

**AN ASSESSMENT OF THE BUSINESS MANAGEMENT
SKILLS REQUIRED FROM MINISTERS IN THE
REFORMED CHURCHES OF SOUTH AFRICA**

by

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Psalm 127: 1 “Unless the Lord builds the house, its builders labor in vain. Unless the Lord watches over the city, the watchmen stand guard in vain”. Thank you Lord for watching over me, and for blessing the result of my study effort the past three years.

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OPSOMMING

Die doel van hierdie studie is om vas te stel welke sakebestuursvaardighede predikante in die Gereformeerde Kerke in Suid Afrika (GKSA) sal help om hul roeping meer geslaagd te vervul. 'n Gemeente is nie 'n sake-onderneming nie, en om dit as sodanig te probeer bestuur sou verkeerd wees. Die kerk is primêr onsigbaar en geestelik van aard, tog funksioneer dit as 'n instituut in hierdie wêreld, en moet dit doelmatig en doeltreffend bestuur word ten einde alles ordelik te laat verloop en suksesvol te laat funksioneer. 'n Groot onus rus op die predikant in die gemeente om te sorg dat hierdie orde en doeltreffendheid bewerkstellig word.

Ten aanvang is daar in Hoofstuk twee aandag geskenk aan die verskillende bestuursvaardighede wat uiteraard deel uitmaak van die sillabus van studente wat opgelei word om leiers in die sakewêreld te word. Alhoewel sommige mense met meer natuurlike vaardighede en talente geseën is, is daar reeds bewys dat al die vaardighede wat vereis word om 'n sake-onderneming suksesvol te bestuur, deur middel van studie en opleiding aangeleer kan word. Verder is aandag geskenk aan die doel van die Kerk, en spesifiek aan die doel van 'n gemeente in die GKSA. Spesifieke ampte in die GKSA is bespreek, met spesifieke verwysing na die rol en plig van die predikant.

Hoofstuk drie behels 'n empiriese studie. Vraelyste is aan die predikante in die GKSA gestuur om inligting te bekom oor die omvang van die omstandighede in 'n gemeente wat vergelykbaar is met 'n sake-onderneming, asook die predikant se rol om die situasies te hanteer. Uit die studie is ook spesifieke bedreigings en geleenthede geïdentifiseer wat in die volgende paar jaar 'n invloed op die GKSA gaan uitoefen, asook watter bestuursvaardighede predikante sal kan help om die situasies te kan hanteer.

Die navorsing sluit af met 'n aanbeveling dat die Teologiese Skool van die GKSA oorweging moet skenk aan 'n kursus in ondernemingsbestuur as deel van die opleiding van predikante. Die kursus moet ontwerp word om spesifiek die omstandighede en behoeftes van die GKSA in ag te neem, en moet nie ooreen stem met ondernemingsbestuur wat by die kurrikulum vir opleiding van studente in Baccalaureus Commerciï ingesluit is nie.

ABSTRACT

The purpose of this study is to identify the business management skills that can assist ministers in the Gereformeerde Kerke in Suid Afrika (GKSA) in executing their calling more effectively. A congregation is not a business, and to manage it as such would be incorrect. Although the church is primarily invisible and spiritual by nature, it is functioning as an institution in this world which must be managed efficiently and effectively to ensure that everything is done in good order and functions successfully. A major part of the responsibility to ensure order and effectiveness rests on the shoulders of the minister.

In Chapter two attention was given to the various management skills that inevitably form part of the syllabus for students who are preparing themselves for leadership positions in the business world. Although some people are blessed with more natural skills and talents in this regard, it has been proven that all these management skills required to manage a business enterprise successfully can be acquired by means of study and training. Furthermore, a literature study was performed on the purpose of the church, with specific reverence to a congregation of the GKSA. Specific reference was made to the different offices in the GKSA, with more detailed discussion on the role and responsibility of the minister.

Chapter three entails an empirical study. Questionnaires were sent to all the ministers in the GKSA regarding the scope of a congregation which can be compared to a business enterprise, as well as the minister's role in managing the situations. From the study, a number of opportunities and threats that will confront the GKSA in the near future were identified, as well as management skills that would assist the ministers in addressing them.

The research concludes with a recommendation that the Theological School of the GKSA should consider including a course on business management in the training syllabus of aspiring ministers. The course should be developed specifically taking into account the background and circumstances of the GKSA, and should not be generic like the course which is included for Baccalaureus Commercii students.

SLEUTELTERME

Bestuur

Gemeente

Kerk

Predikant

KEY TERMS

Management

Congregation

Church

Minister

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CHAPTER 1

PROBLEM STATEMENT AND OBJECTIVES

1.1 BACKGROUND

1.1.1 The Church of Jesus Christ globally

The purpose of the Church of our Lord Jesus Christ can be summarised by the quote in Matthew 28: 19: “Therefore go and make disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you.” (Bible, 1996.) On His ascension, Jesus Christ said in Acts 1:8: “But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all of Judea and Samaria, and to the ends of the earth.” Matthew 5 describes the church as the light of the earth. The church must shine its light to everyone so that the good deeds can be seen, and the Father can be praised. In 1 Corinthians 12 the church is compared with a body which consists of many parts, but is one entity. The different parts of the body work together and support each other to fulfil its purpose. Although the purpose and message of the Church of Jesus Christ is timeless, it operates in an ever changing world. In order to fulfil their purpose here on earth, Christians must apply all means at their disposal to achieve their great command. It is therefore important to explore new and relevant methods and practices to spread God’s Word. In Mark 7:13 Jesus Christ cautioned not to hold on to outdated customs, and thereby nullifying the effectiveness of a congregation.

The church is not similar to any other organisation or business in the community. It is unique in that it belongs to Jesus Christ, and that He is the head of the church (Ephesians 1:22). God’s people are not merely members of a church, but ligaments which support and grow the whole body (Ephesians 4:16). Although the church is unique and God

given, God uses ordinary people (1 Corinthians 3:5) to serve His church, and to grow (Matthew 28:19) and maintain (Matthew 28:20) it.

1.1.2 The Reformed Churches in Southern Africa

The Reformed Churches in Southern Africa are protestant. Together with the Dutch Reformed Church, the Nederduitsch Hervormde Kerk and the Afrikaans Protestant Church it forms the mainstream church denominations under Afrikaans-speaking South Africans. The Afrikaans name under which The Reformed Churches in South Africa are commonly known is “Die Gereformeerde Kerke in Suidelike Afrika” (GKSA). True to the principles of the reformation during the 16th century, the GKSA endorse the five “sola’s” (Van Wyk, 2002: 6):

- Sola Gratia, meaning grace only
- Sola Fide, meaning faith only
- Sola Christo, meaning Christ only
- Sola Scriptura, meaning The Scripture only
- Soli Deo Gloria, meaning to God all the honour

In the 21st century, life is fast, and changes around us occur every day. It is important for the church to add two more proverbs in order to stay true to its purpose (Van Wyk, 2001: 145). The first one is “ecclesia reformata semper reformanda” meaning that a reformed church should continuously reform itself. It must continuously test itself, its strategies and its methods against its God given purpose and make all the necessary adjustments to become and remain true to its purpose. The second one is “societas semper reformanda”, meaning the society in which we live should also reform itself continuously in order to stay true to its God given purpose during the volatile times we live in.

In line with 2 Timothy 3: 16, the GKSA is convinced that the Bible is the Word of God, and that a true Church will reflect the following features:

- Preaching the gospel of Jesus Christ in a pure fashion and true to the Bible
- Upholding the sacraments as required by Jesus Christ

- Actively pursuing the discipline required by Jesus Christ of his followers (Nederlandse Geloofsbelydenis, article 32).

Although these three articles in the confessions of the GKSA are not negotiable, the methods according to which to pursue them need methodological adjustments as times change (Vergeer, 2000: 5.1).

The GKSA has 90 079 members, of which 19 654 are youths and 70 225 adults. There are 299 congregations in South Africa, and 218 ministers serving the congregations (Almanak, 2007: 429). The average size of the congregations is 301 members, which range between as small as 10 members and the largest congregation of 2 043 members. Only 46 of the 299 congregations have more than 500 members. The membership of the GKSA have declined by 15,9% during the past 10 years, from 107 086 members in 1997 to 90 079 in 2007. This decline in members is not unique to the GKSA, since other denominations experience the same trend. Various reasons are noted for this decline, such as emigration, lower birth rate in the Afrikaner population, theological differences and even apartheid (Vergeer, 2000: 2.2).

The denomination (GKSA) is not a church; the local congregations are the church as required in various places in the New Testament. A congregation should therefore focus to be a complete church (Spoelstra, 1989: 6). It should not see itself as a branch of the “larger church” which only focuses on some aspects of what God expects of His church. All superior meetings are there to help, support and assist the local congregations. The local congregations are not sub-ordinate to the larger denomination. The denomination is there to form a support structure for the various independent local denominations.

To be true to the principles of a Reformed Church, the three-yearly synod appointed a commission with the mandate to report on the maintenance and growth of the church. The report tabled at the meeting in the year 2000 recognized the importance to investigate and propose practical strategies and methods to address the decline in membership, and to

fulfil its purpose in general (Vergeer, 2000: 2.3). The report issued the following five statements on which the strategies and practices of the GKSA must be based:

- The purpose and essence of the church is determined by God in His Word
- God himself takes care of His church, and He will protect and grow His church
- The Church is God's mission in this world
- God uses people, his children, to work in His church to maintain and grow it
- The activities of the church are focused on the Kingdom of God

The report also mentioned some strategies and practices that are not based on Biblical principles and must therefore be rejected (Vergeer, 2000: 2.4):

- The church is seen as a humanistic organisation which must be governed and managed as a business.
- Institutionalism. The people's relationship with God is replaced by a relationship with the church organisation.
- Over-emphasis on the status quo of current structures and procedures to the detriment of the biblical purpose of the church (Sola status quo).
- Congregations who have no definite plans and strategies regarding the pursuit of their biblical objectives.
- Obsessions with change. To change simply to fit the latest trends without thorough testing against the Bible.
- Over-emphasis of people in specific positions of the church, and the passiveness of the rest of the members.
- Leaderless congregations. Members of congregations not willing to commit their talents to the purpose of the church.
- Visionless congregations. They lose their focus on the higher purpose and get bogged down with humanistic and superficial issues.

1.2 PROBLEM STATEMENT

The GKSA is not a business, and the different congregations are not branches or subsidiaries of a head office. The GKSA firmly believes that Jesus Christ is Head of his

Church. Any person in the church community who is appointed in a specific position is called by God, and has the responsibility of reporting on his work to God. According to the Church Order (article 2), there are four specific positions of authority to which individuals in the GKSA are called, namely:

- The ministers serving in the congregations. Article 16 of the Church Order defines their calling as to take the lead in preaching the Word of God, leading in prayers, serving the sacraments, pastoral care of the congregation, and in conjunction with the elders, apply discipline and good order in the congregation.
- The professors at the Theological school. Article 18 of the Church Order defines their calling as to train prospective ministers to fulfil their calling, and to ensure that fallacies do not creep into the church.
- Elders. Article 23 of the Church Order defines their calling as to assist the ministers in the execution of their duties, and to ensure that everything in the congregation occurs orderly and in a disciplined manner.
- Deacons. Article 25 of the Church Order defines their calling as to be the living proof of the love of Jesus Christ amongst the community.

The Bible teaches us that God is a God of order (1 Corinthians 14:33). That is why the GKSA believes that the denomination, and in particular the individual congregations, must conduct and govern all their activities orderly and well-disciplined. If not, everything will be chaotic (Church Order, 2000: 13).

Although a minister is not the head, or CEO of the congregation, he is seen to be the de-facto leader in the congregation. The inauguration formulary for a minister states that he must act as a shepherd to the congregation. The main purpose of minister is to preach the Word of God, and to take pastoral care of the members of his congregation. However, in the execution of his duties, a minister is confronted by a number of issues which are typical of any business (Van Rooy, 2006). Some of these issues include:

- Formulating and crafting a strategy for the congregation
- Managing and leading the execution of the congregation strategy
- Managing and leading leaders such as the elders of the congregation

- Mobilising congregation members to be doers, and not only listeners to God's Word
- Conducting an analysis of the strengths and weaknesses of the congregations as well as the opportunities and threats facing the congregation (SWOT analysis) in order to choose and execute the correct strategic plans
- Managing and evaluating new technology which becomes available to use in the preaching and spreading of God's Word
- Managing change in a fast changing and volatile society
- Managing resistance to change to newly adopted methods and ideas
- Facilitation skills during Bible study, or during effective problem-solving discussions
- Managing conflict in the congregations
- Managing diversity, especially in a non-racial South Africa
- Initiating and managing projects

They are also involved in many activities regarding the administration and management of the congregation (Van Rooy, 2006). Some of these activities include the following:

- Being chairman or member of the Finance Committee which is administering the finances of the congregation.
- Being chairman or member of the Fundraising Committee which has the responsibility of raising funds.

Young people entering a professional field are required to spend time in the practice to equip themselves thoroughly for their career in addition to their exhaustive academic training. Chartered Accountants must do three years of practical training at a registered accounting firm. Attorneys need to do one year of practical training at a registered law firm. In contrast to other professionals whose training requires a number of years of practical exposure under the guidance of mentors and principles, it is expected of young and newly qualified ministers to take sole responsibility in a congregation immediately after having completed their studies at the university (Van Rooy, 2006). The practical exposure of ministers in training is much more limited compared to other professions.

They do practical work with the youth in their fourth year, practical evangelism work in their fifth year, and some practical congregation work in their final year of study. But their training of and exposure to managing and leading an organisation is limited. This fact might leave them exposed and may hamper the successful execution of their duties, especially during the early stages of their career.

1.3 OBJECTIVES OF THE STUDY

The training of ministers of the GKSA takes place at the Theological School in Potchefstroom. Their training spans a period of six years in which they receive in-depth training in various aspects of the theological field of study. Their training does not include any training in business management skills (De Klerk, 2006). The curriculum includes in-depth studies in study fields such as:

- Biblical languages
- Dogmatics
- Church and dogma history
- Church polity
- Missionary studies
- Old and New Testament
- Pastoral care
- Liturgy
- Homiletics
- Categethics

The main objective of this study will be to identify the business management skills which can assist ministers in executing their calling more effectively. If specific skills are identified, it can be considered for inclusion in the training syllabus of prospective ministers. If such skills are identified, the syllabus will have to be thoroughly tested against the principles provided in the Bible. To achieve the main objective of the study, the following secondary objectives will also be pursued:

- Identify best-practices in certain congregations which can be shared by other

congregations.

- Identify possible future issues which may confront the GKSA that can be proactively managed.

1.4 RESEARCH METHODOLOGY

Authorisation to conduct this study has been obtained from the Theological School of the GKSA (Annexure A). Information will be obtained from both secondary and primary sources.

Secondary sources: Since some sources see a church as part of the definition of the service industry (Dibb & Simkin, 2004: 280), a literature study will be undertaken to identify specific focus areas and skills needed to manage an organisation in the service industry. Furthermore, a literature study will be performed on the purpose, objective, roles and responsibilities in the GKSA. The mandate, role and responsibility of the minister in the congregation will be specifically accentuated.

Primary sources: Questionnaires will be forwarded to all the ministers of the GKSA. Information will be gathered from them regarding the administration of the congregations and on the typical day to day execution of their duties. From the information obtained by means of the questionnaire, conclusions will be drawn regarding the possible application of business management skills in the execution of their calling. Congregations will be clustered into two main groups, namely rural congregations and metropolitan congregations.

1.5 CHAPTER LAYOUT

The study will be divided into four chapters:

- Chapter 1 will indicate the scope of the study and methods which will be used to execute the study. It will include an introduction, problem definition and

objectives, and a description of the research methodology.

- Chapter 2 will explore literature on management of a business in the service industry. The chapter will also describe the GKSA as an organisation, and outline the structure, roles and responsibilities within the GKSA, with specific reference to the role and responsibility of the minister. The similarities and differences between the management of a business in the service industry and that of a congregation will be discussed.
- Chapter 3 will analyse the answers to the questionnaires which had been forwarded to the ministers in the GKSA. An assessment will be done on the business management skills which could assist the ministers in the GKSA in achieving their calling.
- Chapter 4 will present a summary of the most important findings of the study, a discussion of the conclusions, as well as recommendations regarding the business management skills which could be useful assets for ministers in order to be effective in the execution of their calling.

CHAPTER 2

BUSINESS MANAGEMENT SKILLS AND THE CHURCH ORGANISATION

2.1 INTRODUCTION

In order to determine whether a minister in a congregation needs specific business management skills, this chapter entails a literature study to provide the necessary background for the research. Firstly, a literature study will be performed to identify some specific characteristics of an organisation in the service industry as well as general management skills required to make a service organisation successful. These managerial skills are typical areas which are covered in the syllabus for MBA, preparing students for leadership positions in the business world. Secondly, a literature study will be done on the purpose and objectives of a church. Literature will be consulted on the different forms of church governance with specific reference to the reformed way of structuring and governing the church. Thirdly, the different structures, roles and responsibilities in the GKSA will be investigated. The specific role and mandate of a minister in the congregations of the GKSA will be discussed against this background. The chapter will conclude with a list of similarities and differences between the operations of a service industry and a congregation.

2.2 SERVICE INDUSTRY

2.2.1 Unique characteristics of the service industry

Kotler and Armstrong (2006: 257) declare that service organisations have grown dramatically in recent years. Services now account for 74% of the US gross domestic product and nearly 60% of personal consumption expenditures. Thus leading and managing businesses in the service industry are a growing science.

Service industries vary largely. Dibb and Simkin (2004: 280) classify the service industry in three broad categories:

- Profit-making services such as tourism, consulting, medical and law practitioners.
- Public service and government services such as hospitals, military services and telecommunication services.
- Non-profit-making services such as charity organisations, universities and churches.

The management of service organisations differ to a large extent from organisations in the production or retail environments. Kotler and Armstrong (2006: 257) explain that the nature and complexity of service organisations differ for four reasons:

- Service intangibility. The service cannot be seen, tasted, felt, heard or smelled before the service is actually rendered.
- Service inseparability. Physical goods are produced, then stored, later sold, and still later consumed. In contrast, services are produced, delivered and consumed simultaneously. A service cannot be separated from its provider.
- Service variability. The quality of the service depends heavily on who provides the service, as well as when, where and how it is provided. People rendering the service differ, and even the same person rendering the service can differ from one day to the next.
- Service perishability. A service cannot be produced and stored for later use. If a service is not rendered to a specific customer at a specific moment, that moment is lost forever.

Because of the uniqueness of services, the management of an organisation in the service industry requires some specific focus.

2.2.2 Marketing of services

When developing a marketing strategy, one of the detail steps is to develop the detail of the organisation's marketing mix. The marketing mix is a set of controllable tactical

marketing tools that a firm blends to produce the response it wishes to elicit from target market (Kotler & Armstrong, 2006: 50). Kotler and Armstrong point out that the traditional marketing mix (commonly known as the 4 P's of marketing) consists of the following four components:

- Product: This refers to the goods-and-service combination the company offers to the target market.
- Price: This is the amount of money the customers need to pay to obtain the product.
- Place: This includes the company activities that make the product available to the target customer.
- Promotion: This means communicating the merits of the product and persuading target customers to buy it.

But because of the uniqueness of the service industry, the characteristics of services marketing plan is not sufficient when only focusing on the traditional 4 P's. Dibb and Simkin (2004: 282) define three additional "P's" which must be added to the marketing effort for services:

- People: Because the quality of the service rendered cannot be separated from the person who renders the service, special focus should be placed on the people aspect.
- Physical evidence: The physical layout and ambience of the place where the service is rendered is very much part of the product that is being offered.
- Process: All other operational issues which directly affect customers' perception of the service.

2.2.3 Operational management in a service organisation

Chase *et al.* (2004: 220) point out that operations management for services is concerned with two broad contexts:

- Service business: This pertains to the management of the interaction between the organisation and the customer.
- Internal service: This bears reference to the management of the internal services required to support the activities of the larger organisation.

Because the product of a service organisation cannot be produced and stored for later consumption, the internal services supporting the ultimate service delivery must receive much more focus than a traditional manufacturing organisation.

One of the major factors to consider during the design and management of a service organisation is the degree of customer contact (Chase *et al.*, 2004: 223). Customer contact refers to the physical presence of the customer in the system while providing the service. The degree of customer contact may be roughly defined as the percentage of time the customer must be involved in the service relative to the total time it takes to perform the complete service. An example of low degree of customer contact is a bank, where most of the service is delivered behind the scenes (Chase *et al.*, 2004: 223). An example of a high degree of customer contact is a doctor's consulting room, a barbershop or a church during a sermon. A high degree of customer contact is more difficult to control and more prone to bad experience. In a high degree of customer contact the customer can affect the time of demand, the exact nature of the service, and the quality (or perceived quality) of the service because of his/her direct involvement.

Unlike a physical product which can be returned and exchanged, a service is non-returnable. For this reason, quality control is even more important in the operational design of a service organisation. Literature defines service quality as the customer's overall impression of the relative inferiority or superiority of the firm and its service. Assessing or measuring service therefore measures how well the service level matches customer's expectations. Service quality involves comparing customer *expectations* with customer *perceptions of actual service* performance (Du Plessis & Rousseau, 2003: 185). A special quality measurement tool called SERVQUAL has been developed for the service industry. The questionnaire consists of two parts. The first part focuses on the

level of service the customer will expect from an ideal organisation within a specific industry. The second part focuses on the customer's evaluation of the actual service offered by the company under evaluation (Jordaan & Prinsloo, 2004: 65).

2.2.4 Generalisations on the nature of services

Chase *et al.* (2004: 220) list the following generalisations of a service:

- Everyone is an expert on service. We all think we know what we want from a service organisation and, by the very nature of living we have a good deal of experience with the service creation process.
- Services are idiosyncratic. What works well in providing one kind of service may prove disastrous in another. For example, consuming a restaurant meal in less than half an hour may be exactly what you need at McDonalds, but totally unacceptable at an expensive French restaurant.
- Quality of work is not quality of service. An auto dealership may do good work on your car, but it may take a week to get the job done. That is bad service.
- Services normally contain a mix of tangible and intangible attributes that comprise a service package. This package requires a different approach to design and management than the production of goods, and may differ from customer to customer.
- Services are experienced, whereas goods are consumed.
- Effective management of service requires an understanding of marketing, personnel and operations.
- Service often takes the form of cycles of encounters with customers involving face-to-face contact, telephone contact and other forms of contact.

2.2.5 Other generic business management principles

2.2.5.1 Strategic Management

When managers evaluate the business prospects of any organisation, there are three central questions facing the analyst:

- What is the organisation's present situation?
- Where does the organisation need to be in the future?
- How should it reach the future state? (Thompson *et al.*, 2007: 2)

Arriving at the answer to the probing question as to *what the organisation's present situation is* prompts managers to evaluate industry conditions and competitive pressures, the organisation's current performance, its resource strengths and its capabilities. All large companies began their success path by confronting the brutal facts of their current reality. When one starts with an honest and diligent effort to determine the truth of your current situation, the right decisions regarding the future often become self-evident (Collins, 2001: 88). The question as to *where the organisation needs to go in the future* pushes managers to make choices pertaining to the direction the organisation should head in. Successful companies are very much like hedgehogs: Simple dowdy creatures that know where they are going and focus on that. Mediocre companies are often like foxes: crafty, cunning creatures that know many things but lack consistency (Collins, 2001: 119). The question as to *how to reach the desired future state* challenges managers to craft and execute a strategy capable of moving the organisation from its current position into the intended future state. Jack Welch, former CEO of General Electric, is quoted as saying that crafting and executing strategy means making clear-cut choices about how to conduct operations. Without a strategy, an organisation is like a ship without a rudder (Thompson *et al.*, 2007: 2).

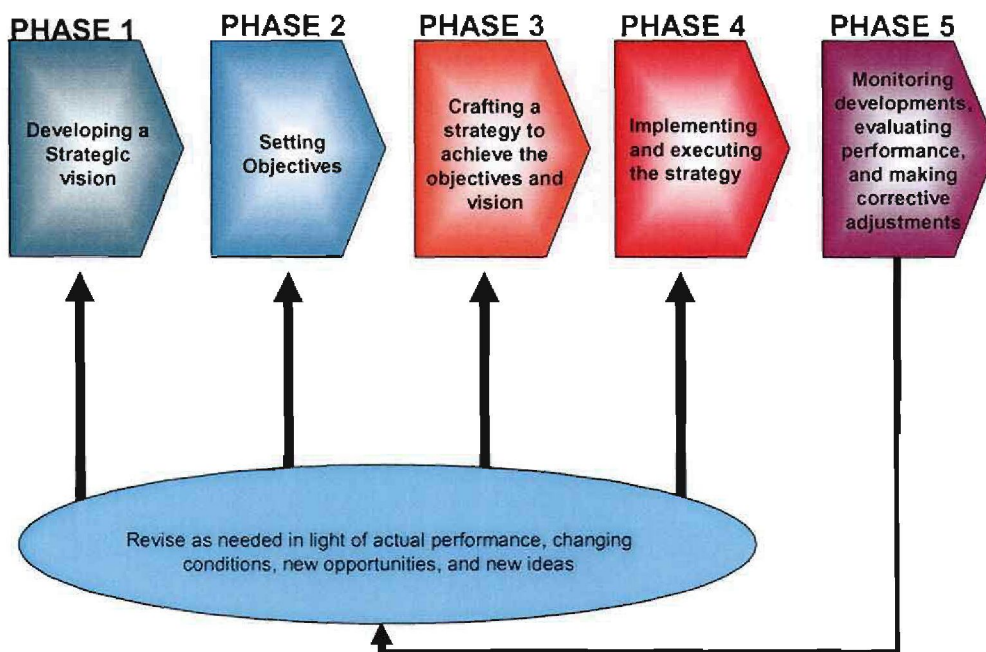
In Figure 2.1 the process of crafting and executing strategy is summarised as a five-phase process (Thompson *et al.*, 2007: 20).

Phase 1: Developing a strategic vision.

A clearly articulated vision communicates the organisation's aspirations for the future and helps to steer all the energy and resources in a common direction. In Proverbs 29:18 (Bible, 1996) it is stated that without a vision, people perish, and so does an organisation. According to Thompson *et al.* (2007: 22), the characteristics of an effectively worded vision are:

- Graphic: It paints a picture of the kind of organisation it will be in the future.
- Directional: It is forward looking and describes the course for the future.
- Focused: It is specific enough to give guidance in making decisions and allocating resources.
- Flexible: It is not a once-and-for-all statement. It may be adjusted as and when external environmental changes take place.
- Feasible: It must be reasonable that, with focused effort, the organisation can achieve this future state.
- Desirable: It must make good sense to the stakeholders.
- Easy to communicate: It is easy to explain it in a few minutes, and can often be quoted as a memorable slogan.

Figure 2.1: The strategy-making, strategy-executing Process

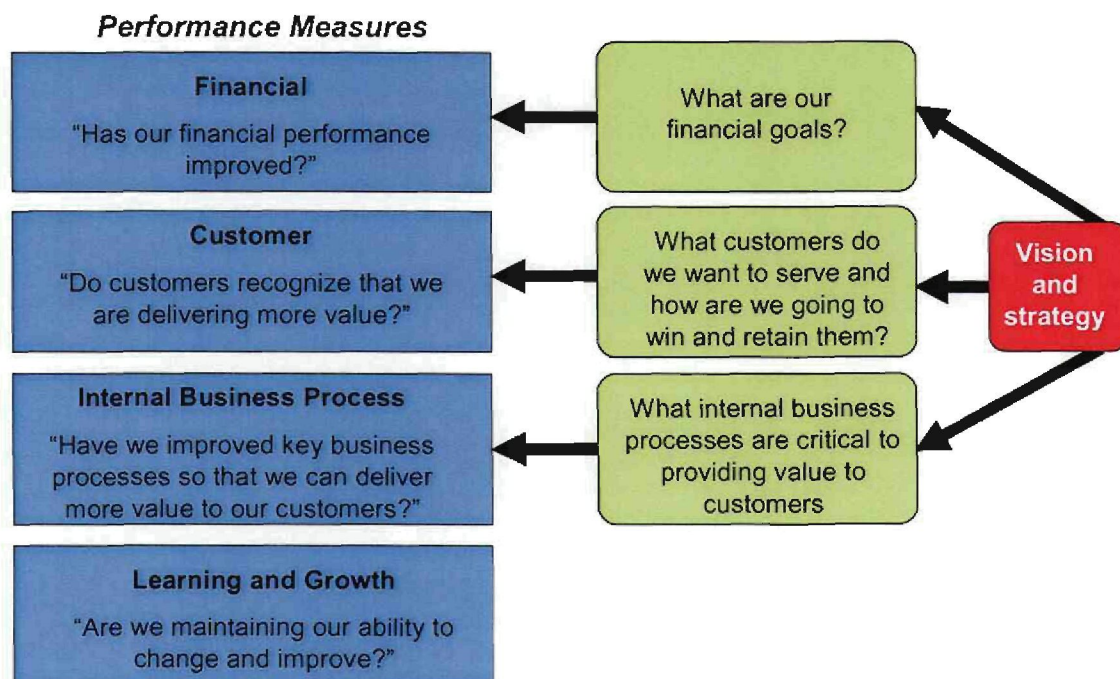


Phase 2: Setting objectives which convert the vision into specific performance targets.

Objectives function as yardsticks for measuring how well the organisation is doing (Thompson *et al.*, 2007: 29). These objectives must be balanced between long-term and short-term activities, as well as financial and strategic objectives. An organisation of which the objectives are solely based on financial objectives, for example, would not be sustainable.

To ensure a well-balanced strategy, a balanced scorecard methodology can be employed. It consists of an integrated set of performance measures that are derived from and support the organisation’s strategy throughout the entire organisation (Garrison *et al.*, 2006: 449). If the balanced scorecard is correctly constructed, the performance measures should be linked together in a cause-and-effect basis. One of the advantages of the balanced scorecard methodology is that it continuously tests the underlying theories of the strategy the organisation is employing. This methodology is widely used globally, including non-profit and government organisations (Thompson *et al.*, 2007: 32). The illustration in Figure 2.2 describes the basis of the balanced scorecard.

Figure 2.2: From strategy to performance measures: the Balanced Scorecard



Phase 3: Developing the detail strategies and plans to achieve the performance objectives.

Strategy making is not a top management function, but must be as inclusive as possible. The strategies and plans of different functions and departments must be horizontally aligned with one another and must be vertically aligned with the strategic objectives.

Phase 4: Managing the execution.

This phase is the well-structured and managed execution of the various strategic plans. It is important that management ensures that the necessary resources, skills and expertise are ready and available for the successful execution of the plans. Structures, policies and procedures must be changed if it does not support the plans.

Phase 5: Monitoring and measuring.

This phase entails continuous measuring and monitoring of the execution of the strategic plans. A company's direction, objectives, strategies or plans have to be revised whenever the external or internal conditions warrant it.

Munroe (2003: 227) indicates that the principles of visioning and strategic management can be traced back to the Bible. In Habakkuk 2:1-4 we read about the following principles:

- principle of documentation (write the vision)
- principle of simplification (make it plain and understandable)
- principle of sharing the vision (give it to the heralds)
- principle of participation (let them run with it)
- principle of timing (an appointed time)
- principle of patience (wait for it to realise)
- principle of faith (it will certainly come)

2.2.5.2 General management

Management is the process through which people in managerial and leadership positions utilise the human and other resources of the organisation in order to achieve the organisational objectives (Eksteen *et al.*, 2002:327). Any organisation, be it a school, a church congregation, a small business organisation or a multinational global company, must be managed properly in order to achieve its objectives. While strategic management focuses more on the longer-term achievement of the organisational goals, general management rather focus on the achievement of operational objectives.

Although management as a science has developed through the years, its origins date far back in history. The basic components of general management are evident when reading Nehemiah 2:12-20. In earlier days, the excepted management style was very autocratic. Later it evolved into a more participative management style (Eksteen *et al.*, 2002: 325), and further into the modern management style where a certain mixture of leadership and management is required in order to be successful (Coetsee, 2003: 54). This mixture is discussed in more detail in section 2.2.5.8.

The process of general management consists of four key functions, namely planning, organising, activating or leading, and controlling.

- Planning is defined as the management process which must consider the future trends, and by considering these trends, determine the best strategies for the organisation to achieve its goals (Eksteen *et al.*, 2002: 327). It involves drawing up realistic and executable plans given the available resources. It also involves the compilation of the necessary plans, schedules and procedures to execute the plan (Kroon, 1995: 9). Planning lays the foundation for the rest of the management function. Without proper planning, the rest of the management function will happen in a haphazard manner (Van den Berg, 2002: 48).
- Organising is the structuring, grouping and allocation of resources in the organisation to optimally achieve its objectives (Eksteen *et al.*, 2002: 327). The organising of all the resources must ensure that everything is done orderly, which

will eliminate unnecessary waste (Van den Berg, 2002: 74). This structure defines the responsibilities, relationships and communication channels in the organisation. It is the means by which the organisation plans the allocation and control of its resources. Structure follows strategy. The structural organising should be amended to best fit the plans that need to be executed (Payne, 2007: 37).

- Activating or leading is the process whereby people are influenced to participate and commit themselves to the execution of their duties, and to convert the plans into action in order for the organisation to achieve its goals (Eksteen *et al.*, 2002: 328). This facet of the managerial process will be discussed in more detail in section 2.2.5.8 dealing with “leadership” as well as section 2.2.5.4 dealing with “creating aligned commitment to organisational goals”.
- Control is the process whereby the execution process is monitored against set standards. This feedback is done via a management information system (Kroon, 1995: 11). Progress is measured, and corrective action must be taken where deviations from the set standards occur (Eksteen *et al.*, 2002: 328). Armstrong (2004: 49) is of opinion that if you wish to achieve effective control, you need to plan what you aim to achieve and measure regularly what has been achieved this far, compare actual achievement with the plan and take action to exploit opportunities revealed by this information.

These four key principles are supported by six supporting management activities, namely decision making, communication, motivation, coordination, delegation and disciplining.

- Decision making is the process whereby alternative solutions are compared and the best alternative then chosen. Kreitner and Kinicki (2004: 377) accentuate the fact that there are three dynamics which should be understood by managers to be able to take better decisions, namely knowledge management, decision-making styles and escalating commitment (the tendency to stick to an ineffective course of action for too long). In section 2.2.5.7, problems, polarities and creativity are discussed in more detail. In section 2.2.5.3 the art of managing change which came as a result of decisions taken will be discussed.

- Communication is the exchange of information between a sender and a receiver and the inference (perception) of meaning between the individuals involved (Kreitner & Kinicki, 2004: 520). Managers should have a good understanding of the process and various forms of communication as well (Bendix, 2004: 307). Various barriers to effective communication exist that should be eliminated by a knowledgeable manager (Armstrong, 2004: 34).
- The term *motivating* is derived from the Latin word *movere* which means “to move”. In the present context, motivation represents all those psychological processes that cause the arousal, direction and persistence of voluntary actions that are goal directed (Kreitner & Kinicki, 2004: 258). Managers need to understand these psychological processes if they are to successfully guide organisational members towards accomplishing their objectives. In section 2.2.5.4 the process of creating an aligned commitment, as well as a motivating environment will be discussed.
- Coordination is defined by Armstrong (2004: 44) as “achieving unity of effort”. Coordination is required because individual actions need to be synchronised. Some aspects of coordination are discussed in section 2.2.3 under the heading “Operations Management”.
- Due to the integrated nature of society, you cannot do everything yourself. Delegation is not a new concept, as we read in Exodus 18 how Jethro taught Moses the benefits of delegation. Delegation means the allocation of responsibilities, accountabilities and necessary authority to other people in order to execute their duties (Kroon, 1995: 12). The principle of empowerment is closely related to delegation and is a widely misused and abused term in a South African context (Coetsee, 2003: 33). Empowerment means that the manager supplies the necessary resources, training, information and trust, and that the organisation member brings the necessary competence and trustworthiness (Coetsee, 2003: 67). Delegation and empowerment is further discussed in section 2.2.5.4 as part of the creation of aligned commitment.
- The last supporting activity performed by a manager is that he enforces good discipline. In Proverbs 20:30 we read about the basic application of discipline.

Modern society places strong emphasis on procedural and substantial fairness of the application of discipline (Bendix, 2004: 376).

Although experience is an essential way of improving management skills, the art of management can and must be studied by leaders to enhance their ability (Armstrong, 2004: 13).

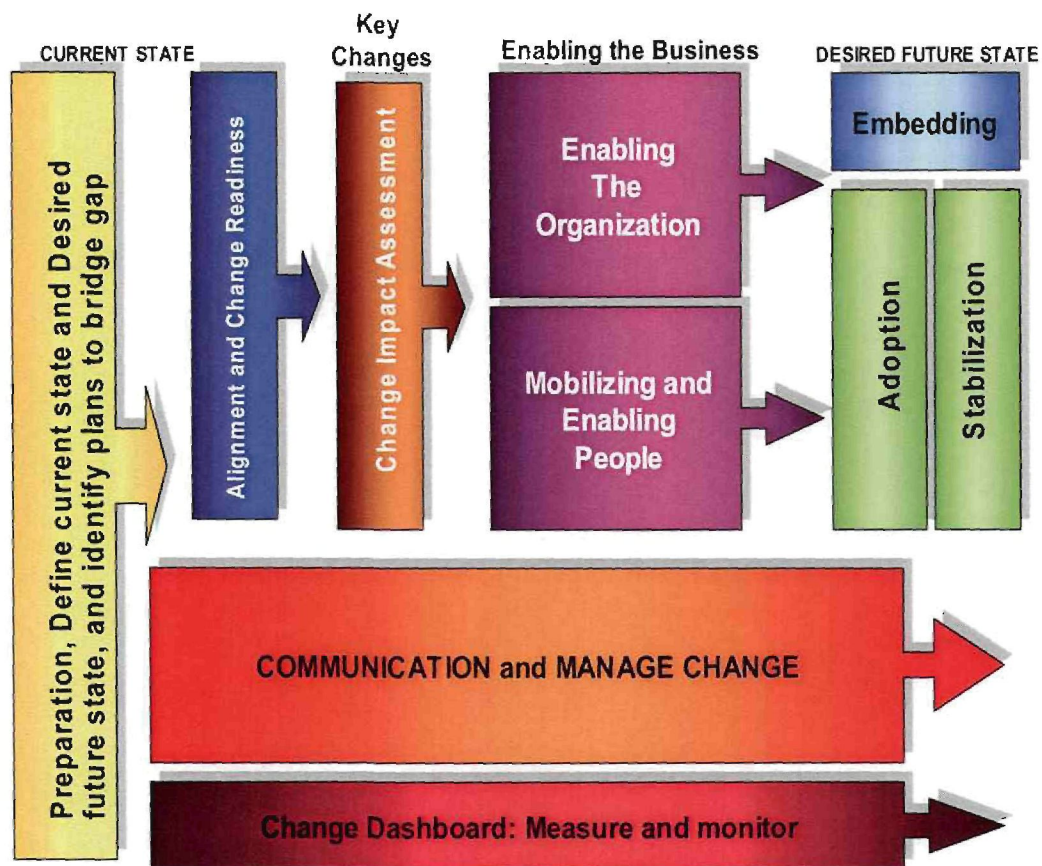
2.2.5.3 Change management

Change is a constant feature of any organisation (Coetsee, 2003: 188). Change is not a new issue, neither is it limited to the business world. In Mark 8: 34 Jesus indicated how people must change in order to follow Him, and in Revelations 3:14–21 He told the church in Laodicea to change their ways. But the rate of change in modern society is accelerating (Kreitner & Kinicki, 2004: 672). There are various forces working to cause this change. External forces to the organisation causing this change include, inter alia, technological advancements, immigration, wars, government changes and education levels. Forces internal to the organisation causing change include, inter alia, conflict, strategy adaptations, unmet needs, productivity, leadership changes and organisation structural changes (Kreitner & Kinicki, 2004: 672). The scope or magnitude of change also differs. Changes might be low impact, which only demand minor reforms from the organisation. But changes might also be radical, which require transformational adaptations from the organisation (Coetsee, 2003: 193).

Due to the increase in the complexity of organisations and their environments, a need for planned pro-active change effort, rather than re-active management of the effects of change, is required. Strategic change involves improving the alignment of an organisation's environment, strategy and design (Cummings & Worley, 2005: 12). The decision as to how to react to different changes in the environment is one of the leader's major tasks. As an example, successful organisations avoid technological fads and bandwagons, yet they become pioneers in the application of carefully selected technologies (Collins, 2001: 162).

A large number of approaches to change and change interventions exist. The change model in Figure 2.3 has its origin in the Lewin's Planned Change Model of "Unfreezing → Movement → Refreezing" (Cummings & Worley, 2005: 23).

Figure 2.3: Sasol Change Model



This model has been successfully used in companies such as Sasol Ltd to manage and implement change initiatives (Sasol Group Change Framework, 2003: 38). Table 2.1 illustrates the eight-step process developed by John Kotter, a well-known expert in leadership and change management (Kreitner & Kinicki, 2004: 683).

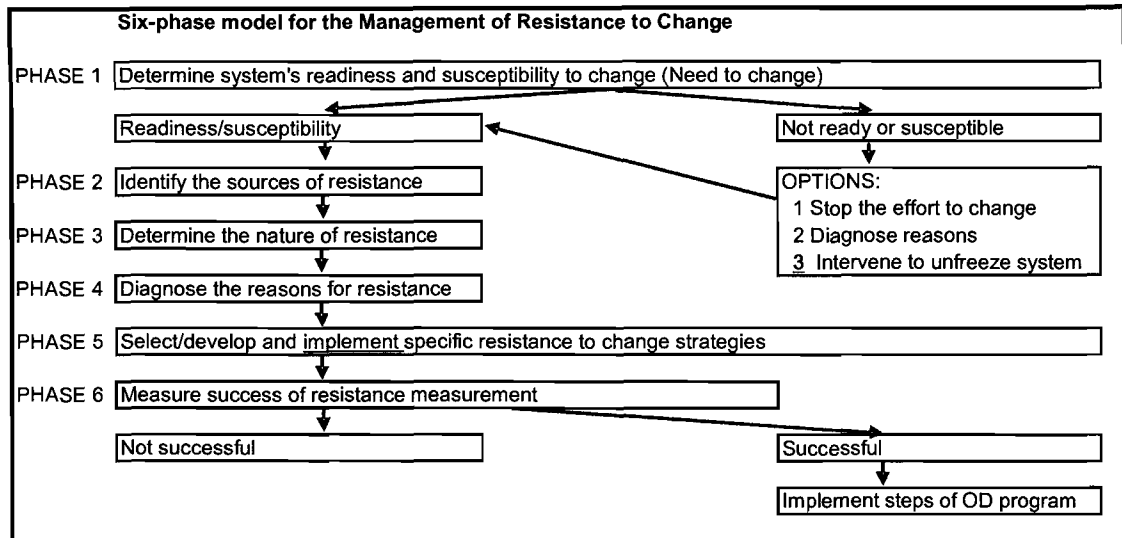
Table 2.1 Steps to leading organisational change

Step	Description
1. Establish a sense of urgency.	Unfreeze the organisation by creating a compelling reason why the change is needed.
2. Create the guiding coalition.	Create a cross-functional, cross-level group of people with ample power to lead the change.
3. Develop a vision and strategy.	The vision and strategy must guide the change process.
4. Communicate the vision.	Structures must be created to continuously and consistently communicate the change vision.
5. Empower broad-based action.	Eliminate barriers to successful implementation, and encourage risk taking and creativity.
6. Generate short-term wins.	Recognise and reward short-term wins in order to create momentum for the long-term initiative.
7. Consolidate gains	Change process must be cascaded through the entire organisation. Reinvigorate the change process.
8. Anchor new approach in culture	Reinforce the change by highlighting connections between the new way and organisational success.

Resistance to change (RTC) can be described as one of the most important threats to successful implementation of change initiatives (Coetsee, 2006: 259). Like change itself, RTC is not new, and is not limited to business organisations. In Mark 7:13 Jesus pointed out what damage is caused to the congregation due to resistance to employ necessary change. Although RTC has positive purposes such as forcing leaders to re-think and re-evaluate the envisaged change, it normally has a negative and destructive side. It is important for leaders to learn to manage RTC because failed change efforts are costly. Such costs include decreased employee loyalty, lowered probability of achieving corporate goals, a waste of money and resources, and difficulty in fixing the failed change effort (Kreitner & Kinicki, 2004: 685). Leaders should be trained and coached to

understand why people resist change, the levels of RTC as well as strategies to overcome RTC. Figure 2.4 show a six-phase model through which to manage RTC (Coetsee, 2003: 203).

Figure 2.4: Six-phase model to manage resistance to change



(Source: Coetsee, 2006: 22)

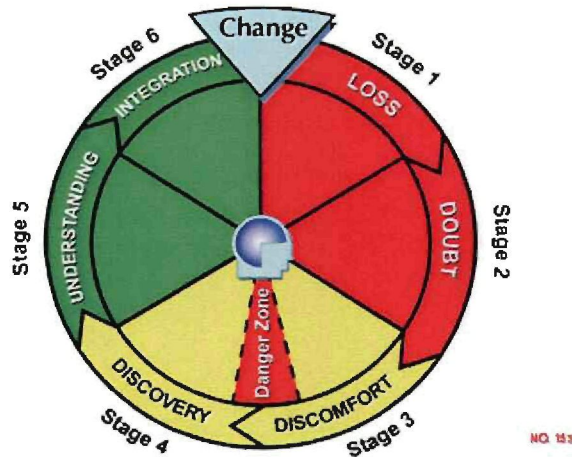
To manage the resistance to change successfully, leaders must also understand and appreciate the levels of resistance. Figure 2.5 displays the “Commitment↔Resistance continuum” (Coetsee, 2003: 206).

Figure 2.5: Description and symptoms of the commitment-resistance model

Description and symptoms of the commitment-resistance model					
A C C E P T A N C E	OF	C H A N G E	Phases	Descriptions	Symptoms
			Passionate commitment to goals and values	Being part of (being)	Obsessive/compulsive behaviour Full identification Enthusiasm (long term)
			Involvement (positive behaviour)	Taking part in (doing)	Participation Willing co-operation
			Supportive (positive attitude)	Being in favour of	Voting for Acceptance Doing what is ordered
			Knowing about it (taking note)	Informed Indifference	Not doing anything Passive resignation Lack of interest
R E S I S T A N C E	TO	C H A N G E	Apathy (lack of positive or negative feelings or attitudes)		
			Passive resistance (negative perceptions and attitudes)	Mild opposition	Voicing opposing views Regressive behaviour Non-learning
			Active resistance (opposing behaviour)	Strong opposition	Strong opposing views Doing as little as possible Work to rule Protest Blocking behaviour
			Aggressive resistance (destructive behaviour)	Destructive opposition	Purposefully committing errors Violent strikes and boycotts Subversion Sabotage and terrorising

But RTC must not be confused with the normal emotions which coincide with the journey of a change process. Figure 2.6 is a presentation of a change cycle (Brock & Salerno, 1998: 26) which illustrates the emotions during different phases of a change process.

Figure 2.6: Emotions during the change processes



2.2.5.4 Creating aligned commitment to the organisation's goals

In order to achieve its goals, the improvement of performance and productivity is one of the greatest challenges facing managers and leaders in South Africa in all organisations, be it the business world, sport teams or church congregations. This includes unlocking potential and motivating people. Coetsee (2003: 17) defines motivation as the willingness of individuals and teams to exert high levels of effort to attain organisation goals, but it is conditioned by the effort's capability to satisfy individual and team needs. The quest to get people motivated towards the organisational goals has driven many managers to motivational speakers, the wrongful use of financial incentives and numerous other quick fixes to motivate their teams. None of these, however, has any sustainable effect (Coetsee, 2003: 10).

The question is how to motivate the people in an organisation to achieve results on a sustainable basis. There are numerous theories underlying the science of human motivation. Some of these theories are:

- Needs theory. It is based on the premise that individuals are motivated by unsatisfied needs.
- Reinforcement theory. This theory proposes that human behaviour is controlled by consequences, not by the result of internal states such as instincts, drives and

needs. It proposes that people will repeat behaviours which are followed by favourable outcomes and avoid behaviours which result in unfavourable outcomes.

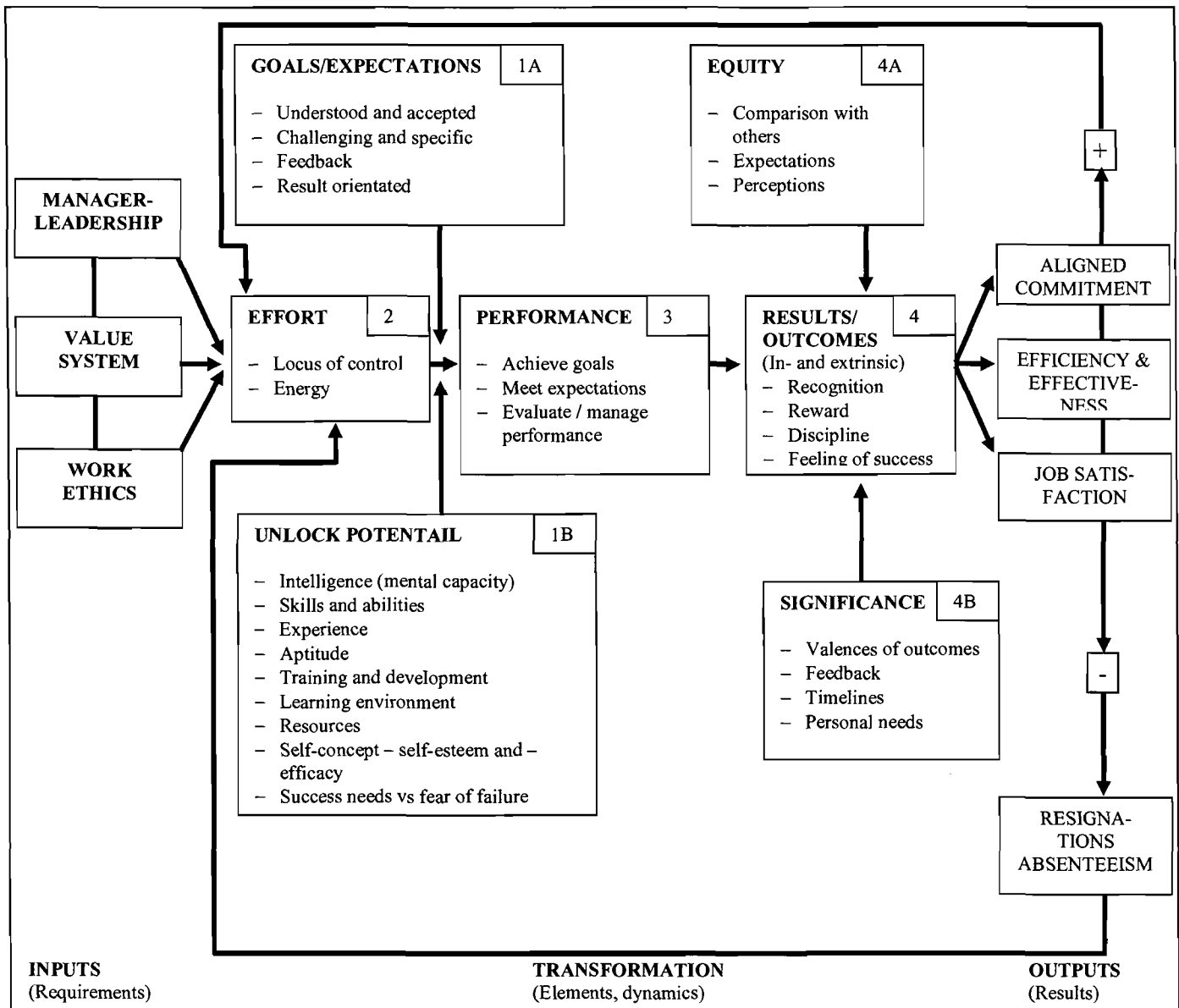
- Job characteristics theory. This theory is based on the approach that the task itself is the key to employee motivation. Boring jobs stifle motivation and challenging jobs enhance motivation.
- Feelings/Emotions theory. This theory is based on the idea that workers are whole people who pursue goals apart from becoming a high performer (Kreitner & Kinicki, 2004: 262).

According to Coetsee (2001: 17), one cannot motivate people. The key to unlock, improve and enhance motivation and commitment (and ultimately achieve peak performance) is for the managers and leaders to create a motivating environment. Leaders can create a motivating environment in the work-place, a sport team, a church council or any organisation. A motivating environment can be defined as an inspirational environment in which people align themselves with and make a commitment to achieving the vision of the organisation (Coetsee, 2003: 24). Aligned commitment to the goals of an organisation is therefore a result of a motivating climate.

The elements and dynamics of a motivating environment are listed in Figure 2.7. This model is based on a combination of various motivational theories such as the expectancy theory, the goal setting theory, reinforcement theory and equity theory (Coetsee, 2003: 101).

It is a well-known fact that people utilise only a fraction of their true potential. Some psychologists are convinced that most of us realise less than 5% of our true potential. For leaders, creating a motivating environment is one of the most effective ways of unleashing and realizing the potential of people to the mutual benefit of the organisation and the individuals (Coetsee, 2003: 10).

Figure 2.7: Elements and dynamics of a motivating climate



(Source: Coetsee 2003:97)

2.2.5.5. Management of diversity

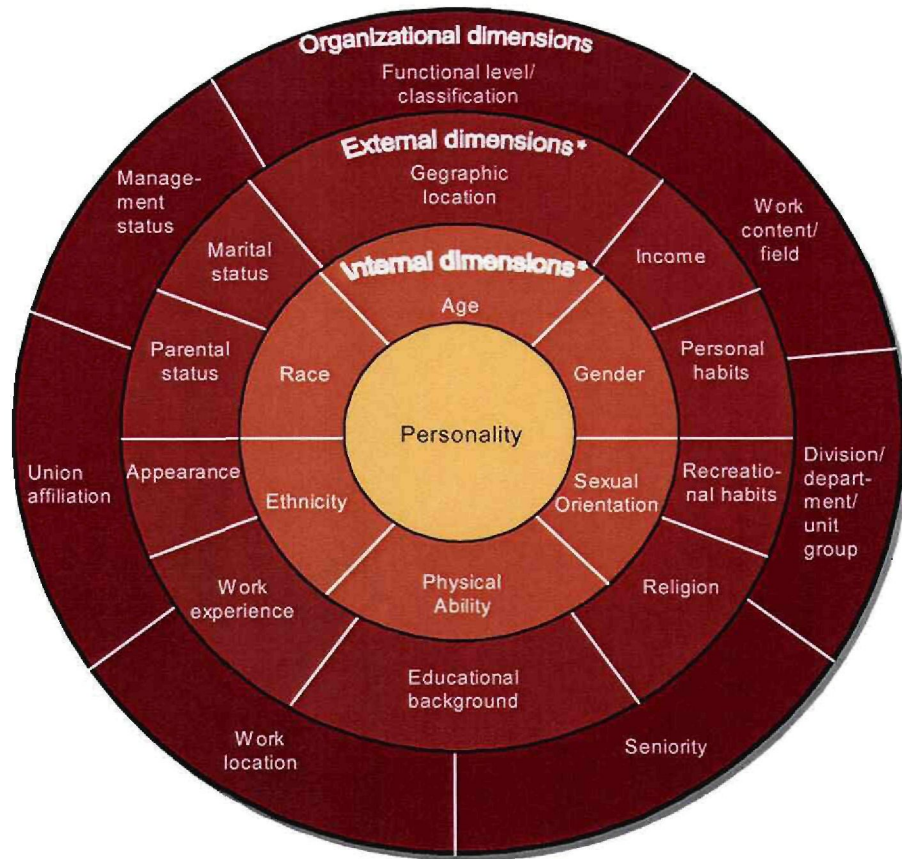
Due to the political and legal background, diversity in a South African context has a strong race emphasis. Acts such as the Employment Equity act (55 of 1998) prohibits discrimination on any grounds. But the same act specifically addresses under-

representation of people from designated groups, and in particular black people, in the work-place (Bendix, 2004: 135). Kreitner and Kinicki (2004: 47) define diversity as the multitude of differences and similarities that exist among people. Figure 2.8 displays the multitude of layers and facets which are included in the term *diversity*.

Management of diversity is not a new issue, neither is it limited to the business world. In 1 Corinthians 3 we read how Paul had to manage the conflict which was caused by diversity. In 1 Corinthians 12:13 we read: "For we are all baptized by one Spirit into one body – whether Jews or Greeks, slave or free." Literature indicated that in America church leaders spend up to 40% of their time managing conflict. The main culprit in the conflict is diversity; too many people with too many ideas of how things should be done (Armour & Browning, 1995: 5).

Business leaders, supported by consultants and academics, believe that effectively managing diversity is a competitive advantage to an organisation. Effectively managing diversity can positively influence an organisation's cost, employee attitude, recruitment effectiveness, sales and market share, creativity and innovation, and group problem solving and productivity (Kreitner & Kinicki, 2004: 60). Cummings and Worley (2005: 411) contend that, to harness and unlock the value locked up in diversity, managers and leaders must systematically and pro-actively plan and implement plans regarding diversity.

Figure 2.8: The four layers of diversity



Kreitner and Kinicki (2004: 64) identify the following as barriers to successfully unlocking value from diversity management plans:

- Inaccurate stereotypes and prejudice. This barrier manifests itself in beliefs that differences are viewed as weaknesses.
- Ethnocentrism. This is the feeling that one's cultural norms and rules are superior to that of another culture.
- Poor career planning. This is the specific exclusion of diverse employees from certain career opportunities.
- Unsupportive and hostile working environment. Diverse employees are often excluded from social events and friendly camaraderie.

- Lack of political savvy on the part of diverse employees. Diverse employees do not know how to interact with the organisational networks.
- Balancing of career and family issues. Especially women with small children find this an obstacle.
- Fear of reverse discrimination. Managing diversity is often confused with reverse discrimination.
- Diversity is not seen as an organisational priority. Because the benefits of diversity are normally not visible in the short term, many people do not dedicate time and effort to an attempt to manage it.
- The need to revamp performance and reward systems.
- Resistance to change. Inherent in any change initiative, is the human nature to resist the change.

Overcoming these obstacles is of critical importance for managers in achieving the competitive advantage which potentially awaits any organisation.

2.2.5.6 Financial management

Financial statements of any organisation provide very useful information to stakeholders regarding the past as well as the future of the entity. However, users of the financial statements who understand the basic accounting principles and terminology are much more effective in analysing the statements (Libby *et al.*, 2004: 721). Managers need not be accountants, but they must understand the different financial statements, what they do or do not tell you about the organisation (Pretorius, 2005: 3). Depending on the size and complexity of the organisation, the financial statements will also vary, but the basic principles are the same for all, whether it is a large company or a church congregation.

Bookkeeping must be distinguished from accounting. Bookkeeping is the process of maintaining records of monetary transactions. It is a mechanical process which nowadays is done by computer. Accounting deals with the presentation of financial statements on the basis of information contained in the bookkeeping system and with the

interpretation of the information for decision-making purposes (Pretorius, 2005: 3). Accounting consists of two areas, namely Financial Accounting and Management Accounting.

Financial accounting reports are primarily prepared and reported to external stakeholders, such as shareholders, creditors and banks. In contrast, managerial accounting reports are prepared primarily for internal use by managers and leaders within the organisation. The time orientation of the two disciplines of accounting also differs. Financial accounting reports primarily provide a summary of past performance and transactions, while managerial accounting has a much stronger future orientation (Garrison *et al.*, 2006: 6).

Financial statements summarise the financial activities and state of the organisation. It can be prepared at any point in time, normally on a recurring time frame, for instance on a monthly, quarterly or annual basis (Libby *et al.*, 2004: 7).

There are four basic financial statements namely (Libby *et al.*, 2004: 15):

- The balance sheet of which the purpose is to report on the financial position of the organisation at a particular point in time. It reports on the assets, the liabilities and the owner's share in the organisation.
- The income statement reports on the financial performance of the organisation for the period under review. It reports on the income for the period less the expenses for the period in order to provide a net income for the activities of the organisation.
- The statement of changes in equity reports on the ownership of the organisation at a specific point in time.
- The statement of cash flow specifically reports on the cash and liquidity position of the organisation.

2.2.5.7. Problem-solving and Polarity management

Making decisions regarding problems and polarities (dilemmas) are prerequisites in the repertoire of every manager and leader (Coetsee, 2006: 240). Knowing the difference between a polarity and a problem will not only make any leader more effective but will lead to more efficient and effective business decisions (Johnson, 1996: xix).

Kreitner and Kinicki (2004: 373) define a problem as a gap between the actual and the desired situation. For example, a problem exists when you have to pay the rent at the end of the month and you do not have the money to do so. Various models for decision making and problem solving are available. One such a model is the Rational Model which implies the following five steps (Kreitner & Kinicki, 2004: 374):

- Identify the problem. Various methods exist to identify problems such as trend analysis, scenario planning and customer perception analysis.
- Generating solutions. The manager must encourage his team to creatively generate as many solutions to the problem as possible.
- Selecting the best solution. Measuring the different alternatives against a set of criteria will reveal the solution which adds the most value.
- Implementing the chosen alternative. Detailed plans must be developed to design and implement the chosen solution. Enough time and resources must be allocated and managed to have a successful implementation.
- Evaluate effectiveness. After implementation, it must be measured whether the implemented solution did actually close the gap which existed. If not, the reason should be found in unsuccessful diagnosis of the problem, wrong selection of the alternative or in unsuccessful implementation procedures.

Because traditional problem-solving methods tend to be time consuming, more modern approaches such as Breakthrough-Thinking methodology was developed (Coetsee, 2006: 243). This method is based on the following seven principles:

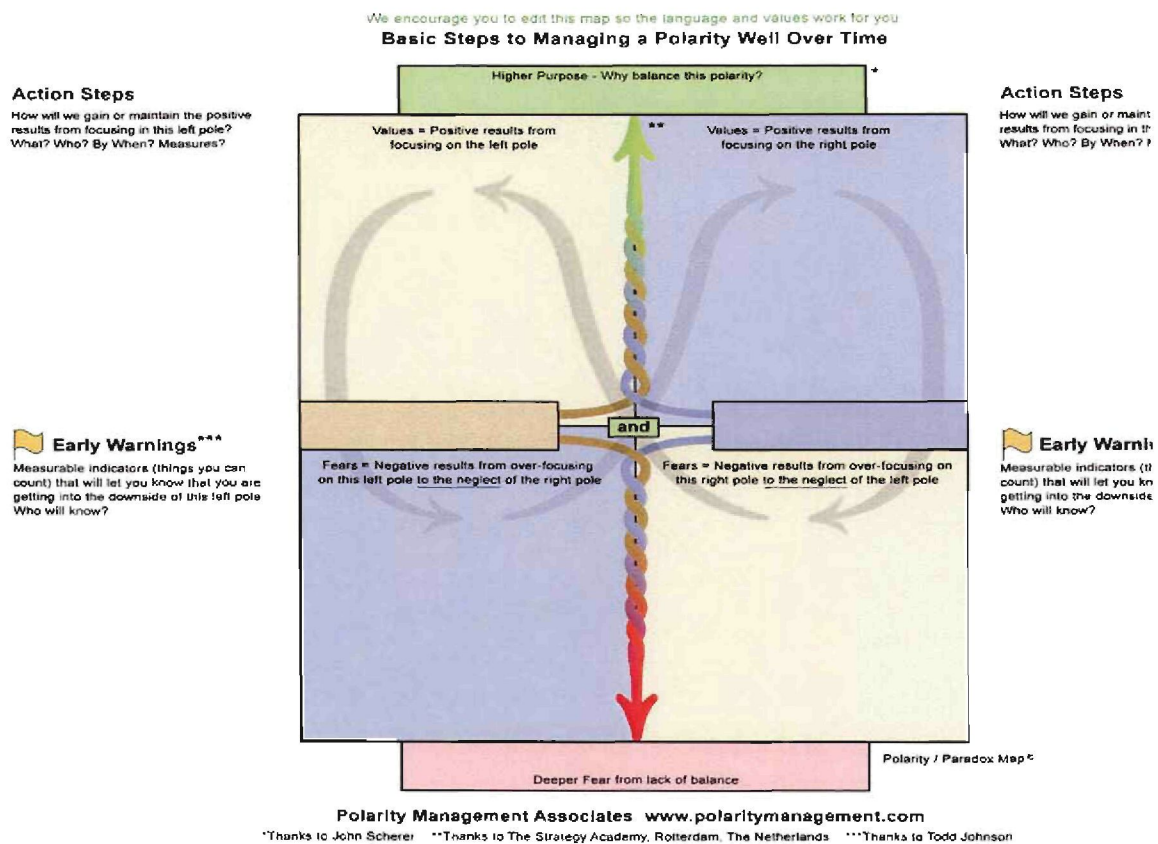
- The uniqueness principle. In spite of it displaying apparent similarities with other problems, each problem is unique and an approach must be applied which focuses on the uniqueness and specific needs of the identified problem.

- The purpose principle. Determine upfront what the objective is of giving attention to the specific problem. Focus on the purpose helps stripping away non-essential aspects and prevents working on the wrong problem (Symptom instead of the cause).
- The solution-after-next principle. First formulate the vision or ideal solution, and then work backwards. Covey (2004: 98) describes this principle as “begin with the end in mind”.
- The system principle. Every problem is part of a larger system, and ultimate solutions must be seen in context with the larger system.
- The limited information collection principle. Concentrate on information having a direct bearing on achieving the ultimate solution. Knowing too much about the problem can turn you into a “problem expert” and can prevent you from seeing the alternative solutions; this is a “solution expert”.
- The people design principle. People solving the problem and people using the solution must work together. But separating the “what” of the solution from the “how” of the solution is important.
- The betterment time-line principle. The two basic points of departure here are to “fix it before it breaks” and to “monitor the process” to prevent breakages.

A polarity on the other hand can be described as an insolvable problem. A polarity can only be managed, not solved (Johnson, 1996: 82). The reason why it cannot be solved is that the two proposed “solutions” to the problem are interdependent and must both be present to be successful. Choosing the one “solution” over the other “solution” will only render benefits for some time and after a while cause even more problems. A typical example of a polarity facing a leader is how much to emphasise team-work and how much to emphasise individual effort (Johnson, 2005: 38). Focussing too much on team-work can unnecessarily lengthen processes, while too much emphasis on individual performance can lead to unhealthy competition and misalignment in the team. Because polarities cannot be solved and will not disappear, the objective of polarity management is to get the best of both alternatives while avoiding the limitations of each.

Practical tools have been developed which can assist a manager or leader in identifying polarities and managing them effectively. Figure 2.9 depicts a polarity map which is commonly used for this purpose (Johnson, 2005: 38).

Figure 2.9: Polarity map



Solving problems and managing polarities requires creativity. Creativity implies recognising ideas and opportunities that others do not identify (Timmons & Spinelli, 2003: 86). It relates things or ideas which were previously unrelated. Logical or analytical thinking is a step-by-step, continuous process leading one to an answer. Edward de Bono invented the phrase “lateral thinking” to describe creative thinking. Lateral thinking implies sideways leaps in the imagination, rather than a continuous progression down a logical chain of reasoning (Armstrong, 2004: 54). Creative thinking is not superior to logical thinking, only different. Good leaders are both creative and logical. Creative thinking is necessary to get the most possible solutions and ideas on

which to decide. But logical thinking is necessary to take the right decision (Armstrong, 2004: 55). As is the case with all other leadership and management skills, evidence suggests that one can enhance creative thinking (Timmons & Spinelli, 2003: 87).

Decision-making experts have developed three group problem-solving and idea-generating techniques. It is brainstorming, nominal group technique and the Delphi technique. Knowledge of these techniques can help leaders and managers to more effectively use their groups to solve problems and exploit opportunities (Kreitner & Kinicki, 2004: 390). Leaders should also be able to identify barriers to creative thinking, and manage them out of their environment. These barriers are, amongst others, criticising and evaluating new ideas too quickly, polarising alternatives to an “either/or” situation, linking seniority of people with the amount of attention given to the idea, and allowing your mind to be trapped in a fixed way of looking at things what de Bono calls a “concept prison” (Armstrong, 2004: 56).

2.2.5.8. Leadership

Leadership abilities and leadership style each have a very profound effect on any organisation. Kreitner and Kinicki (2004: 594) point out that leadership was positively associated with the profits of companies. Research also showed that in Major League Baseball the coach’s leadership abilities and not only technical abilities had a direct positive effect on the number of games won. Coetsee (2003: 46) proves that the quality of leadership is the most important factor in determining job satisfaction by employees ahead of factors such as pay, promotion opportunities, working conditions and job security. Collins (2001: 39) indicates that a common denominator of companies achieving sustainable good results (Great companies per Collins definition) is quality leadership.

There are numerous sources available that indicate what good leadership entails. The objective of this study is not to make a detailed analysis of the different views. A few important facets will be discussed.

The first facet to highlight is that people in modern society do not wish to be managed and controlled, but to be led, facilitated, supported, mentored by example and convinced. In 1960, Douglas McGregor wrote a book titled *The Human Side of Enterprise*, which has become an important philosophical base for the modern view on people at work and for leadership style (Kreitner & Kinicki, 2004: 14). Table 2.2 summarises how managers used to view people at work, and how the modern view should be.

Table 2.2: McGregor X and Y theory

Outdated (Theory X) assumptions about people at work	Modern (Theory Y) assumptions about people at work
1. Most people dislike work; they avoid it when they can.	1. Work is a natural activity like play or rest.
2. Most people must be coerced and threatened with punishment before they will work. People require close direction when they are working.	2. People are capable of self-direction and self-control if they are committed to objectives.
3. Most people actually prefer to be directed. They tend to avoid responsibility and exhibit little ambition. They are interested only in security.	3. People generally become committed to organisational objectives if they are rewarded for doing so.
	4. The typical employee can learn to accept and seek responsibility.
	5. The typical member of the general population has imagination, ingenuity and creativity.

Linked to this view of people at work, is the discussion regarding management versus leadership. Management is seen as controlling and directing subordinates' work efforts through planning, organising, motivating and co-ordinating as discussed in section 2.2.5.2. With leadership, the emphasis is more on creating a shared vision, generating energy, empowering, coaching and mentoring, and creating a motivating environment for people to align and commit themselves to the vision (Coetsee, 2003: 62). It is important to note that management versus leadership is a polarity. The one is therefore not right and the other wrong (Johnson, 1996: 183). Leadership and management must both be

included as valued contributions within an organisation. If a visionary leader cannot manage the people and structure the organisation in pursuit of the vision, the vision remains a “wish dream”. On the other hand, if a leader emphasises action and implementation without vision, there may be much sweat and activity with none of it tied to any sense of purpose and direction (Shawchuck & Heuser, 1993: 23).

The second facet of leadership to be highlighted is that charismatic larger-than-life leaders are not the most effective leaders. Coetsee (2003: 68) states that a small ego is an indicator of character and wisdom for a leader. Egocentric leaders are so self-centred that they forget to mentor, coach, train, develop and care for people. A teacher who outshines the teaching is not effective. Collins (2001: 29) points out that the CEOs of sustainable successful companies (Great companies per Collins definition) appeared less in the media and public eye than the CEOs of companies which were not that successful. He also indicated that a common denominator for the CEOs of the great companies were their personal humility and compelling modesty (Collins, 2001: 39). Effective leaders did not only provide an attractive vision for people to strive for, but also created a motivating environment in which people became aligned and committed to the vision (Coetsee, 2003: 63). In the fifth century BC, a Chinese philosopher said that when the best leader’s work is done, the people say, “We did it ourselves”.

The third facet of leadership to be highlighted is whether leadership abilities can be learned. Some people are endowed with more natural talent and characteristics of a natural leader. But the good news is that not all good managers and leaders were born that way. A committed leader and manager, for whom his own growth and development as well as that of his people are important, could acquire these approaches, attitudes, skills and abilities. But this requires accepting the responsibility to grow and develop and to capitalise on the available learning opportunities (Coetsee, 2003: 75).

The next facet under leadership to be discussed is the various models and theories concerning leadership. Situations leadership, transactional leadership, charismatic leadership and transformational leadership are only a few (Kreitner & Kinicki, 2004:

613). Increasingly more companies are trying to install Servant-leadership philosophy into their organisation culture. Servant-leadership is more a philosophy than a testable theory. Servant-leadership focuses on increased service to others rather than to oneself. It is based on the premise that great leaders act as servants, making the needs of others, including employees, customers and community their first priority (Kreitner & Kinicki, 2004: 622). The desire to serve others must be stronger than the desire to lead; so that leadership becomes a means of serving (Shawchuck & Heuser, 1993: 35). This philosophy of leadership is not a quick-fix, but a long-term transformational approach to life and work. This philosophy will prevent corporate disasters such as Enron, Worldcom and Anderson Worldwide. It also supports the corporate value which most companies cherish, namely that people are their greatest asset, and by growing and supporting them, the company will also grow and develop (Kreitner & Kinicki, 2004: 622). From a spiritual point of view, this leadership philosophy is supported by what Jesus Christ teaches His followers in Luke 22:27-28 (Bible, 1996).

The last facet of leadership which needs to be discussed is the emotional intelligence (EI) of leaders. EI refers to the ability to recognise and express emotions appropriately, to use emotions in thought and decisions, and to regulate emotion in one's self and in others (Cummings & Worley, 2005: 52). Although refined during the last decade, EI is not a new concept. Elements of EI are discussed in Proverbs 15 when dealing with anger, and words are discussed. What has become clear over the past few years is that effective leaders have a high emotional intelligence in addition to whatever level of IQ the person has (Coetsee, 2003: 70). Leaders with high EI are far better with personal relations, stress management, motivation and in dealing with and recognising other people's emotions (GTV annual meeting, 2004). Listed in Table 2.3 are the different components of EI (Coetsee, 2003: 70).

Table 2.3: Components of Emotional Intelligence

Personal competence determines how we manage ourselves

Self-awareness	Recognise effect of own emotions
	Know own strength and weakness
	Know own self-worth
Self-regulation	Ability to control emotions
	Level of ethics and integrity
	Take responsibility for own actions
	Ability to adapt
	Innovation
Motivation	Ability to strive towards greatness
	Accept goals of a team or group
	Ability to recognise and use opportunities
	Resilience and optimism

Social competence determines how we manage relationships

Empathy	Sensitivity towards feelings of others
	Recognise development needs of others
	Feeling for emotional climate in a group
Social skills	Convincing skills
	Ability to listen
	Conflict management
	Initiate and manage necessary change
	Cherish important relations
	Ability to create group synergy
	Ability to inspire and lead

Evidence suggests that EI increases with age and experience. Research supports the conclusion that EI can also be developed (Cummings & Worley, 2005: 54). Developing young leaders' EI is to the benefit of the person and of the organisation.

2.2.5.9. Project management

The Project Management Institute defines a project as a temporary endeavour undertaken to create a unique product or service. Temporary means that every project has a definite end. Unique means that the product or service is different in some distinguishing way from other similar products or services (Burke, 2001: 2). Van den Berg (2002: 1367) describes a project as a well-organised system of organisation resources which is temporarily employed to reach a specific organisational goal within a specified time, budget and specifications. The Project Management Body of Knowledge 2000 states that a project has four generic phases in the project life cycle (Bourke, 2001: 24). These phases are:

- Concept and initiation phase. This phase identifies the need or opportunity which must be pursued. It generates the idea for the project, and the feasibility of proceeding is investigated.
- Design and development phase. Using the guidelines set by the feasibility study, detail schedules and plans are now designed for making possible the implementation of the project.
- Implementation phase. During this phase the actual step-by-step execution of the detail plans takes place. Successful implementation is not possible without proper control and monitoring systems. This includes reporting structures, reporting methods, quality controls, configuration management and status (milestone) reports.
- Completion or commissioning phase. This phase confirms that the project has been implemented or built to design specifications. Project evaluation, project audit and proper closure procedures take place during this phase.

Projects range in size, scope, cost and time from mega-international projects costing millions of dollars over many years to small domestic projects with low budgets taking only a few hours. Examples of projects range from civil projects (design and construct a new building), marketing projects (launch a new product), information technology project (implement a new computer system), sports project (tour of a rugby team), entertainment project (Rolling Stones world tour) and domestic projects (going on holiday) (Burke, 2001: 2).

Burke (2001: 3) defines project management as the application of knowledge, skills, tools and techniques to project activities in order to meet stake holders' needs and expectations from the project. In other words, the project manager must do whatever is required to make the project happen! Due to the characteristics of a project, namely unique and temporary, managing a project needs other managerial skills than the normal skills needed to manage an organisation in general. Project management includes nine knowledge areas. The first four elements determine the deliverables of the project:

- Project scope management. This includes the processes required to ensure that the project includes all the work required, and only the work required to successfully complete the project.
- Project cost management. This includes the process required to ensure that the process is completed within an approved budget.
- Project time management. This includes processes to ensure timely performance of the project.
- Project quality management. This includes processes to ensure that the project satisfies the needs for which it was undertaken.

The next five elements determine the means of achieving the project deliverables:

- Project integration. This requires integrating the three processes of planning, execution and control.
- Project human resource management. This requires making most effective use of people involved in the project. As Collins (2001: 63) puts it; "get the right people on the right seat on the bus".

- Project communication. This includes processes to ensure proper collection and dissemination of applicable project information.
- Project risk. This includes processes required to identify, analyse and respond to risks influencing the successful execution of the project.
- Project procurement. This includes processes required to acquire goods and services from outside the project team or organisation.

Without proper project management techniques applied, projects run the risk of poor uncoordinated decisions, mistakes, overruns on cost and time and rework (Bourke, 2001: 8). This can lead to unsatisfactory project outcomes, or even project failure.

2.2.6 Conclusion

In this section some of the major leadership and managerial skills were briefly discussed. These skills are typical content included in the MBA syllabus. Although some people are born with more natural talent as far as managerial and leadership abilities are concerned, all these skills can be acquired through training and development. Because the success of any organisation is depending heavily on the quality of its leadership, organisations largely focus attention on the development of the abilities and skills of its leaders at all levels.

2.3 THE CHURCH AS AN ORGANISATION

2.3.1. The Purpose of the Church

Can any group of people joined together to praise God claim to be a church of Christ? In 2 Timothy 3:16 it is stated that all Scripture is God-breathed. Any organisation that wants to claim the title *church of God*, must find its purpose in the Bible.

- In 1 Corinthians 12 the church is compared with a body which consists of many parts, but as one entity. The different parts of the body work together and support

- one another to fulfil its purpose. The church consists of different people with different talents who all do their part to build the body of Christ (Ephesians 4:12).
- In 1 Corinthians 3 the church is described as a building which is being built by different tradesmen. But in verse 11 it is emphasised that the building must be built on the foundation of Jesus Christ.
 - Matthew 5 describes the church as the light of the earth. The church must shine its light to everyone so that the good deeds can be seen, and the Father can be praised.
 - John 15 compares the church to vine when Jesus said: "I am the vine and you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned."

The church is not like any other institution or organisation in society (Van Wyk, 2001: 38). Apart from descriptions mentioned above, the Bible talks of the Church as God's people, the bride of Christ and the flock of God with Christ as the shepherd. The church was created by the grace of God. 1 Corinthians 1:9 describes the church as a fellowship with Jesus Christ, which must live in peace and harmony. This fellowship is the result of the work and life of Jesus Christ. Colossians 1:18 states that Jesus Christ is head of the body, the church.

Although the church is primarily invisible and spiritual, it is a visible organisation in the world, and it spans across borders of nations, languages and countries. The fellowship of the church must not only be seen as a mystical relation with Jesus Christ. The fellowship with other Christians must be *lived out* and must be a visible and measurable attribute (Vorster, 1996: 52). Members of the church must love each other as well as strangers (Hebrews 13:1-2) and must serve each other (Mark 10:44). They must also rejoice with those who rejoice and mourn with those who mourn (Romans 12:15). It is clear that fellowship and service in the midst of the church is very important. Any organisation claiming to be a church that does not actively live this fellowship is not true to its purpose

and cannot be called a church. A true Church of Christ will reflect the following characteristics:

- Preaching the gospel of Jesus Christ pure and true to the Bible
- Upholding the sacraments as required by Jesus Christ
- Actively pursuing the discipline required by Jesus Christ of his followers (Nederlandse Geloofsbelydenis, article 32).

According to 1 Peter 2: 9, however, the church is a fellowship not only to serve one another in the name of God, but also a fellowship with an outward purpose. “You are chosen people, a royal priesthood, a holy nation, people belonging to God, that you may declare the praise of him who called you out of darkness into his wonderful light”. Any church that does not preach the gospel of Jesus Christ has lost its reason for existence (Heyns, 1977: 65). The church must serve the world with its message, not apologetic, but with the authority given by Jesus Christ himself. And in John 12:26 Jesus Christ said that whoever serves Him, must follow Him, and where He is, the servant will be. God the Father will honour the one who serves Him.

2.3.2. Service areas of the church

Van Rooy (2002: 79) divides the fields of service of the church into four areas, namely leitourgia, kerugma, koinonia and diakonia.

- Leitourgia focuses on experiencing the grace of God, and praising His name.
- Kerugma focuses on the preaching of the gospel. It might be the preaching with the aim to understand it better, to discuss it with others; be it members of the congregation, children or people who have not heard it before.
- Koinonia focuses on close mutual relations and involvement (1 John 1:3), on sharing (Galathians 6:6) and on willingly contributing (Romans 15:26). Koinonia focuses on binding Christians into a unity. This unity is founded in Jesus Christ and causes people from different homes and different personalities to want to share and associate with one another.

- Diakonia focuses on caring and providing for the poor and needy; in the own congregation but also in the larger community.

When any of these focus areas of service are lacking, the church as an organisation is not in balance and therefore not fulfilling its purpose (Van Rooy, 2002: 88).

2.3.3. Different systems of church governance and management

The Bible is clear that the Church belongs to Jesus Christ (Matthew 16:18) and that He is the head of the Church (Ephesians 1:22). But Jesus placed mere men in position of authority to manage and govern the church here on earth (Matthew 16:19). Although it is commonly accepted that Jesus Christ is head of the church, the way in which different church denominations manage and govern its activities varies. Spoelstra (1989: 10) discusses some of the different forms of church governance as listed below.

2.3.3.1. The Roman Catholic or Pontiff system

This system of church governance focuses on the unity of a visible and global church which distinguishes between clergymen and laymen. It further emphasises the supreme authority and faultlessness of the Pope. The Pope acts as representative of Jesus Christ on earth. The unity of the church manifests in one church language, one confession, and similar church ceremonies and has one head, namely the Pope (Vorster, 2000: 3). It defines the Roman Catholic as a worldwide congregation which is subject to the supreme ruling of the Pope (Spoelstra, 1989: 10).

2.3.3.2. The Lutheran or Territorial system

This system of church governance had its origin in Germany where Martin Luther disagreed with the supreme authority of the Pope (Spoelstra, 1989: 10). Under this system, the ruler of the country had not only authority over the worldly things in his country, but also authority over the church. The government of the country does not only

govern the relation between fellow-men in the country, but also the relation between man and God (Vorster, 2000: 3). This implied that when the ruler of a country is a Roman Catholic, all the citizens in the country would become Roman Catholics. And if the Reformist came into power, all the citizens would become Reformists. The church boundaries reached as far as the boundaries of the ruler; hence the alternative name of territorial system. During the sixteenth century this had led to a bloody prosecution of opponents of the ruler (Spoelstra, 1989: 11).

2.3.3.3. The Fraternal system

In its purest form, this system is based on the assumption that the church does not have its origin in God, but in the fact that people unite in an organisation. Therefore the church does not differ from any other society or organisation. The members of the organisation decide and delegate the authority and executive powers to people they select (Vorster, 2000: 12). Therefore the vote of the majority has the highest authority.

2.3.3.4. The Independent or Congressional system

The basis for this form of church governance is that each congregation is totally sovereign and independent. Believers at a specific place get together due to their faith, and form a totally independent organisation (Spoelstra, 1989: 12). The unity of the larger global or national church is not accepted. Conferences or synods might be held, but it has no executive or decision-making powers (Vorster, 2000: 12).

2.3.3.5. The Reformed or Presbyterian system

Reformed refers to the views of faith of Johannes Calvyn (1509-1564). It emphasises that the church is not like a legally defined institution. It is rather a union with Christ, through and with the means by which the Holy Spirit brings us to Him (Spoelstra, 1989:

16). He places strong emphasis on the orderliness according to which things are done.

The pillars of this form of church governance are:

- Christ is head of the church
- The local congregations are independent visible revelations of the body of Christ
- The order and governance of the church is in the hands of the elders as required by the Bible (1 Timothy 5:17).
- The local churches must unite and support one another in superior meetings where they must take decision binding to all the local churches.
- The government of the country has no jurisdiction in the governance of the church. Neither has the church jurisdiction over the government. The church must be obedient to the government, pray for the government and testify to the government. The government must ensure freedom for the church to operate and protect the church from oppression (Du Plooy, 1993: 11).

The Christian faith is the faith covering the widest geographical area and is present in more nations than any other faith. Through the ages, the Christian faith has undergone stages of stagnation and recession, but also of growth and prosperity (Vorster, 1996: 1). Christians are convinced that God protects and grows the church until the end of time. In the 21st century, the church is faced with many challenges and opportunities. Different denominations structure themselves differently to face the future. In the following section, the focus will be specifically on how the GKSA structures itself in pursuit of its goals.

2.3.4. The GKSA

During the 15th and 16th century church reformers such as Luther, Zwingli and Bucer voiced strong opposition to the way the Roman Catholic Church was governed and organised. The absolute power of the Pope was not acceptable to them. A second generation church reformer, Johannes Calvyn, introduced the Reformed, or Presbyterian, way of governing and conducting the operation of the church (Du Plooy, 1993: 6). Over a period of many years, this way of governing and operating the church was described and

documented. This process was finalised at the synod of Dordrecht in the year 1618/19 when the “Doctrine of Dordrecht” was accepted (Doctrine of Dordrecht, 1976: 1).

2.3.4.1 Structure of the GKSA in support of its purpose

Since its inception at the synod of Reddersburg in 1862, the GKSA has accepted the Presbyterian way. In its preamble, the Church Order in South Africa confirms that it is based on the Doctrine of Dordrecht (1976: 1).

God demands that everything in His church must take place in good order (1 Corinthians 14:33 and 40). Jesus Christ is the highest authority in the church and everything must take place according to His Word (Ephesians 1:22). People were given certain talents which must be employed in service of the church in accordance with the Bible (Romans 12). Through preaching the Gospel, maintaining the sacraments and applying church discipline by the minister, God will build and grow His church (2 Timothy 4:2; 1 Corinthians 10:16). The purpose of the doctrine of the Reformed churches in South Africa is to formulate, based on the Bible, how the different roles and structures in the GKSA must operate in order to achieve its purpose (Du Plooy, 1993: 8). It organises the way local church congregations conduct their activities, as well as how the different local congregations must assist one another in the pursuit of their objectives (Du Plooy, 1993: 9). The emphasis of the Reformed Church Order is not to place a yoke on the way congregations conduct their activities, but the emphasis is on orderly execution of all activities in accordance with God’s Word. The Reformed Church Order is only a tool to assist the church in achieving its purpose in a Biblical way, and is not a purpose in itself (Du Plooy, 1993: 8).

2.3.4.2. Different roles and responsibilities of individuals in the GKSA

Article 2 – article 28 of the Church Order describe the different roles or functionaries in the GKSA. Christ never transferred His authority to any of the people in these roles, but

only empowers them to fulfil the specific role. They are therefore only instruments in His hands to fulfil the role (Du Plooy, 1993: 9). There are four specific roles, namely:

- The ministers serving in the congregations. Article 16 of the Church Order defines their calling as to take the lead in preaching the Word of God, leading in prayers, serving the sacraments, pastoral care of the congregation, and in conjunction with the elders, apply discipline and good order in the congregation.
- The professors at the Theological School. Article 18 of the Church Order defines their calling as to train prospective ministers to fulfil their calling and to ensure that fallacies do not creep into the church.
- Elders. Article 23 of the Church Order defines their calling as to assist the ministers in the execution of their duties, and to ensure that everything in the congregation occurs in an orderly manner and in a well-disciplined way. They must direct and govern the affairs of the congregation (1 Timothy 5:17). They are called by God to this position via election by the congregation. They are responsible for and to all the congregation members in a ward. They must lead, support and visit them, and must apply the discipline as described in Matthew 18: 15-17.
- Deacons. Article 25 of the Church Order defines their calling as to be the living proof of the love of Jesus Christ amongst the community.

The three roles in a local congregation, namely the minister, the elders and the deacons, are not subordinate to one another. There is equality in responsibility and this principle constitutes the equality of the roles. Each role is an instrument in the hands of Christ and is therefore responsible to Christ (Vorster, 2000: 36). The minister does, however, play a leadership and guidance role towards the elders, deacons and members of the congregation. In section 2.3.5 of this study, the specific role and mandate of the minister will be discussed in more detail.

Although not discussed in the Church Order, the GKSA believes in another role in the congregation, namely the “office of believer” (Vorster, 2000: 35). Members of the congregation, who are not called to the specific role of minister, elder or deacon, are not passive customers who only receive. There is an obligation on all members to devote the

gifts which have been bestowed upon them to the glory of Christ and to the mutual benefit of the entire congregation (Ursinus, 1852: 304). This devotion must happen in love; else the congregation will become a resounding gong or a clanging cymbal (Vorster, 1999: 7). Every member must, through words and deeds, on a daily basis confess the hope of the gospel of Christ (Vorster, 1999: 8). The service of the believer integrates with his/her every-day life, whether it is in their career, their marriage or their private life (Venter, 2005: 17). It is noteworthy that nowhere in the Bible are the believers prepared for a comfort-zone life. Ephesians 4:12 requires that God's people must be prepared for a life of service. The Bible does not know any congregation where only the minister, elders and deacons work, and the rest are taking a back seat. The Bible demands a congregation in which the church council as well as every member of the congregational is working hard (Venter, 2005: 15).

2.3.4.3 Roles and responsibilities of meetings in the GKSA

Apart from the individual roles and responsibilities, the roles and functions of the different meeting structures in the GKSA are discussed in article 29 to article 52. It makes provision for four structures, namely:

- The local church council. In all congregations there must be a church council. It consists of the minister, who acts as chairman, and the elders. As a corps or unity (Spoelstra, 1989: 227) they must act as shepherds to and supervisors over the congregation (Acts 20:28), and ensure good discipline as required by articles 71-85 of the Church Order. If practical considerations requires, the deacons can and must also be involved in the church council (Spoelstra, 1989: 229). The church council functions in, with and for the congregation. It must communicate with the congregation on a continuous basis. The congregation is not there for the council; the council is there for the congregation. There is no hierarchy, and no person in the council can reign over another (Spoelstra, 1989: 230). Whatever decision is taken by majority vote will be binding. In accordance with article 31 of the Church Order; if someone feels that the decision is wrong on Biblical grounds, the issue can be referred to superior meeting (which is discussed in the next section).

- The classis is an assembly of delegates from neighbouring congregations. Article 41 of the Church Order requires that each congregation sends the minister and an elder to meet at a predetermined time and place. The purpose of this meeting is to form a first level of support structure for the different congregations to advise, consult and reprimand one another on how they conduct their activities (Spoelstra, 1989: 248). On a regular basis, the classis will send representatives to each congregation to investigate whether the congregation acts true to its calling as far as governance, preaching, sacraments and discipline is concerned (Church Order, article 44). The classis is not more important than the local church council (Spoelstra, 1989: 248) and cannot take decisions on behalf of the local council. To prevent people from becoming or being seen as head of the church, the classis will elect a chairman every time they meet. The meeting itself is not a permanent structure; it only exists while it is convened (Spoelstra, 1989: 250).
- In accordance with article 47 of the Church Order, the regional synod is an annual meeting consisting of representatives of the various classis meetings in a geographic area. It is the next level of support, debate and advice regarding issues that affect individual congregations and classis (Spoelstra, 1989: 280). It also discusses and administers issues of mutual concern, such as giving financial support to poor congregations in their area, correspondence with local governments and interaction with other denominations in the area.
- Article 50 of the Church Order describes the constituting of a three-yearly national synod meeting. It consists of representatives of the various regional synods. More frequent synod meetings may be convened if at least two of the regional synods are of opinion that there is an issue which requires urgent attention. National synod discusses and takes decisions on items which are of interest to the entire denomination, such as issues relating to training of ministers, elderly homes, Bible society activities, contact with other church denominations and contact with national government. Synod meetings are open meetings, except when disciplinary cases are discussed. This means that representatives of local congregation may attend synod meetings to “see, listen and learn” (Spoelstra, 1989: 281). Decisions taken by the synod on behalf of the GKSA must be adhered to by the local congregations.

All three the superior meetings may appoint commissions to investigate and execute specific action. As an example, a commission is appointed with the task of administering the GKSA's old-age homes and orphanages.

The local congregations of the GKSA are independent, function as complete churches as required by the Bible, serve the sacraments and apply discipline as required by God (Spoelstra, 1989: 6). They report only to Jesus Christ, who is not the highest, but the only head of His church (Du Plooy, 1993: 5). All superior meetings are there to help, support and assist the local congregations. The local congregations are not sub-ordinate to the larger denomination. Article 85 of the Church Order states that, in non-essential matters, different congregations have the freedom to apply different methods and customs. The denomination is there to form a support structure for the various independent local denominations. The denomination (GKSA) is not a church; the local congregations are the church as required in various passages in the New Testament. A congregation should therefore focus on all four service areas, namely leitourgia, kerugma, koinonia and diakonia. If not, it is not pursuing its objectives as required by its head Jesus Christ. As an example, Van Rooy (2007: 40) puts it strongly when saying that, when the church does not adhere to the requirement of Jesus Christ to spread the Word to other nations (Matthew 28:19), it has no grounds to assume that Jesus Christ or the Holy Spirit is still accompanying them!

2.3.5. Roles and responsibilities of the minister in the GKSA

According to Ephesians 4:11-12, all the roles and responsibilities in the church have been instituted by Jesus Christ. Nobody acts on own conviction.

As formulated in the inauguration formulary for ministers, the task of ministers can be divided into four main categories:

- Firstly, they must preach the gospel in the congregation and in the community. They must be on the lookout for fallacies, and must refute it in accordance with

Titus 1:9-11. In Acts 20:20, Paul indicates that they must be an example to others in the living and preaching of God's Word. Vorster (2000: 35) points out that the believers, or congregation members, are not passive in the congregation. They fulfil the office of believer and have to be kings, prophets and priests in the world and especially in advancing the church. The minister must equip and motivate members of the congregation to fulfil this role.

- Secondly, they must call upon and pray to God, in the congregation as well as in the community.
- Thirdly, they must serve and maintain the sacraments, namely the baptizing and the Lord's Supper.
- Lastly, they must act as shepherds in the congregation. Under their leadership, everything in the congregation must be done efficiently, effectively and in good order. In their caring for the elders their leadership and guidance must not be based on their own wisdom, talents and skills, but on the Word (Vorster, 2000: 35) Furthermore, they must ensure that the church discipline, as stated in Matthew 18:18, is applied. The ministers must also ensure that their own life is in good order; else they would not be able to act as shepherds to others (1 Timothy 3:5).

The salary of a minister is paid by the local congregation. They must ensure that he receives enough to take adequate care of his own family (Church Order, article 11). Although he is paid by the congregation, he does not report to anyone in the congregation, or to somebody "higher up" in the denomination, but only to God. But, together with the elders, he forms the church council who must look out and care for one another to ensure everybody does his work diligently (Church Order, article 37).

A person can only become a minister after having completed his studies, and once he is certified in accordance with the procedure in article 4 of the Reformed Church Order. In exceptional cases, people who did not complete their studies can be inaugurated as a minister in accordance with article 8 of the Reformed church polity.

2.3.6. Conclusion

In the section above, a literature study was performed regarding the purpose of a church as required by God in the Bible. Specifically the functioning, roles and responsibilities in the GKSA were described. Although the different functionaries in a GKSA congregation are equal and there is no hierarchy, the minister acts as the leader and shepherd to the congregation.

2.4 SIMILARITIES BETWEEN MANAGEMENT AND OPERATIONS OF A SERVICE INDUSTRY BUSINESS AND A GKSA CONGREGATION

From the literature study it is possible to draw up a list of differences and similarities between the operations of a congregation and a business.

2.4.1 Differences between a service organisation and a church congregation

- A congregation of the GKSA is not a business. The reformed concept of a church is based on:
 - * God Holy Trinity brought the church into being for His honour
 - * God Holy Trinity cares for the church and ensures its existence until the end of time
 - * The church is God's mission on earth
 - * God uses people for maintaining and building His church
 - * The church is focused on God's Kingdom (Synod Report 2000: 2.3)

To see the church equal to any other organisation in society which must be organised and managed as such is wrong (Vergeer 2000: 2.4.1).

- The GKSA does not have a head office (although the administrative bureau as well as the Theological School is in Potchefstroom) and congregations are not subsidiaries or branches. Each congregation is independent and is accountable to its head Jesus Christ. Neighbouring congregations are not competition, but must

care and advise one another to ensure they stay true to their purpose (Du Plooy, 1993: 11).

- The church is primarily invisible and spiritual by nature and is not limited to nations, countries or languages. The institutional character of the church and a congregation is not the primary focus (Van Wyk, 2001: 39).
- Ministers are not the CEOs with executive powers. They are servants (instruments) of God who have a calling to persevere in prayers, proclaim the Word and administer the sacraments, attend to and oversee their fellow ministers, elders, deacons and church members, exercise the discipline of the church and ensure that everything takes place in an orderly and proper manner (Inauguration Declaration, 1976: 136).
- The church council is not a management committee, but has a specific calling ensuring that everything takes place in good order and with discipline as required by Christ in his Word (articles 71-85 of the Reformed Church Order).
- Unlike a business organisation, there is no hierarchy in the GKSA. All functionaries report to the one and only head of the church, namely Jesus Christ. The three offices are not subordinate to one another, and each office bears own responsibility as instruments in the broad ministry of Christ.
- A congregation true to its purpose recognises that its success is at the mercy of God, and that anything it achieves is through the grace of God. Every member must fulfil his/her duty in accordance with the talents bestowed upon them, but only with the blessing of God the ultimate success will come. The one will plant, the other will give water, but God will make it grow (1 Corinthians 3:6).
- In a business, the customer is very important. The business, as well as its core product, must adapt and can even be replaced in order to satisfy the ever changing

needs of the customer. The purpose of a church can and must never change according to taste and fashion of people. Procedures, customs and methods adopted in a congregation can adapt to changing environments, but the core product must forever be as it is required by God in the Bible.

2.4.2 Similarities between a service organisation and a church congregation

- Any congregation has a goal, namely to be a congregation as required by the Bible in Matthew 28, being efficient and effective in all the service areas of leitourgia, kerugma, koinonia and diakonia. When a congregation does not pursue all these goals, it is not worthy of being called a church of Christ.

Any organisation has goals which it must reach in order to be sustainable, e.g. achieve targets as described on its balanced scorecard. Frequent measurement of its performance on the balanced scorecard is essential for the sustainability of the organisation. Achieving success in only one or two of its strategic goals will not ensure sustainability.

- Members of the congregation are people, who are unique individuals with unique skills, needs and situations (Romans 12). This diversity is God given, and each member of the congregation must employ its unique talents to ensure the church operates as intended.

Employees and customers of organisations are also people with diverse individual skills, needs and background. It is the aim of any organisation to harness this diversity to the mutual benefit of the organisation and the individual.

- The minister of a congregation is a leader, not only in the congregation, but also in the larger community. A minister acts as chairman in church council and deacon meetings (article 37 of Reformed Church polity) and must be a shepherd to the congregation (Inauguration Declaration). De Bruyn (2007: 37) warns that

the minister as leader must guard against stagnation. Leadership is a talent which can and must be used and developed in the execution of his calling (Matthew 25:14-30).

A business has leaders at various levels in the organisation, for example the CEO. The leader's behaviours and example always have a huge influence on the organisation. For this reason, much effort and resources are invested in the development of leaders in accordance with latest research.

- The church council of a congregation, of which the minister is the chairman, is a team of people tasked to plan, organise, activate and control the activities of the congregation (Church Order, article 23). They have the responsibility to ensure that all the activities in the congregation are conducted in such a manner that the congregation achieves its goals and purpose as required by the Bible.

The executive committee of an organisation is a group of people who take decisions regarding the entire organisation. Depending on the size of the organisation, management at all levels must apply the basic principles of general management, namely planning, organising, leading and controlling to ensure that all the activities are executed efficiently and effectively in pursuit of its goals.

- The congregation does not own the members, and they can leave if they wish to. The statistics regarding the membership figures of the GKSA prove this fact (Almanak, 2007: 429).

Employees and organisation members can resign any time, and customers can obtain services from other service providers.

- Some members of a congregation are much more focused and committed to the goals of the congregation than others. This was a fact during the Old Testament (Nehemiah 3:5), in the New Testament (Revelations 2 – Revelations 4), and is

still evident today if attendance figures for congregation meetings and sermons are verified.

In a business some employees are actively committed to the goals of an organisation, while some are actively disengaged regarding the organisation. Creating an inspiring environment where people can align and commit themselves towards organisation goals is one of the essential functions of the organisation's leaders.

- Different members of a congregation have different views on what and how to successfully reach the goals of the congregation. One recent example is the debates in synod meetings and in the press regarding the role of women as deacons. This can lead to destructive conflict if not managed appropriately.

Different members of an organisation have different views on what and how to successfully reach the goals of the organisation. This conflict must be managed positively. If not, the creativity of the employees can be suppressed.

- Solving problems are very much part of the life of a minister. But confusing problems with polarities can lead to conflict and wasted effort. A typical polarity is the question regarding the form and order of proceedings during Sunday sermons. Without reform the sermon becomes a cold ritual without any spiritual advancement (Vorster, 1996:106). With too much reform, the sermon becomes people focused and not God focused (Synod report 2000, article 2.4.15). Views such as "change the form and order of the Sunday sermon" as a problem, with "adapt" versus "not adapt" as a solution, is wrong. The congregation leaders must recognize that this is not a problem but a polarity which must be managed.

In an organisation where leaders treat polarities, such as centralisation versus decentralisation, as problems, inefficiency will be the outcome.

- A congregation is living in an ever changing world and must adapt methods in order to pursue its goals (Nehemiah 4:21). Leaders must have the wisdom to know what and when to adapt to reach its goals without changing for the sake of change (Vergeer 2000: 2.2.4 and 2.4.15). Without continuous reform, the church ceremony becomes a cold ritual which does not serve the purpose of spiritual growth (Vorster, 1996: 106). The internet and other technological developments pose numerous challenges. Theological doctrines and fallacies, such as the New Reformists, and human philosophies such as post-modernism, pose difficult challenges to congregations to bring about change.

Organisations operate in a very dynamic and changing world, and must adapt on a continuous basis, without changing simply to fit “the flavour of the month”. The survival and sustainability of the organisation depends on the planned and pro-active way in which these changes are managed.

- Because a congregation is made up of people, it has certain strengths and weaknesses. Some congregations are situated in large affluent metropolitan areas (1000+ members) and others in small rural areas (20 or less members). Its aim must be to utilize its strengths to the best and to develop its weaknesses into strengths.

Any organisation has certain strengths and weaknesses. Its aim must be to utilize its strengths to the optimum and to develop it’s weaknesses into strengths in order to address the opportunities and threats existing in the environment.

- The world in which a congregation exists poses many opportunities and threats. Since the abolition of the Group areas act, numerous people of colour have moved into traditionally white areas, creating an opportunity for spreading the Gospel to these people. Multicultural congregations will become a reality (Van Wyk, 2001: 86). A major threat in today’s society is the growth of secularism, whereby religious thinking, practice and institutions lose social significance (Vorster,

1996: 7). The congregation must seize the opportunities to reach its goals more successfully and face the threats in the most effective way. De Bruyn (2007: 38) indicates that huge damage will be done to the church if the minister (and the congregation) do not take note of how the world is changing around them, and do not react to these changes.

The business world is swamped with opportunities and threats. The organisation must identify and exploit the opportunities to reach its goals more successfully and face the threats in the most effective way, or else it will not be sustainable.

- A congregation is not true to its purpose if it does not apply discipline to members who deviate from expected norms (Matthew 18). Discipline must be applied with love and affection; to help and not to punish.

In an organisation, applying discipline is of utmost importance to ensure successful achievement of its goals. For this reason, disciplinary codes provide guidance on the fair and consistent application of discipline, but with the emphasis on correcting wrong behaviour, and not to punish wrong behaviour.

- A congregation should be careful not only to focus on current issues, and should have a proper long-term plan in order to achieve its goals (Vergeer 2000: 2.4.6, 2.4.13 and 2.4.14). Van Rooy (2007: 40) warns that a congregation is seeking its own destruction if, to survive, has become its main purpose.

An organisation which only focuses on operational issues will not be sustainable. A long-term strategy is very important.

- In most congregations, projects of differing sizes and nature are undertaken. It varies from fundraising projects such as presenting bazaars and entertainment events, to the quarterly home visits of the minister and elders in preparation for

the Lord's Supper (Church Order, article 23). Without proper planning during the life cycle of the project, the outcomes will not be optimal.

In today's complex business world, projects such as implementing new computer systems, launching new products or installing a new corporate culture is a common sight.

- The Church Order (article 1) requires that everything in the congregation must be done in good order. This logically also applies to the finances of the congregation. Depending on the size of the congregation, it can involve hundreds of thousands of rands per year. The church council, and in particular the minister as the chairman, should have a basic understanding of financial management in order to ensure that good management and governance takes place.

In any organisation, the executive committee has the ultimate responsibility that the financial resources are managed and governed in a proper manner. Not all the leaders are accountants, but a good understanding of the purpose and origin of financial statements assists them in making well-informed decisions.

- In the complex modern-day society, specialisation by ministers, elders and deacons are not only acceptable, but also feasible. The gifts and talents of different individuals must be exploited for the sake of advancing the church (Vorster, 2000: 37). But to ensure that good order is still adhered to, the church council, and in particular the minister as chairman, should ensure that the different specialisation tasks are well aligned with the overall congregational goals.

In the complex modern-day business environment, the CEO and executive committee cannot be involved in all detail of operations. Specialists operate at various levels and in various fields. The executive committee must ensure that all these activities are aligned to achieve the organisational goals.

- In general the efficiency and effectiveness of the church has been viewed negatively. This view is based on measuring criteria such as the decline in membership numbers (Vorster, 1996: 2). If a congregation is not clear on what the criteria are for measuring its success, it will tend to measure its success against wrong criteria such as membership growth, financial assets or number of projects initiated (Vorster, 1999: 6). This will lead to wrong perceptions; thus resulting in wrong decisions making.

In the business world, many organisations use a balanced scorecard to ensure that it focuses on the correct areas when measuring its success, as well as in planning its future strategies and action plans.

- A congregation which only focuses on internal issues is not true to its calling. In Matthew 5:13-16 Christ compares the church with salt and light. Van Wyk (2001: 81) states that a church is like a ship. The ship's work is on the open sea, and it will rust and sink if it only stays in the harbour. This is indicative of the work of the church to the world beyond the borders of the congregation. Van Rooy (2007: 39) emphasis that spreading the gospel must not only be the preference or hobby of some members of a congregation; the entire congregation should be involved. In a post-modern society the congregation must know what to offer, where to offer and how to offer its "product" to the outside world in order to be most effective in shining its light and offering its salt to the world. The church's product includes spreading the gospel (Matthew 29:19) as well as caring for the outside world at a physical level (Luke 10: 30-36).

In a business, finding and managing the optimal marketing mix requires a properly managed and well-balanced marketing strategy. It also requires a balanced scorecard in order to ensure that it has a balanced focus and is not neglecting one critical area to the detriment of another.

2.5 CONCLUSION

From the literature study it is evident that the church is primarily invisible and spiritual by nature. The institutional character of the church and a congregation is not the primary focus. A congregation in the GKSA can and must not conduct its activities or be managed as an organisation in the business world. But because it exists and is functioning in the same world as a business organisation, many issues which confront a business organisation also confront a congregation. Each congregation exists at a specific time and at a specific place and has its own culture and climate and its own history. They are independent and complete churches and not branches or subsidiaries. But, according to the Bible, all congregations should have a common purpose and similar objectives. The approaches, methods and resources to achieve their common goals will differ between congregations in accordance with their unique circumstances.

It is also clear that, in the GKSA, strong emphasis is placed on orderly execution of its activities. The minister in the congregation, who is called to the congregation in a leadership position, has to ensure that there is a culture of orderly execution. In this chapter, various business management and leadership skills were discussed which could be useful tools to assist the minister in ensuring this order. Although some people are blessed with more natural skills than others, all these managerial and leadership skills could be acquired through training and development. In the parable of the talents described in Matthew 25: 14-30 it is clear that Christians must develop the gifts bestowed upon them and employ it in their service to God and his people.

In the subsequent chapter, an empirical study will be performed to determine whether the ministers experience the situations as described in this chapter. The study will also explore to what extent the skills will assist ministers, and especially newly qualified ministers, in the execution of their calling.

CHAPTER 3

EMPIRICAL STUDY: QUESTIONNAIRE TO MINISTERS IN THE GKSA

3.1 INTRODUCTION

In the preceding chapters a literature study was performed on various business management skills. These skills typically are content for MBA students in preparing them for a leadership position in the business world. Although some people are blessed with more natural talents and gifts, all these skills can be acquired through training and development. The skills discussed in section 2 of Chapter 2 were:

- Marketing management in the service industry in section 2.2.2
- Operations management in the service industry in section 2.2.3
- Strategic management in section 2.2.5.1
- General management in section 2.2.5.2
- Change management in section 2.2.5.3
- Creating aligned commitment to organisational goals in section 2.2.5.4
- Management of diversity in section 2.2.5.5
- Financial management in section 2.2.5.6
- Problem solving and management of polarities in section 2.2.5.7
- Leadership in section 2.2.5.8
- Project management in section 2.2.5.9

In section 3 of Chapter 2 a literature study was also executed on the church as an institution. The areas of service, namely experiencing the grace of God and praising His name (Leitourgia), preaching the gospel (Kerugma), having close mutual relations (Koinonia) and caring for the needy (Diakonia) were discussed. Various forms of church management, such as the Roman Catholic system, the Lutheran system, the Fraternal system, the Independent system and the Presbyterian systems were identified and

discussed. Specific attention was given to the GKSA, which follows a Presbyterian system.

Various roles in the GKSA were discussed, and the role of the minister was specifically highlighted. One of his specific duties is to act as leader and shepherd, ensuring that everything in the congregation is executed with good order.

A congregation is not a business, and to manage it as such will be fundamentally wrong. There are definite differences between a business and a congregation. But because a congregation and a business exist in the same world, are confronted by the same political, economical, environmental and social factors, and have ordinary people as members, there are definite similarities between the execution of the activities of a business and that of a congregation.

3.2 OBJECTIVES OF THE STUDY

In this chapter an empirical study will be performed to determine whether the business management skills as discussed in the literature study will assist ministers in executing of their duties. A standardised questionnaire was forwarded to all the ministers in the GKSA. Due to the exploratory nature of the study, a hypothesis will not be formulated. The primary focus of the empirical study will be to determine whether ministers in practice experience situations as described in the literature study which require the specified business management skills.

The questionnaire was formulated in accordance with knowledge gained during the literature study as reported in Chapter 2. It comprises three types of questions, namely:

- Dichotomous questions allowing a Yes or No answer
- Questions on the views of the minister indicated on a Likert type five-point scale
- Open-ended questions

Secondary objectives of the empirical study are to:

- determine whether different skills are needed between the rural and metropolitan congregations; and

- identify possible future issues which may confront the GKSA which can be proactively managed. Information gained from a SWOT analysis, as well as a PEST analysis, will be used for this purpose.

3.3 QUESTIONNAIRE

The questionnaire was forwarded to all the ministers in the GKSA via electronic mail. It is attached in **ANNEXURE B**. In total 218 questionnaires were forwarded within South Africa. Response was received from 58 ministers, which represents a 27% response rate. Each of the questions in the questionnaire will be discussed in the following section. A summary of the responses will be given, as well as an interpretation of the responses.

Question 1: Name of the minister?

This question was optional, and the minister had the option to complete the questionnaire anonymously.

Question 2: GKSA congregation in which town or city?

This question was optional, and the minister had the option to complete the questionnaire anonymously.

Question 3: Is the congregation in a rural or metropolitan area?

The purpose of this question is to obtain information to determine whether the skills required by ministers in the metropolitan and rural areas differ. 43% of the respondents were from rural congregations and 58% from metropolitan congregations.

Question 4: How many members are in the congregation?

The purpose of the question is to obtain information to determine whether the size of the congregation influence the skills needed by ministers. The distribution of respondents

was as follows:

2%	(1) Less than 100
24%	(2) Between 101 and 200
14%	(3) Between 201 and 300
19%	(4) Between 301 and 400
12%	(5) Between 401 and 500
29%	(6) More than 501

Question 5: How long has the minister been in practice?

The purpose of the question is to obtain information to determine where differences of opinion occur between older and younger ministers. The distribution of respondents was as follows:

10%	(1) Less than 5 years
14%	(2) Between 5 and 10 years
33%	(3) Between 10 and 20 years
38%	(4) Between 20 and 30 years
5%	(5) Longer than 30 years

Question 6: A minister fulfils various leadership roles in his congregation. Indicate whether the minister is also involved in leadership positions in other areas of the community.

The purpose of the question is to determine to what extent it is expected from ministers to play a leadership role other than in his congregation. From the respondents, 55% are fulfilling leadership roles in the broader community. The following matrix indicates how frequent ministers fulfil leadership roles in specific areas. The most common area is school governing bodies, where 56% of the ministers are involved. This is especially true in rural communities, where 68% of the ministers are fulfilling leadership roles in other area than their own congregations.

56%	School governing body
9%	Sports club governing body
9%	Member of local government
41%	Old-age home governing body
9%	Orphanage governing body
32%	Various other, including cultural institutions, cancer organisations, parliament and synod commissions

Playing a leadership role outside his own congregation provides the minister with a good opportunity to fulfil the command of Jesus Christ in Matthew 5 to let the light shine into the world. To be successful in leadership roles outside his own congregation is therefore part of the work of a minister.

From the literature study in Chapter 2, it was clear how important good leadership is to any organisation, including a church congregation. From this it can be concluded that enhancing the leadership ability of ministers through training and development would assist them in successfully executing their calling.

Question 7: Describe in one paragraph what the purpose is of the GKSA congregation in your town.

Organisational Development specialists often say that if it is not possible to state the purpose of the organisation in a short paragraph, not enough thought has been put into it. The purpose of the question is to determine whether the minister is able to formulate the congregation's purpose in a short paragraph. Furthermore, if the purpose statement only has an inward looking purpose, it indicates that the purpose is not balanced between the inward and outward focus of a congregation. The respondents had different views on this. A brief summary of the responses follows:

To spread the gospel of love, peace and mercy of our King Jesus Christ to all people (outside as well as inside the current congregation) on a visible and substantial way as required by Him in the Bible.

Due to the good theological training the ministers receive, all of them were able to articulate a well-balanced purpose statement.

Question 8-11: The minister is asked to do a SWOT analysis of the congregation. Only two items are requested.

The purpose of the question is to determine what the strengths, weaknesses, opportunities and threats of the GKSA are. Conclusions regarding which skills are important for the minister as leader can be made, depending on the outcome of the SWOT analysis. **Exhibit A** presents the summary of the inputs of the respondents. From the SWOT analysis it is clear that the GKSA, and their ministers as leaders, are faced with many challenges which will require good managerial skills.

One of the strengths indicated by a number of ministers was that they have a hard-working and committed core group in the congregation. Ephesians 4:12 requires that God's people must be prepared for a life of service. The Bible does not know any congregation where only the minister, elders, deacons or a small group work, and the rest are taking a back seat. It was indicated that lack of commitment is a weakness in many congregations. The Bible requires a congregation where the church council as well as every member of the congregation is working hard (Venter, 2005: 15). If a minister can be empowered with a good theoretical grounding of "creating an aligned commitment", and "creating a motivating environment", it would assist the minister to grow the "hard-working core group" into a much larger part of the congregation.

To be internally focused is indicated as a major weakness in many congregations. Van Wyk (2001: 81) states that a church, standing idle like a ship standing in the harbour, will rust and sink. The ship's work is on the open sea. This is indicative of the work of the church to the world beyond the borders of the congregation.

EXHIBIT A: SWOT ANALYSIS OF THE GKSA

Strengths

- ✦ Core group in congregation that is willing to serve and to work hard
- ✦ Friendly, open, honest, hospitable, stable, comfortable atmosphere
- ✦ Acknowledge the authority of the Bible, the work of the Holy Spirit and the power of prayer
- ✦ Pure and relevant preaching
- ✦ Strong, dynamic leaders (young and old) with spiritual gifts
- ✦ Distinguish between important and less important issues; Does not debate on negligible issues; Open and willing to change where necessary
- ✦ Financial growth due to the generosity of congregation members
- ✦ People who know and care for each other, in the congregation and outside it
- ✦ Effective small and functional groups
- ✦ Good infrastructure available
- ✦ Effective administration
- ✦ Congregation strategy works effectively

Opportunities

- ✦ Need in our country, across racial borders (such as AIDS, violence, unemployment, poverty, skills shortage, faceless society, lack of law and order) and people's longing for anchors due to this
- ✦ Evangelisation opportunities due to the huge number of churchless people
- ✦ Post-modern interest in spirituality
- ✦ Freedom of speech in order to do evangelisation, in SA as well as abroad
- ✦ Demographic changes and growth in size of suburbs
- ✦ Using strength and work capacity of the youth
- ✦ Children in Sunday School
- ✦ Cooperation with other Christian denominations
- ✦ Renewal thinking
- ✦ Modern technology, for example communication methods
- ✦ Influence in society, for example in schools and work-place
- ✦ Home visits more frequent than only with "Lord's Supper"
- ✦ Congregation's location in city centers
- ✦ Development of available leadership potential

Weakness

- ✦ Internally focused, reservedness, not accessible to people from outside
- ✦ Lack of involvement, commitment, evangelizing, discipline, courage of faith
- ✦ Averageness, apathy, cold, spiritual immaturity, does not acknowledge calling
- ✦ Our acceptance of such weaknesses as being the norm, and no effective actions to improve on it
- ✦ Lack of finances; turns the minister into a fundraising coordinator
- ✦ Art of singing during sermons
- ✦ Internal divisions at congregation levels as well as at synod level
- ✦ Lack of knowledge of Bible among members of the congregation and office bearers
- ✦ Lack of youth ministry
- ✦ Ageing of leadership, and lack of new young leaders to replace them
- ✦ Wrong understanding of the church; many members want to be served
- ✦ Resistance to necessary change, traditionalism
- ✦ Politically over-conservative, with negative connotations accompanying it

Threats

- ✦ Fast and busy life of people, combined with wrong prioritisation, leave very little time for congregation activities
- ✦ Secularisation
- ✦ Christian faith becomes "just another one to choose from"
- ✦ Critical view of society towards the church, and the threat of compromises
- ✦ Depopulation of the rural areas, as well as large distances to travel
- ✦ Large number of churches/ church denominations in same geographical area
- ✦ Violation of the Sabbath
- ✦ Lack of as well as wrong faith education in schools
- ✦ Pressure on and view of marriage
- ✦ Crime rate
- ✦ Unemployment
- ✦ Political changes

One of the advantages of strategic planning is that the organisation ensures that it has a balanced focus on all its main objectives. Empowering ministers with the skill to do proper strategic planning would assist him in ensuring that the congregation has an internal as well as external focus. This will make the minister more successful in the execution of his calling.

The need in our country due to factors such as AIDS, violence and unemployment was indicated as one of the major opportunities for the GKSA to fulfil its purposes. Added to this, is the evangelisation opportunity due to the huge number of churchless people. To exploit this opportunity, it would be required that congregations thoroughly plan and execute their efforts. Empowering the minister with general management skills, namely planning, organising, leading and controlling, as well as the six supporting management activities, namely decision making, communication, motivating, coordination, delegating and disciplining, would contribute to the success of the effort. To successfully exploit the opportunities might require the congregation to make certain adjustments. This might include changes such as the instruments used in congregational singing, timing of meetings and dress norms. Empowering the minister with change management skills would assist him in pro-actively planning and implementing necessary change. The creativity and innovation abilities of the ministers will be tested by their exploitation of these opportunities.

Question 12: Identify the two most important driving forces which will influence the GKSA in the next five years.

The purpose of the question is to determine what the driving forces are which will influence the GKSA, as this might require specific skills from the minister. **Exhibit B** depicts the list of driving forces as identified by the respondents.

EXHIBIT B: DRIVING FORCES AFFECTING THE GKSA

- Political, social, economical and technological developments, and the willingness and ability of the GKSA to adapt to these changes. The following were mentioned :

Affirmative action, and the care of victims of it	Strongly developed black middle class
Skills shortage, and a register of available work opportunities	Depopulation of the rural communities
Creation of job opportunities	HIV/AIDS
Race integration of suburbs	Land reforms
Language development in a multi-cultural community	Violence and crime rate
Technological developments such as communication methods	“Democracy” is seen as the highest norm

- Limited financial resources, amplified by the growth in poverty
- Insufficient number of ministers
- Post-modernism (negative impacts, as well as positive opportunities)
- Decline of blind loyalty; Old viewpoints become redundant
- Handling of internal differences due to synod decisions, and the visible unity of the denomination. Love each other despite these differences.
- How to secure and maintain the commitment of 18 to 25 year old people. A rethink of spirituality, preaching, church setup, relevance, functionality, as well as pressure on education.
- People feeling less dependent on the church.
- Openness and secularisation. “You have a choice which church you want to join”. Spirit of don’t care, neutral, no fixed commitment with any denomination. The ability of the GKSA to stay true to its calling, as required by the Bible, amongst all these pressures.
- Influence of the “Emerging church” movement (denomination and tradition plays no role)
- Influence of the “New Reformists” movement
- Successful integration between black and white synods
- Effective and efficient evangelisation
- Work of the Holy Spirit
- Decline in membership numbers

As leaders in the congregations, ministers will play a pivotal role in successfully leading the congregation to respond to these driving forces. Empowering ministers with good theoretical knowledge regarding management of diversity would assist in successfully responding to driving forces such as the successful integration of black and white synods, as well as securing and maintaining the commitment of 18 to 25 year olds.

Driving forces implies that organisations must change. A well-known saying in the midst of reformed churches is *ecclesia reformata semper reformanda*, meaning “a reformed church must continuously reform”. For example, without continuous reform, the church ceremony becomes a cold ritual which does not serve the purpose of spiritual growth (Vorster, 1996: 106). De Bruyn (2007: 37) warns that the minister as leader must guard against stagnation. To successfully respond to the change required by the driving forces, and to be true to the core of being a reformed church, successful change management is pivotal. Empowering ministers with change management skills would assist them in successfully executing their duties while responding to these driving forces.

Question 13: Does the congregation have a formal vision?

Any organisation without a vision runs the risk of becoming directionless and bogged down in short-term operational issues. It is very important for the leader to ensure that the institution has an inspiring vision to guide the organisation to its long-term goals. A congregation should be careful not only to focus on current issues, but also have a proper long-term plan in order to achieve its goals (Vergeer 2000, 2.4.6, 2.4.13 and 2.4.14). Van Rooy (2007: 40) warns that a congregation is seeking its own destruction if, to survive, has become its main purpose. The purpose of the question is to determine whether ministers have the skill to fulfil this important leadership role. Of the respondents, 50% indicated that they have a formal vision and 50% indicated that they do not. The lack of a formal vision is especially evident in rural congregations, where only 28% indicated that they have a formal vision.

Having a well-articulated vision which is easy to communicate and that gives direction and meaning is the first step in strategic planning (Thompson *et al.*, 2007: 20). Empowering ministers with a good theoretical base in the art of strategic planning would assist them in successfully executing their calling.

Question 14: If there is a formal vision, is it available to the congregation members in written format?

An effectively communicated vision is a valuable management tool for enlisting the commitment of all the organisation members. A vision which is not well known to all the members will result in non-action. The purpose of the question is to determine whether congregations, who have a formal vision, have the vision visible and available to everybody. Of the 50% congregations who have a formal vision, 83% have it available in written format.

Question 15: How frequently does the congregation do strategic planning?

On a regular basis, it is important for any organisation to stand back from its day-to-day activities and assess its purpose and direction. The purpose of the question is to determine whether the minister, as the leader, leads the congregation to do the necessary strategic thinking and strategic planning on a regular basis. Although only 51% of the respondents indicated that they have a vision, 85% indicated that they do strategic planning. The frequency of doing strategic planning was indicated as follows:

16%	(1) Not at all
16%	(2) At least twice a year
45%	(3) At least once a year
23%	(4) Other intervals

The largest majority of ministers acknowledge the importance of strategic planning. But the fact that such a large percentage does strategic planning without a formal and communicated vision indicates that they need training in the theories underlying strategic planning.

Question 16: If strategic planning is done on a regular basis; who is responsible for doing the planning?

The purpose of the question is to determine whether the minister is assisted by a group of people regarding the planning, or does the responsibility for strategic planning only land on his table. For the congregations who actually do strategic planning, the following are the forums responsible for the planning:

9%	(1) Minister
43%	(2) Committee of which minister is a member
33%	(3) Church council
15%	(4) Other forums

Although various bodies and forums do the strategic planning, the minister as shepherd and leader is always involved. Empowering them with the theory on strategic management would assist them in successfully executing their calling. It will be to the advantage of the congregation if the minister has the ability to unlock the creative thinking of his entire team, especially that of the church council, when crafting the strategy.

Question 17: How frequently does the congregation do operational planning?

The purpose of the question is to determine whether the minister leads the congregation into a regular “plan-do-review” cycle, or whether the congregation goes without planning and reviewing its activities for extended periods. Basic General Management, namely planning, organising, activating and controlling, is one of the potential business management skills which could potentially be included in the training of ministers. The frequency of operational planning was indicated as follows:

29%	(1) Not at all
10%	(2) Monthly
9%	(3) At least twice a year
38%	(4) At least once a year
14%	(5) Other intervals

Noteworthy is the fact that, in rural congregations, 40% are not doing operational planning and in metropolitan congregations 21% are not doing it. Article 1 of the Church Order requires that everything in the congregation must be done in good order. Empowering ministers with good theoretical knowledge of operation management as well as general management would assist ministers in ensuring that the day-to-day conducting of activities takes place in good order.

Question 18: If operational planning is being done, who is responsible for the planning?

The purpose of the question is to determine the minister's role in the planning. The responsibility for doing operational planning was indicated as follows:

9%	(1) Minister
56%	(2) Committee of which minister is a member
30%	(3) Church council
5%	(4) Other forum

The minister is always involved in the planning of the operations. Empowering ministers with good theoretical knowledge of operations management as well as general management would assist ministers in ensuring that the day-to-day activities are conducted in an orderly manner.

Question 19: Against which criteria does the congregation measure itself in order to determine whether it is achieving its objectives?

The purpose of the question is to determine whether the minister recognises the importance of measuring the congregation's actions in order to establish whether it is on

the right track in pursuance of its goals. The criteria must adhere to the SMART principle, namely specific, measurable, actionable, realistic and timeous. Of the respondents, 88% indicated that they have specific criteria against which they measure.

Some criteria adhered to the SMART principle, for example:

- Financial objectives
- Growth in numbers of members
- Natural Church Development (NDC) analysis
- Levels of participation in congregation activities (sermons as well as other)
- Functioning of small groups

Some of the criteria are goals, and not measures. They are very broad and did not adhere to the SMART principle, for example:

- The Bible and the Church Order
- Matthew 28: 19-20
- Growth in spiritually
- The great command of love
- Effectiveness of preaching
- Against the past

If a congregation is not clear on what the criteria are for measuring its success, it will tend to measure its success against wrong criteria such as membership growth, financial assets or number of projects initiated (Vorster, 1999: 6). This will lead to wrong perceptions; thus resulting in wrong decision making. Empowering ministers with the fundamentals of strategic management would expose them to the “balanced scorecard” principle. This methodology is widely used globally, including non-profit and government organisations (Thompson *et al.*, 2007: 32) and would assist the ministers in successfully executing their calling.

Question 20: Does the congregation measure itself against these criteria?

The purpose of the question is to determine whether the minister recognises the importance of the congregation testing it against set criteria. Of the respondents, 71%

indicated that they measure themselves against the set criteria. In rural congregations only 60% indicated that they measure themselves against a set of criteria, while 79% of the metropolitan congregations indicated that they frequently measure themselves. Empowering ministers with the fundamentals of strategic management would expose them to the “balanced scorecard” principle. This methodology is widely used globally, including non-profit and government organisations (Thompson *et al.*, 2007: 32) and would assist ministers in successfully executing their calling.

Question 21: If the congregation measure itself against the criteria, how often does this measurement take place?

The purpose of the question is to determine whether the minister recognises the importance of the congregation testing it regularly against set criteria. Of the respondents who actually measure themselves, the frequency of measure was as follows:

29%	(1) Measurement not formally done
5%	(2) Monthly
22%	(3) At least twice a year
20%	(4) At least once a year
24%	(5) Other intervals

The measuring cycle will differ between organisations. In a business environment a monthly measurement of the goals is common. The GKSA has the tradition of having the Lord’s Supper quarterly. In 1 Corinthians 12:28 Jesus demands that people must examine themselves before having the Lord’s Supper. A quarterly measurement cycle would seem to be logical for a congregation.

Question 22: How do you communicate the result of the measurement?

The purpose of the question is to determine whether the minister recognises the importance of feedback on such measurement. The method of feedback was indicated as follows:

16%	(1) Does not communicate formally
15%	(2) Feedback in a congregation meeting
28%	(3) Feedback in the congregation news-letter
5%	(4) Feedback on a notice board
21%	(5) Individual feedback during home visits
15%	(6) Other

A measurement has no value if it is not done frequently and if it is not communicated to the members. In general, the efficiency and effectiveness of the church has been viewed negatively. This view is based on measuring criteria such as the decline in membership numbers (Vorster, 1996: 2). If a congregation is not clear on what the criteria is for measuring its success, it will tend to measure its success against wrong criteria such as membership growth, financial assets or number of projects initiated (Vorster, 1999: 6). This will lead to wrong perceptions; thus resulting in wrong decision making.

Empowering ministers with knowledge regarding strategic management would assist them in identifying the correct measures for success and thereby lead to more effective actions in pursuit of the congregation's objectives.

Question 23: What is the % attendance of the Sunday morning service?

The purpose of the question is to determine the commitment of the members to the formal activities of the congregation.

0%	(1) Less than 30% of the members
16%	(2) Between 31% and 40%
24%	(3) Between 41% and 50%
24%	(4) Between 51% and 60%
22%	(5) Between 61% and 70%
12%	(6) Between 71% and 80%
2%	(7) More than 81%

In Revelations 3:15-16 Jesus warns congregations: "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other. So, because you are lukewarm; neither hot nor cold, I am about to spit you out of my mouth." And in

Hebrews 10:25 Christians are specifically commanded not to give up meeting together, as some were in the habit of doing. Creating a motivating environment and obtaining aligned commitment from members are very important tasks of a leader. Although the power to let people grow is only with God, He uses people to plant and to water (1 Corinthians 3:5). Empowering ministers with a good theoretical grounding of “motivation” and “the creation of an aligned commitment” will assist them in being more successful in “planting and watering” in God’s field.

Question 24: Which of the following projects take place in your congregation?

The purpose of the question is to determine the extent to which projects form part of the activities of a congregation. In all the congregations, some form of projects is undertaken on a regular basis. The occurrence of different types of projects is as follows:

Fundraising projects (for example bazaar, guest performers, etc.)	91%
Congregation get-together (for example camping weekends)	95%
Welfare projects (for example soup kitchen, old-age home visits)	72%
Evangelism projects	60%
Missionary projects (for example visits to the black townships)	67%

Noteworthy is the fact that, in 79% of metropolitan congregations, evangelism and missionary projects exist, while in rural congregations in only 36% there is evangelism and in 52% missionary projects are running. Due to the characteristics of a project, namely unique and temporary, managing a project needs other managerial skills than the normal skills necessary to manage an organisation in general (Burke, 2001: 3). All congregations embark on projects on a regular basis. 1 Corinthians 14:32 says:” For God is not a God of disorder, but of peace.” Empowering ministers with the skill of managing and executing projects will contribute to order in the congregation as well as to the success of the projects.

Question 25: What is the % attendance of congregation members of the projects initiated by the congregation with an inward focus, such as fundraising projects?

The purpose of the question is to determine the commitment of members to the projects initiated by the congregation. The results were as follows:

21%	(1) Less than 30% of the members
34%	(2) Between 31% and 40%
9%	(3) Between 41% and 50%
16%	(4) Between 51% and 60%
12%	(5) Between 61% and 70%
5%	(6) Between 71% and 80%
3%	(7) More than 81%

Question 26: What is the % attendance of congregation members of the projects initiated by the congregation with an outward focus, such as missionary and welfare projects?

The purpose of the question is to determine the commitment of members to the projects initiated by the congregation. The results were as follows:

73%	(1) Less than 30% of the members
12%	(2) Between 31% and 40%
9%	(3) Between 41% and 50%
3%	(4) Between 51% and 60%
0%	(5) Between 61% and 70%
3%	(6) Between 71% and 80%
0%	(7) More than 81%

Ephesians 4:12 requires that God's people must be prepared for a life of service. Romans 12:11 encourages Christians never to lack in zeal, but to keep their spiritual fervour, serving the Lord. The Bible does not know any congregation where only the minister, elders and deacons work, and the rest are passive. Creating a motivating environment and obtaining aligned commitment from members is a very important task of a leader. Although the power to let people grow is only with God, He uses people to plant and to water (1 Corinthians 3:5). Empowering ministers with a good theoretical grounding of "motivation" and "the creation of an aligned commitment" will assist them in being more successful in "planting and watering" in God's field.

Question 27: The following external factors have changed the South African community during the past decade. On a five-point scale (ranging from 1=no influence, 2= to a lesser extent, 3= moderately, 4= to a large extent, 5= to a very large extent) state how much it has influenced your congregation:

The purpose of the question is to determine whether it is required of ministers to lead the congregations to adapt and change due to these political, technological, economical and social forces of change in South Africa. The responses will also indicate whether there are possible major issues which have been overlooked or ignored by the GKSA.

	(1) No influence	(2) To a lesser extent	(3) Moderate	(4) To a large extent	(5) To a very large extent
27.1 Political factors:					
27.1.1 Discrimination against Afrikaans	69%	19%	5%	5%	2%
27.1.2 People of colour in traditionally white areas	71%	19%	3%	5%	2%
27.1.3 Gender equality	48%	29%	7%	14%	2%
27.1.4 Affirmative action	22%	30%	26%	17%	5%
27.2 Technological changes:					
27.2.1. Communication, for example cell phone	3%	9%	10%	62%	16%
27.2.2. Multi-media technology, for example Proxima	21%	17%	21%	28%	13%
27.2.3. Internet	7%	17%	26%	38%	12%
27.3 Economical changes:					
27.3.1. Both parents are working	2%	14%	17%	36%	31%
27.3.2. Retrenchments	16%	38%	29%	14%	3%
27.3.3. Inflation rate	7%	54%	26%	10%	3%
27.4 Social changes:					
27.4.1 Crime rate	2%	24%	29%	28%	17%
27.4.2. Mixing of language	34%	40%	12%	12%	2%
27.4.3. HIV/AIDS	60%	33%	0%	7%	0%
27.4.4. Clothing fashions	31%	28%	19%	19%	3%
27.4.5. Poverty	7%	55%	22%	3%	12%

Change has become a constant feature of any organisation (Coetsee, 2003: 188). And to add to this, the rate of change in modern society is accelerating (Kreitner & Kinicki, 2004: 672). Various forces are working to bring about this change. External forces to the organisation causing this change include, inter alia, technological advancements, emigration, wars, government changes and education levels. Forces internal to the organisation causing change include, inter alia, conflict, strategy adaptations, unmet needs and challenges, productivity, leadership changes and organisation structural changes (Kreitner & Kinicki, 2004: 672). The scope or magnitude of change also differs. Changes might be low impact, which demand only minor reforms from the organisation. But changes might also be radical, which require transformation adaptations from the organisation (Coetsee, 2003: 193).

Due to increase in the complexity of organisations and their environments, a need for planned and pro-active change effort, rather than re-active management of the effects of change, is required. From the PEST analysis it can be accepted that the GKSA is not exempt from a variety of factors which cause change. The changes vary from minor to major impacts on the congregation. The decision on how to react to different changes in the environment is one of the leader's major tasks. As an example, successful organisations avoid technological fads and bandwagons, yet they become pioneers in the application of carefully selected technologies (Collins, 2001: 162). Leaders in the GKSA must have the wisdom to know what and when to adapt to reach their goals without changing for the sake of change (Vergeer, 2000: 2.2.4 and 2.4.15). Without continuous reform, the church ceremony becomes a cold ritual which does not serve the purpose of spiritual growth (Vorster, 1996: 106). But Du Plooy (2007: 7) warns that the opposing side of necessary change and renewal is destruction of the church!

Empowering ministers with the skill to manage change, including the management of resistance to change, would contribute to them being more successful in the execution of their calling.

It is noteworthy that AIDS, which currently is one of the major issues in South Africa, only has had a limited impact on the GKSA thus far. It can be assumed that congregations in the GKSA will have to become more involved in the AIDS issue.

Question 28: Does your congregation have a Finance Committee overseeing the finances of the congregation?

Of the respondents, only 3% indicated that they do not have a dedicated Finance Committee overseeing the finances of the congregation.

Question 29: Is the minister member of the Finance Committee overseeing the finances of the congregation?

The purpose of these questions is to determine the minister's involvement in finance and accounting. Of the respondents who indicated that they have a Finance Committee, 61% of the ministers are directly involved in the committee.

Financial statements of any organisation provide very useful information to stakeholders regarding both the past and the future of the entity. Users of the financial statements who understand the basic accounting principles and terminology are far more effective in analyzing the statements (Libby *et al.*, 2004: 721). Managers need not be accountants, but they must understand the different financial statements and what they tell and do not tell you about the organisation (Pretorius, 2005: 3). Empowering ministers with basic skills regarding interpretation of financial statements would make them more effective in their leadership as well as in ensuring good order regarding the financial aspects of the congregation.

Question 30: The inauguration formulary for ministers states four items as the main duties of a minister. As a percentage estimate how much of your time do you devote to each of these four activities?

The purpose of the question is to obtain an indication of the time management of ministers. The average time allocation is as follows:

60%	Preaching of the Word of God
20%	Pray to God in the congregation
9%	Serving the sacraments
11%	Keeping good order and discipline

Question 31: Are there activities in your daily life which take up considerable time (more than 5%) that should, in your view, not form part of your activities?

The purpose of the question is to determine whether the minister performs activities that should be performed by someone else. Of the respondents, 62% indicated that there are tasks which take up a material part of their time that should potentially be performed by other members in the congregation.

Question 32: If there are tasks which take up unnecessary time of ministers, what are these activities?

The purpose of the question is to determine what those tasks are which are unnecessarily consuming the time of ministers. The activities that take up unnecessary time of ministers are as follows:

53%	Mail administration
36%	Updating of membership register
22%	Membership administration
61%	News-letter
50%	General administration (agendas, photostats)
41%	Various other smaller tasks

When analysing the activities which consume unnecessary time of ministers it becomes clear that it is activities that do not need theological education and can easily be done by other members of the congregation.

Empowering ministers with the fundamentals of creating a motivating environment can contribute to more members being willing to share the work load of ministers. And empowering ministers with general management skills could assist them in successfully planning, organising, leading and controlling these activities. This will include the skill to delegate. Delegation is not a new concept, as we read in Exodus 18 where Jethro teaches Moses the benefits of delegation. Delegation means the allocation of responsibilities, accountabilities and necessary authority to other people in order to execute their duties (Kroon, 1995: 12).

Question 33: The following are activities which are part of the duties of a minister, but does it take more time of the minister than necessary due to the fact that he bears sole responsibility for it?

The purpose of the question is to determine whether the minister is over-burdened by too many activities. Of the respondents, 47% indicated that some of these activities do take up more of their time than necessary due to the fact that they bear sole responsibility for it. The activities are as follows:

67%	Evangelism
59%	Missionary work
74%	Visiting the sick
30%	Sunday school reports
30%	Other (Identifying and equipping new office bearers, pastoral care)

The Bible does not know any congregation where only the minister, elders and deacons work, and the rest are taking a back seat. The Bible requires a congregation where the church council as well as every member of the congregation is working hard (Venter, 2005: 15). Everybody in the congregation should fulfil the “office of believer” and has to be king, prophet and priest in the world and especially in the advancement of the church (Vorster, 2000: 35). Under the leadership of the minister, the elders as well as the rest of the believers in the congregation must be equipped for this task.

Empowering ministers with the skills to do strategic management, creating a motivating environment and an aligned commitment as well as general management skills in order to plan, organise, activate and control would assist ministers in equipping the congregation for their task, and thereby freeing up time in his own schedule.

Question 34: As a percentage, how much time of the congregation is devoted to maintaining itself, and how much time on building the congregation to grow in numbers?

The purpose of a congregation is to maintain as well as to build. The purpose of the question is to determine whether congregations maintain a balance between the two focus areas.

Focus	% time and energy	% of congregations
Outward:	Between 1% – 10%	59%
Inward:	Between 90% – 99%	
Outward:	Between 11% – 20%	13%
Inward:	Between 80% – 89%	
Outward:	Between 21% – 30%	15%
Inward:	Between 70% – 79%	
Outward:	Between 31% – 40%	6%
Inward:	Between 60% – 69%	
Outward:	Between 41% – 50%	7%
Inward:	Between 60% – 69%	

Van Rooy (2007: 39) emphasises that spreading the gospel must not only be the preference or hobby of some members of a congregation; the entire congregation should be involved. The answer to this question shows that most of the GKSA congregations are not very successful in their efforts to have an “outward focus” along with their “inward focus”. In the SWOT analysis, most of the congregations indicated that, having an internal focus and not being accessible to people from outside are two of the major weaknesses.

Strategic management involves that managers evaluate the business prospects of their organisation over the long term. There are three central questions facing the analyst:

- What is the organisation's present situation?
- Where does the organisation need to be in the future?
- How should it reach the future state? (Thompson *et al.*, 2007: 2)

Strategic management involves not only crafting, but also executing a strategy to achieve the goals and purpose of an organisation. Empowering ministers with the skill of crafting and executing strategy would assist them in mobilising the congregation to achieve a balanced focus.

Question 35: Does managing conflict take up a considerable portion (more than 5%) of your time?

The purpose of the question is to determine whether it is expected of a minister to be involved in conflict management on a regular basis. Of the respondents, 41% indicated that they spend more than 5% of their time on managing conflict. God wants people to live together in peace, especially in a congregation. In 1 Timothy 2:2 Christians are requested to pray for people in authority so that they can lead us to live in peace and quiet.

Looking at the SWOT analysis and specifically at the opportunities for the GKSA to exploit (such as the utilisation of modern technology, and demographic changes in the neighbourhoods), it will lead to conflict. Furthermore, how successfully the GKSA can handle the internal differences caused by synod decisions are indicated as major driving forces that will determine the future of the GKSA.

Empowering ministers with the skills of creatively solving problems and managing polarities will assist them in executing their duties. A good knowledge of the management of change, and especially the managing of resistance to change, will

contribute to the successful exploitation of opportunities, and will also lead to everything being executed in good order as required by 1 Corinthians 14:40 as well as the Church Order (article 1).

Question 36: Is diversity (age differences, gender differences, race differences) a major contributing factor to conflict?

The purpose of the question is to determine how much conflict has its origin in diversity. Of the respondents, 24% indicated that diversity is a major cause of conflict that must be managed by the minister. Although diversity in their own congregations does not cause much conflict, the SWOT analysis indicated that there are major opportunities which could be exploited if diversity could be harnessed. Since the abolition of the Group Areas act, numerous people of colour moved into traditionally white areas, creating an opportunity for spreading the Gospel to these people. Multicultural congregations will become a reality (Van Wyk, 2001: 86). Cooperation with other Christian denominations is also one of the opportunities listed which the GKSA can exploit. According to Cummings and Worley (2005: 411), to harness and unlock the value locked up in diversity, managers and leaders must systematically and pro-actively plan and implement plans regarding diversity. Empowering ministers with appropriate knowledge of management of diversity would assist them in being more successful in the execution of their calling. Empowering ministers with the skill to manage change will assist them in implementing the necessary change required to fully embrace the challenges of diversity.

Question 37: Does solving problems take up a considerable portion (more than 5%) of your time?

The purpose of the question is to determine how much of a minister's time is dedicated to problem solving. Of the respondents, 66% indicated that they spend a considerable portion (more than 5%) of their time on solving problems. Knowing the difference

between a polarity and a problem will not only make any leader more effective but will also lead to more efficient and effective decision making (Johnson, 1996: xix).

The answer to this question indicates that, as part of a minister's duty, he is involved in problem solving. Problems the minister faces will not be limited to his own congregation. Certain driving forces also indicated major problems to solve in the GKSA, such as lack of financial resources and not having enough ministers. Other driving forces, such as "how to secure and maintain the commitment of 18-25 year olds", and "the decline in blind loyalty" will potentially lead to polarities that need to be managed. Empowering ministers with a workable knowledge of problem solving as well as managing polarities will assist them in executing their duties. It will also contribute towards everything being done in a fitting and orderly manner as required by Jesus in 1 Corinthians 14:40.

Empowering the minister with the ability to unlock the creative thinking of the church council, would contribute largely to successfully solving these problems and to methods for exploiting the opportunities.

Question 38: Are you of opinion that a course in Business Management should be included in the training of ministers? The minister can accept that the content of the course will be tested against Biblical principles

The purpose of the question is to determine the sentiments of ministers regarding the possible inclusion of business management skills in the training of prospective ministers. Of the respondents, 95% indicated that they are of opinion that a course in Business Management should be included in the training syllabus of ministers in the GKSA.

Although the power to let people grow is only with God, He uses people to plant and to water (1 Corinthians 3:5). Empowering ministers with knowledge of business management skills will assist them in being more successful in "planting and watering" in God's field. It will also contribute towards everything in a congregation taking place

in good order. The course in Business Management should not be aimed at making the minister a “better boss”, but rather at him being equipped to become a better servant.

3.4 CONCLUDING REMARKS

In this chapter an empirical study was performed to determine whether ministers in practice experience situations where knowledge of business management would assist them in successfully executing their calling. A questionnaire was forwarded to the population of 218 ministers via e-mail. Response was received from 58 which yielded a 27% response rate. The questionnaire included 38 questions, covering areas of strategic management, creation of aligned commitment and a motivating environment, leadership, financial management, project management, general management, problem-solving and polarity management, diversity management and management of change.

The empirical study indicated that ministers, in leading and conducting the activities of the congregation, are confronted with situations similar to those of business leaders. An analysis of the driving forces, as well as a SWOT analysis identified a number of issues which ministers in the GKSA will have to address in the future in order to be successful and for the congregation to be sustainable. The study also indicated that with the exception of only a few areas, there is not a difference between the skills needed by ministers in rural and metropolitan congregations.

CHAPTER 4

CONCLUSIONS AND RECOMMENDATIONS

4.1 INTRODUCTION

Having conducted a literature study as well as an empirical study concerning the applicability of business management skills for ministers in the GKSA, this chapter will make conclusions on the matter. The chapter will also feature recommendations following the study, as well as highlight certain possible areas for further study related to the issue.

4.2 CONCLUSIONS REGARDING THE DIFFERENT MANAGEMENT SKILLS

4.2.1 Strategic Management

The process of crafting and executing strategy is summarised as a five-phase process (Thompson *et al.*, 2007: 20). Phase 1 is the creation of an inspiring vision. Phase 2 is setting objectives which convert the vision into specific performance targets. Phase 3 is developing the detail strategies and plans to achieve the performance objectives. Phase 4 is managing the execution. Phase 5 is monitoring and measuring the execution and effectiveness of the strategy.

A congregation should be careful to not only focus on current issues, but also on an appropriate long-term plan in order to achieve its goals (Vergeer, 2000: 2.4.6, 2.4.13 and 2.4.14). Van Rooy (2007: 40) warns that a congregation is seeking its own destruction if, to survive, has become its main purpose. A congregation that only focuses on internal issues is not true to its calling. In Matthew 5:13-16 Christ compares the church to salt and to light. Van Wyk (2001: 81) states that a church, standing idle like a ship standing in the harbour, will rust and sink. The ship's work is on the open sea. This is indicative of the work of the church to the world beyond the borders of the congregation. Van Rooy

(2007: 39) emphasises that spreading the gospel must not only be the preference or hobby of some members of a congregation; the strategy should be that the entire congregation should be involved. If a congregation is not clear on what the criteria are for measuring its success, it will tend to measure its success against the wrong criteria such as membership growth, financial assets or number of projects initiated (Vorster, 1999: 6). This will lead to wrong perceptions; thus resulting in wrong decision making.

It is clear from the responses to the questionnaire that ministers would benefit from being empowered with fundamentals of strategic management. From questions 13 and 14 it is evident that only half of the responding congregations have a vision, and less than half of the congregations have the vision available in writing. De Klerk (2007: 8) states that a well articulated vision of a congregation acts like glue keeping people together, acts like a magnet attracting members as well as outsiders to the congregation goals, and acts like a measuring stick to measure whether they are progressing towards their goals. The reaction to question 15, however, indicates that most of the congregations acknowledge the importance of strategic planning. Although the majority of respondents indicated in question 20 that they measure themselves against a set of criteria to determine whether they are true to their purpose, many of the criteria are not specific, and some criteria are subject to different interpretations. Having criteria but not regularly measuring actual performance against it, as well as not formally communicating the results, will not add any value. Question 22 indicates that as many as 30% of the congregations do not communicate the results of the measurement.

From the PEST analysis in question 27, it can be concluded that there are certain aspects that have already had a large impact on the congregations which will require proper strategic planning to manage it. In 67% of congregations, the fact that both parents in households are working had an influence on the operations of the congregation to a large or very large extent. Congregations should strategically plan how to deal with this reality. In 93% of the congregations the AIDS pandemic had no influence or only influenced them to a lesser extent. The AIDS pandemic has a huge influence on the

entire South African society, and the congregations in the GKSA should strategically plan how to manage the influence it will have on the congregation.

Question 27 yielded a list of driving forces which will have a determining influence on the congregations in the next few years. These forces will require careful crafting and execution of strategies. For example, how to attract and maintain the commitment of 18 to 25 year old people is not an issue which can be dealt with as part of normal operations. It will require creative thinking and most likely also that certain adjustments be made to current culture and accepted norms. This can only be done as part of a well-crafted strategy.

In the SWOT analysis done in question 8–11, a number of aspects were listed which will also require careful strategic planning. A major threat which was identified is the fact that people are caught up in a very busy lifestyle, which leaves less time available for formal congregational activities. To manage this reality will need creative strategies from leaders in congregations. One of the major opportunities listed was to use the needs in South Africa (such as poverty, unemployment, skills shortage) as a means to spread the gospel of Jesus Christ. But because many people in congregations will venture into unknown frontiers when doing this, it will require crafting creative strategies as well as proper execution of these strategies. If this is read together with question 28, stating that in 85% of the congregations projects with an outward focus participation of congregation members is less than 40%, and question 34, stating that in 72% of the congregations less than 20% of time and energy is devoted to reaching out to people outside the congregation, exploiting this opportunity will require good strategies.

4.2.2 General Management

Management is the process through which people in managerial and leadership positions utilise the human and other resources of the organisation in order to achieve the organisational objectives (Eksteen *et al.*, 2002: 327). Any organisation, be it a school, a church congregation, a small business organisation or a multinational global company,

must be managed properly in order to achieve its objectives. Although experience is an essential way to improve management skills, the art of management can and must be studied in order to provide the necessary theoretical foundation (Armstrong, 2004: 13).

The process of general management consists of four key functions, namely planning, organising, activating or leading, and controlling. These four key principles are supported by six supporting management activities, namely decision making, communication, motivating, coordinating, delegating and disciplining (Kroon, 1995: 9). Being a leader and manager without these basic management skills, in an organisation with the number of members ranging between 20 and 1 000, would be a daunting task.

From questions 31, 32 and 33 it is evident that basic management principles could assist ministers in the daily execution of their activities. Many ministers are bogged down with tasks which could potentially be delegated to other members of the congregation. The answer to question 17 indicated that a large portion of congregations are not doing formal operational planning, and that the majority of congregations who actually do this planning, only do it once a year. De Klerk (2007: 8) warns that “when you fail to plan, you plan to fail”.

Empowering young ministers with the basic skills of general management would assist them in ensuring that everything in the congregation takes place in good order. It will also assist ministers in freeing up time which can be used in preaching the Word of God, and taking pastoral care of the congregation.

4.2.3 Change management

Change has become a constant feature of any organisation (Coetsee, 2003: 188). Added to this, the rate of change in modern society is accelerating (Kreitner & Kinicki, 2004: 672). Various external as well as internal forces are working to bring about this change. Due to an increase in the complexity of organisations and their environments, a need for more pro-active planned change effort, rather than re-active management of the effects of

change is required (Cummings & Worley, 2005: 12). The decision concerning how to react to different changes in the environment is one of the leader's major tasks.

The SWOT analysis in question 8–11 revealed that “resistance to necessary change” and “traditionalism” are weaknesses in many congregations. The effect of future political changes is listed as a threat, while renewal thinking and modern technological developments such as communication methods are listed as opportunities. Political, social, economical and technological developments, and the willingness and ability of the GKSA to adapt to these changes is listed as a driving force that will determine the way the church will operate in the next few years. De Klerk (2007: 7) asks the open question whether the GKSA is ready to embrace the change in the classis meeting structure after the synod decision during 2006 to combine the previously White and Black classis meetings.

Du Plooy (2007: 7) cautions that, although renewal and change in a reformed church is a necessity, wrong changes can destroy the GKSA. To empower ministers with the skill to pro-actively identify necessary changes and to successfully implement planned change, will be a major asset for ministers in the future. But resistance to change is normal to all humans, and by empowering ministers with the skill to manage resistance to (necessary) change will contribute to the success of the congregation.

4.2.4 Creating aligned commitment and a motivating climate

Coetsee (2003: 17) defines motivation as the willingness of individuals and teams to exert high levels of effort to attain organisation goals. Coetsee (2003: 17) argues that one cannot motivate people. Leaders can, however, create a motivating environment in the work-place, a sports team, a church council or any organisation. A motivating environment can be defined as an inspirational environment in which people align themselves with and make a commitment to achieve the vision of the organisation (Coetsee, 2003: 24). Aligned commitment to the goals of an organisation therefore is a result of a motivating climate.

The answers to questions 23, 25 and 26 indicate that the participation in and commitment to activities in the congregations are not satisfactory. Especially for projects with an outward focus, 73% of the congregations indicated that participation is less than 30%. In 1 Corinthians 3:5 we read that God uses people to plant and give water, but that God gives growth. Empowering ministers with a good theoretical basis of motivational theories and creating a motivating climate, gives them additional tools to plant and give water more efficiently. This will contribute towards the successful execution of their calling. Creating a motivating climate and aligned commitment would also make it easier for the minister to delegate certain tasks to other members of the congregation which will free up time for the minister for preaching and pastoral care.

4.2.5 Diversity Management

On the negative side, diversity is the cause of conflict. But on the positive side, effectively managing diversity can positively influence an organisation's cost, employee attitude, recruitment effectiveness, sales and market share, creativity and innovation, and group problem solving and productivity (Kreitner & Kinicki, 2004: 60). Cummings and Worley (2005: 411) contend that, to harness and unlock the value locked up in diversity, managers and leaders must systematically and pro-actively plan and implement plans pertaining to diversity.

In the SWOT analysis, the following items are listed as opportunities regarding diversity the GKSA should exploit:

- Cooperation with other Christian denominations
- Utilise the capacity and strength of the youth
- Demographic changes and growth in size of suburbs

The following items were listed as diversity driving forces which will have a determining influence on the way the church operates in the future:

- Race integration of suburbs

- Multicultural society
- Growth of a strong black middle class
- How to secure and maintain the commitment of 18 to 25 year old people
- The successful integration of the traditionally black and white synods of the GKSA

The GKSA is entering one of the most important phases in its existence with the implementation of the decision to unify the traditional white and traditional black classis (De Klerk, 2007: 7). To successfully manage and exploit these opportunities and driving forces, and to prevent the negative side of miss-managed diversity, ministers will be required to have a sound theoretical understanding of the management of diversity.

4.2.6 Financial Management

Managers and leaders in organisations need not be accountants, but they must understand the different financial statements; what they do and do not tell you about the organisation (Pretorius, 2005: 3). From responses to questions 28 and 29 of the questionnaire it can be deduced that it is common practice in congregations to have a Finance Committee which is responsible for good order and governance of the finances. In 61% of the congregations that participated in this study, ministers form part of the Finance Committee of their congregations. A basic understanding on financial statements, and the interpretation thereof would assist ministers in being more effective and efficient as members of the committee.

4.2.7 Problem-solving and Polarity Management

Making decisions regarding problems and polarities (dilemmas) are prerequisites in the repertoire of every manager and leader (Coetsee, 2006: 240). Knowing the difference between a polarity and a problem will not only make any leader more effective but will lead to more efficient and effective business decisions (Johnson 1996: xix). Many problems lead to conflict. Literature indicated that, in America, church leaders spend up to 40% of their time managing conflict. The main culprit in the conflict is diversity; too

many people with too many ideas of how things should be done (Armour & Browning, 1995: 5). From questions 35, 36 and 37 it is clear that ministers are required to be involved in problems and conflict for a material portion of their time.

Successful handling of the internal differences and conflicts (due to certain synod decisions) was indicated as one of the driving forces which will determine the direction of the church in the next few years. Knowing the difference between a problem and a polarity is one of the first steps in dealing with these situations successfully.

Empowering them with a good theoretical basis regarding problem-solving, polarity management and conflict management would assist ministers in executing their duties. But due to the complexity of all the challenges, the minister will not be able to solve all the problems himself. Empowering a minister with the skills to enhance creative thinking of groups of people, such as the church council, would make the congregation more successful in dealing with threats, and exploiting the opportunities.

4.2.8 Leadership

Leadership abilities and leadership style has a very profound effect on the success of any organisation (Kreitner & Kinicki, 2004: 594). Some people are endowed with more natural talent and characteristics of a natural leader. But not all good managers and leaders were born that way. A committed leader and manager, for whom his own growth and development as well as that of his people are important, could acquire these approaches, attitudes skills and abilities. But this requires accepting the responsibility to grow and develop and to capitalise on the available learning opportunities (Coetsee, 2003: 75).

As indicated in the literature study in Chapter 2, being a leader inherently forms part of the job description of a minister. The inauguration formulary for ministers states that they must act as shepherds in the congregation. Under their leadership, everything in the congregation must be done efficiently, effectively and in good order. De Klerk (2007: 8)

emphasises the importance of good leadership in a congregation to guide them through the volatile environment of the 21st century.

From responses to question 6 in the questionnaire it is evident that, apart from their leadership role in the congregation, many ministers also play a leadership role in the broader community. Being a member of a school governing body and the old-age home governing body is the most common external leadership role. This provides an excellent platform for the minister to spread the Gospel of Jesus Christ beyond the borders of the congregation.

Empowering young ministers with leadership training and development would benefit them. Especially focussing on aspects such as emotional intelligence, leadership styles, and the fine balance between being a manager and being a leader would contribute to the successful execution of their duties. The purpose of the leadership training should not be to make them “better bosses”, but to make them better servants.

4.2.9 Project Management

Due to the specific characteristics of a project, namely unique (meaning that the product or service is different in some distinguishing way from other similar products or services) and temporary (meaning that every project has a definite beginning and ending), managing a project needs other managerial skills than the normal skills needed to manage an organisation in general (Burke, 2001: 2). From question 24 it is evident that projects are a common occurrence in congregations. Empowering ministers with project management skills would contribute to the projects being executed in good order, and would also contribute to the successful outcome of the projects.

4.3 RECOMMENDATIONS

Following the conclusions drawn during this study, the following recommendations can be made:

- The Theological School of the GKSA should consider including a one year course on the business modules identified in this study as part of the syllabus for training of

prospective ministers. The course should be developed specifically taking into account the background and circumstances of the GKSA, and should not be generic such as the course which is included for Baccalaureus Commercii students. The aim of the course should be to empower the minister to be more effective in the execution of his calling, namely to spread the Word of God, and to care for the congregation. The course should only be a means to an end, and should not become an end in itself. The content of the course should be thoroughly tested against Biblical principles to ensure that the course does not view the church as an institution which must be managed and governed like a business. The course should recognise that the church is primarily invisible and spiritual, and that the visible organisation is not the primary focus. This research has covered nine topics which should be included in the course. They are strategic management, general management, management of change, creation of aligned commitment, management of diversity, financial management, creative problem solving and polarity management, leadership and project management.

- Due to the dynamic and fast changing world of the 21st century, the issues confronting leaders are changing rapidly, but also the improved methods that manage it. For this reason, an abbreviated version of the course should be compiled. This should be presented as a three to five-day course to ministers who already are in congregations. The purpose will be to supplement their practical experience with new and additional theory on managing and leading specific situations in the modern congregation.
- Managing and leading a congregation should not only be revolving around the minister. Members of congregations should be encouraged to attend the course together with their ministers. Members of congregations should attend the training course with the aim of enhancing the orderly achievement of the goals and purpose of the congregation. This will enhance the ability of the congregation to function efficiently during times in which congregations do not have a minister. It will also assist ministers in freeing up time in their own schedules to concentrate more on preaching God's Word and taking pastoral care of the congregation. If members of

the congregation attend the course together with their ministers, it will also assist in the alignment within the congregation on how to plan and execute chosen strategies.

4.4 POSSIBLE FIELDS FOR FURTHER STUDY

Stemming from this study, the following are probable fields for further study:

- Investigate and design the content of each of the different managerial skills to optimally fit the principles and circumstances of the GKSA. Although all nine of the topics discussed in this research will be applicable to a minister, future research must prioritise the topics and identify the amount of detail each of the topics should contain that will be included in the training syllabus for ministers.
- Identify specific leadership and managerial skills that will be needed by ministers in the GKSA to take the congregations into the volatile 21st century. The topics covered in this research are managerial skills currently included in other management courses such as MBA. But due to the dynamic nature of society of the 21st century, future research might identify and discuss other additional skills needed by ministers in the years to come. One example of this might be the controversial question regarding “church marketing”.

4.5 FINAL NOTE

The Church belongs to Jesus Christ who uses ordinary people as instruments to work on His harvest field. Developing the leadership and managerial skills of ministers through a training course is only one of the ways to exploit the God given talents to the fullest. On its own, these skills will not contribute to any success in a congregation. It should be seen as only one of the many things that should be done in order for a congregation to fulfil its purpose. Collins (2001: 14) indicates that all the “great” companies he has studied, none of them contributed the success to a single defining action, a grand program or one killer innovation. Rather, their success was like the relentless pushing against a flywheel, turn upon turn, building momentum, until it was spinning. This success created more success. Similarly, in a congregation everybody must develop his/her talents

(Matthew 25:14–30) and work together as a unit (1 Corinthians 12:12), in good order (1 Corinthians 14:33), with zeal and fervour (Romans 12:11), building the congregation on the foundation of Jesus Christ (1 Corinthians 3:11). But if God's blessing is not prayed onto the work, the builders will labour in vain (Psalm 127:1).

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ANNEXURE A



Die Teologiese Skool van die Gereformeerde Kerke in Suid-Afrika

Posbus 20004 Noordbrug 2522

Tel (018) 294 5439 / 294 5593

Faks (018) 294 8952

Praktiese Teologie

E-pos: ben.deklerk@nwu.ac.za

2007-01-22.

Deon Grobler

Geagte mnr Grobler,

GOEDKEURING VIR NAVORSING

Die Teologiese Skool van die Gereformeerde Kerke in Suid-Afrika is opgewonde oor die ondersoek wat u wil doen en gee hiermee die nodige toestemming dat hierdie ondersoek kan voortgaan. Die ondersoek kan waarde toevoeg tot die navorsing en onderrig van Praktiese Teologie aan die Skool en behoort ook van waarde vir plaaslike kerke en die predikantekorps te wees.

Daarom sal ons die predikante wat genader word, aanmoedig om aan die projek deel te neem en om die nodige inligting te verskaf.

Seën en sterkte met die ondersoek.

Ben de Klerk

PROF BJ DE KLERK

Rektor TSP.

ANNEXURE B

Questionnaire

Nr: _____

1. Name of minister: _____ (Optional)

2. Congregation in: _____ (Optional)

3. Is the congregation in?

Rural area		(1)
Metropolitan area		(2)

4. How many members are in the congregation currently?

	(1) Less than 100
	(2) Between 101 and 200
	(3) Between 201 and 300
	(4) Between 301 and 400
	(5) Between 401 and 500
	(6) More than 501

5. How long have you been a minister?

	(1) Less than 5 years
	(2) Between 5 and 10 years
	(3) Between 10 and 20 years
	(4) Between 20 and 30 years
	(5) Longer than 30 years

6. As part of your duty, you fulfil various leadership roles in the congregation (such as chairman of the church council, representative at synod meetings, etc). Do you fulfil leadership roles in the broader community such as:

- 6.1 School governing body
- 6.2 Sports club governing body
- 6.3 Member of local government
- 6.4 Old age home governing body
- 6.5 Orphanage governing body
- 6.6 Other (specify):

Yes (1)	No (2)

7. Picture yourself in the following situation: You are in a lift, and one of the people hears that you are a minister. He asks you the following question: "What is the purpose of the Gereformeerde Kerk in your town?"
Given the fact that you have only 30 seconds to respond, how would you answer the question?

Terms

A SWOT analysis is a well-known and accepted technique used in the planning process of any organisation.

S = Strengths : It is the *internal strengths of the organisation* which must be employed in the pursuit of the goals and objectives of the organisation.

W = Weakness : It is the *weaknesses of the organisation* which make it vulnerable to the successful achievement of the goals and objectives of the organisation.

O = Opportunities : It is the *opportunities from the environment in which the organisation operates* which could be exploited in order to achieve the goals and objectives of the organisation.

T = Threats : It is the *threats from the environment in which the organisation operates* which could potentially cause the organisation not to achieve its goals and objectives.

The world in which the congregation operates has various factors which threaten the church, but also present many opportunities to achieve the objectives of the church. Each congregation has inherent strengths which must be used to achieve its objectives, but also possesses weaknesses which make it vulnerable.

8. In your view, what are the two largest threats to the maintenance and growth of the church in your area?

8.1. _____

8.2. _____

9. In your view, what are the two biggest opportunities for the maintenance and growth of the church in your area?

9.1. _____

9.2. _____

10. Looking at your own congregation, what are the two most prominent strengths of the congregation?

10.1. _____

10.2. _____

11. Looking at your own congregation, what are the two most prominent weaknesses of the congregation?

11.1. _____

11.2. _____

Terms

Driving forces are defined as external factors which are currently changing, and these changes can not be ignored by the organisations in the industry. It forces industry participants to alter their actions. For example, affirmative action legislation forces large companies to pro-actively recruit and employ people of colour.

12. In your view, what are the two most important driving forces that will influence the church in the next five years?

12.1. _____

12.2. _____

Terms

A **vision** is defined as a clear description of **what** an organisation want to achieve in future. It determines the direction in which the organisation wishes to go in future. The vision dictates the priorities with the allocation of time and resources over the next 2 to 5 years.

Strategic planning is the clear description of **how** the organisation is going to achieve the vision over the next 2 to 5 years.

Operational planning is the detail planning of day-to-day activities of the organisation for the next 6 to 12 months.

13. Does your congregation have a formal vision?

Yes (1)	No (2)

14. If "yes", is the vision available in writing to all in the congregation?

Yes (1)	No (2)

15. On what regular basis does the congregation do strategic planning?

	(1) Not at all
	(2) At least twice a year
	(3) At least once a year
	(4) Other intervals (specify)

16. If it is being done, who is responsible for the strategic planning?

- | | |
|--|---|
| | (1) Minister |
| | (2) Committee of which minister is a member |
| | (3) Church council |
| | (4) Other forum (specify) |
-

17. On what regular basis does the congregation do operational planning?

- | | |
|--|-------------------------------|
| | (1) Not at all |
| | (2) Monthly |
| | (3) At least twice a year |
| | (4) At least once a year |
| | (5) Other intervals (specify) |
-

18. If it is being done, who is responsible for the operational planning?

- | | |
|--|---|
| | (1) Minister |
| | (2) Committee of which minister is a member |
| | (3) Church council |
| | (4) Other forum (specify) |
-

19. Against which criteria does the congregation measure itself in order to determine whether it is achieving its goals and objectives?

- 19.1 _____
 19.2 _____
 19.3 _____
 19.4 _____
 19.5 _____
 19.6 _____
 19.7 _____

20. Does the congregation test itself against these criteria on a regular basis?

Yes (1)	No (2)

21. If so, how often does the measurement take place?

- | | |
|--|----------------------------------|
| | (1) Does not take place formally |
| | (2) Monthly |
| | (3) At least twice a year |
| | (4) At least once a year |
| | (5) Other intervals (specify) |
-

22. How is the result of the measurement communicated to the congregation?

- | | |
|--|--|
| | (1) Does not communicate formally |
| | (2) Feedback in a congregation meeting |
| | (3) Feedback in the congregation news-letter |
| | (4) Feedback on a notice board |

	(5) Individual feedback during home visits
	(6) Other (specify)

23. What is the % attendance of the Sunday morning sermon (average per year?)

	(1) Less than 30% of members
	(2) Between 31% and 40%
	(3) Between 41% and 50%
	(4) Between 51% and 60%
	(5) Between 61% and 70%
	(6) Between 71% and 80%
	(7) More than 81%

24. Which of the following projects take place in your congregation?

- 24.1 Fundraising projects (for example bazaar, guest performers, etc.)
- 24.2 Congregation get-together (for example camping weekends)
- 24.3 Welfare projects (for example soup kitchen, old-age home visits)
- 24.4 Evangelism projects
- 24.5 Missionary projects (for example visits to the black townships)

Yes (1)	No (2)

25. What is the % active support by congregation members of projects with an "inward focus" such as fundraising projects?

	(1) Less than 30% of members
	(2) Between 31% and 40%
	(3) Between 41% and 50%
	(4) Between 51% and 60%
	(5) Between 61% and 70%
	(6) Between 71% and 80%
	(7) More than 81%

26. What is the % active support by congregation members of projects with an "outward focus" such as evangelism and missionary projects?

	(1) Less than 30% of members
	(2) Between 31% and 40%
	(3) Between 41% and 50%
	(4) Between 51% and 60%
	(5) Between 61% and 70%
	(6) Between 71% and 80%
	(7) More than 81%

27. The following are some external factors which have caused major changes in the South African society over the past decade. To what extent did it influence the congregation activities (not individuals, but the larger congregation):

	(1) No influence	(2) To a lesser extent	(3) Moderately	(4) To a large extent	(5) To a very large extent
27.1 Political factors:					
27.1.1 Discrimination against Afrikaans					
27.1.2 People of colour in traditional white areas					
27.1.3 Gender equality					
27.1.4 Affirmative action					
27.2 Technological changes:					
27.2.1 Communication, for example cell phone					
27.2.2 Multimedia technology, for example Proxima					
27.2.3. Internet					
27.3 Economical changes:					
27.3.1. Both parents are working					
27.3.2. Retrenchments					
27.3.3. Inflation rate					
27.4 Social changes:					
27.4.1. Crime rate					
27.4.2. Mixing of language					
27.4.3. HIV/AIDS					
27.4.4. Clothing fashions					
27.4.5. Poverty					

28. Does your congregation have a Finance Committee?

Yes (1)	No(2)

29. If so, do you as minister form part of the Finance Committee?

Yes (1)	No(2)

30. In the inauguration formulary for ministers, the work of the minister is divided into 4 main areas. As a yearly % how is your time allocation between the 4 activities

30.1 Preaching the Word of God		%
30.2 Praying to God in the congregation		%
30.3 Serving the sacraments		%
30.4 Keeping the congregation in good order and discipline		%
	<u>100</u>	%

31. Are there activities which take up a material part of your time (more than 5%) which should, in your view, not form part of your activities?

Yes(1)	No (2)

	Yes (1)	No (2)
32 If "yes" please indicate:		
32.1 Mail administration		
32.2 Updating of membership register		
32.3 Membership administration		
32.4 News-letter		
32.5 General administration (agendas, photostats)		
32.6 Other (specify) –		

33. The following form part of your tasks, but do they take up more of your time than necessary due to the fact that you bear sole responsibility for it?

	Yes (1)	No(2)
33.1 Evangelism		
33.2 Missionary work		
33.3 Visiting the sick		
33.4 Sunday school reports		
33.5 Other (specify)		

34. A recent article in **Die Kerkblad** made the following statement: "A 'survival mentality' occurs in many congregations. Such congregations are seeking their own destruction if their own survival has become their main objective". As a %, how much time and energy in your congregation is devoted to:

34.1 The growth of the church through evangelism and missionary work.		%
34.2 Maintaining the current congregation through sermons, Sunday school.		%
	<u>100</u>	%

	Yes (1)	No(2)
35. Do you spend a material portion of your time (more than 5%) dealing with conflict?		

	Yes (1)	No (2)
36. Is diversity (for example age, race, gender differences) a major contributing factor to the conflict?		

	Yes (1)	No(2)
37. Do you spend a material portion of your time (more than 5%) solving problems?		

	Yes (1)	No (2)
38. Are you of opinion that a course in "Business Management" should be included in the training syllabus of prospective ministers? (You can accept that the content of the course will be tested against Biblical principles)		