the [senior] pastor should protect himself by not involving himself in any money related matters within the deacon board" (ABC3-LL1, SI). In addition, "the SP's vision has to be approved by the deacon board" (ABC3-LL17, FG) prior to being shared with the church congregation. Moreover, despite the fact that "it always takes time for the church leaders to come up with a compromise" (ABC3-LL6, FG), it still needs "an approval from the [board of] deacons if the [senior] pastor wants to make some changes [in the church]" (ABC3-LL17, FG). Further, if there is disagreement within the deacon board, "he should accept that the deacons … or the church members are not ready … he should [also] pray for them, try to help them to understand the vision of God and give them a more detailed proposal" (ABC3-LL6, FG). Some ABC3-LLs also were not sure whether or not the SP has the right to vote in the deacon board. As one ABC3-LL noted, "The [senior] pastor can't vote in the deacon board. Maybe he can? Um, I'm not sure about this" (ABC3-LL14, SI). However, another ABC3-LL asserted that "the senior pastor is an ex-officio board member ... and he has the right to vote in the deacon board" (ABC3-LL16, SI). The analysis of documents confirmed this assertion (Church constitution, Section 7).

The ABC3-LLs' understandings of whether or not the SP can become the chairperson of the deacon board were also varied. One ABC3-LL commented, "Of course, the [senior] pastor is the chairperson of the deacon board" (ABC3-LL16, FG); but another stated, "The church constitution does not mention [this]" (ABC3-LL5, FG). One ABC3-LL mentioned that she did not know whether or not the SP can be the chairperson of the deacon board because she has "never read the church constitution" (ABC3-LL17, SI); while another stated that the offices of the deacon board are "elected by the deacons" (ABC3-LL6, FG) within the deacon board. The selection criteria are subject to the candidate's "character, experience, competence and understanding of the church" (ABC3-LL6, FG). The analysis of documents

confirmed that the SP is not the chairperson of the deacon board. It also confirmed that the church constitution does not mention whether or not the SP can be the chairperson of the deacon board. In addition, it does not mention the selection procedure and criteria for an individual office of the deacon board (Church constitution, Section 7).

Finally, the perceptions of the ABC3-LLs about whether or not the SP should be the chairperson of the deacon board were also varied. Some ABC3-LLs perceived that "if the senior pastor is well experienced, has great faith, effective [management] skills [and] good competencies" (ABC3-LL6, FG), "it is ideal for him to be [the chairperson]" (ABC3-LL6, FG). Thus, "he can get rid of the unnecessary [communication] problems" (ABC3-LL17, FG) between the role of a SP and that of a chairperson. However, some others perceived that if the SP also shares the responsibility of the chairperson, "he may have more workload and work pressure" (ABC3-LL6, FG), because "he has to spend time on the planning and operation of the church administration" (ABC3-LL6, FG) and "the coordination work within the deacon board" (ABC3-LL6, FG). For this reason, it would be better for the SP "to place a focus on his pastoral role" (ABC3-LL6, FG). Also, "if the office of chairperson is held by a different person, it can minimise the negative impact on the church ... when the senior pastor leaves the church" (ABC3-LL9, FG).

Nevertheless, some ABC3-LLs perceived that "the spiritual ministry of the whole church ... should rest on the leadership of the SP, not the deacon board's chairperson" (ABC3-LL6, SI). As "the chairperson is only a coordinator for chairing the board meetings" (ABC3-LL6, SI), he should "lead the deacons according to the vision of the SP" (ABC3-LL4, SI). "Nobody's authority is greater than the other [board member] ... within the deacon board, since the decisions are made through discussion and negotiation" (ABC3-LL6, SI).

The ABC3-CMs perceived that since the SP is "the one who can lead [the church] with spiritual wisdom" (ABC3-CM10, FG), he should "decide the future plan of the church" (ABC3-CM3, FG) and "have the final say" (ABC3-CM3, FG) within the deacon board. Whenever there is disagreement between the SP and the deacons, they both should "put down themselves and pray, asking God to provide a vision"

(ABC3-CM10, FG) for the church, as the issue of "church unity" (ABC3-CM10, FG) should be put into the very first place of the meeting agenda.

5.2.2.2 The role and responsibility of the deacon board in leading the church

The ABC2-LL2 perceived that the paid-staff mentality toward the SP could be a source of church conflict. Since the SP receives payment to do the job, but the deacons commit their own time to do the voluntary works for the church, they may have inappropriate expectations of the SP. As the ABC2-LL stated:

> ... as a deacon ... sometimes you tend to say, "I am just doing this for God, but ... he's doing it as a job, because he gets pay to do it. You know, I am committing my own time."

This sort of mentality may influence the deacons' perception about the role of the SP within the deacon board. As the ABC2-LL continued, "And then like, therefore you tend to say that 'I don't need ... to listen to him. What he is not bossing me over because he's just a member". In addition, some LLs, "start as a passion", might want to do something for the church when they first become a deacon, but after "being in ... a job [the position] for too long", the deacons might "want to dominate [others] just for [self] satisfaction". As such, "every leader before they work as a deacon ... should pray".

To ABC2-LL2, building up a good relationship between the leaders is a key to reducing conflicts in the church. It is "very important that the [senior] pastor and the deacons maintain ... [a] constant relationship", not just through general social contact with them, but also at the personal level outside the DBM. The more the SP communicates with the deacons, the more he will understand them. In turn, the easier it is for the SP to obtain their agreement. As the ABC2-LL stressed:

> ... 'cause you've been communicating quite a lot, rather than just once a week ... there won't be as much [*sic*] arguments because ... the more you communicate with a person, the more you know about that person, the more you know how the person feels about certain things.

The ABC2-CM2 perceived that since the deacons are the key leaders in the church, "they should also set a good example for the people [church congregation] around". Generally, the deacons "give an impression that they don't want to be

contacted ... [and] near people". Therefore, the deacons are expected to be people-oriented, because through personal contact they can "know them [the church congregation] better". The deacons should also listen to the opinions of the CMs. However, the ABC2-CM had a different experience. As he described, "we say our comments but they may not listen ... because in the end, the decision-making process is in the hands of the deacons". Furthermore, it was revealed that since the English-speaking congregation is the minority in the church compared with the Chinese-speaking congregation, the voices from the English-speaking congregation are often neglected. As the ABC2-CM continued, "I don't know if they've got a member from the English service or not, so it's a bit like bias in a lot of decisions made but not related directly to us".

For the group of the ABC3-LLs, it is perceived that, "the first function of the deacons as recorded in the Bible is to manage the church" (ABC3-LL17, FG). Two ABC3-LLs used "stewardship" (ABC3-LL18, FG) or "the steward of the house" (ABC3-LL17, FG) to describe the management role of the deacon board in the church. It is also perceived that "according to the church constitution ... many church matters ... are ultimately subject to the leadership of the deacon board" (ABC3-LL5, FG). Generally, "the deacon board is responsible for the business affairs" (ABC3-LL14, FG) and "general administration" (ABC3-LL16, FG) of the church. The analysis of documents confirmed this finding. As stated in the church constitution, "The Board of Deacons as a team shall be responsible for the business affairs and general administration of the Church" (Section 7.2). Hence, the deacon board may have to "provide the senior pastor with much assistance in [church] administration since he is very heavily loaded in this aspect" (ABC3-LL16, FG). In reality, it is expected that the deacons should work as the "co-workers ... [or] partners" (ABC3-LL16, SI) of the SP, and "the deacon board should follow" and "cooperate with him" (ABC3-LL16, FG). As such, not only do "the deacons have to look after the general affairs of the church" (ABC3-LL6, SI), they also need to "share the pastoral burden of the [senior] pastor" (ABC3-LL5, SI), since it is hard for the SP to fulfil all the tasks alone.

In addition, since the deacon board serves as "the representative of the church congregation", it should help enhance the communication between the SP and the

church congregation. The ABC3-LLs perceived that as "the [senior] pastor can't look after all the church congregations [by himself], they may have criticisms [of him]" (ABC3-LL9, SI). Under this situation, "the deacons can become a mediator to deal with the matter" (ABC3-LL9, SI) since "it is better for the deacons to clarify [the matter] than the pastor himself" (ABC3-LL9, SI).

However, "the role of the deacon board ... has been drastically changed in the past, the changes occurred at different [developmental] stages [of the church]" (ABC3-LL5, FG). For example, "the deacon board should inevitably take over the spiritual leadership [of the church] in the absence of a pastor" (ABC3-LL17, FG). This implies that "the deacon board also has a leadership responsibility in [providing a] direction or vision for the church" (ABC3-LL14, FG). Nevertheless, no matter under what circumstance, "the deacon board including the [senior] pastor actually plays a 'collective leadership' role" (ABC3-LL5, SI) to "make decisions for church administration" (ABC3-LL5, SI); because it will be too "risky" and "unhealthy" if "the church is solely led by" the SP (ABC3-LL5, SI). If the entire deacon board members are "humble enough ... they still can work as a team in unity even though there are many voices [within the deacon board]" (ABC3-LL6, FG).

The perceptions of the ABC3-LLs about whether or not the deacon board should play the role as the overseer for the whole church and the SP were varied. Some ABC3-LLs perceived that "if the senior pastor can't provide a vision for the church" (ABC3-LL14, SI), or "if his decision or direction is wrong" (ABC3-LL13, SI), then "the deacon board should play the role as an overseer" (ABC3-LL14, SI) of the church for checks and balances. Another remarked that the deacon board should "keep an eye on the SP's behaviour" (ABC3-LL2, SI) especially when he does not lead the church morally, because "the senior pastor is also human" (ABC3-LL13, SI). As one ABC3-LL commented, "When some pastors ... have power, they may use it for their own benefit.... Therefore, I also accept that the deacon board should function as an overseer" (ABC3-LL17, FG).

However, other ABC3-LLs held a different view. For example, one ABC3-LL perceived that "the terms of 'overseer' should only be used in the secular organization, while the terms of 'accountable' can be used in the church" (ABC3-LL16, SI). Hence,

she suggested that "the senior pastor should be accountable to the deacon board" (ABC3-LL16, SI). The deacon board should do the "appraisal" (ABC3-LL1, SI) annually for the "personal development" (ABC3-LL1, SI) of the SP, just as the office of "the deacons ... may be renewed" (ABC3-LL1, SI) through "voting" (ABC3-LL1, SI) in the members' meeting. But another ABC3-LL disagreed with the notion by stating that it is not necessary for the SP "to please the deacon board ... [and] he should not be accountable to the deacon board" (ABC3-LL17, SI). One ABC3-LL also suggested that it is "inappropriate for the deacons to oversee the [senior] pastor ... [they] only assist the pastor to fulfil his tasks" (ABC3-LL4, SI), since "... the [senior] pastor is [not] an employee ... [and the deacons] are [not] the boss" (ABC3-LL4, SI). There is no "employer-employee relationship in the church because [only] God is the boss" (ABC3-LL4, SI). On the contrary, the deacons should "support the ministry of and work together with the [senior] pastor ... who serves as the leader of the team" (ABC3-LL4, SI). Moreover, "the deacon board also has a responsibility to concern itself about the problems which the senior pastor faces ... in order to give him support and help" (ABC3-LL14, SI), as the deacons have "a close [working] relationship" (ABC3-LL1, SI) with him.

There was perceived confusion among the ABC3-LLs about whether or not the position of elder is included in the church constitution. Besides the deacons who act as the LLs in the church, one ABC3-LL mentioned that "... there should be a group of people called elders [as stated] in the church constitution" (ABC3-LL5, FG). Also, within the group of elders, "there should be a team leader who probably is the [senior] pastor" (ABC3-LL5, FG). However, another ABC3-LL held a different view, suggesting that their church "does not have the structure of eldership" (ABC3-LL16, FG). Some ABC3-LLs were also confused between the role and responsibility of the SP and that of the elders. One ABC3-LL perceived that "the elders or deacons can make the decision ... for the [church] administrative matters, while the [senior] pastor can give them advice" (ABC3-LL2, SI). While another perceived that "the function of an elder is actually more on the pastoral side, his responsibility might not have a big difference when compared with that of a pastor" (ABC3-LL5, SI). In fact, "the role and responsibility of an elder, according to the church constitution, is equivalent to a pastor, but he is not a paid staff" (ABC3-LL5, FG). Since "an elder is also a spiritual leader" (ABC3-LL5, FG), it implies that "there are two kinds of pastor" (ABC3-LL5,

FG) in the church. However, the ABC3-LL was "not sure who should be 'senior' [pastor]" between these two roles (ABC3-LL5, FG).

Further, some ABC3-LLs were confused about whether or not an elder can attend a DBM. One ABC3-LL noted that the elders should only play "an advisory role" (ABC3-LL16, FG) with no voting power in the deacon board. While another disagreed with this idea. He stated, "According to my interpretation of the church constitution, [since] the elders are in partnership with the [senior] pastor, so he [*sic*] can attend the deacon board meeting" (ABC3-LL5, FG). Nevertheless, he admitted that "the church constitution is not clear" in this regard. The analysis of documents confirmed that the details about the office and board of elders are written in the church constitution (Church constitution, section 6.1.1). It also confirmed that the elected elders "share the responsibilities of the Pastor" in the church (Constitution, Section 6.2) that they can attend the DBMs; and "a Pastor is an Elder by virtue of the office" (Church constitution, section 6.1.3). However, the structure of the board of elders is not mentioned in the church constitution.

It is likely that the participants' perception about the role of the elders in the church is influenced by their denominational tradition. As one ABC3-LL stated:

> I came from a small independent church.... We didn't have any pastor but an elder. He was responsible for the spiritual growth of the church [congregation]. We had the deacons, but didn't have a deacon board.... What the deacons did was preparing food, taking offering, cleaning. (ABC3-LL17, FG)

Another also commented, "according to the tradition of the Southern American Baptist church, the role of the deacons is similar to that of the elders as described in the Bible" (ABC3-LL5, SI), because "deacons are ordained" (ABC3-LL5, SI) within the denomination. However, "in the Australian Baptist church, which inherits the tradition of the British Baptist church" (ABC3-LL5, SI), "deacons are not ordained" (ABC3-LL5, SI). Nevertheless, the ABC3-LL commented that "even though they are not ordained ... the deacons are also the leaders of the church just as the pastor" (ABC3-LL5, SI).

The ABC3-CMs perceived that since every deacon "has a different opinion" (ABC3-CM10, FG) during the DBM, the deacons should "learn not to blame people" (ABC3-CM10, FG) even though "some of them are very subjective" (ABC3-CM3, FG). The deacons should not only "meet together for church business" (ABC3-CM10, FG) in the DBMs, but also try "to understand each other" (ABC3-CM10, FG). The ABC3-CMs also perceived that the chairperson is the one who "chairs the board meeting" (ABC3-CM10, FG). Whenever there is an argument within the deacon board, the chairperson "should clarify who should be responsible for that issue" (ABC3-CM10, FG) in order to maintain a harmonious atmosphere. Nevertheless, all the deacons should "respect the [senior] pastor" (ABC3-CM3, FG), and "submit to" (ABC3-CM6, FG) his leadership within the board. Deacons are also expected to cooperate with the SP in the deacon board by doing the job "according to his delegation" (ABC3-CM6, FG), as he "knows how to delegate ... [and] build up relationships effectively" (ABC3-CM3, FG).

5.2.3 The function of the senior pastor in the church

The research findings for this theme are derived from the analysis of responses to question 26 on the questionnaire, in which the participants were asked to rank the functions of the SP, including Bible teaching, Sunday preaching, training for ministry, pastoral counseling, home/hospital visitation, conducting church ceremonies, congregational prayer, staff supervision, church administration and providing vision for future, from the most important function (1) to the least important function (10). The first three functions are classified as the instructional functions; the fourth to the seventh are pastoral functions; and the last three functions are classified as the administrative functions. The result is presented in Table 5.4.

Table 5.4

The mean scores of each generational group on each pastoral function

Pastoral function	ABC1	ABC2		ABC3		
	LL	LL	CM	LL	CM	Overall
	(n=1)	(n=2)	(n=3)	(n=18)	(n=11)	(n=35)
Bible teaching	7.000	3.000	4.667	3.500	2.091	3.229
Sunday preaching	1.000	5.000	2.667	2.444	2.000	2.429
Training for ministry	9.000	3.500	5.333	5.333	6.000	5.543
Pastoral counselling	4.000	3.500	3.333	5.389	3.818	4.571
Home/hospital visitation	8.000	5.000	7.000	7.833	7.000	7.343
Conducting church ceremonies	6.000	8.500	4.333	7.333	5.818	6.629
Congregational prayer	3.000	7.000	7.667	4.944	6.182	5.629
Staff supervision	5.000	9.000	9.333	6.444	7.545	7.143
Church administration	10.000	9.500	6.333	8.056	8.364	8.143
Providing vision for future	2.000	1.000	4.333	3.722	6.182	4.343

(Note: 1=most important, 10=least important)

The data were analysed by comparing the mean scores on each function. Table 5.4 shows the mean scores within each generational group on each function in item 26 on the questionnaire (Part B). This table illustrates that the lower the mean score of the function, the more important the function is perceived to be for that group of participants. When the mean scores are compared between each generational group as a whole, it is observed that ABC3-LLs and ABC3-CMs see Sunday preaching, pastoral counseling and church administration as the most important, fourth most important and least important function respectively. Overall, the ABC2-CMs, ABC3-LLs and ABC3-CMs recognise that Sunday preaching is the most important function of the SP, while church administration is seen as the least important function for ABC2-LLs, ABC3-LLs and ABC3-CMs.

However, if the mean scores are compared within the generational groups of ABC2 and ABC3, it is interesting to find that the ranking priority of the ABC2-LLs for the function of the SP is quite different from that of the ABC2-CMs. Only two functions, namely providing vision for future and conducting church ceremonies, are

within the category of the first three most important functions for both groups; while only the function of staff supervision is included within the category of the last three least important functions for both groups. Meanwhile, the ABC3-LLs and ABC3-CMs hold a quite similar view on the function of the SP. Both groups agreed that Sunday preaching as the most important function, Bible teaching as the second most important function, training for ministry as the fifth most important function, and church administration as the least important function.

5.2.4 Power and authority of the senior pastor in the church

The ABC2-LL2 perceived that a SP will experience "rejection" if he "uses his authority to dominate" the church congregation, since all the church congregations come to church on a voluntary basis. As the ABC2-LL commented, "I am not paid to go to church ... so if you use the power ... you'll just make the situation worse". Hence, the SP can use his power "in a meeting with the [deacon] board", only "to influence" the deacons rather than to dominate them. Also, the SP "should not just use his power" because of his position in the church, but "use the Bible as the power", which is "his biblical knowledge". The source of a pastor's power is not from his position but from the Bible, because "only the Bible has the authority to convince" Christians how to act.

The ABC2-CM2 found that it is hard for him to talk about the power and authority of the SP, since the ABC2-CM does not "have a deep understanding of what he [the SP] does and what goes on within ... his duties". The ABC2-CM suggested that the SP should "let the people decide ... small matters like where ... [to] go for lunch". But for those "more church related matters such as ... deacon board meetings ... that would be good for the [senior] pastor to take [the] decision up, because he has more expert knowledge in that field". However, rumours happened in the church which "cause people not to trust anybody at all, so ... [it] prevents the people [church congregation] to have trust in the [senior] pastor as well". Thus, "it's really hard for the senior pastor to enact his powers, even though he should be able to lead the people and guide them". The ABC2-CM mentioned that one of his former SP could not "properly exercise all his powers because people weren't really listening to him". Eventually, that pastor "decided to leave ... because he wasn't able to handle it".

Most ABC3-LLs believed that the SP's "authority comes from the Bible" (ABC3-LL9, SI), and his power is "governed by the church constitution" (ABC3-LL18, SI). However, the perceptions of the ABC3-LLs about whether or not the SP should use his power and authority in the church were varied. Some perceived that the SP "can use [his power and authority] anytime whenever it is necessary" (ABC3-LL6, SI), provided that he can "earn trust" (ABC3-LL1, SI) by being a role model to, and getting "the supports from the deacon board or the church congregation" (ABC3-LL14, SI). It is likely that whether or not "the people [church congregation] will follow the [senior] pastor ... depends on the pastor's character, moral standard, knowledge, power of influence or charisma" (ABC3-LL2, SI). In other words, "people will obey him ... if he has a good character" (ABC3-LL6, SI), "wisdom" (ABC3-LL1, SI), and the "God-given guidance and talent" (ABC3-LL17, SI). In fact, most pastors use their authority "through sermon preaching or Bible teaching" (ABC3-LL2, SI).

Some other ABC3-LLs perceived that "if the senior pastor can have good communication and cooperation [with the church congregation], he should avoid using [his power]" (ABC3-LL13, SI). He should not use his authority unless "he cannot resolve the [church] problem" (ABC3-LL4, SI). Also, the SP "should not use his authority to manipulate the church" (ABC3-LL2, SI). One ABC3-LL even perceived that whether or not the SP should use his power "would depend on the situation" (ABC3-LL10, SI). For example, the SP "should not use [his power] if it involves only general matters, since everybody has their own opinion" (ABC3-LL10, SI). Instead, he should use the skill of "negotiation" (ABC3-LL10, SI) to resolve the problem. Also, he "should try to sort out a solution with the lay leaders by first sharing his opinion to them, so that they may have a compromise [based] on the biblical truth" (ABC3-LL9, SI).

Nevertheless, all the ABC3-LLs perceived that the SP should "use his authority to deal with the church members who act against the biblical teaching [of Christian ethics]" (ABC3-LL9, SI). "If the [senior] pastor believes that he has to stand firm [with his faith] ... then most of the church congregations may support him provided that he can show them the evidence from the Bible" (ABC3-LL9, SI). However, "if he uses his authority unreasonably ... then nobody will obey [him]"

(ABC3-LL6, SI), since "the church [congregation] will not worship him as God ... just because he is the SP" (ABC3-LL6, SI). "The older people may do this ... but not the younger generation ... especially those young people who were brought up here [in Australia]" (ABC3-LL6, SI). Two other ABC3-LLs also remarked that the SP should take the cultural factor into account when he exercises his power and authority. For example, one ABC3-LL commented on the cultural differences between western and Chinese culture:

> Certainly, western culture places much emphasis on negotiation when there is disagreement. But in the Chinese culture, keeping silent is a normal response to disagreement.... Therefore, the [senior] pastor ... should listen to the lay leaders and try to find out the reason why they don't disagree with him ... rather than ... to dominate them. (ABC3-LL9, SI)

Other ABC3-LLs remarked that different generations may have different responses to the SP's authority. He stated, "As I am a 'Generation X'.... I think you should not use your authority all the time" (ABC3-LL1, SI).

The ABC3-CMs found it "difficult to say" (ABC3-CM3, FG) when and how a SP should use his power or authority. It really "depends on the situation" (ABC3-CM3, FG). For instance, the SP can use his power to employ staff. The CMs cannot decide who is to be employed, since it is beyond their ability. As one ABC3-CM remarked, "We don't know how difficult it is for employing a staff from outside [the church], [and also] don't know what kind of people that we can contact" (ABC3-CM3, FG). The SP should use his power and authority especially when "the Word of God is being challenged" (ABC3-CM10, FG). However, he should "let the deacons decide for general church administration" (ABC3-CM10, FG), as it is the responsibility of the deacon board. "If the [senior] pastor has a vision, [or] wants to carry out a plan, the deacons will generally agree [with him]" (ABC3-CM10, FG), but he should "listen to the opinions of the deacons" (ABC3-CM3, FG), "persuade them [and] pray with them" (ABC3-CM10, FG). Nevertheless, since the SP is "chosen by God" (ABC3-CM6, FG), "he knows the Bible better" (ABC3-CM6, FG) and "has more experience and knowledge in church [ministry]" (ABC3-CM3, FG) than the deacons, this group perceived that it is essential for the SP to "make the final decision" (ABC3-CM3, FG) in the deacon board.

Table 5.5

Attitudes of different Australian-Chinese Christians toward the senior pastor's exercising of his power and authority in the church

Statement 17: An effective senior pastor should have sufficient legitimate power.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	0	0.0	1	33.3	12	66.7	12	92.3	25	67.6
UN	1	100.0	2	100.0	2	66.7	5	27.7	1	7.7	11	29.7
LA	0	0.0	0	0.0	0	0.0	1	5.6	0	0.0	1	2.7
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Table 5.5 shows that when comparing the above findings with the responses to item 17 on the questionnaire (Part B), it is observed that all ABC2-LLs and two-thirds of ABC2-CMs responded with UN to that question. This implies that they might be reluctant to agree that an effective SP should have sufficient legitimate power. On the contrary, two-thirds of ABC3-LLs and a majority (92.3%) of ABC3-CMs responded with HA to the question. It seems that, to some extent, the generational group of ABC3 generally accepts that the SP should have and could use his authority or power in the church within his capacity.

Section Two

5.3 Approaches to leadership used by the senior pastor

This section addresses the research findings for the second research question: *"What approaches to leadership are used by the senior pastor in an Australian Chinese congregational church?"* Since the way a pastor perceives his role as well as his power and authority in the church may influence his approaches to leadership, the findings presented in this section include the perceptions of three church pastors namely the consultant pastor, former acting SP and former pastoral intern about the role of the SP, and their perceptions about the power and authority of the SP. Given that these ABC3-CP3s exercised a leadership role within the church because of the

absence of a SP during the research period, a discussion of their approaches to leadership is also included. The findings presented in the following sub-sections are according to the church pastors' codes in alphabetical order. The sources of data analysis for this section are derived from the analyses of direct observations; and transcripts of semi-structured interviews for church pastors, questions 1 to 6 and 9. An overview of this section is illustrated in the following table:

Table 5.6

Overview of Section Two: Approaches to leadership used by the senior pastor

5.3.1 Perceptions of the church pastors about the senior pastor's pastoral leadership
> *5.3.1.1 The role of the senior pastor and his relationship with the lay leaders and church members in the decision making process of church administration*
> *5.3.1.2 The role and responsibility of the senior pastor and his relationship with the deacon board in leading the church*

5.3.2 Approaches to leadership used by the church pastors within the context

5.3.1 Perceptions of the church pastors about the senior pastor's pastoral leadership

The perceptions of the ABC3-CPs about the SP's pastoral leadership included their perceptions about the role of the SP and his relationship with the LLs and CMs in the decision making process of church administration; the role and responsibility of the SP and his relationship with the deacon board in leading the church; and the power and authority of the SP in the church. Each of these perceptions is discussed in the following sub-sections.

> *5.3.1.1 The role of the senior pastor and his relationship with the lay leaders and church members in the decision making process of church administration*
> *5.3.1.1.1 Senior pastor's role in the decision making process of church administration*

The ABC3-CP1 perceived that since "the core values behind the church administration is a very important factor ... which may affect the spiritual growth of the church [congregation]", the SP "should play a very important role" in the decision

making process of church administration. However, the SP "cannot solely take up all the administrative works" because normally "a pastor does not receive training in administration, and it seems most theological seminaries neglect this sort of teaching". For this reason, "the co-operation between the senior pastor and the church [lay] leaders is needed", as some of them "have been trained in this area".

The ABC3-CP2 perceived that the SP "should play an important administrative role" in the decision making process of church administration. "Church members should trust in the SP" and "let him have a flexibility to deal with the church issues. Otherwise, "many [ministry] opportunities will be lost". However, since "the congregational church places an emphasis on checks and balances ... the church should provide him with a clear manual, so that he may know about his boundary [role and responsibility]".

The ABC3-CP3 perceived that "a SP, being the spiritual leader of the church, is an overseer" for the church. He should play a "primary" and "visionary" role. "He should have at least an influential say in the decision making process" of church administration. "His main duty is to lead by sharing the vision ... direction and goal inspired by God" with the church congregation, and "lead the whole congregation to make decisions after discerning God's will through teaching" the Bible. His responsibility should also include "managing" the church administration "with the help of voluntary workers or other paid staff in the church ... in order to lead ... the brothers and sisters [church congregation] to achieve the vision that is inspired by God". However, the ABC3-CP3 acknowledged that "not everyone who has been trained in theology can be a SP". "For those [pastors] who don't have ... the visionary leadership, it is appropriate for them to work at the churches that have a pastoral team, where they could work together as a team with the SP".

5.3.1.1.2 Lay leaders' role in the decision making process of church administration

The ABC3-CP1 perceived that the LLs "should play a very important role in the decision making process" of church administration. "Being a leader, he [the lay leader] should live as a role model" to the church congregation. However, the ABC3-CP1 "observed that, most of the times, the lay leaders are not suitable to be the

leaders" in the church, because they only meet "the standard of a secular leader, not the standard of a spiritual leader". He suggested that "servant leadership" should be their approach to leadership as it is a biblical concept of leadership, because "the Bible has already set the rules [for them] when they serve". However, "it seems difficult for the lay leaders to practise" servant leadership as they do not have a good "understanding of the Bible". Also, "it is very easy for a salaried pastor to be seen by the lay leaders as a paid staff member" if they apply secular principles in the church. Sometimes, the LLs may also serve the church just because "they have the ambitions"; however, church "conflict" may occur. This sort of conflict could only be "resolved through [the practice of] love", "acceptance" and "self-sacrifice" in faith.

The ABC3-CP2 perceived that the LLs should play a supportive role to the SP and "provide him with their opinions" in the decision making process of church administration. They should support the SP's vision for "the future direction of the church" and "work together as a team" to be "involved in the future planning of the church". Hence, "mutual trust and appreciation" should be the key elements within the relationship between the SP and the LLs. However, since "the lay leaders are elected annually", and "every lay leader may have different character ... ambition ... and expectation" when they take part in the church ministry, "it is very easy for them to have role conflict with the SP". Therefore, "a clear role definition" is essential for the LLs.

The ABC3-CP3 acknowledged that "although the senior pastor may have a vision inspired by God, he doesn't have all the competencies; [so] what he needs is a group of [lay] leaders who will support his vision". It is "an issue of collaboration". Hence, the LLs should play a supportive role in the decision making process of church administration. The ABC3-CP3 perceived that the LLs should be elected only "according to their God-given talent" rather than their "length of service in the church". In line with this notion, he commented, "For those who need to make decisions for the whole church, they should have the God-given talent in management". Thus, if the LLs "don't have this God-given talent, they should use their talents for some practical works in a ministry team". The ABC3-CP3 also perceived that it is completely against "the biblical teaching of pastoral leadership" when "the [senior] pastor is seen as an employee ... a CEO ... or a manager" in the

church, and is expected to "do the works according to the instructions of the deacon board". Nevertheless, the ABC3-CP3 accepted that "the [senior] pastor should also be supervised, but ... not by restraining him from ... carrying the vision".

5.3.1.1.3 Church members' role in the decision making process of church administration

The ABC3-CP1 perceived that CMs "can function as an overseer to the church in [the decision making process of] church administration" because a final decision on church affairs will always be made in the CMM. Since "there is a saying in the Baptist church that God is ... the head [of the church]", every CM in the church is "individually accountable to God". Hence, every CM "has a responsibility ... to manage the church" according to their "conscience".

The ABC3-CP2 perceived that the role of the CMs is "to provide the senior pastor and deacons with opinions" for the church ministry. Since "building up, maintaining and enhancing the spiritual maturity of the church congregation" is essential and critical for "developing a healthier church", the CMs "should fully understand their role and responsibility" in the church "when they are being baptised".

The ABC3-CP3 disagreed that CMs "can have a final say on all the church affairs", except the major issues such as "funding for a church building or recruiting a church pastor". The ABC3-CP3 perceived that "their vote" in the decision making process of church administration should be seen as "an endorsement to the vision of the SP". Through this endorsement, "the SP, lay leaders and pastoral staff in the church may know what the will of God is".

5.3.1.2 The role and responsibility of the senior pastor and his relationship with the deacon board in leading the church

5.3.1.2.1 The role and responsibility of the senior pastor in leading the church

The ABC3-CP1 perceived that "the senior pastor should play the role of a coordinator on the deacon board to collect and integrate the ideas" of the deacons. Although "the [senior] pastor may not have [adequate] training in management", he is "suitable to play the role as a moderator" whenever "there is disagreement" within the deacon board.

The ABC3-CP2 perceived that "a senior pastor is not an employee" of the church. Instead, he "should play a leading role" in the church, and "also has a responsibility to empower the church congregation". Hence, the SP should "evaluate the church congregation's standard of spiritual maturity, personal growth and Christian character". He should also try to "prioritise" and "evaluate the needs of the congregation" by suggesting "a strategic plan" for the church ministry. "He should share his plan with the deacons" in order to "obtain their consent", and work out a "mid term or long term plan" for the church. After having a plan, "it is very important for him to pass on the vision" to the whole congregation, so that they can "pray together" for it. If "the deacons and the senior pastor can work together to seek the [future] direction [of the church] ... according to a rightful relationship", then it would be easier for the SP to motivate the whole congregation "to carry out the vision of the church".

The ABC3-CP3 perceived that since the SP is the spiritual leader of the church, "he should play the role ... as the chairperson of the deacon board". By doing this, "he can become a publicly recognised leader", and it would be easier to distinguish his role of "leading, overseeing, supervising and managing" from the "assisting and subordinating" role of the deacons. The ABC3-CP3 also placed an emphasis on the leading role of other pastoral staff in the church. He suggested that it would be more suitable to use the terms "church council" instead of "deacon board", so that "not only the deacons" can "play a managing role" in the church, but also "some other ... well-experienced pastoral staff who are given to the church by God".

5.3.1.2.2 The role and responsibility of the deacon board in leading the church

The ABC3-CP1 perceived that since the SP "has been trained in and has a better understanding of theology ... he should be responsible for the spiritual growth of the brothers and sisters [church congregation]. This sort of work cannot be done by the deacons". However, as lay "theological training becomes popular nowadays ... the deacons ... may also have a good training from the theological seminaries, some of them may even have a higher educational background than the SP". Nevertheless, "it does not mean that they can have a spiritual leadership role" as a SP has in the church, "because he has committed his whole life" for the ministry of God. Hence, the ABC3-

CP1 believed that the SP and the deacons should "work together as a team", and "their roles within the deacon board ... are basically the same except in spirituality".

The ABC3-CP2 perceived that any person who wants to be a spiritual leader in the church "should have [adequate] theological training", spiritual "wisdom", abundant "spiritual experience" and good "interpersonal relationships". In a congregational church, "the deacons play a leading role since they are representing the church members". However, as the deacons generally do not have all these qualities, it is appropriate for them "to be the assistants to the [senior] pastor" in the deacon board. Also, the deacons can "play the role as an advisor to the SP" for "checks and balances" by letting him know about his weaknesses with "sincerity", "patience", "love and respect". Hence, they should not see the SP "as a CEO of the secular organizations" by evaluating his "organisational performance". Instead, what the deacons should do is to be the partner of the SP, "pray for him and empower him" with "legitimate power and authority", so that he is able to "accomplish the mission of the church". Nevertheless, the ABC3-CP2 acknowledged that it is hard for the deacons to "humbly submit to the leadership of the SP" in reality.

The ABC3-CP3 perceived that "the role of the deacons is subject to the size of the church". The deacons should be "involved more in the matters of policy making or governing when the church size is small". However, if they don't have the God-given talent in this area [management], they should better not do that". On the contrary, when the church size is large, the deacons should "involve themselves more in practical works", and "assist the senior pastor according to their God-given talent in the ministry team". In addition, the ABC3-CP3 observed that "many deacons in the deacon board are playing the overseeing role as an elder although they are called deacons". However, since the deacons "don't have any training in theology, nor do they have a calling [from God], and their God-given talent is also not in management", the ABC3-CP3 suggested that "the deacons should not become the elders" of the church. The ABC3-CP3 also stressed that "when referring to the Bible, the role of the deacons is not managing", because "the basic meaning of the word 'deacon' is to serve".

Furthermore, the ABC3-CP3 perceived that the role of the SP and that of the deacons "should be defined according to the Bible and not the secular business management [principles]". Hence, he "disagreed with the organisational structure" in which "the senior pastor is not the chairperson of the deacon board", since "it is very difficult to be led by two key leaders" within an organisation. The ABC3-CP3 perceived that whether or not the SP can lead effectively in the church would "depend on the communication between the SP and the chairperson of the deacon board". However, "it is not easy [for them] to have good communication" and "to have the same heart and mind" if the chairperson "doesn't have [adequate] theological, biblical or pastoral knowledge". Under this circumstance, "the chairperson should [better] empower the SP" to "lead the church in fulfilling its role as commissioned by God".

5.3.1.3 Power and authority of the senior pastor in the church

The ABC3-CP1 perceived that the SP's "power and authority is not given by the church" but God. He can exercise his power and authority especially if he finds "the [lay] leaders have done something wrong in church administration", such as "reaching the goal by using some improper ways". Also, "he can have the spiritual authority to warn the brothers and sisters [church congregation]" if "he finds misconduct occurred in the church". The purpose for doing that is not to "judge" or "dominate" the LLs, but to "encourage" and "persuade" them to live in a godly manner.

The ABC3-CP2 perceived that the way that a SP exercises his power and authority in the church is subject to "the limitation of his boundary set by the church congregation" and that of "the boundary of the lay leaders". For example, the SP has "the power to [teach and] articulate the biblical principles or ethics" to the church congregation. He can also exercise his power and authority for "church disciplines" especially when CMs act against the moral standard of the Bible. It is ideal if "the senior pastor has all the authority to recruit other associate pastors" to be part of the "pastoral team".

The ABC3-CP3 perceived that not only "the power and authority of the [senior] pastor come from God and the Bible", "but also are given by the church". However, the senior pastor should not use his power or authority to dominate the

church congregation. He should know "what the limit is when exercising" his power and authority, since "there is a certain degree of freedom" when applying the biblical principles. The SP can exercise his power and authority in the church in situations such as when "church members act against the church's doctrines" and "church ministries are not fulfilling the vision of the church". The SP also has "the authority to teach according to the Bible, the power to preach the [biblical] truth, and the authority to deal with the [issue of] church discipline according to the [biblical] truth".

Having discussed the above-mentioned perceptions of the church pastors concerning the SP's pastoral leadership, the approaches to leadership used by the church pastors within the context in light of these perceptions are discussed in the following sub-section.

5.3.2 Approaches to leadership used by the church pastors within the context

In this study, three church pastors namely the consultant pastor, former acting SP and former pastoral intern were interviewed individually. Each of these three church pastors' leadership approaches is discussed below in detail.

Firstly, when the ABC3-CP1 "had a conflict with the deacon board over the issue of church direction", instead of using "administrative tactics of persuasion" as the approach to leadership, he "rather resigned from the position" to avoid the split of the church, and "kept working voluntarily in the church for one year" as a token of "self-sacrifice". Since Christians are expected to be peacemakers, it requires self-sacrifice when necessary. Hence, the ABC3-CP1 found this "a role model to the brothers and sisters [church congregation]", so that "when they need to face any problem, they can also have courage to stand firm with their faith by sacrificing [themselves]".

Secondly, the approach to leadership of the ABC3-CP2 is demonstrated by "spending time with the lay leaders" of the younger generation; "listening" to them in order to build "a good relationship" and "trust" with them; and "training" them "to motivate other members" of the English speaking congregation. "Making use of the Sunday preaching" to "pass on the vision" and to teach about the importance of

"church mission"; and "negotiation with the lay leaders" are also the approaches to leadership used by the ABC3-CP2.

Thirdly, the ABC3-CP3 used the "consultative and collaborative [leadership] approaches" to deal with the Australian-born Chinese Christians within the church by using the skills of "listening" and "negotiation". However, the ABC3-CP3 tried to "persuade" both the Australian-born and overseas-born Chinese Christians by "providing them with professional knowledge and information", as well as "biblical teaching", so that they may have the "biblical values" in mind which may in turn affect their "priority setting" and "conviction" in life, as well as their "character". In addition, building up a "good relationship" with the church congregation by providing them with "sufficient pastoral care" was another approach to leadership used by the ABC3-CP3. By doing this, "the brothers and sisters [church congregation] or the lay leaders may find the differences in their relationship".

Section Three
5.4 Factors perceived to influence the senior pastor's leadership effectiveness

This section addresses the research findings for the third research question: *"What factors are perceived to influence the leadership effectiveness of the senior pastor in an Australian Chinese congregational church?"* The sources of data analysis for this section are derived from the analysis of transcripts of semi-structured interviews for church pastors, questions 7 to 8, and 10 to 12; transcripts of semi-structured interviews for LLs and CMs, questions 7 to 12; transcripts of focus groups for CMs, questions 7 to 12; transcripts of focus groups for LLs, questions 5 to 12; items 1 to 16, 18 to 20, 22 to 23, and 25 of Part B and questions 1 to 4 of Part C from the questionnaire. The perceived factors, which emerged from the data analysis, include personal, organisational, religious and cultural factors. An overview of this section is illustrated in Table 5.7.

Table 5.7

Overview of Section Three: Factors perceived to influence the senior pastor's leadership effectiveness

5.4.1 Factors related to the personal characteristics of the senior pastor

       5.4.1.1 The senior pastor's leadership attributes

       5.4.1.2 The senior pastor's leadership competence

       5.4.1.3 Other personal factors

5.4.2 Organisational factors

       5.4.2.1 Defining roles

       5.4.2.2 Job descriptions

       5.4.2.3 Building relationships

       5.4.2.4 Pastoral issues

       5.4.2.5 Other organisational issues

5.4.3 Religious factors

       5.4.3.1 Relationship with God / Spiritual maturity

       5.4.3.2 The church congregation's theological differences

       5.4.3.3 Being prayerful / Having faith in God

5.4.4 Cultural factors

       5.4.4.1 Cultural differences

       5.4.4.2 Generational differences

       5.4.4.3 Secular values

5.4.1 Factors related to the personal characteristics of the senior pastor

       In this study, most interview participants found that the "personal maturity" and "personal quality" of the SP are very important to his pastoral leadership. Also, the participants' responses to questions 1, 2 and 4 of Part C from the questionnaire indicated that issues concerning the SP's character and ability are the most important concerns to the respondents. The sub-themes of the issues raised include the SP's leadership attributes and competence, and other personal factors including his educational background and family life.

5.4.1.1 The senior pastor's leadership attributes

One of the major factors related to the personal characteristics of the SP is leadership attributes. One ABC3-LL perceived that this is "the basic criterion for being a SP" (ABC3-LL5, SI), while some others valued this as the most important factor. For example, one ABC3-LL stated that "a good leader should have a good character, especially in the context of church" (ABC3-LL6, SI). Leadership attributes such as an assertive character could be "inborn" (ABC3-LL17, SI). The attributes which may influence the leadership effectiveness of the SP include "Integrity / Honesty / Credibility", "Being self-controlled / patient", "Caring with love / Being self-sacrificial", "Being assertive / persistent", "Being self-confident", "Being people oriented / outgoing / sociable", "Humility", "Work commitment", "High moral standard" and "Role modelling". Some of these are referred to as the fruits of the Spirit: a biblical description of those godly characteristics. Each one is discussed in the following paragraphs.

5.4.1.1.1 Integrity / Honesty / Credibility

Some ABC3-LLs perceived this as the most important attribute of the SP which may influence the effectiveness of his pastoral leadership. For example, as one ABC3-LL stated, "Of course, the personal integrity is the most important factor" (ABC3-LL14, SI). She also stressed, "In fact, integrity is a basic [element] in any interpersonal relationship ... particularly in [the context of] the church" (ABC3-LL14, FG).

This issue is so important to the leadership effectiveness of the SP because whether or not the SP is trusted by the congregation depends on his integrity. A SP who "lives with integrity can earn trust from the church congregation" (ABC3-LL1, SI). It would in turn increase his "credibility" (ABC3-LL4, SI) which may enhance his leadership effectiveness. As one ABC3-CM noted, "If you [the SP] have integrity, the members of the deacon board…will obey [you]" (ABC3-CM6, FG). The SP can also "avoid being criticised" (ABC3-CM3, FG) by the congregation. The SP should "walk his talk" (ABC3-CM6, FG), even in the minor things. As one ABC3-CM commented, "Once you speak out, he will remember. But if you haven't done that ... even if it is just a minor thing ... [people] might think that you just always talk" (ABC3-CM10, FG). Otherwise, he will lose trust from other people. As one ABC3-

LL remarked, "... nobody will trust you [the SP] again if you can't do what you say after three times" (ABC3-LL13, SI). A SP who cannot "walk his talk" also demonstrates that he is an irresponsible person. As one ABC3-CM commented, "If you just say and don't do, that means you are irresponsible" (ABC3-CM3, FG). Hence, lack of trust on the part of the congregation would in turn diminish the SP's leadership effectiveness. As one ABC2-LL pointed out, "If no one can trust the [senior] pastor, what can a [senior] pastor do?" (ABC2-LL2, SI).

To some extent, integrity incorporates honesty. If the SP is dishonest, it may cause conflict with the LLs and may also decrease their trust in the SP. For example, an event which happened in the church has been mentioned by one ABC3-LL, in which the church pastor was found to be dishonest. "Because of that matter, conflicts occurred within the deacon board and many other things happened. The deacon board did not function properly just because of the lie" (ABC3-LL13, SI). This ABC3-LL also stated, "... after that, my trust in him [the SP], because of this matter ... was diminished" (ABC3-LL13, SI).

The issues of integrity and honesty are important to the leadership effectiveness of the SP because both of them are related to the notion of trust. Another ABC3-LL asserted, "When your [the SP's] lies are being revealed ... the church congregation will no longer trust in you. Then, whatever you preach from the pulpit will be in vain" (ABC3-LL14, FG). Hence, "the team work approach will be very difficult if there is no trust" (ABC3-LL16, FG). However, "it always takes time to build up trust" (ABC3-LL16, FG).

5.4.1.1.2 Being self-controlled / patient

The issue of "being self-controlled" seems important to the leadership effectiveness of the SP, because his interpersonal relationships may be affected if he lacks self-control. As one ABC3-LL commented, "If you [the SP] can't control your emotions, it will influence your interpersonal relationships. And, this sort of relationship is very important within the church, since it would affect whether other people will obey you" (ABC3-LL6, SI). In the interviews, when the participants were asked to suggest an occasion in which the SP has shown ineffective leadership, five ABC3-LLs made a similar comment that if a SP cannot control his emotions, it

may diminish his leadership effectiveness. For example, one ABC3-LL stated that the church pastor was too emotional in one occasion. He commented, "I reckon that he [the SP] was just too emotional…to make a public announcement: 'I won't ask you [the congregation] to do anymore!'.... Being a [senior] pastor, he has to have control" (ABC3-LL5, SI).

To some extent, having self control has a link with being patient. When asked about a church occasion in which the SP has shown effective leadership, two ABC3-LLs and one ABC3-CM mentioned the same case. All of them found the SP's leadership was effective because he was patient on that occasion. For example, one ABC3-LL described, "He [the SP] was publicly criticised by the deacons when he had a dispute with them. But he didn't defend himself; he just mentioned the story of Job from the Bible.... Therefore, I respect this pastor very much" (ABC3-LL14, SI). Hence, if the SP can control his emotions well, he should have the ability to handle criticism. As one ABC3-LL remarked, "If someone says something such as some opinions or viewpoints which criticise you [the SP], and you can't control yourself, that would be a failure" (ABC3-LL6, SI).

5.4.1.1.3 Caring with love / Being self-sacrificing

The SP should care for the people with love. As one ABC3-LL stated, "... the caring and love of the people, that is the love for the lost souls, and the love for God and man. I think this is very important" (ABC3-LL16, SI). The SP's caring for the congregation especially those in need may enhance the effect of his sermon preaching. As one ABC2-LL noted:

> Oh, it only affects his speeches right, that's only one side of his pastoral work, but another side of the pastoral work is also caring for those in need. In a way it affects the effectiveness of that as well, but that's an indirect effect of your speeches here, alright. (ABC2-LL2, SI)

Caring for the church congregation is essential to the leadership effectiveness of the SP; because by doing this, he can build up a good relationship with it. As one ABC3-LL remarked, "If you [the SP] care [for them], you can build up a good relationship [with them]" (ABC3-LL10, SI). Further, the SP's caring for the church congregation can also avoid misunderstanding between the congregation and the SP.

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As the ABC3-LL continued, "… if your [the SP's] caring for the congregation is not enough, misunderstandings can happen in any situation" (ABC3-LL10, SI). As a consequence of caring for the congregation, there may be fewer rumours about the SP.

Sometimes, caring for the congregation with love could take a form of self-sacrifice. The SP is expected to sacrifice whenever it is necessary. As one ABC3-LL stressed, "He [the SP] should sacrifice more when there is a need, so that people might see his good deeds" (ABC3-LL10, SI). An occasion regarding the crisis of SARS was mentioned by four interviewees. All of them found the pastor's leadership was effective on this occasion because he demonstrated a good role model of self-sacrifice (ABC3-CP1, SI). As one ABC2-LL remarked:

> You'll see a bigger crisis if he went to church that week. And I feel that it's very effective because after that, members thought that he was very considerate ... of the welfare of the church.... And I feel that this is a very effective leadership, like the example of what he did. Because he showed that as a leader, you must be willing to sacrifice, like for the team, for the church, for instance. And that's what he did. (ABC2-LL2, SI)

Hence, by being self-sacrificing, a SP may gain respect from the congregation which in turn may enhance the relationship between them. As the ABC2-LL continued:

> He sacrificed his opportunity to preach the Word of God, but then through that, God makes the relation much better, like the better bonding. And in fact, the next time, we'll actually pay more attention to this pastor when he preaches, because he has just gained our respect. (ABC2-LL2, SI)

5.4.1.1.4 Being assertive / persistent

Some participants suggested that a SP should be assertive since "there are too many different opinions from the church congregation" (ABC3-CM3, FG). As one ABC3-LL remarked:

> If he [the SP] is too easygoing ... that is, he can't make up his mind for everything, it would not be so serious in the beginning ... but it will become a big problem when these minor problems are accumulated. (ABC3-LL17, SI)

In some cases, being assertive involves persistence. Two ABC3-LLs found the SP has shown effective leadership when he was persistent in carrying out his vision of

the church ministry. On one occasion, the church pastor did not cancel a training course in the church even though it had become a controversial issue. As one ABC3-LL commented, "This training [course] was for nurturing the church congregation.... I think the [senior] pastor knew about their needs. Some people might criticise this case ... but he persisted in doing that. This is a right principle" (ABC3-LL1, SI).

5.4.1.1.5 Being self-confident

The SP should also have self-confidence, because "if he doesn't feel confident about himself, he's unable to do his job properly, and then people [the church congregation] will kick him away as it happens" (ABC2-CM2, SI). Also, without self-confidence, the SP cannot effectively convince the church congregation. As one ABC2-LL commented:

> … if a pastor isn't confident about what he knows about it ... I'll say, "You're not even confident about what you believe in, how can you convince me and clear up my problems?"…. If a pastor loses that confidence or whatever, in a way he loses that authority as well. (ABC2-LL2, SI)

However, it always takes time for a pastor to gain sufficient experience in the ministry, so that he can have self-confidence to take up the leadership role in the church. One ABC3-LL recalled an experience regarding a SP who had confidence in taking up the leadership role after working for ten years in the church:

> In those ten years, he built up a good relationship with the brothers and sisters [church congregations] and self-confidence in his ministry, as well as earned a lot of experiences in ministry. At that time, the deacon board was willing to hand the leadership role back to him.... Unless he was so confident, he would not take over [the leadership role]. (ABC3-LL5, FG)

Hence, "it was not the church [congregation] who decided to give him [the SP] the [authority], but the [senior] pastor himself who wanted to take up the role" (ABC3-LL5, FG). Two of the ABC3-CPs also acknowledged that the SP's leadership effectiveness could be enhanced if he has self-confidence.

5.4.1.1.6 Being people oriented / outgoing / sociable

"Being people-oriented / outgoing / sociable" seems essential to the leadership effectiveness of the SP, because the ministry in which a SP is involved in the church

is a sort of "people ministry" (ABC3-LL16, SI). This means that what he mainly deals with in the church is people. It is more likely that if the SP is people-oriented, he may easily build up a good relationship with the church congregation.

The SP should "be outgoing, a more active and assertive character" (ABC3-LL17, SI), because "it would be a disadvantage if his character is too passive" (ABC3-LL17, SI). Also, the SP "should be sociable. Being smooth-talking is very important" (ABC3-CM3, FG), so that he may easily build up a good relationship with the congregation. As one ABC3-LL commented, "[It would be] easier [for the SP] to deal with other people. This means they will not feel hard to approach and talk with him. Rather, they may find him very close, easy for communication and talk" (ABC3-LL4, SI).

The SP is expected to learn from other pastors and listen to the feedback of the church congregations. If he does so, he is perceived as taking initiative. As one ABC2-LL commented, "I am very happy to see pastors go to listen to other pastors' speeches, because it shows that they have a sense of initiative" (ABC2-LL2, SI). The ABC2-LL also noted, "a pastor should take initiative, go and talk to them [the church members], and ask, 'What do you think?'" (ABC2-LL2, SI). By doing that, he can gain the respect from the church congregation:

> I … always see people going up to the [senior] pastor, and rather than … the [senior] pastor coming to someone … you've [the SP] just gained my respect by doing that. It's a very small thing that you did, but it increases your effectiveness in your pastoral work. (ABC2-LL2, SI)

When a SP is willing to take initiative, it demonstrates that he is a humble person. The ABC2-LL continued by suggesting that, "... if a pastor comes to me, telling me, it's more like he's dropping his level to come and talk to me, instead of … [me having] to raise my own level to him" (ABC2-LL2, SI).

5.4.1.1.7 Humility

The issue of "humility" was mentioned by three ABC3-LLs in the interviews. The SP should be humble in relating to both God and man. However, whether or not the SP has a humble character depends on his relationship with God. As one ABC3-

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LL stated, "I think any person who has a good relationship with God should have humility [before God] and be humble to man too" (ABC3-LL6, FG).

A SP who has a humble character can help build a good relationship with the deacon board because "... if a person is humble ... like the SP, [he] will lead the deacon board to pray together.... [This is] a really good way to ... face the relationship with other people" (ABC3-LL6, FG). If "both the senior pastor and chairperson of the deacon board have this quality [of character], it would be the most beautiful picture in the church" (ABC3-LL6, FG). Even if "just only one of them has [humility] ... they still can build a better relationship" (ABC3-LL6, FG). However, since "the senior pastor is expected to be the one who has a good relationship with God, therefore he should be more humble to take the initiative for ... making an apology and reconciling the relationship" (ABC3-LL17, FG).

5.4.1.1.8 Work commitment

Work commitment by the SP in the church was perceived as a token of servanthood in his ministry. As one ABC3-LL stated, "It is an attitude of serving ... he should really commit himself in the ministry of this church" (ABC3-LL14, SI). The SP should show "his determination or commitment to work for the church even if he is not paid" (ABC2-CM3). When mentioning a church occasion in which the SP's work commitment demonstrated that his leadership was effective despite the fact that he was employed only as a part-time pastor in the church, one ABC3-CM noted, "He made a lot of effort and worked so hard. He was the SP, but he was not fully paid" (ABC3-CM10, FG).

Some questionnaire respondents reinforced the notion that the issue of work commitment may influence the leadership effectiveness of the SP. Comments in the questionnaire include "a senior pastor should be active in the church, participating in or following up with cell groups and or activities"; and "in his ministry, people can see his love and commitment to Jesus Christ and his people".

Other responses from the questionnaire also indicated that lack of work commitment may diminish the SP's leadership effectiveness. For example, "if the [senior] pastor stays in the background, not doing anything or participating in

anything" is "not responsible" "has no commitment on the pastoral ministry" and has "no commitment, no passion to the church", his leadership is ineffective.

5.4.1.1.9 High moral standard

The SP should challenge the church congregation to live by the moral principles of the Bible. He should not tolerate the sins of the CMs in order to please them within the church. As one ABC3-LL stated, "I emphasise that a pastor must have a high moral standard … because he could influence the whole church" (ABC3-LL18, SI). And "I think some pastors just want to please the congregation. I know a pastor who was afraid of challenging the congregation for they might leave the church. However, this is not biblical" (ABC3-LL18, SI).

5.4.1.1.10 Role modelling

Leadership attributes are so important to the leadership effectiveness of the SP, because they lie within the issue of role modelling. Role modelling of the SP is "an invisible power" (ABC3-LL9, SI) which could have "a profound impact" (ABC3-LL9, SI) on the church congregations, whether it is positive or negative. As one ABC3-LL noted:

> You [the SP] should be an example ... like you have to do what you say…. That is the modelling of character.... Because … in the church, many people are watching you, and the church will be influenced if you are not acting well. (ABC3-LL6, SI)

Since the SP mainly deals with people in his ministry within the church, the SP should be the role model to the church congregation. As one ABC3-LL asserted, "I recently think that this is the most important thing, because it is a people ministry, therefore [the congregations'] lives should be influenced by [the SP's] life" (ABC3-LL16, SI).

The research findings for the theme of the leadership attributes of an effective SP are derived from the responses to items 3, 4, 5, 8, 9, 12 and 13 on the questionnaire (Part B). Results of these items concerning the attitudes of different Australian-Chinese Christians toward the SP's leadership attributes are attached in Appendix L. The statements which were contained in these items are presented in the table below:

Table 5.8

Questionnaire statements regarding the leadership attributes which may affect the
leadership effectiveness of the senior pastor

No.	Questionnaire statement
3	An effective senior pastor should have good credibility.
4	An effective senior pastor should be an honest person.
5	An effective senior pastor should be people oriented.
8	An effective senior pastor should have high moral standards.
9	An effective senior pastor should be a spiritual role model to the church congregation.
12	An effective senior pastor should listen to the opinions of the church congregation.
13	An effective senior pastor should be a humble person.
19	A senior pastor can lead more effectively if he is willing to set aside his own interests for the greater benefits of the church congregation.

Results indicate that there was not much difference between the generational groups of ABC2 and ABC3 in their perceptions about the leadership attributes of an effective SP. All ABC2-LLs and ABC2-CMs responded with HA to items 4, 8, 9 12 and 13; while half of ABC2-LLs and all ABC2-CMs responded with HA to item 3; and half of ABC2-LLs as well as two-thirds of ABC2-CMs responded with HA to item 5. In addition, all ABC3-LLs and ABC3-CMs responded with HA to items 3, 4 and 8; while 83.3% of ABC3-LLs and 76.9% of ABC3-CMs responded with HA to item 5; and 88.9% of ABC3-LLs and 92.3% of ABC3-CMs responded with HA to item 12. Moreover, 88.9% and 83.3% of ABC3-LLs responded to items 9 and 13 respectively with HA; while all ABC3-CMs also responded with HA to these two items. Furthermore, although half of ABC2-LLs responded with LA, and one-third of ABC2-CMs, 27.8% of ABC3-LLs and 30.8% of ABC3-CMs responded with UN to item 19; half of ABC2-LLs and most of ABC2-CMs, ABC3-LLs and ABC3-CMs responded with HA to this item. This implied that the majority of the respondents across two generations of Australian-Chinese Christians perceived that the mentioned leadership attributes, as listed in the questionnaire (Part B), are essential elements in the effectiveness of the SP's pastoral leadership.

5.4.1.2 The senior pastor's leadership competence

Leadership competence is another sub-theme of the leadership effectiveness of the SP as perceived by the participants. However, participants hold different views on the importance of leadership competence in the SP. For example, "Leadership is very important. If a person wants to be a SP, he should have [strong] leadership" (ABC3-LL6, SI). The opposite point of view was also expressed as follows: "I think that [his] leadership is not that important … if there is a chairperson of the deacon board who is strong in leadership or a deacon board which can assist in many ways" (ABC3-LL4, SI).

Although the leadership competence of the SP is sometimes referred to by the participants as the so-called "spiritual gifts" which means his God-given talents, the meaning of leadership is unclear to some participants, as one ABC3-LL commented, "If a person wants to be a SP, he should have leadership. But what does it mean by leadership? What does a good leader look like?" (ABC3-LL6, SI). The participants' views on whether the SP's leadership competence is more important than his character were also varied. For example, a SP who only has a good character is perceived to be a good pastor but not a good SP, unless he is strong in leadership. As one ABC3-LL stated:

> I observed that if the strength of a pastor is not in leadership, but caring ... he is a leader but not strong in leadership, and does not know how to be a strong leader, I think it would be very difficult for him. Therefore, I feel that strong leadership is very important to a SP. (ABC3-LL17, SI)

However, some other ABC3-LLs found the SP's competence is not as important as his character. As one ABC3-LL noted, "other things [competencies] are supplementary to his leadership quality which is his character" (ABC3-LL6, SI).

The areas of leadership competence mentioned by the participants include "Effective communication / interpersonal skills", "Effective sermon preaching / Bible teaching", "Providing a clear vision", "Effective strategic planning / Delegation", "Effective time management", "Collaboration / Teamwork", "Effective leadership approach", "Biblical / general knowledge", "Listening / Ability to discern", as well as "Charisma". They are described in detail in the following paragraphs.

Effective communication and interpersonal skills are essential to the leadership effectiveness of the SP. The issue has been mentioned by the majority of the participants in the interviews. The SP "should have good ... communication skills for the expression of his own ideas" (ABC3-LL17, SI), as "the expression is very important" (ABC3-LL6, SI). It involves the effectiveness of message delivery in sermon preaching and also within interpersonal relationships, as well as in the carrying of the vision. The SP's "sermon preaching and communication skills are interrelated. It concerns how to communicate his message: the inspiration from God to all the congregations" (ABC3-LL2, SI). The effectiveness of the SP's communication skills directly influences the effectiveness of his sermon preaching. As one ABC3-LL commented, "… when the [SP's] sermon preaching is poor ... it doesn't mean that the pastor is not good, but sometimes his [communication] skills may affect the church congregation's attention and comprehension" (ABC3-LL10, SI).

In addition, "if the senior pastor has good interpersonal skills, it would be easier for him to communicate with other people, [so that] he can easily promote what he thinks" (ABC3-LL4, SI). Hence, it relates to his way of expression. "The SP's ability of expression is very important" (ABC3-LL17, SI). It is because "when his ability of expression is not strong enough ... other people may get a wrong message" (ABC3-LL17, SI). "If he can't express himself clearly, especially in the deacon board, he will be criticised [by the deacons]" (ABC3-LL17, SI). Under this situation, "confusions arise easily" (ABC2-LL2, SI). Eventually, rumours occur in the church, since "rumours are just basically peoples' perceptions or different perceptions of things" (ABC2-LL2, SI). However, one AB3-LL stressed that "communication skill is not the most important [competence], because it is not necessary to communicate verbally sometimes. You only need to act it out when people look at you" (ABC3-LL16, SI).

5.4.1.2.2 Effective sermon preaching / Bible teaching

In this study, the participants placed much emphasis on the sermon preaching / Bible teaching. This issue is so important to the leadership effectiveness of the SP because "the senior pastor needs to pass on the vision through Bible teaching and sermon preaching" (ABC3-CP3, SI). Hence, it can serve as a medium to communicate

his thoughts to the church congregation. As one ABC3-LL stated, "If he [the SP] doesn't have the 'gift of preaching', he could not communicate his thoughts to the church congregation. Then, how can they follow?" (ABC3-LL5, SI). It is also perceived that the effectiveness of the SP's sermon preaching may influence his working relationship with other LLs. For example, one ABC2-CM remarked:

> ... if people don't understand ... what way the senior pastor is trying to lead the people, they wouldn't cooperate with him.... I've seen in our church that the former senior pastor before he left ... the deacon board as well as people didn't really understand his message I guess, 'cause they might have found his word a bit boring I guess. (ABC2-CM2, SI)

If the SP's sermon preaching is effective, it may influence the spiritual maturity of the congregation. They "can understand more about the Word of God, [so that] the [church congregation's] foundation of faith could be more solid" (ABC3-CM6, FG), and in turn "be motivated by the Word of God" (ABC3-CM10, FG). It can also demonstrate that the SP understands the situation of the congregation. As one ABC3-CM noted, "You [the SP] can show that you know about the needs of the church [congregation] from your sermon preaching" (ABC3-CM10, FG).

On the contrary, if the SP's sermon preaching is ineffective, it may influence the congregation's perception about his leadership competence. As one ABC2-LL commented:

> I see sometimes this happens, people sleep in the sermon, and I mean in that sense, it affects its effectiveness, because … not only the people that sleep get affected, but the people that are around the people who are sleeping get affected as well. (ABC2-LL2, SI)

It also influences the church congregation's perception about his professional knowledge, especially his biblical knowledge. As the ABC2-LL continued, "Just say, if I don't think your speech is good enough to attract me, I have a sense of feeling that I don't think you know your Bible well enough in a way" (ABC2-LL2, SI).

Finally, it may influence his ministry performance as well. As one ABC3-LL commented, "If [his] preaching is ineffective ... it will like dispel the 'customers'"

(ABC3-LL2, SI). Because if the congregation "feels bored, they will go to the other churches" (ABC3-CM3, FG).

5.4.1.2.3 Providing a clear vision

Some ABC3-LLs perceived that the SP having a clear vision is a very important issue. One ABC3-LL stated, "I view [providing a] vision as a very important task of the [senior] pastor. I won't say that it is more important than evangelism, but it is very important indeed" (ABC3-LL1, SI). However, some other ABC3-LLs did not hold the same view. Since church leadership should be collaborative, then "every lay leader can have a vision from God" (ABC3-LL5, SI). Nevertheless, providing the church with a clear vision is perceived by two ABC3-LLs as an issue which may influence the SP's leadership effectiveness. For example, one ABC3-LL stressed, "I think a good leader should be able to provide the followers with a vision" (ABC3-LL16, SI).

Vision is important to the leadership effectiveness of the SP because it can produce a sense of direction for the church. As one ABC3-LL noted, "I think a senior pastor ... should have a mission and vision.... Vision can show the church where to go" (ABC3-LL6, SI). "If the [senior] pastor's vision is very clear and strong, and is inspired by God, it can influence the church congregations" (ABC3-LL9, SI). Hence, one ABC3-CP stressed that the SP has to effectively "pass on the vision [to the congregation] through Bible teaching and sermon preaching" (ABC3-CP3, SI), as it is his primary responsibility. In addition, new opportunities may open for the church by having a vision. When mentioning a church occasion in which the church pastor has shown effective leadership, one ABC3-LL noted, "He [the SP] has a vision ... to have a partnership with the school.... I think this is a very good opportunity ... the vision is very good" (ABC3-LL13, SI). Further, vision can also help the church to change. After asking the same question in another interview, another ABC3-LL commented, "He [the SP] helped the deacon board by guiding us to move forward, and also introduced an idea of small group ministry to our church, so we became a 'cell church'" (ABC3-LL10, SI).

However, when the SP "wants to introduce his vision, he should have good timing ... and know how to communicate his vision to the congregation, so that they

may have a good understanding [of the vision]" (ABC3-LL1, SI). "The vision will become a mutual direction among the [church] leadership, only if he [the SP] can get his vision through the deacon board, and then it will be passed on to the church congregation" (ABC3-LL5, SI).

Finally, the SP's lack of clear vision may have a negative impact on his leadership effectiveness. For example, when asked the question about a church occasion in which the SP has shown ineffective leadership, one ABC3-LL commented:

> I think it is because we are not clear about the vision ... or the purpose of this program.... If he [the SP] can let us know clearly ... about its advantages, we won't have such a reaction. (ABC3-LL16, SI)

Hence, "if people don't understand ... what way the senior pastor is trying to lead the people, they wouldn't cooperate with him, and that cooperation is a very important thing" (ABC2-CM2, SI).

5.4.1.2.4 Effective strategic planning / delegation

"Effective strategic planning / delegation" is one of the issues which may influence the leadership effectiveness of the SP. As one ABC3-LL stated, "... a [strategic] plan is very important in church ministry. If the brothers and sisters [church congregations] can't see this plan ... they don't know how to follow" (ABC3-LL6, SI). Having an effective strategic plan is essential to the accomplishment of the church vision. The ABC3-LL continued:

> If he [the SP] wants to develop a church with three hundred people, he has to know what to teach and where to go. If you want to achieve this [goal], you have to know everybody [in the church] well, [such as] their standard, quality, strength and weakness. (ABC3-LL6, SI)

It can also help for problem solving when facing any resistance in church ministry. As one ABC3-LL stated, "What I mean is if he has a strategic plan ... he may know how to deal with the resistance when it occurs" (ABC3-LL1, SI).

It is perceived that "leadership incorporates delegation and recruitment" (ABC3-CM3, FG). For example, when asked about a church occasion in which the SP has shown effective leadership, one ABC2-CM mentioned the organisation of an evangelical meeting. He commented:

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And I guess … the organising and the planning for the meetings would be one of the great things that they have done … I guess that's one great thing that a senior pastor would do.... And, so mainly delegating the tasks would be a major achievement I think, because not everyone is successful in delegating a task. (ABC2-CM2, SI)

On the contrary, when mentioning about a church occasion in which the SP showed ineffective leadership, one ABC3-LL mentioned a case regarding the recruitment of Sunday school teachers. He commented, "I think he has to improve his leadership. I believe that when he wants to get someone to do a job ... he should know about that person's strengths and weaknesses before the delegation" (ABC3-LL2, SI). Hence, delegation is a significant element for effective strategic planning. As one ABC3-LL asserted:

If you [the SP] have a team to help you, it is not necessary for you to do the planning.... You can delegate it to other people.... They may suggest a plan for your final approval, but you have to make sure it can be done. (ABC3-LL6, SI)

Effective delegation may have a positive impact on the church congregation. As one ABC3-CM stated, "Although you [the SP] are leading, delegation is also important. The congregation will learn to obey and follow you, if they find your leadership effective" (ABC3-CM10, FG).

5.4.1.2.5 Effective time management

Effective time management is perceived as an essential element of the leadership effectiveness of the SP, because of the unique nature of his job. As one ABC3-LL noted, "Since the senior pastor is different from us who work at the [commercial firms], it is not a normal practice [for him] to work from 9:00am to 5:00pm at the church. Therefore, you have to use your time wisely" (ABC3-LL14, SI).

Time management is about priority setting. "Since a senior pastor has many things to do, therefore his priority setting is very important, such as: 'What is the most urgent thing?' 'Which thing is the most important?'" (ABC3-LL13, SI). Priority setting is essential to the SP's time management skills. If the SP's time management is ineffective, the church congregation may criticise him. As one ABC3-LL remarked:

Since [the senior pastor is] very busy, thus [he] should know how to prioritise; otherwise ... [he will be] easily criticised [by the church congregation].... He is not lazy, but ineffective, because he has spent time on the secondary things. (ABC3-LL17, SI)

Time management is also about planning the daily schedule. The ABC3-LL continued:

... and handle his daily routine, hoping that [his] daily life would be more organised. I expect he should have a diary at least, so that he may know how to organise his daily schedule. I think [the daily schedule of] a senior pastor should be well planned and organised; otherwise, he will be so messy. (ABC3-LL17, SI)

When asked about a church occasion in which the SP had shown ineffective leadership, one ABC3-CM described, "We [were supposed to] visit a person together, but [I] waited for a long time. It was very strange [to me]. I thought he might have forgotten about it as he was really busy" (ABC3-CM10, FG). Further, it appears that the SP's time management has a link to his delegation. As one ABC3-LL commented, "I think a senior pastor should know priority setting well. He should do the most important things first, not the less important. For example, [he can] delegate them to other people. There is no need for you [*sic*] to do" (ABC3-LL17, SI).

5.4.1.2.6 Collaboration / Team work

A SP who can work collaboratively with the LLs may have a positive impact on his ministry. As one ABC3-LL stated, "If he has a good working team, I think he can carry out [the ministry] better" (ABC3-LL18, SI). However, whether or not the SP can collaboratively work with other people would depend on his self-control. As one ABC3-LL commented, "Since the ministries in the church have to be done by teamwork, if you don't have the relationship, other people won't cooperate, talk and work with you, then the whole ministry of the church will be influenced" (ABC3-LL6, SI).

The SP should work collaboratively with the LLs in the church, since everybody in the church has different God-given talents. As the following comment illustrated:

I expect that the [senior] pastor doesn't need to be involved too much [in church administration]. Because ... [in] the Australian local [Chinese] churches, many people can work effectively, especially for those who immigrated [into Australia] in the 80's and 90's.... If you [the SP] insist to work [compete] with them, you may not be effective as they are.... Because they often do [the administrative works] in their workplace.... Thus, you better let them … do [things]. (ABC3-LL1, SI)

Hence, "for those jobs which can be done by other people, he should let them do. He should do the jobs which other people can't do" (ABC3-LL13, SI).

5.4.1.2.7 Effective leadership approach

The SP should employ different leadership approaches in different situations in order to enhance his leadership effectiveness. As one ABC3-CP remarked:

Since he can't do all the work, he has to demonstrate how to communicate ... and demonstrate the connective and collaborative leadership when it is needed. [He] has to demonstrate these [approaches] in different situations. This is what Chinese people call "convincing others". (ABC3-CP3, SI)

When an inappropriate approach is being used, even though it is legitimate, it will diminish the leadership effectiveness of the SP. As one ABC3-LL commented:

I think that he can use these steps of strategy, but it seems to me that they are not from God; he has just used a legitimate method to do a thing which he wanted to do. I think that he should leave it to God if it is from Him, and I believe that God will fulfil His will in His own time. (ABC3-LL17, SI)

If the SP uses an approach which is not accepted by the church congregation, he may face opposition in his ministry. As one ABC3-LL noted:

This [senior] pastor's leadership style was ... a bit subjective. He had his own way to do things. He was very determined when he made up his mind. Therefore, he faced this [problem]. It was not the case that all the fellow workers [deacons] wanted to go against him. (ABC3-LL9, SI)

5.4.1.2.8 Biblical / general knowledge

A number of professional knowledge areas were identified as necessary for the SP. These include biblical knowledge, psychology and counseling. The SP should

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have a sound Biblical knowledge as the basic qualification for his profession. "His professional knowledge such as Biblical knowledge and understanding of God ... are very important foundations" (ABC3-LL6, SI). As one ABC2-CM commented, "I guess the senior pastor would need a very in-depth knowledge of the Bible as the basic [qualification]. It is because, if he doesn't know the Bible, he really shouldn't be a pastor at all" (ABC2-CM2, SI). The fact that the SP's professional knowledge is important to his leadership effectiveness can be found in the following illustration. When asked about a church occasion in which the SP had shown effective leadership, one ABC3-CP described:

> In this special occasion, I exercised ... the pastoral leadership by using the strategy of decision making. I used my professional knowledge, the experience in my pastoral ministry and the experience of other people, and the result was assured. (ABC3-CP3, SI)

A SP who has a sound Biblical knowledge may enhance his leadership competence in sermon preaching / Bible teaching. As one ABC2-CM noted, "… if he [the SP] doesn't understand the Bible very in-depth, how does he mean to teach the people … what the meanings are?" (ABC2-CM). However, one ABC2-LL stressed:

> ... pastor[s] should never be satisfied that they've [a basic] biblical knowledge, 'cause there is always something in there that you [*sic*] don't know … I am very happy when I see some pastors go to see some other pastors speak; because, in some terms, they pick [up] something from it. (ABC2-LL2, SI)

Further, "a [senior] pastor should learn more about the knowledge in different fields, [so that] he can deal with different kinds of church congregations" (ABC3-LL2, SI).

Having knowledge in fields such as psychology can enable the SP to effectively understand the needs of the church congregation. As one ABC2-CM noted:

> If … the senior pastor has some … knowledge in that field … perhaps psychology … it helps them [*sic*] get to know the people better, like mentally, like what they think, why they think and stuff like that. (ABC2-CM2, SI)

If the SP has counselling knowledge and skills, it can also help him to effectively satisfy the needs of the church congregation. As the ABC2-CM continued, "I guess the senior pastor should have some sort of counselling knowledge … because some

people have perhaps mental problems" (ABC2-CM2, SI). "So a senior pastor should have the understanding to help them face their problems, and only after facing the problems are they able to move on and live a better life" (ABC2-CM2, SI).

5.4.1.2.9 Listening / Ability to discern

The ability to listen and discern wisely seems essential to the leadership effectiveness of the SP. Since "proactively asking the brothers and sisters [church congregations] to give him comments is very important, [because] he may not know whether he is doing the right things or not" (ABC3-LL6, SI). Therefore, listening to the opinions of the church congregation may help the SP's decision making. As one ABC3-LL pointed out, "After listening, it may help you [the SP] to adjust and improve [yourself]. If you don't listen, it may become a big problem" (ABC3-LL6, SI). It may also help the SP to give professional advice to the LLs. For example, when mentioning a church occasion in which the SP has shown his leadership effectiveness, one ABC3-CP recalled a case regarding a decision of employing an associate pastor in the church. He stated, "I always listened to all the lay leaders' opinions upon different candidates. Then I helped them to understand the pros and cons of the candidates from an analytical perspective" (ABC3-CP3, SI).

To some extent, listening is related to the SP's ability to discern; because through listening, he can discern the situation of the church. As one ABC3-LL commented:

> He was effective because I think he had wisdom. He was effective because I think he understood the characteristics of our deacon board, our congregation, and ... our brothers and sisters [in the church].... His wisdom was he suggested us to slow down the pace, asking us to think and pray. And he was effective, because he did not quickly jump to the conclusion. He listened and tried to understand. (ABC3-LL17, SI)

In some cases, the SP's ability to discern is viewed as a spiritual insight. As the ABC3-LL continued, "This SP, in my understanding, has a spiritual insight. He knew that [there was] something wrong, therefore, he stepped in. He seldom stepped in like this" (ABC3-LL17, SI).

A SP who has charisma may positively influence his leadership effectiveness. As one ABC3-LL commented, "He [the SP] should have ... charisma. He should be ... very charismatic so that people will naturally follow him" (ABC3-LL17, SI). One ABC3-CP acknowledged that "issues including appearance, educational background and communication skills are the characteristics that a modern leader should have. If you look at those leaders who are influencing the world, they all have unique charisma" (ABC3-CP1, SI). However, the ABC3-CP noted that "the biblical concept of leader[ship] is gradually substituted [influenced] by the culture and modern education. As a consequence, those [church] leaders who do not have these qualifications can't lead the church effectively" (ABC3-CP1, SI).

Table 5.9

Questionnaire statements regarding the leadership competence which may affect the leadership effectiveness of the senior pastor

No.	Questionnaire statement
1	An effective senior pastor should have good interpersonal skills.
2	An effective senior pastor should be a good communicator.
6	An effective senior pastor should be able to provide a vision for the future of the church that is accepted by the church congregation.
7	An effective senior pastor works collaboratively with other church lay leaders within a church.
10	An effective senior pastor should be able to positively influence the church congregation
11	An effective senior pastor should be able to empower other pastoral staff, lay leaders or church members.
14	An effective senior pastor should be able to maintain a good relationship with people within the church.
15	An effective senior pastor should have the spiritual gift of leadership.
16	An effective senior pastor should have good training in leadership.
23	Since the senior pastor is the spiritual leader in the church, he should be highly respected by the church congregation regardless of his leadership competence.
25	Biblical knowledge is the most important professional knowledge that an effective senior pastor should have.

Table 5.9 shows the statements concerning the attitudes of different Australian-Chinese Christians toward the SP's leadership competence, which were

contained in the questionnaire items 1, 2, 6, 7, 10, 11, 14, 15, 16, 23 and 25 correspondingly. The responses for these questionnaire items are attached in Appendix M. The research findings for the attitudes of different Australian-Chinese Christians toward the SP's leadership competence are derived from the analysis of responses to these questionnaire items. Again, the perceptions of ABC2 and ABC3 about the leadership competences of an effective SP were quite similar. Results indicate that all ABC2-LLs, ABC2-CMs, ABC3-LLs and ABC3-CMs responded to items 1, 2, 7, 11 and 14 with HA. In addition, all ABC2-LLs and ABC2-CMs responded to items 6, 10 and 16 with HA; while half of ABC2-LLs and two-third of ABC2-CMs responded with HA to item 15; and also half of ABC2-LLs as well as all ABC2-CMs responded to item 25 with HA. Moreover, 77.8% of ABC3-LLs and 92.3% of ABC3-CMs responded to item 6 with HA; while 100.0% of ABC3-LLs and 92.3% of ABC3-CMs responded to item 10; and 77.8% of ABC3-LLs as well as 84.6% of ABC3-CMs responded to item 16 with HA. Furthermore, 94.4% of ABC3-LLs and 92.3% of ABC3-CMs responded to item 15; and 100.0% of ABC3-LLs as well as 92.3% of ABC3-CMs responded to item 25 with HA. It is apparently evident the majority of the respondents across two generations of Australian-Chinese Christians strongly supported the notion that an effective senior pastor should have certain leadership competencies, as listed in the mentioned questionnaire items. However, besides half of ABC2-LLs who responded with LA to item 23, most of the ABC2-CMs, ABC3-LLs and ABC3-CMs responded with HA to this item. This indicated that most of the participants generally gave high respect to the SP regardless of his leadership competence.

5.4.1.3 Other personal factors
5.4.1.3.1 The senior pastor's educational background and seminary training

The leadership effectiveness of the SP is related to his educational background. "If he doesn't have good training, character or quality in leadership, he can't lead effectively, [and] it is hard for him to achieve any performance" (ABC3-LL6, SI). "If he insists on being the SP, it would be a disaster to him and the church" (ABC3-LL6, SI).

It is perceived that the existing professional training for pastors seems inadequate. As one ABC3-LL stated, "I could not generally tell you whether the

[pastor's professional] training is sufficient or not. But, in my observation, I think it is inadequate for those pastors who I know" (ABC3-LL17, SI). Also, the relevance of existing local theological training curriculum, especially regarding the practical ministry in the church is questionable. As one ABC3-LL commented:

> I believe that a newly graduated local seminary student is not capable of church ministry.... Since the Biblical knowledge is fundamental to a pastor, I think that other [knowledge] is more important, such as the knowledge about different models of church and strategies of leading. (ABC3-LL4, SI)

The seminary curriculum is thought by some to be irrelevant also because it does not emphasise the training for multicultural or multigenerational ministry. The following illustrates this notion:

> … this is Australia, we're Australian born, it's very different … I believe that there are different studies, between being a pastor, senior pastor and a youth pastor. That's why the role of youth pastor's study came up, because it's so different. (ABC2-LL2, SI)

Hence, life long learning is essential to the leadership effectiveness of the SP, because his leadership competence will be enhanced through on-going or on-the-job training. As one ABC3-LL noted, "I emphasise life long learning very much, [because] I think there is limitation on two or three years' theological training.... I believe there is something that needs to be learned or experienced by the pastor himself" (ABC3-LL2, SI). He also commented:

> I won't say that [a pastor] will automatically lead well after graduating from the theological seminary.... Maybe, some pastors learned a theory [in the seminary] and have applied it to the church. But after a few years, they may find another new theory which has not been taught in the seminary. Therefore, they have to learn new things in order to keep themselves up-to-date. (ABC3-LL2, SI)

The issue seems of particular concern to the church pastors, as two of the ABC3-CPs mentioned this issue in the interviews. For example, one ABC3-CP asserted, "the [senior] pastor's qualifications ... such as his professional training, communication skills ... [and] self-image may influence ... the effectiveness of his [leadership] competence for managing and leading the church" (ABC3-CP1, SI).

The family life of the SP is perceived as an important issue in relation to the SP being the role model to the church congregation. As one ABC3-LL stated:

> As a Christian, I think you [the SP] can't act with one face in your work, and another face in the family. And when we talk about role modelling, we follow the role model of the [senior] pastor; we learn from him…. If his family life is like this, how could I follow him? (ABC3-LL17, SI)

The SP is expected to have a good relationship with his wife and children. As the ABC3-LL continued:

> Since he [the SP] only has limited energy, strength and attention, if he has so many serious problems in the family, such as children problems, relationship problems [and] marriage problems, I strongly believe that he will have big problems in his ministry. (ABC3-LL17, SI)

The issue of the SP's family life has a significant impact on his leadership effectiveness, because it is perceived that if the SP cannot properly manage his own affairs, he can not effectively lead the church too. "It is just like a blind man leading another blind man" (ABC3-LL5, SI). Consequently, the church congregation may be lacking in confidence regarding the SP's leadership. As one ABC3-LL noted, "Because his personal life is in a mess, we are not confident in letting him [the SP] lead the church" (ABC3-LL5, SI).

5.4.2 Organisational factors

The organisational factors identified by the participants include "Defining roles", "Job descriptions", "Building Relationships", "Pastoral issues" and "Other organisational issues". Each one is discussed in the following paragraphs.

5.4.2.1 Defining roles

Some participants perceived that clearly defining the roles is of vital importance to both the SP and the deacons. As one ABC3-LL suggested, "No matter whether we are a deacon or a pastor, we have to find out what we have to do in God's plan" (ABC3-LL5, FG). It is perceived that the SP and the deacons should play different roles in the church. As one ABC3-LL asserted, "The administrative works can be done by the members of the deacon board, while all matters related to

spirituality have to be done [by the SP] first" (ABC3-LL13, SI), which include "pastoral care, counselling and visitation ... [and] the administrative works are ... finance, cleaning and property maintenance" (ABC3-LL13, SI). "If the senior pastor leads in the church, and the deacon board supports [in the ministry], then ... conflict will not occur easily" (ABC3-LL18, FG). It is also perceived that the SP "should tell the deacons what to do" (ABC3-LL14, SI), and should "understand how to fulfil his role [in the church], since God has revealed to him [through the Bible] ... the idea of servant leadership" (ABC3-LL16, SI).

However, it was revealed that the deacons in the church normally did not understand their role when they were elected. As one ABC3-LL noted, "If someone elects me as a deacon, I really don't know what to do" (ABC3-LL14, SI). Some deacons might even have their own interpretation about the role of a SP and their role. As one ABC3-LL stressed, "A deacon said, 'This is my responsibility, other things are none of my business.' Thus, he set for himself what he should do in his role, and defined what a pastor's role should be" (ABC3-LL5, FG). Hence, "a deacon has to know what his responsibility will be prior to becoming a deacon.... He should consider whether or not he is suitable for the position" (ABC3-LL5, FG). Since "the deacons are not only elected for attending the [deacon board] meetings, they should also know about their role in the church and their relationship with the [senior] pastor" (ABC3-LL14, SI).

Therefore, it is important for the deacons to understand both the role of the SP and theirs, as it may enhance their working relationship within the deacon board. As one ABC3-LL remarked, "... a few things are important to the cooperation between the deacon board and the church pastor. Firstly, you should know about your role for being a deacon" (ABC3-LL5, FG). Also, the deacons "may not be cooperative when they involve themselves in the church ministry, if they don't really understand about ... the role of a [senior] pastor" (ABC3-CP3, SI).

Some ABC3-LLs suggested that if the role of the SP and that of the deacons is not clearly defined, it may have a negative impact on their relationship, since misunderstanding may occur. For example, one ABC3-LL commented, "The senior pastor should have a clear understanding of his role and that of the deacon [board]. I

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think, in the past, there were a lot of misunderstandings [between them]" (ABC3-LL9, FG). As such, disagreement and conflict will also easily happen. As one ABC3-LL stated, "Our deacon board was not only involved in the church management but also influenced the spiritual leadership of the church for a long time. Therefore, conflict occurred when there was disagreement between the [senior] pastor and the deacon board" (ABC3-LL17, SI).

Consequently, it may in turn affect the leadership approach which a SP may use in the church. As one ABC3-CP described when mentioning a church occasion in which his leadership was ineffective:

> When the lay leaders [deacons] didn't clearly understand their roles ... I had only two choices. One was I faced the problem directly, the other was I didn't face it. And I chose the latter for the sake of the church's benefit, and the concern of unity. But now, when I look back, if I had chosen to face it directly and used strong leadership, it might have a different consequence. (ABC3-CP3, SI)

5.4.2.2 Job descriptions

It is believed that a SP's responsibility should be well defined by developing a good job description. In this study, the issues of developing job descriptions for the SP and the deacons were both addressed. Each is discussed below.

5.4.2.2.1 Job description for the senior pastor

Some participants perceived that "the responsibility of a [senior] pastor is varied from church to church, because some churches might have some other pastors, elders, deacons or church members to help" (ABC3-LL14, FG). One ABC3-LL perceived that "the responsibility of a [senior] pastor cannot be defined [in detail]" (ABC3-LL5, FG), the church "can only set a boundary for him, like he should do this and that in general" (ABC3-LL5, FG), as "the responsibility of a pastor has already been described ... in the Bible" (ABC3-LL5, FG). The analysis of documents revealed that there was only a general job description for the SP in the church.

In addition, some church congregations were not sure about what a SP should do. As one ABC2-CM noted, "So, it's sort of a bit difficult for me to get a clear

understanding of what he actually does" (ABC2-CM2, SI). This may be due to the lack of a clear job description for the SP. Under this situation, the church congregation may feel confused about his responsibility. As one ABC2-LL commented:

> So I have a few different versions and that makes me confused as a member of the church, 'cause like, there's no policy book that writes down what the pastor should do, just hearing different people say different things, and then, that just the more versions, as I said, the more confusion you have, the more lost you become. (ABC2-LL2, SI)

Hence, the availability of a clear job description seemed essential to the SP.

However, the findings showed that the participants had different views on whether a job description for the SP is necessary. For example, one ABC3-LL perceived that "a job description is good for enhancing the communication and mutual understanding" (ABC3-LL6, FG) between the SP and the church congregation; while another ABC3-LL had a slightly different view, "We can't build up a good relationship by understanding our roles; we can only avoid having communication problems" (ABC3-LL5, FG). Moreover, one ABC2-LL stated:

> ... even if there's a job description ... [but] when you're lost, you tend to think, "You see, he actually carry out his job description, you know. Alright, I mean the SP's supposed to do A, B, C, D, E, but then there's like, I only see him do A, does he really do B, C, D, E?" (ABC2-LL2, SI)

Therefore, if the SP "has the other factors which can enable him [to lead], such as having strong leadership, good work experience and good relationship with God ... he still can [lead] even if there is no job description" (ABC3-LL17, FG). For "having a more detailed job description doesn't mean that he will be more effective [in leadership]" (ABC3-LL5, FG).

Nevertheless, one ABC3-CP found it difficult for him to exercise his pastoral leadership when the church does not place an emphasis on church policy. He mentioned that a manual (Chinese version) for the salaried pastoral staff has been proposed by him to the deacon board, and it was approved at the DBM for a two year trial (ABC3-CP1, SI). The analysis of documents confirmed that this issue has been recorded in the minutes of the DBM (Section 5.4) dated the 4th of November, 2000.

The minutes of the CMM dated the 19th of November, 2000 also stated, "Manual for salaried workers (tabled) – the Chinese version was tabled for discussion. An English version was being prepared. Upon completion of the English version, the manual would be presented to members' meeting for adoption" (Section 6). However, it is confirmed that the English version of the manual was not produced and the Chinese version also was not used in the church and no explanation was given by the deacon board.

Furthermore, it is difficult for the church to draft a SP's job description in detail, because every pastor has a different leadership style. As the ABC3-LL continued, "I don't think a SP's job description can be drafted in detail because everyone one has a different ministry style" (ABC3-LL5, FG). When drafting a job description for the SP "it is important for the deacon board to negotiate with the [senior] pastor about his role, rather than just document what a pastor should do" (ABC3-LL14, FG), "otherwise, [he] might think that the church wants to monitor his work performance" (ABC3-LL17, FG). Hence, not all the participants "insist on having a job description" (ABC3-LL17, FG). As one ABC3-LL commented, "If he [the SP] feels uncomfortable, I rather trust in him without having any job description" (ABC3-LL17, FG). The responses to questionnaire item 20 concerning the availability of the SP's job description indicated that the ABC2-CMs and ABC3-CMs were more supportive of the notion regarding the provision of a clear job description for the SP thus enhancing his leadership effectiveness.

5.4.2.2.2 Job description for the deacons

The research findings indicated that there is a need for a clear deacon's job description, as his comment illustrates, "I have never been a deacon. [But] I do need a detailed job description for reference if I were a deacon" (ABC3-LL17, FG). However, it was revealed that the deacons normally did not understand their role. As one ABC3-LL stated, "when a person became a deacon in the church, he usually did not know about the responsibility of a deacon" (ABC3-LL18, FG). It is likely that her perception about the role of a deacon is based on her own comprehension. The ABC3-LL continued, "I know that I only have to give [the SP] some advice, [because] I am not the one to make decisions" (ABC3-LL18, FG). A possible reason could be the lack of a clear job description for the deacons. She commented, "If there is a job

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description ... I want to know what my role is, what I should do, [and] what your responsibility is" (ABC3-LL18, FG). Lack of a job description for the deacons may influence their involvement in the church ministry. As one ABC3-LL asserted, "If we [the deacons] don't know our responsibility ... and job description, we will have problems when we serve [in the church]" (ABC3-LL16, FG). The analysis of documents revealed that only a brief job description for the deacon board was written in the church constitution (Church constitution, Section 7).

5.4.2.3 Building relationships

Interpersonal "relationship is very important" (ABC3-LL18, SI). It is one of the major organisational factors. It is perceived that the leadership effectiveness of the SP may be influenced by the way he builds relationships with the LLs or church congregation. As one ABC3-LL remarked:

> I know some pastors who see their relationship with the church congregation or lay leaders as an instrument. That means when they are working in the church as the pastors, they feel that they should build a relationship with the church congregation. But if they leave the church, then the relationship will also come to an end.... I think this sort of mentality will influence how they lead in the church. (ABC3-LL5, FG)

This implies that, basically, a SP has two kinds of interpersonal relationships in the church. One is his relationship with the LLs especially the deacons; the other is with the church congregation. Each one is discussed in the following paragraphs.

5.4.2.3.1 Building a good relationship with the deacon board

Building a good relationship with the deacon board is essential to the SP's leadership effectiveness. As one ABC3-CM commented, "I think the relationship between the deacons and [senior] pastor is very important.... No matter what they do [in the church]; if their relationship is good, everything will be fine" (ABC3-CM10, FG). It is because "if their relationship is good in God ... [the church's ministry performance] will be much better" (ABC3-LL17, FG). Hence, the SP and the deacons should work as a good team which means that "they should have a common vision in leading the church with effective communication ... and mutual understanding" (ABC3-LL18, SI). Also, "besides being leaders in the church, they should be good

friends, [have] good partnership and trust each other, so that they may become an effective team with great influence" (ABC3-LL18, SI).

On the contrary, if the SP has a poor relationship with the deacons, it may cause church conflict and in turn affect the leadership effectiveness of the SP. For example, one ABC3-CP found his leadership ineffective when a training program proposal was unreasonably rejected by the deacon board. He thought this was due to a former conflict with the chairperson who took the issue personally. As he described, "According to my observation, the proposal itself didn't have anything wrong, but someone in the board had a prejudice against this idea or even me. Thus, the outcome of the decision making was affected" (ABC3-CP1, SI). Also, "There was no reason that this [proposal] could not be approved.... I believe that there were many reasons, but I think the most possible reason involves the issue of interpersonal relationship" (ABC3-CP1, SI).

Building a good relationship between the SP and deacons may have a positive impact on the spiritual growth of the deacons. As one ABC3-LL remarked:

> ... every deacon is different, some of them have been Christians for a long time, while others are just new believers.... The senior pastor should be the person who can understand their character. If he can build a good relationship [with them] and concern them individually, the deacons will grow [in spiritual maturity]. (ABC3-LL9, FG)

Another noted that "there will be a positive influence [to the deacons] if the [senior] pastor can enhance their spiritual maturity" (ABC3-LL17, FG).

Some interviewees perceived that it is very important for the SP to show "concern more about the needs of the deacons" (ABC3-LL18, FG). For example, one ABC3-LL commented:

> I think the first group of people that the senior pastor should minister to [in the church] is the deacons and lay leaders. [If] they are mature [in spirituality], then the whole church benefits; otherwise, he can't accomplish the task alone. (ABC3-LL17, FG)

"The senior pastor has to nurture the lay leaders first who are subordinate to him ... otherwise, how could they look after other church congregations?" (ABC3-LL17, FG).

Therefore, he "should spend more time with the deacons, or even build up a mentoring relationship [with them], so that he may become their mentor" (ABC3-LL17, FG).

The relationship between the SP and deacon board may change over time. As one ABC3-LL stressed, "In the beginning [of the contract term], the relationship between the deacon board and the [senior] pastor was very good. However, problems or disagreements gradually occurred as they were working together [in the church]" (ABC3-LL14, FG). Also, "since the members of the deacon board changed regularly ... [they] could not have a harmonious working relationship in the deacon board" (ABC3-LL5, FG).

Although one ABC3-LL perceived that "the relationship within a [Christian] community can only be built through prayer" (ABC3-LL16, FG), some other participants asserted that the relationship between the SP and deacon board can be enhanced through communication. For example, one ABC3-LL commented, "I believe everybody has a different opinion or viewpoint. We can love and accept each other in God [if] we communicate openly in a sincere manner" (ABC3-LL16, FG). Also, "we can get rid of many misunderstandings through communication, so that we won't have suspicion against each other" (ABC3-LL16, FG). However, one ABC3-LL has a different point of view. He stated, "I don't believe that the [relationship] problem can be resolved through communication, because there is a fundamental issue which involves differences in conviction" (ABC3-LL5, FG).

5.4.2.3.2 Building a good relationship with the church congregation

The SP's leadership effectiveness may be enhanced by building a good relationship with the church congregation. As one ABC3-LL stated, "I think it may involve the issue of relationships, such as the [senior] pastor's relationship with his church congregation.... If their relationship is good, I think it will be easier for him to lead [in the church]" (ABC3-LL10, SI). The SP's ability to build a good relationship with the church congregations may influence the degree of their obedience to the SP. As one ABC3-LL commented:

If the [senior] pastor ignores you ... then why do I [*sic*] work so hard [for him]? But if the [senior] pastor is always concerned about you, then you may give him a positive response when he asks you to do something. (ABC3-LL13, SI)

Hence, the SP should do more "pastoral care, counselling and visitation in order to maintain a good relationship with the church congregation" (ABC3-LL13, SI).

Building a good relationship with the church congregation is essential to the SP, especially when he has conflict with the deacons. In this circumstance, the SP may gain support for his leadership from the church congregation by building a good relationship with them. As one ABC3-LL remarked:

If he [the SP] has a problem with the deacon board, then his leadership [effectiveness] will be influenced. But if the pastor gains a certain degree of support from the church congregation, then he may resolve the problem with the deacons easily. (ABC3-LL5, FG)

Thus, "the deacons can't fight against the [senior] pastor if the church congregation obeys him" (ABC3-CM6, FG). As a consequence, "the [senior] pastor may have more strength to deal with the problem between the deacons and him if he has a good relationship with the church congregation" (ABC3-LL5, FG).

Sometimes, the SP is expected to build a deeper personal relationship with the church congregation. Whether he can build this kind of relationship may influence the congregation's trust in him. As one ABC2-LL commented:

I think a SP's more than a pastor. I want him to be a brother in Christ as well.... What I mean by brother in Christ ... [is] he needs to fulfil the caring side of his pastoral role. And if he doesn't know anything about that person, say, "I don't know you a lot!", for instance, I wouldn't tell you my deepest worries. (ABC2-LL2, SI)

If trust cannot be built within the relationship between the SP and church congregation, the ministry performance of the SP may be influenced. As the ABC2-LL continued, "… if I have problems that I can't solve, and you're the pastor I can't trust, there's rather an urge to change churches" (ABC2-LL2, SI).

However, the principles which the SP applies to his ministry should not be influenced by his relationship with the church congregation. As one ABC3-LL commented:

> When you [the SP] deal with the church ministry, what you have to do is based on God's guidance and your own idea. But when you deal with relationship, you have to use another method ... because you should not be influenced by any relationship. (ABC3-LL17, SI)

5.4.2.4 Pastoral issues

5.4.2.4.1 Understanding the needs of the church congregation

The SP's understanding of the church congregation's needs is essential for effective leadership. If he can articulate those needs to the church congregation through sermon preaching, for example, it may enhance the mobilisation of the congregation for the church ministry. As one ABC3-CM stated:

> … if you [the SP] are leading the church and understand the needs of the church [congregation], then you can talk about them in your message. This is very important because [if] you know about the urgent needs of the church, and you let us know, you can motivate the brothers and sisters [church congregation] to work [together]. (ABC3-CM10, FG)

Two ABC3-LLs mentioned the same case in which the SP's leadership was effective because he understood the needs of the church congregation. For example, one ABC3-LL commented, "I think the [senior] pastor knew about the needs of the church congregation" (ABC3-LL1, SI).

5.4.2.4.2 Providing training for the church congregations

Providing training for the church congregation is perceived as an essential aspect of the leadership effectiveness of the SP. When asked about a church occasion in which the SP had shown effective leadership, three ABC3-LLs mentioned the same case and had a similar comment. As one ABC3-LL commented, "He provided us with some training courses. He knew very clearly that he had to do this. It is obvious that he was the one who led [in the church]" (ABC3-LL16, SI).

The SP should provide training for the church congregation, because it may enhance their spiritual maturity. As one ABC3-LL stressed:

> It's about providing training for the brothers and sisters [church congregation]. If [they] always talk behind people's back, it will make things worse. If the church has discipleship training, the church congregation will become more mature, and then it may reduce the problems. (ABC3-LL1, SI)

It should be done especially before recruiting the LLs. As one ABC3-LL commented, "Perhaps you have to provide training for them before appointing them to be the lay leaders" (ABC3-LL14, FG).

5.4.2.5 Other organisational issues

Beside the above sub-themes, there are also some other organisational issues including "Expectations from the congregation", "Issue of gossip and rumour / Church conflict", "Selection procedure for employing a SP", "Working environment" and "Ministry performance". They are described in detail in the following paragraphs.

5.4.2.5.1 The church congregation's expectations

The findings in this study reveal that the church congregation's expectation of the SP has a significant impact on his leadership effectiveness. It is suggested that whether the SP can be accepted by the church congregation is subject to their expectations of him. As one ABC3-LL commented, "… whether or not the [senior] pastor can fulfil their expectation would depend on the church congregation's viewpoint.... [People may say,] '… only if he can fulfil my expectation, I will accept him.'" (ABC3-LL10, SI). "In this situation", the SP's leadership "effectiveness may be diminished. It is because they are not talking about the requirements of the Bible, but that of the secular world. This is the difference between a spiritual leader and a secular leader" (ABC3-CP1, SI).

The findings also reveal that the church congregations always "have high expectations" (ABC3-LL10, FG) of the SP. Sometimes, the expectations from the church congregation are even unrealistic for the SP. As one ABC3-LL commented, "I have another perception regarding the SP. Perhaps, as a layman, I think we may expect too much [of him]" (ABC3-LL16, SI). The ABC3-LL continued, "... [our] expectation is a bit high indeed.... He should have more patience, love ... mercy and

acceptance" (ABC3-LL16, FG). Another also noted, "In my expectations, [the SP] should be outgoing, assertive, [and have] almost all the good characteristics" (ABC3-LL17, SI).

Nevertheless, the church congregation "needs to accept that" a "senior pastor is also human. He also has his weaknesses and difficulties. He also has a family. He also has personal needs in his daily life, or physical limitations" (ABC3-LL16, SI). Therefore, the church congregation should not have inappropriate expectations of the SP. Otherwise, church conflict may occur. As one ABC3-LL suggested:

> ... if I expect a senior pastor should have this spiritual gift ... [and then I say,] "Does our pastor have a spiritual gift of healing? If he doesn't, we will sack him." [I think] it shouldn't be like this. (ABC3-LL1, SI)

5.4.2.5.2 Issue of gossip and rumour / Church conflict

The findings in this study reveal that gossip and rumour have a significant impact on the leadership effectiveness of the SP. It is suggested that the SP should be very careful of his behaviour. Otherwise, he would become the subject of gossip among the church congregation. As one ABC3-CM stated, "Don't let people have a chance to criticise [you] after doing that. Don't let people have a chance to gossip [about you]. It is not easy for doing that, but [you] have to stand firm with your principles" (ABC3-CM3, FG).

If gossip about the SP occurs in the church, it will soon become a rumour spreading around the church. Since the rumour in the church can influence the confidence of the church congregation, it will in turn diminish the SP's leadership effectiveness. As the following comment illustrates:

> It's that, rumours start going around everywhere, and soon if it's not only the people who is [*sic*] saying this frame of rumours, but also [it] affects other people who's [*sic*] listening to the rumours as well, and is…, is like a…, it just spreads around, the words just spread around, and it just affects everyone's confidence. (ABC2-LL2, SI)

Under this circumstance, church conflict will eventually occur which may influence the leadership effectiveness of the SP. As one ABC2-CM remarked:

... so it makes it really hard for the [senior] pastor to act out anything if like everyone … arguing even before he says anything … because they heard it from someone else, but then they twisted [it] around.... And so like by the time it gets to everyone else in the church ... they would hate the decision made by the senior pastor because it's no longer what he originally intended. So like, when there're a lot of conflicts within the church, it makes [it] really hard for the senior pastor to act out his ... his power. (ABC2-CM2, SI)

Nevertheless, the SP should not confront the other people in church conflict. As one ABC3-LL commented, "When a conflict occurs within a relationship ... instead of having confrontation, I think the senior pastor should handle it a better way, [because] confrontation will make the relationship broken" (ABC3-LL17, SI).

It is perceived that "church conflict always happens between the [senior] pastor and deacons who are the key leaders [of the church]" (ABC3-CM10, FG). When asked about a church occasion in which the SP had shown ineffective leadership, three of the ABC3-CPs agreed that church conflict could have a negative impact on the leadership effectiveness of the SP. However, the responses to the statement contained in item 18 on the questionnaire indicated that it is not necessary for the SP to withdraw his opinion when there is disagreement between the SP and the deacons in the deacon board. Church conflict can also cause burnout of the SP in church ministry. For example, one ABC3-CP found his leadership ineffective and was lost in the direction of ministry when church conflict occurred which led to burnout. He described it as follows:

There were other things in the church which made me feel a great pressure.... It was about the church direction and personnel issues. This made me feel very disappointed. At that time, I found my leadership was not effective enough to help enhance the spiritual quality of them [the church congregation], because I was also in a tough situation. (ABC3-CP2, SI)

A SP's burnout experience may have a negative impact on his emotions as well as his ministry direction. As the ABC3-CP continued with his description, "When I was in a burnout situation, I felt doubtful in my ministry direction. I also felt a great pressure in my emotion" (ABC3-CP2, SI). The negative emotion of the SP may in turn influence his leadership effectiveness. As one ABC3-CP stated, "I think

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the most ineffective period of my leadership is when I was in a burnout situation, in which I had very negative emotions. When I was affected by this negative emotion, I could not use my leadership effectively" (ABC3-CP2, SI). As a consequence, the SP might have to resign from his position. As the ABC3-CP continued:

> I thought that it might not be good for me and them [the church congregation] if I kept leading them in a burnout situation. Therefore ... I made a decision to share with them that I would seek a new ministry position and direction. (ABC3-CP2, SI)

5.4.2.5.3 Selection procedure for employing a senior pastor

It seems that the employing procedure for a SP in the church has to be reviewed, because what the church did in the past seemed inappropriate. As one ABC3-LL noted, "We had some contacts with [the candidate], but not enough. The individual [congregation] did pray, but also not enough" (ABC3-LL17, SI). Also, the choosing of a candidate "depended on our feelings, preferences and impressions [of him] ... and also his academic background" (ABC3-LL17, SI). Therefore, it is suggested that the church has to set the selection criteria for employing a SP before approaching the prospective candidates. As one ABC3-LL noted, "If we want to employ a [senior] pastor, we should set an informal standard or a minimum [standard of] competence [for him] in our hearts" (ABC3-LL5, FG).

Prayer is essential to the procedures for employing a SP. On one hand, it is expected that when a candidate applies for the position, "he should pray to God ... and consider whether his God-given talents can meet the needs of the church" (ABC3-LL14, FG). On the other hand, the church congregation, especially the LLs, should also pray for the prospective candidates. As one ABC3-LL commented, "The lay leaders should pray together for seeking [God's will] and frequently contact the candidate. I think it has to take time to understand [him]. It can't be too rushed, for [we need to] understand his different competencies" (ABC3-LL17, SI).

Hence, the church congregation should be informed about the leadership competence of the prospective candidate when the church intends to employ him. Thus, they will not have any inappropriate expectations of him. As one ABC3-LL stressed, "The spiritual gifts of the [senior] pastor should have been made known to

the church congregation when he is employed by the church ... [so that] you [*sic*] won't have a 'false expectation' or 'beautiful misunderstanding'" (ABC3-LL1, SI). Further, it is also important for the church congregation to pray for and trust in the accepted candidate. As one ABC3-LL stated:

> After we employ a [senior] pastor, we need to earnestly pray [for him]. It is very important [for us] to trust that he is the servant of God.... [If we] believe that he is the servant of God, we need to accept him, and give him time. It is [all about] trust, since nothing can be done without trust. (ABC3-LL17, FG)

Nevertheless, whether the church can employ the right person as the SP depends on the availability of suitable candidates. In reality, the church has its limitations when employing an appropriate person as the SP, because there are always only a limited number of applicants applying for the position. As one ABC3-LL stated:

> We do need a [senior] pastor, but it depends on the availability of the candidates that we can approach..... We can't say that, "We will wait [for the right candidate] without setting a time limit".... It is unrealistic. (ABC3-LL5, FG)

It is also subject to the candidate's own decision making. As the ABC3-LL continued, "It seems that whether our church will employ him [the candidate] is subject to our consideration. But, actually, I think it is he who considers whether he will come to serve in our church in this particular situation" (ABC3-LL5, FG).

5.4.2.5.4 The senior pastor's working environment

The pastors who work at the Australian Chinese churches have to work independently. In general, no one will help in the church's daily operation since the SP might be the only paid staff in the church. As one ABC3-LL described:

> The senior pastor may have to work independently ... because no one will supervise him [for the daily operation]. This is a very important criterion, especially in [the context of] the Australian churches. (ABC3-LL5, SI)

The SP's leadership effectiveness is influenced by his ability to cope with the changing working environment. As the ABC3-LL continued, "Many people who attend the Australian Chinese churches are immigrants. They have to face many changes. If the [senior] pastor can't cope with those changes, I think he just looks like a blind man leading another blind man" (ABC3-LL5, SI).

Pastors who need to work at home because of the lack of a suitable location may experience negative impact on their leadership effectiveness. As one ABC3-CP stressed:

> Many fulltime pastors who work at the small Chinese churches have to work at their home office. This may cause many problems, [such as] issues of openness and accountability, because the church can't provide him [*sic*] with a suitable working environment. (ABC3-CP2, SI)

Hence, when the SP needs to work at home, he is expected to have effective time management to allocate the time spent at work and home. As the following comment illustrates:

> … if the church can't provide you [the SP] with a permanent office, and you need to work at home, then you have to differentiate the time you spend in your family from that in the church. Otherwise, you may mix up the time you spend. (ABC3-LL14, SI)

5.4.2.5.5 The senior pastor's ministry performance

The leadership effectiveness of a SP is measured by his ministry performance including whether or not he is successful in "pastoral care ministry", "providing a clear vision", "congregation's degree of ministry involvement", "building a sense of belonging ... and a high morale for the whole church" (ABC3-LL14, SI). It also depends on whether church attendance is increased. As one ABC3-CM commented, "You have to maintain the church attendance" (ABC3-CM3, FG). However, having adequate support from the church is perceived as a significant factor which may influence the SP's ministry performance. As one ABC3-CP remarked:

> No matter how small the church is, he [the SP] should have different resources for the ministries. Whether or not the church can provide him with suitable co-workers and [adequate] support may influence his [ministry] performance. This includes physical, emotional and spiritual support. The financial support is also very important. (ABC3-CP2, SI)

The SP's ineffective delegation may also cause a poor ministry result. As one ABC3-CM stated, "If the result is not good just because you [the SP] do the job alone by yourself, then ... people may put all the responsibilities on you" (ABC3-CM3, FG).

If the church has a poor ministry performance, the SP is perceived as the person who would be responsible. As one ABC2-LL commented, "… when members start leaving … just to go to another church in the local area … I think the senior pastor has to take some responsibilities for that" (ABC2-LL2, SI). The SP's poor ministry performance may have a negative impact on his exercising of power. As one ABC2-CM noted, "But then, as numbers decline, people would go to church less and less, and therefore, the senior pastor will have less powers to enact, because like, there's not enough people for him to lead and guide" (ABC2-CM2, SI). It may also in turn cause church conflict. As the ABC2-CM continued, "And in the end … doubt causes conflict between the [senior] pastor and the deacon board, 'cause … he's not making the people grow" (ABC2-CM2, SI).

5.4.3 Religious factors

Religious factors identified are "Relationship with God / spiritual maturity", "Church congregation's theological differences" and "Being prayerful / Having faith in God". Each one is discussed in detail in the following paragraphs.

5.4.3.1 Relationship with God / Spiritual maturity

5.4.3.1.1 The senior pastor's relationship with God and spiritual maturity

It is perceived that "the leadership effectiveness of the senior pastor is influenced by the wisdom gained from his life experience and the spiritual growth in his relationship with God" (ABC3-CP2, SI). Since the SP's "spiritual maturity is influenced by his relationship with God" (ABC3-LL4, SI), one ABC3-CP stressed that among the factors which may influence the leadership effectiveness of the SP, "the most important thing is his relationship with God" (ABC3-CP1, SI).

Some ABC3-LLs perceived that the SP's relationship with God is of vital importance to his leadership effectiveness, because his character and behaviours are influenced by his relationship with God. For example, one ABC3-LL commented, "If he [the SP] has ... a very good relationship with God, I believe that his personality will also be good ... and he will not have poor communication with the church congregation" (ABC3-LL2, SI). It may in turn influence his role modelling. As one ABC3-LLs stated, "I will observe his relationship with God. Actually, I don't know

how to assess his relationship with God, but I think it is related to his deeds and words, as well as his conversations and behaviour" (ABC3-LL1, SI).

The SP's relationship with God may influence his sermon preaching. As one ABC3-LL remarked:

> If he [the SP] has sufficient preparation, the Spirit of God will be with him, and then the church congregation can easily understand his sermon message. I think [the quality of his] sermon preaching really depends on his preparation, which is [related to] the [senior] pastor's relationship with God. (ABC3-LL13, SI)

Further, his leadership approach may also be influenced. As one ABC3-LL noted, "… if the [senior] pastor has good inspiration from God, I believe that he can have an easier way to lead us" (ABC3-LL10, SI). And "he will know about his role [in the church] and understand how to effectively exercise his leadership which was given by God" (ABC3-LL16, SI).

5.4.3.1.2 *The church congregation's relationship with God and spiritual maturity*

It is perceived that "the spiritual maturity of the congregation ... will directly influence his [the SP's] leadership [effectiveness]" (ABC3-LL16, SI). "If the lay leaders ... do not have the ministry skills which can help the senior pastor to achieve the church vision, then his leadership effectiveness may be diminished" (ABC3-CP3, SI). However, one ABC3-LL held a different view. He stated, "I can't see how the lay leaders can influence ... the pastor, since their roles are different. The pastor should develop the lay leaders rather than the lay leaders influence the pastor" (ABC3-LL5, FG). Since "the [senior] pastor plays a leadership role, therefore, it is he who influences the [spiritual] quality of the [lay] leaders" (ABC3-LL5, FG). It is because, "if the [senior] pastor has many God-given talents, he may enhance the [spiritual] quality of the lay leaders" (ABC3-LL5, FG).

One ABC3-CP perceived that "the spiritual maturity of the church congregation is very important; it can reflect their understanding of the Bible, and their attitude, perspectives, conviction and character of being a disciple" (ABC3-CP3, SI). Since the church congregations' "thoughts and personal convictions are

influenced by their spiritual maturity" (ABC3-CP3, SI), if they are immature in their spiritual life, it may diminish the SP's leadership effectiveness, even though he has leadership competence. As one ABC3-LL stressed, "If the congregations are always self-centred, always use their own perceptions ... [and] are not God-centred, I really think that it makes no difference for the senior pastor even though he is very competent [in leadership]" (ABC3-LL18, SI). To some extent, "even though the senior pastor has great vision, he still can't get any [spiritual] endorsement [of his vision] from the church congregation if they are spiritually immature, don't communicate with God, and always sin against God" (ABC3-CP3, SI).

On the contrary, if the church congregation has a good relationship with God, they may not heavily depend on the SP. As one ABC3-CP asserted, "If they [the church congregation] have a good relationship with God, they can have a better self-management. They can resolve their own problems without depending on any person, because God is their ultimate source of power" (ABC3-CP1, SI). Also, criticisms of the SP may be reduced. As one ABC3-LL commented, "… if we have a good relationship with God, we might not be so narrow-minded ... so that we will not … always … criticise [him]" (ABC3-LL10, SI).

The spiritual maturity of the church congregation can be reflected, to some extent, by the degree of their commitment in the church. A low congregational commitment may have a negative impact on the SP's leadership effectiveness. As one ABC2-CM commented, "... if they [the church congregation] don't … attend [the worship service] every week and listen, there will be no need for a [senior] pastor either, because he won't have any people to spread the word to" (ABC2-CM2, SI). It also involves the church congregation's participation in church ministry. As the ABC2-CM continued, "... if people don't commit to the church and help out whenever possible, it's very difficult" (ABC2-CM2, SI).

Sometimes, the church congregation's spiritual immaturity can be reflected in their gossiping about people in the church. As one ABC3-LL remarked:

> The problem regarding the gossip of the brothers and sisters [church congregation] in the church.... I think it depends on the discipleship [quality]

of the church. If the majority of the congregation are mature, this kind of problem may be reduced. (ABC3-LL1, SI)

It is perceived that the SP should not appoint those CMs who are immature in their spiritual life as the church leaders. As one ABC3-LL remarked, "If the [senior] pastor ... finds a lay leader immature in his [spiritual] quality, he shouldn't appoint him [as the church leader]" (ABC3-LL14, FG).

5.4.3.2 The church congregation's theological differences

Theological differences are normally found in the Christian communities where people come from different denominations. Such differences among members of the church congregation have a significant impact on the leadership effectiveness of the SP. As one ABC3-CP remarked:

> [Since we, who] work together in the deacon board, have different denominational backgrounds and values, each of us may have our own presumptions, and our judgment is influenced by our values. Therefore, it is difficult [for us] to make a compromise. (ABC3-CP2, SI)

This situation is particularly relevant to the context in Australia. As the ABC3-CP continued, "In Australia or the overseas Chinese churches, like us, we are from different denominations" (ABC3-CP2, SI). The theological differences found in this study include the perception about the role of the SP and the LLs in church, as well as their working relationship, understanding of the biblical principles, and the philosophy of ministry.

Regarding the role of the SP and the LLs in church, as well as their working relationship, one ABC3-LL who has a denominational background in the Southern Baptist Church of America, suggested that "most Australian Baptist churches are influenced by the tradition of the British Baptists" (ABC3-LL5, SI), and the role of a deacon in the church is different in these two traditions. In the tradition of the Southern Baptist Church of America, the role of a deacon is "equivalent to an elder as mentioned in the Bible" (ABC3-LL5, SI) who also plays the role of a spiritual figurehead just as a SP does in the church. This is because "all deacons are ordained" (ABC3-LL5, SI) in that tradition, while "the deacons in the Australian churches are elected" (ABC3-LL5, SI) and only play a supportive role to the SP. The implication of this is that church conflict may occur between the SP and the deacons who hold

different theological views about the role of the deacon and their working relationship with the SP.

In addition, the differences in philosophy of ministry may also influence the leadership effectiveness of the SP. For example, a Tai Chi (Chinese physical exercise) class had been proposed for the church by the church pastor. This issue was mentioned by four LLs during the interviews in this study. None of them agreed with the practice of Tai Chi in the church and found the SP's leadership was ineffective in this case. For example, one ABC3-LL stated, "I can't accept the idea of practising Tai Chi during the devotional time ... since we can have many other things to do. How come there is a Tai Chi class held before the Sunday worship service?" (ABC3-LL16, SI).

Furthermore, the church congregation's understanding of biblical principles could influence their expectation of the SP's leadership attributes. For instance, when suggesting the SP should have a gentle character, one ABC3-LL mentioned:

> "Blessed are the meek!".... Why are they blessed? What does the meek mean? That's why our Lord Jesus said that, "I am humble and gentle in heart." This is the meaning ... and our Lord Jesus has set an example. (ABC3-LL6, SI)

Another ABC3-LL also stated, "I think the Bible said that those who lead 'must be above reproach'. It is firstly related to his [the SP's] character" (ABC3-LL2, SI).

5.4.3.3 Being prayerful / Having faith in God

It is perceived that the SP can "have an ability to discern ... by praying to God" (ABC3-LL17, SI). It is also perceived that his prayer life may influence his vision sharing. As one ABC3-LL stated, "He should consistently pray for his flock [the church congregation], and communicate with them until ... he can clearly share his vision [with them]" (ABC3-LL16, FG). Emphasising prayer in church ministry may also have a positive impact on the SP's leadership effectiveness. As one ABC3-LL commented, "In fact, under the leadership of the [senior] pastor, all deacons were encouraged to pray for the problems. Surprisingly, through prayer, they surrendered themselves before God and obeyed God's guidance with humility" (ABC3-LL9, FG).

On the other hand, the faith of the church congregations in God may influence the way they see the SP's leadership attributes. As one ABC3-LL noted:

> The faith I have in God might influence how I evaluate his [the SP's] integrity.... If I don't understand that God has chosen him to be the [senior] pastor of this church, I would have many suspicions when I find, for example, some [of his] weaknesses or [he has done] something wrong. (ABC3-LL17, FG)

She continued, "I have to trust in God. God is the one who judges, not me.... Also, it is God who determines what his [the SP's] integrity is. I could not determine what his integrity is" (ABC3-LL17, FG).

5.4.4 Cultural factors

The cultural factors identified include "Cultural differences", "Generational differences" and "Secular values". They are discussed in the following paragraphs.

5.4.4.1 Cultural differences

It is perceived that there are cultural differences among the congregations in the Australian Chinese churches. As one ABC2-LL stated, "The incident at my church is, we come from different cultures; so my previous pastors they never came from overseas, they came from here, mostly was [*sic*] born here" (ABC2-LL2, SI). Lack of knowledge about these cultural differences may have a negative impact on the leadership effectiveness of the SP who works in the Australian Chinese church. As one ABC3-LL commented:

> If he [the SP] does not really understand the ways of the Chinese in the overseas churches, then it will be very difficult for him.... It would be better if he knows about the situation of the local Chinese churches, so that he can have some sort of preparation in advance. (ABC3-LL17, SI)

The Chinese culture is quite different from the Australian culture. One of the characteristics of the Chinese culture is the "Chinese people need face" (ABC2-LL2, SI), while the Australian people place much emphasis on fairness because "fairness is a very strong context in Australia" (ABC3-CP3, SI). "The culture of fairness can be reflected from their words such as 'justice', 'fair go' and 'fair dinkum'" (ABC3-CP3, SI). "Another characteristic of the Chinese culture is the 'culture of shame' which is

concerned with whether or not the senior pastor would make the church congregation feel ashamed when he communicates [with them]" (ABC3-CP3, SI). One ABC3-CP described an example:

> If the [lay] leaders did something wrong, how does the senior pastor deal with them? Confrontation is not a normal way in the Chinese culture. What should he do although he has the authority to elaborate the Biblical principles and exercise church discipline? (ABC3-CP3, SI)

Since building a good relationship is essential to the SP who works with the Chinese church congregation, failure to do so may have a negative impact on his leadership effectiveness. As one ABC3-CP noted, "When a Chinese is hurt by someone else, he will keep a distance from the one who hurt him, and the rivalry will gradually occur.... Thus, the SP's leadership effectiveness will be affected" (ABC3-CP3, SI).

Honoring seniority is the third characteristic of the Chinese culture which emerged in this study. As one ABC3-CP stated, "What I understand from the [Chinese] culture is the Chinese people always respect their superior" (ABC3-CP3, SI). "Because the [Chinese] tradition emphasises honoring seniority, the Chinese people always keep silent and will not criticise their superior" (ABC3-CP3, SI). As such, whether or not the SP is well educated and strong in leadership influences his leadership effectiveness. As the ABC3-CP continued, "It is different in the Chinese culture. They don't want any consultation and will just obey you if you are well educated and competent" (ABC3-CP3, SI).

5.4.4.2 Generational differences

Generational differences in the church illustrate the cultural differences between different generations of the church congregations within a church. "Basically, for those who were born and brought up here, their thoughts and cultures are completely different from ours [the old generation]" (ABC3-CP2, SI). Since the younger generation have "concerns only about their self-interest" (ABC3-CP2, SI), they seem more individualistic than the older generation who "generally place more emphasis on the communal responsibility" (ABC3-CP2, SI). Church pastors who work in this context may have to face challenges of leadership. As one ABC3-CP commented:

Obviously, our cultures are very different. I [the pastor] always share my problem with them [the young members]. But they may think, "This is your problem, not mine. My problem is ... I don't have fun. I am so bored." This is the cultural issue that I need to tackle. (ABC3-CP2, SI)

It was revealed in this study that there is a generational gap between the church pastor and the younger generation of the church congregation. As one ABC2-LL stated, "The [senior] pastor ... looks very nice and stuff, but the thing is ... I don't know whether it was youth or things like that, he just couldn't fit in the culture.... I think there are cultural differences" (ABC2-LL2, SI). Whenever a generational gap occurs between the SP and the younger generation of the church congregation, their relationship may be influenced. As the ABC2-LL continued, "Maybe I am speaking as a young Christian. But from my perspective ... it's very hard for me to just go to a pastor and ask him stuff, or tell him stuff" (ABC2-LL2, SI).

It is observed that the younger generation of the church congregation expects a close relationship with their church pastor. As one ABC2-LL remarked, "Sometimes I feel that because I am young … I might not be able to gain the respect of the [senior] pastor" (ABC2-LL2, SI). He continued:

> I am speaking from a young adult's point of view.... In a traditional church, it's hard for a pastor to do that, because they feel that [a] member should go to them instead of them going to the member. (ABC2-LL2, SI)

Indeed, what the younger generation of the church congregation looks for in their relationship with the church pastor is friendship. As the following comment indicates:

> It's not just in terms of how we or what we talk about.... He was so tensed up when he was talking to us, worked as a youth pastor. I think we wanted to talk to a brother in Christ or a friend. (ABC2-LL2, SI)

Generational differences can also be found in the aspect of "power distance", in which the younger generation is very concerned about fairness, while the older generation places much emphasis on hierarchy. As one ABC2-LL stressed, "As [an] Asian, I believe that pastors believe through authority people listen … it's okay for people who came from the same country. But this is Australia, we're Australian born [*sic*]; it's very different" (ABC2-LL2, SI). As a consequence, it is perceived that a SP

who works in a multigenerational church has to use different leadership approaches to deal with different generations within the church congregation. As one ABC3-CP commented:

> The way to deal with the Australian-born-Chinese and overseas-born-Chinese is very different. When dealing with an Australian-born-Chinese, it needs to be considered whether he has more Australian culture or Chinese culture. If he is very "Aussie", then I will use a way which is acceptable to an Australian. But if he is very "Chinese" though he was brought up here, then the Australian way may not be suitable for him. (ABC3-CP3, SI)

It is also perceived that a collaborative approach to the SP's pastoral leadership seems more relevant to the Australian-born-Chinese Christians. As one ABC3-CP remarked, "The leadership approach which emphasizes listening, collaboration and consultation is relevant to the culture of the Australian-born-Chinese. Although they may respect you as a pastor, just because they respect God, they want to go through the process with you" (ABC3-CP3, SI). He continued:

> If the Australian-born-Chinese are very "Aussie", then they will expect to have negotiation when dealing with matters.... [They may say,] "We are at the same level. That's true, you have a different role. I will respect you, but you still have to discuss with me." (ABC3-CP3, SI)

Since "[the SP] has to deal with different generations [of church congregation] ... he should also know how to communicate with them effectively" (ABC3-CM3, FG). However, the language barrier is one of the challenges that a SP has to face if he works with a multigenerational church congregation. He may not gain any respect from the younger generation because of a communication problem. As one ABC2-LL commented:

> ... we were so lost because ... he uses [*sic*] Chinese phrases in his sermons. And we feel [*sic*] weird, so we couldn't really fit in. And then, and I think the thing is ... no one really respect [*sic*] him, it's more like a teacher and student, rather than a pastor and members of the church. (ABC2-LL2, SI)

5.4.4.3 Secular values

It is perceived that "the secular mentality prevailing in the church may influence the spirituality of the church" (ABC3-CP1, SI) and the church congregation's perception about the role of a SP. As one ABC3-CP noted, "From a commercial point of view, a person's value is always neglected. He is just seen as an 'instrument' or employee. [Thus,] ... a pastor is [also] seen as an employee" (ABC3-CP2, SI). This perception may in turn influence the church congregation's expectation of a SP. For example, they may say, "Okay, you are a paid staff, no matter you are working full-time or part-time. You are supposed to do what you are supposed to do" (ABC3-CP2, SI), or "Oh, you're paid, so you should do your job, right" (ABC2-LL2, SI). The church congregation may even criticise the job performance of the SP by saying that "We pay him that much, what does he do?" (ABC2-LL2, SI), or "You're paid to do nothing" (ABC2-LL2, SI). Hence, "the leadership effectiveness [of the SP] in the church is influenced by the values of the society" (ABC3-CP1, SI). However, the responses to questionnaire item 22 concerning the church congregation's paid-staff mentality toward the SP indicated that most of the participants across the two generational groups generally did not have this sort of attitude.

If the SP is only perceived as a paid staff member in the church, it may have a negative impact on his exercising of power and authority in the church. As one ABC3-LL commented:

> ... the factor affects our [senior] pastor to exercise his power and authority is ... [that] he is employed by us. I think ... we know in our head that we should not see a pastor as an employee ... [so that] he has to satisfy us; but we will naturally say it out when things happen which are not favourable ... to us. This definitely affects how the [senior] pastor exercises his power and authority. (ABC3-LL17, SI)

As a consequence, the secular values may become a hindrance to the SP's pastoral leadership.

After presenting and analysing the research findings in this chapter, the findings addressing the three research questions are discussed, and the conclusions, implications and recommendations are presented in the next chapter.

CHAPTER 6

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

In this final chapter, the overall research design is reviewed. The findings addressing the three research questions are discussed. The conclusions, implications and recommendations are presented in light of the purpose of the research and the discussion of the findings. Each of them is presented in the following sections.

6.2 Review of the research design

In this research, the epistemology and theoretical perspective governing the research study was constructionism and interpretivism respectively. The methodology underpinning the research was case study. The strategies for data collection employed in this study included questionnaires, semi-structured interviews, focus groups, direct observation and document analysis.

The chosen research site, located in an Eastern suburb of Melbourne, was a Chinese Protestant congregational church, in which the Hong Kong Chinese culture was dominant. This church had a Chinese-speaking and an English-speaking congregation. The total number of members of the church congregation including children was about ninety-five, which was classified as typical for most Australian Chinese churches. The church had sixty registered CMs consisting of three generations of Australian-Chinese Christians at the time of this research. This church was researched in order to explore aspects of the SP's pastoral leadership within the Australian Chinese congregational church context.

All sixty registered CMs were invited to answer the questionnaires. Thirty-seven completed questionnaires were received from the respondents. Direct observations were made at some important church events, which included three CMMs, four DBMs, and one special occasion – the deacon candidate interview. Two ABC2 and fifteen ABC3 Christians, consisting of one ABC2-CM, one ABC2-LL, twelve ABC3-LLs and three ABC3-CPs, were individually interviewed. Out of these, twelve ABC3-LLs and eight ABC3-LLs also participated in two focus group

interviews. Each group consisted of four ABC3-LLs. Another three ABC3-CMs were interviewed in the third focus group. In this research, church history records, such as church constitutions; minutes of CMMs; minutes of DBMs; and the job descriptions for the deacon board and the SP were examined.

Collected data were analysed by adopting the framework of Spencer, Ritchie and O'Connor (2003), namely the analytic hierarchy. The analytic hierarchy included three stages of data analysis including data management, descriptive accounts and explanatory accounts. The researcher sorted and reduced the rich raw data collected from questionnaires, direct observations, semi-structured interviews, focus groups and church documents to a manageable size at the beginning of the data analysis process. After identifying the initial themes, the data were labelled, coded, sorted and synthesised manually with the help of a computer. Thematic tables were then generated for data display, and the synthesised data were used to produce descriptive accounts. After the data were classified according to key dimensions and refined categories, typologies were developed. At the stage of explanatory accounts, patterns were detected among the clusters of concepts within the data, and the researcher presented and analysed the data that were found.

6.3 Purpose of the research

The purpose of this study was to explore aspects of pastoral leadership from the perspectives of different generations of Australian-Chinese Christians. Three aspects framed the research questions, namely the perceptions of different generations of Australian-Chinese Christians about the pastoral leadership of the SP; the leadership approaches of the SP in responding to the situation in the context of an Australian Chinese congregational church; as well as the factors perceived to influence the leadership effectiveness of the SP.

6.4 Research questions answered

In this study, in light of the purpose of the research, three research questions were asked:

- *How do the different generations of Australian-Chinese Christians perceive the leadership of the senior pastor in an Australian Chinese congregational church?*

- *What approaches to leadership are used by the senior pastor in an Australian Chinese congregational church?*

- *What factors are perceived to influence the effectiveness of the pastoral leadership of the senior pastor in an Australian Chinese congregational church?*

The research findings were presented around the major themes, which emerged from the data analysis. First, the perceptions of different generations of Australian-Chinese Christians about the pastoral leadership of the SP were analysed. Second, the CPs' perceptions about the pastoral leadership of the SP and their approaches to leadership within the context were outlined. Finally, factors perceived to influence the effectiveness of the pastoral leadership of the SP were analysed. The findings with regard to these three research questions are discussed in the following paragraphs.

6.4.1 How do the different generations of Australian-Chinese Christians perceive the leadership of the senior pastor in an Australian Chinese congregational church?

In this study, the issues identified regarding the leadership of the SP included the role of the SP and his relationship with the LLs and CMs in the decision making process of church administration; the role and responsibility of the SP and his relationship with the deacon board in leading the church; the function of the SP in the church; and the power and authority of the SP in the church.

The generational group of ABC2, the ABC2-LL2 and ABC2-CM2 placed a different emphasis on the role of the SP in the decision making process of church administration and in leading the church. For example, the ABC2-LL2 emphasised that the SP should play a supportive role in the decision making process of church administration. He should help the church congregation through motivation and listening instead of domination. He should also act as a role model to the church congregation. The SP should act as a facilitator in the deacon board by convincing the board members through the skill of listening especially when there is disagreement within the board. But it is very difficult for the SP to play this role if he is not the

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chairperson of the board. However, the ABC2-CM2 perceived that the SP should play a leading role in the decision making process of church administration through sharing his vision with the church congregation. He should also work with the deacon board to articulate the vision, and help the board to develop a strategic plan for the implementation of the vision and for the spiritual growth of the church congregation. Nevertheless, both the ABC2-LL2 and ABC2-CM2 perceived that the SP is the one who should take the initiative to care for the church congregation.

In addition, the ABC2-LL2 perceived that the issue of church administration is one of the sources of church conflict because rumour and gossip may occur when the LLs work together for the church ministry. As such the LLs should listen to the opinions of the mature CMs in the decision making process of church administration and delegate some of the tasks to the mature Christians in the church. The ABC2-LL2 found the church conflict apparently serious in the deacon board especially when some immature deacons saw the SP as only a paid staff member in the church. Hence, building a good relationship between the SP and the deacons may reduce church conflict. The ABC2-CM2 also emphasised that the deacons should set a good example to the church congregation by caring for them and listening to their opinions.

Moreover, the ABC2-LL2 perceived that the CMs should not discuss and judge other people behind their backs. Instead, they should earnestly pray when they are involved in the decision making process of church administration. The ABC2-CM2 emphasised that the CMs should consider the good of the church when they make decisions for the church administration. In the observations and experience of the ABC2-CM2, the CMs did not pray before the voting; and they were often influenced by the other people and just let the motion pass in the CMMs.

With regard to the power and authority of the SP in the church, the ABC2-LL2 perceived that the SP may face rejection if he dominates the church congregation, because they come to the church and help on a voluntary basis. Instead, he should influence the church congregation with the power given from the Bible. The ABC2-CM2 found it difficult to discuss the issue since he did not understand clearly about the role of the SP in the deacon board. He perceived that the SP should make the important decisions for the church and let the CMs make the less important decisions.

However, the ABC2-CM acknowledged that rumour and gossip about the SP may diminish his credibility which may in turn affect his power and authority in the church.

In the group of ABC3, the perceptions of the participants about the role of the SP in the decision making process of church administration were varied. Most ABC3-LLs and ABC3-CMs generally perceived that the SP should be responsible for the spiritual matters such as sermon preaching, Bible teaching and pastoral care, since these jobs cannot be done by the deacons. Since the SP has a calling from God, he should play a leading role in the decision making process of church administration; provided that he has God-given talent in leadership, and his involvement in church administration will not affect his pastoral role in the church. The ABC3-LLs also perceived that being the leader of the deacons, the SP should provide a clear vision for the spiritual growth of the church congregation. However, some ABC3-LLs perceived that the SP does not have a fixed role. The defined role and responsibility of the SP in leading the church depends on the situation of the church, the length of the SP's service in the church, the SP's self-understanding, and the negotiation between the SP and the deacon board. In addition, although the ABC3-CMs perceived that the SP should have the final say within the deacon board, some ABC3-LLs perceived that the deacons have more power than the SP in the deacon board, and the SP is not expected to have any involvement in church finance. There was also confusion among the ABC3-LLs regarding the SP's role in the deacon board. Related issues included whether or not the SP has voting power in the deacon board, and whether or not the SP can be or should be the chairperson of the deacon board. This was due to the fact that they were not familiar with their church constitution.

With regard to the role of the LLs in the decision making process of church administration, both ABC3-LLs and ABC3-CMs perceived that the LLs should support the SP by assisting the SP in implementing the church vision; and helping in the administrative works of the church. In particular, the deacon board should be responsible for the general and business affairs of the church such as church maintenance, administration and finance, as they are representing the CMs for overseeing the administrative issues of the church. The deacon board can also help enhance the communication between the SP and the church congregation. In the

absence of the SP, the deacon board may also take on the pastoral role of the church. Nevertheless, the CMs perceived that the deacons should learn not to place blame on other people. Instead, they should respect the SP, and assist and co-operate with him. In addition, some ABC3-LLs perceived that since the LLs are more familiar with the ministries in which they are serving, they may have a greater authority to make decisions in those areas. Further, some ABC3-LLs perceived that the deacon board should also play the role of overseer of the church for checks and balances if the SP acts against the moral standard of the Bible or does not provide a clear vision for the church; some other ABC3-LLs emphasised that the SP should not be seen as an employee of the church and be supervised by the deacon board. Instead, the deacon board should provide the SP with support when he faces problems. There was also perceived confusion among the ABC3-LLs about the existence of an elder board, and its power and authority in the church. It is likely that, the perceptions of the ABC3-LLs, on this issue, were influenced by their denominational background.

Moreover, some ABC3-LLs perceived that the CMs should support, endorse and follow the vision of the SP and the leadership of the deacon board in the decision making process of church administration. However, both ABC3-LLs and ABC3-CMs perceived that the CMs should not vote on all church matters except on the important issues such as annual budget, funding for church building and employing a church pastor. The ABC3-CMs acknowledged that, most times, they were not sure about what they voted for and were influenced by the other CMs when they voted. The ABC3-LLs also perceived that the CMs should not vote according to their self-interest. Further, some ABC3-LLs perceived that the Chinese culture may have an impact on the CMs' decision making. The ABC3-CMs reinforced this notion by pointing out that, sometimes, they even chose not to vote in order to avoid conflict and maintain a good relationship with other CMs.

Finally, the perceptions among the group of ABC3 about the power and authority of the SP in the church were also varied. Some ABC3-LLs perceived that the SP can use his power and authority anytime since they have been given to him from the Bible; while some others perceived that the SP should seek to communicate with the church congregation and should not use his power and authority to manipulate them. However, other ABC3-LLs perceived that whether or not the SP can

use his power and authority depends on the situation. It is perceived that he should use the skill of negotiation, and not his power and authority, for dealing with general matters in the church, but he can use them when he responds to the issues regarding church discipline. The group of ABC3-CMs, since they were not familiar with the church situation, found it difficult to comment on the issue. Nevertheless, this group perceived that the SP should have the final say on church matters since he is the one who knows the Bible well.

6.4.2 What approaches to leadership are used by the senior pastor in an Australian Chinese congregational church?

The findings in this study reveal that the ABC3-CPs generally perceived the SP as the primary spiritual leader of the church, who should play a leading role in the decision making process of church administration and in leading the church, since he has a divine calling from God and is ordained as the servant of God by the church. His main responsibility is leading and managing the church by discerning the will of God, providing a clear vision for the church, sharing the vision with the church congregation, teaching them about the importance of and empowering them for the mission of the church through sermon preaching and Bible teaching. For this reason, only those pastors who have the God-given talent in visionary leadership are suitable to be the SP in the church.

In addition, the ABC3-CPs also perceived that the SP should not be seen as an employee of the deacon board. On the contrary, he should act as a coordinator in the deacon board, or even take the position of chairperson, so that he can effectively fulfil the function of overseeing, leading, managing and supervising within the deacon board. He should also play the role of moderator if there is disagreement within the deacon board. The SP should lead the deacon board and work as a team to evaluate the situation of the church, set the short-term and long term goals for the church, and develop a strategic plan for the implementation of the goals. It would be helpful to develop a clear job description for the SP.

Moreover, the ABC3-CPs perceived that since the SP is not necessarily trained in church administration, he cannot fulfil the administrative role alone; therefore, the support and assistance from the LLs are of vital importance, as some of them might

have received training in administration. As such, the LLs should play a supportive role in the decision making process of church administration and in leading the church. However, the LLs should not see the SP only as a paid staff member or a CEO, but should support his vision and give him advice whenever it is necessary. If the SP is not the chairperson of the deacon board, the chairperson should empower the SP to lead the church effectively.

Furthermore, the ABC3-CPs perceived that the role of the deacons is dependent on the size of the church. They should participate in the management if the church is small; while they should involve themselves in the practical ministry when the church is large. It is inappropriate for the deacons to act as the overseers of the church, as they do not have a calling from God, and may not have theological training in ministry and relevant God-given talent. Although the deacons are elected by, and represent the CMs, and some deacons may have a higher educational background or have theological training for the ministry, the SP should lead the deacon board as he has committed his whole life for the ministry of the church.

The ABC3-CPs also perceived that the deacons should not be elected just because of their length of service in the church, but according to their God-given talent. Indeed, the ABC3-CPs found not all the elected deacons suitable for the position, because some of them do not practise servant leadership when they serve, and do not behave as role models to the church congregation. Since the deacons are elected annually, they may have different character, ambition and expectation when they serve in church ministry. Therefore, if they practise mutual trust, appreciation, love, self-sacrifice and acceptance, and a clear job description for the deacons is developed, it not only helps avoid church conflict, but also builds a good relationship between the SP and the deacons. Further, a suggestion was made that the deacon board could be restructured as the church council, so that other pastoral staff or LLs can also be involved in church management.

Finally, the ABC3-CPs held different views on the role of the CMs in the decision making process of church administration. One ABC3-CP perceived that the CMs should play the role as the overseer of the church and manage the church with personal integrity; while others perceived that the CMs should only offer opinions to

the SP and endorse his leadership by voting in order to discern God's will. The CMs should not have the final say except for the major issues of the church such as funding for church building.

With regard to the issue of power and authority in the church, one ABC3-CP perceived that the power and authority of the SP only comes from God; while others perceived that they also come from the Bible and the church. Nevertheless, most ABC3-CPs perceived that the SP has authority to teach the Bible and has power to preach the biblical truth. He should have power to recruit other pastoral staff. He should also use his power and authority especially when responding to issues regarding church discipline. However, since the power and authority of the SP in the church were negatively influenced by secular values, especially with the mentality of seeing the SP as a paid staff member in the church, the ABC3-CPs perceived that the SP should not use his power to dominate the church congregation.

The findings in this study indicated that the ABC3-CPs did not employ any established leadership theory in their practice in church ministry. This may be due to their lack of adequate leadership training. However, it appeared, that a variety of leadership skills were used by them, when dealing with different generations of the Australian-Chinese Christians. It is likely, that the skills, which they used incorporate, to some extent, the elements of different leadership approaches. For example, the ABC3-CPs generally placed much emphasis on leading by sharing the vision with the church congregation through sermon preaching and Bible teaching. Some of them emphasised providing training to the church congregation in order to motivate and empower them for accomplishing the church mission. In particular, when dealing with the ABC1, some of the ABC3-CPs used a consultative or collaborative style of leadership by practising the skills of listening and negotiation; while others used a relational approach by spending time with them in order to develop trust and build up a good relationship. One ABC3-CP dealt with the ABC1 and ABC3 by persuading them with professional knowledge and biblical values. When dealing with church conflict, another ABC3-CP even set a self-sacrificial role model to the church congregation by resigning from the position and working voluntarily in the church.

6.4.3 What factors are perceived to influence the effectiveness of the pastoral leadership of the senior pastor in an Australian Chinese congregational church?

In this study, as indicated by the research findings, the factors perceived to influence the leadership effectiveness of the SP included personal, organisational, religious and cultural factors. With regard to the personal characteristics of the SP, the participants were concerned with the SP's leadership attributes and competence, and other personal factors including his educational background and family life. With regard to the leadership attributes of the SP, ten issues were identified including "Integrity / Honesty / Credibility", "Being self-controlled / patient", "Caring with love / Being self-sacrificial", "Being assertive / persistent", "Being self-confident", "Being people oriented / outgoing / sociable", "Humility", "Work commitment", "High moral standard" and "Role modelling". Although the first three attributes emerged from the findings as the most important issues to the participants, the participants were concerned with all these leadership attributes of the SP, because they were related to his role modelling. For the leadership competence of the SP, another ten issues were identified, including "Effective communication / interpersonal skills", "Effective sermon preaching / Bible teaching", "Providing a clear vision", "Effective strategic planning / Delegation", "Effective time management", "Collaboration / Teamwork", "Effective leadership approach", "Biblical / general knowledge", "Listening / Ability to discern" and "Charisma". Of these, "Effective communication / interpersonal skills", "Effective sermon preaching / Bible teaching" and "Providing a clear vision" were identified by the participants as the most important competencies of the SP. Other personal factors included the SP's educational background and seminary training, and his family life.

Second, the organisational factors identified by the participants included "Defining roles", "Job descriptions", "Building Relationships", "Understanding the needs of the church congregation", "Providing training for the church congregations", and other organisational issues including "The church congregation's expectations", "Issue of gossip and rumour / Church conflict", "Selection procedure for employing a SP", "The SP's working environment" and "The SP's ministry performance".

Third, it was perceived that "Relationship with God / spiritual maturity", "Church congregation's theological differences" and "Being prayerful / Having faith in God" were the key aspects of the religious factor. Finally, the key cultural factors perceived by the participants were "Cultural differences", "Generational differences" and "Secular values".

6.5 Conclusions

The findings of this study support previous research on several issues regarding pastoral leadership. For example, the different perceptions about the role of the SP in the church between the generational groups of ABC2 and ABC3, and within the same generational group implied that the role of the SP in the church was ill-defined, which replicated the findings of earlier studies (Blaikie, 1979; Feeney, 1982; Hughes, 1989; Kaldor & Bullpitt, 2001). The research also replicated previous findings that the pastor's ill-defined role was linked to rumours and gossip (Kaldor & Bullpitt, 2001) which, in turn, leads to church conflict (Blaikie, 1979; Dempsey, 1983; Dowdy & Lupton, 1976; Hughes et al., 1995; Kaldor & Bullpitt, 2001; Whetham & Whetham, 2000).

The research revealed that the participants generally held a traditional view that the SP should be mainly responsible for the spiritual matters of the church (Blackwood, 1949). However, the research also highlighted that the SP should serve as the primary leader of the church (Cueni, 1991) although pastoral work is one of his most important duties (Hughes, 1989) which includes Bible teaching, sermon preaching and pastoral care (Kaldor et al., 2002). Nevertheless, how the role of the SP is defined depends on the SP's self-understanding (McNeal, 1998), and the denominational and theological background of the church congregation (Banks & Ledbetter, 2004). In addition, the research identified that the deacons are elected by the church members to assist the SP in church administration and to share with him the pastoral responsibilities (Couch, 1999). The research also identified that sometimes deacons may serve with inappropriate motives (Hull, 1993). Moreover, the research supports the literature that the SP–deacon board relationship has a significant impact on the effectiveness of the deacon board (Carver, 2002; De Pree 2001; Lyons, 2001; Malphurs, 2005); and that the development of clear job descriptions for the SP and the deacon board can enhance the SP–deacon board relationship (Carver, 1997,

2002; Carver & Carver, 1997). Further, the research also revealed that church members may not have a full understanding of the issues on which they are asked to vote (Hull, 1993).

With regard to the power and authority of the SP in the church, the findings support the literature that the SP's power and authority comes from God, the Bible and the church (Carroll, 1991; Wright, 2000), and the SP should mainly exercise his power and authority when he responds to the issues related to church discipline (Lawrence, 1999). The findings also support the literature that the dependence upon voluntarism in church ministry and the emphasis on shared leadership with laity have a negative impact on the power and authority of the SP in the church (Carroll, 1991; Lewis, 1997). Although the influence of secular values, such as seeing the SP as the paid staff member of the church, on the power and authority of the SP in the church are not evident in literature on pastoral leadership, the findings implicitly support the literature that the SP's dependence on the offerings from the congregation has a significant impact on his exercising of power and authority (Whetham & Whetham, 2000).

Further, this study's findings support earlier research that the personal characteristics of the SP may have significant impact on his leadership effectiveness (Butler & Herman, 1999; Nauss, 1996). With regard to the personal characteristics of the SP, this emerged as the most important factor perceived to influence the SP's leadership effectiveness (Klopp, 2004). Leadership attributes such as integrity, humility, persistence (Hamilton, 2002), love and role modelling (Cueni, 1991); and leadership competencies such as communication or interpersonal skills, providing a clear vision, teamwork (McNeal, 1998) and effective time management (Lewis, 1997) were all listed as key personal characteristics of an effective pastor. Other factors, which may influence the leadership effectiveness of the SP were also established in literature, such as the SP's ministry performance (Bloede, 1996; Cowen, 2003), and his relationship with God (Hamilton, 2002). In this study, the perception of a church pastor regarding the suitability of a pastor to be the SP also implicitly supports the literature regarding the issue of ministry fit (Klopp, 2004; Lawrence, 1999).

When dealing with different generations of the Australian-Chinese Christians in the church, the ABC3-CPs used a variety of leadership skills but did not employ any established leadership theory in their practice in church ministry. This implied that they may lack adequate cross-cultural and leadership training, which supports previous research that training in cross-cultural ministry and leadership are inadequate for most of the Australian clergy (Kaldor & Bullpitt, 2001). However, the study's findings concerning the importance of providing a clear shared vision for the church as an element of transformational leadership (Bass, 1998; Riggio et al., 2004), visionary leadership (Sohmen, 2004), charismatic leadership (Conger, 1999; Conger & Kanungo, 1998; Hunt & Conger, 1999) and servant leadership (Greenleaf, 1977; Spears, 1995) are consistent with existing literature on organisational leadership. The emphasis on empowering the church congregation for accomplishing the mission of the church supports the literature regarding transformational (Bass, 1998; Riggio et al., 2004) and missionary leadership (Thiagarajan, 2004; Riggio et al., 2004). The SP's behaviour of self-sacrifice supports the literature regarding self-sacrificial leadership (Choi & Mai-Dalton, 1998, 1999) and servant leadership (Greenleaf, 1977; Spears, 1995; Russell & Stone, 2002). The leadership skills used by the ABC3-CPs such as listening, persuasion and negotiation were highlighted in literature on servant leadership (Greenleaf, 1977; Spears, 1995; Russell & Stone, 2002). The relational approach to leadership used by the ABC3-CPs was emphasised in literature on multicultural leadership (Blake & Mouton, 1964; Connerley & Pedersen, 2005).

The characteristics of ABC2, which emphasised individualism and low power distance, support the literature regarding dimensions of culture (Hofstede, 1984, 1994, 2001). The responses of ABC2 and ABC3 to the power and authority of the SP in the church also support the literature regarding the existence of generational differences (Barna & Hatch, 2001). In this study, differences in perspectives were found between the generational groups of ABC2 and ABC3 in their perceptions about the pastoral leadership of the SP (Barna & Hatch, 2001; McIntosh, 2002).

This research has increased the scholarly knowledge about the pastoral leadership of the SP within an Australian Chinese congregational church context. For example, the consequences for the SP's leadership effectiveness, given the church congregation's lack of understanding of the church constitution and the ill-defined

role of the senior pastor, are not mentioned in previous studies regarding pastoral leadership. In addition, the influence of Chinese culture on the voting of the CMs is silent in the existing literature on church and pastoral leadership. Moreover, the issues regarding the selection procedure for employing a SP and his working environment are not referred to in the literature. Furthermore, ABC3-CPs use of a variety of leadership skills to cope with the characteristics of different generations of the Australian-Chinese Christians in the church is not referred to in literature. Finally, the differences between the groups of LLs and CMs in their perceptions about the pastoral leadership of the SP were not discussed in any existing literature on church and pastoral leadership.

6.6 Implications of the study

In light of the discussions of the research findings and the conclusions of the study, this research has implications for three areas: the development of conceptual frameworks for the exploration of pastoral leadership, the practice of pastoral leadership and further research in the field. With regard to the implications for the conceptual framework for the exploration of pastoral leadership, although this research did not attempt to develop a theory for the pastoral leadership of the SP, the themes emerging in responses to the research questions can assist in the development of a conceptual framework for further investigation. Also, the four dimensions of pastoral leadership identified in the study, namely the personal, organisational, religious and cultural, could be integrated as a platform for further exploration of pastoral leadership especially in the Australian Chinese congregational church context.

This research also has implications for the practice of pastoral leadership, such as how the SPs are trained, how a SP works with the participating church, and how the participating church improves its policy making. Given that the research findings reinforce the belief that SPs are the primary, visionary and spiritual leaders of the church, adequate training in leadership and administration for the SPs is essential to their leadership effectiveness in the church. It is also important for the SPs who work in congregations with different generations to have adequate training in cross-cultural ministry in order to cope with the generational differences existing in these congregations. The SP who works with the participating church may have to understand the situation of the church, be aware of the existence of the generational

differences between different generations of Australian-Chinese Christians, and compare these understandings with his God-given talents for the determination of the ministry fit. The participating church may also have to review its overall policies, see whether or not they are still relevant to the church situation. The participating church may also need to address the issue of ministry fit when a new SP is employed in future.

This research also has implications for further research in the field. The study investigated aspects of the SP's leadership from the perspectives of different generations of Australian-Chinese Christians within an Australian Chinese congregational church setting. However, since only one ABC1 responded to the questionnaire, and none from this generational group participated in any interviews, the response from this generational group has been excluded from the data analysis in this study. As a consequence, perceived generational differences could only be identified between the generational groups of the ABC2 and the ABC3. In addition, although five ABC2s responded to the questionnaire, and two of them also participated in the individual semi-structured interviews, the findings generated from this generational group were limited compared with those from the generational group of the ABC3. Moreover, given most of the ABC3s in the participating church were immigrants from Hong Kong where Chinese culture is dominant, the findings in this study may not accurately represent the perspectives of the ABC3s who came from other Asian countries. Further, since there was no salaried SP working in the participating church when this research was undertaken, the responses from the three ABC3-CPs interviewed might be different from those of an active serving salaried SP. Finally, given the chairperson of the deacon board plays an important leadership role within a congregational church, the fact that the SP of the participating church was not the chairperson might also affect the participants' perceptions about the pastoral leadership of the SP. For all of these reasons, further research is recommended.

6.7 Recommendations

In light of the study's conclusions and implications, it seems appropriate to make the following recommendations for various stakeholders and future researchers:

6.7.1 Recommendations for researchers

It is recommended that:

1. Further research regarding aspects of pastoral leadership of the SP be conducted in churches with more than two generations of Australian-Chinese Christians.

2. Other researchers conduct a multiple-case study, so that the findings generated from different cases can be compared.

3. Other researchers conduct a single-case study on another research site where the SP is actively serving and/or holds the position of the deacon board's chairperson.

4. Further research investigates Chinese churches from different Chinese backgrounds such as Taiwan, Mainland China and other South East Asian countries, as the culture prevailing in these churches may have a different impact on the pastoral leadership of the SPs who work with them.

5. Further research exploring pastoral leadership from the perspective of female SPs be conducted to identify the significance of gender-related factors in effective pastoral leadership.

6. Further research to investigate different dimensions of pastoral leadership of the SP be done in the churches with different governing structures, such as the Episcopal and the Presbyterian churches.

6.7.2 Recommendations for theological seminaries

It is also recommended that:

1. In order to better equip the pastors for working in the congregational churches with different generations, theological seminaries strengthen the pre-service training for pastors and enhance the quality of curriculum in the areas of pastoral leadership, homiletics, communication skills, time management and strategic planning and cross-cultural ministry.

2. In order to enhance the leadership skills of the existing SP, theological seminaries consider providing on-going and on-the-job training for the SPs.

6.7.3 Recommendations for congregational churches

It is also recommended that:

1. In order to minimise the unnecessary misunderstandings between different generations of Christians within the church, congregational churches enhance the CMs' awareness of generational differences and their implications for church leadership.

2. In order to improve the board effectiveness, congregational churches provide the deacon board members with training for board leadership.

3. In order to avoid employing an inappropriate person for the position of SP, congregational churches undertake further education concerning the importance of "ministry fit".

4. Congregational churches educate the CMs about the importance of church policies and procedures, so that they can effectively fulfil the role and responsibility of a CM.

6.7.4 Recommendations for senior pastors

It is also recommended that:

1. In order to cope with the challenges of leadership they may face in the church, SPs who work within a multigenerational congregation improve their leadership skills and professional knowledge including Biblical knowledge, psychology and counselling, and their awareness of generational differences, by enhancing their training on the areas of pastoral leadership, church management, pastoral counselling and cross-cultural ministry.

2. In order to avoid any unnecessary conflicts within the deacon board, which may become hindrances to their leadership effectiveness, SPs enhance their awareness of the importance of the SP-deacon board relationship.

3. In order to have a right ministry fit, SPs identify the strengths and limitations of their God-given talents prior to entering into the ministry of the church.

6.7.5 Recommendations for the participating church

It is also recommended that:

1. In order to improve its decision-making structures by involving more CMs, the participating church enhances the CMs' understanding of their role and responsibility in the church.

2. In order to avoid confusion over roles and responsibilities and policy matters, the participating church reviews its constitution; and its policies governing the deacon board, the SP and the SP-deacon board relationship.

3. The participating church reviews its selection criteria for the appointment of the deacons, and provides them with training before and after being elected.

4. In order to have a right ministry fit for the church, the participating church reviews its selection procedure for employing the SP.

It is encouraging that the participating church started reviewing its policy matters concerning the development of a clear job description for the SP after this study was undertaken. It is hoped that the participating church can employ a suitable person to be the SP of the church, so that the church may grow stronger under the effective leadership of the new SP.

On the personal level, in light of this research, the researcher, who serves as a pastor in the church, found the research process very valuable as it enhanced his professional knowledge and improved his professional practice in his ministry in the church. Given that most of the Australian Chinese churches are not large in size, if the completion of this study and the dissemination of its findings can contribute in some way to an improvement in the pastoral leadership of the SPs, so that church growth and improved church health can occur in these churches, then the study will have been worthwhile.

Appendix A   ✠ACU National

Human Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: Dr Annette Schneider   Ballarat Campus

Co-Investigators: Dr Helga Neidhart   Melbourne Campus

Student Researcher: Rev King Hung Ng   Melbourne Campus

Ethics approval has been granted for the following project:
Exploring pastoral leadership in the context of an Australian Chinese Congregational Church

for the period: 1.5.2004 - 31.10.2004

Human Research Ethics Committee (HREC) Register Number: V2003.04-76

The following **standard** conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (1999) apply:

  (i)   that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
- security of records
- compliance with approved consent procedures and documentation
- compliance with special conditions, and

  (ii)   that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
- proposed changes to the protocol
- unforeseen circumstances or events
- adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than minimum risk. There will also be random audits of a sample of projects considered to be of minimum risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed: ....*Ze cMe Ryan*.. Date: ....*1/4/04*.....
             (Research Services Officer, Melbourne Campus)

Appendix B

⊕ACU National

Date: 16th May, 2004

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: INVESTIGATING PASTORAL LEADERSHIP IN AN AUSTRALIAN CHINESE CONGREGATIONAL CHURCH

NAME OF PRINCIPAL SUPERVISOR: DR. ANNETTE SCHNEIDER

NAME OF CO-SUPERVISOR: DR. HELGA NEIDHART

NAME OF STUDENT RESEARCHER: REV. KING HUNG NG

NAME OF PROGRAMME IN WHICH ENROLLED: DOCTOR OF EDUCATION

Dear Participant,

I am an Ed.D. student in the School of Educational Leadership, Australian Catholic University, St. Patrick's Campus, Fitzroy. As partial fulfillment of my degree, I am conducting a research project which is investigating the pastoral leadership of the senior pastor in an Australian Chinese congregational church from the perspectives of different generations of Australian Chinese Christians.

Most Australian Chinese churches consist of different generations of Chinese Christians. Since the culture of those Chinese Christians might be different as a result of acculturation, these cultural differences will in turn affect the decision making processes of church administration and the approaches to pastoral leadership of the senior pastor.

In order to help me acquire accurate and sufficient information for this study, you are invited to complete the attached questionnaire which will take about 30 minutes of your time. In addition, if you are willing to be interviewed individually or as part of a group and give your written consent to do so, you will be contacted again to make the necessary arrangements. Interviews will be audio-taped if participants give their permission for this to be done. The time that will be needed for individual and group interview is approximately 1 hour and 2 hours respectively.

It is hoped that the findings of this study can inform the church about the cultural differences among the congregation in terms of their attitudes, beliefs, values and behaviours toward pastoral leadership, and shed light on the effective approaches to pastoral leadership of the senior pastors who may be working with different generations of Chinese Christians.

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Participation in this research project is voluntary. You are free to refuse consent altogether without having to justify that decision, or to withdraw consent and discontinue participation in the study at any time without giving a reason.

You are advised that confidentiality will be ensured at all times so that no church or individual will be named, and all data will be reported in aggregated form. The findings of this research may be used for publication or provided to other researchers in a form that does not identify you in any way.

Any questions regarding this project should be directed to the Principal Supervisor, Dr. Annette Schneider on telephone number (03) 5336 5349 in the School of Educational Leadership, Aquinas Campus of Australian Catholic University.
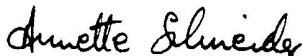
A summary report of the findings of the study will be available to participants on request. At this stage you are free to ask any questions regarding the project.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University. In the event that you have any complaint or concern about the way you have been treated during the study, or if you have any query that the Supervisor and Student Researcher has (have) not been able to satisfy, you may write to the Chair of the Human Research Ethics. The postal address is as follows:
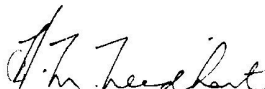
> Chair, HREC
> C/o Research Services
> Australian Catholic University
> Melbourne Campus
> Locked Bag 4115
> FITZROY VIC 3065
> Tel: 03 9953 3157
> Fax: 03 9953 3315

Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome.

If you are willing to participate please sign the attached informed consent forms. You should sign both copies of the Consent Form, retain one copy for your records and return the other copy to the Student Researcher. Your support for the research project will be appreciated.

Dr Annette Schneider
Principal Supervisor

Dr Helga Neidhart
Co-Supervisor

Rev. King Hung Ng
Student Researcher

⊕ACU National

日期：

參加者須知

研究計劃題目：澳洲華人會眾制教會教牧領導方法的研究

督導老師姓名：DR. ANNETTE SCHNEIDER

副督導老師姓名：DR. HELGA NEIDHART

學生研究員姓名：伍景洪牧師

研究課程名稱：教育學博士

親愛的參加者：

本人就讀於澳洲天主教大學 (Australian Catholic University) 位於 Fitzroy 的 St. Patrick's 分校，現為該校教育領導學院的教育學博士科研究生。為完成該學位課程的部份要求，本人現正進行一項學術性的研究，這項研究主要是嘗試從不同年代的澳籍華人基督徒的角度，去了解任職於澳洲華人會眾制教會的主任牧師的教牧領導 (pastoral leadership) 方法 。

大多數澳洲華人教會均由不同年代的華人基督徒所組成。因為同化過程的緣故，這些華人基督徒的文化可能會各有分別，而這些文化差異又會對教會的行政決策過程及主任牧師的教牧領導方法造成影響。

為了協助本人能獲取準確及足夠的研究資料，本人誠邀閣下回答附上的調查問卷，所花時間大約為三十分鐘。此外，若閣下願意參加個別或小組式訪問，並給予書面同意，本人將再與閣下聯絡，以作出適當的安排。在參加者同意之下，訪問將會進行錄音。個別及小組式訪問，所需時間大約分別為一小時及兩小時。

是次研究所得結果，盼能幫助教會明白其會眾對教牧領導方面所持的態度、信念、價值觀及行為表現，並為那些要同時牧養不同年代的華人基督徒的主任牧師，在有效的教牧領導方法上帶來一點亮光。
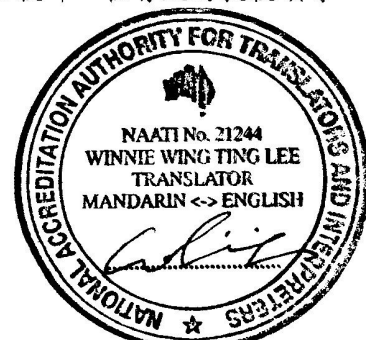
參加是項研究計劃全屬自願性質。因此，閣下可拒絕參加而無需作出任何解釋，亦可隨時取消同意或中途退出而不需提出任何理由。

一切研究資料內容，在任何時間內均會絕對保密，教會名稱或參加者名字均不會被直接引用，所有研究資料均以籠統的形式報告出來。是次研究所得結果可能會作出版用途，或為其他研究者作研究之用。但無論在任何情況之下，均以不揭露閣下身份的形式來進行。

閣下如對是項研究計劃有任何疑問，可致電澳洲天主教大學 Aquinas 分校教育領導學院，向負責的督導老師 Dr. Annette Schneider 直接查詢，聯絡電話：(03) 5336 5349。

研究結果的簡報將於日後提供予各參加者索取。在現階段，閣下可隨意提出與是項研究計劃有關的任何問題。

是項研究計劃已獲得澳洲天主教大學的人類研究倫理委員會 (Human Research Ethics Committee) 正式審議批准。閣下若有任何投訴，或在是項研究計劃進行期間受到不合理的對待，或是負責的督導老師及學生研究員未能為閣下所提出的疑問作出滿意的答覆，閣下可以致函人類研究倫理委員會主席。郵寄地址如下：

Chair, HREC
C/o Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
電話：03 9953 3157
傳真：03 9953 3315

任何投訴及查詢將予保密處理及作全面調查，調查結果將盡早通知閣下。

若閣下願意參加是項研究計劃，請在附上的參加者同意書上簽名。同意書為一式兩份，簽名後請保留其中一份作為個人紀錄，然後將另一份寄回給學生研究員。多謝閣下對是項研究計劃的支持。

督導老師　　　　　　　　　副督導老師
Dr Annette Schneider　　　Dr Helga Neidhart

學生研究員
伍景洪牧師

Appendix C

✛ACU National

INFORMED CONSENT FORM

Copy for Participants to Keep

TITLE OF PROJECT: INVESTIGATING PASTORAL LEADERSHIP IN AN AUSTRALIAN CHINESE CONGREGATIONAL CHURCH

NAME OF PRINCIPAL SUPERVISOR: DR. ANNETTE SCHNEIDER

NAME OF CO-SUPERVISOR: DR. HELGA NEIDHART

NAME OF STUDENT RESEARCHER: REV. KING HUNG NG

Participants section

I .... (*the participant*) have read (*or, where appropriate, have had read to me*) and understood the information in the letter inviting participation in the research, and any questions I have asked have been answered to my satisfaction. I understand that my permission will be sought for the audio-taping of any interviews. I agree to participate in this activity, realising that I can withdraw at any time.

I agree that research data collected for the study may be published or provided to other researchers in a form that does not identify me in any way.

Name of participant: ....
(block letters)

Signature: ....   Date: ....

Principal Supervisor: Dr. Annette Schneider

Signature: *Annette Schneider*   Date: 16th May, 2004

Co-Supervisor: Dr. Helga Neidhart

Signature: _____   Date: 16th May, 2004

Student Researcher: Rev. King Hung Ng

Signature: _____   Date: 16th May, 2004

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⊕ACU National

INFORMED CONSENT FORM

Copy for Participants to Submit

TITLE OF PROJECT: INVESTIGATING PASTORAL LEADERSHIP IN AN AUSTRALIAN
CHINESE CONGREGATIONAL CHURCH

NAME OF PRINCIPAL SUPERVISOR: DR. ANNETTE SCHNEIDER

NAME OF CO-SUPERVISOR: DR. HELGA NEIDHART

NAME OF STUDENT RESEARCHER: REV. KING HUNG NG

Participants section

I .... *(the participant)* have read *(or, where appropriate, have had read to me)* and understood the information in the letter inviting participation in the research, and any questions I have asked have been answered to my satisfaction. I understand that my permission will be sought for the audio-taping of any interviews. I agree to participate in this activity, realising that I can withdraw at any time.

I agree that research data collected for the study may be published or provided to other researchers in a form that does not identify me in any way.

Name of participant: ....
(block letters)

Signature: ....   Date: ....

Principal Supervisor: Dr. Annette Schneider

Signature: _Annette Schneider_   Date: 16th May, 2004

Co-Supervisor: Dr. Helga Neidhart

Signature: _____   Date: 16th May, 2004

Student Researcher: Rev. King Hung Ng

Signature: _____   Date: 16th May, 2004

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ACU National

<div align="center">

參加者同意書

參加者副本

</div>

研究計劃題目：澳洲華人會眾制教會教牧領導方法的研究

督導老師姓名：DR. ANNETTE SCHNEIDER

副督導老師姓名：DR. HELGA NEIDHART

學生研究員姓名：伍景洪牧師

<div align="center">

參加者填寫部份

</div>

本人＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿（*參加者*）已閱畢（*或，若適用者，曾被幫助閱畢*）參加是項研究的邀請函件，並對其中內容清楚明白，而且本人所提出的問題已獲得滿意的答覆。本人明白若需在訪問時錄音，必須先獲得本人的許可。本人同意參加是項研究活動，並得悉本人可隨時退出。

本人同意，是次研究搜集所得資料，可能會以不揭露本人身份的形式出版，或為其他研究者作研究之用。

參加者姓名：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

（請以正楷填寫）

參加者簽名：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿　　　日期：＿＿＿＿＿＿＿＿＿＿

督導老師：Dr. Annette Schneider

簽名：　＿＿＿＿＿＿＿＿＿＿＿＿　　　　日期：＿＿＿＿＿＿＿＿＿＿

副督導老師：Dr. Helga Neidhart

簽名：　＿＿＿＿＿＿＿＿＿＿＿＿　　　　日期：＿＿＿＿＿＿＿＿＿＿

學生研究員：伍景洪牧師

簽名：　＿＿＿＿＿＿＿＿＿＿＿＿　　　　日期：＿＿＿＿＿＿＿＿＿＿

Appendix D

Questionnaire

CODE NO.: _____

Part A:

Please tick the appropriate boxes:-

Q1. Gender: Male ☐   Female ☐

Q2. Age: 18-22 ☐   23-27 ☐   28-32 ☐   33-37 ☐   38-42☐   43-47 ☐
         48-52 ☐   53-57 ☐   58 and over ☐

Q3. Is your father Chinese? Yes ☐   No ☐

Q4. Is your mother Chinese? Yes ☐   No ☐

Q5. Were you born in Australia? Yes ☐   No ☐

Q6. If not, how old were you when you migrated to Australia?
    Less than 3 years old ☐   3-7 ☐   8-12 ☐   13-17 ☐   18-22 ☐   23-27 ☐
    28-32 ☐   33-37 ☐   38-42 ☐   43-47 ☐   48-52 ☐   53-57 ☐
    58 and over ☐

Q7. If you were not born in Australia, where were you born?
    Hong Kong ☐   Macau ☐   Mainland China ☐   Taiwan ☐
    Other S.E. Asian country ☐   Please name it: _____

Q8. How long have you been a member of this church?
    Less than 1 year ☐   1-3 years ☐   4-6 years ☐   7-9 years ☐
    10-12 years ☐   13 years or more ☐

Q9. What position(s), if any, do you currently hold in this church? You may tick more
    than one box.
    None ☐   Pastoral staff ☐   Pastoral intern ☐   Deacon ☐
    Cell group leader ☐   Others ☐   Please specify: _____

Q10. How long have you worked as a voluntary worker in this church?
    Never ☐   Less than 1 year ☐   1-3 years ☐   4-6 years ☐   7-9 years ☐
    10-12 years ☐   13 years or more ☐

Questionnaire

CODE NO.: _____

Part A:

Please tick the appropriate boxes:-

Q1. Gender: Male ☐   Female ☐

Q2. Age: 18-22 ☐   23-27 ☐   28-32 ☐   33-37 ☐   38-42☐   43-47 ☐
        48-52 ☐   53-57 ☐   58 and over ☐

Q3. Is your father Chinese? Yes ☐   No ☐

Q4. Is your mother Chinese? Yes ☐   No ☐

Q5. Were you born in Australia? Yes ☐   No ☐

Q6. If not, how old were you when you migrated to Australia?
    Less than 3 years old ☐   3-7 ☐   8-12 ☐   13-17 ☐   18-22 ☐   23-27 ☐
    28-32 ☐   33-37 ☐   38-42 ☐   43-47 ☐   48-52 ☐   53-57 ☐
    58 and over ☐

Q7. If you were not born in Australia, where were you born?
    Hong Kong ☐   Macau ☐   Mainland China ☐   Taiwan ☐
    Other S.E. Asian country ☐   Please name it: _____

Q8. How long have you been a member of this church?
    Less than 1 year ☐   1-3 years ☐   4-6 years ☐   7-9 years ☐
    10-12 years ☐   13 years or more ☐

Q9. What position(s), if any, do you currently hold in this church? You may tick more
    than one box.
    None ☐   Pastoral staff ☐   Pastoral intern ☐   Deacon ☐
    Cell group leader ☐   Others ☐   Please specify: _____

Q10. How long have you worked as a voluntary worker in this church?
    Never ☐   Less than 1 year ☐   1-3 years ☐   4-6 years ☐   7-9 years ☐
    10-12 years ☐   13 years or more ☐

Part B:

Please read the following statements carefully, then circle the number which most closely represents your opinion about each statement. The scale is graduated as follows:

5=Strongly Agree, 4=Agree, 3=Uncertain, 2=Disagree, 1=Strongly Disagree

1. An effective senior pastor should have good interpersonal skills.   5 4 3 2 1

2. An effective senior pastor should be a good communicator.   5 4 3 2 1

3. An effective senior pastor should have good credibility.   5 4 3 2 1

4. An effective senior pastor should be an honest person.   5 4 3 2 1

5. An effective senior pastor should be people oriented.   5 4 3 2 1

6. An effective senior pastor should be able to provide a vision for the   5 4 3 2 1
future of the church that is accepted by the church congregation.

7. An effective senior pastor works collaboratively with other church   5 4 3 2 1
lay leaders within a church.

8. An effective senior pastor should have high moral standards.   5 4 3 2 1

9. An effective senior pastor should be a spiritual role model to the   5 4 3 2 1
church congregation.

10. An effective senior pastor should be able to positively influence   5 4 3 2 1
the church congregation.

11. An effective senior pastor should be able to empower other pastoral   5 4 3 2 1
staff, lay leaders or church members.

12. An effective senior pastor should listen to the opinions of the church   5 4 3 2 1
congregation.

13. An effective senior pastor should be a humble person.   5 4 3 2 1

14. An effective senior pastor should be able to maintain a good   5 4 3 2 1
relationship with people within the church.

15. An effective senior pastor should have the spiritual gift of leadership.   5 4 3 2 1

16. An effective senior pastor should have good training in leadership.   5 4 3 2 1

17. An effective senior pastor should have sufficient legitimate power.   5 4 3 2 1

18. An effective senior pastor should always withdraw his own opinion   5 4 3 2 1
when there is disagreement between the senior pastor and the
deacons in the deacon board.

19. A senior pastor can lead more effectively if he is willing to set aside   5 4 3 2 1
his own interests for the greater benefits of the church congregation.

20. A senior pastor can lead more effectively if the church can provide   5 4 3 2 1
him with a clear job description.

21. The senior pastor should be the one to take charge of all   5 4 3 2 1
administrative decision-making within a church.

22. Since a senior pastor is one of the paid staff, he should also be   5 4 3 2 1
treated as an employee of the church regardless of his spiritual role.

23. Since the senior pastor is the spiritual leader in the church, he should   5 4 3 2 1
be highly respected by the church congregation regardless of his
leadership competence.

24. In order to maintain harmony within the church, the church   5 4 3 2 1
congregation should always obey the leadership of the senior pastor.

25. Biblical knowledge is the most important professional knowledge   5 4 3 2 1
that an effective senior pastor should have.

26. Rank the following functions of the senior pastor from the most important
function (1) to the least important function (10).

Bible teaching	_____	Home/hospital visitation	_____
Sunday preaching	_____	Conducting church ceremonies	_____
Pastoral counselling	_____	Church administration	_____
Training for ministry	_____	Congregational prayer	_____
Staff supervision	_____	Providing vision for future	_____

Part C: (An additional sheet may be attached if necessary.)

Q1. What things should a senior pastor do to make his leadership effective in the church?

_____

_____

_____

_____

Q2. What things diminish the effectiveness of the senior pastor's leadership in the church?

_____

_____

_____

_____

Q3. When there is disagreement between the senior pastor and the church leaders over some church issues, what should the senior pastor do?

_____

_____

_____

_____

Q4. Please comment on any other aspects of the leadership of the senior pastor which have not been mentioned in previous questions but which you think are important for this research.

_____

_____

_____

_____

調查問卷

問卷編號：＿＿＿＿＿＿＿＿

甲部：

請在適當的空格上加上 ✓ 號：

1. 性別：男 ☐　　女 ☐

2. 年齡：18-22 歲 ☐　　23-27 歲 ☐　　28-32 歲 ☐　　33-37 歲 ☐　　38-42 歲 ☐
　　　　43-47 歲 ☐　　48-52 歲 ☐　　53-57 歲 ☐　　58 歲或以上 ☐

3. 您的父親是否中國人？　是 ☐　　否 ☐

4. 您的母親是否中國人？　是 ☐　　否 ☐

5. 您是否在澳洲出生？　是 ☐　　否 ☐

6. 若否，當您移居澳洲時，您的年紀有多大？
　　3 歲以下 ☐　　3-7 歲 ☐　　8-12 歲 ☐　　13-17 歲 ☐　　18-22 歲 ☐　　23-27 歲 ☐
　　28-32 歲 ☐　　33-37 歲 ☐　　38-42 歲 ☐　　43-47 歲 ☐　　48-52 歲 ☐
　　53-57 歲 ☐　　58 歲或以上 ☐

7. 若您不是在澳洲出生，您是在甚麼地方出生的？
　　香港 ☐　　澳門 ☐　　中國大陸 ☐　　台灣 ☐
　　其他東南亞國家 ☐　　請註明：＿＿＿＿＿＿＿＿＿＿＿＿

8. 您成為這間教會的會友多久？
　　1 年以下 ☐　　1-3 年 ☐　　4-6 年 ☐　　7-9 年 ☐　　10-12 年 ☐　　13 年或以上 ☐

9. 您現時在教會中的崗位是甚麼？（可選擇超過一項）
　　沒有 ☐　　教牧同工 ☐　　實習神學生 ☐　　執事 ☐　　小組組長 ☐
　　其他 ☐　　請註明：＿＿＿＿＿＿＿＿＿＿＿＿

10. 您在這間教會中參與事奉工作多久？
　　　從未嘗試 ☐　　1 年以下 ☐　　1-3 年 ☐　　4-6 年 ☐　　7-9 年 ☐　　10-12 年 ☐
　　　13 年或以上 ☐

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乙部：

請細心閱讀以下文句，然後圈出最能夠代表您對該文句的看法的數字。各數字所代表的等級如下：

5＝十分同意，4＝同意，3＝不肯定，2＝不同意，1＝十分不同意

1. 一位成功的主任牧師應能掌握良好的人際關係技巧。　　　5 4 3 2 1

2. 一位成功的主任牧師應是一個良好的溝通者。　　　　　　5 4 3 2 1

3. 一位成功的主任牧師應有良好的信譽。　　　　　　　　　5 4 3 2 1

4. 一位成功的主任牧師應是一個誠實的人。　　　　　　　　5 4 3 2 1

5. 一位成功的主任牧師應以人為本。　　　　　　　　　　　5 4 3 2 1

6. 一位成功的主任牧師應能為教會的未來方向提供一個全體會眾　5 4 3 2 1
   均能認同的異象。

7. 一位成功的主任牧師應在教會中與其他信徒領袖通力合作。　5 4 3 2 1

8. 一位成功的主任牧師應具備崇高的道德標準。　　　　　　5 4 3 2 1

9. 一位成功的主任牧師應是全體會眾的屬靈榜樣。　　　　　5 4 3 2 1

10. 一位成功的主任牧師應能正面地影響教會會眾。　　　　　5 4 3 2 1

11. 一位成功的主任牧師應能裝備其他教牧同工、信徒領袖或教　5 4 3 2 1
    會會友。

12. 一位成功的主任牧師應聽取會眾的意見。　　　　　　　　5 4 3 2 1

13. 一位成功的主任牧師應是一個謙卑的人。　　　　　　　　5 4 3 2 1

14. 一位成功的主任牧師應能與教會上下保持良好的關係。　　5 4 3 2 1

15. 一位成功的主任牧師應具備領導的屬靈恩賜。　　　　　　5 4 3 2 1

16. 一位成功的主任牧師應具備足夠的領袖訓練。　　　　　　5 4 3 2 1

17. 一位成功的主任牧師應具有足夠的合法職權。　　　　　　　5 4 3 2 1

18. 若在執事會中，主任牧師與執事們出現意見不合時，一位成　5 4 3 2 1
功的主任牧師理應收回他的個人意見。

19. 假如主任牧師願意為教會更大的利益著想而放下自己應有的　5 4 3 2 1
權利，他便能更有效地作出領導。

20. 假如教會可以為主任牧師提供一份清楚明確的工作細則，他　5 4 3 2 1
便能更有效地作出領導。

21. 主任牧師應負責所有教會行政事務的決策。　　　　　　　5 4 3 2 1

22. 因主任牧師是教會的其中一名受薪同工，所以縱使他具有屬　5 4 3 2 1
靈的身份，也應被視為教會的僱員。

23. 因主任牧師是教會的屬靈領袖，所以姑勿論他是否具備領導的　5 4 3 2 1
才能，也應受到會眾高度的尊重。

24. 為要在教會中保持和諧的氣氛，教會會眾理應順服主任牧師的　5 4 3 2 1
領導。

25. 聖經知識是一位成功的主任牧師應當具備的最重要專業知識。　5 4 3 2 1

26. 在下列的主任牧師功能中，請按其重要性排出先後次序。
（1＝最重要；10＝最不重要）

教導聖經	_____	家庭／醫院探訪	_____
主日講道	_____	主持聖禮	_____
教牧輔導	_____	教會行政	_____
事工訓練	_____	禱告服侍	_____
督導同工	_____	提供異象	_____

丙部：（如有需要，可填寫在附加的紙張上）

1. 主任牧師應做甚麼事情，以致他在教會中的領導工作能達至有效？

_____

_____

_____

_____

2. 甚麼事情會減低主任牧師在教會中領導的有效性？

_____

_____

_____

_____

3. 當主任牧師與教會領袖對某些教會事務出現意見相左的時候，作為主任牧師的，
   應該要怎樣做？

_____

_____

_____

_____

4. 除上述所提及有關主任牧師的領導問題外，如閣下對這項研究仍有其他任何意見
   ，請在下面提出。

_____

_____

_____

_____

Appendix E

Request form for interview participation

Are you willing to participate in an individual interview? Yes ☐   No ☐

Are you willing to participate in a group interview? Yes ☐   No ☐

If you have answered yes to either form of interview, please provide your contact information below.

Name: _____

Contact Phone No: _____ (Day) _____ (Night)

Thank you for your time and participation in this study.

Please put the questionnaire, consent form and, if applicable, this form into the stamped return envelope, and send back to the student researcher by 23rd May, 2004.

接受訪問意向書

您是否願意接受個別式訪問？　是 ☐　　否 ☐

您是否願意接受小組式訪問？　是 ☐　　否 ☐

若您願意接受上述任何一種形式的訪問，請在下面填上您的聯絡資料。

姓名：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

聯絡電話：＿＿＿＿＿＿＿＿（日）　　　　＿＿＿＿＿＿＿＿（夜）

多謝您抽出寶貴的時間和參與。

請將調查問卷、參加者同意書及本表格（如適用者）放入附上的回郵信封內，並
於 2004 年 5 月 23 日前寄回給學生研究員。
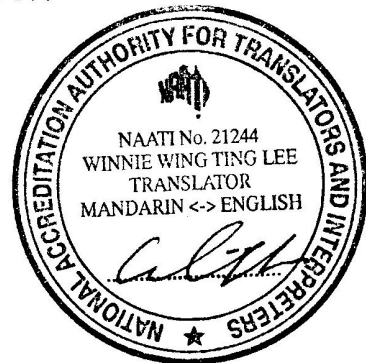
Appendix F

Individual interview questions – church pastors

1. What role should the senior pastor play in the decision-making processes of church administration?

2. What role should other church lay leaders play in the decision-making processes of church administration?

3. What role should the church members play in the decision-making processes of church administration?

4. What role should the senior pastor play in the deacon board?

5. What role should the deacons play in the deacon board?

6. In what way should the senior pastor exercise his power and authority in the church?

7. What are the key factors that might affect the effectiveness of the senior pastor's leadership?

8. What difficulties did you face in leading the church?

9. What approaches to leadership did you use to tackle those difficulties?

10. Tell me about one particular event in your church in which you think that you have shown effective leadership. What made your leadership effective on this occasion?

11. Tell me about one particular event in your church in which you think that you have shown ineffective leadership. What made your leadership ineffective on this occasion?

12. Are there any other aspects of the leadership of the senior pastor you would like to discuss that you think are important for this research?

個別訪問問題－教會牧者

1 · 主任牧師在教會行政的決策過程中應扮演一個怎樣的角色？

2 · 其他的教會平信徒領袖在教會行政的決策過程中應扮演一個怎樣的角色？

3 · 教會會友在教會行政的決策過程中應扮演一個怎樣的角色？

4 · 主任牧師在執事會中應扮演一個怎樣的角色？

5 · 執事們在執事會中應扮演一個怎樣的角色？

6 · 主任牧師應怎樣地在教會中行駛他的權力及權柄？

7 · 主任牧師領導的有效性可能會受到甚麼主要的因素所影響？

8 · 你在帶領教會的時候曾遇過些甚麼困難？

9 · 你曾以怎樣的領導方法去應付這些困難？

10 · 請說出你曾在教會裏表現出有效領導的一件事情。你認為在這次事件中是甚麼因素令你領導有方？

11 · 請說出你曾在教會裏表現出無效領導的一件事情。你認為在這次事件中是甚麼因素令你領導無方？

12 · 請問是否還有其他與主任牧師的領導有關的問題你想討論，而你認為對於這個研究是重要的？

Appendix G

Individual interview questions – lay leaders

1. What role should the senior pastor play in the decision-making processes of church administration?

2. What role should other church lay leaders play in the decision-making processes of church administration?

3. What role should the church members play in the decision-making processes of church administration?

4. What role should the senior pastor play in the deacon board?

5. What role should the deacons play in the deacon board?

6. In what way should the senior pastor exercise his power and authority in the church?

7. What are the key factors that might affect the effectiveness of the senior pastor's leadership?

8. What difficulties have you faced in working with the senior pastor in the church?

9. What would you expect the senior pastor to do when you work with him in leading the church?

10. Tell me about one particular event in your church in which the senior pastor has shown effective leadership. In your opinion, what made his leadership effective on this occasion?

11. Tell me about one particular event in your church in which the senior pastor has shown ineffective leadership. In your opinion, what made his leadership ineffective on this occasion?

12. Are there any other aspects of the leadership of the senior pastor you would like to discuss that you think are important for this research?

個別訪問問題－平信徒領袖

1. 主任牧師在教會行政的決策過程中應扮演一個怎樣的角色？

2. 其他的教會平信徒領袖在教會行政的決策過程中應扮演一個怎樣的角色？

3. 教會會友在教會行政的決策過程中應扮演一個怎樣的角色？

4. 主任牧師在執事會中應扮演一個怎樣的角色？

5. 執事們在執事會中應扮演一個怎樣的角色？

6. 主任牧師應怎樣地在教會中行駛他的權力及權柄？

7. 主任牧師領導的有效性可能會受到甚麼主要的因素所影響？

8. 你與主任牧師在教會中一同工作時曾遇過些甚麼困難？

9. 當你與主任牧師一同合作帶領教會時，你會期望他做些甚麼事情？

10. 請說出主任牧師曾在教會裏表現出有效領導的一件事情。你認為在這次事件中是甚麼因素令他領導有方？

11. 請說出主任牧師曾在教會裏表現出無效領導的一件事情。你認為在這次事件中是甚麼因素令他領導無方？

12. 請問是否還有其他與主任牧師的領導有關的問題你想討論，而你認為對於這個研究是重要的？

Appendix H

Individual interview questions – church members

1. What role should the senior pastor play in the decision-making processes of church administration?

2. What role should other church lay leaders play in the decision-making processes of church administration?

3. What role should the church members play in the decision-making processes of church administration?

4. What role should the senior pastor play in the deacon board?

5. What role should the deacons play in the deacon board?

6. In what way should the senior pastor exercise his power and authority in the church?

7. What are the key factors that might affect the effectiveness of the senior pastor's leadership?

8. What difficulties have you faced in working with the senior pastor in the church?

9. What should a church member do to work as a team with the senior pastor?

10. Tell me about one particular event in your church in which the senior pastor has shown effective leadership. In your opinion, what made his leadership effective on this occasion?

11. Tell me about one particular event in your church in which the senior pastor has shown ineffective leadership. In your opinion, what made his leadership ineffective on this occasion?

12. Are there any other aspects of the leadership of the senior pastor you would like to discuss that you think are important for this research?

個別訪問問題－教會會友

1 · 主任牧師在教會行政的決策過程中應扮演一個怎樣的角色？

2 · 其他的教會平信徒領袖在教會行政的決策過程中應扮演一個怎樣的角色？

3 · 教會會友在教會行政的決策過程中應扮演一個怎樣的角色？

4 · 主任牧師在執事會中應扮演一個怎樣的角色？

5 · 執事們在執事會中應扮演一個怎樣的角色？

6 · 主任牧師應怎樣地在教會中行駛他的權力及權柄？

7 · 主任牧師領導的有效性可能會受到甚麼主要的因素所影響？

8 · 你與主任牧師在教會中一同工作時曾遇過些甚麼困難？

9 · 教會會友在與主任牧師以團隊方式一同工作時應做些甚麼事情？

10 · 請說出主任牧師曾在教會裏表現出有效領導的一件事情。你認為在這次事件中是甚麼因素令他領導有方？

11 · 請說出主任牧師曾在教會裏表現出無效領導的一件事情。你認為在這次事件中是甚麼因素令他領導無方？

12 · 請問是否還有其他與主任牧師的領導有關的問題你想討論，而你認為對於這個研究是重要的？

Appendix I

Group interview questions – lay leaders

1. What is the role and responsibility of the deacon board in leading the church?

2. What is the role and responsibility of the senior pastor in leading the church?

3. What are the key factors that might affect the perception of a deacon about the role and responsibility of the senior pastor?

4. To what extent would the denominational background of a deacon affect his or her perceptions about the role and responsibility of the senior pastor?

5. In what way could a good relationship be built between the deacon board and the senior pastor?

6. What should the senior pastor do to enhance his relationship with the deacon board?

7. How important is a clear job description of the deacon board for building a good relationship between the deacon board and the senior pastor?

8. How important is a clear job description of the senior pastor for the enhancement of his pastoral leadership?

9. In what way could trust be built between the deacon board and the senior pastor?

10. How important is the credibility in building trust between the deacon board and the senior pastor?

11. How do the qualities of the lay leaders affect the effectiveness of the senior pastor's leadership?

12. Are there any other aspects of the leadership of the senior pastor you would like to discuss that you think are important for this research?

小組訪問問題－平信徒領袖

1・執事會在帶領教會方面有甚麼角色和責任？

2・主任牧師在帶領教會方面有甚麼角色和責任？

3・一個執事對於主任牧師的角色和責任的理解，可能會受到甚麼主要的因素所影響？

4・一個執事的宗派背景會如何影響他對主任牧師的角色和責任的理解？

5・執事會與主任牧師怎樣才可以建立良好關係？

6・主任牧師應做些甚麼事情來提升他與執事會的關係？

7・一份清楚的執事會工作細則，對於執事會與主任牧師建立良好關係有多重要？

8・一份清楚的主任牧師工作細則，對於提升他的教牧領導有多重要？

9・執事會與主任牧師之間怎樣才可以產生信任？

10・誠信對於執事會與主任牧師之間能產生信任有多重要？

11・平信徒領袖的質素會如何影響主任牧師領導的有效性？

12・請問是否還有其他與主任牧師的領導有關的問題你想討論，而你認為對於這個研究是重要的？

Appendix J

Group interview questions – church members

1. What role should the senior pastor play in the decision-making processes of church administration?

2. What role should other church lay leaders play in the decision-making processes of church administration?

3. What role should the church members play in the decision-making processes of church administration?

4. What role should the senior pastor play in the deacon board?

5. What role should the deacons play in the deacon board?

6. In what way should the senior pastor exercise his power and authority in the church?

7. What are the key factors that might affect the effectiveness of the senior pastor's leadership?

8. What difficulties have you faced in working with the senior pastor in the church?

9. What should a church member do to work as a team with the senior pastor?

10. Tell me about one particular event in your church in which the senior pastor has shown effective leadership. In your opinion, what made his leadership effective on this occasion?

11. Tell me about one particular event in your church in which the senior pastor has shown ineffective leadership. In your opinion, what made his leadership ineffective on this occasion?

12. Are there any other aspects of the leadership of the senior pastor you would like to discuss that you think are important for this research?

小組訪問問題－教會會友

1・主任牧師在教會行政的決策過程中應扮演一個怎樣的角色？

2・其他的教會平信徒領袖在教會行政的決策過程中應扮演一個怎樣的角色？

3・教會會友在教會行政的決策過程中應扮演一個怎樣的角色？

4・主任牧師在執事會中應扮演一個怎樣的角色？

5・執事們在執事會中應扮演一個怎樣的角色？

6・主任牧師應怎樣地在教會中行駛他的權力及權柄？

7・主任牧師領導的有效性可能會受到甚麼主要的因素所影響？

8・你與主任牧師在教會中一同工作時曾遇過些甚麼困難？

9・教會會友在與主任牧師以團隊方式一同工作時應做些甚麼事情？

10・請說出主任牧師曾在教會裏表現出有效領導的一件事情。你認為在這次事件中是甚麼因素令他領導有方？

11・請說出主任牧師曾在教會裏表現出無效領導的一件事情。你認為在這次事件中是甚麼因素令他領導無方？

12・請問是否還有其他與主任牧師的領導有關的問題你想討論，而你認為對於這個研究是重要的？

Sample of an audio-recorded transcript's segment
for the ABC3-LL10's individual interview

Note: R=Researcher; P=Participant

R: Yes, yes. Well, I want to ask you another question now. What are the factors which you think may influence the senior pastor's leadership? What are the factors which may influence his leadership effectiveness?

P: I think it is regarding the issue of his church congregation's expectation. Most of the times, whether or not the pastor can fulfil their expectation would depend on the church congregation's viewpoint! But, is the church congregation's expectation really the focus of the issue? Is the issue really about his weaknesses? Or, it's just our own expectation! It's not because . . . not because the pastor is doing badly! It's always like this: only if he can fulfil my expectation, I will accept him. It's always like this.

R: So, one of the factors affecting the pastor, the senior pastor's leadership effectiveness is the issue of expectation.

P: Yeah.

R: It's about the church congregation's expectation. But then as you've mentioned, sometimes their expectation is inappropriate.

P: Yeah.

R: Or, it's even an unrealistic expectation.

P: Yeah, yeah.

R: Besides the factor of the appropriateness of the church congregation's expectation, is there any other factor that you think may influence the leadership effectiveness of the pastor?

P: I think it may involve the issue of relationships, such as the pastor's relationship with his church congregation. That is whether or not he is doing well in this aspect may also have a significant impact. If their relationship is good, I think it will be easier for him to lead.

R: Um, okay, relationships. Is there any other factor?

P: Um, it really depends on . . . I think both parties. For example, from the viewpoint of the church congregation, our relationship with God is also a significant issue. For example, if we have a good relationship with God, we might not so narrow-minded, that is, more open-minded, so that we will not like, always like to criticise or whatever.

R: Then, what do you think about the pastor?

P: For example, if the pastor has a good inspiration from God, I believe that he can have an easier way to lead us, that's what I think.

R: Um.

P: That means he won't deal with matters without serious consideration; because if both parties fight against each other, it will not be easy to resolve the problems.

R: Yes. Regarding the pastor himself, what qualifications do you think he should have that may influence his leadership effectiveness?

P: I think, firstly, it's about his theological knowledge; secondly, his caring for the church congregation is also very important. I think it will be much better if his pastoral care is good. That is if your caring for the congregation is not enough, misunderstandings can happen in any situation. For example, if you come to visit me, maybe I'll think, "Uh, the pastor is this . . . this . . . and that." That means I may have some sorts of complaints. Of course, he should have solid foundations in these areas: how to lead us, provide us with a clear message. For I think the caring and the sermon preaching are both very important.

R: Why? You mentioned caring, then why did you also mention sermon preaching?

P: Because when the sermon preaching is poor, it doesn't mean that he is not good, perhaps sometimes he . . . because everybody speaks in a different tone. That is he can't attract the church congregation to . . . to listen or whatever, it is a very important issue, in fact the preaching skill is a sort of something. That is it doesn't mean that the pastor is not good, but sometimes his skills may affect the church congregation's attention and comprehension.

R: Yes, okay. So, you think that if the senior pastor has good preaching skills, it will be easier for the church congregation to understand what he says.

P: Yeah, yeah, it will be easier. It is not because his message is bad, but the skill is also very important.

R: So, it is regarding the issue of sermon delivery, or the issue of communication.

P: Yeah, that's right.

R: Well, is there any other factor that you think may influence the leadership effectiveness of a senior pastor?

P: Um, I can't think of any at the moment.

註：研＝研究員；參＝參加者

研：係，係。好，依家我想再問你另外一個問題呢，就係你覺得有乜嘢可能嘅因素係會影響作為主任牧師嘅領導呢？乜嘢因素會影響咗佢嗰個領導嘅有效性呢？

參：我諗就係即係可能會眾嗰個要求，牧者達唔達到佢想要嗰個嘅嘢，因為好多時候要好睇個會眾㗎嘛！但係嗰啲會眾嘅要求係唔係真正係喱個問題呢㖠？即係係唔係真係佢自己個問題唔好呢？或者係我哋自己要求咋㗎！唔係話···唔係話個牧者做得唔好喎！好多時係噉樣，即係要對方迎合我，我先至接納佢，好多時都係噉樣。

研：所以其中一個影響住嗰個牧者，嗰個主任牧師嘅領導有冇效呢，係個期望嘅問題喇。

參：係喇。

研：即係會眾嘅期望。但係你就提，有時呢期望會係一個錯誤嘅期望。

參：係喇。

研：或者甚至會可能係過份嘅期望。

參：係喇，係喇。

研：噉除咗會眾嘅期望適唔適切喱個因素之外，仲有冇其他嘅因素呢你有諗過係會影響咗嗰個牧者嘅領導有冇效呢？

參：我諗係個關係嘅問題囉，譬如牧者同會眾嘅關係。佢即係做得好唔好呢喱個都係可能會影響。如果佢哋關係好嘅時候，我諗佢嘅帶領嗰方面都會容易啲。

研：唔，好喇，關係。仲有冇其他因素呢？

參：唔，都好睇···我諗雙方面啦。譬如話，即係我哋以會眾嗰方面嚟諗呢，就係即係我哋本身同神嘅關係亦都係一個好大嘅關係。譬如我哋同神嘅關係好嘅時候呢，我哋睇嘅嘢係會冇咁陝窄，即係會寬容啲囉，唔會話即係好似樣樣都好似針對或者點樣囉。

研：噉你點睇牧者呢？

參：譬如牧者喺神嘅領會係好嘅時候，我諗相信佢都會有更容易嘅方法去帶領我哋嘅，我覺得係。

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研：唔。

參：即係變咗唔會亂咁衝嘅，即係大家都死猛咁撞嘅時候，唔會咁容易化解嗰啲問題。

研：係。對於牧者自己本身，你覺得有冇啲乜嘢嘅條件如果佢具備呢，係會影響到佢嘅領導有冇效呢？

參：我覺得呢就：一、就係神學嘅認識啦；二、就係佢本身嗰個對會眾嘅關顧都係好重要。即係如果佢嘅關顧做得好嘅時候呢，我覺得佢係好好多。即係如果係你嘅關顧做得唔夠嘅時候呢，好多事情都會有少少誤會。譬如：你要嚟探我，或者我都會覺得：「呀，牧者嚟，嚟，嚟・・・。」即係可能或者都會有啲微言出現嘅。當然啦，佢即係喺嗰方面要有好好嘅根底啦要打好一點樣帶我哋啦、個信息俾我哋要清晰啦。即係我覺得係關顧同埋講道都係好重要嘅。

研：點解呢？嗱關顧你有提過啦，噉點解你又提講道呢？

參：因為講道講得唔好嘅時候呢，即係唔係話佢唔好，或者係佢有時・・・因為每個人講嘅語氣都唔同架嘛！即係吸引唔到個會眾去・・・去到即係聆聽或者點，即係好大嘅問題，即係講道嘅技巧係即係一種乜嘢囉。即係唔係話嗰個牧者唔好，但係有陣時嗰個技巧都係好影響到會眾嗰個注意力，同埋去吸收嗰　種嘅能力。

研：係，okay。所以，你覺得就係如果嗰個主任牧師能夠有好嘅講道技巧呢，係會令到會眾容易啲吸收到佢所講嘅嘢。

參：係呀，係呀，會容易啲。即係唔係話佢嘅信息唔好，而係嗰個技巧都係好重要嘅。

研：即係傳遞嘅問題啦，溝通嘅問題啦。

參：係喇，冇錯喇。

研：好，請問仲有冇諗到其他嘅因素會影響一個主任牧師嘅領導究竟有效定冇效呢？

參：唔，暫時未諗到。

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Responses to the questionnaire statements

concerning the leadership attributes of the senior pastor

Statement 3: An effective senior pastor should have good credibility.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	1	50.0	3	100.0	18	100.0	13	100.0	35	94.6
UN	1	100.0	1	50.0	0	0.0	0	0.0	0	0.0	2	5.4
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 4: An effective senior pastor should be an honest person.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 5: An effective senior pastor should be people oriented.											
Degree of Agreement	ABC1		ABC2				ABC3				Total
	LL		LL		CM		LL		CM		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	1	50.0	2	66.7	15	83.3	10	76.9	29	78.4
UN	0	0.0	1	50.0	1	33.3	1	5.6	2	15.4	5	13.5
LA	0	0.0	0	0.0	0	0.0	2	11.1	1	7.7	3	8.1
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 8: An effective senior pastor should have high moral standards.											
Degree of Agreement	ABC1		ABC2				ABC3				Total
	LL		LL		CM		LL		CM		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 9: An effective senior pastor should be a spiritual role model to the church congregation.											
Degree of Agreement	ABC1		ABC2				ABC3				Total
	LL		LL		CM		LL		CM		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	16	88.9	13	100.0	35	94.6
UN	0	0.0	0	0.0	0	0.0	2	11.1	0	0.0	2	5.4
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 12: An effective senior pastor should listen to the opinions of the church congregation.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	16	88.9	12	92.3	34	91.9
UN	0	0.0	0	0.0	0	0.0	2	11.1	1	7.7	3	8.1
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 13: An effective senior pastor should be a humble person.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	15	83.3	13	100.0	34	91.9
UN	0	0.0	0	0.0	0	0.0	2	11.1	0	0.0	2	5.4
LA	0	0.0	0	0.0	0	0.0	1	5.6	0	0.0	1	2.7
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 19: A senior pastor can lead more effectively if he is willing to set aside his own interests for the greater benefits of the church congregation.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	1	50.0	2	66.7	13	72.2	8	61.5	24	64.9
UN	1	100.0	0	0.0	1	33.3	5	27.8	4	30.8	11	29.7
LA	0	0.0	1	50.0	0	0.0	0	0.0	1	7.7	2	5.4
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Responses to the questionnaire statements

concerning the leadership competence of the senior pastor

Statement 1: An effective senior pastor should have good interpersonal skills.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 2: An effective senior pastor should be a good communicator.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 6: An effective senior pastor should be able to provide a vision for the future of the church that is accepted by the church congregation.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	14	77.8	12	92.3	32	86.5
UN	0	0.0	0	0.0	0	0.0	3	16.6	1	7.7	4	10.8
LA	0	0.0	0	0.0	0	0.0	1	5.6	0	0.0	1	2.7
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 7: An effective senior pastor works collaboratively with other church lay leaders within a church.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 10: An effective senior pastor should be able to positively influence the church congregation.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	12	92.3	36	97.3
UN	0	0.0	0	0.0	0	0.0	0	0.0	1	7.7	1	2.7
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 11: An effective senior pastor should be able to empower other pastoral staff, lay leaders or church members.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 14: An effective senior pastor should be able to maintain a good relationship with people within the church.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0
UN	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 15: An effective senior pastor should have the spiritual gift of leadership.

Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	1	50.0	2	66.7	17	94.4	12	92.3	33	89.2
UN	0	0.0	1	50.0	1	33.3	1	5.6	1	7.7	4	10.8
LA	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement   UN=Uncertainty   LA=Low Agreement)

Statement 16: An effective senior pastor should have good training in leadership.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	1	100.0	2	100.0	3	100.0	14	77.8	11	84.6	31	83.8
UN	0	0.0	0	0.0	0	0.0	2	11.1	2	15.4	4	10.8
LA	0	0.0	0	0.0	0	0.0	2	11.1	0	0.0	2	5.4
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 23: Since the senior pastor is the spiritual leader in the church, he should be highly respected by the church congregation regardless of his leadership competence.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	1	50.0	2	66.7	17	94.4	8	61.5	28	75.7
UN	1	100.0	0	0.0	1	33.3	0	0.0	3	23.1	5	13.5
LA	0	0.0	1	50.0	0	0.0	1	5.6	2	15.4	4	10.8
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

Statement 25: Biblical knowledge is the most important professional knowledge that an effective senior pastor should have.											
Degree of Agreement	ABC1		ABC2				ABC3				Total	
	LL		LL		CM		LL		CM			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
HA	0	0.0	1	50.0	3	100.0	18	100.0	12	92.3	34	91.9
UN	1	100.0	0	0.0	0	0.0	0	0.0	1	7.7	2	5.4
LA	0	0.0	1	50.0	0	0.0	0	0.0	0	0.0	1	2.7
Total	1	100.0	2	100.0	3	100.0	18	100.0	13	100.0	37	100.0

(Note: HA=High Agreement UN=Uncertainty LA=Low Agreement)

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