Pure charisma: A study of leadership in the Judaic-Christian tradition in the light of Weberian thought

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The inspiration for this paper is drawn from my doctoral thesis completed in June, 2001 through the University of New England, Australia. The title of the thesis, *"Charisma: Leadership in the Judaic-Christian tradition, in the light of Weberian Thought, and its contemporary application to Anglican Schools in the Diocese of Sydney"*. The thesis is an analysis of the development of charismatic leadership in the Judaic-Christian tradition from its primitive origins to its contemporary reality. This study consist of two sections, the first section is an analytical evaluation of two main sources, Max Weber's work and the Bible. This analytical study of these sources is the major part of the thesis as the Charisma of leadership is analyzed and defined. The second section consists of the final three chapters, which are designed to apply the theory of Section One within a contemporary setting. In Australia, from the beginning of European settlement to the present day, the main two areas of the parish and the school continue to be the focus of the spiritual mission of the Anglican Church. This section focuses on the spiritual leadership in schools established in the Sydney Anglican Diocese.

This article is the second in a series of two papers outlining the argument of my doctoral work and is designed to introduce the reader to the main theme of the analytical section of the thesis, which is a definitive study of leadership using Weberian constructs together with biblical theology.

Key Words: Leadership, Charismatic, Christian Organizations

魅力型領導 :韋伯理論的啓發下傳統基督教領導在聖公會教區之研究及應用

本文的寫成是從我 2001 年新英倫大學博士論文中得到的啓發。論文標題是「魅力型領導 : 傳統基督教領導在韋伯理論的啓發下,在當今悉尼聖公會教區之研究及應用」。論文分析魅力型領導之發展, 由早期傳統基督教的起源到當今的實況。這項研究包括二個部分, 第一部分是分析及評估韋伯的理論和聖經,這是論文的骨幹。第二個部分是由論文的最後三章所組成, 內容是第一部分在現今制度下的理論實踐,集中於屬靈魅力領導在悉尼聖公會教區學校的實踐。在澳洲, 從初期歐洲人移居到現在, 教區和學校是聖公會繼續把焦點放在屬靈魅力領導的兩個主要的區域。

這篇文章是兩系列中的第二部分, 它列出本人博士論文的論點, 藉此來介紹分析部分的主題, 是領導型理論基於聖經中的神學和韋伯理論混合一起,具權威性的研究。

關鍵字: 領導, 魅力, 基督教組織

1. Introduction

Sociologist, Max Weber's threefold typology of "Traditional", "Rational" and "Charismatic" forms of authority are used as the basic structure to survey and define leadership. This Weberian structure is then used to analyze the charisma of leadership as it is developed in the Biblical Texts, culminating in Christ and the early Church. The study brings together sociological method and Biblical theology for the purpose of defining charismatic leadership. Weber was one of the early pioneers of sociology and he is the source of any discussion on charismatic leadership in modern leadership theory. Weber developed his ideas on charismatic leadership from Rudolph Sohm's (*Kirchenrecht I, 1892*) who originally analyzed "charismatic organization" in the Pauline churches in contrast to the later development of Catholicism with its legal organization and hierarchy. The word charismata was used by St. Paul in his first epistle to the Corinthians to describe the spiritual power given by God. Weber's use of the term "pure charisma" came from his analysis of the Old Testament prophets in his work "Ancient Judaism" to describe the uniqueness of spiritual leaderships in the community of faith and its relationship to other forms of dominion. Weber intended to study the New Testament period in detail but died before he was able to do this research. This is a summary of my research which attempts to take Weber's unfinished work on charisma into the New Testament period and make a commentary on what conclusions he may have arrived at if he was able to study that period and the life of Christ in detail.

2. Weberian Theory of Domination and Religious Leadership

Max Weber's name could rightly keep company with some of the greatest original thinkers of this century. One of the fathers of modern sociological thought, his insights have been the platform of authoritative reference. As Reinhard Bendix rightly says, "even those who criticise him severely do not question the value of his contributions." *(Bendix p.xx)* While there has been a large and growing familiarity with his work, there is, at the same time, an ignorance concerning the comprehensive entirety of such.

When Max Weber died in 1920 at the age of fifty-six he left behind him a series of incomplete studies, many of which included his "Wirtschaft und Gesellschaft" which has been edited and published posthumously. He intended further studies in the sociology of religion, especially of early Christianity, and he had projected a comprehensive sociology of the modern state and other topics (Art) at the time of his death *(Weber, 1922, pp. 152-3).*

Weber defined power as "the possibility of imposing one's will upon the behaviour of other persons," (and he pointed out that power is an aspect of most, if not all, social relationships. People exercise this power in business, in schools, at social gatherings and in personal relationships. He makes a distinction of two contrasting types of power which are of special interest to this study and to social scientists generally - power derived from "constellation of interests" which develops from a formally free market and power derived from established authority which issues in the right to command and the obedience of those under command. Domination involves a reciprocal relationship between the rulers and the ruled, where both parties are attached to an authority relationship, irrespective of the frequency or non-frequency of the exercise of that power or of compliance of the ruled. Weber believed in the legitimacy of a system of domination which contributes to the stability of an authority relationship. People in power want their positions to be seen as "legitimate" and their advantages "deserved" and to

interpret the subordination of the many as the "just fate" of those on whom it falls. Weber saw three principles of legitimation which justify the exercise of power: (Weber, *Theory*, 1963, p. 328)

(1) Legal (or Classical -Bureaucratic) domination is the belief in the legality of patterns of normative rules and the rights of those elevated to exercise leadership and authority. It exists where a system of rules is applied, judicially and administratively, in accordance with defined principles and is valid for all members of the corporate group. In this structure "reason" transcends human affairs and everyone objectively relates to those rules of reason which give structure to the group. Appeals are made to "reason" to arbitrate disputes, to ratify decisions and to confirm action and behaviour. In the lawful exercise of authority the classical leader stands tall. His or her power and legitimacy to rule is sanctioned by the law which can only change by certain established procedures. Leadership is legitimatized by working within this legalistic framework. This organization is continuous; its officials are subject to rules that delimit their authority, institute controls over its exercise, separate the individual from the performance of official functions, and require that all agreements be in writing in order to be accepted (Gerth & Mills, 1991, p.270).

(2) Traditional domination grounds belief in the sanctity of immemorial traditions and on commitment to the legitimacy of an authority that "has always existed." The people exercising the power of command generally are autocrats or even dictators who enjoy personal authority by virtue of their inherited position. The commands of those holding official leadership status are legitimate in the sense that they are in accord with custom which is established in the sanctity of the ritual of the organization. The persons subject to the commands of the 'master' are 'followers' or 'subjects' and they obey out of personal loyalty to the master and out of reverence for the sanctity of this time-honoured status.
The characteristics appropriate to this system consist either of personal retainers, or household officials, relatives, personal favourites, personally loyal allies, or vassals, and are typical of a feudal society or patrimonial regime. This system, it is envisaged, has a life of its own and from within it there is a momentum which keeps it going; at the same time there are forces which ensure that in its continuance it takes the same direction as before. The system is an historical institution which has existed for many years in the past and for which there is every prospect of an unchanging course in the future. All present action is legitimatized by reference to what has been done or said before.

(3) Charismatic domination is generally based on a personal authority and may have a source in a completely different system, appealing to greater spiritual sanctity, with an emphasis on the exceptional gifts of the leader which have been received from a spiritual source. The power of command may be exercised by a leader, whether he or she is a prophet or hero or some kind of demagogue, who can prove that he possesses 'charisma' by virtue of these spiritual powers, revelations, heroism, or other extraordinary accomplishments. The persons who obey such leaders are 'disciples' or 'followers' who believe in the leader's extraordinary gifts and not necessarily in stipulated rules or in the status of an office sanctified by tradition.

A charismatic leader is selected for his or her own personal charisma and devotion, rather than for his or her qualifications, status, or personal dependence. Weber's analysis of religious leadership highlights the essential charismatic nature of those who lead in a religious community. According to Weber the great world religions originated in religious ideas and should be studied in terms of "the content of their annunciation and promise." This theological aspect involves a "rationalization of

religious life" that goes beyond prayers and sacrifices for the sake of good fortune. Also the development of a systematic concept of a person's relation to the deity is inseparable from the groups of priests, prophets and others engaged in such "rationalization" (Gerth & Mills, 1991).

In understanding the charisma of religious leadership Weber makes an important point about the distinction between magic and religion. He argues that a person's relationship to the transcendental powers may be one of prayer, sacrifice, and worship, or one of magical compulsion. Accordingly, one may designate as "gods" those powers that are venerated, and as "demons" those that are compelled by magic (Weber, *Sociology,* 1963, p.30).

This is a useful starting point for a distinction between religious leadership of the type outlined in the biblical material and the superstition associated with magic. The priest's function is to superintend the worship of the deity, while magicians seek to compel demons. Priests are employed functionaries in a permanent organization in a mediatorial role, while magicians are free professionals hired by individuals to provide a service. Priests possess theological knowledge, while magicians and prophets to a degree, prove their worth by their personal charisma. Prophets also are contrasted by their knowledge of formulated doctrine and their appeal to the same deity as the priests. Moreover, in the biblical sense they are not simply hired hands, but have an independence to reveal truth to the people drawn from that doctrinal foundation. Weber would see this distinction as not hard and fast and would see many similarities between prophet and magician, as far as function is concerned.

Overall, these distinctions of charisma are related to Weber's major interest in the "rationalization of religious life." A systematization of people's relationship to the divine and religious ethic based on metaphysical conceptions is absent where ritual is conducted without an established priesthood or where magicians prevail and regular worship does not exist. Weber argues that, in the absence of organized religion, magical procedure, when repeated, makes these practices sacred, traditional and, therefore, unalterable. He said:

> "Every magical procedure which has been "proved" efficacious is naturally repeated strictly in the successful form. That is extended to everything which has symbolic significance. The slightest departure from the approved norm may vitiate the action. All branches of human activity get drawn into this circle of symbolic magic."(Weber, *Essays,* 1948, p.245)

Charisma, which has its origins in a deity or spiritual power, is the foundation of Weber's understanding of religious leadership.

Weber's three types of domination or authority provide a clear framework to discuss leadership. The distinction Weber draws between leadership and authority is embedded in his work, yet it is not always clear from his terminology. Essentially, a leader can only request, an authority can require. Leadership depends upon the personal qualities of the leader (charisma) in the situation in which he leads. With authority the relationship ceases to be personal, and if the legitimacy of that authority is recognized, then the subordinate must obey the command even if there is no relationship between the authority and those under authority.(Weber, *Essays,* 1948)

Those who are led, the ordinary people of a religious community, are influenced, Weber believes, by religion because of their mundane expectations and not out of any great concern for great religious ideas or theological truth. People obey their religious leaders and beliefs so that they "may prosper and have a long life on earth." This is an important issue because the expectation of the leader and the led can have no relationship at all. In the end Weber argues that irrespective of a person's motivation to follow a leader, whether it be for religious reasons, superstition or other reasons, the raw purpose of that allegiance to those ideas will be predominantly economic. While this may be true in certain cases it is not the situation in every case. At times Weber suffers from over generalization in making what is otherwise a valid point. (Weber, *Wirtschaft und Gesellscaft, I*, p.227).

This section has discussed Weber's threefold typology of domination which gives the reader the basic platform to understand his ideas on authority as applied to organizational structures. The following paragraphs will highlight the setting of charisma and its place in the development of leadership in a community of faith. Weber's analysis of various historical manifestations of charisma came out of a concern for the importance of this whole area of research which extended over a major portion of his life's work.

3. Weberian Leadership and Charisma

Max Weber's idea of "charisma" was a short hand term for "extraordinary quality" which was possessed by a person and is thought to give this person a unique, supernatural or spiritual power. Bendix, 1962, p.88, 299 & Weber, *On Charisma*, 1968, p.18-19). In his analysis of domination he attached the importance on analyzing legal authority and contrasting it with the other types of charismatic and traditional. In this analysis he argues that a person possessed by genuine charisma exercises authority, but the nature of command differs from legal and traditional domination in that it is extraordinary. Weber considers "charismatic leadership" as a separate level of analysis from the other forms of domination. The division of power is seen in a threefold phenomenon of: (a) power on the basis of constellations of interests, for example, on the market or status groups, (b) power on the basis of established authority or (c) power on the basis of leadership, which is described as the extraordinary qualities of a person and the identification of those qualities by that person's followers. Weber, *Theory, 1947*, p. 364f).

Weber saw legal and traditional domination as permanent structures that provide for the everyday needs of the community. However, such structures are not well adapted to satisfy the needs that are unusual or extraordinary. Therefore, in times of trouble or chaos the leader that emerges is neither the official nor commander whose authority is based on some form of sanctity of tradition, but the person who appears to have been raised up for that particular purpose and who possesses those extraordinary gifts necessary. The chaotic circumstances that make people cry out for such a leader and the leaders who respond to such a call can be of many kinds. Leaders may adopt the role of hero, magician, cult figure, or prophet. They could be leaders of mobs, bands of thieves, musical groups, or nations. Weber's understanding of the concept of "charisma" was a "value neutral" term. He did not see the role of the sociologist to make value statements in this regard. If they dominated by virtue of their charisma, their relationship to their followers is of the same type, from a sociological perspective. However, to use specifically defined concepts in this value neutral sense does not imply a disregard of values. Leaders of thieves are still criminals, and leaders of religious movements, like Francis of Assisi, are saints. What Weber does is put the question of good and evil on a different plane from sociological observation of the facts. Those facts are clear that both very good and very bad people have something

in common, for example Hitler and Gandhi both exercised domination through their extraordinary gifts of mind and body. Therefore, for better or worse, charismatic leadership is especially in demand in times of crisis or trouble, though Weber also acknowledges that it recurs in the permanent systems of domination.

Patriarchal and bureaucratic structures both have a common element of permanence and are in many ways in opposition to the nature of charisma. In this respect they are both institutions of daily routine. Patriarchal power especially is founded in the provision of normal everyday needs of life. Thus for Weber the patriarch is a "natural leader" of the daily routine. Bureaucratic structures, likewise, are only mirrored images of patriarchalism transposed into rationality. The provisioning of all situations that go beyond those of the routine of life has a charismatic foundation and, the further back we travel in history, the more we find this situation recurring. This demonstrates that the natural leaders in times of spiritual, physical, economic, ethical or political crisis have been neither office bearers nor incumbents of a position nor any other form of institutional figure. These routine leaders are people who have acquired expert knowledge and who serve for a payment or salary. The charismatic leader has been a holder of specific personal gifts and has some spiritual endowment for the particular task of leadership.

According to Weber, charismatic leadership occurs most frequently during emergencies and it is, therefore, associated with a collective excitement through which masses of people respond to some extraordinary experience and, by virtue of which, they surrender themselves to this great leader. Therefore, charismatic leadership, in this strong sense, exists only at times of the original happening or crisis, while the other two types are associated with permanence and enduring structures. The charismatic leader is always a radical type who will challenge the established order by going to the very essence of the problem. Charismatic leaders will dominate by virtue of qualities that are inaccessible to the ordinary people and their mandate is often incompatible with the rules of thought and action governing the everyday affairs of life. Jesus is a good example of this: in the four gospels the writers indicate that his presence, his word and actions became intolerable to the official leadership of the day to the point where they had him arrested and executed by crucifixion. In this way charismatic leadership effects an "internal" revolution of experience, in contrast to the "external" revolution that occurs when, for example, people adapt themselves to a major change in legal rules without, at the same time, internalising the ideas behind it. In essence, this is at the heart of faith, and therefore, at a fundamental level this form of leadership demands a response that involves great commitment on the part of the followers and that response had no parallel in other forms of domination outlined by Weber (Weber, *Theory,* 1947, p. 364).

In Weber's typology both charismatic leadership and traditional forms of domination differ from legal (bureaucratic) order in that they involve personal rather than impersonal rule. However, the difference between charismatic and traditional is more significant than the similarity. The patriarch possesses authority because he represents the inviolable sanctity of tradition, whereas the charismatic leader dominates others because, through his presence and mission his legitimacy becomes apparent, which often has the effect of transforming the established order. It is a leadership of crisis and enthusiasm. Weber argues that there is a contrast between charismatic leadership and other forms of domination. When the charismatic leader is involved in the routine of life, there remains a problem as far as any succession of charismatic leadership into a next generation. Those who succeed the charismatic leader face a crisis of preserving a personal charisma that finds its legitimacy in a uniquely personal response of the led in times of some human crisis or emergency. When the everyday demands of life return the

charismatic leader is left without a mission and this gives rise to generic problems that lead to, as Weber would call it, a "transformation of charisma". He would argue that genuine charisma can and does recur in combination with other forms of domination and this can be seen particularly in religious communities. More than others, in the area of religion we find this recurring, charismatic creativity and innovation in leadership. (Weber, *Sociology,* 1963, p.49f). Furthermore, this is important for the existence of organizational structures that enable such creativity in leadership to endure from generation to generation. It is the combination of these two factors that Weber added to the understanding of charisma and that results in the liberation of the idea of charismatic leadership, giving it a depth to transcend other forms of domination. (Weber, *On Charisma*, 1968).

Weber's understanding of charisma that is transformed to "familial" and "institutional" is significant, particularly how he may have used these concepts in the analysis of the Christian community. Weber argues that domination based strictly on charismatic leadership alone is highly unstable because the objective to preserve the 'pure' form of charisma can be satisfied only by its transformation. This transformation happens in the interests of the group, the disciples and retainers, who wish to appropriate the leader's power of control and determines the rules of succession and selection of the appropriate successors. In Weberian thought this is done to monopolise the economic and emotional opportunities that the leader's influence has made available.(Weber, *Theory,* 1947, p.366f).

Weber's idea of transformation is understood in the pursuit of other interests by the charismatically led community. While a community looks to these interests being met in a concrete person there will be an incompatibility with regular forms of domination. However, when the idea of charisma is depersonalised into, for example, a family or becomes the characteristics of an office of an institution, regardless of the personalities involved, there is then a compatibility with traditional and legal types of domination. The only provision is that the original characteristics of an extraordinary quality are preserved, and are not accessible to everyone. There is an understanding generally that this extraordinary spiritual or otherwise power is the source and substance of the life of the community. Families or institutions are believed, on this analysis, to possess such powers. The giving of the Holy Spirit to the Church at Pentecost is an example of a community being charismatically empowered. (Weber, *Wirtschaft und Gesellscaft, I,* p.772)

In other cultures an impersonal charisma has been attributed to families in the belief that this extraordinary quality has been transmitted through the children from one generation to the next. Therefore, the household community of blood relations is regarded as immortal and supernaturally favoured from the beginnings of time. The same concept is seen in an aristocracy that derives historically from the followers of a charismatic leader. History has demonstrated that this form of "familial" charisma has many problems especially with succession of the leadership. It can lead to revolutions, murders and intrigue in the palace where wives in polygamous relationships with a monarch struggle for the status of their children and their own security. The quest of Henry VIII to have a successor could be argued as an example of royal power and charismatic kingship where the rule of succession in the equation is paramount and the leadership is in jeopardy when the royal house dies out. The Roman nobility came to consist of men whose ancestors had occupied offices regarded as ennobling, and these men sought to monopolise office-bearing within their own community group. What we see is that the whole meaning of charisma is changed in the process to meet the pragmatic need of the beliefs of the day and the culture. (Weber, *The Religion of China: Confucianism and Taoism*, 1951, p.138ff).

The institutionalisation of charisma, Weber argues, is another way of impersonalising it. This form of charisma is understood to be transmitted through some indelible sign that is transacted through some mystical ceremony and is similar to the Roman Catholic belief in "Apostolic succession", where the newly ordained priest acquires charismatic gifts for leadership in the succession of St Peter. This priest is not placed into this position of power and authority over others by virtue of his blood ties, but by a rightly consecrated Bishop who, by the 'laying on of hands', places the priest into his sacerdotal office. The supreme pontiff is the Bishop of Rome, who holds the pre-eminent position in the whole Catholic communion.18 The Roman Church, as the source of all doctrine and having universal jurisdiction over all Christendom, is a later Medieval development, and the full bureaucratization of the Church is a modern phenomenon. With the advent of the institutionalization of the Church, the transformation of Charisma can be traced. It was never intended for the Roman Bishop, as an individual, to possess Charismatic infallibility or supremacy, but for the Church as a bureaucracy (Bendix, 1962, p.310).

The extension of this idea saw the transfer of all responsibility and morality to the institution, where the priest operating as a mere functionary of the institution could be absolved from all error and his actions were unquestioned, however depraved the cleric personally may have been. It was not until the Reformation, driven by Martin Luther and John Calvin and their bands of followers, that a great anticlerical movement was established and gained momentum. This movement not only attacked the sins and abuses of the Pope and his clergy, but in the end went to the very heart of the matter and assaulted his dogma. It was argued that a belief in relics, the commercialization of them in the Middle Ages and the sale of indulgences had brought the Church into disrepute. The bureaucratic structure was in need of drastic reform. The whole concept of personal charisma, at this point was reintroduced, where the reformers argued that one could not discount the sins of the clergy as their personal spiritual quality was vital in the whole process of lifting the Church up and placing it straight on its axis again. This, of course, was Luther's passionate desire until he was excommunicated via Papal Bull *Exsurge Domino* of 1520. It was not Luther's intention to create a new Church (Bendix, p.310ff).

Institutional charisma loses the sense of an extraordinary, personal quality and gift that can be tested and proven, and becomes instead an impersonal capacity that, in principle, can be taught or learned. Over a long historical development charismatic education in ecclesiastical circles consisted only of the appropriate selection and training of the qualified. In this historical evolution this education of charismatic leadership remains today in the professions of priests or ministers. With the bureaucratization of the Church, even more emphasis has been given to the specialised knowledge that must be taught and that no one is born with. It is a charisma of knowledge of the few specialists, who through that knowledge, have power and influence over others. Nevertheless, according to St Paul in the Pastoral Epistles, the equipping and training of Church leaders was a charismatic activity. In my doctoral thesis it is argued that the founders of the early Church deliberately routinized charismatic leadership to ensure the lasting stability of the community. (Bell, *Simon Fishe, Anticlericalism and the Early English Reformation,* 1888).

The charisma that Weber develops is particularly relevant in the consideration of spiritual leadership in the Christian community. He drew several contrasts between "familial" and "institutional" charisma. Familial, is seen particularly in the generations of high priests and kings in the Old Testament who depend on kinship, and institutional charisma emphasizing a separation from these ideas. In the latter institutional type it is understood on the basis of education and investiture; with the former, it is

authority of succession through blood ties. In a royal family there was a great problem of continuity of succession, whereas the personal qualities and gifts of the heir to the throne were of little consequence. This is because the leadership has little bearing on the function of the organization. In the case of rule through the institution the whole matter is the reverse. The success of succession hinges on the personal qualities and gifts of the functionary taking up the role of leader. Institutional charisma is about the organization and is not concerned with the personal identity of the leader. Yet his or her professional training and expertise is essential.

The problems with both these forms of leadership is obvious; the familial charismatic leader always found a deterioration through aristocratic snobbery which creates remoteness and the monopolization of wealth at the expense of others. In institutional charisma the specialization of the leaders and their training and education in narrow fields were at the expense of personal vision, inspiration and rationality. In Weber's analysis each type of depersonalized charisma possesses what the other type lacks and, because of this complementary quality, is perhaps one of the main reasons why, historically, neither authority structure has gained ascendancy. In the Old Testament idea of sacred kingship both these types of authority are seen where the State (monarchy-familial) and the Church (institutional) come together (Weber, *Sociology*, p.138ff).

This article so far has analyzed how Weber discussed charismatic leadership as a "pure" or "ideal" form in contrast to permanent institutional structures. This is developed in terms of the reasons for its transformation, and how it can become a recurring type in permanent structures as time passes. In the pure type of charismatic leadership it is bound up with concrete persons and their distinctive gifts and abilities. However, in history, charisma also exists as an impersonal quality. In the first instance Weber defines charismatic leadership as a relation between a leader and his or her followers characterised by a belief in the leader's extraordinary powers and existing in a loose or laissez-faire organizational structure. In the evolution of the organization, from generation to generation, there is an effort to preserve the benefits of charisma and Weber argues that the disciples or followers introduce a gradual "impersonalization". The result of this is seen in two further types of charisma, "familial" and "institutional". With the familial type, charisma comes to be seen as a blood attribute and hence a product of the heredity processes through succession. With the institutional type it becomes a product of an institution that is maintained and transmitted through education, consecration or ordination, and appointment to an office of leader.

4. The Community of Faith and Charisma
The enduring nature of the Church in history is seen by Weber as a product of institutional charisma, which represents a system of domination where priestly rule has developed into the organizational structure we have today. The Church as an institution is believed to be endowed with supernatural power that has had a lasting effect. The purpose of its existence is as a guardian and guarantor of God's revelation of himself to humankind. It also has been understood as an educator of values and the moral vanguard to check upon the excesses of secular authority (Weber, *Essays,* p.319).

Weber's analysis of Church as an organization is seen in contrast to secular forms of authority. The Church in history, as an organization, has always moved to exist apart from secular government, because the leadership believed it had a mandate from God to be a distinctive, holy nation. It is not that the Church and the state have nothing to do with each other, but rather, the mission of the Church was to witness to the world and be the very means whereby people find salvation as members of this holy

nation (Berkouwer, p.391). In this community of faith charisma becomes the attribute of the institution. The Church believes itself to be the guardian that has sole power over the administration of grace or eternal favour of God to the people. In principle this favour is offered to everyone, because the Church is the sole embodiment and administrator of a charisma that resides in its own institutional structure, rather than a group of persons who possess the requisite charismatic qualifications (Weber, *Essays*, p.319ff). Churches, in this form, have existed only in the West and to varying degrees in Islam, the Buddhist religion, Judaism, and at times in ancient Egypt. The charisma of priestly rule has been the bulwark of that tradition and succession of leadership and, at that level, is essential in maintaining this distinctive community of faith.

In the Church, an organization of institutional charisma, it is more often than not opposed to any personal forms of religious experience that promote a person's relationship with God apart from the organized structure. A person who claims to be spiritually endowed and demonstrates miraculous gifts and has not been properly recognized by the officialdom of the organization is suspected as a heretic, or in the medieval period, a witch. In history, many claiming divine right and who challenged the institution were people imprisoned or executed for their supposed heresy (Thomas, 1972).

The Church believes the operation of its organization is supernaturally driven and incorporates in its ritual and ceremonies, particularly in the more Catholic traditions of the Church, an *'ex opere operato'* supernatural understanding of the operation of divine grace through prayer and the sacraments. The Enchiridion of Salisbury Cathedral contains a formula with the rubric:

> "Whosoever sayeth this prayer following in worship of God and St Rock shall not die of the pestilence by the grace of God".

Jeremy Taylor said,

> "The Catholics taught that prayers themselves, *ex opere operato,* do prevail", and "like the words of a charmer they prevail even when they are not understood." (Thomas, 1972, p.47).

Sir Thomas More told of a friar in Coventry who declared that anyone who said his rosary once a day would be saved. The Church as an institution has been traditionally viewed as the perpetual extension of Christ's incarnation, and the leadership has continually claimed, as they represented the organization, to be the mediator between Man and God, and the dispenser of God's grace through the prescribed channels *ex opus operatum*. The sacraments worked automatically, *ex opere operato*, regardless of the moral worth of the officiating priest, and thus gave the Church in the first fourteen hundred years an apparently magical character.

Yet, even in the Medieval period the leaders of the Church were accountable for their own behaviour and there were certain ecclesiastical operations that could only be conducted with any efficacy by a good priest and a pious laity, *ex opere operantis.* However, the popular view, which was largely encouraged by the clergy, was an *ex opere operate* belief, that if one received the sacrament there was automatic benefit (Thomas, 1972, p.53).

In the organization of the Church such bureaucratization is more or less inevitable where charisma is institutionalized and the 'unworthiness' of the incumbent is separated from the 'sacredness' of the

office.[29] The model of institutional charisma in western civilization was the monk. The professional who had his time scheduled; practising self discipline; rejecting pleasure and excluding all personal benefits that do not serve the purpose of his calling. This vocation served as a principal tool of bureaucratic centralization of the Church. It created a tension between the authority of the local parish and its autonomy, over and against the central bureaucracy. The Jesuit movement, in the Roman Church, worked as a vanguard to ensure that the centralization of its structure prevailed, even though this remains a tension today (Bendix, 1962, p.315).

The idea of the Church, as the community of faith that is distinct from the world, yet a witness to it, extends back to the beginning of biblical history. From the call of Abraham in Genesis, the organization of the community of faith, as a separate nation, can be traced (Bright, 1977). The relationship between this community and the other nations or the broader, secular society has at times been a struggle for power and influence. Charismatic domination was and is vital in maintaining the community's distinctiveness. To safeguard and ensure the special dignity of the leadership, the Church, for example, has always demanded the leader's immunity from secular jurisdiction and freedom from taxation and other public duties. Remnants of this are seen in small ways. Until recently, even in New South Wales, under the Motor Traffic Act 1909, clergy were treated differently from other motorists when stopped for a traffic infringement (NSW Motor Traffic Act 1909). This is an example of how the leadership of the Church, in recent times, has been separated to the point where secular laws ensured that distinction.

Clerical education has, for the most part, been strictly regulated to ensure a tight admission policy which has the effect of enhancing the distinct way of life for the clergy. In turn there was a demand on the community; followers have been subject to strict regulation of membership and have been threatened with excommunication which, in many instances, could mean ostracism from family, physical punishment and imposed economic boycott. In order to enhance its own charisma the leadership has attempted to degrade the secular authority of the state ideologically. The Church, from about 800 AD, endeavoured to subordinate state power and this was aided by the fact that priests had the authority to legitimation of the secular leaders by way of coronation, whose rule depended upon familial charisma. Particularly in the case of royal succession, any question raised about the heir to the throne and his or her qualifications to rule, placed serious doubts on the monarchical system. Henry VIII's "great matter" in relation to his heirs and the centrality of the Roman Church's sanction on his action towards his wife, Catherine of Aragon, is a demonstration of the essential role of the leadership of the Church in relation to secular rule (Ridley, 1984, p.157ff). The whole matter politically led to a confrontation between the Pope and the King that ultimately ended in a schism between Rome and England and the establishment of an English State Church, enacted by legislation in 1529. The priestly role was so important because God authenticated the charisma of the King through the actions of the priest, who was the leader of the Church and the expert in all things spiritual. We can trace this to Ancient Judaism, where the priesthood consulted the oracles in reference to the King. In the ancient Near East, particularly in Egypt, the priesthood often decided the successor to the throne. This practice continued throughout history where the confirmation of Charlemagne in the Medieval period by the Pontiff set a more modern precedent for the relation between royalty and the leadership of the Church. In all these cases the Church confirmed the legitimate ruler of the state. The act of consecration was regarded as indispensable in making the charisma of the ruler fully effective. All priestly rule tends to be a bulwark of tradition and hence it supports both faith, in its own celestial calling, and compliance with the state.(Ridley, 1984 & Bendix, 1962, p.320).

In a lifetime of work one of Weber's great concerns was with the various historical manifestations of charisma. His sociology of religion is devoted to the religious communities in the thousand years prior to the birth of Christ, especially the charisma of the prophets of "Ancient Judaism". Weber repeatedly referred to the analysis of charismatic leadership and organization in the early Christian Church by Rudolph Sohm. Weber's interpretation of Sohm's analysis of specific historical configuration, together with his own comparative study of religious leadership, formulated the basis on which the generic concept of "charisma" was developed (Sohm, 1892). Bendix rightly points out that Weber, in his analysis of domination, does not deal with comparative evidence, but goes directly to the idea of "charisma". He says,

> "Weber starts with an ahistorical concept and then discusses the depersonalisation of charisma; he tends to give the impression of unilinear devolution of deterioration. This impression results from an artefact of exposition. It would be strange if a scholar who subjected the idea of progress to a sophisticated critique forgot his own structures by adopting the view that history consists of the routinization of genuine charisma, for that view only reverses the theory of progress he has rejected." (Bendix p.325-6).

Weber argues that charisma will be continually in the process of transformation whenever it comes into the permanent institutions of a community. This has been the case in religious communities in particular. His view of history alternates between the charisma of the "great man" and the "routinization of the bureaucracy." Weber clearly argues that the decline of charisma in its "pure" sense, is its fate in the processes of history. He regards the development of legal rationality to be the major factor in the emerging distinctiveness of Western society and does not necessarily believe in a theory of history that perceives, at every point, the dynamic element of change in charismatic breakthroughs of great leaders. In his sociology of law he demonstrates that not all positive historical forces are associated with "charisma" and not all negative, regressive movements are related to "routinization". In fact the creation of new legal forms and the routinization of charisma is a dynamic, innovative process in itself. The stability and the survival of the Church and the economic progress of Western civilization are a testimony to this process. (Weber, *Essays,* 1948).

In the West most people are products of the Judaic-Christian tradition. If one was born in a Buddhist, Hindu, or Muslim country, he/she might address this topic of spiritual or charismatic leadership from an entirely different perspective. However, Weber has demonstrated in his work on the "Sociology of Religion" that the success of any religious system or movement is its fundamental belief in the charismatic power of the leadership which, in turn, empowers the led.

The Christian Church, from the earliest beginnings is a charismatic movement of people empowered by the Spirit of God. The Church at its heart demands a belief in the resurrection of Christ and every element of creativity and harmony is an *a priori* consequence of that belief. This is beyond any secular organization or institution in the understanding of the nature and mission of the Church. It has a "Christological" emphasis in relationship to the Incarnation of Jesus. Unfortunately the idea of "incarnation" led the Latin and later orthodox protestant Churches to excessive institutional rigidity (Kung, 1976, p.256ff).

Moultmann argues that because of excessive bureaucratization the Church has lost its first love, and no longer exudes happiness or joy, only respectability and heaviness and its leadership demonstrates a bureaucratic predicability. In this process charisma has been suppressed and transformed to a legal or traditional image. In the biblical narratives of salvation history throughout the Old and New Testament era, the Spirit of God is recorded as being at the heart of all the great events, from Creation, to the raising of the people of Israel; in the leadership of the Patriarchs to Moses; to the Kings and prophets, culminating in the incarnation of Jesus, His life, death, resurrection and in the establishment of the Church in the giving of the Spirit at Pentecost (Moltmann, 1982). Weber in his volume on "Ancient Judaism" focuses on the struggle of charismatic leadership over and against the other legal and traditional institutional forms of authority that he highlights as he analyzes it in the development of the community of faith. His work covers the development and struggle of charismatic leadership in relation to the routinization of Israelite religion from Genesis to the Inter-testamental period. He argues that the pure Charisma of the prophets was destroyed by bureaucratic institutionalism.

Weber's analysis and constructs have dominated debate and most definitions of leadership in modern theory. The difficulty in all of this is Weber never studied the New Testament or the life of Christ in any detail. If he had he would have discovered a different form of Charismatic leadership that is designed to be permanent and at the center of the organization of the Church.

5. The Charismatic Leadership of Christ and the Early Church

The charismatic leadership of Christ is central for the spiritual survival of the Church. On the evidence of Marianne Weber, in her biography of her husband, Max Weber revered Jesus (Marinanne Weber, 1959, p.350). Had he studied the Early Church it may have had a profound influence on him personally and on the development of his construct of pure charisma. He may have further developed his ideas of charismatic domination as he struggled with the idea of the permanent, and stable influence of charisma brought about by the incarnation. To what extent Weber's thinking would have been influenced by theological interpretation is not clear. On the evidence available in his works "Ancient Judaism", "Sociology of Reigion" and "The Protestant Ethic", one may presume that he would be heavily influenced by his own sociological methodology. Whether he would have interpreted the life of Christ in economic terms, as he did with Calvinism in the "Protestant Ethic", is also unknown. Even so he could not escape the idea, and perhaps may have been excited by it, that the permanent and stable influences of the charisma of Christ are at the heart of His leadership and His fledgling Church. Furthermore, Weber would have discovered little or no emphasis on the personality of Jesus but on his humility, love, service and sacrifice, which were the fundamental planks in establishing the New Testament Church and the characteristic of its leadership. The attractive thing about Weber, as with most original thinkers, is that he was not held back by a single methodology. At one level he argues that charismatic domination and bureaucratic or traditional types cannot co-exist. Yet on this same topic he immediately struggles for another solution. In a passage on the transformation of charisma in his "Sociology of Religion" he argues that genuine charisma can and does recur in combination with other forms of domination and this can be seen in religious communities. More that others, in the area of religion there is charismatic creativity and innovation in leadership alongside bureaucratic or traditional rationalization. It is this struggle that has motivated the approach to the material researched in this chapter and it will be further developed in chapter IV. In his work, "Paul and Power", Holmberg, highlights the shortcomings of Weber's constructs when he says:

"It would seen that Weber did not squarely face up to the problem inherent in the case where the charismatic leader himself is the primary routinizing agent."(Holmberg, 1972, p.165).

Jesus' desire to built a lasting community out of the group he collected around Him was a deliberate strategy and outcome of the incarnation. With Jesus "routinization of charisma" does not appear to be an accident or some unintentional consequence, but a deliberate move by Jesus for a preservation and continuation of a charismatic community. In the Gospel accounts there is charismatic authority and power handed on to the leaders of the early Church and there is also a strategy to built a charismatic organization. The leadership and organization are new development of a "routinization of charisma" in the Church. It is a new "Spiritual leadership" which brings together charismatic innovation and bureaucratic and traditional rationalization.

The author's doctoral research has also highlighted the inadequacy of any single method or discipline in defining the leadership of Jesus. Weberian sociological constructs can only describe and are predictable. Likewise theological prescription produces outcomes which also may be divorced from the "setting in life" and may produce manufactured conclusions. To deal with these various disciplines is a complex issue which can create tension and apparent confusion, however, to place the results of one, and the description of the other, together produces a fuller definition and description of the Charismatic leadership of Jesus. Furthermore, this multi-disciplinary approach is the most complete method to explored the work of St Paul and the Charismatic leadership of the early Church.

In our modern world the organization of the Church is seen as regional dioceses, parishes, schools, hospitals, nursing homes, community service organizations. While these organizations may out of necessity adopt secular models of organization the function of the leaders and members must always have at their core the charisma described in this chapter. Put simply and in the strongest Weberian and biblical sense, charisma is the operation of God's Spirit demonstrated in the gifts of the Spirit in the lives of the believers that make up the "body"(the Church). Leadership in this group is a spiritual gift to the community. This leadership is permanent and seeks to serve, not self- interest, but the interests of the group. It is motivated by love, a love that was ultimately demonstrated by Christ himself through his incarnation and giving Himself up to death and rising to life. This chapter continues to explore the application of charismatic leadership in the early Church. Specifically, it will draw to a conclusion Section One of this thesis by going beyond Weber's description of the struggle between "charismatic creativity" and "bureaucratic rationalization" to a charismatic leadership that has been deliberately routinized by the founders of the Christian Church.

Andrew Clarke argues that a "consensus view" of the early Pauline Churches is largely based on a theological investigation of the New Testament texts. His view describes the Pauline Churches as "charismatic organizations". It was Rudolf Sohm in the nineteenth century who coined the term applying Paul's use of "*charismata*" in 1 Corinthians 12.4. This was later taken up and altered in meaning by Weber, giving it an economic "flavour" and building the sociological construct of charismatic domination. It was argued in the previous chapter that Weber's construct of 'charismatic dominion' is not an adequate description of the leadership of Jesus. In his use of the word to build his construct as he observed other phenomenon he has neglected the original biblical application by Paul. In Weber's exposition of *charismata* Holmberg says, "It is a strictly sociological, analytical and general concept, by no means intended to represent what this word signifies in the New Testament." (Holmberg, 1972 & Clarke, 1993).

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The solution in developing a clearer picture of charismatic leadership is to use Weberian structures as a helpful tool, but move to a biblical application of the word and how it was originally applied. One of the primary uses by Paul of the *Charis* (grace) of God manifests itself in various *charismata* (charismatic functions) (Rom. 12.6, 1 Cor.12.4, Eph.4.7). *Charismata* is understood in a very concrete sense and is not to be differentiated in meaning in Pauline writings from *dunamis* (power) of God or *gnosis* (knowledge) or *doxa* (glory) or God. In Arndt and Gingrich's commentary on early Christian literature it is argued that "*charis* (grace) *dunamis* (power) and *pneuma* or *pnumatika* (spirit or spiritual) are essentially the same meaning".[a] to preserve charisma by its routinization, he says:

> "Weber's somewhat bitter realism causes him to overlook important aspects of the routinization process and substitute a sociological analysis with crude psychologizing about personal motives" (Weber, *Wirtschaft und Gesellscaft II* p.Chpt 9-10).

Paul's life and teaching clearly established a foundation of leadership that is radically different from the weberian definition of "Charismatic" in modern leadership theory. the development of the deliberate routinization of pure charisma which, it is argued in the author's doctoral work, was Paul's desire to build a lasting charismatic community based on a new routinized and stable 'charismatic leadership'.

According to Paul the leadership of the New Testament Church is charismatic or spiritual in function which means all legitimate Christian leadership is empowered by God. These words are foundational and permanent descriptions of leadership in a Christian community. Weber's description is more applicable to an Old Testament model where his construct more readily applies to the role of the prophet. In the New Testament this role is developed into the central and stable ingredient that holds the organization together. The popular understanding in Christian and secular organization is to accept Weber's or a "watered down" version of Weber's description of Charismatic leadership without question. This compliance of Weber's description is found in Peter Rudge's definition in his volume "Order and Disorder in Organizations",1990. However, Holmberg argues that in Paul's letters concerning leadership of the Early Church there is a new and deliberate move. Andrew Clarke contributes to this debate in his work "Secular and Christian Leaders in Corinth", 1993. Out of these volumes emerges an Paradigm of Christian Leadership.

6. Paul's Paradigms of Christian Leadership
St Paul's definition of leadership is detailed for the Corinthians by his own selection of leadership examples which the community are invited to imitate. He firstly sets the example in his own lifestyle. He contrasts his own *modus operandi* used during his first visit to Corinth (1Cor 2.1-5), with that of the Graeco-Roman expectations of leadership. The method used in the secular world is persuasive oratory by those who influence others by the power of their speech and debating technique in the assembly, while others tremble (1 Cor. 2.3). This is set against the paradigm of Paul. In 1 Corinthians 2.6-16 he says, by contrast, he is not an eloquent speaker, but he does speak with wisdom. His wisdom is not taught by the world, but by the Spirit of God. Thus he claims Charismatic legitimacy for his leadership. He then appeals to this "spirit endowed" leadership by pointing out that his authority is not man made but is of a divine appointment and spiritual in character. Moreover, all leadership in the Church, he argues in Ephesians 4, has divine blessing and appointment. His main purpose appears to be to avoid the congregations of faith being dependent on the wisdom of the world in recognizing leaders. This

claim by Paul is a mirror image of the claims of the prophets in what Weber would define as "pure charisma".

Weber's construct of a charismatic leader is one who demands obedience on the basis of the mission he/she feels called to perform and with this leader there are certain obligations. For some it may be the rejection of orderly economic life and worldly entanglements. Weber says the rules of some of the Roman Catholic religious orders are an example. The Jesuits, he says, are prohibited to accept clerical office and St. Francis forbade his order to possess material goods. He said the followers of Jesus had to renunciate family life. These obligations in Weber's works are also vague and incomplete observations.44 The New Testament brings a charismatic leadership that is routine, stable and permanent. Paul also presents this new charismatic leader with definite obligations. In the laying on of hands of Paul to his successor, Timothy, which was a human confirmation of the leader's spiritual call, this action was accompanied by certain obligations. In 2 Timothy 2.15 - Paul says to Timothy, "Do your best to present yourself to God as one approved…and …one who correctly handles the word of truth." He continues in Verse 24, saying, "The Lord's servant must not quarrel; instead he must be kind to everyone and able to teach; he must gently instruct in the hope that God will grant repentance." Then in 2 Timothy 3.14 Paul says,"As for you continue in what you have learned and have become convinced of because you know those from whom you have learnt it"…and verse 16 says,

> "All scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness so that the man of God may be thoroughly equipped for every good work."

Holmberg brings the charismatic together with the rational obligation when he argues that: "The charismatic leader himself is the primary routinizing agent, i.e, he desires to build a lasting community out of the group he had collected around him." (Holmberg, 1972).

 In requiring the leadership of the Church to be thoroughly trained and equipped to handle the scriptures so they are able to instruct others is a process more associated with a bureaucratic process of an organization. The instructions to Timothy on leadership is an example of Paul's deliberate act to routinize the charisma of leadership. At this level Paul was a realist; the processes of education was important to him as evident in his own life and he was impressing this model on Timothy. Kelly argues that Timothy's leadership was given also by God and confirmed by the "laying on of hands" of Paul. The obligation on Timothy as leader was to guard the "sacred deposit of the Gospel" and the Christian faith. This means to be trained and to then teach it to the led.[b] Paul develops the idea in 2 Timothy 2.1-3 to pass on the apostolic teaching "to reliable people who will be able to instruct others." This is of interest as it contains, in embryonic form, the twin ideas of the tradition of the original revelation of "succession" of authorized persons charged with responsibility and of passing on the sacred deposit (Christian faith) intact. In the Pastoral Epistles this concept is at a very primitive stage, however, within the next generation Clement of Rome writes to the Corinthians on Christian leadership. From his letters there is an advanced organized structure of the Church and its leadership. Clement argues that:

> "The apostles received the Gospel for our sakes from the Lord Jesus Christ….they went out in the confidence of the Holy Spirit…in country and city, they appointed their first fruits, having tested them by the spirit to be bishops and deacons of those who should believe."

In the succession of charisma from Paul to others at Corinth is found another demonstration of deliberately creating a permanent charismatic authority. Clement continued:

> "They (the apostles) appointed the afforsaid persons and gave them permanence, so that, if they should fall asleep other approved men should succeed to their ministry." (New Eusebius, 1977).

Weber would have observed this phenomenon as the transformation of pure charisma of Jesus into legal forms. But this was never the intention of Jesus, Paul or Clement, who claimed all the appointed leaders were, "tested by the spirit"(Clement Lx-xlii).

The obligation of this new leadership of the early Church was to be equipped and trained to lead. The Church has taken this mandate seriously over the centuries with the formal training of leaders. This can be observed in the training in various denominations for the priesthood; the equipping of missionaries; chaplains' education; and training, formally and informally, of other forms of spiritual leadership in the Church.(Berkley, 1994, p.13ff).

Another central theme in the New Testament was Christ's view of his own leadership and, as Paul imitated Jesus, in 1 Corinthians 3:5-9 he describes the nature of his leadership in terms of servanthood. He used Apollos (a fellow leader in Corinth) and himself as examples of leadership of service. Paul considered these examples as exceptional contrasts to a worldly understanding of leadership. To Paul service in leadership is not to rest on his great personal qualities or his spiritual gifts, but rather he emphasizes his human weakness. He said in 2 Corinthians 12.2-10 that God gave him, "a thorn in the flesh to keep him from becoming conceited because of these surpassing spiritual revelations." He said, "least I be exalted above measure."

The idea of charismatic leadership promoted by Paul is not to exalt the leader to think too highly of himself or herself, but to put aside the personal traits and characteristics as of no importance. This statement of a "thorn in the flesh" is probably one of the most candid, transparent and vulnerable admissions that a charismatic leader could make – that the apostle would admit to becoming conceited. At the time of writing his epistle the fledgling Church at Corinth was identifying with the personalities of various leaders. Paul argues the leader in the Christian Church does not and should not see his or her legitimacy in boasting about his great, spiritual or personal qualities. For to focus on the individual takes the followers' eyes away from God to another human being who is just like them in the weakness of the flesh – the leader is not a hero. The power of God, he said, is rather "demonstrated through human weakness." (2Cor.12.2-10).

Paul also has an attitude to seniority that stands in stark contrast to that of secular society. Rather than apostolic leaders being elevated and revered by the community at Corinth to a social standing which creates a pride and arrogance, Paul points out that the leaders actually belong to the community. In the first letter to the Corinthians 3. 21-23 he argues that the people instead are to be elevated and revered. To say "I belong to Paul or Apollos" while following a good example is right and proper, but it must always be held that these leaders are only there to serve the congregation. In fact the apostolic leaders belong to the community and in this light Paul's view of leadership is the opposite or the reverse of the world and in this way mirrors the leadership of Jesus. Therefore, Paul, in 1 Corinthians 4 clearly encourages the community to model their lives by this example.

Clarke underlines four specific areas of concern to Paul where secular thinking on leadership had penetrated the life of the Church and he answers these practices and attitudes in the follow manner:

- Not to understand the privilege of leadership as an opportunity for boasting to create social status and reputation.
- Not to protect that reputation by using the legal system as a way of dealing with people of lesser means. It would appear that the legal system in Roman was heavily in favour of the powerful and wealthy.
- Not to rely on reputation carved out by oratorical prowess nor the patronage of others, which only has the effect of puffing up the leader at the expense of the less gifted.
- To be morally beyond reproach and to respect in every way people that are influence by leaders

These are universal principles of Christian leadership of any age. A question of right behaviour - the powerful towards the powerless are timeless issues. In these points Paul's view of leadership goes to the very foundation of how people should authentically relate to each other in a community. His view constitutes an inverting of the world's practice of leadership in any age. Yet, at the same time, Paul and Jesus' unchallenged authority was legitimized by the led. It is a classical example of Weberian charismatic domination, an almost unquestioned allegiance to the leader. When discussing charismatic authority it is necessary to concentrate on the group of disciples and followers that is the typical result of the charismatic eruption. Holmberg says what makes this group's willing, unconditional compliance with the leader's wishes and authority is the fact that it is not purely emotional rapture or any real or imaginary threat from the leader's extraodinary powers. In a religious context the inevitable conceptualization of this attitude to the leader is the belief that he or she has a divine gift and calling. This belief originates in the charismatic leader's own view of himself/herself. In this view the leader appeals to a greater spiritual sanctity that was beyond reproach. In biblical terms this authority is objective and rests in God. In his Epistle to the Romans, Chapter 9, Paul highlights the sovereign, unquestionable nature of God whom he defers to as the spiritual authority behind his leadership (Clarke, 1993, p.2-4).

Holmberg's social and historical analysis of Paul's leadership provides a further solution to what Weber would describe as a struggle between "charismatic innovation" and "bureaucratic rationalization". His argument that the charismatic leader himself is the primary routinizing agent because he desires to build a lasting community is a compelling and accurate reflection of New Testament leadership. This routinization of charisma creates a new society and a new spiritual leadership which is permanent and the mortar that ensures the stability of the Church (Theissen, 1999, p.121f).

Church leadership in every generation should reflect these same characteristics that Paul modeled and taught. What was passed on to Timothy at Ephesus was also clearly intended to be established in every generation. Today we have a model of leadership from the New Testament where charismatic innovation and creativity is combined with tradtional and bureaucratic rationalization to form a new, permanent and stable charismatic leadership.

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"In its pure form, charismatic authority may be said to exist only in the process. of originating. It cannot remain stable, but becomes either traditionalized or. The first generation of the companions, under the leadership of Abu. Bakr (632-634), Umar b. Khatab (634-644), Uthman b. Affan (644-656), and Ali b. Abi Talib (656-661), was relatively successful in terms of paving. away for early institutionalization of charisma. Although there were occa-. sions in which charismatic authority of the prophet was threatened by an. apostasy movement (riddah), series of caliphs' murder, a civil war, and a. social discontent (fitnah), charisma of the prophet Muhammad was gen In particular, scholars working in the framework of Rational Choice theory, autopoietic system theory (Luhman), and discourse theory (Habermas) think that Weber's perspective needs to be replaced by newer theories. In the recent rise of sociological/historical "new institutionalist" socio- legal studies, Weber is always present, but hardly ever mentioned. See for a discussion of the use of the Weberian. paradigm in the study of post-Communist transformations Sterbling & Zipprian, 1997; Burawoy, 2000. I owe my own inspiration to use the Weberian paradigm to Steven E. Hanson. used to indicated factors outside the pure realm of strategic interaction. But there is no. discussion of what role the peculiarities of the individual countries' actors, social. - Christian Holy Women and the Exercise of Religious Authority in the Medieval West. Date uploaded. Mar 16, 2015. institutional structures, in the Weberian sense of deriving from the personal attributes and gifts of certain individuals (Weber 1978, pp. 24154; Eisenstadt 1968, pp. xixxxii), such as saints and prophets. The relationship between the authority of such persons and that of institutions is itself an important long-term theme in Christian history (von Campenhausen 1969; Congar 1962). The theme has particular importance in the West in the period in question here, that is, the high and later Middle Ages. Instead of confronting the issue of leadership directly, she unravels it over the 150 pages that make up Part III of The Origins of Totalitarianism ([1951d] 1973). Arendt's rationale will be explained presently. In advancing her theory of totalitarian leadership, Arendt pointedly departs from a number of then-current interpretations of Bolshevism and National Socialism. Pure or "genuine" charisma, Weber says, is doubly extraordinary: its bearer is "treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities" ([1922] 1978, 241); its life-blood, at least initially, is a psychological condition of human excitement, enthusiasm or distress that may or may not be related to a wider social crisis. Charisma (/kəˈrɪzmə/) is compelling attractiveness or charm that can inspire devotion in others. Scholars in sociology, political science, psychology, and management reserve the term for a type of leadership seen as extraordinary; in these fields, the term "charisma" is used to describe a particular type of leader who uses "values-based, symbolic, and emotion-laden leader signaling". In Christian theology, the term appears as charism, an endowment or extraordinary power given by the Holy Spirit.