The spiritual gift of administrative leadership in the Every Nation Church in South Africa: A practical theological study

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Abstract

God in his sovereignty has blessed the church with various spiritual and ministry gifts in making Christ known throughout the earth. The gift of administration is one such gift, given to those who can translate the vision and mission of the church into practical management tasks. Since the birth of the early church, the function of administrative leadership has assumed different forms and applications. At the same time, management science has advanced with the acquisition of new knowledge which enables organisations to become more effective and efficient. Regrettably, the evolution of church management and secular administration has brought about a misalignment in the effective application of this ministry gift. This study aims to determine the kind of administrative leadership that will assist Every Nation Southern Africa (ENSA) churches in accomplishing their mission more effectively.

The empirical study was conducted among 38 ENSA churches and 105 staff members across Southern Africa with the goal of evaluating their current administrative practices. The study gives a holistic administrative perspective to the strengths and weaknesses of ENSA churches. The Zerfass model was used as a research methodology in systematically reviewing the current administrative praxis of ENSA in formulating a new praxis. This study followed a multi-disciplinary approach in considering literature from a theological and management science perspective in relationship to the current administrative traditions of ENSA.

The rationale for considering this investigation was propelled by the historic administrative and leadership challenges faced by independent churches in South Africa. The government, under the auspices of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission), has embarked on a process of enforcing stricter regulations over the church. Unfortunately, church institutions have not been able to adequately address these leadership challenges. In addition to the leadership and governance challenges faced by the church, the past decade has brought abnormal levels of economic, social, political and health risks, particularly in South Africa's nascent democracy. These risks have impacted the ability of churches to remain in operation. The response of the church to the COVID-19 pandemic reflects how ill prepared it was to deal with the catastrophic consequences of this health and economic crisis.

The research aimed to develop new principles of administrative leadership which will help the leaders of ENSA to be more effective in the management of the church. The study concluded by formulating new principles of administrative leadership and a proposed restructuring to streamline the operations of ENSA.

KEYWORDS: Church administration, Church leadership, Structure, Systems, Organisation, Management

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LIST OF ABBREVIATIONS

CCL: Cultural, Religious and Linguistic Communities

ENCT: Every Nation Cape Town

ENSA: Every Nation Southern Africa

HPCT: His People Cape Town

HPSA: His People Southern Africa

CHAPTER 1
INTRODUCTION

TITLE

The spiritual gift of administrative leadership in the Every Nation Church in South Africa: A practical theological study

KEYWORDS

Church administration, Church leadership, Structure, Systems, Organisation, Management

1.1 INTRODUCTION

Churches in South Africa have been in the spotlight in recent years for their non-compliance to certain regulations. This is because South Africa, as a young democracy, has started to revise several laws which has affected the right to religious freedom: these include the Single Marriage Act, Hate Speech Bill, Gender Equality Bill, Employment Equity Act and the banning of corporal punishment. The state has also imposed stricter measures to regulate religious organisations. If these revised legislations are not correctly applied within the context of the law, it has the potential to put the church at risk. The church currently functions fairly independently based on the Freedom of Religion Act and therefore is not obliged by law to enforce certain legislative guidelines. For example, a church pastor currently cannot be forced by law to marry persons of the same gender. On the other hand, the Gender Equality Bill could challenge the church's belief system in the near future to enforce pastors to marry persons of the same sex. Therefore, the church is potentially at risk if more regulatory guidelines are enforced and by implication, church pastors may potentially be prevented from obtaining marriage licences if they do not comply to the broader gender equality legislation.

The 21st-century church can no longer function in isolation and ignore the influence the macro-environment has upon it, such as legal, social, political, demographic, economic, cultural, natural and physical forces. The government has appointed the commission for the promotion and protection of the Rights of Cultural, Religious and Linguistic Communities (CRL) to work with religious organisations to find a better way to regulate them. The CRL has highlighted the lack of good corporate governance within certain churches in South Africa. While good corporate governance is not only required by law, it is also founded on biblical principles. Areas of concern include financial transparency and accountability, resource management, ethical practices and legislative compliance (Ellerbeck, 2019:1).

The problem the researcher address stems from over 25 years of working experience as a church administrator. The researcher has observed that the Every Nation church has not always effectively implemented the principles of good administrative management. The shortcomings in church administration have surfaced both, as a weakness and as a threat to the sustainability of the church. Because of the researcher's preliminary observation, the investigation was conducted on Every Nation Churches within South Africa and also included Every Nation churches in Namibia and Botswana. The study aimed to formulate principles that can help ENSA in the implementation of administrative leadership.

The research focused on church leadership, the theology of administration and how it relates to the health and growth of the church. This study is multi-disciplinary in nature due to the overlapping of some aspects within managerial business sciences.

1.2 THE SPIRITUAL GIFT OF ADMINISTRATIVE LEADERSHIP

Church administration is a spiritual gift that God has given to certain people within the body of Christ. These persons have an ability to translate the vision and mission of the church into practical medium- and long-term plans and also develop a project plan for effective implementation (Laitine, 2014:202). According to Malemelo (2016:2), "[t]he Bible presents the concept of church administration as a gift from God." Church administration is about people in an organisation and the function of administration includes planning, leading, organising and leadership (Esan, 2014:33). Church administration involves the translation of the church's apostolic mission into effective ministry that meets a series of strategic objectives. Church administration incorporates the operations and governance of the church. It cannot be viewed in isolation and must be seen in the context of serving people effectively, while making efficient use of resources. According to Steward (cited by Lindgren, 1965:60), "[C]hurch administration equips the church as an organisation and to do the work of the church in a coherent and comprehensive manner." Administration therefore plays an integral part in the functioning of the entire church.

Church administration is not only limited to the organising, planning and execution of certain programmes of the church, but also influences worship, preaching and pastoral care. For a church to fulfil its overall mission and purpose, the health of the church should also be reflected in its spiritual, financial and numerical growth. The ability to guide and facilitate growth requires effective administration (Esan, 2014:1).

The Greek word *kubernēsis* is translated as "administration" in 1 Corinthians 12:28 and is derived from a verb meaning "to steer a ship or to guide." A *kubernētēs* was the captain or helmsman of the ship. This term was also used to refer to a governor. In the same way that a captain steers a ship, an administrator governs or administrates (*kubernēsis*) (Perkins, 2012:1).

Another Greek word linked to administration is *oikonomia* (*oikos* refers to house or home, while *nomos* refers to the law of the home). *Oikonomia* occurs seven times in the New Testament and means management, administration, plan, stewardship and putting into effect, steering a household or family towards a desired outcome or vision (Irving, 2015:1).

The spiritual gift of administration therefore, refers to guiding the affairs of the church, while building or expanding the Kingdom of God. The administrator adopts goals and executes plans to accomplish these goals. A person with a gift of administration is characterised as able to direct and motivate people and coordinate their activities.

Biblical teaching describes leadership and administration as two inseparable parts of the same concept (see Rom. 12:6; 1 Pt. 4:10; 1 Tm. 3 1-13 and Tt. 1:7-90). For the purposes of this study, therefore, leadership and administration will be dealt with in the same manner.

1.3 IMPORTANCE OF COMPETENT LEADERSHIP

Esan (2014:33) explains the importance of competent leadership as a vital success factor for the overall growth of the church. Woodruff (2004:20) writes that, "[L]eadership and management skills are critical for the pastor to manage even the smallest congregation." Both, Esan and Woodruff highlight the important link between leadership and effective administration for a church to be successful. Oosthuizen and Lategan (2015:552) assert that for the church to fulfil its vision, it needs to manage its resources effectively and efficiently. They also emphasise that the concept of managing the church is not new, but is needed more than ever because of the ongoing macro-political, socio-economic and technological changes taking place in the world today. In a survey done by Nell (2014:1), he states that one minister said that the "biggest challenge for me is the skills to manage and lead the congregation", while another minister noted, "I feel that I was thrown into the deep end in this regard."

In the pericope of Genesis 11, it is seen that various managerial skills, such as planning, leading and organising large numbers of people and resources, were necessary in order to build the Tower of Babel. Likewise, in the book of Nehemiah, the prophet took the responsibility to rebuild the wall around Jerusalem. This was a huge managerial challenge which required a significant amount of planning, organising, leading and managing of resources for its successful completion.

The church is not a single entity or a cell, but is made up of multiple levels of leadership and various interrelated ministries and departments, such as pastoral care, discipleship, children and youth ministry, Sunday services, worship, missions, evangelism, campus ministry, communications, finances and human resources. According to Lee (2014:01), it is seen that "the church is not an organisation, but an organism." Such an organism requires good administrative leadership to be effective.

The opposite is also true. Misaligned administrative processes are counterproductive to a healthy working environment among church staff members, as is currently the case in the ENCT (Every Nation Cape Town congregation). A negative perception prevails concerning administration because of the inherent bureaucracy and "red tape." In an attempt to gain insight into the phenomenon, the researcher learned that: "[T]he answer is not to reject the gift of administration, but to redeem it, to inject it with value and purpose", as Manwaring (2018:1) correctly states.

1.4 THE CHURCH AND SECULAR ADMINISTRATION

The question that should be asked is whether there is a difference between church administration and secular administration. Malemelo (2016:1) raised the concern that many churches use secular administrative principles to benchmark church administrative systems and feared that these practices could defeat its core purpose as a Christian institution. Despite the differences between church and secular administration, Laitine (2014:202) on the other hand, is of the opinion that there are many similarities which can benefit the health and growth of any organisation. He describes the gift of administration as natural, rather than supernatural. Those who have this gift are able to clearly understand the immediate and long-term goals of the church. These individuals have the ability to develop and implement plans to achieve various goals within the church.

The main goal of secular businesses is to generate profits, whereas the main purpose of the church is to advance the Kingdom of God by bringing people to the saving knowledge of Jesus Christ and then establishing and equipping believers to become effective disciples. The church mainly functions through relationships with people. Undoubtedly, there are organisational objectives which the church needs to accomplish. However, the work of ministry is an eternal work, which is greater than the achievement of business-like goals. Nevertheless, it is important that church administrators learn from secular institutions to grow in their knowledge of managerial and business administrative science. This knowledge will guide administrators to serve their local churches more effectively in achieving organisational goals (CON, 2016:1). Leonard (2000:16) states that there are "significant differences between Christian leadership and secular leadership." Church principles are based on faith, scripture and theological traditions, whereas secular business functions on the basis of management science.

The downplaying of administration as a gift from God has been repeated over the centuries and continues to this day (Donald, 2016:16). According to Manwaring (2018:1), "the word administration has been downgraded, ill-defined, and at time demonised as the cause of the loss of momentum in revivals and organisations." Garrido (2009:1) states that, "As one who has worked as an administrator in Catholic higher education for almost a decade, I am conscious of the ways that my colleagues and I in the larger sphere of ministry frequently devalue, even disdain administrative tasks." The reason for this devaluation is perhaps because administration deals with commercial concepts, plans and

goals; while leadership is visionary, administration is execution (Laitine, 2014:202). The clerical tasks associated with administrating, such as completing reports or filling in spreadsheets, can be perceived as unproductive and not making the best use of time. Ministers would perceive these tasks as taking them away from the "work of ministry", which includes teaching, healing and related pastoral work.

The best approach is to understand that leadership, management and administration are vital skills for a church to be successful. Leadership primarily provides vision and planning, whereas management is about execution and value creation, and administration relates to the processes and tasks. All are important. However, the challenge for churches is the lack of skills needed to fulfil these functions. It is very rarely that all of the above skills will be found in one person (Boomer, 2014:1).

1.5 CHURCH LEADERS AS MANAGERS OF THE HOUSEHOLD OF GOD

Leaders play an important function in the church as they have the responsibility to oversee others. Leadership in administration aims to best utilise the available resources, including people, to achieve the goals of the organisation. It ensures that the strategic plan of the organisation is implemented. By ensuring that all staff share a common purpose, it enables the organisation to operate within defined parameters (Elhaji, 2013:1).

"Church leaders are considered managers of the household of God" (Oosthuizen & Lategan, 2015:1). Leaders play an important role in leading the church towards a common goal and vision. The effective and efficient management of resources and the cooperation of church members are important success factors. It is very common for pastors to experience burnout because more lay people are not raised up to support them in the work of the ministry, which includes administration. Not enough people are involved in the leadership and running of a church because most pastors do not implement the basic principles of delegating and empowering others (Miller, 2006:11).

There are various reasons why a pastor may not want to delegate roles and responsibilities to lay people. One reason in particular is related to trust or the fear of reducing his authority. Insecure pastors will hold on to authority and will hesitate to delegate responsibilities to staff (Jones, 1995b:217). Insecure leadership is a deconstructive factor that will destroy any organisation. Insecure leaders view subordinates with suspicion and jealousy. An insecure leader will dominate in his relationships with others and will function as an autocratic leader, enforcing his instructions to staff members. A fear-based work environment will stifle creativity, ingenuity and independent thinking. Murrel (2011:185-187) highlights that, "[E]stablished leaders need to make room at the big table for emerging leaders and not just give them spectator seats."

Boocks (2002:194) states that, “though there are thousands of churches planted around the world every year, sadly, there are also thousands that close their doors.” One of the reasons why churches are closing down is the poor quality of their leadership.

Fletcher (2004:3) reports on a case study where he had to address:

> … the management crises faced by a senior pastor. The study demonstrates the functional need of an executive pastor. The role of the executive pastor is to implement the vision of the senior pastor and the policies of the governing board. The senior pastor can then focus his time and energy on pastoral disciplines, preaching and casting the church’s vision. While spiritual leaders should carry the character of servant leadership as demonstrated by Jesus in the Bible, church leaders will not be able to translate vision into action without executive ability.

This is reiterated by Sanders (1994:96), “The lack of method and failure to organise have spelled doom for many promising ministries.” Churches grow in every way when they are guided by strong spiritual leaders who are able to implement good administrative leadership.

1.6 ADMINISTRATIVE LEADERSHIP

Gardiner (2016:1) describes administrative leadership as the effective deployment of people in the execution of various tasks in a harmonious way. For the harmonious functioning of organisations, administrative leadership must accentuate the alignment of operational and strategic management processes, as both are crucial for organisational development and sustainability. Boomer (2014:1) writes that although leadership, management and administration are closely related, they are also very different in terms of the skills and competencies needed. Leonard (2000:132) explains that there is a close relationship between administration and leadership, as both include elements of responsibility, accountability, stewardship and authority.

Administrative leadership involves the management of organisations with the purpose to reach operational goals in a sustainable manner. In the case of a religious organisation, these goals and managerial processes are directly linked to the theology, ecclesiology, vision, mission and values of the church. These goals and processes contrast sharply with organisations in other sectors, such as production and manufacturing, that differ in terms of their management, finances and operations. The successful functioning of administrative leadership cannot simply be deduced from management sciences and must be specific to the nature of the particular organisation. Therefore, an interdisciplinary approach to business management needs to be explored from a practical theological perspective in order to enhance our understanding of administrative leadership as a spiritual gift for the sustainable functioning of the church.

An interdisciplinary approach is valuable because it highlights that organisations from different sectors in society do not function in silos. Instead, they function in interactive networks that cannot be separated from one another. Organisations are complex, interconnected and overlapping phenomena that influence and direct each other based on social, cultural, philosophical and other aspects. From the perspective of a religious organisation, a theological, ecclesial, interdisciplinary approach highlights that an organisation like a church functions in the world as an embedded phenomenon, with a unique theology, vision and mission.

The gift of administration and leadership is not always found in one person, but can be displayed by different people. For the purpose of this research, administrative leadership will serve as an overarching management term. The management science of administrative leadership will primarily focus on human resource management, financial management and communication management.

Effective leadership within the context of human resource management involves an integrated approach of strategic, organisational leadership and management skills in creating a healthy organisational culture (Ali, 2009:1). Human resources plays a critical role in creating effective leadership within an organisation. Organisations are continuously exposed to global change and therefore, human resources are required to play a pivotal role in achieving organisational goals (LabourNet, 2018:1).

Financial management, also a critical component of administrative leadership, serves a critical function in both, for-profit and non-profit organisations. Financial managers in the non-profit sector must have the skills, competencies and leadership to navigate a company in making effective decisions (Nortedame, 2019:1). The management of finances is a key factor for an organisation's success. Managing finances is not only about administrative functions, it also involves effective leadership. The major roles of financial managers include financial planning, capital management, allocation and utilisation of financial resources, cash flow management, reporting and risk management (Talentedge, 2020:1).

According to Hamilton-Attwell (2019:1), "Bill Gates said that if he was down to his last dollar, he would spend it on communication with his stakeholders." Accordingly, leaders of organisations must have the ability to understand and communicate the vision, the values and the strategic direction of the organisation. Social media in particular has become a critical platform for organisations to communicate with the outside world more effectively. Social media management involves an integrated strategy to synchronise an organisation's communications across various social media platforms, with the goal of engaging customers and seeking new business opportunities (Lyfe, 2019:1).

The recent global health pandemic associated with COVID-19 and the ensuing economic recession have impacted both, for-profit and non-profit organisations significantly. Religious leaders are faced with

the responsibility of inspiring faith and hope in their followers and surrounding communities. They would also do well to consider the organisational impact of the health and economic crises. It is the researcher's opinion that churches who are adequately equipped in the area of administrative leadership will be able to survive the economic impact of the pandemic far better than those who aren't. How human resources, finances and communications are applied within the context of church leadership will reveal how effective its management has been during the shock of the COVID-19 crisis.

1.7 EXPERIENTIAL PROBLEM SITUATIONS IN ENCT

During 2014, ENCT was forced to restructure and retrench staff. Retrenchment had a negative impact on the morale of those employees who remained after restructuring. Downsizing an organisation affects all employees and they often become suspicious about the future direction of the organisation and their role in it (Sayed, 2013:6). Because of the risk of not having a secure position, staff no longer aspire to lifetime employment (Mohamed, 2012:5). Both, Sayed and Mohamed highlight the damaging effect retrenchment has on staff morale.

One of the researcher's earliest observations when joining ENCT church in 2010, was that the finances of the church were the only measurable indicator. The church at that time did not have other measurable indicators, for example church members' attendance, number of salvations or water baptisms. Most of the staffs' employment contracts and job descriptions were outdated and no performance appraisals were conducted. Accountability of staff members is a key management principle, as it is the foundation for the empowerment and personal growth of an employee. In the absence of accountability or feedback for a given task, few people will experience personal growth. As Jones (1995b:217) asserts, "Accountability has nothing to do with blame. It has everything to do with individual and corporate growth."

The researcher also observed that certain ministry departments would overspend on their budgets. Spiritual leaders would defend their over-expenditure by saying that as a church, we 'live by faith' and 'God would provide'. While the researcher agrees with these sentiments, as based on Hebrew 11:1, the Bible also teaches stewardship of finances, for example in Ecclesiastics 7:12. For a missional organisation to achieve its goals, the reality of financial accountability cannot be avoided. In the absence of effective accountability of financial resources, the risk of the mission can be compromised (Irvine, 2005:4). Munroe (2015:42) emphasises that effective management requires leaders who are disciplined and consistent in the execution of their responsibilities and effective in their stewardship of resources.

What the researcher also noticed was that employees are usually resistant to change because it will affect their work routine. Yet, change is a constant reality for all organisations due to the ongoing shifts

in the macro-environment, such as technology, financial markets, socio-political pressure and demographics. For an organisation to remain sustainable, management must be able to adapt and respond to external changes in the best interests of the organisation and its employees (Brown, 2018:1).

However, to respond well, leaders must grow in self-awareness, attentive listening and must have the capacity to empathise with those employees impacted by change (Firoozmand, 2014:1). Vaters (2015:2) explains that a church organisation is not necessarily resistant to change, employees just do not want to be surprised by changes. Leaders of churches need to make every effort to communicate any potential change timeously (Vaters, 2015:2). Involving employees from the start will help to reduce the inherent resistance to change and create an environment of participation. Employees need to understand the value and purpose for the proposed changes (Razzetti, 2019:1).

Increasing the involvement of employees is therefore an important factor for success during a change initiative. Employees will trust management when they witness greater transparency and accountability. Trust is therefore achieved by building positive relationships between management and employees (Radzi & Othman, 2016:2). Within the context of the church, many people want to experience growth, but not everybody is prepared to change. For change to take place, leaders need to start a series of conversations with their core team. These conversations should involve telling the truth, plotting the future reality of the church, spotting negative talk, getting an outsider's view and offering constant feedback (Nieuwhof, 2018:10).

1.8 RESEARCH PROBLEM AND QUESTIONS

Having worked in both, secular and church environment the researcher is of the opinion that many churches struggle due to an inherent lack of effective administrative leadership. It seems as if the gift of administration is not seen as a core competency for pastors overseeing a church. Based on initial research, the researcher came to the conclusion that administration and leadership often enjoy lower priority during pastoral training. Furthermore, this appears to be a greater problem in charismatic circles than in more traditional churches, which have more formal structures. The problem is that the lack of an effective administrative leadership has a direct impact on the sustainability of a church.

The overall research question of the study is: What principles can be formulated that can assist ENSA with the implementation of the spiritual gift of administrative leadership through a practical theological study?

In order to answer the research question, the following questions need to be answered:

a) What can be learned about the quality of the current praxis regarding administrative leadership in ENSA?

b) What insights can be drawn from theological and scriptural perspectives regarding administrative leadership?

c) What can the church learn from the viewpoint of managerial business sciences regarding administrative leadership?

d) What conclusions can be drawn for the formulation of principles that can help ENSA with the implementation of the spiritual gift of administrative leadership?

1.9 RESEARCH AIM AND OBJECTIVES

The general aim of this study is to gain new knowledge and insights about administrative leadership to formulate principles that can help ENSA with the implementation of the spiritual gift of administrative leadership.

The specific objectives of the study are:

a) To investigate what the current praxis is and the quality thereof regarding administrative leadership in ENSA;

b) To gain insights from theological and scriptural perspectives regarding administrative leadership;

c) To ascertain various principles from managerial business sciences regarding administrative leadership and how it can be applied to the church;

d) To formulate principles that can help ENSA with the implementation of the spiritual gift of administrative leadership.

1.10 EXPECTED CONTRIBUTION OF THE STUDY

1.10.1 Expected contribution to the individuals within ENSA

The new knowledge gained from this thesis can serve as a catalyst for church leadership and staff members to grow in their understanding of administrative leadership and to appreciate it as a spiritual gift.

1.10.2 Expected contribution to ENSA

The principles of administrative leadership can be considered as an alternative strategy to long-held views and practices in the local church. Nell (2020:1) asks the question, "how well do we prepare our graduates for the 21st century?" Nell's study is also relevant to this project, as we have to reflect on the contribution of this study to the ENSA context.

1.10.3 Expected contribution to the body of Christ

This thesis can help churches in South Africa with more effective administration and to improve leadership skills based on biblical and managerial perspectives.

1.11 RESEARCH PHILOSOPHY

According to Kabir and Ullah (cited by Kamber, 2011:292), "Philosophy has been practised and acclaimed historically by humankind for over two thousand years as the mother of all disciplines." Philosophy has attempted to answer conceptual questions and questions of meaning, and also to give definition to concepts, while simultaneously engaging in constructive debate. Philosophy therefore moves our thinking away from our past and present knowledge to expand our worldview to make sense of our life experiences (Van Niekerk, 2018).

In like fashion, research philosophy is viewed as the development of new knowledge surrounding a topic (Thakurta & Chetty, 2015:1). Research philosophy focuses on the source, nature and development of knowledge and aims to bring understanding in which data can be gathered, analysed and used for a particular research methodology (Dudovskiy, 2018:117-118).

There are three classifications of research philosophies, namely axiology, ontology and epistemology. Axiology is an extension of philosophy which studies judgements about the value and evaluates the researcher's view throughout the research process. Axiology narrows its attention on what the researcher values as it will test the researcher's objectivity. The researcher by default is at risk of being biased during the research process because of his or her own value system (Heron & Reason, 1997:274-294). Axiology therefore deals with the inherent value and summarises the value question of what is observably a worthy phenomenon to explore.

Ontology, on the other hand, is the study of being (Crotty, 1998). Ontology is further expounded with the understanding of what is already understood to be real (Blackman & Moon, 2017:1). Ontology is interested in knowing the world as it exists in relation to how humans can acquire that knowledge (Snape & Spencer, 2003:1). In other words, ontology is the study of the nature of the world and what is known about it (Bryman, 2008:1).

Finally, epistemology is based on the assumptions and understanding of the nature of knowledge. It is a view of how someone looks at the world and thus creates an understanding from that perspective. Epistemology also encompasses a broader understanding of the nature of knowledge considering various options, scopes and legitimacy (Crotty, 1998). Blackman and Moon (2017:5) and Bryman (2008:5) understand epistemology as the study and understanding of a certain discipline, with the intention of growing in greater knowledge which can be reproduced and transferred. Because the study is based on

assumptions regarding existing knowledge, the researcher will therefore have a better understanding of new information, which will eventually end in the discovery of new insights. In general terms, epistemology is therefore the studying and understanding of knowledge. The pursuit of a greater understanding of knowledge is in line with the aim and objectives of this research thesis concerning administrative leadership.

The above definitions of axiology, ontology and epistemology as research philosophies have brought greater clarity to the researcher in understanding the research philosophy that needs to be applied for this study. The research problem is embedded in known leadership and administrative principles based on knowledge from a secular and biblical perspective. Therefore, epistemology best underlines the research philosophy which will form the foundation philosophy of this study. The objective of the research will not aim to debate what is perceived to be the truth. Furthermore, epistemology is also described as the relationship between people and knowledge in the context of their reality. The perceived dichotomy within ENSA is that people who work within a church organisation have different interpretations and expressions of knowledge which they understand to be the truth. The implementation of this truth by the staff members translates to how administrative leadership is expressed and executed.

The epistemology of this study is based on the theories of practical theology. Practical theology can be defined as the scientific approach to theological theory in resolving issues of Christianity in the praxis of contemporary culture (Heitink, 1999:6). Hestenes (1996:1) highlights that practical theology was not always accepted as a scientific discipline and historically known as more of a simple practical instruction. According to Heyns and Pieterse (1990:10, 21), practical theology is an extension of theological science which analyses praxis scientifically with the objective of developing new theories grounded from a biblical perceptive. Practical theology from a theological perspective is not only about the analysis of the world in its current state, but also about offering solutions to contribute to the world becoming more what God intended it to be (Woodbridge, 2014:89). The application of practical theology is to listen attentively to various voices, both from the text and in terms of the context of the problem. Listening may be unstructured, but it is nevertheless a formal and empirical research process (Osmer, 2008). Practical theology cannot be viewed in isolation from the very diverse, complex context people live in. Accordingly, practical theology "has to adopt an interdisciplinary approach to redress the current political, economic and social impasse in South Africa" (Dames, 2017:4).

1.12 RESEARCH MODEL, DESIGN AND METHOD

1.12.1 Model

The task of a sound practical theological methodology "is to discover exact and empirically valid knowledge about religion, instead of relying purely on assumptions" (Heimbrock, 2005:273–299). The objective of doing a practical theological study is to affirm, amend and formulate new, more effective theories for praxis. There are several models of research which can be applied to practical theology, such as the model of Osmer, the EDNA model and the model of Zerfass. The model of Osmer is one of the most widely used models for doing research in practical theology. The main purpose of Osmer is to train church leaders to engage in practical theological interpretation of episodes, situations and contexts that confront leaders in ministry. ENDA is an acronym that spells out the different steps, namely exploratory, descriptive, normative and action. The ENDA model focuses primary on the understanding of the practical situation, which involves the engagement between cultural and theological perspectives, with the goal of developing a renewed praxis (Woodbridge, 2014:89-121). The model of Zerfass involves an interactive engagement between theory and praxis. The research process starts with an evaluation of an existing praxis through an empirical analysis of the current context or situation. This evaluation is reviewed against new theories and facts, which include theological sources. The interactive dialogue between theory and praxis can then lead to a new praxis for the current situation (Leonard, 2000:11).

While there are different models of practical theology that influence the understanding and practice of the discipline, the researcher is convinced that the model of Zerfass is one of the most useful models that can be used to uncover deficiencies in the church praxis. It is important to bear in mind that the major emphasis of this research study is to review the current administrative leadership as an 'observed problem' praxis impacting the overall health and growth of ENSA. According to Heyns and Pieterse (1990), the model of Zerfass is capable of leading a researcher from the problem praxis to the formulation of new principles that can in turn lead to a new and improved praxis.

The researcher chose the Zerfass model (1974), over other more recent models, because it offers a clear procedural method for moving from the existing praxis to a new praxis based on both theological and situational analysis, with the aim to formulate principles that can assist ENSA with effective implementation of the spiritual gift of administrative leadership. The model functions as follows:

a) Starting out from a particular praxis to investigate what is the quality of the current situation regarding administrative leadership in ENSA and the quality thereof;
b) Theological tradition analysis to gain insights from theological and scriptural perspectives regarding administrative leadership;

c) Situational analysis to learn certain important principles from a managerial business sciences viewpoint regarding administrative leadership;
d) Formulation of principles that can help ENSA with the implementation of the spiritual gift of administrative leadership.

It is thus a model that moves full circle and it does so repeatedly in an ongoing and ever-relevant progression. In this study, the researcher will therefore use Zerfass' methodological model as a tool through which to facilitate an in-depth analysis of the quality of the current administrative leadership at ENSA, combined with an in-depth literature review from a theological and managerial business sciences perspective and to formulate principles for a new praxis.

1.12.2 Design

The research regards phenomenological design as the essence of the participants' experiences and the reason why their lived experiences are important. The goal of this design is to explore and describe the participants' ordinary administrative leadership experiences in their work environment at ENSA. The researcher wants to explore and describe the current praxis. The purposive sampling method will be used, as the goal is to best understand the phenomenon of interest to develop a rich, holistic understanding of the administrative leadership situation at ENSA.

1.12.3 Method

Staying true to the research model and design, the research followed a quantitative empirical study which investigated the current situation regarding administrative leadership at ENSA. Data was collected through two online surveys sent independently to senior pastors, as well as to staff members of ENSA. A systematic data analysis procedure was followed, where the researcher moved from a narrow unit of analysis to a broader unit, up to a detailed description that summarises the 'what' and 'how' of the current administrative leadership at ENSA. Peculiar to a phenomenological design, the researcher also made use of a literature review of the existing policies and procedures of how administrative leadership ought to function within ENSA. More detail about how the empirical study was conducted is given later in the chapter after the description of the method.

The second and third objective were executed by a literature study. For the second objective, the theological tradition involving sustained reflection on theological foundations (scripture, tradition, theology) was reviewed. Theological perspectives on the gift of administrative leadership are discussed, with reference to the spiritual and ministry gifts (Rom. 12:6–8; 1 Cor. 12:7–11), the inception of administration in the New Testament (1 Cor. 12:27–28, Rom. 12:6; 1 Pet. 4:10; 1 Tim. 3:1–13; Tit. 1:7–9), a biblical review of productivity (Matt. 25:24; Gen. 1:28; Gen. 17:6; Ps. 105:34; Is. 5:5–6; Eph. 5:5–7), church leadership and governance (Is. 22:1; Matt. 16:18; Matt. 18:17; Acts 2:17; Acts 6:3; Acts 2:17;

1 Tim. 3:1–7; Tit. 1:6–9; 1 Cor. 12:28; Joel 2:20) and biblical accounts of those who demonstrated the gift of administration (Ex. 2:15–22; Neh. 1:5–11; Jas. 2:14–16; Matt. 13:54–55; Mk. 6:3; 1 Tim 2:5). For the third objective, the researcher embarked on a theoretical review of managerial business administration. This included a study of both, business theory and business management science applicable to the field of administrative leadership, which includes human resources, finances and communication management.

The final step was to formulate principles within the context of administrative leadership which can potentially contribute to the health and sustainability of ENSA. These new principles were founded on scripture and also supported by insight gained from the management science literature review. The idea is to put them into practice to contribute to the health and growth of ENSA. The research does not require ultimate problem solving, as it may have shortcomings and limitations and thus further research for best practice will be an ongoing process.

1.13 RESEARCH SETTING

The research was conducted within Every Nation Church Southern Africa[1], a charismatic church which is made up of approximately 55 churches, with multiple services and an approximate membership of 20 000. Two separate surveys were conducted with senior pastors, administrators and all staff directly employed by ENSA in the following congregations across South Africa: N1 City, Rondebosch, Durbanville, Retreat, Tableview, Retreat, Eerste River, Kuilsriver, Stellenbosch, Paarl, Somerset West, Worcester, Caledon, Bredasdorp, Hermanus, George, Mosselbay, Durban, Pietermarizburg, Potchefstroom, Fourways, Parys, Klerksdrop, Ruimsig, Rustenburg, Randburg, Johannesburg, Tshwane, Midrand, Windhoek, Gabarone, Polokwane, Bloemfontein, Kimberley, Port Elizabeth and Nelspruit.

1.14 ENTRÉE AND ESTABLISHING RESEARCHER ROLES

The researcher has taken full responsibility for the planning and execution of the empirical study. Much time has go into thorough planning as to how the data was collected and how the participants were contacted for first completing the online survey and then reviewing historical data. A detailed project plan was carefully formulated to ensure that all stakeholders were timeously informed and the necessary permission received from the respective leaders and participants. The researcher also ensured that the

[1] Every Nation Church in South Africa started as His People Church in 1988. Paul and Jenny Daniel initially started the church in Cape Town, with the aim of ministering to students at the University of Cape Town (UCT) and the University of the Western Cape (UWC). The founders testified that they saw a vision of a fire breaking out in Cape Town and spreading to the rest of Africa and recognised this vision as their calling from God to begin this ministry. Starting with personal evangelism, a group of students was soon meeting at the Daniel's home for church every Sunday. On Thursday nights, they again gathered for evangelism training, which included outreaches. On Friday evenings, the group met for prayer. It is out from these humble beginnings that ENSA has grown to more than 50 congregations today.

necessary confidentiality of information was adhered to. For the purpose of this research, authorisation was given by the executive committee of ENSA (attached as Addendum A).

1.15 DATA COLLECTION

1.15.1 Quantitative Method

Quantitative research involves the gathering of numerical data which is translated into usable statistics in order to measure the problem being researched. The primary data is generally measurable where facts and trends can be established (Delfranzo, 2011:1). The process of gathering and interpreting numerical data is known as quantitative research. It may be used to discover patterns and averages, to make predictions, to verify causal linkages, and to generalise results to larger groups (Bhandari, 2020). The researcher knows in advance exactly what he is looking for. The results are measurements and in most cases, numbers. Quantitative research as an approach seeks to prove a certain theory and is therefore structured (Barham, 2015:837).

1.15.2 Survey Method

The quantitative method to collect data was the primary research approach. However, secondary data was gathered of historic information related to ENSA. To facilitate this, a first survey in the form of a questionnaire was distributed to all senior pastors and administrators at ENSA. A second survey was distributed to all paid ENSA staff. Data collected through quantitative methods is more statistically based and is therefore more objective and accurate as it deals with factual information, whereas qualitative methods are most suitable for informal data collection. The secondary data collection was in the form of a documentation review, with the goal of accessing historic information, specifically the governance and leadership structure of the church. By using different sources and methods at various points in the process, the evaluation team can build on the strength of each type of data collection and minimise the weaknesses of any single approach (Almalki, 2016:1-9).

1.15.3 Limitations of the study

A possible limitation was that the participants only share the positive side and do not provide honest feedback. Also, participants in the survey may not remember all the historical accounts relating to their workplace experiences. Staff members may also not want to provide honest feedback of their congregation because they do not want to dishonour their senior pastor. To counter this potential risk, the researcher compiled two independent questionnaires in order to correlated and analyse the findings as received independently from the senior pastors, as well as the staff members.

1.16 SURVEY

In a phenomenological design, survey research is considered the most useful research strategy (Maree, 2007). Surveys can be adapted to a small or larger scale, depending on the size of the congregation. The nature of each congregation differ and therefore a survey was very helpful to do the comparative analysis. Surveys are in essence a series of questions directed toward an individual to provide feedback on a particular topic. The survey was aimed at testing a particular theory or abstract which is being researched and getting individuals to reflect on their views or perceptions on a particular matter. Surveys can be applied to both quantitative and qualitative research. Surveys can be in the form of questionnaires, interviews and documentation reviews. Individuals completing a survey can remain anonymous. Surveys are often a 'cheaper' option than conducting interviews and the only disadvantage is that the researcher has no guarantee that everyone will complete the survey (Dodovsky, 2018:97–99).

A survey is typically selected when information has to be collected from a large number of people or when answers are needed to a clearly defined set of questions. Surveys are good tools for obtaining information on a wide range of topics where in-depth responses are not necessary. The value of surveys is that they "are useful in providing information on the characteristics of larger populations; many questions may be asked in conducting the enquiry; standardised questionnaires are useful instruments in measuring general trends" (Ponto, 2015:1).

1.17 SAMPLING

As ENSA consists of approximately 55 churches, receiving the input of leaders and staff is a critical factor in understanding the impact of administrative leadership. To this end, a purposive sampling method was used, as the goal was to best understand the phenomenon of interest and to develop a rich, holistic understanding of the administrative leadership at ENSA. Participants who meet the following criteria was included:

- Defined target population: leaders (senior pastors) and staff members of the listed ENSA congregations was targeted.
- Choosing the sampling frame: senior leaders, elders, pastors and staff members of the congregations formed part of the sampling framework.
- Determining the sample size: For the quantitative research, 38 senior pastors completed the first survey, and 105 staff members participated in the second survey. Some participants also engaged in unstructured interviews to get clarification on questions posed in the survey. All others who did not meet these criteria was excluded from the study.

1.18 RECORDING AND STORAGE OF DATA

All online survey information is stored in a secure network on the church server and cloud, which are accessible only by the researcher. Hard copies of the interviews are kept in a secure safe and back-up copies are stored in a church safe and in the home office of the researcher. The recordings and hard copies will be destroyed after three years.

1.19 ETHICAL CONSIDERATIONS

1.19.1 Estimated risk level

The study was conducted under the approval by the Theology Research Ethics Committee, number NWU-02038-20-A6 (see Addendum B). The estimated risk level is minimal because there is no potential of causing any harm to the participants. The leaders and staff members participate voluntarily by completing the survey or taking part in the interviews.

1.19.2 Risks and precautions

The researcher doesn't foresee any physical or emotional risks that the participants may experience during the research, but as a precaution the option of counselling and mediation by professionals was given to them.

1.19.3 Direct and indirect benefits for participants

Direct: The research offers the opportunity for induced introspection and self-reflection which may benefit ENSA pastors and staff to become more effective in their administrative and leadership skills.

Indirect: The outcomes of the research will help ENSA leadership with the implementation of the spiritual gift of administration to excel in their ministry.

1.19.4 Informed consent

The executive committee of ENSA acted as the gatekeeper of the study and permission was obtained for the research (refer to Addendum A). The committee also acted as the independent facilitator that recruited the participants and gave consent for the distribution of the survey to the different congregations. When participants opened the survey, they first had to read a short introduction and then gave their consent for voluntarily engaging in the completion of it.

1.20 DISSEMINATION OF STUDY RESULTS

A systematic report writing style were applied and the results will be made available to the executive committee of the ENSA within three months after the completion of the study.

1.21 CHAPTER DIVISION

The chapters are presented as follows:

Chapter 1: Introduction

Step one: The current praxis

Chapter 2: Description of the current administration leadership guidelines within ENSA

Chapter 3: Findings of the empirical study of the quality of the current administrative leadership in ENSA

Step two: Theological traditions regarding administrative leadership

Chapter 4: Theological and Scriptural principles of the gift of administrative leadership

Step three: Situation analysis of managerial business administrative sciences regarding administrative leadership

Chapter 5: Review of business theories

Chapter 6: Literature Review of Business Management Science: Human Resource, Finance and Communication

Step four: Formulation of new principles for a new praxis

Chapter 7: Principles for the inclusion of the spiritual gift of administration leadership in the ENSA

Chapter 8: Summary and conclusions

STEP ONE: THE CURRENT PRAXIS

CHAPTER 2:
DESCRIPTION OF THE CURRENT ADMINISTRATION LEADERSHIP GUIDELINES WITHIN ENSA

2.1 INTRODUCTION

According to Zerfass (1974), a study has to start from a particular praxis. In line with this model, Chapter 2 and 3 will form part of the investigation into the current situation regarding the quality of administrative leadership at ENSA. Understanding administration leadership within the context of ENSA requires an in-depth review of all the various entities of Every Nation Church[2] (ENC). In Chapter 2, the researcher will describe the current administration leadership guidelines within ENSA, while Chapter 3 will report on the empirical study's findings of the quality of the current administrative leadership in ENSA.

The first part of Chapter 2 (cf. 2.2) provides background information on His People Cape Town[3] (HPCT) and His People South Africa[4] (HPSA), as well as a description of the merging of His People South Africa and the global Every Nation Church (ENC). The researcher is of the opinion that reflections concerning the earlier years of HPCT will provide valuable insight in understanding the current administrative leadership practices.

Secondly, this chapter (cf. 2.3) will explain the inter-relationship between the international, regional and local leadership and governance structures of ENC. Every Nation International (ENI) is a global movement comprising numerous Every Nation congregations and has an overarching leadership and governance structure, known as the International Apostolic Team (IAT)[5]. Every Nation International (ENI) is divided into various regions; each region has a regional director who serves on the IAT (refer to Addendum C). Every Nation Southern Africa is defined as a region and it comprises churches within Botswana, Lesotho, Mauritius, Madagascar, Mozambique, Namibia, South Africa, Swaziland and Zimbabwe. A region is governed by a regional leadership team (also referred to as the Apostolic Leadership Team – ALT). ALT is not representative of the senior pastors or lead elders from local churches. A typical local church is governed by a group of local elders and a senior pastor or lead elder.

[2] Every Nation Church is a worldwide organisation of churches and campus ministries.
[3] His People Cape Town is the founding church of His People Ministries.
[4] His People South Africa (HPSA) was the national ministry of His People churches.
[5] International Apostolic Team (IAT) is the governing body of Every Nation Church: refer to Addendum B.

Thirdly (cf. 2.4), the researcher will review the constitution of ENCT in the context of its relationship to the regional and international structures of Every Nation Church.

Fourthly (cf. 2.5), the original constitution of HPCT and HPSA will be reviewed with the aim of doing a comparative analysis (refer to Addendum D and E).

The researcher will use the findings from this chapter as part of the empirical study to reflect on the quality of the current administrative leadership in ENSA.

2.2. BACKGROUND OF HIS PEOPLE CHURCH AND EVERY NATION CHURCH

Grohol (2018:1) states that "our history is a reminder of our present". Understanding the history of an organisation provides valuable clues and insights of the lessons learnt and also best practices to fully appreciate the current status of the organisation. According to Ivicak (2018:10), "You have to know the past to understand the present." Based on Grohol and Ivicak's assertion of the importance of reviewing the past, the following section will provide valuable information of the journey of HPSA, with particular reference to the leadership and organisational transitions of the current ENSA administrative leadership.

The Every Nation churches in South Africa started as His People Church in 1988, when Paul and Jenny Daniel[6] begin to minister to students at the University of Cape Town (UCT) and the University of Western Cape (UWC). They saw a vision of a fire breaking out in Cape Town and spreading to the rest of Africa. They responded to what they believed was a call from God to reach university students. The church was birthed through prayer and evangelism. The Great Commission of Jesus to "go and make disciples of all nations" (Matt 28:19) became a major focus for the church's leadership. The slogan for His People was "His Commission, Our Mission".

After the first year, it was clear that this passionate group of young people would need to be equipped and trained, so the Daniels started a Bible School. It grounded people in the word of God, established the lordship of Christ in people's hearts and equipped every believer for works of service, according to Ephesians 4:12. Many reported a strong teaching anointing that flowed through Paul Daniel and they experienced an impartation of faith and the power of God. The pastors and leaders who were trained at this time reported a similar anointing. This impartation became a hallmark of the His People Bible School, which served the campus ministries and churches that were planted. The Bible School also benefited the greater Body of Christ, as many people from other churches attended and were impacted.

[6] Paul and Jenny Daniel were the founders of His People Ministries.

A year before the Daniels started their ministry in Cape Town, Bill and Connie Bennot[7] arrived in South Africa and planted the Marantha Church in Johannesburg in 1987. They had the same passion for campus ministry and ministered to students at the University of Witwatersrand.

Bill Bennot and Paul Daniel had heard of each other, but it wasn't until 1992 that they started to partner in ministry. They met at a conference, Symposium for the Biblical Reformation of South Africa (SYMSA) in 1992 at UWC in Bellville, Western Cape. Themes that were discussed at the conference included God and government, Christian education, Christian economics and building multi-cultural, multi-generational churches. SYMSA gave birth to one of the core values of His People, namely nation-building.[8]

Prior to 1994, the winds of political change had been blowing across South Africa and many faith-based and non-governmental organisations carried a burden for South Africa's future. His People felt strongly about nation-building and became known as a church who embraced multi-culturalism. After SYMSA, Paul Daniel and Bill Bennot joined forces and founded His People International Church. Their vision was to reach a thousand campuses, not only in Africa, but all over the world, with the aim to bring revival and reformation to the nations.

Paul Daniel and Bill Bennot acted as the founding president and vice-president respectively. His People International Church had a missional focus, which included a deliberate intention to plant churches. Leaders were trained and sent out to plant His People congregations in various towns and cities across South Africa, including Grahamstown, Durban, Kimberley, Bloemfontein and Pretoria. International churches were also planted in cities such as London, Innsbruck, Windhoek, Christchurch, Harare, Lusaka and Salzburg.

At the same time as Daniel and Bennot founded His People International Church, three other men from another part in the world had a similar vision[9]. Americans Rice Brooks, Steve Murrell and Phil Bonasso co-founded Morning Star International, later to become the Every Nation family of churches. Murrell ministered to university students in Manila while the Philippines was experiencing riots and political upheaval. This coming together was later described as the "miracle in Manila" (Brooks, 2002:201).

[7] Bill and Connie Bennot are the co-founders of His People Ministries.
[8] Nation-building is a core value of Every Nation Church. Importance is placed on the Christian's responsibility to be salt, light and leaven in civil society. The church values the stewardship of a biblical worldview that engages and transforms communities (extract from Every Nation Cape Town's membership course, 2010, N1 City).
[9] His People International Church's primary focus was to reach campus ministries across the globe, as well as local communities. Their slogan was: "One foot on the campus and one foot in the community."

American-born Bennot had known some of these leaders in Morning Star International before coming to South Africa and realized that the two movements had similar core values and the same passion for campus ministries.

At the mid-1990s, His People International Church had several congregations in Africa and Western Europe, with a presence in Australasia, while Morning Star International had various congregations in North America, Asia, Eastern Europe and the South East Pacific, with a presence in South America. Although the respective leaders saw the potential of uniting forces, they decided to merely partner until they were sure that it was the will of God. After four years of working together and many visions and prophecies being reported, the leaders became convinced that the two movements should merge, becoming known as Every Nation Church in 2000.

Daniel continued his ministry at ENCT (formerly HPCT) and the church prospered, but in 2002 he left the church due to a personal crisis. While ENCT congregants struggled to come to terms with this, the International Apostolic Team (IAT) stepped in to provide oversight for the transition to new leadership[10]. ENCT faced a difficult moment in its history: leaderless after the unexpected departure of Daniel, the church was now steered by an international team of pastors. Eventually, Gareth Stead was put forward as the new lead pastor of ENCT. In the midst of these challenges, various leadership lessons were learnt. Surprisingly, the church continued to grow: faithful members continued to plant new churches and strengthen existing churches. In 2005, the Every Nation School of Campus Ministry was started.

Due to the rapid growth in its congregations around the world, ENC noted the need for regional leadership teams. Regional Leadership Teams[11] (RLT) were established in all major regions, including Southern Africa in 2006. The RLT, under the leadership of Johannesburg-based Roger Pearce[12], has navigated the transition post-Paul Daniel which includes caring for pastors, assisting churches in need, providing support, coordinating church planting and giving vision and direction for ENSA (Stead, 2019:1). Currently, there are 55 ENSA churches.

Despite the apparent success of ENSA, the lack of a senior leader in 2002 and the involvement of the IAT was a difficult time for ENCT and had a negative effect on congregants. Managing organisational change is an important skill within the context of administrative leadership. The researcher is of the opinion that to avoid similar situations in the future, church leaders must have an understanding about

[10] Despite the chaos of this period, the current ENCT leadership remains grateful for the significant role both Paul and Jenny Daniel played during their time of ministry. The formative years of His People reveal a strong sense of purpose and vision, which contributed to the growth and expansion of the church, both within South Africa and internationally. Paul Daniel's visionary leadership and teaching gift played a significant role in the success of the church. It must also be noted that His People Bible School served to train many people, including pastors and leaders, who in turn planted their own churches.

[11] The Regional Leadership Team is the senior leadership of Every Nation Southern Africa.

[12] Roger Pearce is the current apostolic leader of Every Nation Southern Africa.

how change should be handled in the context of human resources, financial management and clear communications. This aspect will be thoroughly discussed in Chapter 6.

2.3 THE THREE-TIER LEADERSHIP STRUCTURE OF ENC

This section will explore the current leadership structure of ENC. The review will form part of understanding the current leadership praxis of ENSA.

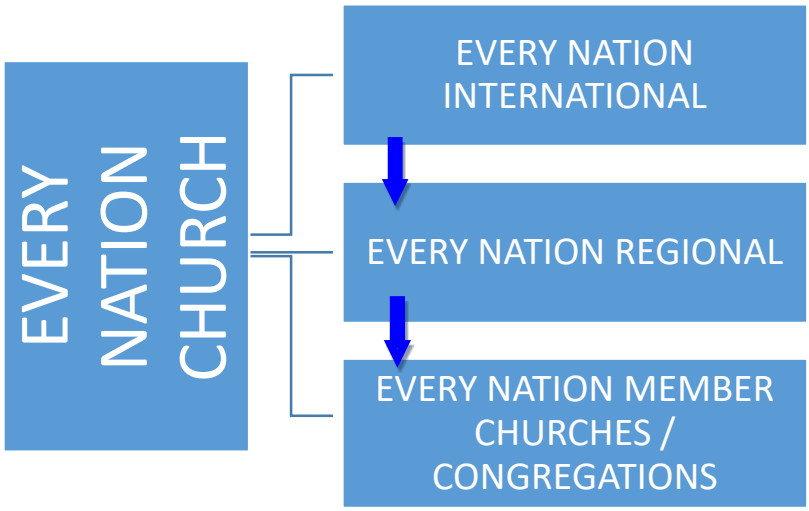


Diagram 1: The three-tier leadership structure of ENC

Diagram 1 illustrates that Every Nation is made up of a three-tier leadership structure (refer to Addendum C for a detailed description of the governance of ENC). None of the three structures functions in isolation from the others. Diagram 1 shows the inter-relationship between the three leadership structures. Administrative leadership includes the governance and executive functioning of the church, which is why it is important to understand the holistic structure of ENC.

It is evident from Diagram 1 that there is a two-way communication flow between the different structures. ENC serves as an over-arching ministry for all the churches affiliated to a regional ministry. A region oversees individual congregations. ENSA is classfied as a region and is registered as an non-profit organisation. Individual churches are both affiliated to the regional and international ministries. Local churches are also registered as non-profit organisations. There is therefore a clear legal structure that supports all three ministryies, with appropriate governance providing oversight for each legal entity.

2.3.1 Every Nation International, Regional and Local Governance

As discussed in section 2.3, governance forms an integral function of administrative leadership. The current governance system in ENC includes the functions of various boards, such as apostolic, eldership and executive committees. Within each of these boards or committees, there are those who provide oversight and carry specific roles and responsibilities. In order to fully consider the administrative leadership of ENSA, the researcher must evaluate ENSA in the context of its international affiliation and how local churches function with the region.

2.3.1.1 Every Nation International Governance Structure

The purpose of reviewing ENC is to establish the governance relationship between ENSA and ENC, and also to review administrative leadership across the structures. ENC has effectively three governing structures, namely the Oversight Team (OT), International Apostolic Team[13] (IAT) and the Executive Team (XT)[14].

a. Oversight Team (OT)

The role and responsibilities of the OT are to provide counsel to the ENC president and to carry out his annual performance review. From a leadership perspective, the function of the president[15] of ENC includes executive responsibilities (refer to Addendum C), strategic and succession planning, and stewardship. The vice-president[16] plays a supportive role to the president and ensures that the overall strategy of ENC is implemented. He also provides oversight for the global office, which includes human resources, communications, finances and various ministry portfolios.

b. International Apostolic Team

The International Apostolic Team (IAT) consists of multiple disciplinary structures which provide oversight for the global movement.

c. Executive Team (XT)

The regional director of ENSA serves as a representative on the Executive Team (XT) of the global board. Based on the functions and responsibilities of the XT, the regional director has the authority to

[13] The IAT ensures that the overall vision, mission and values are kept and fulfilled within ENC.
[14] The Executive Team (XT), also known as the Global Team, is responsible for the execution of the strategic plans of ENC.
[15] The current ENC president is Steve Murrell.
[16] The current vice-president, Kevin York, is also responsible for the global office (administration, operations and ministry functions).

effectively govern and implement the strategy of ENC for ENSA, as prescribed by the OT. When conflict arises in a particular region, the president of ENC must intervene and provide mediation. This facilitative mediation function is noted in the constitution of ENSA. ENCT falls under the jurisdiction of ENSA. Administrative leadership, both in structure and function, is therefore clearly formulated within ENC and there is a direct link between the international and regional ministries, as well as the local churches.

2.3.1.2 Every Nation Southern Africa (ENSA) Governance Structure

ENSA's governance structure consists of three bodies, namely the council of leaders, Apostolic Leadership Team (ALT) and executive committee (see Diagram 2 for a detailed overview of these structures).

a. Council of Leaders

The governance structure as guided by the constitution of the ENC provides clear lines of authority to the council of leaders. The regional director of ENSA is thus under the IAT's authority. The council of leaders comprises the senior pastors or lead elders of ENSA congregations. The council of leaders plays an important role in nominating and endorsing individual leaders who serve on the ALT. The regional director of ENSA is the leader of both the ALT and the executive committee (refer to Addendum F).

b. Apostolic Leadership Team (ALT)

The administrative leadership functions of the ALT include fiduciary responsibilities, maintaining the health of churches, overseeing of the church's finances and the implementation of relevant policies. The ALT's key functions also involve the implementation of strategic plans, which clearly defines the missional success of the ministry. ALT is not a representative body or a constituent body of designated local churches. ALT members serve to carry out the interests of the entire ENC, not only the interests of a particular geographical region. The ALT must also ensure good working relationships between the different member congregations, the IAT and the broader Body of Christ. The ALT is accountable to the council of leaders. It is empowered to delegate authority to the executive committee and the appointment of the chief financial officer to manage the finances and resources of ENSA.

c. Executive Committee

The executive committee has the power and responsibility to carry out all the administrative functions of the ministry, including translating the vision, mission and core values of ENSA into action.

2.3.1.3 Every Nation Cape Town (ENCT) Governance Structure

Every member congregation is registered as a non-profit organisation with its own constitution, reflecting its governance relationship with both ENC and ENSA. ENCT is one church with many congregations across the city. The governance structure comprises the City Apostolic Team (CAT) and the lead elders or senior pastors.

a. City Apostolic Team (CAT)

The City Apostolic Team is the final decision-making body of ENCT. The leader of CAT is appointed by the leading elders of the different congregations.

b. Lead Elder or Senior Pastor

Each congregation has a functional local eldership which provides governance and spiritual oversight. The senior pastor or the lead elder is the leader of the elders of the different congregations and is accountable to CAT (Addendum G gives a detailed job description of the senior pastor or lead elder). Depending on the size of the congregation, the eldership can delegate functional authority and responsibilty to a local executive committee which will oversee their operations, administration and ministry functions.

It is thus clear that the ENC has a clear governance structure in place to support the overall interests of the different levels in the church. A diagrammatical illustration of the structure appears below:

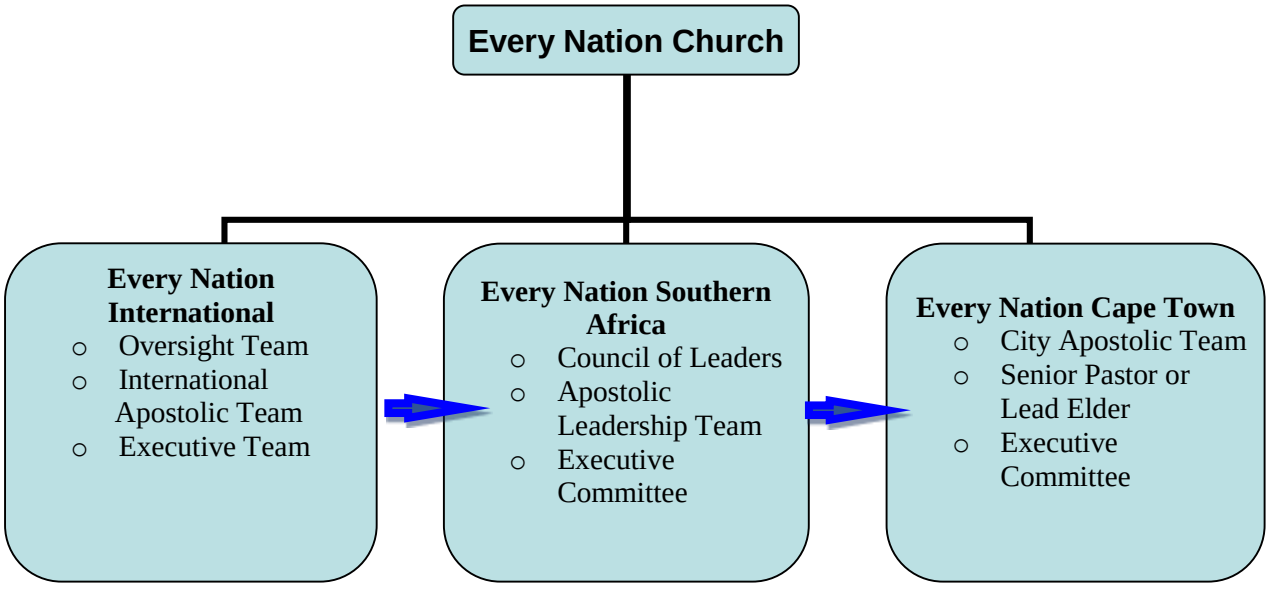


Diagram 2: Diagrammatic illustration of the governace structure of ENC

2.4 REFLECTION ON THE CONSTITUTION OF EN LOCAL CHURCHES AND ENSA

The focus will now be on the constitution of ENCT in the context of its relationship with ENI and ENSA. Corporate governance is a key responsibility and function of administrative leadership. The constitution is a legal document which provides administrative guidelines about the overall governance and leadership of an organisation. For non-profit organisations like churches, corporate governance establishes guidelines for directing and regulating applicable laws, processes, regulations and procedures. Corporate governance's mission is to ensure operational transparency. It also provides mechanisms to mitigate and avoid the risks associated with fraud, non-compliance and unethical practices (Rathod, 2018:1). Good corporate governance is not only a legal requirement, it is also an important biblical principle (Ellerbeck, 2019:1), according to 2 Peter 5:2:

> Be shepherds of God's flock that is under your care, watching over them not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve.

This verse describes the ethical responsibilities of a church elder. An elder's motivation should not be selfish ambition, but to display servant leadership. Here the Apostle Peter challenges elders to follow the example of a servant leader.

The King IV[17] Report is a detailed guide on corporate governance in South Africa. King IV defines corporate governance "as the exercise of ethical and effective leadership by the governing body towards the achievement of ethical culture, good performance, effective control and legitimacy of an organisation" (IoDSA, 2016:21). Corporate governance and effective leadership are mutually inclusive functions in achieving organisational goals and effectiveness. Corporate governance requires that executive boards and committees create an environment of fairness and transparency to ensure the effective utilisation of resources in the interests of the organisation (Kadenge & Gadzikwa, 2016:1). The King IV Report provides a code of good governance for all organisations to follow, with the goal of achieving organisational effectiveness.

Taking these principles into consideration, the researcher will now review the original constitutions of ENCT and ENSA to understand how both are governed.

[17]King IV is structured as a report that includes a code, with additional separate sector supplements for small and medium-sized companies, non-profit organisations, state-owned entities, municipalities and retirement funds. The King Code contains both principles and recommended practices aimed at achieving good governance.

2.4.1 Every Nation Cape Town Constitution[18]

The historical transition of the leadership and governance structure of HPCT and HPSA to ENCT and ENSA respectively gives insight into the administrative leadership as the first step of the Zerfass Model (1974). The researcher will now underscore some of the important principles of the constitution that is relevant to the theme of this study.

ENCT is a Christian church with biblical foundations, as described in the constitution (Section 6.0). The objectives of the church are highlighted in the context of public benefits and various income tax laws (Section 7.0). Any changes to the constitution (Section 8.0) should follow due voting process, which includes an appeal to the regional leadership of ENSA.

The local churches are governed by a team of elders, called the City Apostolic Team (CAT). Accordingly, no one has sole decision-making authority (a problem under Paul Daniel's regime). Decision-making can only be effected by at least 50 percent of CAT members supporting a motion (Section 11.0). CAT is ultimately the final decision-making body of ENCT.

A team leadership approach is supported by all sectors of the church. The church's executive committee is delegated by the CAT to oversee the administration and finances of the church. The executive committee is also responsible for translating the manifesto, mission and values of the church into strategic plans. It is able to effect decisions with a minimum of 50 percent of its members (or proxies) supporting a particular motion at a meeting.

Section 16.0 of the constitution provides a very detailed disciplinary procedure. The constitution also includes an appeal process to the ALT.

The church has also appointed a Financial Administration and Accountability Board (FAAB), the majority of which are non-executive members. The FAAB serves to hold the CAT accountable to the administration and financial affairs of the church, which include providing counsel regarding decisions effecting the well-being of the church. Provision is also made in the constitution for a Remuneration Committee[19], the majority of whose non-executive members are appointed by the CAT (Section 17.0).

Clear guidelines as to the administration of the church's property and income is documented in section 18 and 19 of the constitution. Section 20 gives detailed guidelines relating to how annual general meetings and special meetings are to be held and proposes a democratic process of effecting resolutions. It

[18] Refer to Addendum D for the Every Nation Cape Town and His People Cape Town constitutions.
[19] The remuneration committee has representatives from the executive committee. The majority of its members come from the Financial and Advisory Board which governs the remuneration policy of ENCT.

includes an appeal process, in which disputes can be escalated to the ALT when members of a church are not in agreement with the CAT's decisions.

Furthermore, citywide leaders, including elders, pastors, chief financial officers and chief operations officers, have clearly defined roles and responsibilities to which they can be held to account. The executive church leaders are accountable to the CAT and to a non-executive financial board. In addition to the internal accountability structure, the executive leadership of the church is also accountable to the national leadership of ENSA and further accountable legally as per the Companies Act of 2008[20].

Because ENCT is a non-profit Christian organisation and is guided by a very detailed constitution, there is an administrative leadership framework for the church to function within. This framework includes governance, compliance and executive responsibilities. These executive responsibilities are not limited, but include financial, human resources, effective communication and operations management. The following section will expound on the local church's constitutional guidelines in the context of its relationship with ENC.

2.4.2 Every Nation Southern Africa Constitution[21]

ENSA is an independent, non-profit organisation which consists of various Christian churches and ministries. ENSA was previously known as His People South Africa, which went through a leadership transition explained earlier in this chapter. ENSA is affiliated to ENC and is licensed to use the name and to sub-license the name to member congregations. Any changes made to the constitution must be approved by a two-thirds majority of the Council of Leaders. Section 8 of the constitution provides a detailed list of admission requirements for churches who wish to form part of ENSA (refer to Addendum H for the membership standard). The executive committee of the ALT is responsible for administering the admission of churches wanting to join ENSA. The ALT is also responsible for disciplining any member church, with provision being made for an appeal process to the IAT.

Section 10 of the constitution explains the roles and responsibilities of the ENSA leadership, which includes the ALT and executive committee. The ALT bears ultimate responsibility for the governance of ENSA. No single person of the ALT has authority to control the decision-making powers of ENSA. The leader of the ALT is appointed by a two-thirds majority in consultation with the Council of Leaders and the IAT.

[20] The Companies Act, No 71 of 2008, was signed by the president on 8 April 2009 and published in Gazette No 32121 (Notice No 421). The act replaced the Companies Act, No 61 of 1973, and came into effect on 1 May 2011.
[21] Refer to Addendum D for ENSA's constitution.

A detailed disciplinary procedure for any member of the ALT is clearly documented in the constitution, with conditions to appeal any matter to the IAT, if the leader of the ALT does not wish to initiate disciplinary procedures (Section 12.0).

The executive committee is responsible for the financial administration of ENSA. The executive committee, with the approval of the ALT and the Council of Leaders, may appoint a Financial Advisory and Accountability Board (FAAB). The FAAB can provide advice and input to the ALT and executive committee to ensure sound corporate governance and financial processes within ENSA. The roles and responsibility of the chief financial officer under the authority of the executive committee is clearly documented in the constitution. The IAT has full authority to request the disclosure of financial information (Section 13.0).

Sections 14 and 15 of the constitution provide clear guidelines as to how the property and income of ENSA should be administered, in accordance with the Companies Act and Income Tax Act[22].

Section 16 describes in detail the procedures to follow for the annual general meeting (AGM) and any special meeting. Any resolution signed must be approved by two-thirds of the Council of Leaders present or by proxy.

Provision in the constitution is made for a member church to secede from ENSA and ENI (Section 17.0). Similar provision is also made in the constitution for ENSA to secede from ENI (Section 18.0) and for the dissolution of ENSA (Section 19.0).

Based on the review of ENSA's constitution, member churches are represented by their senior pastors or lead elders who form part of the Council of Leaders. The Council of Leaders plays an important role of oversight to the appointed ALT members.

The relationship between member churches and ENSA is guided by the membership standard which includes formation guidelines for the acceptance of new churches and also how disciplinary action should be taken. Should a dispute arise, member churches can appeal to the IAT, which will either play a mediation and/or arbitration role. In extreme situations, provision is made for individual member churches to secede from ENSA and also for ENSA to secede from ENI.

By nature of its legal framework, the constitution provides broad administrative leadership guidelines for ENSA to follow. This is clearly observed, as depicted by the roles and responsibilities for the Coun-

[22] Income tax is a tax levied on all income and profit received by a taxpayer, which includes individuals, companies and trusts. The act establishes various methods of paying income tax, namely SITE, PAYE and provisional tax.

cil of Leaders, the ALT, the executive committee and the FAAB. ENSA, although defined as an independent body, clearly exists in relationship with its local congregations. Furthermore, the Christian ethos and biblical guidelines are integrated into the constitution, as supported by the statement of faith, manifesto, mission statement, core values and membership standard.

Point 2.4 provides considerable information about the current constitutions of ENCT and ENSA. As stated previously, "our history is a reminder of our present" (Grohol, 2018:1). The section to follow will evaluate the changes to the constitution from His People SA to ENSA.

2.5 COMPARISON OF HIS PEOPLE CAPE TOWN AND EVERY NATION CAPE TOWN

The rationale for the inclusion of this comparison is to understand the context of the empirical study, which will be dealt with in Chapter 3.

To fully appreciate the current governance matrix of ENCT, we must first consider some important changes made to the constitution. Section 2.2 provided a detailed historic overview of His People Church and the Every Nation Church. These changes will form part of the overall reflection on the quality of the current administrative leadership of ENCT (refer to Addendum D for a detailed comparison between the constitutions of His People Church and ENCT).

It is important to note that HPCT and ENCT are the same legal entity. In 2016, His People Church changed its name to Every Nation Church and officially adopted an amended constitution, which included various governance changes (refer to Addendum E).

Before 2016, the senior pastor of HPCT exercised authority over most governance matters – for instance, admission of new members was approved by the senior pastor in consultation with the leadership (section 6.0); discipline of members was at the discretion of the senior pastor in consultation with other leaders (section 7.0); the senior pastor had to give full consent to any resolution approved (section 10); and the senior pastor decided on who served as a leader (section 11). The leadership of HPCT only compromised the senior pastor, treasurer and an administrator (section 11). The appointment of the senior pastor was done by the executive committee of HPSA and approved by the chairperson of the same committee.

In contrast with the HPSA constitution, the leadership of ENCT (in other words, the CAT) consists of a minimum of five members, namely the city lead elders, lead elder and nominated executives. The decision-making ability of ENCT therefore no longer resides in only one person (section 11).

The financial administration of HPCT was the joint responsibility of the senior pastor and the treasurer, whereas the financial administration of ENCT is delegated by the CAT to the executive committee.

Another difference exists in the passing of resolutions at AGMs or special meetings. At HPCT, resolutions could only be approved with the written consent of the senior pastor, whereas resolutions at ENCT meetings require approval from the CAT, with a clause of appeal to the ALT if members are not in agreement with the CAT.

The changes in governance from HPCT to ENCT are so fundamental that the primary authority of the church has shifted from the senior pastor to the City Apostolic Team. The amended constitution of ENCT provides sufficient provision for transparency and accountability, as evidenced by the fact that its leadership cannot serve on the executive committee of ENSA.

2.5.1 Comparison of His People South Africa (HPSA) and Every Nation Southern Africa (ENSA)

A detailed comparison of HPSA and ENSA is documented in Addendum E. This section will cross reference to that document for the purposes of supporting its findings. The constitution of HPSA was amended to become the new constitution for ENSA in August 2011. In analysing this document, it is evident that the same pattern mentioned on a citywide level is also seen on a national level.

HPSA was an independent national Christian ministry that represented various churches and ministries within the borders of South Africa and was an extention of the ministry of His People International. HPSA was governed by a national leadership team that comprised a national director, administrator and financial administrator. Just as on a city level, the leadership of HPSA rested on the shoulders of these three people. The national director had to give consent for the appointment of the national administrator and national financial administrator, in consultation with the Council of Elders.

The national leadership team submitted to advice from the Council of Elders, which was the senior pastors of all the different His People churches in South Africa, and the executive committee, which represented the leadership of His People Christian Ministries International. The national director was appointed by the executive committee in consultation with the national leadership and the Council of Elders. No details of the representation, roles and responsibilities of the Council of Elders were defined in the HPSA constitution. Neither were there details regarding the functioning of the executive committee in the constitution. The regional leaders of HPSA were elected by members of the Council of Elders and they represented special interest groups of each province. The regional leaders were accountable to the national leadership team and also made representations to the executive leadership of HPI.

In contrast with HPSA, ENSA's leadership team has a minimum of seven office bearers. The leadership team of ENSA consists of the Council of Leaders, the apostolic leadership team (ALT) and the executive committee. The ALT is accountable to the International Apostolic Team (IAT) and the leader of the ALT also serves as a member of the leadership team of the IAT. The ENSA constitution also makes provision for the appointment of a FAAB that is responsible and accountable for the church's finances.

Clear guidelines regarding annual general meetings and special meetings are included in the amended constitution and voting can only take place if there are enough members present. The amended constitution also gives guidelines that makes secession from the broader ENC possible. The latter will be discussed in greater detail in Chapter 3.

It can be seen from HPCT and HPSA's constitutions that the reality of corporate governance then is different to what it is today. Under HPCT, the core national leadership was also the executive international leadership. Based on the information provided by the His People SA constitution, it is reasonable to conclude that the governance of the church was not independent. In contrast, the constitution of ENSA provides sufficient evidence that authority does not rest in a single person, but in a team of leaders. The constitution also provides sufficient guidelines for transparency and disclosure of information. The leadership of ENSA is accountable to both the Council of Leaders and the apostolic leadership of Every Nation International.

2.6 CONCLUSION

It is evident that from the beginning, His People Ministries achieved significant success and growth. Many churches were planted across South Africa and abroad. In 2002, His People went through a leadership crisis and faced significant challenges as an organisation. The transition of His People Church to Every Nation Church brought about significant changes to its governance and administration. The comparative analysis of the HPSA and ENSA constitutions provides evidence of a more inclusive leadership approach in ENSA and an embedded sense of accountability in its leadership structure.

The review of the constitutions provides clear governance and compliance guidelines. Churches are able to function within a broad administrative framework for the effective implementation of their values, mission and vision. The administrative leadership of the church is broadly defined within its constitution, with reference to financial and administrative management.

Chapter 2 gives the background to the context of the rest of the study, but the description of the legal framework is but one component of a broader understanding of administrative leadership. The essense of this research is to review administrative leadership within ENSA, with the goal of gaining new knowledge and insight. The spiritual gift of administrative leadership, as discussed in Chapter 1, provides valuable information about the important role administration and leadership play in the effective functioning of the church. Chapter 3 will review the quality of the current administrative leadership of ENSA through a comprehensive empirical study

STEP ONE: THE CURRENT PRAXIS

CHAPTER 3:

FINDINGS OF THE EMPIRICAL STUDY OF THE QUALITY OF THE CURRENT ADMINISTRATIVE LEADERSHIP AT ENSA

3.1 INTRODUCTION

This chapter will continue to focus on the first step of the Zerfass research model in reviewing the current administrative leadership praxis at ENSA. Chapter 1 provided a theoretical framework for the research study to be conducted. Chapter 2 primarily described the current administrative leadership guidelines for ENSA churches. Chapter 3 will provide scientific evidence and findings based on the empirical research which was conducted. Empirical research is viewed as an acceptable scientific methodology in practical theology studies (Rekers, 1997:38).

A quantitative approach was used in conducting the empirical study. Quantitative methodology deals with quantifying and analysing numerical data by using statistical techniques to answer various questions. This methodology will provide critical information in describing the current situation of a particular phenomenon (Apuke, 2017:1).

The researcher acknowledges that the quantitative research model has its limitations. The research method does not include the unique ability of people to express their knowledge and experiences (Babbie & Mouton, 2007; Hofstee, 2006). The measurement process is perceived by some as being more theoretical than the actual experience encountered by individuals. The online survey approach is also not completely objective, as the participants are not able to clarify the meaning of certain questions (Cicourel, 1982). The quantitative research is, however, well suited for the purposes of this study, as the perceived problem associated with the quality of administrative leadership will be examined rather than developing a new theory (Babbie & Mouton, 2007; Cooper & Schindler, 2003). The scope of this research has enabled the researcher to use structured questionnaires to extract data from a larger group of EN churches in Southern Africa. According to Hofstee (2006:133), a broader coverage of the quantitative research raises the confidence in the study sample. Moreover, the response rate to the questionnaires was very high because the study allowed respondents to remain anonymous and information was treated confidentially.

3.2 RESEARCH METHODOLOGY

Survey research uses a variety of ways to collect data; these can include questionnaires or interviews (Brown *et al*., 2003:1). There are primarily three survey classifications, namely mail or online surveys, telephone surveys and personal interviews. The most popular form of survey are questionnaires, interviews and documentation reviews (Dudovskiy, 2018:90).

Table: 3.1 Advantages and disadvantages of popular survey methods

Method	Purpose	Advantages	Disadvantages
Questionnaires	Conducted in order to gather a large amount of information in a short period of time	Members of the sample group can remain anonymous Considerably cheaper than most of the other primary data collection methods. Possibility of generating a large amount of data.	Difficulties of ensuring greater depth for the research. The problem of the "first choice selection".
Interviews	Conducted in order to reflect emotions and experience, and explore issues with a greater focus.	The ability to direct the process of data collection. The ability to collect the specific type of information required.	Great amount of time required in order to arrange and conduct interviews, and collect primary data. Additional costs associated with arranging and conducting interviews (e.g. travelling). Potential for interview bias.
Documentation Reviews	Conducted in order to study issues that have developed over a specific period of time.	Ability to retrieve comprehensive information.	Challenges associated with access to documentation. Inflexibility of the research process.

Source: (Dudovskiy, 2018:90)

The following summarises the advantages of the survey method:

- Surveys are faster and cheaper in comparison to experimental observation methods of collating data;
- The analytics of gathering data is relatively easier.

However, this method has its disadvantages, too:

- There is a lack of active participation from respondents;
- There is a possibility that respondents will supply inaccurate information.

In considering the advantages and disadvantages of the various research methodologies, the researcher has opted to conduct a literature study (cf. 4) and an empirical study in determining the quality of the current praxis. There are two categories for collating data, namely the primary and secondary method. Primary data uses either quantitative and qualitative research to collate data (Dudovskiy, 2018:88), whereas secondary data extracts information from existing resources, such as publications, newsletters, journals and online portals. The primary approach employed for this study is the quantitative method of reviewing documention (cf. chapter 2), and in the form of a questionnaire to gather data (cf. chapter 3). The secondary data will be sourced through a very comprehensive literature study, as detailed in Chapter 4.

The questionnaire followed a two-phase approach in collecting data. The first phase of the survey was directed at senior pastors at ENSA in the form of an online questionnaire which was distributed (see Addendum J) with a supporting letter (see Addendum L). In the second phase of the research, all paid staff members at ENSA were targeted. Once more, the survey was distributed in the form of an online questionnaire (see Addendum K) with a supporting letter (see Addendum M).

Quantitative research allows for the collection of data from both primary and secondary sources (Sekaran & Bougie, 2010). The online questionnaire is an inexpensive method, very time efficient and the participants are able to answer it at their convenience and not feel pressured; the risk is that the respondents can ignore the questionnaire (Dudovskiy, 2018:98). The researcher, however, tracked the response rate of the participants and regularly sent reminders for the questionnaire to be completed. The reason why the researcher opted to survey senior pastors and staff independently was that all the questions were not the same; different data was gathered from senior management and employees. Some sections of the two questionnaires were similar – for example, church information, strategic management, church governance, human resources and financial management. The overlap of the questionnaire enabled the researcher to compare the varying perspectives of staff and managers, and to test the validity of both parties' outlooks.

3.2.1 Ethical Consideration

Research misconduct is a global problem. In order to reduce the growing concern of research misconduct, a culture of research integrity should be fostered (Ballyram & Nienaber, 2019:1).The NWU Ethics Committee of Theology approved the empirical study and to this purpose have issued the reference number, NWU-03038-20-A (see Addendum B). The following process outlines the very clear, accountable and transparent process in which data was collated and analysed.

3.2.2 Sampling

The ENSA website directory was used to access the contact details of all member churches (www.everynationsouthernafrica.org). A total of 55 churches are registered as official churches on the ENSA website. These churches are located in South Africa, Botswana and Namibia. The probability sampling method was used for the purposes of this study. Stratified sampling is a probability sampling method in which a population is divided into two or more groups (Dubovskiy, 2018:130). In gaining an in-depth understanding of the administrative leadership praxa, both senior pastors and paid staff were selected as two separate target groups. Based on the researcher's knowledge of ENSA, the selected target groups will provide the necessary information as per the research methodology. According to Dudovskiy (2018:130), "Stratified random sampling intends to guarantee that the sample represents specific sub-groups or strata."

A total of 38 churches from the 55 churches responded to Survey 1, which was distributed to senior pastors and administrators. This achieved a 69% response rate. ENSA does not have a directory of the total number of paid staff who are employed by ENSA churches. It is, however, estimated that a total of 300 staff are employed by local EN churches (see Addendum J, Q23). A total of 105 staff responded to Survey 2, which equates to a 36% sample size.

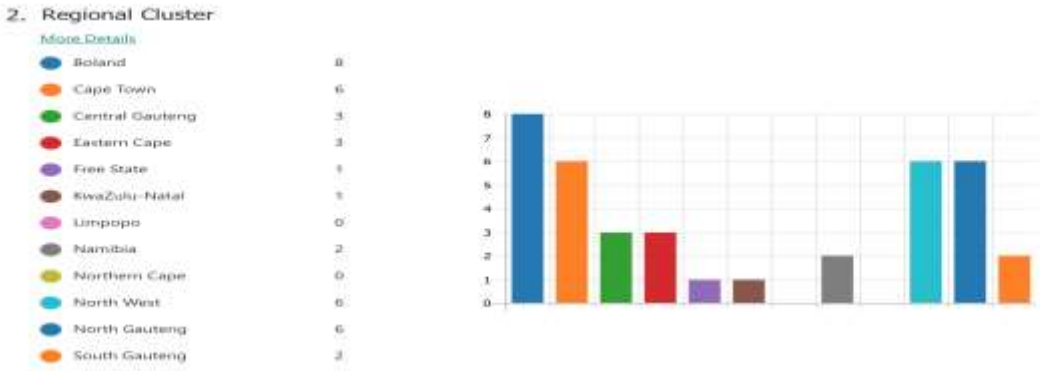


Diagram 1: S1Q1 (n = 38)

A regional cluster represents more than one church located in a designated geographical area. All the clusters across ENSA participated in the survey. At the time of the survey, no provision was made to reflect Botswana as a cluster, therefore the senior pastor of Botswana located their church in the North Gauteng cluster. Feedback was received from Paarl and Grahamstown EN church that they omitted to complete the survey. Follow-up was done with the Pietermaritzburg church, as the senior pastor was not able to complete the survey. Limpopo and the Northern Cape reflects zero because there are no EN churches in these provinces.

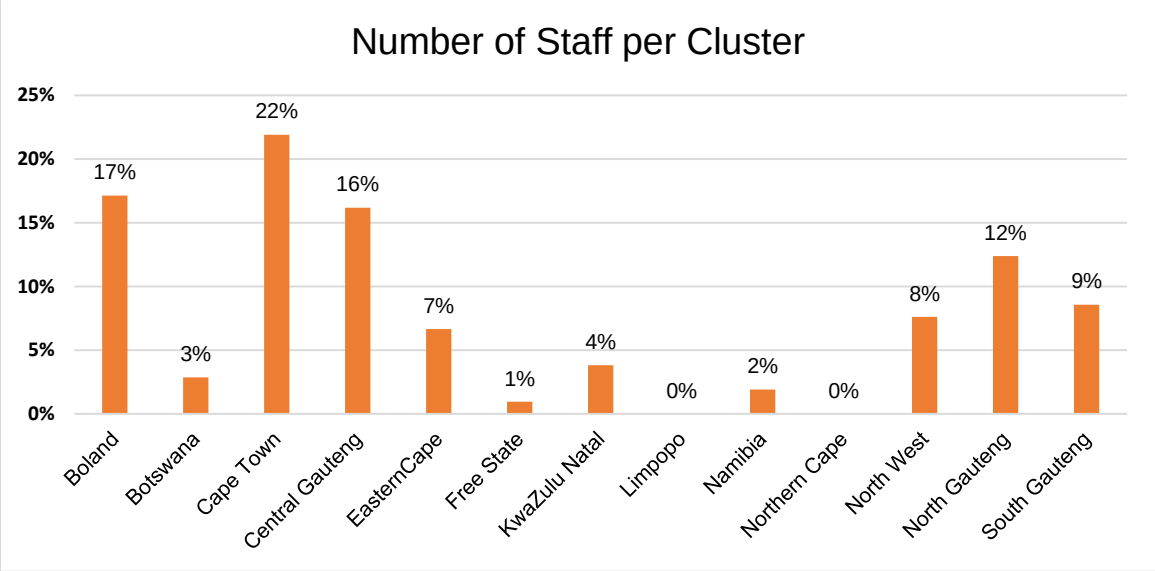


Diagram 2: S2Q27 (n = 105)

A total of 105 staff responded to Survey 2. The researcher wanted to establish staff participation in each cluster and also to identify which clusters responded to the survey. Cape Town (22%), Boland (17%) and Central Gauteng (16%) represented the top three staff participation clusters. This data also confirmed, as per Diagram 1 and 2, that churches were represented in all the clusters within ENSA. (Limpopo and Northern Cape reflected 0% because there are no churches located in these provinces.)

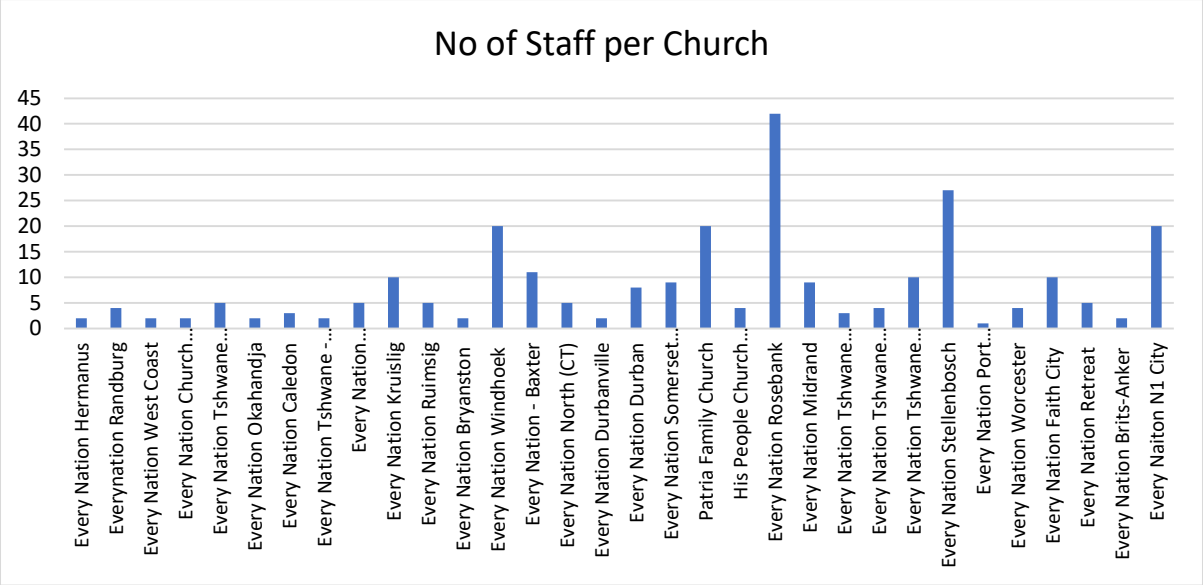


Diagram 3: S1Q23 (n = 38)

Rosebank, Johanneburg (42), Stellenbosch (27), N1 City, Cape Town (20), Patria, George (20), Windhoek (20)

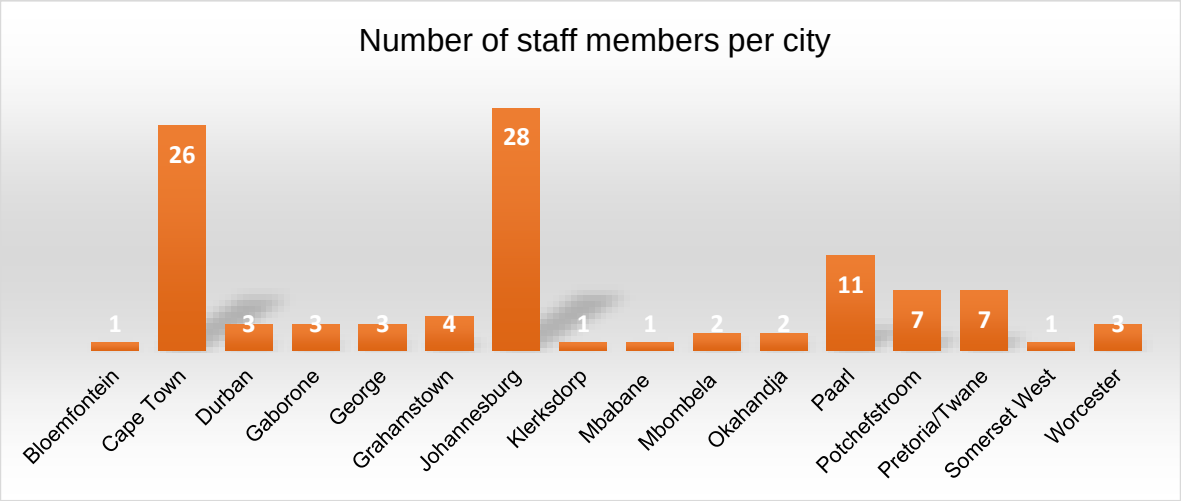


Diagram 4: S2Q29 (n = 105)

Johannesburg and Cape Town had the highest participation rate, mainly because they are the largest churches with the biggest staff complement. The purpose of this question was to ensure that both rural and urban churches were represented in the survey. Rural towns such as George, Worcester and Mbombela also participated in the survey. Based on the data received, there was a fair representation of both urban and rural churches.

3.3 DEMOGRAPHIC ANALYSIS OF PARTICIPANTS

Researchers are encouraged to gather as much data about participants as possible, including racial identity, gender, age, marital status and age. Additional data is also valuable in gaining greater knowledge of universals and variations that exist among populations (Hammer, 2011:1).

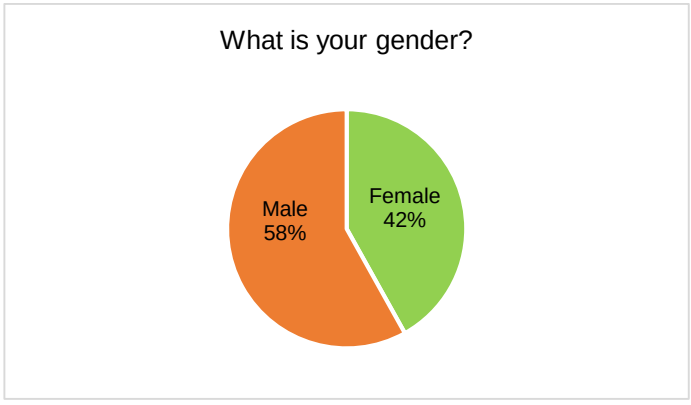


Diagram 5: S2Q1 (n =105)

Diagram 5 represents the average gender split across all the churches surveyed. It emerged that there are 16% more males employed by ENSA than females. The purpose for asking this question is to es-

tablish the level of female participation in church ministry, particularly given the historic marginalisation of women in the church. Diagram 5 reflects that women are well represented among church staff. Further into the study, the level of engagement of female leadership will be examined.

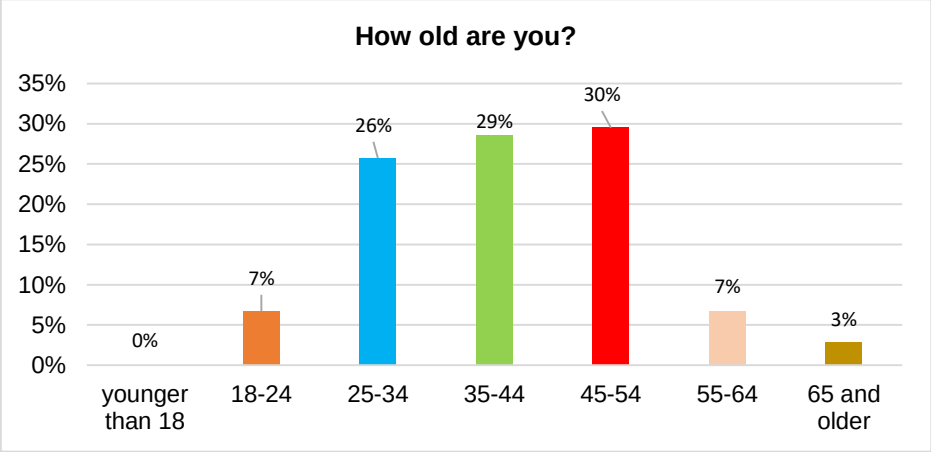


Diagram 6: S2Q2 (n =105)

Diagram 6 reflects the different age groups of staff employed. In total, 10% of staff are older than 55 years old, while 7% of staff are aged 18 to 24. Staff between 45 and 54 years old total 30% , while the majority (55%) are aged 25 to 44. Understanding the age spread across an organisation highlights whether there are enough young people being trained there and whether there is a tendency to favour a particular age group. Fortunately, the church has a healthy number of staff employed between 25 to 54 years of age, although the low representation (7%) of staff aged 18 to 24 seems out of place for a church which claims to focus on campus ministry.

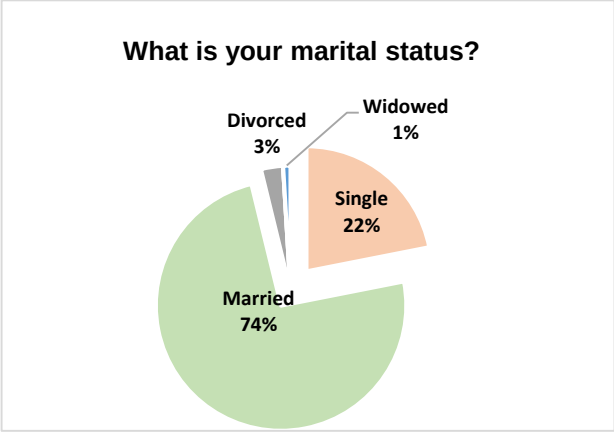


Diagram 7: S2Q3 (n =105)

In an article published by Booysen and Botha (2018), life satisfaction in the workplace is greatly influenced by the martial status of an individual. Research showed, although inconclusively, that married people are more satisfied with life than widowed individuals. The results do, however, differ between

gender groups. Behavioural studies of the marital status of employees highlight the need for organisations to be more flexible in terms of how people are employed. The social needs of a single person versus a married person with children are very different. Employees are looking for more flexibility in working hours and may not necessary want to be employed on a full-time basis (Gangwar, 2017: 982). This question will help in gaining insight into the marital status of employees. The survey showed that 74% of staff are married and 22% are single, with only 3% divorced. The marital status of staff and their complex personal needs should be reviewed against individual work performance and how employment contracts can be structured to serve both the interests of the organisation and the interests of staff.

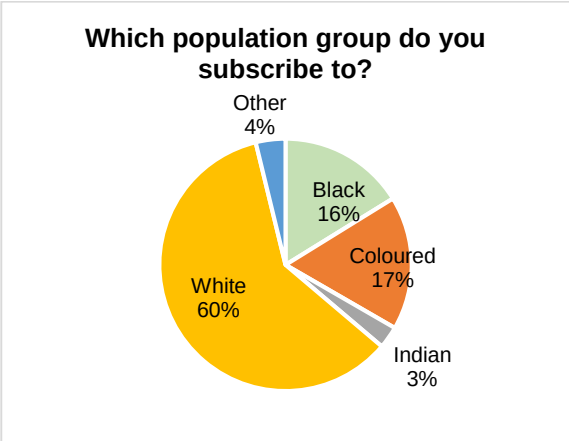


Diagram 8: S2Q4 (n = 105)

The survey showed that 60% of staff are white, 17% are coloured, 16% are black & 3% are Indian. It should be noted that racial classification is a sensitive matter in the South African context. However, the purpose of this question was to ascertain whether transformation has taken place within the church.

It is evident from the data that employment equity at ENSA has not been adequately addressed. Further analysis of the data is, however, required to understand whether this is a general trend across all churches or whether this is only limited to a particular cluster of churches within ENSA.

3.4 CHURCH INFORMATION

The following information has been gathered as part of the survey: age of the church in years, church structure, average Sunday service attendance, fluctuations in Sunday service attendance and fluctuations in discipleship attendance over the past five years. The purpose of evaluating church information is to review the overall health and effectiveness of the church. The data will be further correlated to the administrative management of the church in order to understand the overall health and growth of each congregation. Gathering critical data is an essential part of church management (Morris, 2017:1).

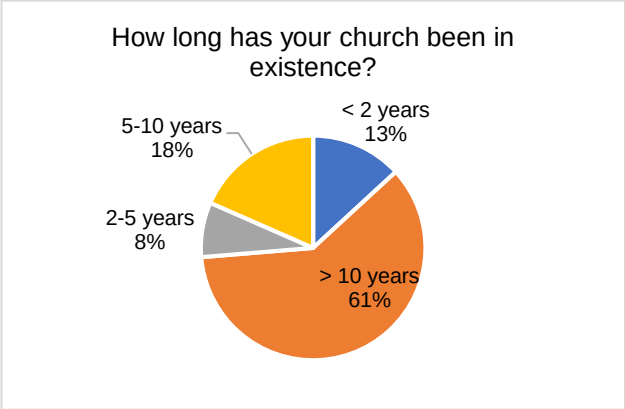


Diagram 9: S1Q5 (n=38)

The majority of ENSA churches surveyed (61%) are more than 10 years old, while 18% of churches are between five and 10 years old. ENSA is a young church movement and has only been in existence for 35 years. The life span of the church will help to provide a sense of the sustainability and also provide evidence of whether new churches have emerged in recent years. The data confirms that most ENSA congregations are well established and that there is evidence of churches being planted over the past decade.

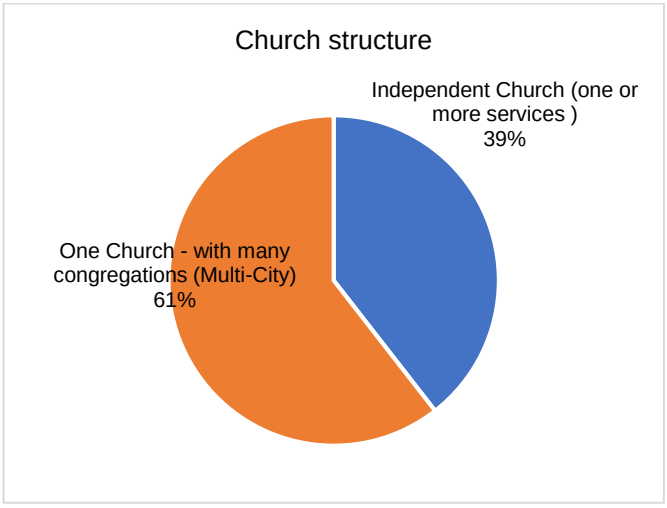


Diagram 10: S1Q4 (n=38)

The majority of congregations surveyed form part of a multi-site church model (61%) – in other words, one church with many congregations, while 39% of churches function independently. The purpose of this question was to understand the predominate organisational structure. This data will be further analysed against the overall administrative effectiveness of churches operating in these two primary church structures.

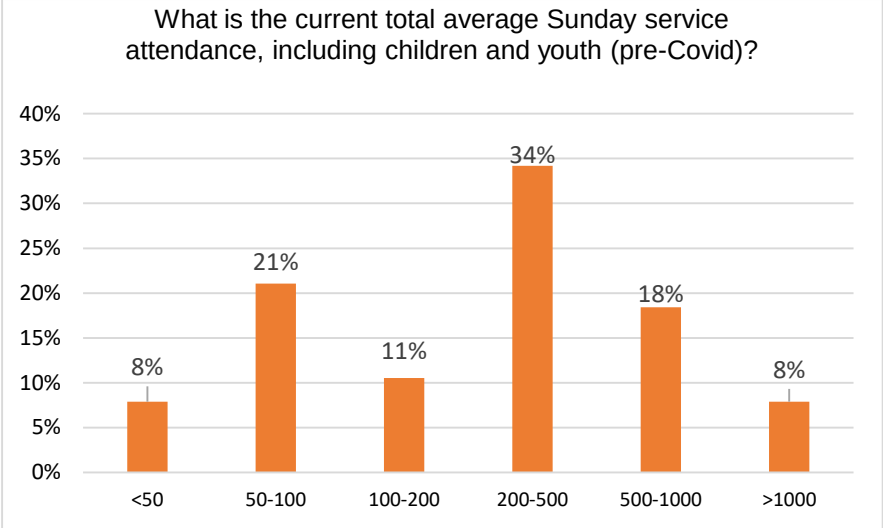


Diagram 11: S1Q7 (n =38)

- 32% (12 churches) have on average between 50–200 Sunday service attendees;
- 34% (13 churches) have on average between 200–500 people attending Sunday services;
- 26% (10 churches) have more than 500 Sunday service attendees.

Sunday service attendance is an important yardstick of overall church health; it measures how effectively the church is ministering the gospel. A greater understanding of the size of the church gives insight into the appropriate level of administration needed. The data shows a large number of churches (12) whose attendance is low, at 50 to 200 people. It is evident that ENSA congregations are at different life cycles of growth or decline.

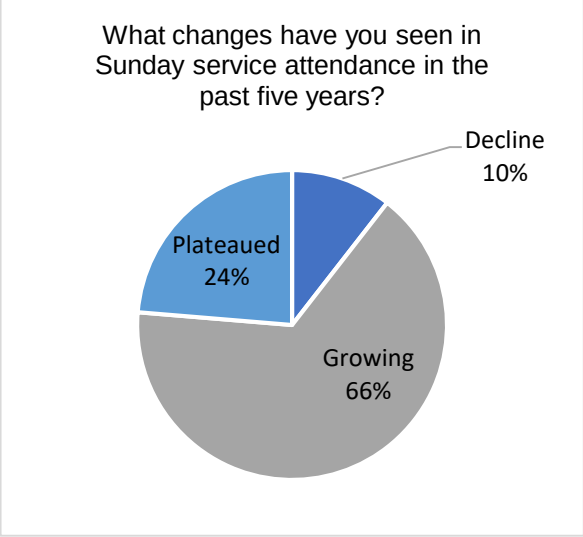


Diagram 12: S1Q8 (n = 38)

The majority of churches surveyed (66%) indicated that their Sunday service attendance was growing, whereas 24% indicated that their growth has plateaued and 10% indicated a decline in attendance. This

information provides valuable insight in assessing the overall health of the church. The churches which are not growing (34%) will be analysed to establish specific trends or correlations.

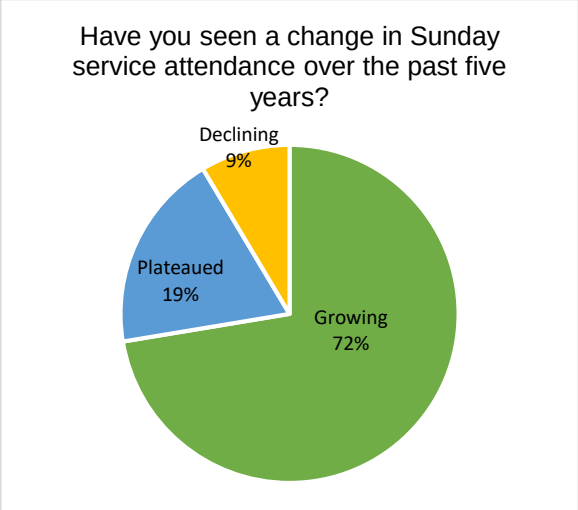


Diagram 13: S2Q30 (n =105)

The survey answers received from staff are similar to those given by ENSA senior pastors. Overall, 72% of churches indicated growth in Sunday service attendance, whereas 19% indicated that growth has plateaued and 9% reported a decline. The survey responses would imply that the majority of churches are growing in this particular area.

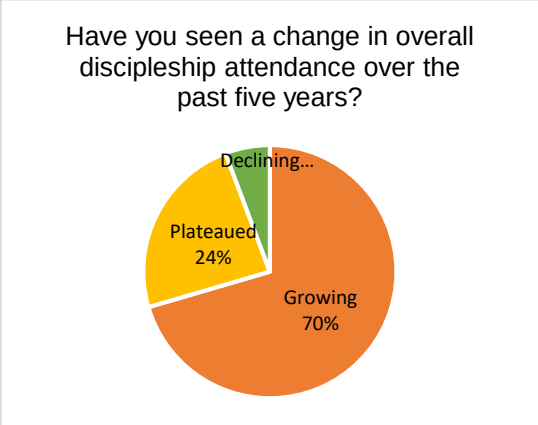


Diagram 14: S2Q31 (n = 105)

This question was asked to assess the overall effectiveness of administrative leadership within the church. Discipleship forms an integral part of building a heathy and growing church.

In total, 70% of churches indicated that they are growing in the area of discipleship (small group attendance), whereas 24% of churches reported attendance was static and 6% of churches showed a decline in discipleship. While most churches reflect a positive trend in small group attendance, many are not growing in this area at all. This will be further reviewed later on in the study.

3.5 STRATEGIC MANAGEMENT

According to Stone (2020:1), strategic management provides an overall road map for an organisation to achieve its mission. The foundation of strategic implementation is the organisation's ability to effectively execute its strategic plan (Mintzberg, 2013). Strategic management includes a clearly defined mission statement and set of values, followed by a series of measurable objectives. Part of this survey was aimed at understanding the current strategic management in place at EN churches.

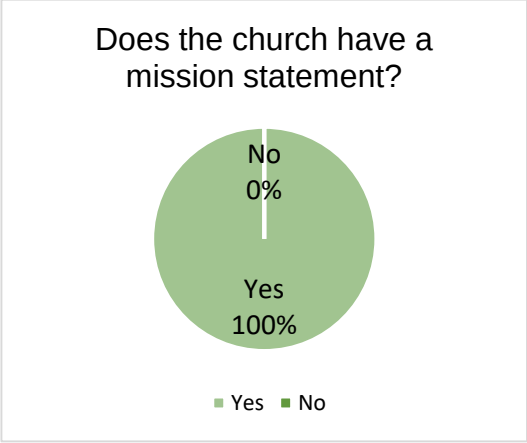


Diagram 15: S1Q11 (n = 38)

A mission statement gives your congregation something to focus on. It give a ministry direction, brings clarity, builds unity and helps shape strategy for the church (Hedlund, 2019:1). Based on the results, all surveyed churches have a mission statement. Question Q2S23 also tested the similarities in the mission statement. This is an important to understand whether churches are aligned to the overall ENSA mission and values.

Description of the Mission Statement	
Some top phrases containing eight words (without punctuation marks)	**Occurrences**
responsible churches and campus ministries	23
socially responsible churches and campus ministries	20
empowered socially responsible churches and campus ministries	11
honour God by establishing Christ	10
Spirit-empowered, socially responsible churches and campus ministries	10
communities and society transformed through discipleship	9
lives, communities and society transformed through discipleship	9
see lives communities and society transformed through discipleship	9
empowered and socially responsible churches and campus ministries	9
Spirit-empowered and socially responsible churches	9
campus-centered, Spirit-empowered, socially responsible churches and campus	8
socially responsible churches and campus ministries	8
Christ-centered, Spirit-empowered, socially responsible churches	8

Table: 3.2 : S2Q33 (n = 105)

From the 105 churches surveyed, 98% of churches clearly articulated the mission of their church as being "socially responsible churches and campus ministries". The majority of churches' mission statements were aligned with the global EN mission statement: "We exist to honour God by establishing Christ-centered, Spirit-empowered, socially-responsible churches and campus ministries" (see Addendum I).

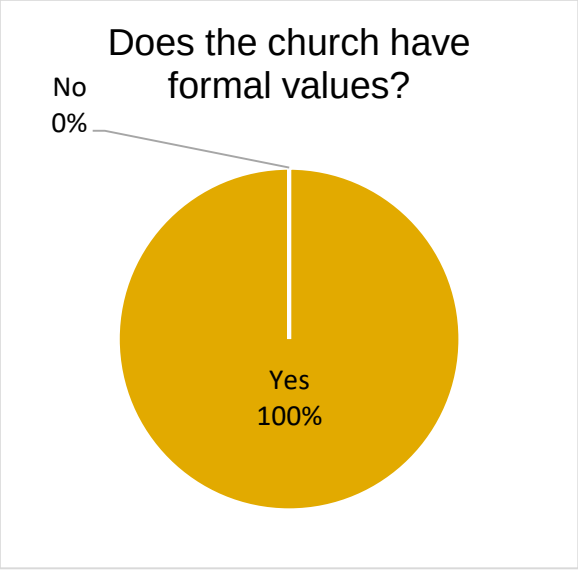


Diagram 16: S1Q12 (n =38)

According to Bonifacio (2021:1), "Values are simply the things that are most important." The culture of a church is influenced by its values. As Jesus himself said, "For where your treasure is, there your heart will be also" (Matt. 6:21 NIV). Therefore, it is imperative to assess whether EN churches have

values which are aligned to its mission statement. From the results, it would seem that all surveyed churches have formal written values.

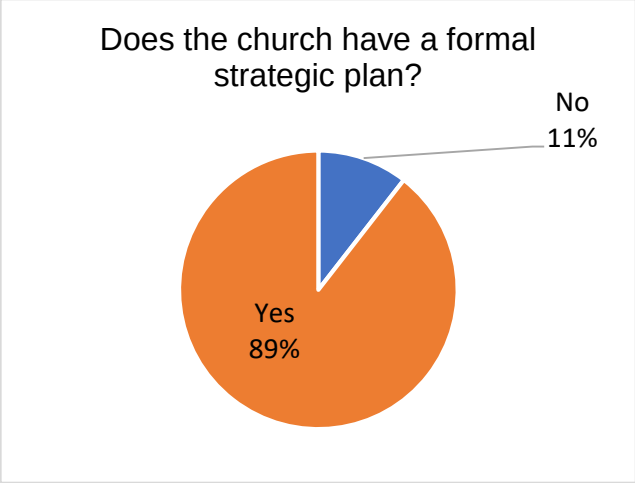


Diagram 17: S1Q13 (n=38)

Strategic management serves as a proactive mechanism for an organisation to conduct its business and it also provides clear and carefully conceived plans in achieving its overall objectives (Thomson *et al*., 2007). Strategic management is one of the key building blocks in developing an effective administrative framework, thus this question will help establish whether churches have adopted any formal strategic plans. Of the churches surveyed, 89% indicated that they have a formal strategic plan, while 11% stated that they had no formal strategic plan.

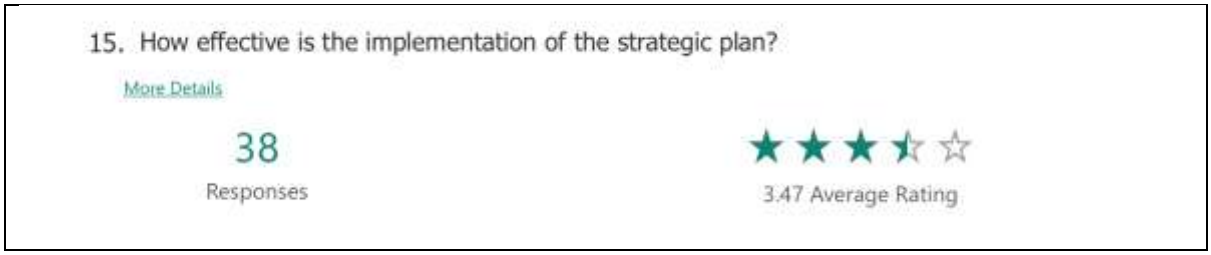


Table 3.3: S1Q15 (n = 38)

The average rating of the 38 ENSA churches surveyed was 3,47 stars out of five – in other words, moderately effective in the implementation of their strategic plan. It is important to note that although the majority of senior pastors indicated that their churches have a formal strategic plan in place and have rated its implementation, the survey failed to test whether these plans have actually been implemented. The researcher can, however, be guided by some of the performance measures, such as financial income, Sunday service attendance and discipleship attendance, to ascertain whether the strategic plans have been effectively implemented or not.

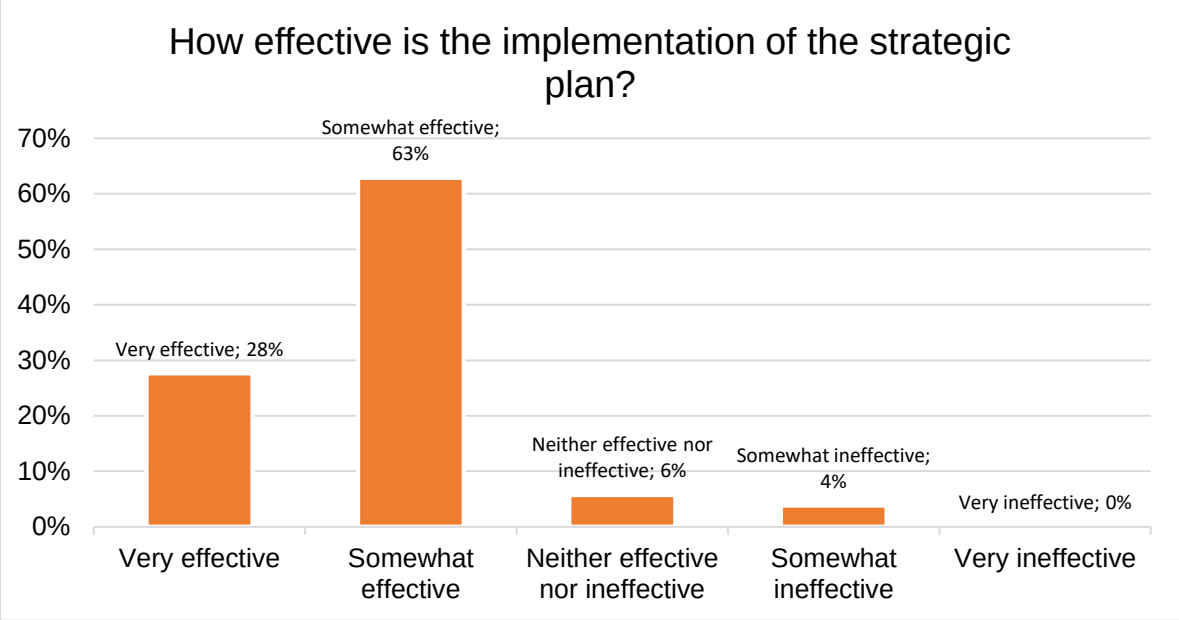
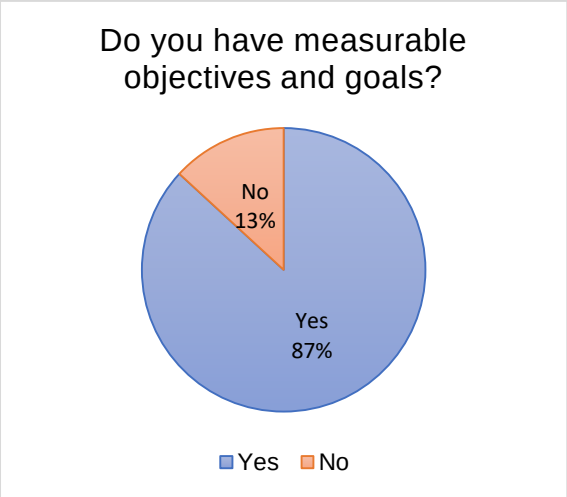


Diagram 18: S2Q36 (n =105)

This question was directed at all ENSA staff to compare with the feedback given by senior pastors. In total, 63% of participants reported that their church has "somewhat effectively" implemented the strategic plan, 28% said that their church has "very effectively" implemented the strategic plan, while 9% of participants reported that their church has "neither effectively" or "somewhat ineffectively" implemented the strategic plan. Based on questions S1Q15 and S2Q36, we can conclude that most churches have implemented an effective strategic plan.



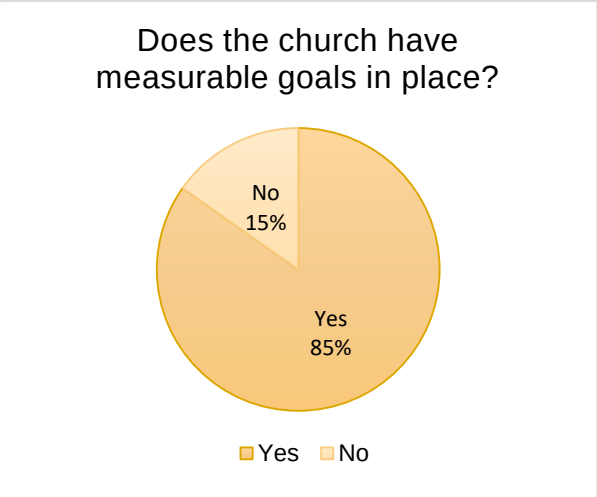


Diagram 19: S1Q14 (n=38)

Diagram 20: S2Q35 (n=105)

Question S1Q14 was directed at senior pastors and Question S2Q35 at all paid staff. Having clearly definded objectives is of great help in setting activity plans with an end goal in mind (Tapera, 2014:125). Both questions reported that the majority of surveyed ENSA churches (85–87%) have measurable goals in place. However, there are a number of churches (13–15%) which have no measurable goals in place.

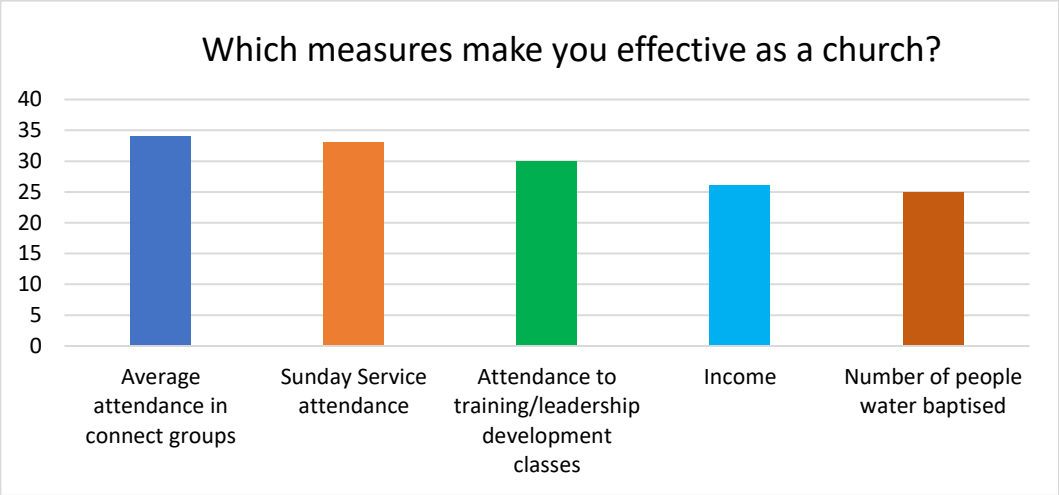


Diagram 21: S1Q16 (n = 38)

According to Tapera (2014:125), efficient and effective achievement of an organisation's objectives will result in the fulfillment of the mission statement. Of the total 38 ENSA churches surveyed, the most popular measure of effectiveness was connect group attendance (89%), followed by Sunday service attendance (87%), attendance at training courses (79%), income (68%) and lastly, water baptism (66%). Interestingly, the majority of churches (69%) included all five measures.

Other Measurements

Number of committed members being discipled
Growth in connect group attendance
Missions and outreach events
Number of people attending kids' and youth services, and mens and women's ministry events
Number of volunteers serving in different ministries
Leadership growth and maturity
Number of salvations
Number of social responsibility initiatives and involvement of congregants
Committed tithers
Number of visitors
Number of baptism in the Holy Spirit
Permarital counselling attendance and number of weddings
Bible School graduates

Table 3.4: S1Q17 (n=105)

The reason for asking this question was to establish whether the church applied an holistic approach in tracking the church's overall strategic performance. Diagram 21 highlights five major measurements, which included connect group attendance, Sunday service attendance, attendance at training courses, the church's income and number of water baptisms. Table 5.4 includes a host of other measurements.

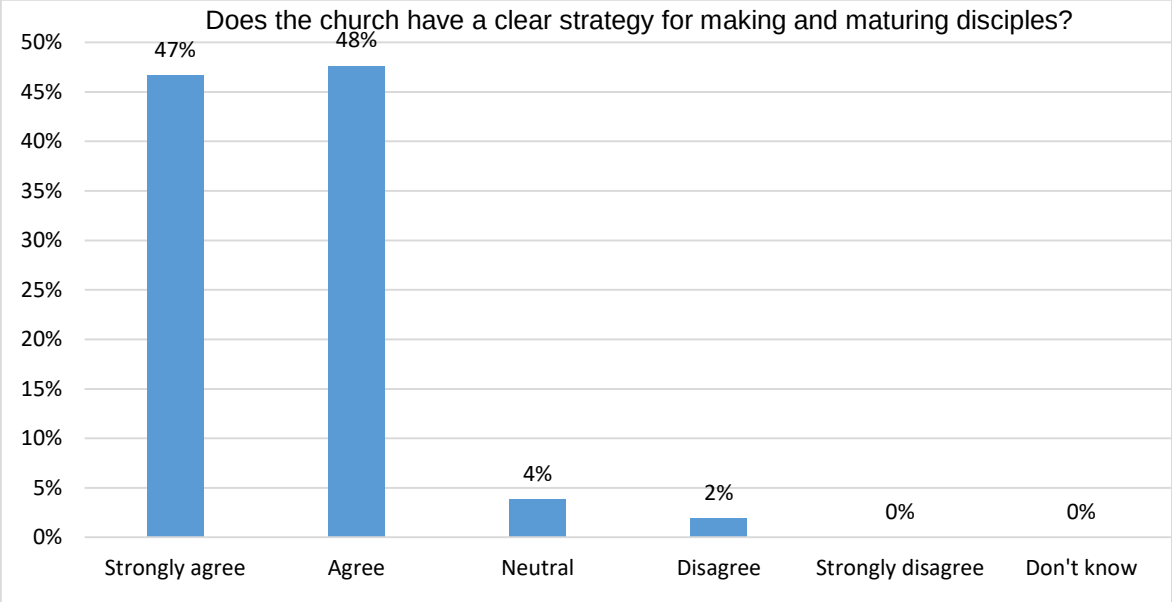


Diagram 22: S2Q34 (n =105)

Discipleship is one of the key measurements to track a church's growth. Discipleship is not just about achieving results; instead, it is deeply rooted in God's love for people. Discipleship is about proclaiming the gospel, evangelising, building relationships and developing leaders (Mabilog, 2016:1). Encouragingly, 92% of participants agreed to strongly agreed that their church has a clear strategy for making and maturing disciples. Discipleship is one of the church's core duties that was given by Christ before his ascension: "Therefore go out into the world and make discipleship of all nations…" (Matt. 28:19 NIV).

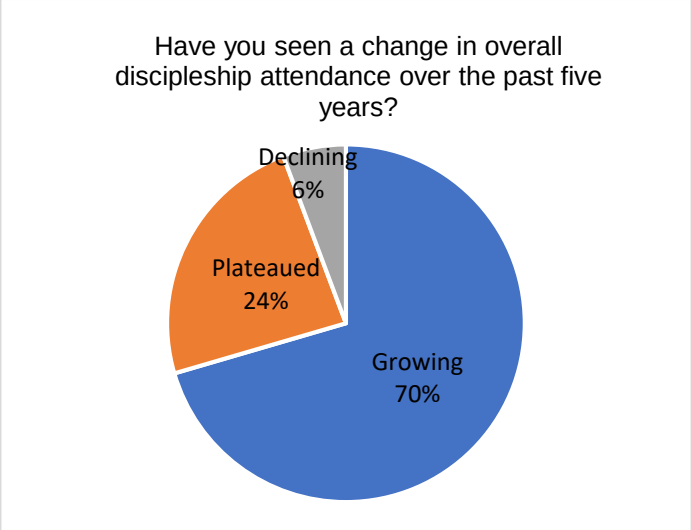


Diagram 23: Survey B (n = 105)

The purpose of this question was to gain a long-term view of the overall trend of discipleship attendance at ENSA church. Seventy percent of participants indicated that their churches were growing in discipleship attendance, whereas 24% reflected a plateauing in numbers and a small group of 6% showed a decline. This data underscores the inherent opportunity to compare the churches which are growing against those which are not in order to understand why.

3.6 HUMAN RESOURCES MANAGEMENT

Human resources is one of the key elements in evaluating the effectiveness of administrative leadership. Managing a church, however, requires a kind of leadership than managing a business or non-profit organisation. Each person who serves in the church is given a specific responsibility and function based on their gifting (Oosthuizen & Lategan, 2015:557). The evaluation of the following questions is aimed at understanding the current human resources management at ENSA.

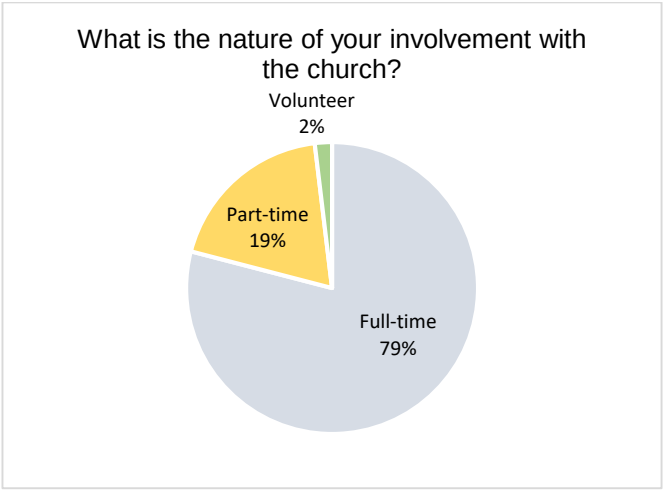


Diagram 24: S2Q5 (n = 105)

Understanding the nature of employment helps in gaining insight into the effectiveness and efficiency of the deployment of HR capital within an organisation. The opportunity for staff to be able to work part-time brings greater flexibility, both to individuals and the church, as resources are freed up to be spent on other needs. In total, 79% of staff surveyed are employed on a full-time basis, 19% work part-time and 2% are volunteers.

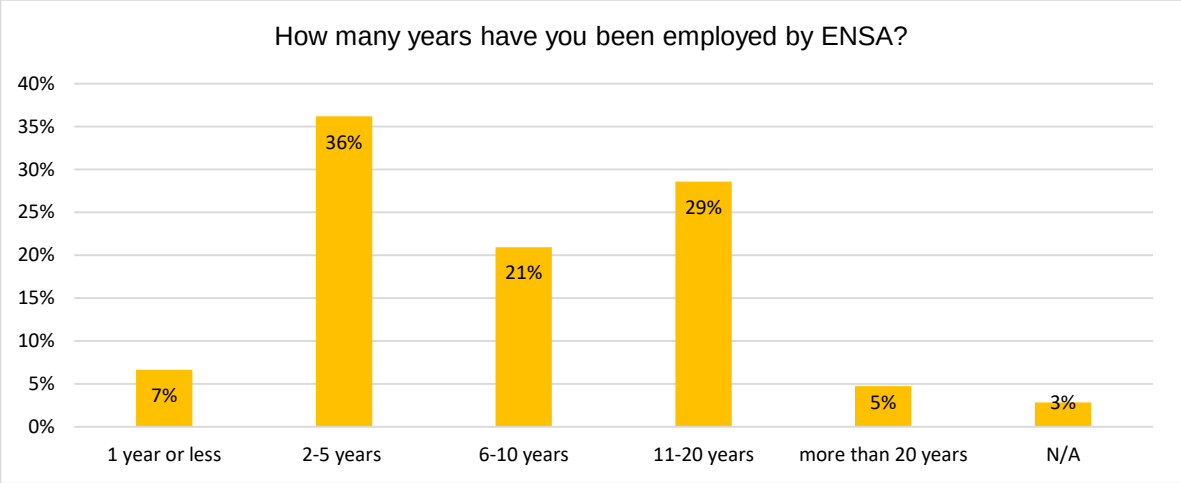


Diagram 25: S2Q9 (n = 105)

Knowing the employment history of staff will help to understand the retention rate of employees within an organisation. It will assist in gaining insight into the level of experience of one's staff. This information will also show if new talent is continually being added to the organisation. The majority of staff have worked for ENSA for two to five years (36%), followed by 11 to 20 years (29%) and six to 10 years of service (21%). Seven percent of staff have worked for the church for a year or less, while five percent have worked there for more than 20 years. From these results, it can be seen that there is a pleasing mix of new and old staff at ENSA.

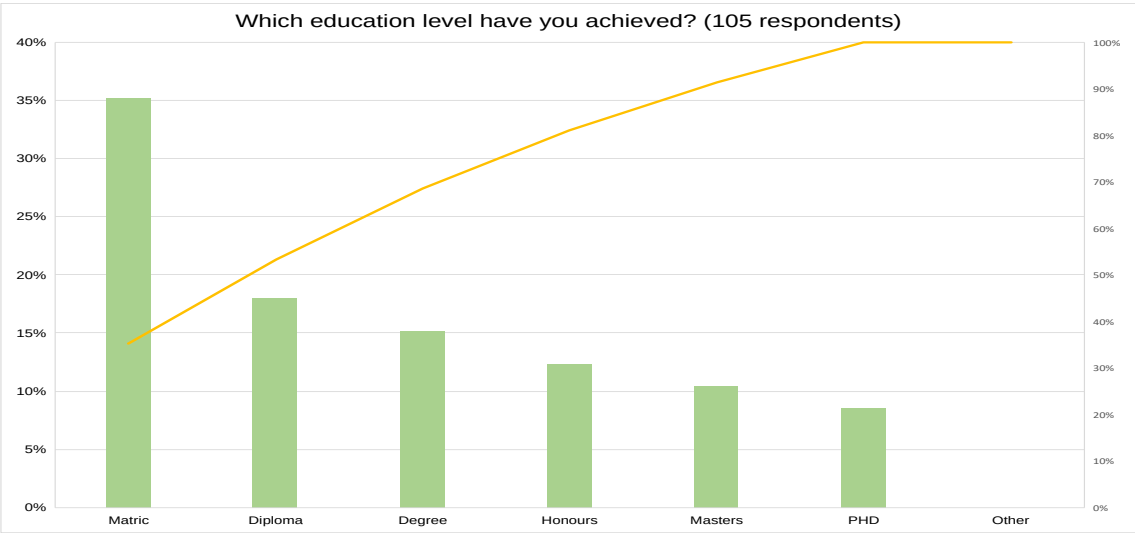


Diagram 26: S2Q6 (n = 105)

Literacy and education form an integral part of human resource capability in the workplace. The assumption is generally made that you do not need a qualification to work for the church. However, there are various competencies and leadership skills needed for any organisation to be effective. Of the total survey participants, 35% have a university qualification, 18% have an honours degree, 12% have a diploma, 15% have a matric certificate, 10% have a master's degree and none have a doctorate. There was a group of 9% of staff who reported "other" (as "other" was not specified in the question, this will be ignored). The researcher attributes the high level of education among ENSA staff to the church being closely associated with campuses – many of the staff has historically been recruited from various educational institutions across Southern Africa.

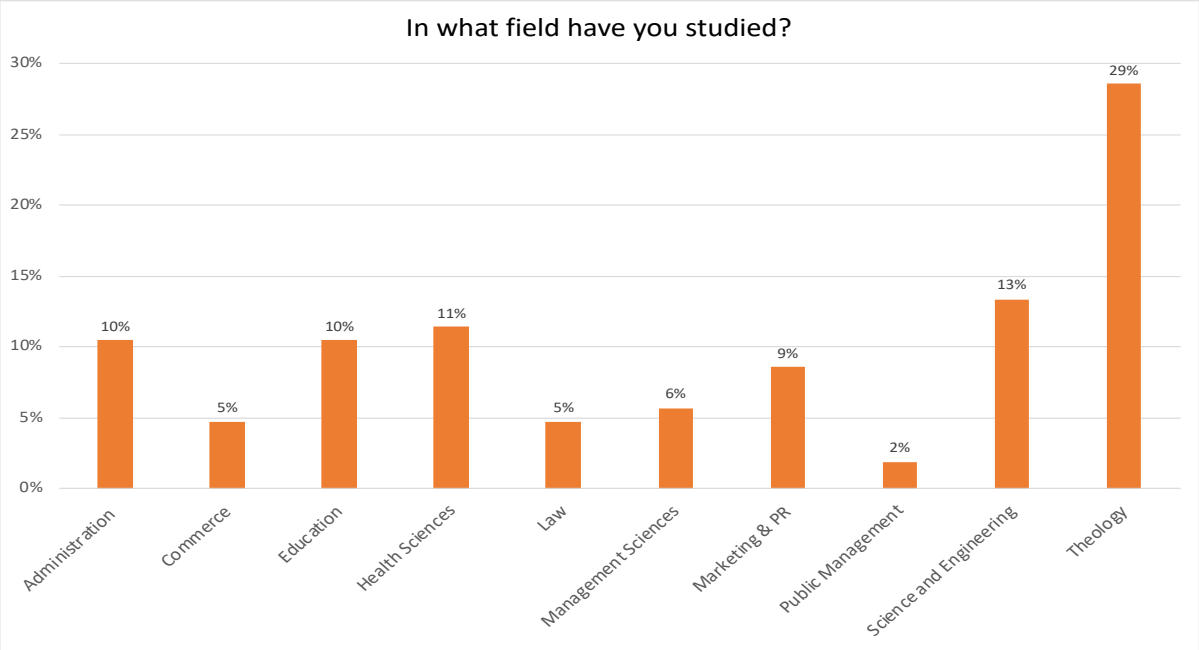


Diagram 27: S2Q7 (n = 105)

This question was formulated to establish whether the right people with the right qualifications are being employed by ENSA. For instance, a qualification in theology would be considered as a minimum standard for serving in a ministry capacity, while an administrative qualification would be needed to fulfil a church management role. In total, 71% of staff have studied across various academic disciplines, while 29% of staff have studied theology, although they may not necessarily have an accredited post-matric qualification. As previously mentioned, many of the staff have been recruited from universities where ENSA has an active ministry. This is most probably the reason why there are so many staff educated across various other disciplines.

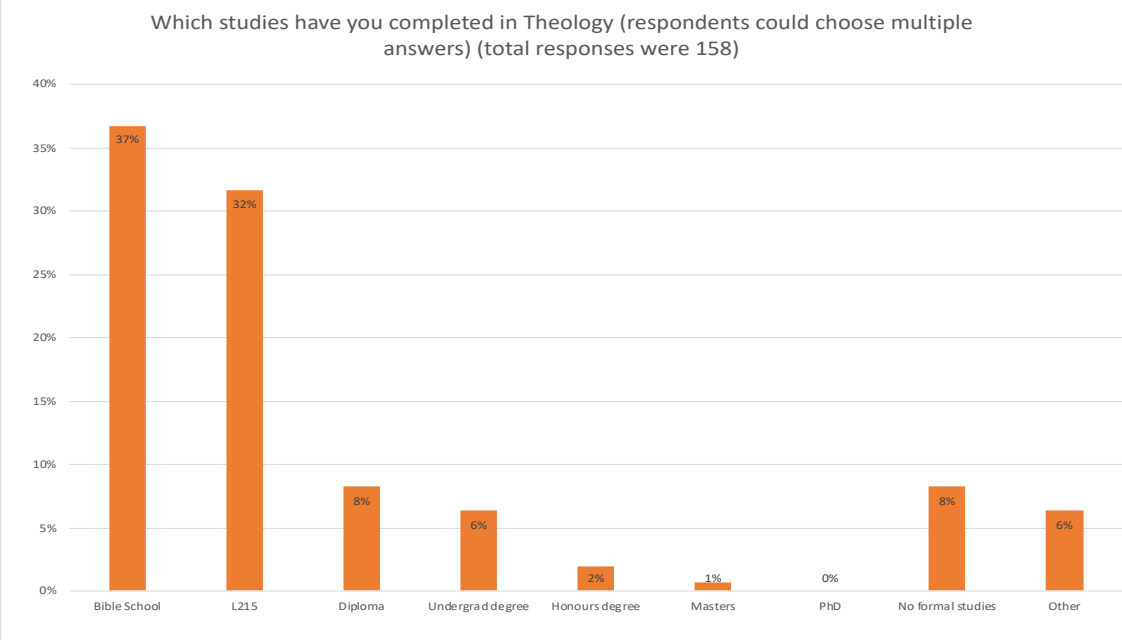


Diagram 28: S2Q8 (n = 158)

The primary competency for staff in a ministry capacity would be to have a theology qualification. According to the researcher's understanding, the minimum qualification to be ordained as an EN pastor is Leadership 215 (L215). This is Every Nation's global training programme and consists of 12 courses, covering biblical and theological foundations. In total, 69% of respondents reported either completing their theological studies in Bible School and L215. Bible School and L215 are both internal courses presented by EN and are not recognised by the South African Qualifications Authority. Only 17% of EN staff completed theological studies are formally certified and accredited qualifications (diploma (8%), undergraduate (6%), honours (2%) and masters (1%)degrees). In the context of the South African government potentially enforcing stricter regulations for church ministers, ENSA churches should make more of an effort to accredit their courses. The organisation has very few employees who have post-graduate degrees in theology – this certainly presents a weakness in the theological depth of under-standing of ENSA pastors.

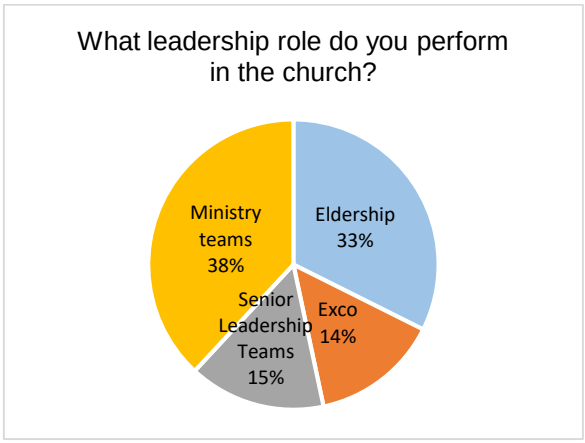


Diagram 29: S2Q37 (n = 105)

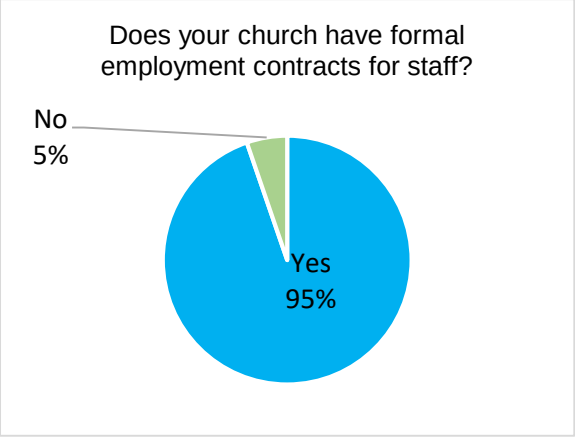
The purpose of this question was to establish the level of leadership of participants. The sample reflects a wide range of staff and leaders at ENSA. In total, 38% of those surveyed form part of a ministry team, 29% represent senior leaders and members of the executive committee, and 33% serve as elders. The survey results showed a good spread of leaders across different levels in the church.

The below table reflects the composition of men, women and people of colour among ENSA leadership.

Leadership Role	White Male	Female Staff	Non-White Staff
Eldership	28%	42%	28%
Exco	40%	27%	33%
Senior Leadership	37%	26%	37%
Ministry Teams	19%	44%	37%

Table: 3.5: Classification – White Male, Female & Non-White Staff

Table 3.5 reflects the composition of leaders among white male, female and non-white staff across the various leadership categories. This analysis was conducted to establish the degree of transformation of historically disadvantaged groups, with particular reference to women and people of colour at ENSA. The results reflect encouraging signs of transformation at various leadership levels. An interesting observation is that of those surveyed, female staff represent 42% of elders in the church. The issue of women in ministry and, in particular, eldership has being a contentious issue for decades within many South African churches, including ENSA.



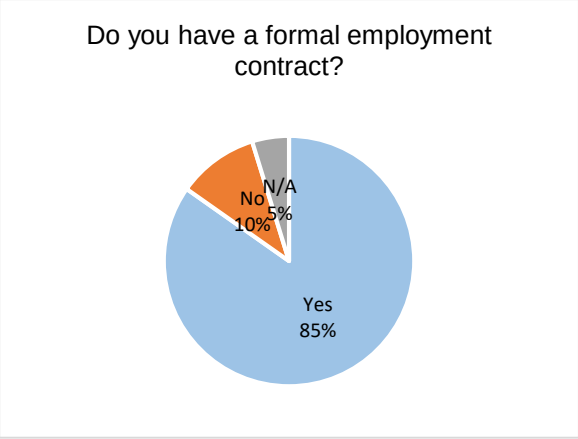
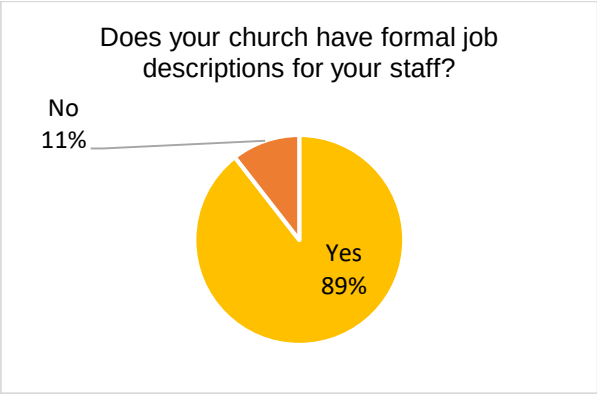


Diagram 30: S1Q32 (n = 38)

Diagram 31: S2Q40 (n = 105)

Diagram 30 and 31 refer to the same question. The purpose of asking senior pastors (Survey A) and employees (Survey B) the same question was to verify the reliability of the leaders' feedback. Both results reflect a high indication (85–95%) that the church does have formal employment contracts for

their staff. About 5% to 10% indicated that they do not have formal employment contracts. This is a very positive sign that ENSA is complying with the Basic Condition of Employment Act by giving employment contracts. The reason why some churches do not having employment contracts in place has not be analysed.



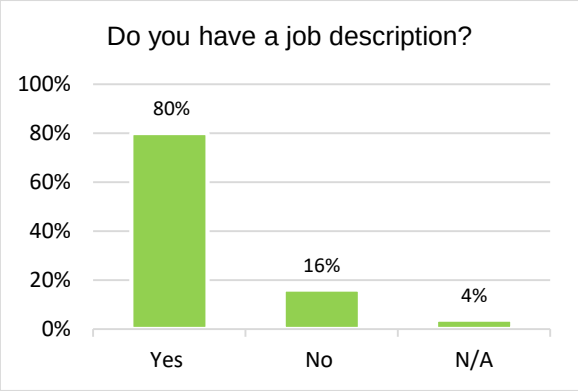


Diagram 32: S1Q33 (n = 38)

Diagram 33: S2Q41 (n = 105)

Diagram 32 and 33 refer to the same question. Once again, the purpose of asking the same question to senior pastors and administrators (Survey 1) and staff (Survey 2) was to confirm the validity of leaders' feedback. Both results reflect a very high indication (80–89%) that the church does have formal job descriptions for staff. Fewer than 11% to 16% indicated that their church does not have any formal job descriptions. These results reflect positively on church leaders who, in line with the previous question, are compliant with the Basic Conditions of Employment Act. The reason why some churches do not have job descriptions in place has not be analysed.

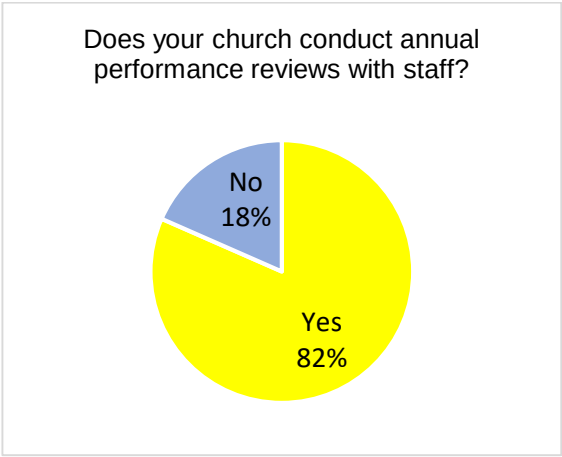


Diagram 34: S1Q34 (n = 38)

One of the key administrative functions is to regularly review employees' work performance. Establishing the overall effectiveness of staff will be helpful as part of evaluating and understanding the current praxis at ENSA. In total, 82% of participants indicated that performances reviews are conducted,

while 18% have not had performance reviews. A similar question was also directed to staff to test where appraisals are actually conducted (see Question S2Q42). It can be concluded that the majority of churches are conducting performance reviews and there is an opportunity to ascertain why the remainder of churches are not conducting regular appraisals.

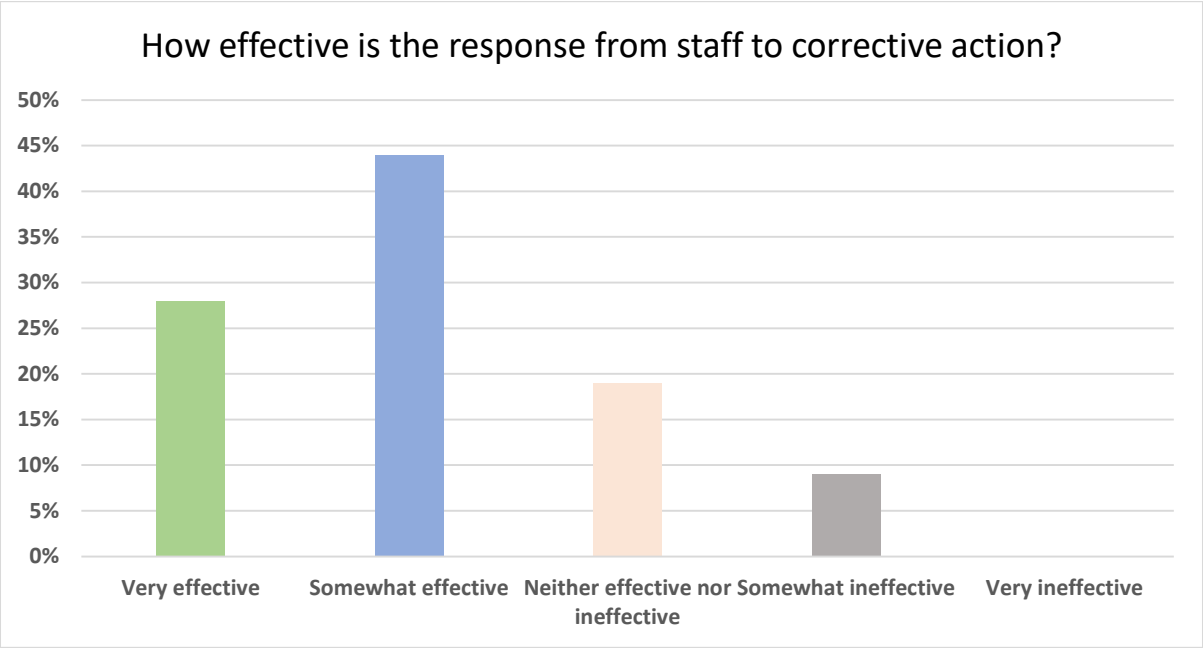


Diagram 35: S1Q35 (n = 38)

Overall, 72% of senior pastors responded that corrective action taken after performance reviews was somewhat to very effective, whereas 28% indicated that corrective action was neither effective nor ineffective to somewhat ineffective. Although this feedback is subjective, it is, however, a positive indication that senior pastors believe that staff are responding well to the corrective action following a formal performance review meeting.

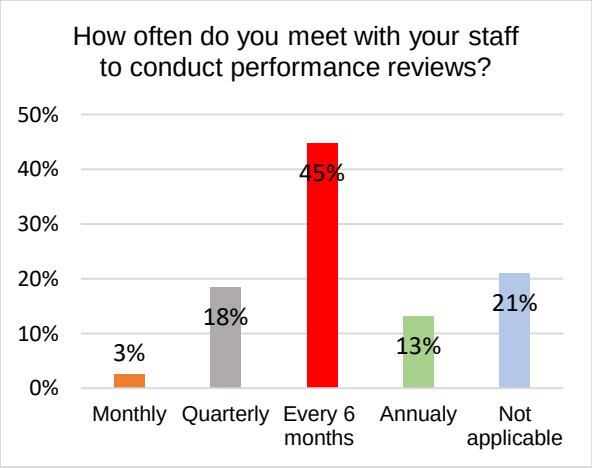
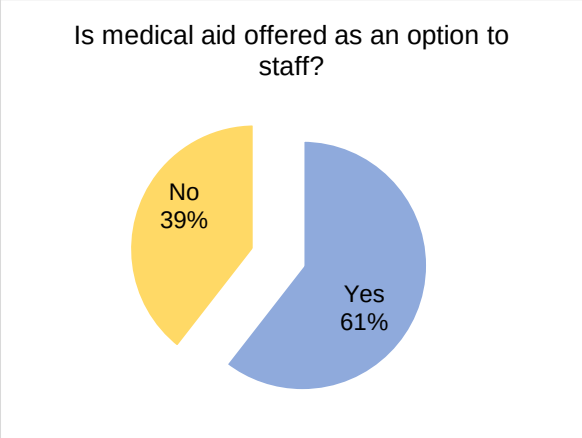


Diagram 36: S1Q36, (n =38)

Diagram 37: S2Q42, (n =105)

Question S1Q36 was directed at senior pastors, while Question S2Q42 was directed at all staff. Both questions are the same, with the purpose of verifying the feedback given by senior pastors. Most HR practitioners recommend a minimum of one performance review per year; however, conducting appraisals more often is more beneficial to both the employer and employee (Tipple, 2006:1). In total, 79% of senior pastors reported that they are conducting performance reviews with staff, from monthly to annually, while 88% of staff indicated that they had appraisals, conducted weekly to annually. Among leaders, 45% said they gave their staff bi-annual appraisals, a high figure. These results support the feedback given by senior pastors that performance reviews are conducted regularly (see Diagram 37). There is, however, a large number of participants who reported not applicable; they either did not understand the question or were uncertain about whether appraisals were being conducted. Also, 12% of staff said that no appaisals were ever conducted. The questions in the surveys related to appraisals do not test the quality of the performance reviews themselves. This, however, will be further reviewed in the context of best practices as part of the management science literacy study.



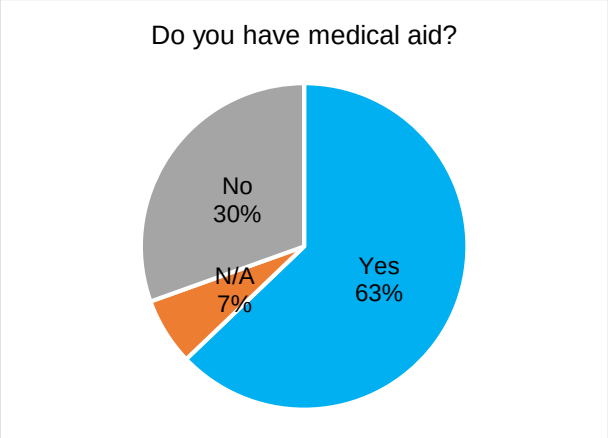
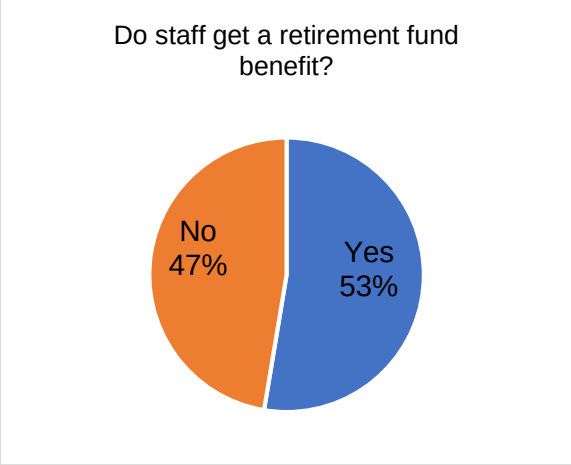


Diagram 38: S1Q37 (n = 38)

Diagram 39: S2Q55 (n=105)

Although employee benefits are not a legal requirement, companies who offer medical aid only stand to benefit, as healthy employees contribute to the overall well-being of the organisation. In Diagram 38, senior pastors reported that 61% of their employees were offered medical aid. This is also confirmed by staff, who indicated in Diagram 39 that 63% have medical aid, while 30% to 39% do not have medical aid. The possibility exists that staff who indicated “no” may have access to medical via their spouse.



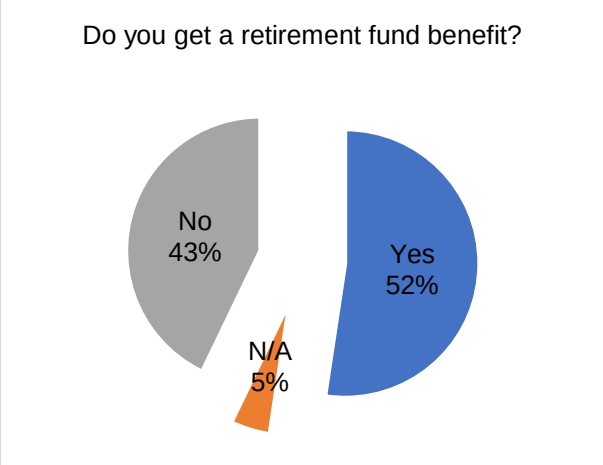
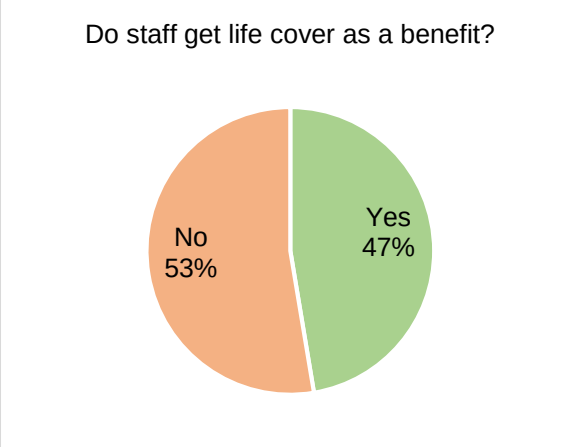


Diagram 40: S1Q38 (n = 38)

Diagram 41: S2Q44 (n =105)

There was an almost 50-50 split between churches who offer retirement fund benefits to staff compared with those that do not. In Diagram 40, senior pastors indicated that 53% of their staff are offered this benefit, a similar figure (52%) reported by staff in Diagram 41. Employers are not forced to offer a retirement fund benefit. However, it would be very concerning if almost 50% of ENSA staff are not saving towards their retirement.



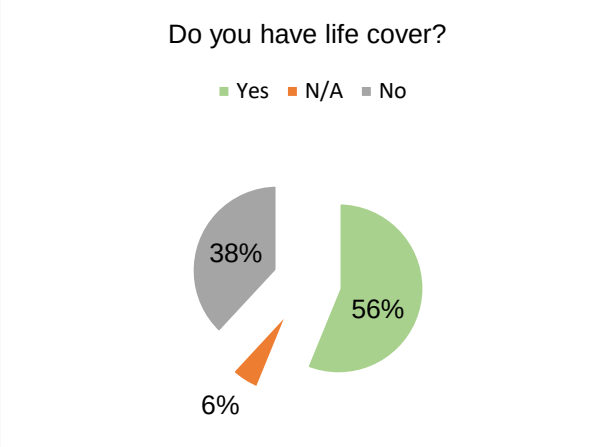


Diagram 42: S1Q39 (n = 38)

Diagram 43: S2Q56 (n =105)

Similarly, there was an almost 50-50 split in response to the question regarding life cover for church staff. In Diagram 42, senior pastors reported that only 47% of their employees are offered this benefit. In Diagram 43, 56% of staff indicated that they do have life cover. Life cover is a very basic benefit to mitigate the risk of an employee falling ill, becoming disabled or dying. As family is a key value of ENSA, the lack of this benefit to half of its staff needs to be further evaluated to understand the reason behind this decision.

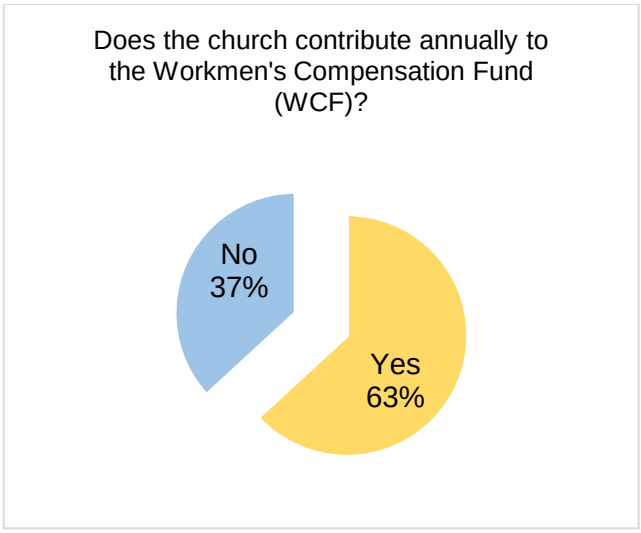


Diagram 44: S1Q40 (n = 38)

It is a legal requirement for an employer to contribute to the Workmen's Compensation Fund (WCF) in case they are injured or become sick at work. In total, 63% of respondents said their church did contribute to the WCF. However, a surprisingly high number of respondents said no. The question did not explore the reason why churches do not contribute to the WCF. The researcher is of the opinion that it could be due to a lack of knowledge that churches failed to comply with the law.

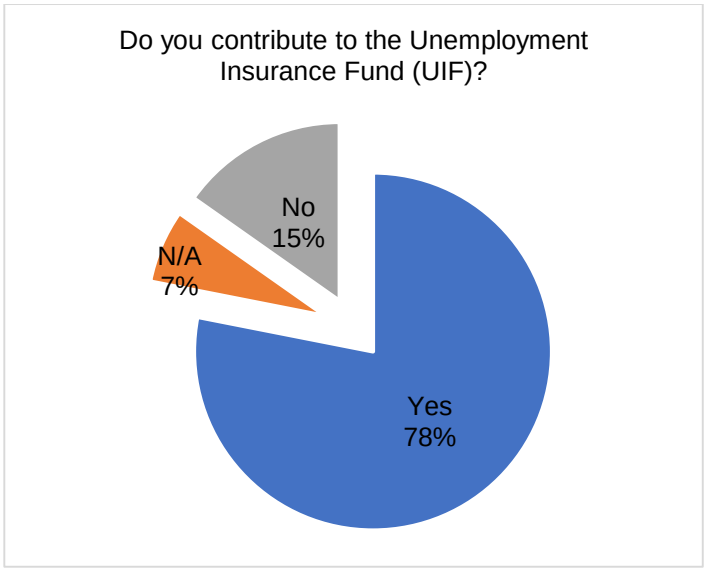
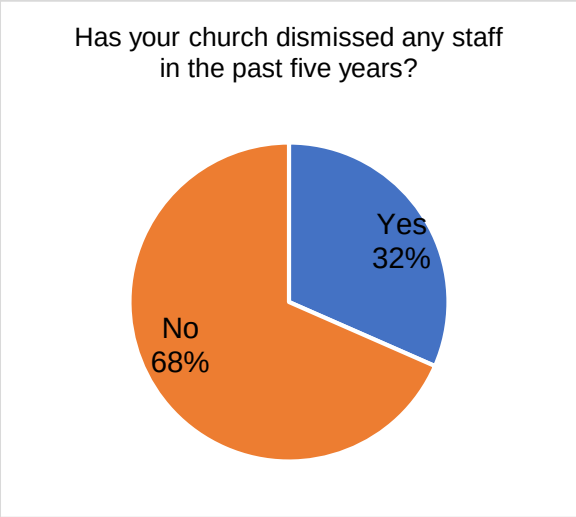


Diagram 45: S2Q57 (n = 105)

The reason for asking this question is that it is a legal obligation of all employers in South Africa to deduct Unemployment Insurance Fund (UIF) contributions directly from their employees. Furthermore, in the context of good corporate governance, the leadership of the church needs to ensure that it complies with all legal obligations (cf. 2.5.2). The majority of staff (78%) do contribute to UIF; however, a

fairly large number do not. Again, the risk of churches not adhering to the law is that it may arise in labour disputes.



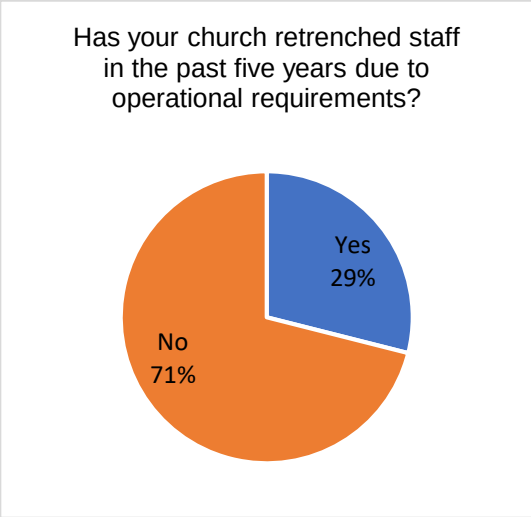


Diagram 46: S1Q41 (n =38)

Diagram 47: S1Q42 (n=38)

The purpose of asking these questions was to establish whether ENSA churches applied the labour law when dismissing and retrenching staff. Unfair dismissal is a costly exercise for employers. In total, 68% of senior pastors have not dismissed any staff in the past five years (Diagram 46), while a similar figure (71%) is reported by employees in Diagram 47. It is positive to note that the majority of surveyed churches have not dismissed or retrenched staff. This could mean that an employer may have reached a settlement with an underperforming employee rather than instituting a formal dismissal process.

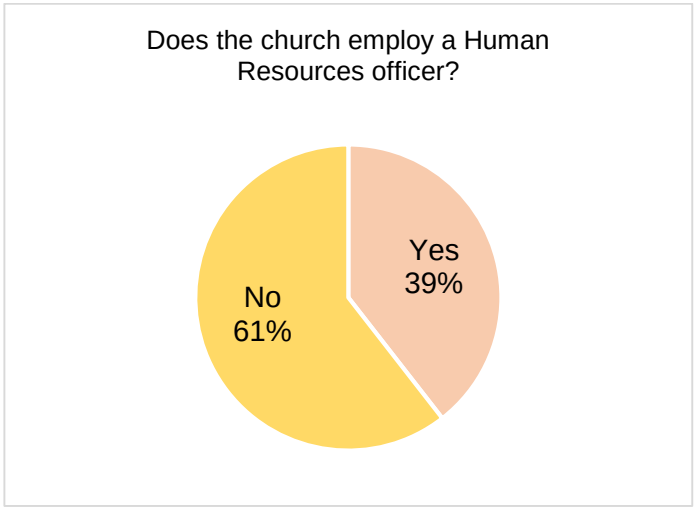


Diagram 48: S1Q22 (n = 38)

A Human Resource practitioner performs a very specialised function in an organisation. Depending on the size of the church, either a full-time HR practitioner should be employed or this function should be outsourced to a consultant. Not having an HR expert can potentially expose a church to non-compliance with labour law, such as the Employment Equity Act. Diagram 48 shows that 61% of participating

churches do not employ a HR officer, whereas 15 of churches do. Based on the previous questions and their responses, it would appear that many ENSA churches lack a basic understanding of the importance of contributing to the WCF and UIF, providing life cover and employing an HR professional.

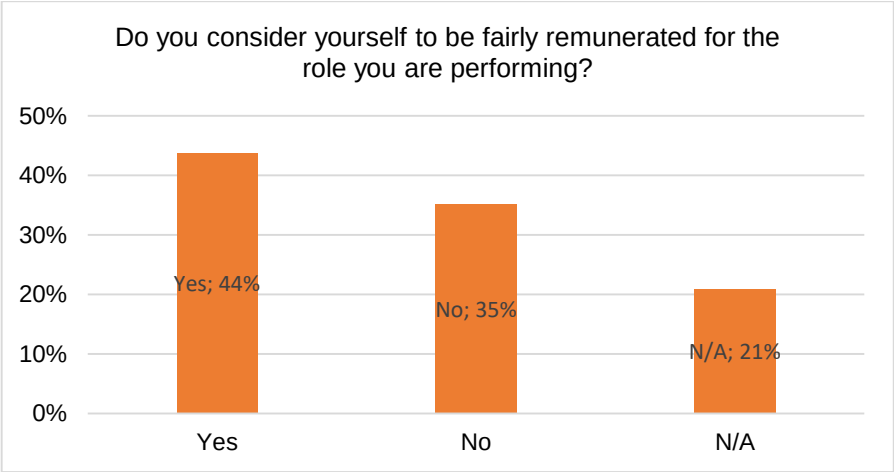


Diagram 49: S2Q43 (n = 105)

Rewarding an employee financially for their skills is an important contributer to the success of an organisation. Fair remuneration will also attract the right talent to get the work done. Conversely, lack of adequate remuneration can also lead to a high turnover of staff (Mamun & Hasan, 2017). Overall, 44% of staff indicated that they were fairly paid, 35% said they were not and 21% did not respond to the question. While the church is not a profit-driven organisation, a large number of staff, including perhaps those who did not respond, feel that they are unfairly remunerated.

3.7 FINANCIAL MANAGEMENT

Financial stewardship is an important function in the administrative management of the church. According to Ahortor (2009:10), both the financial and spiritual health of the church is dependent on sound financial management and therefore requires good stewardship of the resources entrusted by God. Sound financial management is not only crucial for the financial health, but also for the spiritual health of the church. The church as an organisation and its members as individuals must show that they are good stewards of the resources entrusted into their care. Furthermore, churches must ensure that there are policies, clear definitions of responsibilities and accurate documentation available for any external review process (Welch, 2005:151). The aim of the following questions was to understand the overall financial management at ENSA.

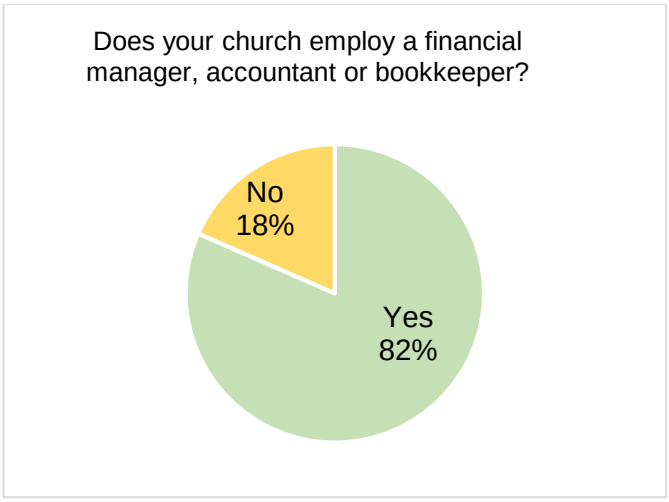


Diagram 50: S1Q52 (n=38)

Financial management is a specialised skill. Financial managers enable an organisation to adhere to legal compliance associated with tax and related accounting practices. This question was aimed at understanding at what level churches employ professional staff to manage their finances. In total, 82% of respondents reported that they do employ a financial manager, whereas 18% (7) do not. It is heartening that the majority of churches surveyed do employ a financial manager. This question did not explore the reasons as to why a professional financial manager was not employed; perhaps in the case of some small churches, someone volunteered their time to perform this function. There are also consultants who offer their services at a reduced fee to small- and medium-sized enterprises.

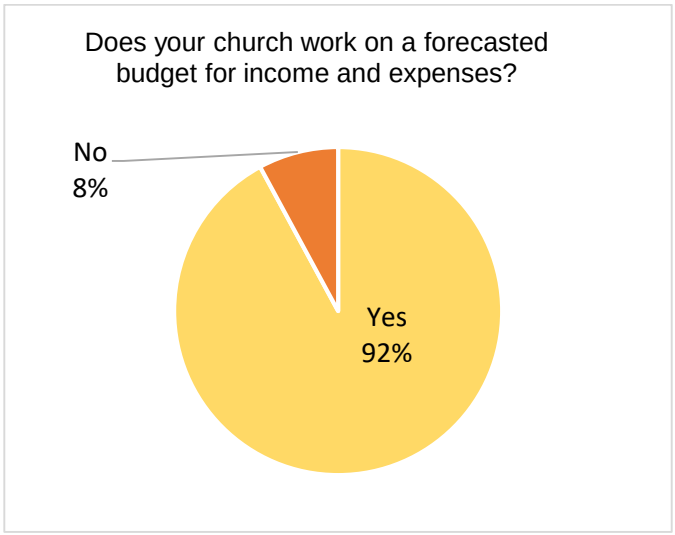


Diagram 51: S1Q43 (n = 38)

Planning is a key function of administrative management if any organisation is to be proactive in its operations (Shater *et al.*, 2016). This question aimed to test whether churches plan ahead by putting financial budgets in place in anticipation of predicted income and expenditure. Diagram 51 shows that

92% of respondents do work with a forecasted budget, while a very small number of churches do not have this in place.

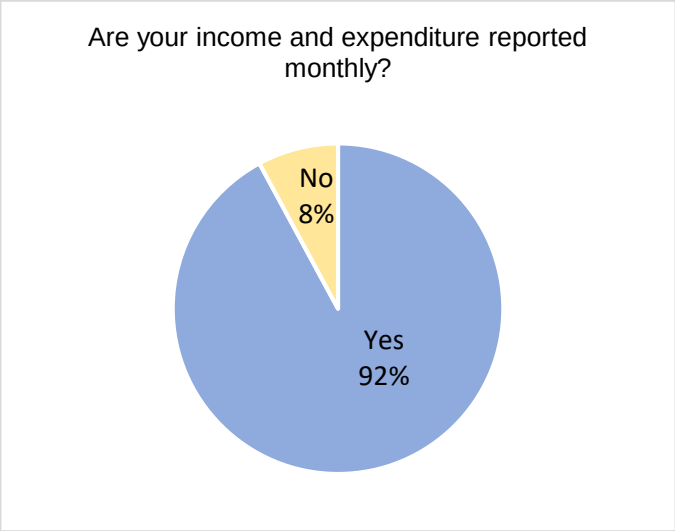


Diagram 52: S1Q44 (n=38)

Tracking of monthly expenditure is an important management tool to steer an organisation clear of debt and to avoid overspending (Caldwell, 2020). Monthly reports also ensure transparency by forcing an organisation to declare its income and expenditure. Diagram 52 shows that the overwhelming majority of participants (92%) indicated that they report income and expenditure on a monthly basis. This is an important observation, as it is also a legal requirement as stimpulated in the church's constitution (cf. 2.5.2).

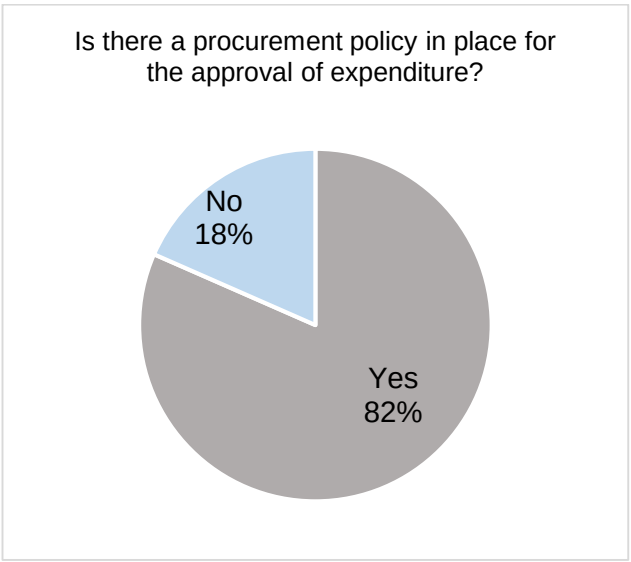


Diagram 53: S1Q45 (n =38)

Procurement is one of the biggest areas of concern in an organisation as far as fraud and corruption are concerned. In the absence of clear procurement policies and procedures, churches can suffer loss of

income and be exposed to poor financial management. In total, 82% of respondents indicated that they have a procurement policy in place for the approval of expenditure, whereas 18% do not. The survey was designed to validate the effectiveness of these procurement policies, while annual audit reviews are meant to pick up any risk associated with expenditure control.

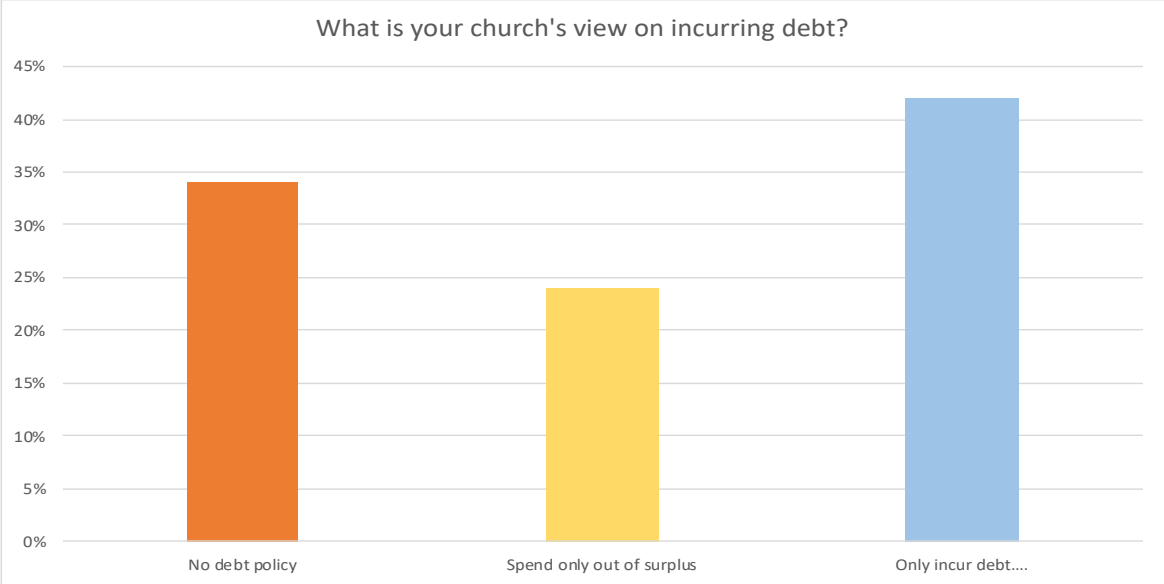


Diagram 54: S1Q48 (n =38)

Financial stewardship is an important factor to ensure the sustainability of the church (Barry, 2012). The South African economic climate is very volatile and therefore it is important to understand the position leadership holds when it comes to incurring debt.

The following provides a summary of the responses to this question:

- 34% of surveyed churches don't believe in incurring debt;
- 24% of churches only spend out of surplus cash;
- 42% of churches only incur debt if they can afford the instalments.

It can therefore be concluded that a fair number of ENSA churches prefer not to incur debt. Where debt is incurred, churches mitigate their financial risk based on their liquidity.

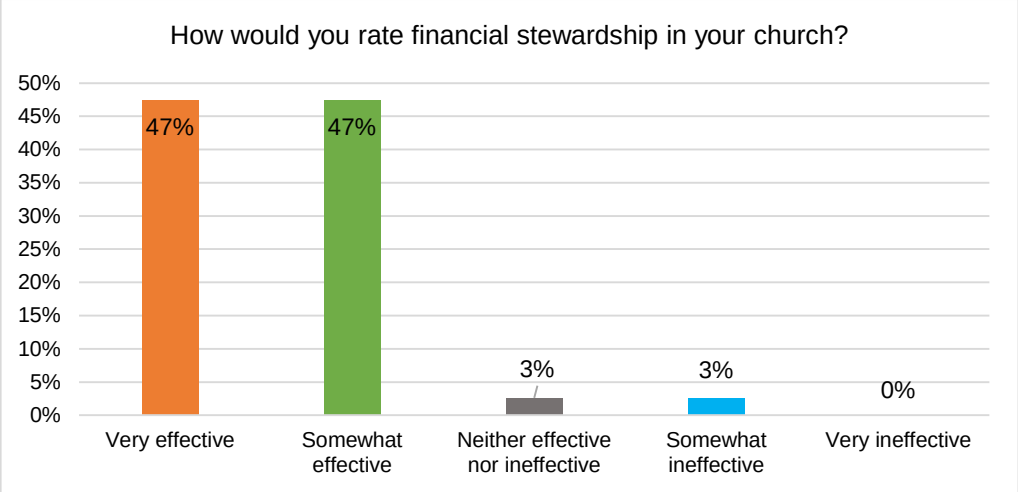


Diagram 55: S1Q49 (n = 38)

The aim of this question was to evaluate whether the church manages its finances effectively. The responses are, however, subjective, as the suvey was not designed to verify the feedback given by senior pastors. Only through a formal financial audit would one be able to establish if churches do apply good financial principles. Diagram 58 shows that 94% of participants felt that their church was somewhat to very effective in the stewardship of their finances.

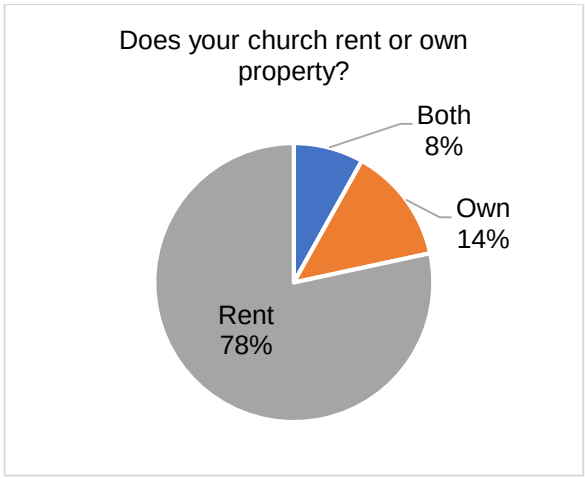


Diagram 56: S1Q6 (n=38)

Having long-term assets such as property is an important investment component for any organisation. The vast majority of surveyed churches (78%) rent property to conduct Sunday services, 14% own their own property and 8% both rent and own property. The researcher is aware that many churches run their Sunday services from school halls as it is very affordable and easy to do so. (Note that the survey was conducted prior to COVID-19 regulations which stipulate that school halls cannot be rented out during the pandemic.) Most ENSA churches have fewer than 200 members and may not necessarily be in a financial position to afford to buy a building.

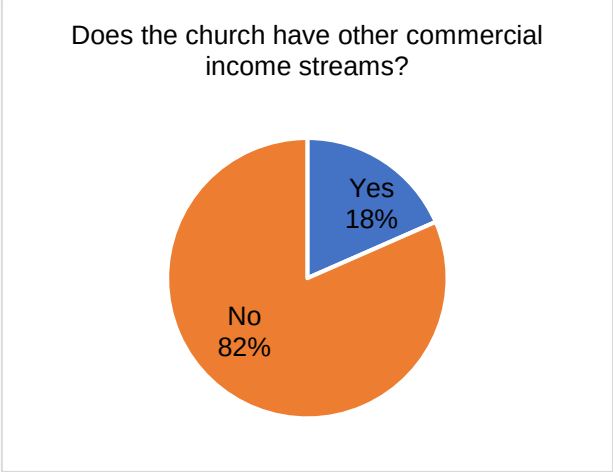


Diagram 57: S1Q50 (n =38)

Having multiple income streams reduces the risk of financial pressure on the church. There are no contracts that bind members financially to contribute to the church. Tithing and offering is a voluntary act which members respond to based on teachings from the Bible. Diagram 57 shows that 82% of churches do not have other commercial income streams, while 18% do. The majority of churches are therefore soley dependent on income from congregants' financial contributions. While this should be the primary source of income, ENSA churches need to find creative ways to generate other income – for example, selling their own worship CDs, holding fundraisers and running training courses, see table 3.6.

OTHER INCOME STREAMS FOR CHURCHES
Rental and sub-rentals
Interest income from savings
Church coffee shop
Bookshop
Ministry courses
Sale of merchandise

Table 3.6: S1Q51 (n = 38)

Other commercial income is classified as income from sub-rentals, interest from savings, as well as income from coffee shops, bookshops, training courses and selling merchandise.

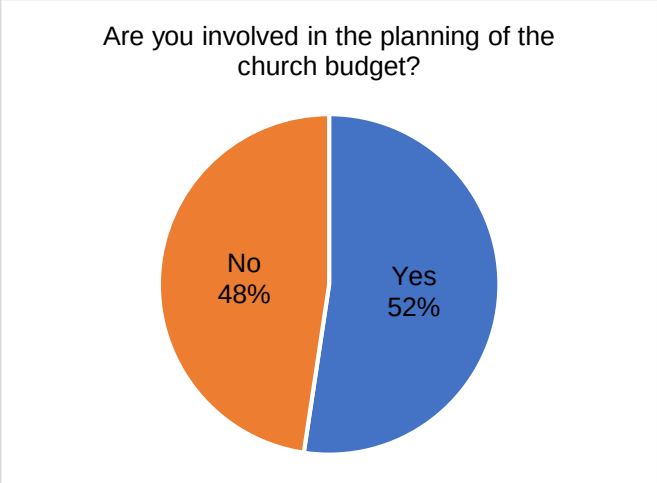


Diagram 58: S2Q58 (n = 105)

By allowing as many staff as possible to be involved in the financial management of the church, a greater sense of ownership is fostered regarding financial stewardship. Transparency also helps staff to develop creative ways to save money by reducing unnecessary wastage. Based on the results shown in Diagram 58, there is an almost 50-50 split of those who are involved in the planning of the church's budget and those who aren't. This is an opportunity for the church to change how the budget is planned and not limit it to only to a few people in the organisation.

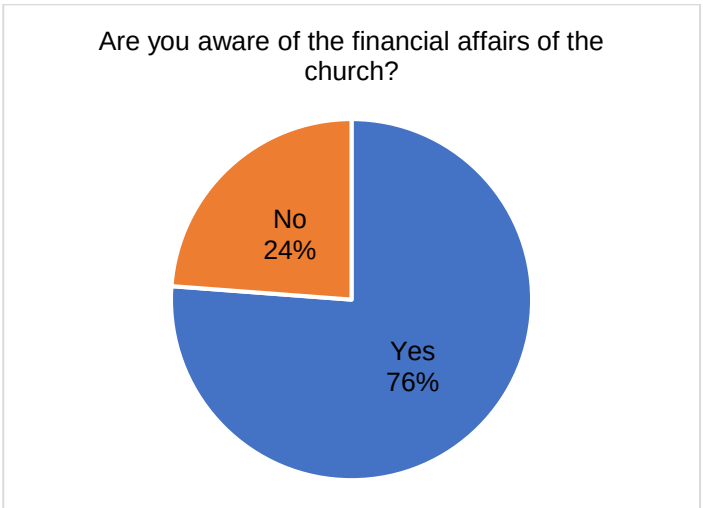


Diagram 59: S259 (n =105)

As in the previous question, the greater the level of transparency, the greater the level of employee ownership within an organisation. Openness and transparency regarding the church's finances also reduces the risk of potential fraud. Corporate governance requires boards and committees to create an

environment of fairness and transparency and to ensure the effective utilisation of resources in the interest of the organisation (cf. 2.5.1, Kadenge & Gadiziwa, 2016:1). Diagram 59 shows that 76% of respondents are aware of the financial affairs of the church, while 24% are not. This is an opportunity to increase the level of transparency and participation within ENSA churches.

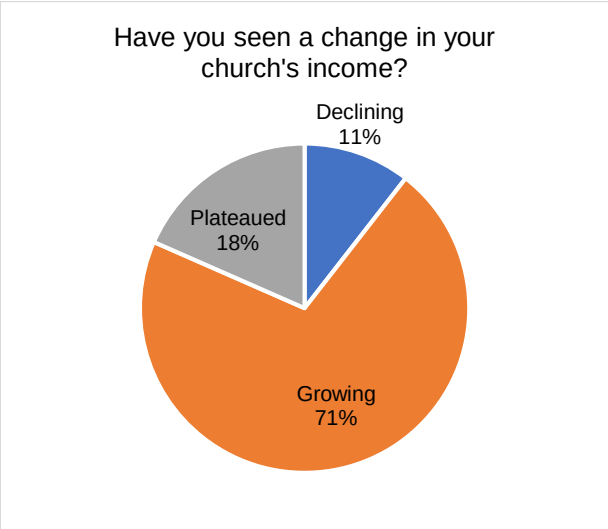


Diagram 60: S1Q10 (n = 38)

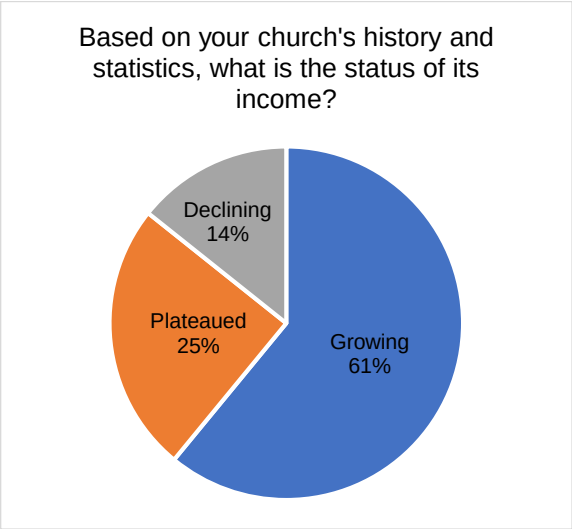


Diagram 61: S2Q32 (n =105)

Income is another vital indicator to track the overall effectiveness of the church. The same question was asked to both senior pastors and then to employees to verify leaders' feedback. Both graphs display similar trends, although senior pastors were more optimistic in their appraisal of church finances than their staff. In diagram 60, 71% of senior pastors indicated that their church's finances are growing, whereas a total of 29% indicated that their church's finances have either plateaued or declined. In diagram 61, 61% of staff indicated a growth in church finances, while a total of 39% indicated church finances have either plateaued or declined. Although a large number of churches reported an increase in income, there are also many churches which are experiencing financial challenges. It is evident that within any large organisation such as ENSA, different churches will go through different lifecycles. However, there exists an opportunity to review certain areas which can limit the risk of churches running into financial problems and thereby avoid premature closure.

3.8 COMMUNICATIONS MANAGEMENT

In an ever-changing environment, communications management has become an even more important priority for the church to remain effective. In the context of the recent unexpected global pandemic created by COVID-19, the church had to drastically adapt its communication strategy to remain connected and relevant (Tate, 2020:1). The overall success of an organisation also requires leaders who are able to communicate effectively (Alexlrod, 2000). Aspects of the survey are therefore aimed at gaining a greater understanding of the current communications strategy at ENSA.

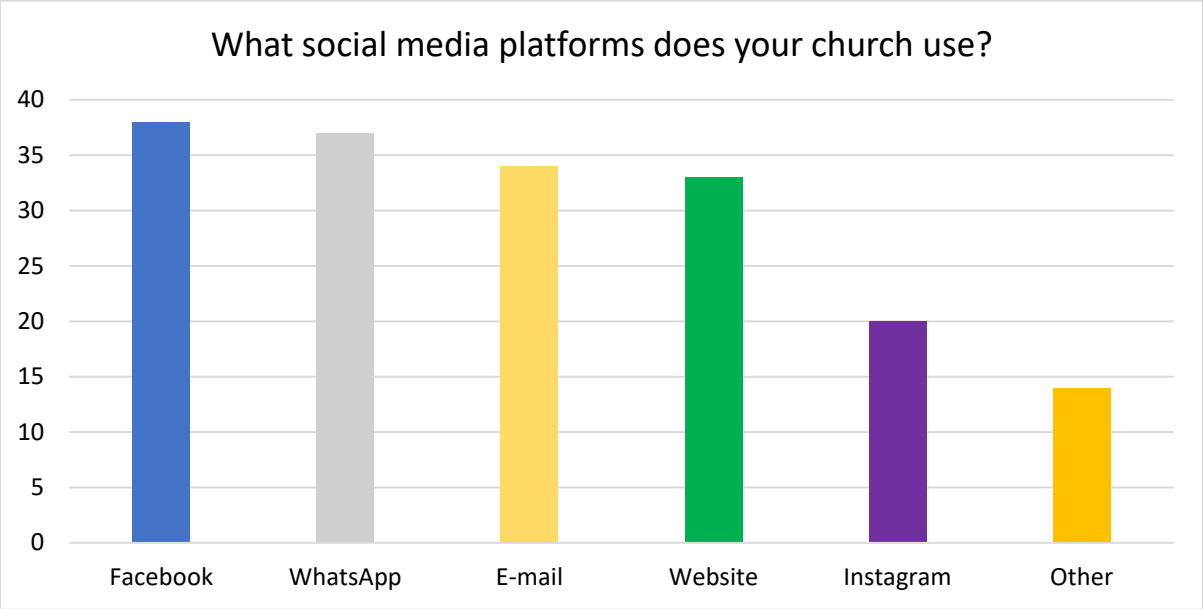


Diagram 62: S1Q53 (n = 38)

Social media has become the primary medium of communication for organisations today. COVID-19, which hit South Africa in 2020, forced many churches to stop their physical gatherings on Sundays due to the risk of spreading the virus (Tate, 2020). This same pandemic has accelerated the need for churches to become more innovative in remaining connected to their members. Social media has mushroomed into various applications, forcing the church to adapt very quickly to remain effective in its communications strategy. All 38 churches that were surveyed use Facebook, 37 use WhatsApp, 34 use e-mail, 20 use Instagram, while 14 use other social media platforms, such as YouTube. Other social media platforms include ChurchSuite, SMSes, Telegram, Discord and online TV. It is very positive to note that ENSA churches are using the majority of mainstream social media platforms.

Effective communication is critical for an organisation that wants to deliver a message to its end user and in return to get feedback. The reason for this question, although entirely subjective, is to ascertain the effective use of social media by ENSA churches for communication. The below table 5.7 shows the rating results from the survey.

59. Rate your effectiveness in using social media for communication?

More Details

38
Responses

3.53 Average Rating

Table 3.7: S1Q59 (n = 38)

According to the responses received, senior pastors rated their effectiveness in using social media for communication at an average of 3,53 stars out of five, which is somewhat to moderately effective.

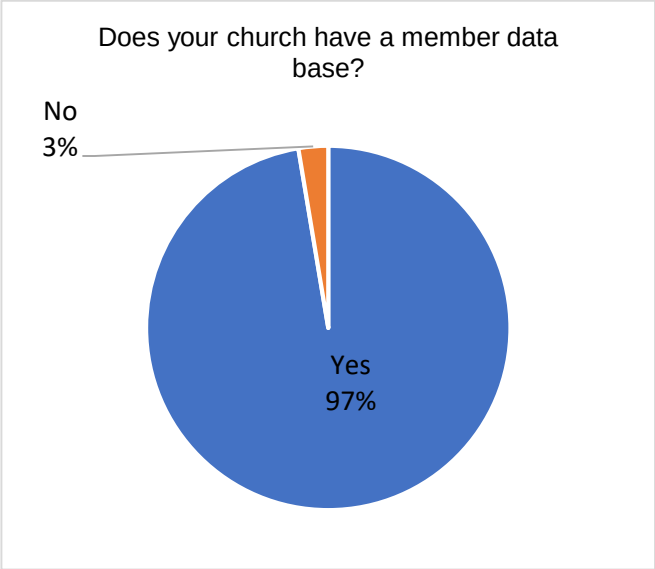


Diagram 63: S1Q55 (n =38)

It is a legal requirement for a NPO such as a church to keep records of its members (cf. 2.5.2). Encouragingly, 97% of churches surveyed indicated that they have a church membership database.

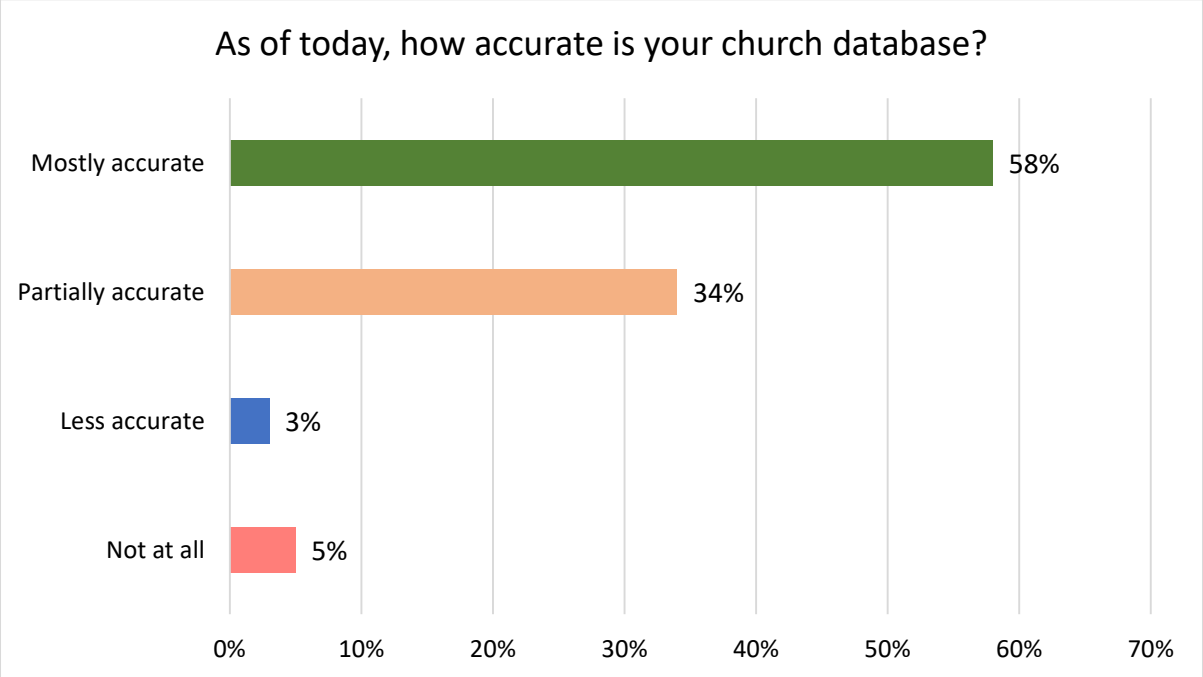


Diagram 64: S1Q56 (n =38)

As established in the previous question, the majority of participants indicated that they have a church database; it is therefore incumbent on the church's administrative staff to keep those records updated.

As seen in Diagram 64, 92% of churches reported that their church databases are partially to mostly accurate. This is a very good response. Nevertheless, the administrative opportunity remains to improve on its overall effectiveness in keeping the membership database up to date.

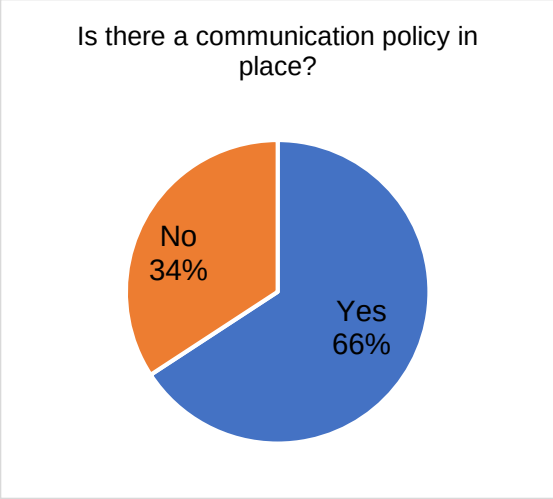


Diagram 65: S1Q57 (n =38)

An effective communications strategy guides an organisation in how broad-based communications to its target audience should be implemented. In the absence of this, staff will use their own discretion and over time the brand of the organisation will deteriorate, resulting in a significant breakdown in communication between its internal and external stakeholders (Bourne, 2016), This question sought only to verify the existence of a communications strategy, not ascertain how effective it is. In total, 66% of participants indicated that they have a communications strategy in place, whereas 34% do not. The researcher is of the opinion that many smaller or recently planted ENSA churches lack the ability to formalise their communication plans. Again, this is an opportunity for churches to work more effectively together in sharing their knowledge and resources.

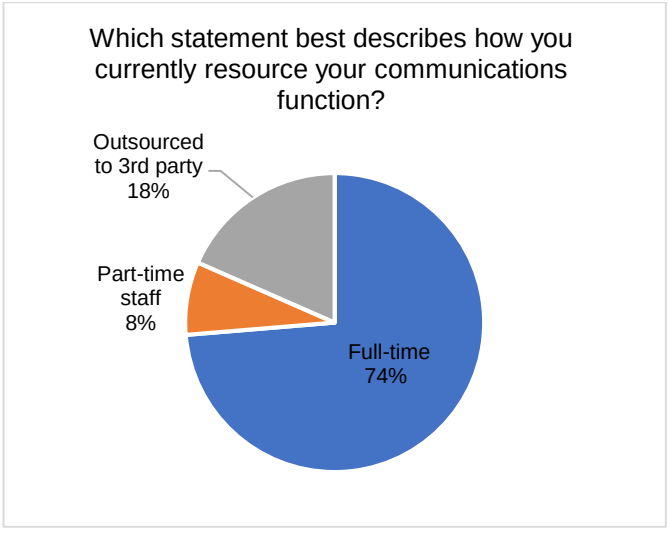


Diagram 66: S1Q58 (n =38)

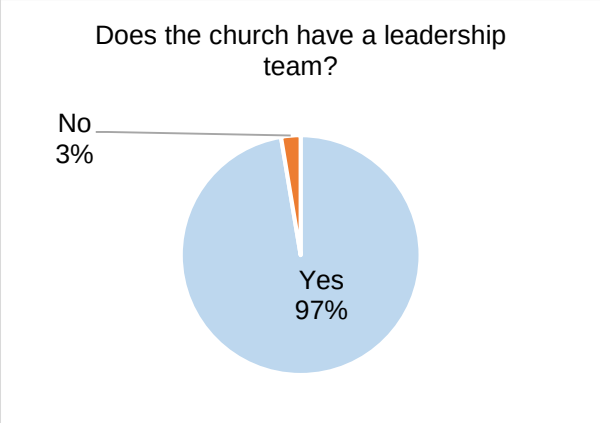
Communication is a very specialised skill and therefore requires competent professionals to develop and execute a communications strategy. The following briefly summaries the survey feedback for this question:

- 74% of participants indicated that they employ a communications person;
- 18% of churches reported that they outsource communications to a third party;
- 8% of churches indicated that they employ a part-time person in this capacity.

A very large number of churches make use of a professional communications person is fulfilling this important marketing and administrative function.

3.9 CHURCH GOVERNANCE AND LEADERSHIP

Chapter 2 conducted a very detailed review of the current church governance and leadership structure at ENSA churches. Part of this survey will evaluate the church with particular reference to governance and leadership. This is important, particularly in the context of the current leadership challenges many churches face in South Africa. According to Conner (2001:7), many churches have adapted Scripture according to their specific church leadership philosophy. This approach, which varies depending on how independent churches administer their local churches, has caused great division in the Body of Christ as there has been an increase in the lack of accountability and transparency of church leaders. According to Ellerbeck (2019:1), a legal advisor at FORSA, good corporate governance "is the system of rules, practices, policies and procedures by which a church is directed and controlled". Furthermore, good corporate governance is a requirement by law and the Bible provides sufficient guidelines on how leaders should conduct themselves in the affairs of the church.



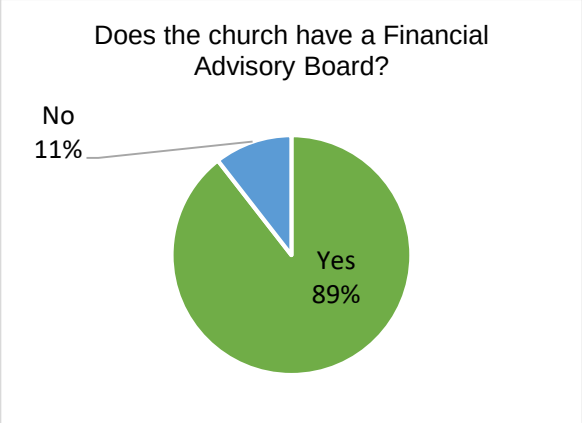


Diagram 67: S1Q20 (n =38) Diagram 68: S1Q21 (n =38)

The church constitution (cf. 2.5.3) states that every church leadership should appoint an executive committee and Financial Advisory Board (FAB) to oversee the administration of the church. This question therefore aimed to test whether churches have implemented the recommendations of the ENSA constitution. Based on the feedback given by the senior pastors, the overwhelming majority of surveyed

churches a leadership team in place (97%). Diagram 68 shows that 89% of surveyed churches have a FAB in place, too. However, the survey has no way of verifying whether these structures are actually functional.

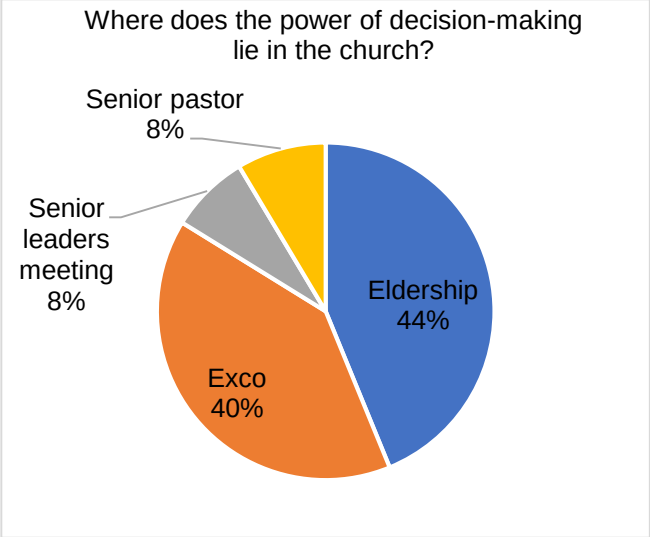


Diagram 69: S2Q38 (n =105)

The purpose of this question was to determine where the power of authority lies; many independent South African churches are facing corporate governance challenges because too much authority rests with one person, who is usually the senior pastor. This has put the church at risk due to the abuse of power and the lack of objectivity in decision-making. According to the 105 staff surveyed, 44% indicated that the power of decision-making rests with the eldership, 40% said power resides with the executive committee and 8% said that the senior leadership team makes all the decisions. Only a small number of staff (8%) indicated that the senior pastor alone has the power of decision-making. It is therefore evident that the majority of ENSA churches follow a team-leadership approach when it comes to decision-making.

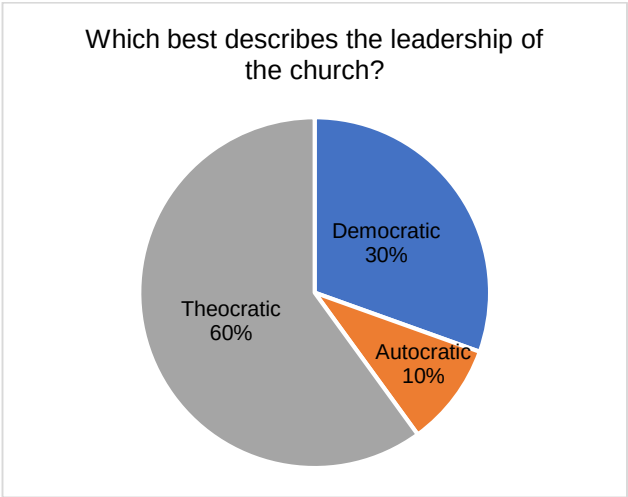


Diagram 70: S2Q39 (n = 105)

The Bible does not stipulate a particular leadership style or model for a church to apply. However, church history has shown many leaders drifting from a Christ-centered approach, where Christ is the rightful head of the church. The aim of this question was to test whether some of these leadership styles have crept into the church. Sixty percent of participants described their church leadership as theocratic, 30% said their church leadership is democratic, while 10% described their church leadership as autocratic. Why churches vary in their leadership approaches is uncertain, but it does raise enough concern to foster greater alignment within ENSA.

3.10 LEGAL COMPLIANCE

According to South African law, religious organisations are not required to be registered or have a licensing certificate. However, depending on how an entity chooses to function, either as a non-profit organisation (NPO) or a public benefit organisation (PBO), it needs to register with the necessary government department.

Moreover, churches have the option to set up a voluntary association, particularly when the organisation is driven by its members. Churches can also register a trust to administer their properties and can raise funds for social upliftment (FORSA, 2018). Recently several church leaders have been arrested for alleged fraud, relating to tax evasion and money laundering. It is alleged that certain individuals of the church community are using the non-profit status of the church for personal financial gain. According to Botha (Bizcommunity, 2019), "There is nothing wrong with the legislation that governs how churches and other institutions are taxed." The challenge relates rather to how government enforces and regulates the law in this regard.

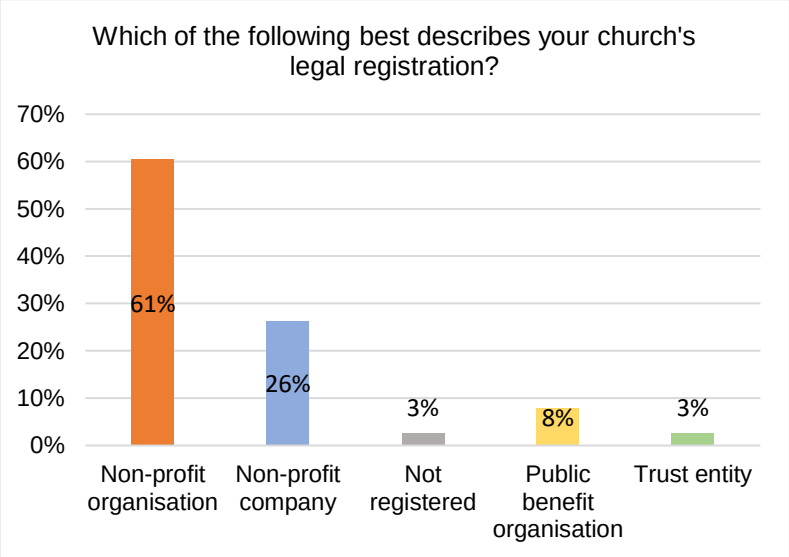


Diagram 71: S1Q18 (n = 38)

All ENSA churches are encouraged to be registered as a legal entity (cf. 2; Addendum D). Understanding how churches are registered will also highlight potential corporate governance weaknesses. In total, 61% of surveyed churches are registered as non-profit organisations, 26% are non-profit companies, 8% are registered as public benefit organisations, 3% are trusts, while 3% are not registered. The results reflect the different legal status of church; this will be further reviewed in Chapter 5 under corporate governance.

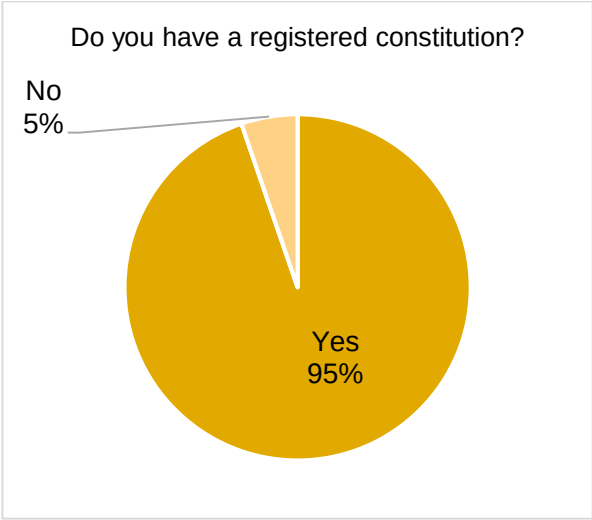
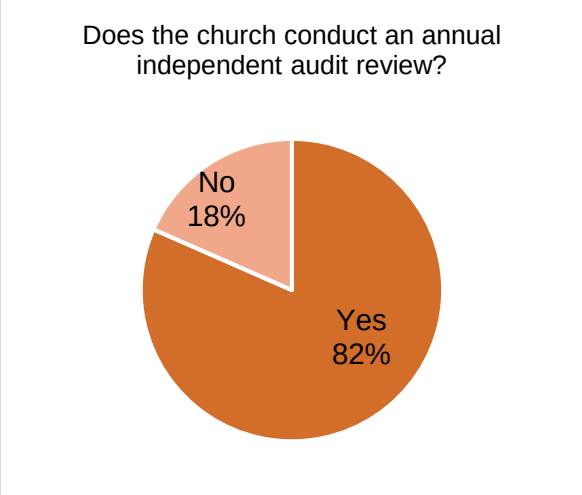


Diagram 72: S1Q19 (n = 38)

All ENSA churches should have a constitution to help them adhere to good corporate governance (cf. 2.3). The majority of surveyed churches (95%) have a constitution; 5% do not. This is a very positive indication of compliance.



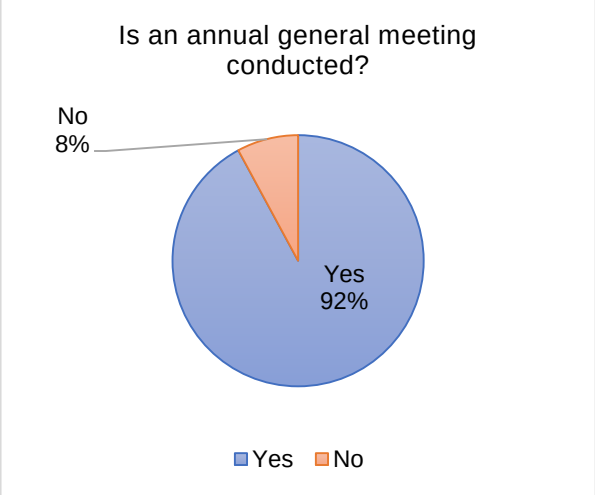
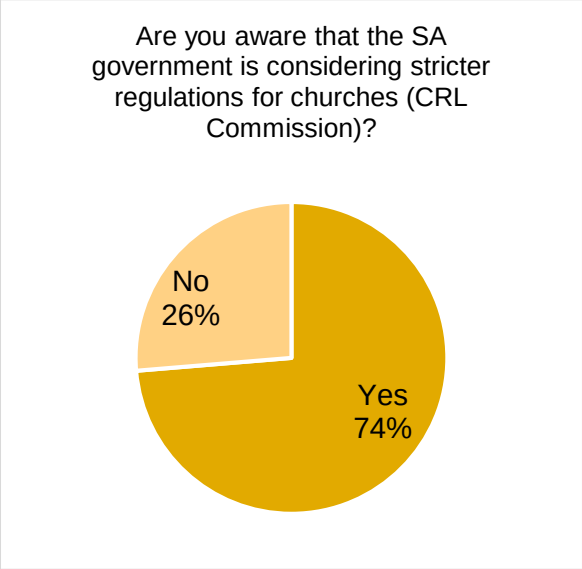


Diagram 73: S1Q46 (n =38)

Diagram 74: S1Q47 (n =38)

Within the guidelines of the ENSA constitution (cf. 2.5.2, see Addendum D), annual independent financial audits and annual general meetings (AGMs) are a legal requirement. As shown in Diagram 73, 82% of churches indicated that they conduct annual independent audit reviews, whereas 18% said they

didn't. According to staff surveyed, 92% of churches do hold an AGM, while 8% do not. It can therefore be concluded that the vast majority of ENSA churches are compliant in this regard.



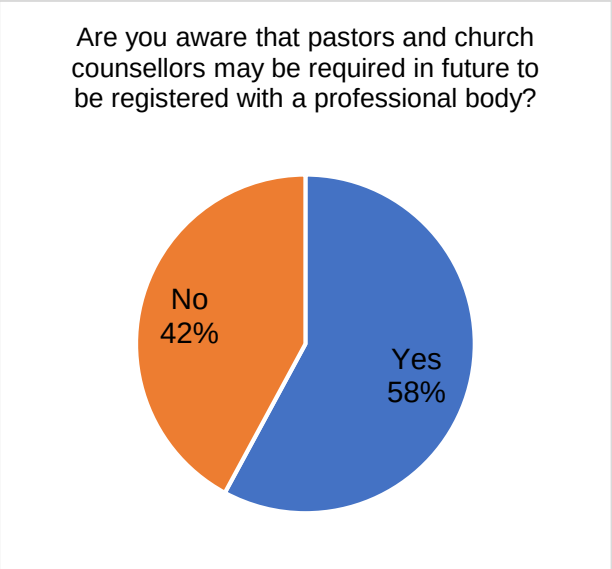


Diagram 75: S1Q60 (n =38)

Diagram 76: S1Q61 (n = 32)

As stated previously, many independent churches in South Africa have faced legal challenges because of a lack of good corporate governance, sometimes leading to fraud and an abuse of authority. The government has therefore appointed the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL) to work with religious organisations to find a way to better regulate these organisations (cf. 1.1). If a law is promulgated as a result, it will place the church and other religious organisations in a very difficult position to exercise independence over their religious beliefs. Diagram 75 shows that 74% of senior pastors are aware of stricter government measures being considered, while 26% are not. Staff, on the other hand, are more ignorant than their leaders of the changes proposed by the CRL: only 58% said they are aware that pastors may be required in future to be registered with a professional body. This shows that both among ENSA senior pastors and particularly among staff, the legal ramifications of what lies ahead for churches has not been fully considered.

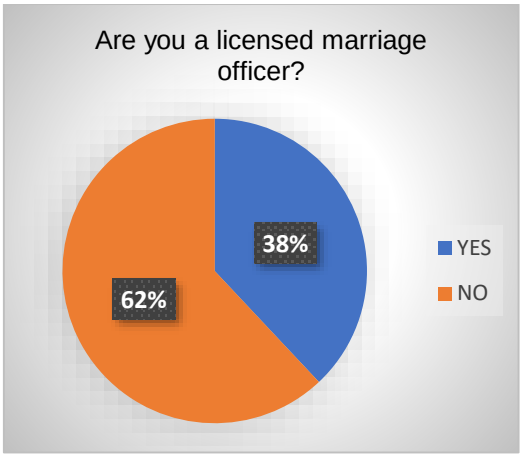


Diagram 77: S2Q10 (n = 105)

In the context of the previous question, the South African government is imposing stricter measures for marriage officers and pastors may not delegate this function to a third party. Out of a total of 76 pastors, only 38% are registered marriage officers. There exists a potential legal risk for churches if pastors are using a third party to sign off a marriage certificate. Why pastors are not prioritising the importance of being registered is unknown.

3.11 MINISTRY GIFTS

Reliability Test

The quantitative analysis was used in Survey 2 on all 105 staff of ENSA churches and are reflected in questions 11 to 18. The purpose of this section of the study was to assess and evaluate the level of involvement of staff in the eight ministry gifts. In particular, the researcher wished to review the gift of administration against the other ministry gifts.

The following is a list of ministry gifts (based on Rom. 12:6–8 and 1 Cor. 12:7–11):

Apostolic	Prophetic	Teaching	Pastoring	Evangelism	Leadership	Administration	Serving

The level of involvement was rated and scored using the following scale:

CLASSIFICATION	SCORES
Never	1
Rarely	2
Somewhat	3

Moderately	4
Often	5
Usually	6
Always	7

Table 3.8: Classification scoring chart

Cronbach's alpha is the most widely used measure of reliability in social and organisational sciences. Cronbach's alpha calculates the internal reliability of a set of data (Bonnet & Wright, 2014:1). Cronbach's alpha is considered the most appropriate instrument in measuring the reliability for questionnaires (Field, 2009:674). According to Mondal and Mondal (2017:117), Cronbach's alpha can be calculated using a spreadsheet and by using the alpha formula. The researcher has therefore opted to use an Excel spreadsheet as a free statistical software option in calculating Cronbach's alpha. The following table is extracted from Statisticshowto (2021) as a rule for interpreting Cronbach's alpha for scale questions.

Cronbach's alpha	**Internal consistency**
$\alpha \geq 0.9$	Excellent
$0.9 > \alpha \geq 0.8$	Good
$0.8 > \alpha \geq 0.7$	Acceptable
$0.7 > \alpha \geq 0.6$	Questionable
$0.6 > \alpha \geq 0.5$	Poor
$0.5 > \alpha$	Unacceptable

Table 3.9: Cronbach's alpha table

Based on the above table 5.9, a score of more than 0,7 for the selected data is considered acceptable. Field (2009:675) also confirms that a Cronbach's alpha value of 0,7 and higher is acceptable in relation to the scale. In addition to the calculation of alpha, other statistical data are included, such as the mean and standard deviation (SD).

RELIABILITY TEST CALCULATION

	APOSTOLIC	PROPHETIC	TEACHING	PASTORING	EVANGELISM	LEADERSHIP	ADMINISTRATION	SERVING	
	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	TOTAL
1	4	3	3	3	4	7	7	5	36
2	7	5	6	7	5	7	5	5	47
3	4	6	6	6	5	5	5	4	41
4	5	5	6	7	5	7	5	5	45
5	4	3	6	7	5	6	6	7	44
6	4	2	7	6	4	6	6	4	39
7	5	4	5	5	5	6	4	5	39
8	1	2	1	1	1	3	7	7	23
9	4	4	6	5	4	5	5	5	38
10	2	5	1	3	3	5	7	7	33
11	2	3	3	6	2	5	6	5	32
12	1	1	4	1	1	4	7	7	26
13	2	1	4	2	2	7	7	5	30
14	5	1	4	5	4	7	7	6	39
15	6	5	7	5	5	6	5	5	44
16	4	5	6	5	7	6	5	7	45
17	5	4	5	6	5	6	5	6	42
18	6	5	6	7	6	6	6	6	48
19	1	1	5	1	1	5	2	7	23
20	1	1	2	1	5	5	1	7	23
21	1	3	7	1	4	7	7	7	37
22	5	3	5	6	4	6	6	6	41
23	1	1	1	1	1	1	6	6	18
24	7	7	5	7	5	7	7	7	52
25	6	5	3	3	5	6	2	5	35
26	7	3	6	4	7	6	4	7	44
27	1	6	4	5	4	5	5	4	34
28	5	3	6	5	4	5	3	7	38
29	6	5	6	7	5	7	5	7	48
30	4	4	4	1	3	5	4	5	30
31	4	5	6	6	6	6	6	6	45
32	4	4	6	7	4	7	4	7	43
33	4	5	6	5	5	6	7	7	45
34	5	7	6	6	5	6	7	7	49
35	2	1	1	1	3	2	7	5	22
36	5	7	6	6	5	6	5	6	46
37	4	5	2	2	2	3	7	6	31
38	1	7	5	7	3	5	5	5	38
39	1	2	5	6	2	6	7	6	35
40	2	3	3	5	1	6	7	7	34
41	5	5	5	5	5	5	5	5	40
42	1	2	6	4	1	3	1	5	23
43	5	2	6	3	4	6	3	6	35
44	6	3	6	6	6	6	6	6	45
45	5	5	7	5	3	7	7	7	46
46	5	2	7	5	3	7	3	6	38
47	1	2	2	2	2	3	6	6	24
48	2	2	5	4	3	4	1	4	25
49	5	6	6	5	7	7	3	6	45
50	5	5	6	7	4	7	7	7	48

	APOSTOLIC	PROPHETIC	TEACHING	PASTORING	EVANGELISM	LEADERSHIP	ADMINISTRATION	SERVING	
51	4	2	5	7	5	7	5	7	42
52	3	5	3	1	3	5	1	5	26
53	2	3	4	6	2	6	6	5	34
54	2	2	2	6	2	4	2	6	26
55	4	3	4	7	2	6	3	6	35
56	5	4	6	6	3	6	7	6	43
57	4	3	6	5	3	6	6	5	38
58	1	5	7	5	3	6	2	5	34
59	4	5	5	1	5	5	3	7	35
60	5	6	7	2	2	6	6	6	40
61	5	5	7	6	3	7	6	7	46
62	3	3	4	2	3	5	6	4	30
63	3	4	6	6	4	3	2	5	33
64	5	6	5	6	3	6	4	5	40
65	6	5	4	5	5	7	6	7	45
66	6	3	7	6	6	7	5	6	46
67	6	5	5	3	7	6	5	6	43
68	4	2	5	4	4	5	7	7	38
69	5	2	7	5	4	7	3	2	35
70	4	6	7	5	4	7	7	7	47
71	4	6	5	6	7	5	3	6	42
72	4	5	7	5	4	6	2	6	39
73	1	5	4	3	2	2	7	7	31
74	2	5	4	2	2	6	7	7	35
75	3	2	3	5	2	7	7	7	36
76	3	3	5	6	5	5	2	6	35
77	5	2	7	6	5	7	2	5	39
78	1	5	5	4	4	7	6	7	39
79	5	4	5	2	5	6	7	7	41
80	5	6	5	3	2	7	7	6	41
81	5	6	4	1	3	6	7	7	39
82	5	6	4	6	4	5	4	6	40
83	4	2	5	5	4	6	3	5	34
84	4	4	3	3	5	4	6	5	34
85	6	7	5	7	7	7	6	7	52
86	6	5	5	5	6	5	4	6	42
87	3	4	3	6	4	4	2	6	32
88	5	5	6	7	5	6	5	7	46
89	3	2	7	5	2	3	3	5	30
90	1	1	7	1	3	5	7	7	32
91	3	2	7	7	4	7	7	7	44
92	5	5	3	6	4	6	4	6	39
93	5	4	5	6	5	5	5	7	42
94	7	6	7	6	6	6	4	6	48
95	5	2	7	6	5	7	6	4	42
96	5	6	6	6	3	6	5	6	43
97	5	5	5	7	4	6	5	7	44
98	6	4	6	5	3	6	3	5	38
99	3	3	3	3	4	4	7	6	33
100	2	5	7	7	5	7	7	3	43
101	3	5	6	5	7	6	4	6	42
102	1	5	6	7	5	6	6	7	43
103	5	5	3	6	4	7	5	7	42
104	5	6	5	5	3	7	4	6	41
105	5	2	7	4	2	7	7	7	41
SUM	409								
Mean	3.895238095	3.952381	5.047619	4.704762	3.933333	5.67619	5.038095238	5.952381	
SD	1.714888478	1.677802	1.595552	1.921157	1.539647	1.297151	1.807696205	1.041273	12.59517

Table 3.10: Reliability test calculation

The above table 3.10 analysed a total of 105 ENSA staff members against eight ministry gifts on a scale from 1 ("never") to 7 ("always"). The reliaibility test used Cronbach's alpha to determine the internal consistency of the data. Cronbach's alpha 'α' was calculated to be 1,0956, which reflects a very high reliaibility and acceptability of the data. The statistical analysis for the apostolic gift (mean = 3,89 & SD = 1,71), prophetic (mean = 3,95 & SD = 1,67), teaching (mean = 5,04 & SD = 1,59), pastoring (mean = 4,70 & SD = 1,92), evangelism (mean = 3,93 & SD =1,53), leadership (mean= 5,6 & 1,81& SD = 1,29), administration (mean = 5,03 & SD = 1,81) and serving (mean = 5,95 & SD =1,04).

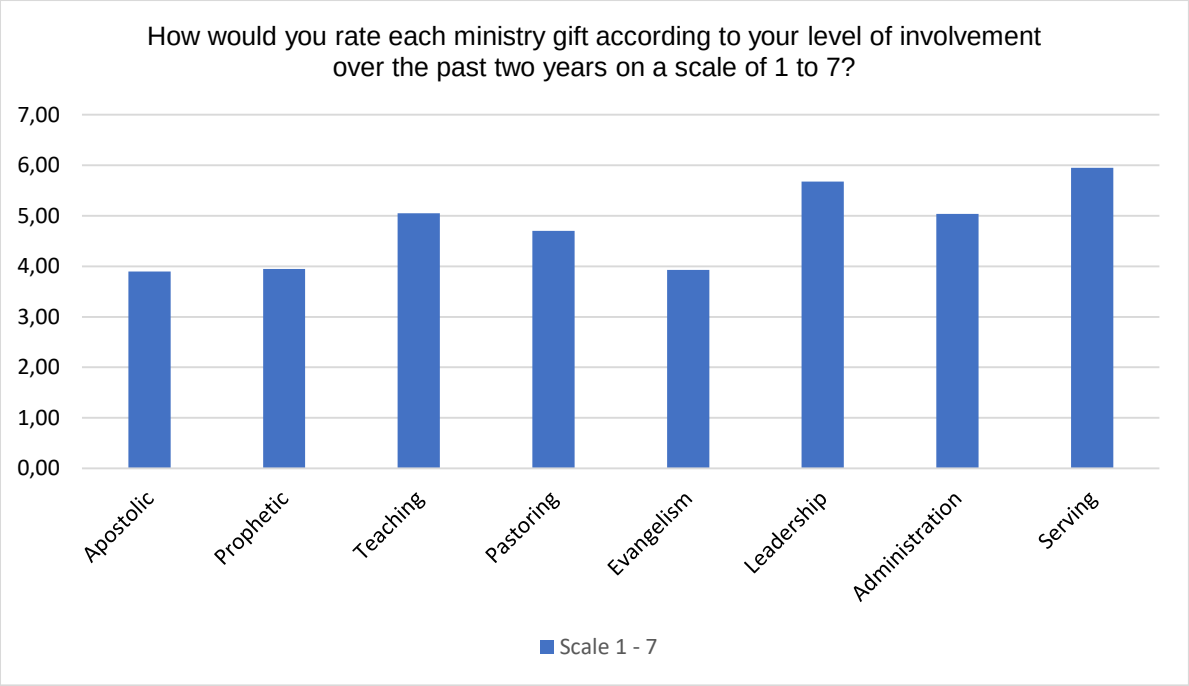


Diagram 78: S2Q11-Q18 (n = 105)

Scripture highlights various ministry gifts which have being bestowed on the Body of Christ with the divine purpose for the advancement of the Kingdom of God (Rom. 12:6–8 and 1 Cor. 12:7–11; cf. 4.3.1). William (cf. 4.3.2) summaries in his expository eight ministry gifts, namely, apostle, prophet, teacher, miracles, gifts of healing, helpers, leaders and diversities of tongues. Servant (cf. 4.3.1) explains ministry gifts as "the callings and various abilities given to certain believers". This question was aimed at establishing the level of staff involvement across the various ministry gifts, with particular reference to leadership, administration and serving. The purpose was also to review if there is any correlation between ministry involvement and training provided (Diagram 78).

Staff were required to rate their ministry gift according to their level of involvement over the past two years. The rating was defined as follows;

1: Never: 2: Rarely; 3: Somewhat; 4: Moderately; 5: Often, 6: Usually; 7: Always

S2Q11: Apostolic: average = 3,9, somewhat to moderate involvement;
S2Q12: Prophetic: average = 3,9 somewhat to moderate involvement;
S2Q13: Teaching: average = 5,05 often involvement;
S2Q14: Pastoring: average = 4,7 moderate involvement;
S2Q15: Evangelism: average = 3,93 somewhat to moderate involvement;
S2Q16: Leadership: average = 5,68 often involvement;
S2Q17: Administration: average = 5,04 often involvement;
S2Q18: Serving: average = 5,95 often to usually involvement.

None of the ministry gifts scored above six in terms of level of involvement. The gift of administration includes serving and leadership. All three of these ministry gifts scored above five ("often" involvement). The gift of administration is a ministry which all staff have to engage in to fulfill their various roles. This would probably explain why the scores are much higher for this gift than other ministry gifts. Pastoring scored above four (moderate involvement) and apostolic, prophetic and evangelism scored above three (somewhat involved). The function of apostles, prophets and evangelists is generally limited to a few people in the church, although not exclusively. This could be the reason why the score was lower than the other ministry gifts.

The following table is a comparison of ministry involvement against gender and racial classification:

Ministry Involvement	All Staff	Female Staff	Non-White Staff
Apostolic	3,90	4,09	4,44
Prophetic	3,90	4,74	4,08
Teaching	5,05	4,69	5,24
Pastoring	4,70	4,52	5,28
Evangelism	3,93	3,73	4,72
Leadership	5,68	6,00	6,28
Administration	5,04	5,65	5,24
Serving	5,95	6,21	6,04

Table 3.11: Gender and racial classification

The above table is a comparison between all staff, female and non-white staff in terms of their ministry involvement. The purpose of this question was to evaluate the level of transformation in these ministry categories. The data highlighted a high participation of women and non-white staff in all eight ministry

gifts. It is, however, important to note that ministry involvement does not necessarily mean a person is appointed in a particular ministry role.

Diagram 79: S2Q19-Q26 (n=105)

Training forms an integral part of human resource development and leaders are encouraged to continuously invest in their staff and it also contributes to the successful performance of an organisation (Uma, 2013). It is for this purpose that this question was formulated with the intent of gaining a greater understanding of training conducted by ENSA churches across the various ministry gifts.

Staff were required to rate whether they received training in the past two years in any of the ministry gifts:

- S2Q19: Apostolic: yes 52%, no 48%; S2Q20: Prophetic: yes 63%, no 37%;
- S2Q21: Teaching: yes 60%, no 40%; S2Q22: Pastoring: yes 49%, no 51%;
- S2Q23: Evangelism: yes 81%, no 19%; S2Q24: Leadership: yes 83%, no 17%;
- S2Q25: Administration: yes 38%, no 62%; S2Q26: Serving: yes 53% , no 47%.

The overall trend confirms that church training is being offered across all ministeries to varying degrees. Evangelism and leadership scored above 80%. It must, however, be noted that the reason why leadership scored highly is because of Leadership 215, the basic EN in-house theological course and not the traditional management leadership training. Administration, on the other hand, scored the lowest for all the training conducted. From a learning perspective, more resources need to be invested in general

leadership development and administrative training for staff. There also appears to be little correlation between staff involvement in ministry and training.

3.12 ANALYSIS OF ENSA INDEPENDENT CHURCHES

In section 3.4, diagram 10, reflected that 61% of ENSA churches form part of a multi-site model whereas 39% (15) of ENSA are independent churches. The following table reflect specific data related to independent churches.

Description	Only Independent ENSA Churches	All ENSA Churches
Rent a venue	93%	78%
Sunday Service Attendance (plateaued to decline)	40%	27%
Discipleship (plateaued to decline	42%	30%
Income (plateaued to decline0	20%	39%
Do not Employment of HRM	67%	61%
Do not Employment of Financial Person	33%	18%
No Medical Aid Benefit to Staff	60%	39%
No Provident Fund Benefit to Staff	80%	47%
No Life Cover Benefit to Staff	80%	53%
No UIF to staff	33%	22%
No WCF to staff	60%	63%
Annual Independent Audit Review conducted	27%	82%

Table 3.12: Analysis of independent ENSA churches

The purpose of correlating independent ENSA churches in relating to the overall national average for ENSA churches were too establish if there were any trends which can be conduced from the data.

It is evident from the above data that independent churches seems to reflect higher non-conformances and also not employing a Human resource and financial person. Church health trends in relation to sunday service and discipleship was also lower in comparision to the national average of ENSA. Income however was much higher than the national average of ENSA.

3.13 SITUATION ANALYSIS

The learning from the empirical review will be described in the form of a situation analysis. Lake (2020:1) defines situation analysis as "an analysis of the internal and external factors of a business". Situation analysis examines the internal and external conditions which affect an organisation. Performed in order to review an organisation effectively, a situation analysis provides a structured approach in reviewing various input data. This assessment is also often referred to as a SWOT (strengths, weaknesses, opportunities and threats) analysis (Lake, 2020:1).

SITUATION ANALYSIS	
STRENGTHS	**WEAKNESSES**
• Constituion is a legal document for churches to adopt; • Constitution binds churches together; • Most churches governed by eldership structure; • Local churches integrated into regional structure with cluster representation; • Regular national and internal gathering to building unity and momentum; • Regional leadership can intervene in local matters based on a list of disqualifications of an elder and/or other serious matters e.g, doctrinal differences; • Majority of churches embrace the same mission and values; • Strategic plans and measureable objectives are in place; • Communications plan in place with healthy application of social media; • Majority of leadership have post-matric qualification; • ENSA has 33 years of history and experience; • The early history of His People provided valuable insight into the pros and cons of autocratic leadership structure; • ENSA is multi-cultural church with leadership from various ethnic groups; • Guidelines to financial controls and compliance are in place (AGM, exco, FAAB, audits); • Healthy gender mix (almost 50% male and female staff employed); • Women are represented in eldership and executive leadership levels; • Non-white racial groups represented in leadership;	• Few churches own property; • Not all churches employ HR specialist; • Very few pastors have formal theologicial qualification; • Very few pastors have post-graduate qualification in theology; • No PhD gradutes employed by the church; only one Masters student in theology employed by the church; • Very few young adults employed by the church, contrary to ENSA's value of building a multi-generational church; • White men are still the majority race group in senior leadership positions; • Some cluster churches have predominately white leadership e.g. Boland, Southern Cape, Potchesfstroom and Tshwane; • Social needs of single people can be overlooked in a working environment dominated by married people; • Smaller churches do not have the resources for effective administrative leadership; • Staff do not get enough administrative and general management training; • Senior pastors lack administrative skills, particularly in smaller churches: • Ministry training focuses predominately on theology and administration is not included in the curriculum; • Staff lack legal knowledge pertaining to laws affecting the church;

• Majority of churches report positive growth in finances; • Majority of churches report positive growth in Sunday service and small group attendance, and financial income; • Compliant with Basic Conditions of Employment Act, relating to employment contracts and job descriptions; • Good mix between older and new churches because church planting is a big focus and drive; • Cape Town and Jo'burg churches have healthy mix of multi-cultural leaders; • Majority of staff have been employed 25–54 years; • Married staff are in the majority and represent healthy Christian family values; • All eight ministry gifts are actively displayed in the church.	• Mixed leadership philosophy (theocratic, democratic, autocratic); • Almost 50% of staff dissatisfied with their remuneration; • Many churches do not provide life cover, retirement fund and medical aid benefits; • Many churches do not contribute to the Workmen's Compensation Fund; • Not many pastors are licensed marriage officers; • Women are not represented on Apostolic Leadership Team • Very few female senior pastors in local churches; • Large number of churches are not growing in their income, Sunday service and discipleship attendance.
THREATS • Several churches below 50 members: haven't been growing over the past five years and at risk of closure; • Proposed new legislation prohibits churches from functioning independently, limits new church planting; • Stricter laws potentially being imposed on counsellors; • Stricter qualifications being imposed on religious leaders, eg. marriage licence officers; • Individual uncompliant churches can bring ENSA into disrepute; • Other organisations offer better job opportunities for staff; • Single staff can exit the church prematurely if there is not a sense of belonging; • Organisation can be perceived as being racially prejudiced; • Online service platform could prevent members returning to church as it is more convenient and is considered a safer option in terms of COVID-19-related health risks; • Global COVID-19 pandemic affects church gatherings; • Economic crisis affecting income of staff; • Stringent tax laws imposed on religious organisations.	**OPPORTUNITIES** • Develop plans to help struggling churches (growth strategy, improving finances, Sunday service and discipleship attendance; • Develop specific strategies to address growth barrier, 50, 100, 200, etc.; • HR strategist to develop plans to delibrately create an inclusive environment and create programmes where single employees feel valued and accepted; • Develop intentional plan to develop black leaders in predominately white communities and also engage in the issue of transformation; • Implement a communications strategy, including social media and the church's data base, (internal and external communication); • Develop better cross-pollination between bigger and smaller churches; • Partner with existing theological centres in training pastors; • Formalise administrative training for staff; • Develop executive training for pastors to be equipped in the area of administration; • Develop management tool kits for churches; • Struggling independent churches to integrate into multiple-site churches; • Develp shared administrative resources.

Table 3.13: Situation Analysis of ENSA

3.14 CONCLUSION

Empirical research conducted in this chapter provided valuable scientific insights into the current quality of administrative leadership at ENSA churches. The following section will briefly summarise the outcomes and learnings from this study.

According to the sampling plan, ENSA consists of 55 churches across South Africa, Namibia and Botswana. While South Africa accounts for 95% of churches within ENSA, 69% of these churches completed the survey. Churches across all clusters or geographical locations responded to the survey. The representation of churches is of importance because of the unique geographical landscape of different regions. A total of 105 staff members, or 36% of the estimated total staff population, responded to the survey. The population size was therefore sufficient to draw conclusive evidence relating to the status of administrative leadership within ENSA.

The first section of the survey focused on gaining data on the demographic status of the churches. The questions were formulated to gauge the age, gender and race of participants. Understanding this demographic breakdown is crucial in order to manage staff better. Human resources management can further assist with leadership development and transformation at ENSA. This data will also help the researcher to establish whether there is any correlation between age, gender and race factors and ministry involvement. Diagram 6 reflects that the majority of staff employed by ENSA churches range from 25 to 55 years old. Only 7% of staff are employed between the ages of 18 to 24. The reason why there is such a low percentage of young adults employed by ENSA is unknown. The employment of young adults is, however, vitally important for the sustainability and growth of the church. Murrell highlights (cf 1.5, 2011:185–187) that leadership should not only let young adults serve as spectators around the board table, but actively allow them to participate in the decision-making of the church. The next generation of leaders forms an integral part of developing a sustainable organisation. The younger generation brings a different perspective and creates diagolue in growing a healthy and effective organisational culture.

Married staff constitute 74% of the church's staff. This poses a risk that the church may be less sensitive to the needs of single people (see Diagram 6). On the other hand, married staff represent the family, one of the church's core values. If the social needs of single people are not met, the church can potentially risk losing these employees to other organisations. According to Diagram 8, 60% of all staff are white. In the context of employment equity, there should be more black people employed by the church. The barriers to employment equity are complex, but the church leadership will have to consider deliberate plans to accelerate the empowerment of more black people. Questions related to transformation were not asked in this survey. However, Diagram 32.2 does reflect that other key employment equity indicators, in particular female and black staff, are well represented as elders and senior leaders in the

church. Nevertheless, there are pockets of churches that have only white or only black leaders. The researcher believes that this is due to predominately monocultural racial groups where these churches exist. However, in the context of South Africa's apartheid past, the church needs to be more intentional in addressing cross-cultural integration.

The questions relating to church information were aimed at gathering data concerning the overall health and administrative framework of the church. ENSA was established in 1988 (cf. 2.2), and therefore the movement has been in existence for 33 years. The collation of data, as shown in Diagram 9, reflects that 61% of churches are more than 10 years old, with the remaining churches varying in age. The researcher concluded that ENSA is an established ministry in the Southern African region, although relatively young in comparison to other traditional churches which are more than 100 years old.

Diagram 10 depicts two primary church structures, namely one church with many congregations and independent churches. The question was formulated to see if there is any correlation between these structures and effective administrative leadership. In total, 61% of congregations form part of a multi-site church model. A multi-site church is defined as one church with many congregations (cf. 2.4.3). The remaining 39% function as independent churches. No correlation could be found between poor performing churches and the structure of the church. The results do, however, reveal that smaller independent churches lack the necessary resources to employ specialised management functions, such as human resources and communications. This in turn leads to ineffective administrative practices, resulting in poor performance within the organisation.

A review of worship service and small group attendance was conducted (cf. 3.4). Sixty percent of surveyed churches have more than 200 people in attendance every Sunday and the remaining 40% have less than 200 people in attendance. The majority of churches reported that they are growing in both Sunday service and small group attendance. However, on average 30% reported that their overall attendance was plateauing or declining. No correlation or trends could be found among this 30% segment; they represented various churches of mixed sizes and geographic locations. Furthermore, there were a total of five churches which experienced fewer than 200 attendees for Sunday services for the past five to 10 years. This is an opportunity to develop management resources which could bring about a turnaround in growth for the respective churches which are struggling to grow.

The majority of churches had very similar mission statements (cf. 3.5), which are aligned to the regional mission of ENSA (see, Addendum I). One of the key elements of administrative leadership is the ability to measure and track key performance indicators. Diagrams 18 to 23 reflect that most churches have measurable objectives and these measures are reasonably implemented. No question was asked to evaluate the effectiveness of the various measures. However, according to the survey, most churches reported that they were doing reasonably well in achieving their measurable objectives.

The following paragraph will summarise the human resources management section of the survey (cf. 3.6). In total, 85% of staff have post-matric qualifications across various fields of academic studies. The researcher attributes the high academic qualifications of EN staff to the organisation's involvement in campus ministry. A large number of existing employees were recruited as postgraduate students to pursue a career in Christian ministry. While many respondents indicated that they have studied theology, only 17% of staff have completed an accredited postgraduate degree in theology. However, 69% of staff have completed a non-accredited Bible School qualification and L215[23]. The researcher is of the opinion that the lack of formal theological qualifications among ENSA staff poses a risk to the church in light of future stringent regulations being imposed on ministers. The church's leaders also possess very few postgraduate degrees in theology; this potentially weakens the theological depth of senior pastors.

Human resources management forms an integral component of administrative leadership. The survey posed a series of questions to fully understand the church's position on human resources (cf. 3.6). More than 55% of staff have worked at the church for more than five years, against 45% who have less than five years' service. This data yielded the insight that the organisation has a healthy retention of staff, but is also able to attract new talent. The majority of churches comply with the Basic Conditions of Employment Act[24] .There are, however, a large number of churches which have not registered their staff for the Workmen's Compensation Fund and Unemployment Insurance Fund. Not all churches provide employment benefits, such as medical aid, retirement funds and life cover. Furthermore, a large number of churches do not employ a HR practitioner. This non-compliance can be attributed to the lack of knowledge within the local church leadership and therefore poses a risk which needs to be addressed. Smaller churches, for instance, may not be in a position to appoint a compentent HR specialist.

The financial management guidelines for ENSA churches are clearly outlined in the constitution (cf. 2). The purpose of the financially related questions was to understand how effectively financial management has been implemented in churches (cf 3.7). The outcome from the survey indicated that the majority of churches have financial systems in place. These include the appointment of a financial manager, budgets, tracking of income and expenditure, and procurement procedures. While the majority of churches have indicated growth in their income, almost 30% of churches have plateaued or declined over the past two years. The reasons for this decline in income were not tested as part of the survey. However, the researcher believes that there are opportunities which need to be considered in the implementation of best administrative practices to bring about a turnaround for these struggling churches.

[23] L215: Leadership 215 is Every Nation's minimum global theological standard for vocational ministers: www.leadership215.com

[24] The Basic Conditions of Employment Act of 1997 ensures fair labour practices within South African organisations; that employees should have formal employment contracts is covered by the act: www.labourguide.co.za

Communication is another important element of administration which was reviewed as part of the empirical study (cf. 3.8). According to the results of the survey, the majority of churches are using social media platforms to communicate with their congregants. However, most churches still need help in this area, having rated their social media communications strategy as only "somewhat effective". While the majority of churches indicated that they have a membership database, the accuracy of the information was questionable. Once again, the implementation of an administrative system to manage databases has being highlighted as an opportunity to make improvements.

The scope of church governance at ENSA is addressed within the legal framework as set out in the constitution for a member church (cf. 3.9). The rationale behind these questions was to gain a greater understanding of the current leadership structures considered by member churches. The majority of churches reported that there is an overarching executive or senior leadership team which governs the affairs of the church and that the power of authority rests within this team and not solely with the senior pastor. There were, however, 8% of churches who indicated that the power of decision-making rests with the senior pastor. Most churches indicated that there is an independent Financial Advisory Board which provides oversight to each church's finances. The question related to each church's leadership approach was formulated with the intention of finding out whether churches are more aligned to biblical standards of leadership. According to the feedback given by staff, 60% describe their church leadership as theocratic[25], 30% as democratic[26] and 10% as autocratic[27] in approach. This would imply that senior pastors are aligned with biblical standards of leadership.

According to the old constitution of His People, the final authority of decision-making rests with the senior pastor of the church (cf. 2). This denoted a very autocratic leadership approach. The researcher believes that following the transition from His People to Every Nation, some churches shifted from a very autocratic to a democratic style of leadership. While this may have brought a more inclusive approach to leadership in many instances, it has stifled the church's because decision-making takes much longer to implement. While the Bible does not explicitly state which leadership approach should be followed, there is a general concern that many independent churches lack a healthy leadership model.

The legal requirements of the church are also very clearly described in the ENSA constitution (cf 3.10). The survey results revealed that the majority of churches are compliant with legislation: they are registered as legal entities, conduct independent annual audit reviews and invite their members to annual

[25] Theocracy is a form of government in which God or a deity is recognised as the supreme civil ruler: www.dictionary.com

[26] Democracy is a form of government in which the supreme power is vested in the people and exercised by a system of presentation which usually involves periodically held free elections: www.merriam-webster.com

[27] Autocracy is a form of government in which all power is held by the leader himself. Autocratic governments are often called dictatorships: www.merriam-webster.com

general meetings. However, 62% of pastors indicated that they are not registered as marriage officers. The reason why majority of pastors are not registered is unknown, but certainly a major concern in context of compliance.

The empirical review of the eight ministry gifts (cf. 3.11) was conducted with the primary aim of establishing whether staff are actively engaged in administrative leadership in their local churches and to see if there is a correlation between their giftings and the training being offered to them. The ministry gifts of leadership, administration and serving falls within the scope of administrative leadership. The first question highlighted that staff rated their involvement higher in the three administration gifts (leadership, administration and serving) than the other five ministry gifts. The second question related to whether staff received any training in line with their ministry gifts over the past two years. Administration and serving training rated lower than training for other ministry gifts. Although leadership rated the highest in terms of training provided, the researcher would contend that respondents may have confused leadership training with Leadership 215, which is a theological course offered by Every Nation, rather than management leadership training in the purest sense.

The results from this study showed that there are some ENSA churches which consider administrative leadership as an approach to manage the affairs of the church. Equally true, however, is the truth that there are many churches which have not adopted basic management principles. Within the South African context, there are several independent churches which are not practising good corporate governance and have painted a negative picture for all churches. This has therefore resulted in the government proposing stringent regulations for the church. As well as establishing if administrative management exists within ENSA, the essence of this research is to review the church's overall effectiveness of administrative leadership. Chapter 5 will continue to review various management science literature to glean further insights into the subject of administrative leadership. These principles, combined with the knowledge gained from the theological and empirical review, will help in formulating a new framework of administrative leadership.

The researcher acknowledges that while the quantitative survey provided valuable information about the administrative leadership at ENSA, the survey would have had more scope to explore personal insights and staff's perspectives had a qualitative method been followed. Nevertheless, the quantitative survey has generated sufficient scientific data to understand the current administrative leadership framework at ENSA.

STEP TWO: THEOLOGICAL TRADITIONS REGARDING ADMINISTRATIVE LEADERSHIP

CHAPTER 4:
THEOLOGICAL AND SCRIPTURAL PRINCIPLES OF THE GIFT OF ADMINISTRATIVE LEADERSHIP

4.1 INTRODUCTION

This chapter will focus on the theological traditions pertaining to administrative leadership at ENSA. Step 1 of the Zerfass model (cf. 1.12) entails that the researcher must provide comprehensive insight into the current praxis: in this case, the status of administrative leadership at ENSA. The empirical research which was conducted in order to understand and evaluate the quality of the current praxis would be meaningless without considering the view of theological theory (Rekers, 1997:39). The knowledge gained from the theological theory in relation to the existing praxis will only improve the research related to administrative leadership (Jansen, 2012:89). The Zerfass model avoids the outcomes from the empirical study influencing biblical traditions. Chapter 4 will now continue with the second step of the Zerfass model, with the goal of analysing and investigating the theological standards set out for administrative leadership. The review of scripture and the analysis of the theoretical knowledge will form a new theory which will result in the existing praxis being re-examined (Woodbridge, 2014:111). The following section will focus on a theological discussion in relation to the existing praxis of administrative leadership at ENSA.

Theological perspectives on the gift of administrative leadership will be discussed with reference to the spiritual and ministry gifts (Rom. 12:6–8 and 1 Cor. 12:7–11), the inception of administration in the Bible (1 Cor. 12:27–28, Rom. 12:6; 1 Pet. 4:10; 1 Tim. 3:1–13 and Tit. 1:7–9), a biblical review of productivity (Matt. 25:24; Gen. 1:28; Gen. 17:6; Ps. 105:34; Is. 5:5–6 and Eph. 5 5–7), church leadership and governance (Is. 22:1; Matt. 16:18; Matt. 18:17; Acts 2:17; Acts 6:3; Acts 2:17; 1 Tim. 3:1–7; Tit. 1:6–9; 1 Cor. 12:28 and Joel 2:20) and the characteristics of people who demonstrated the gift of administration in the Bible (Ex. 2:15–22; Neh. 1:5–11; Jas 2:14–16; Matt. 13:54–55; Mark 6:3 and 1 Tim. 2:5).

The outcome of this chapter is to gain insights from a theological, scriptural perspective regarding administrative leadership. The underlining problem the researcher is considering is a review of the effective and efficient implementation of administrative leadership within the charismatic church, with particular reference to ENSA. The study of scripture will therefore aim to uncover principles and patterns

of administrative leadership in gaining greater understanding of current theological traditions (Conner, 2001:2).

As discussed in Chapter 1, Ellerbeck (2019:1) affirms that the systemic challenges faced by independent churches in South Africa relate to moral, ethical, social and economic changes. While the context of the early church was vastly different the apostle Paul faced similar ethical and moral challenges in the churches Corinth and Rome (Kok, 2012:1). The study of the churches in Corinth, Ephesus and Rome will provide valuble knowledge as to how the church leadership instituted administrative guidelines to help the church be more effective in fulfilling its purpose. The first part of this chapter will therefore focus on the history of the early church in Corinth, Ephesus and Rome. The spiritual and ministry gifts as bestowed to Christ's followers will also be reviewed from a biblical perspective in line with the building and expansion of God's kingdom. The gifts of assistance and administration will be evaluated in the context of the early growth of the church and the challenges the elders then faced in ministering to the community at large. The discussion will continue to review the theological perspective relating to the concept of efficiency and effectiveness in ministry. In Chapter 1 (cf. 1.7 and 1.8), various examples were highlighted where ENCT was not functioning effectively as an organisation. In addition, the empirical data revealed shortcomings in the overall health of ENSA churches. The biblical study will therefore form an important basis to fully comprehend the validity of both concepts of efficiency and effectiveness. The literature review will also consider the biblical relevance of church governance, different church models and the qualifications to serve as an elder, bishop and apostolic leader. The rationale for this review is to evaluate the current governance framework as described in Chapter 2, as well as in the empirical evidence in Chapter 3 about ENSA church administration. The literature for this review will therefore consider biblical knowledge related to the gift of administrative leadership, which includes the subject of church governance. The third part of the chapter will focus on examples of biblical administrative leaders, such as Moses, Joseph, Nehemiah, Martha, Lydia, Phoebe and Priscilla. The chapter concludes by reviewing the leadership of Jesus as a model for all believers to follow, including administrators. Leonard (2000:132) explains the importance of the close interrelationship between administration and leadership, which includes elements of responsibility, accountability, stewardship and authority. The study of administration can therefore not be reviewed in isolation without considering different biblical leadership styles.

4.2 HISTORICAL OVERVIEW OF THE CHURCH OF CORINTH, EPHESUS AND ROME

The description of the ministry or spiritual gift of administrative leadership is mostly based on two pericopes written by the apostle Paul to the church in Corinth and Ephesus. However, because of the overlap in how Paul makes reference to Rome and Ephesus, the researcher has expanded the study to include the early church in Rome (cf. 4.2.3).

The first pericope was addressed to the church in Corinth, the second to the church in Ephesus and finally, the church in Rome. The researcher starts thus with a brief historical overview of these three churches before giving an in-depth description of the content of these pericopes.

4.2.1 The Church of Corinth

The Greek city of Corinth had a painful history because it was destroyed by the Romans in 146 BC and burnt to the ground. According to Edensor (2015:1), "the men of Corinth were brutally slaughtered and its women and children were sold into slavery". The city lay desolate for over a century, with only a few remaining citizens. Most of the buildings were destroyed and neglected (Byler, 2016). Julius Caesar was the first Roman statesman who showed interest in rebuilding Corinth (Romano, 2005). Caesar saw the city's future economic potential because it was strategically located between the Gulf of Corinth and the Saronic Gulf. The statesman also realised that the city's economic growth depended on attracting enterprising and resourceful people. The first generation of Roman colonists who arrived in Corinth in 44 BC where freedmen (Pawlak, 2013:8). The city became a Roman trade post and commercial hub, as many travellers stopped to conduct business there. The port of Corinth became an international destination, attracting various nationalities, such as Romans, Greeks, Jews and people from the Far East. According to Enns and Strauss (2013:355), "the city of Corinth became one of the largest, wealthiest and most prestigious cities" in the Roman empire. The cosmopolitan nature of the city also brought corruption and moral degeneration, which resulted in the formation of a variety of religious cults (Bouma, 2014:1).

It is against this social, economic, political and moral background that the church of Corinth was founded by Paul almost 20 years after the resurrection of Christ. Paul's ministry began in the synagogue with the assistance of a Jewish couple, Priscilla and Aquila. They also served together as tradespeople in the manufacturing of tents. Paul preached the message of salvation, calling people to voluntarily accept Jesus Christ as their Lord and Saviour (Yankyera, 2014:22). The church was planted in an environment where the sinful lifestyle of the city's inhabitants caused many challenges. Corinth was grossly immoral sexually and prostitution was rife. A landmark of the city was the temple of Aphrodite, which represented a symbol of lust which pervaded the atmosphere of the city (Bouma, 2014:1). The temple of Aphrodite, the goddess of love, was occupied by a thousand "priestesses". Many travellers to Corinth were polytheistic and they participated in immoral acts with "priestesses" as an act of worship to the Roman god of love (McCown, 2001). According to a journal published by Stacy (1997), Corinth was called the "sin city". The attitude towards immorality carried no conviction of sin, as it was considered to be a normal part of life. Louie (2015) states that "Corinth became so morally corrupt that its very name became synonymous with debauchery and moral depravity".

The majority of the first Christian coverts in Corinth were a mixture of Jews, Greeks, Romans and Egyptians. Many of the Gentiles who converted to Christianty struggled to leave their polytheistic practices behind. This adversely influenced the Christian community who battled to distinguish themselves in a very secular, amoral urban environment (Byler, 2016). The letters written by Paul to the Corinthian church (1 & 2 Cor.) highlight some of these challenges, which included divisiveness, litigation, idolatory and social division (Adam, 2021). He also encouraged Christians to be strong in their faith and not to be influenced by the immorality and corruption of the city (McCowen, 2001). Paul states in his letters, "evil company corrupts good habits" (1 Cor. 15:33). Paul states that the message he preached to the Corinthians was simple and clear, devoid of any sophistication, that Jesus Christ was crucified, and that they were called to believe voluntarily (1 Cor. 2:2). He believed this happened so that the Corinthians' faith would not be grounded on human wisdom, but rather on the power of God (1 Cor. 2:5).

One of the internal challenges the church of Corinth faced was the socio-economic division among its members (1 Cor. 1:26). Some poorer congregants went without food, whereas richer congregants overindulged in food and wine (Adam, 2021). Factionalism was another internal tension (1 Cor. 1:4). Adam (2021) notes that due to the church's diverse cultural practices, some believers considered it acceptable to partake in food offered during pagan rituals, whereas others did not. Because of its location in Corinth, the church was affected by issues such as immorality, lust, the worship of idols and socio-economic inequality. Believers of Christ battled to separate their former secular lifestyle from their renewed life in Christ Jesus. These ongoing challenges compelled Paul to write letters to the Corinthian Christians in which he addresses their misbehaviour and reprimands them (Byler, 2016:48).

4.2.2 The Church of Ephesus

The city of Ephesus was located along the Aegean Sea of Turkey at the mouth of the Cayster River. It formed part of the historic Asia Minor region, which was unstable under the rulership of the Hellenistic government until the province came under Roman rule in 133 BC. The Romans brought stability to the region, resulting in the building of infrastructure and roads, which improved cities like Ephesus (Matthew, 2017). The city was also considered a major port for Asia Minor (Mazzalongo, 2017). The seaport was strategically located, with roads leading to Babylon, Smyrna and the Meander Valley (Caruso, 2015). The city served as a business hub for trade and was viewed second to Rome as a cosmopolitan centre of culture and commerce (History, 2018).

Similar to Corinth, Ephesus attracted communities from various cultural backgrounds. The Ephesus community consisted of Greeks, Romans, Jews and many other settlers from across the Mediterranean world, resulting in a multi-cultural city of trade and entertainment (Matthew, 2017). The diverse cultures and religions contributed to various cults and the worship of gods and goddesses. The temple to

the goddess Diana was one of the many temples erected around the city. According Biblehub (2020), Ephesians believed that Diana fell from heaven and her effigy with many breasts symbolised fertility. Residents and travellers to Ephesus alike visited the temple where they participated in immoral practices and engaged in an emotional frenzy. The moral atmosphere of Ephesus was heavily influenced by its occults, belief in magic, incantation and spirit powers (Matthew, 2017). It is in the midst of this challenging environment that the church of Corinth was birthed.

The apostle Paul arrived in Ephesus in 52 AD, after leaving Corinth (Acts 18:19). His missionary journey lasted three years while he ministered in the city (Caruso, 2015). During the time where Paul travelled to other cities, he left the leadership of the church to Apollos, Priscilla and Aquila. Ephesus was a significant church in the 1st Century due to its location and was influenced by other apostles, such as the disciple John and Timothy (Bradshow, 2000). Paul's ministry was not solely focused on the conversion of Gentiles to Christianity; he also spend time addressing false doctrines and pagan practices (Caruso, 2015). The church flourished in the first 10 years of its existence, as Christians grew in their faith and love for one another (Webster, 2016). The church not only grew numerically but believers across multi-cultural and multi-ethnic groups embraced each other as one in Christ (Eph. 2:15–16).

However, false doctrine started to creep into the Ephesian church. Teachers where influenced by both Greek philosophy and Jewish law (Mazzalongo, 2017). Caruso (2015) refers to the first letters of Paul to his assistant Timothy: "As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God, which is by faith" (1 Tim. 1:3–4). Paul was motivated to write these letters because there was evidence of the church deviating from biblical doctrinal teaching. Caruso (2015) further explains that most of Paul's letters to the Ephesian church addressed the challenges of ethnic diversity, materialism and doctrinal differences. Paul's letter to the Ephesians describes a church that should embrace all cultural groups and displays order and unity, which can only be achieved through Jesus Christ (Mazzalongo, 2017). Hirsch and Catchim (2012) add that "Jesus intended the Church to be a permanent revolution, borrowing the Trotskian term to describe the ideal of ongoing renewal and movement. A simple solution for the church to grow…is the synergism of Apostolic, Propehtic, Evangelistic, Shepharding and Teaching roles in Ephesian 4."

4.2.3 The Church of Rome

The ancient city of Rome is located in the west-central region of modern Italy, near the Tyrhenian coast (O'Neal, 2019). Historians say Rome was founded by Romulus in 713 BC and the early rulers of Rome

were kings who came from the tribe of the Etruscans. The kings were later replaced with a state governance and its rulers became emperors (Wilde, 2019). The Roman empire became a very powerful political and military force during the early history of Christianity and the city of Rome became the hub where the emperor or caesar was housed (O'Neal, 2019). The dominance of the Roman empire expanded to western and southern Europe, north Africa and parts of the Middle East. At the time of Paul's writing, the population of Rome had grown to approximately a million people (Wilde, 2019). The city became a key business hub of trade and commerce, giving rise to a rich and opulent culture. This made Rome one of the largest Mediterranean cities of the ancient world (O'Neal, 2019).

Myers (2014) emphasises that "unlike Corinth or Ephesus, we actually know very little about the make-up and origin of the community in Rome". O'Neal (2019) believes there is insufficient evidence to confirm who started the early church. In addition, some scholars are convinced that Paul's letters to Rome were actually written to the Christians in Ephesus because of the names and locations which he mentions (Ro. 16; Edgar, 2010). While there is no clear record as to the origins of the Christian community in Rome, archaeological evidences shows that Christians stayed in the poorer areas. In all probability, Christians came to Rome from other surrounding cities (Myers, 2014). The majority of the early Mediterranean churches were composed of Jews and Gentiles who converted to the Christian faith. In all likelihood, the church in Rome was started by Jewish Christians and later grew to include Gentiles (Myers, 2014).

What is certain, however, is that Rome was a rich city which attracted a vast variety of slaves and cultural groups into the city. Rome was known for its decadence, sexual immorality and the brutal practices of the arena. Roman religion was influenced by Greek mythology, which was expressed in the worship of several different gods and demigods (O'Neal, 2019). Similar to Corinth and Ephesus, the church in Rome also battled with occult practices, as well as racial and social tensions.

This tension existed predominately between the Jewish Christians and Gentiles. The Jews struggled to accept that their laws from the Old Testament were not incorporated into the following of Christ, which included certain rituals and circumcision. The Gentiles, meanwhile, believed that the Jews is responsible for social unstability due to their religious rituals. This resulted in numerous disagreements. Much of Paul's letter to the Roman church included teachings to both groups, encouraging them to live in unity (O'Neal, 2019). Swafford (2019) explains that Paul's teaching was aimed at guiding both Jews and Gentiles in embracing a new covenant in Christ.

The growth and influence of the church posed a risk to the Roman authorities and many Christians suffered persecution, leading sometimes to torture and execution (Lefebure, 2015:29). Romans were generally tolerant towards other religious groups on condition that they expressed their worship to the

emperor as their deity. Both Jews and Christians objected to the Roman belief system, as they only believed in the worship of one true God. As a result, both Jews and Christians suffered great persecution, particular under Emperor Claudius, who expelled all Jews from Rome from 41 to 54 AD (O'Neal, 2019). Lefebure (2015) points to the letter written by Paul to the church in Rome: "We also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom. 5:3–5). Many Christians therefore took comfort in their suffering and remembered the torment which Jesus endured at the cross.

Despite the persecution face by the Christian church, it continued to flourish and grow. By 40 AD Christianity became a major presence in the city of Rome. Much of the early church did not meet in a single congregation, but gathered in small groups in each others' homes to worship, fellowship and study scripture (O'Neal, 2019). The growth of the church also brought structure. The leader of a house church was referred to as a priest, while those who supervised multiple house churches were referred to as bishops (Batovici, 2016).

Although separated in time by almost two millennia, the moral, social and economic challenges of Corinth, Ephesus and Rome are similar to what society experiences today. Charles (2020) reflects on the inability of African independent churches to respond effectively to the needs of its members and society at large. Some argue that African independent churches function rather like businesses, caring more for their own needs than the needs of its members. Many independent churches in Africa lack the skills and knowledge to effectively respond to the current global health crisis (Charles, 2020). In South Africa, many churches have been in the spotlight for the past decade as a result of poor corporate governance which has prompted the Cultural, Religious and Linguistic Commission of South Africa (CRL) to raise its concerns (Ellerbeck, 2019). Furthermore, according to Togarasei (2007:69), "the church has been divided along the lines of race, ethnicity, education, culture, economic status, nationality and so on". It would seem that the apartheid legacy of keeping Christians in their separate race groups remains. In evaluating the current administrative leadership at ENSA, the researcher found the teachings from Paul's leadership in dealing with the early church's struggles invaluable.

4.3 BIBLICAL OVERVIEW OF MINISTRY GIFTS

The focus of this section is on a greater understanding of ministry gifts, with particular attention given to the spiritual gift of administrative leadership. The inclusion of scriptural references will contextualise why the Triune God has given various spiritual gifts to different believers of Christ in the service of His Church. Laitine (2014:202) explains that God has given believers within the Body of Christ the spiritual gift of administrative leadership to translate the vision and mission of the church into action. Chapter 2 confirmed that ENSA churches are guided by their constitution to appoint administrative leaders to

ensure effective governance and operational functioning of member churches. However, according to the findings of the empirical study, not all congregations have succeeded in implementing the office of administrative leadership. It is therefore in this context that the researcher will now consider the biblical understanding of the gift of administrative leadership based on two pericopes written by the apostle Paul.

4.3.1 Romans 12:6-8 and 1 Corinthians 12:7-11

Romans 12:6–8 and 1 Corinthians 12:7–11 both describe the different spiritual gifts given by God to various believers. The outpouring of the Holy Spirit at the Day of Pentecost was of huge significance, as it initiated the mission and birth of the early church (DeVries, 2016:1). 1 Corinthians 12:8–10 summarises nine spiritual gifts, namely speaking in wisdom, speaking in knowledge, faith, healing, works of power, prophecy, discernment between spirits, speaking in tongues and explaning various tongues (Van Oort, 2012:1). These pericopes from the books of Romans and Corinthians describe the need for spiritual or ministry gifts in order to advance the Kingdom of God. The advancement of the Kingdom of God stems from the great commission (Matt. 28:19), where Jesus instructs christians to go into the world or nations and make disciples. The results of converting people to christianty who lead to the planting and establishment of a local church.

The "different gifts, according to the grace given to each of us" (Rom. 12:6) implies that not all believers have the same spiritual gifting and therefore the distinction is made between "each of us" and "according to the grace". Not all believers are the same and everybody is born with different physical, emotional and mental attributes. However, all believers are temples of the same Spirit (1 Cor. 3:16). Because all believers are unique individuals with different gifts and callings, their ministry function will therefore be based on their primary spiritual gift.

1 Corinthians 12:7–11 repeats the various spiritual gifts bestowed on different believers of Christ; there is also a direct alignment to the Source of these gifts – "the same Spirit… the same Lord… the same God". The common goal why God has given spiritual gifts is to equip believers so that He can be glorified. Gruden (1994:641) quotes Paul's Ephesians letter and explains that the gifts of the Spirit were given:

> *for the* **perfecting of the saints**, *for the* **work of the ministry**, *for the* **edifying of the body of Christ***: till we all come in the* **unity of the faith**, *and of the* **knowledge of the Son of God**, *unto a perfect [complete, mature] man, unto the measure of the stature of the fullness of Christ … speaking the truth in love, [that we] may grow up into him in all things, which is the head, even Christ* (Eph. 4:12–13, 15). [Emphasis made by author].

Spiritual or ministry gifts are something every believer is given when they receive the gift of salvation (1 Pet. 4:10). There are three categories of spiritual gifts, namely ministry gifts, manifestation gifts and motivational gifts. Ministry gifts are an outworking of a believer's calling, capacity and competency in the service of God and to minister in love, grace and truth (Bernock, 2019:1). The book of Ephesians highlights five ministry gifts, which are referred to as the five-fold ministry, commonly applied in the pentecostal and charistmatic movement (Bernock, 2019:1). The gifts are referred to in scripture in the context of their divine purpose: "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:11–13 NIV).

Leazer (2014) describes in his blog that the manifestation gift is when the invisible Holy Spirit makes Himself detectable to our senses. It can also be expressed as something which is invisible that becomes visible. The Bible explains the purpose for this gift as: "Now to each one the manifestation of the Spirit is given for the common good" (1 Cor. 12:7 NIV).

By contrast, a motivational gift is an internal driving force that causes a person to do something; others would refer to this as a personality gift. Winston (2009:114–134) lists the following motivational gifts found in Romans 12, namely perceiving, serving, teaching, encourgaging, giving, ruling and mercy. Motivational gifts display the personality of God in practical expressions and reveal the internal motivation of a Christian (Dyer, 2010). Some of the practical motivational gifts are ministering, serving and helping (Rom. 12:1–8). The Greek word for these gifts is "diakonia", which means to be an attendant or minister and is typically considered the function of a deacon (Dyer, 2010).

Besides the practical expression of ministry gifts, such as deacons serving the communion elements, distributing food to the poor or doing maintenance work in the church, the manifestation of the power of God's Spirit is also given to the clergy. The Holy Spirit gives a believer a spiritual gift or multiple gifts as He wills (1 Cor. 12:11; Varghese, 2020). An example of a clerical ministry gift is the gift of wisdom that goes beyond natural ability, competence and cognitive knowledge. This gift allows the clergy to seek God for answers in resolving matters they are engaged with in ministry (Rom. 11:13).

Other spiritual gifts which enable the clergy to be more effective in ministry are the gifts of discernment and motivation. The gift of discernment empowers the believer to discern between good and evil; it gives one the ability to compare ungodly words, deeds and appearances with what is revealed in the Word of God (Challies, 2007:1). On the other hand, the gift of motivation enables the believer to encourage those who are going through difficult seasons in their lives. It is also a gift to encourage and call people to faith (Winston, 2009:114–134). The multiple gifts given to leaders are therefore not only limited to their ministry: they also enable them to care for the well-being of the people they are serving.

Ministry or spiritual gifts will only have full effectiveness when the believer works in close relation with God and the Holy Spirit. All Christian elders should exhibit compassion, humility and servant leadership.

4.3.2 Different types of ministry gifts

The following section will expound on the different ministry or spiritual gifts. The summary of the ministry gifts is extracted from a study conducted by Stitzinger (2003:143–176). Diagram 1 lists eight types of ministry gifts, namely apostolic, prophetic, teaching, gift of miracles, gift of healing, helping and supporting, gift to govern and the gift of diversities of tongues. A brief definition of each of these gifts is described below in the diagram. Stitzinger's observations provide further clarity on Paul's assertion in Romans 12:6–8 and 1 Corinthians 12:7–11 that there are different ministry gifts given to various believers to fulfil God's purpose.

Table 4.1: Notes with practical observations according to the New Testament (James Stitzinger)

Type of Ministry Gift	Definition
Apostles	The word primarily denotes a delegate, envoy, or messenger (cf. Jn. 13:16). It applies chiefly to the select few who held the office of supreme dignity in the early church. They were "apostles of Jesus Christ". An "apostle of Jesus Christ" is separate from all other gifted persons because of the gift's foundational character (Eph. 2:20).
Prophets	Prophecy in the New Testament is the same as prophecy in the OT; it is a continuation of the same office and function. The prophet had a supernatural gift whereby he was able "to reveal to his listeners new truth from God. His function as a spokesman for God included foretelling (prediction) and forthtelling (preaching), in either case on the basis of possessing supernatural knowledge (Jn. 4:19; Eph. 3:3–5).
Pastors and Teachers	Such a gift is very important and far-ranging. It is a lifetime pursuit and for those who are willing to work hard, a position of double honour (1 Tim. 5:17). The "didaskaloi" are those who "edify the congregation by means of their own clearer understanding". They have the Spirit's guidance apart from revelation. That a definite type of teaching gift is valid today may be seen in a number of later NT passages (1 Tim. 5:11; 2 Tim. 2:2, Heb. 5:12).
Miracles	This is the very word used in 2 Cor. 12:12 and Heb. 2:4a in the description of authentication signs done by the apostles. It occurs 120 times in the NT and is almost always with reference to miracles. A survey of the Gospels and the book of Acts reveals many different types of miracles.
Gifts of healing	These are believers who can, through the empowerment of the Holy Spirit, heal diseases without the help of a medical professional in an extraordinary way.

Helping and serving	These are deacons who took care of the poor and assisted the church in the distribution of charity. They also assisted in holy things, particularly in baptising and administering the Lord's supper.
Governing	The appointed rulers and leaders of the church are given the gift of governing.
Diversities of tongues	Believers who are enabled to speak diverse languages in order to spread the gospel.

Source: The researcher compiled this diagram based on a study done by Stitzinger (2003:143–176).

Each ministry gift is unique in its expression and is divinely bestowed on the church, as described by the apostle Paul in 1 Cor. 12.28. For the theme of this study, the ministry of helping and governing are especially important. The following section provides further insights into both, with the goal of gaining a greater theological understanding of the spiritual gift of administrative leadership.

4.3.3 Defining the gift of administration

The Greek word for the gift administration is "kubernesis". This is a unique term that refers to a shipmaster or captain. The literal meaning is "to steer", implying "to rule or govern". The captain of the ship is responsible for directing the crew in order to ensure that the goods and passengers on the ship are safely transported to its destination (cf. 1.2, Perkins, 2012:1). We see variations of this word in verses such as Acts 27:11 and Rev. 18:17. The same analogy of the role of a captain can be applied to an administrator who is gifted by the Holy Spirit and is able to organise, direct and implement plans to lead others in the various church ministries. This gift is closely related to the gift of leadership, but is more task-oriented and concerned with the details of the organisation (Carver, 2020:1). The Greek definition of "kubernesis" is as follows:

Strong's Concordance: 2941
Original Word: κυβέρνησις, εως, ἡ
Transliteration: kubernesis
Definition: steering, government, administration

HELPS Word-Studies: 2941
Kybérnēsis: someone who steers (guides) as ship, (figuratively) the divine calling which empowers someone to lead in affairs relating to the church.
Only occurs in 1 Corinthians 12:28
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Source: Bible Hub (2020)

Another Greek meaning of administration is "oikonomia", which is defined as the stewardship or management of the affairs of someone's resources in order to achieve a desired goal (cf. 1.2, Irving, 2015:1)

Strong's Concordance: 3622
Original Word: οἰκονομία, ας, ἡ
Transliteraton: oikonomia
Definition: stewardship, administration

HELPS Word-Studies – 3622 oikonomía (from 3621 /oikonoméō, "a steward, managing a household") – properly, a stewardship, management (administration), i.e. where a person looks after another's affairs (resources).

[A "dispensation" can also refer to a special period of time (or management). But this is a secondary, not the primary meaning of "oikonomía".]

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Source**:** Bible Hub (2020)

The spiritual gift of administrative leadership is a ministry gift God has given to a unique group of people who have a heart for the advancement of His Kingdom and who desire to see order and excellence within the church. Those with the gift of administration are able to manage detailed tasks, collate them into a project plan and set measurable goals. Administration is a supernatural ability to understand the goals of the church and to translate them into effective plans by enlisting the help of others. The administrator will therefore be able to lead a process of implementing a specific project. Doing administration is a ministry within the church. Those with the gift of administration are able to articulate the church's God-given vision and translate it into practical steps. The apostle Paul mentioned the ministry of helping and administration in scripture (1 Cor. 12:28) and therefore it is an important gift for building up the church.

Thus the ministry gift of administration is the special God-given ability to plan, organise and follow through on tasks in order to "steer" a ministry or church. People with this gift ensure the success of a project by clarifying goals and helping others work together. When people use this gift, they can focus on both, doing the right things and doing things right. They know how to bring order out of chaos. "When this gift is missing from the church, people will become frustrated by confusion, waste or the inability to get things done" (Burt, 2009:1).

4.3.4 Is administration a lesser ministry gift?

The church is called to serve a particular community and cannot effectively execute its biblical mandate without divine agency. Jesus Christ as the head of the church and in His wisdom, He has purposefully anointed and blessed multiple believers with different spiritual gifts to co-labour together to accomplish His purposes on earth (Gruden, 1994:641). This section will briefly review the perception that the gift of serving or administration is less important than other spiritual gifts.

The apostle Paul writes about the need for all ministry gifts, as each believer depends on others to fulfil his or her purpose:

> The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honourable we treat with special honour. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honour to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it (1 Cor. 12:21–27 NIV).

Paul's letter to the church in Corinth (cf. 4.22) was written during a time of growth and expansion. However, there were also signs of factions among the believers. Therefore Paul wrote the above letter to challenge believers to treat all ministry gifts as equal. The primary mission of the early believers was to witness to the uncoverted world and secondly, to take care of each other. The church had to divide its attention between helping the community ("serving of tables") and the ministry of the Word (Henson, 2021). There is a perceived dichotomy between the order of ministry gifts, as expressed in 1 Corinthians 12:28, and the challenge Paul gives to the followers of Christ is to show respect to the less important parts of the body. This dichotomy between "lesser" and "greater" ministry gifts has posed a problem throughout church history, particularly with reference to the ministry of serving and administration (Donald, 2016:16). Wagner's teaching expresses that the gift of administration is non-spiritual, whereas the gift of apostleship is more spiritual (Laitine, 2014:50). Stitzinger (2003:143–176) argues that there is a distinction between natural abilities and spiritual gifts. The gift of serving or administraton (1 Corinthians 12:28) falls within the criteria of a natural gift. Paul has, however, overlooked the connection between natural and supernatural spiritual gifts (Stitzinger 2003:143–176) when he categorises

all gifts as being equal. The gift of administration is the ability to translate the mission of God into practical steps. To administer comes from the Latin word "administrare", which means to manage or be responsible for the running of an organisation or to give help or service (Martyn, 2009:2). When the gift of administration is lacking in an organisation, chaos ensues, which results in inefficiency and ineffectiveness (Shearer, 2015).

The apostolic church has exclusively defined the five-fold ministry as the primary spiritual gifts in fufilling the mission of the church. The five-fold ministry includes the following spiritual gifts: apostle, prophet, evangelist, teacher and pastor. Many church leaders have used scripture out of context to elevate these ministry roles above the "laity" for selfish motives (cf. 4.8.4; Wintoch, 2013:3). Although five-fold ministers are leaders, they are not necessarily leaders of a local church (Wood, 2015). According to a study by Burns (2018), there is confusion among Christians, as some churches believe in the plurality of elders to oversee a congregation, whereas others believe in the apostle or bishop as the only person in charge. Scripture provides clear evidence that local elders (1 Tim. 2:1; 1 Pet. 5:1) are called to govern the local church (Wood, 2015).

Paul's letter to the early church of Corinth was not aimed at addressing any hierarchical structure; rather, he was concerned about the attitude of believers in showing respect for each other and their different giftings. Whether anyone purports that the gift of serving is a lesser ministry gift is irrelevant. What is important is that the gift of administration is given by God to a unique group of believers in fulfilling the church's mission. An individual who functions as an administrator should be fully convinced that each person is unique and created equal in Christ Jesus (Gal. 3:28 NIV). Their identity is not defined according to their ministry, but in relation to their character and their walk with God.

4.3.5 The ministry gift of administrative leadership

In Chapter 1 (cf. 1.2), the researcher presented the limited scope of the research into the spiritual gift of administrative leadership. Biblical teaching on administration encompasses both leadership and administration as two inseparable parts of the same concept (Rom. 12:6; 1 Pet. 4:10; 1 Tim. 3:1–13 and Titus 1:7–9). Diagram 4.2 confirms that the office of administration and leadership in the church are mutually inclusive ministry gifts.

A church leader who is anointed with the spiritual gift of administrative leadership will be able to translate the overall purpose of the church into practical tasks in an effective manner (cf. 1.2; Laitine, 2014:202). The gift of administrative leadership is, however, not limited to the delegation of practical tasks alone, but also involves a serving component (cf. 1.2; Esan, 2014:33). Chapter 1 highlighted that many church leaders perceive administration as a secular management concept and therefore have not fully embraced this function as part of their duties (cf. 1.4; Manwaring, 2018:1). The empirical study

revealed that administration is considered a vital function of the church. This section will therefore aim to further explore a deeper biblical understanding of the concept of administrative leadership.

Romans 12:8 states, "He who leads [should do so] with diligence". According to the commentary by Barnes (Bible Hub, 2020), "to lead" or "to rule" is understood to be an oversight role in the church or a household. This office includes management responsibilities, which should be done with "diligence". The word "diligence" means to conduct one's affairs with care and to be attentive to one's vocational duties (1 Thess. 5:12). Barnes (Bible Hub, 2020) further explains that an administrator provides a more supportive role in the spiritual oversight of the church. The word "lead" is not necessarily linked to a position of authority, but is associated with the ministry gifts of helping and governing (1 Cor. 12:28).

Burkitt's biblical commentary defines the ministry gift of helping as "deacons who took care of the poor and assisted the church in the distribution of her charity, and also assisted in holy things, particularly in baptising, and administering the Lord's supper", as well as the ministry gift of government, "the rulers of the church and spiritual guides" (Barnes in Bible Hub, 2020).

Hodge defines the office of a deacon as someone who serves the church and takes care of the poor and sick (Hodge, 2020). The ministry gift of governance is a distinct ministry, and not similar to teaching, as that would be the primary responsibility of the minister or bishop. In the reformed churches, a person with the ministry gift of governance is referred to as a "ruling elder" (Hodge, 2020). According to Godbey (2020:1), leadership is defined in the context of serving; a leader is a humble helper.

In all New Testament translations quoted in this chapter, the word "helper" is consistently used. Diagram 4.2 summarises various translations of the word "government" as noted by Burkitt (Bible Hub, 2020).

Table 4.2: BIBLE HUB COMMENTARY	
MINISTRY GIFT OF GOVERNMENT (1 Cor. 12:28)	**VARIOUS BIBLICAL TRANSLATIONS**
Administration, administrating, administrator	English Standard Version, Berean Literal Bible, Christian Standard Bible, Berean Study Bible, New American Standard Bible, New King James Version, New American Standard 1977, International Standard Version, King James 2000 Bible
Leaders, gift of leadership	Contemporary English Version, Aramaic Bible in Plain English, New Living Translation, Net Bible
Governments	King James Bible, New Heart English Bible, Young's Literal Translation, World English Bible, Webster Bible Translation, English Revised Version, Darby Bible Translation, Douay-Rheims Bible, American Standard Version, American King James Version

Guidance	New International Version
Direct	Good News Translation
Managing	Holman Christian Standard Bible, God's Word Translation
Power of organisation	Wyemouth New Testament

Source: Burkitt Williams Expository Notes, Bible Hub 2020

From diagram 4.2, the definition of the gift of government is further expanded to encompasse the ministry of leadership, administration, guidance and management. Various biblical translations of the word "guidance", as found in 1 Corinthians 12:28, are set forth and explain a supportive role in the management of the church.

4.3.6 Attributes of an administrative leader

A person with the gift of administration has the ability to see the overall picture of where an organisation needs to go. Administrators have the ability to see the final results. They are also highly motivated self-starters who relish getting the job done. They have the innate ability to delegate tasks and supervise people. They are able to organise the smallest details of a task to achieve the desired goal (Willis, 2007). The apostle Paul asserts that an important attribute (1 Cor. 12:21–27) for those who serve in a ministry capacity is to show honour and respect one another. The ministry gifts of helping and administration are more supportive in function. An administrator is generally not involved in front-line ministry, where a person is required to preach and teach, but rather to give attention to the poor, sick and the administration of practical tasks (Rom. 12:7-8). Because administrators are so committed and focused at accomplishing a goal or completing a task, their personality could come across as being insensitive to others. Furthermore, those with the gift of administration stand the risk of spending less time in their devotion to God because they can over-commit themselves to administrative responsibilities (Mahoney, 2020). Senior (2016) posits that administrators play an important role in shaping the organisational culture by expressing the gift of compassion, kindness, humility, gentleness, patience and forgiveness (Col. 3:12–13).

The ministry gift of helping and administering is further defined as a person who assists, attends to or is a "servant", based on the following scripture references: "if it is serving, let him serve" (Rom. 12:7); "those able to help others" (1 Cor. 12:28)*;* "if anyone serves, he should do it with the strength God provides" (1 Pet. 4:11). The word "serving" is a very broad term , but it does translate to administration, a gift which express itself in the supervision of aiding the needy and related supportive functions in ministry (Elder, 2016). According to the New Testament, all followers of Christ are called to be servants of the Lord and His church. The term "deacon" is translated from the Greek word "diakonos", which simply means "servant". A deacon is a voluntary ministry motivated by a love to serve people (Rokser, 2019). The function of "diakonos" emerges in Acts 6:2–4 when the apostles were

confronted with the challenge of not being able to meet the needs of the widows and required the assistance of other believers.

The Greek definition is as follows:

Strong's Concordance
diakonos: a servant, minister
Original Word: διάκονος, οῦ, ὁ, ἡ
Part of Speech: Noun, Feminine; Noun, Masculine
Transliteration: diakonos
Phonetic Spelling: (dee-ak'-on-os)
Definition: a servant, minister
Usage: a waiter, servant; then of anyone who performs any service, an administrator.

Source: Bible Hub (2020)

The above definition of a deacon expresses the act of serving and administration. But Christ Himself provides the ultimate example of servant leadership: "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give His life as a ransom for many" (Matt. 20:25–28 NIV). Jesus compares the Gentile style of leadership with what He expects of his followers. He challenges believers to lead with humility and not enforce autocratic leadership. Perman (2019) in his blog refers to five characteristics of a servant leader: one who puts the needs of others first, transfers as much authority to others, seeks the maximum development of the team, recognises the need for accountability and leads by influencing and persuading. A servant leader is also a person who seeks to bring glory to God, sacrificially finds joy in serving others, doesn't allow his or her rights to obscure the gospel, doesn't pursue public recognition and graciously makes room for someone else to lead (Bloom, 2017).

In the early church, the main responsibilities of the apostles were to spend time in prayer and ministering God's Word. Acts 6:2 says, "So the twelve called the whole group of the disciples together and said, it is not right for us to neglect the Word of God or to wait on tables." The appointment of deacons was the beginning of an official ministry for those who were called to co-labour with church elders (Cole, 2020:1). The character of a servant leader or deacon is a person who is attentive, not one who enforces his or her authority over those they lead. John 13:14 emphasises that those who follow Jesus must practice His servant love. In Ephesians 5:1–2, Paul encourages believers to imitate God in his self-giving actions; he reminds them that there is a higher standard demanded of church leaders than those

in secular leadership. Servant leaders are meant to demonstrate love and to serve those they lead. Servant leaders are meant to lead by example and also effectively develop the ministry gifts of those entrusted to them in the advancement of God's Kingdom. "Leadership in the church is essentially and radically a matter of servanthood, love, forgiveness, redemption, sacrifice, justice and obedience" (CRCNA, 2005:1).

4.3.7 Qualifications necessary for serving as a deacon

The qualifications of servant leadership are described in the New Testament. Leaders are reminded to be careful in their exercise of power and authority. Christians must realise the ways that positions of leadership can inherently create an imbalance of power, and must take seriously their responsibility to exercise power as servants of the One who has all power and authority. The ministry gifts of helping and administration (1 Cor. 12:28) can be associated with the office of a deacon (Acts 6:2). The characteristics of an effective deacon is a person who supports the church during a season of growth, helps in meeting the needs of the church, serves in the teaching the Word, displays spiritual strength and provides pastoral support (Roach, 2021).

The researcher is mindful of the interrelationship between the office of an elder and that of a deacon; this will be addressed under the section on church governance (cf. 4.5). The below diagram provides a summary of nine qualifications of a deacon as described in 1 Timothy 3:8–12 (Merkle, 2020). The constitution of ENCT (cf. 2.4.3, cf. 2.4.4) provides clear biblical qualifications for the office of an elder. However, no mention is made of the function and qualifications of a deacon. This section will therefore aim to study scripture in order to gain a biblical perspective on the qualifications of a deacon.

Table 4.3: Paul Identifies Nine Qualifications for Deacons in 1 Timothy 3:8–12 (Benjamin Merkle)	
Dignified	This term normally refers to something that is honourable, respectable, esteemed or worthy and is closely related to "respectable" which is given as a qualification for elders (1 Tim. 3:2).
Not double-tongued	Those who are double-tongued say one thing to certain people but then say something else to others, or say one thing but mean another. They are two-faced and insincere. Their words cannot be trusted, so they lack credibility.
Not addicted to much wine	A man is disqualified for the office of a deacon if he is addicted to wine or other strong drink. Such a person lacks self-control and is undisciplined.
Not greedy for dishonest gain	If a person is a lover of money, he is not qualified to be a deacon, especially since deacons often handle financial matters for the church.
Sound in faith and life	Paul also indicates that a deacon must "hold the mystery of the faith with a clear conscience". The phrase "the mystery of the faith" is

	simply one way Paul speaks of the gospel (cf. 1 Tim. 3:16). Consequently, this statement refers to the need for deacons to hold firm to the true gospel without wavering. Yet this qualification does not merely involve one's beliefs, for a deacon must also hold these beliefs "with a clear conscience" – that is, the behaviour of a deacon must be consistent with his beliefs.
Blameless	Paul writes that deacons must "be tested first; then let them serve as deacons if they prove themselves blameless" (v. 10). "Blameless" is a general term referring to a person's overall character. Although Paul does not specify what type of testing is to take place, at a minimum, the candidate's personal background, reputation and theological beliefs should be examined. Moreover, the congregation should not only examine a potential deacon's moral, spiritual and doctrinal maturity, but should also consider the person's track record of service in the church.
Having a godly wife	It is debated whether verse 11 refers to a deacon's wife or to a deaconess. For the sake of this discussion, we will assume the verse is speaking about the qualifications of a deacon's wife. According to Paul, deacons' wives must "be dignified, not slanderers, but sober-minded, faithful in all things" (v. 11). Like her husband, the wife must be dignified or respectable. Secondly, she must not be a slanderer or a person who goes around spreading gossip. A deacon's wife must also be sober-minded or temperate – that is, she must be able to make good judgements and must not be involved in things that might hinder such judgement. Finally, she must be "faithful in all things" (cf. 1 Tim. 5:10). This is a general requirement which functions similarly to the requirement for elders to be "above reproach" (1 Tim. 3:2; Titus 1:6) and for deacons to be "blameless" (1 Tim. 3:10).
Husband of one wife	The best interpretation of this difficult phrase is to understand it as referring to the faithfulness of a husband toward his wife. He must be a "one-woman man" – that is, there must be no other women in his life to whom he relates in an intimate way, either emotionally or physically.
Manages children and household well	A deacon must be the spiritual leader of his wife and children.

Source**:** Benjamin Merkle (2020)

The qualification to serve in the office of a deacon refers predominately to the character and Christian values a deacon must uphold. Deacons are therefore men and women who are mature believers in Christ. Merkle (2020:1) summarises the biblical qualifications for a deacon as a believer who is dignified, not two-faced, not given to the abuse of alcohol, nor a lover of money and one which is sound in his or her faith with a clear conscience. Furthermore, prior to the appointment of a deacon, the believer is meant to be found blameless in character. A deacon's spouse is also required to be above reproach (not slanderous, sober-minded, faithful, not spreading gossip and respectful). A deacon is also required to be faithful to his or her spouse and to provide spiritual leadership in his or her own home. Shelton (2013) underscores that a deacon is someone who is a committed follower of Christ (2 Tim. 2:3), a faithful servant (2 Tim. 2:3–4), familiar with the voice of the Holy Spirit (Jn. 10:3–5) and a defender of the gospel (2 Tim. 4:7).

The qualification to serve as a deacon does not explicitly include minimum skills, competency and experience. Although the general understanding is that an "elder" is referred to as an older person, the Bible does not specify age. However, Paul states in 1 Timothy 3:6, "He must not be a recent convert", which implies that a person who wishes to serve as a deacon or elder must be a mature believer. As noted in Romans 12:6–8, different spiritual gifts were bestowed upon Christians to equip them for the service of the church. The Greek word for gifts is "charisma", which means "gift of grace" or "free gift" (Stitzinger, 2003:150). These "gifts" can therefore be considered as competencies or skills, although not mentioned as a qualification for deaconship. 1 Peter 4:10 indicates that: "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." Although competency and experience are not formal qualifications needed to serve as a deacon, the prerequisite to be considered for deaconship includes fruitfulness and faithful service (Matt. 25:23) and maturity in Christ (1 Tim. 3:6). The Bible does not provide guidelines as to the skills and competencies necessary for elders and deacons. However, there are many business management resources which can aid a person who desires to be more effective in their leadership. In her global research, Giles (2016) lists the following key skills and competencies for effective leadership:

- Demonstrates strong ethics and provides a sense of safety;
- Empowers others to self-organise;
- Fosters a sense of connection and belonging;
- Shows openness to new ideas and fosters organisational learning; and
- Nurtures growth.

The next section will pay particular attention to the fruitfulness necessary for a successful administrative ministry. It is God's character and nature to be excellent and productive, and He desires the same from His children (Gen. 1:28).

4.4 THEOLOGICAL PERSPECTIVE ON EFFECTIVENESS AND EFFICIENCY

The primary problem this research addresses is how a lack of effective and efficient administration has a direct impact on the sustainability of a church (cf. 1.8, 2.5.20). Chapter 3 highlighted the growth challenges of some ENSA churches. This section will review the relevance of effectiveness and efficiency from a biblical point of view, as initial literature (cf. 1.4) revealed the perception of some church leaders that administration principles are more secular than spiritual (Garrido, 2009:1).

This section will therefore discuss the biblical perspective on effectiveness and efficiency in the context of administrative leadership. The words "effectiveness" and "efficiency" are not explicitly mentioned in scripture, but are key terms which will be reviewed in the paragraphs to follow. Gaining a greater understanding of these terms is of theological importance, as the concept of productivity is generally considered a secular principle in the context of administrative leadership in the church.

4.4.1 Definition of effectiveness

The Merriam-Webster dictionary defines effectiveness as “having the power to produce an effect or result fit for a purpose; as, an effective tool; producing a decided or decisive effect; efficient; serviceable; operative; as, an effective force, remedy, speech; the effective men in a regiment” (Merriam-Webster, 2020).

The Dictionary.com defines effectiveness as “the capability of producing a desired result or the ability to produce desired output. When something is deemed effective, it means it has an intended or expected outcome, or produces a deep, vivid impression” (Dictionary.com, 2020).

The Greek definition is as follows:

Strong's Concordance: 1756
energés: at work, active
Original Word: ἐνεργής, ές
Transliteration: energés
Definition: at work, active
Usage: effective, productive of due result, at work.

Source: Biblehub (2020)

The term “effectiveness” can therefore be summarised based on dictionary definitions and the Greek translation as having the power or capacity to produce a desired outcome, result or purpose. Chaffey (2014) defines effectiveness as “doing the right thing”.

4.4.2 Definition of efficiency

The Merriam-Webster Dictionary defines efficiency as “the ability to do something or produce something without wasting materials, time, or energy**:** the quality or degree of being efficient” (Merriam Webster, 2020).

The Dictionary.com defines efficiency as “the (often measurable) ability to avoid wasting materials, energy, efforts, money and time in doing something or in producing a desired result. In a more general sense, it is the ability to do things well, successfully and without waste” (Dictionary.com, 2020).

The Greek definition is as follows:

HELPS Word-studies: 1753 Cognate: 1753 enérgeia (the root of the English term "energy") – energy; "power in action" Typically refers to God's energy which transitions the believer from point to point in His plan (accomplishing His definition of progress). [1753 (enérgeia) occurs 8 times – always of God's energy, except at 2 Thessalonians 2:9.]

Source: Biblehub (2020)

The definition of efficiency can therefore be expressed as the ability to produce something without being wasteful in terms of time and resources. Chaffey (2014) defines effectiveness as "doing things right".

4.4.3 Effectiveness versus efficiency

Effectiveness and efficiency are used interchangeably; they serve a common goal and yet are different. "Efficiency is doing things right; effectiveness is getting things done" (Dictionary.com, 2020). Effectiveness is all about doing the right task regardless of how long it takes, as it is not time bound, whereas efficiency is all about the optimisation of doing as many tasks as possible in the scheduled timeframe (Guinness, 2018:1). To be effective is further defined as "producing a decided, decisive or desired effect", whereas efficient is "capable of producing a desired result with little or no wastage of time or materials" (Merriam-Webster, 2020). "The effective way is focused on accomplishing the goal, while the efficient method is focused on the best way of accomplishing the goal" (Porteous, 2019:1).

In considering the secular definition of both effectiveness and efficiency, the aim of achieving a desired outcome to advance God's Kingdom will be further reviewed in the following section (Gen. 1:28, Ps. 105:34, Is. 5:5–6; Matt. 25:24, Eph. 4:12).

4.4.4 Scripture related to productivity

The following passages provide substantial biblical evidence relating to the subject of being productive, effective and efficient.

- 1 Corinthians 12:7: "Now to each one the manifestation of the Spirit is given for the common good";
- Ephesians 4:12: "to prepare God's people for works of service, so that the body of Christ may be built up";

- 1 Peter 4:10: “Each one should use whatever gift he has received to serve others”;
- Matthew 25:24: “Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master”;
- Ephesians 2:20: “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them”;
- Genesis 1:28: “And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth”;
- 1 Corinthians 14:26: ‘What then shall we say, brothers? When you come together, everyone has a psalm or a teaching, a revelation, a tongue, or an interpretation. All of these must be done to build up the church”;
- Proverbs 6:6–8: “Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest”;
- Ephesians 5:15–17: “Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is”;
- James 5:18: “Confess your offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective”;
- Philemon 1:6: “that the fellowship of your faith may become effective, in the knowledge of every good thing which is in us in Christ Jesus”.

The Bible provides clear exhortation of the need for Christians to be productive. Based on the verses quoted above, the following key words emerge: “common good”; “serve others”; “workmanship created for good work”; “be fruitful and multiply”; “build up the church”; “best use of the time”; and “effective”.

From a management science perspective, productivity is defined as output against input (Muller, 2020). Muller (2020) suggests a few measures to improve productivity, such as increasing output relative to input, decreasing input relative to output, reducing of overheads, cutting down on costs and improving the bottom line. Zeller (2021) comments in his blog that productivity is not mentioned in the Bible when referring to people. The only instance is when Jesus referred to productivity in Luke 12:16. Zeller (2021) further shares that

Jesus spoke more often about fruitfulness, since productivity is more applicable to machinery and manufacturing.

4.4.5 Fruitfulness and multiplication

The concept of being productive is evidenced frequently in both the Old and New Testament. In Genesis 1:28, God's blessing on mankind is: "Be fruitful and multiply and fill the earth and subdue it". The word "fruitful" means "to increase" and the word "multiply" means "many or great" (Bible Hub, 2020). Adam and Eve were given the responsibility to live productive lives, which included the effective utilisation of the earth's natural resources. The dominion mandate is extended to Noah (Gen. 9:1–7), with the command to "be fruitful, and multiply". Broughton (2018), however, challenges the definition of fruitfulness and says that it should not be driven out of haste to be productive. He further states, "If fruitfulness is Christlikeness, then the fruit we produce should be both Christlike character and Christlike actions that result when He sends us into the world to go and bear fruit that will last" (Jn. 15:16). Disciples of Jesus are chosen and ordained (Jn. 15:16) to express both spiritual and physical fruitfulness and multiplication (Morris, 2017:1).

4.4.6 Common good

1 Corinthians 12:7 gives an account of the "manifestation of the Spirit for the common good". The term "common good" refers to a collective outcome or purpose bestowed on believers. God has given His gifts to believers in the service of His Kingdom. Believers are therefore encouraged to use their spiritual gifts for the benefit of others. It is therefore for the common good that believers co-labour together, both within the church and the community at large (Pidgeon, 2014).

4.4.7 Building up the Church

1 Corinthians 14:26 and Ephesians 4:12 clarify that the mission of God's people is to "build up the church"; however, the growth of the church is driven by God (1 Cor. 3:6–7). "I have a responsibility to be faithful. I am not absolved of my duty. But only God gives the growth. My role, then, is to work and to wait on God" (Dunham, 2012:1). Paul asserts in 1 Corinthians 12:4–7:

> There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good.

The above text is a fundamental challenge to those who take on the responsibility of building the church by relying on "self". God has given the same Spirit to dwell in all believers and their different spiritual

gifts work together for the common good. This "common good" is directly related to the building up of the church so that the name of the Lord can be glorified. Sadly, many church leaders have forgotten the injunction to co-labour with their brothers and sisters in Christ, but have placed the responsibility of building up the church on themselves. Morgan (2015) writes in his blog, that when society looks at a church in a particular city, they don't see a unified church. Instead, they see individual denominations competing against each other, rather than cooperating for the common good of the community. Nevertheless, the church has an important role to play in the transformation of society and needs to focus more on intentionally engaging and equipping disciples (Pillay, 2017:1).

4.4.8 Biblical theology towards efficiency

According to the research conducted by Caerky (2013:2), and also noted previously (cf. 4.4.4), we see that the Bible provides a few direct commands to strive for efficiency. The topic of efficiency has elicited polarised views from various scholars. Some believe that the drive for greater efficiency and productivity has created greater social injustice (Stapleford, 2002). Sider (2005:102) states that "like any other cultural experience, productivity can lead to idolatry". Meanwhile, Rempel (2003) and Nelson (1994) argue that the gospel of Christ has been replaced by the pursuit of efficiency and the worship of abundance. On the other hand, increased efficiency has contributed to an increase in the living standards of many industrialised nations (Richards, 2002). An increase in productivity has also created more jobs and increased the income per capita. (Davis, 2003). Humankind was created to be efficient and productive and by co-labouring with nature, people bring glory to God. Productivity is not an end in itself, but is meant to serve and sustain the needs of others (Caerky, 2013).

Section 4.4.5 addresses the biblical mandate for human beings to be fruitful, according Genesis 1. It is in God's original plan for the land to bear fruit and not to lay barren and wasted (Gen. 17:6, Ps. 105:34, Isaiah 5:5–6). Ephesians 5:5–7 speaks of the importance of wisdom in the use of one's time. Seeking a productive life is something God desires for His people (Halloran, 2015:1). Wisdom and prudence are solid biblical concepts that are also pragmatic. Followers of Christ who have insight and understanding into the world of business are valuable assets to their church and community. Wisdom is also a spiritual gift which needs to be effectively stewarded. This attribute of wisdom can contribute to the service of others. "Efficiency is one of those aspects of the human experience that has an important instrumental and indispensable role of being prudent" (Caerky, 2013:3).

4.4.9 Success not necessarily measured numerically

Humankind's pursuit of success has lead the church to measure its effectiveness and efficiency by tracking measurable indicators, such as finances, Sunday church attendance, number of salvations, water baptisms and small group attendance. Bonem (2021) writes that some people view measurements as

being unspiritual and only applicable to secular organisations and not to the church. The global visionary leader Rich Steams states, “I think a lot of churches are very poorly managed because they don't feel that excellence and accountability fit well in a Christian environment” (Bonem, 2021). The quality of a church cannot solely be measured by weekly service attendance, as each local congregation have different contexts influencing its growth. According to Murrell, “Jesus did not call us to gather crowds. He called us to make disciples” (Murrell, 2019). Jesus said He would build His church and later in Matthew 28:19, He called His followers to make disciples. Making disciples is key to the overall health and strength of a local church (Shirley, 2008:211). The question of the effectiveness of making disciples of Christ should not only be qualitatively measured. The church consists of disciples who should invest their lives in making other disciples (Shirley, 2008:212). New converts should be discipled into mature followers of Christ who then in tern apply the biblical mandate of Matthew 28:19–20: “Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you”. This mandate alone should form the most important measure of effectiveness in the church. The parable of the lost sheep in Luke 15 turns the quantitative notion of celebrating church members on its head: the call instead is to pursue the lost (Murrell, 2019).

4.4.10 Transformation and the dominion mandate

The definitions of efficiency and effectiveness stretch back right to the beginning, when the so-called dominion mandate was given to humankind (Gen. 1:28). According to Slick (2014), the dominion mandate is God’s command to Adam and Eve to take dominion over all the earth. God wanted both men and women to take responsibility for the stewardship of all of the earth’s resources (Morris, 1995). Carr (2020:1) highlights that Christians have often being criticised by environmental movements for the exploitation of the environment in the name of the dominion mandate. The assumption was that human beings, created in the image of God, would steward the world’s resources in accordance with God’s divine nature. However, due to the sinful nature of humankind, God’s commandment was not fulfilled (Malan, 2010). The term “the fall of man” is a theological expression for the descent of man from perfection to sin. “Man” is a generic word for the human race, which represents both men and women (Zavada, 2019).

There are different theological positions relating to the dominion mandate. The redemption of man by Jesus Christ has reaffirmed the biblical responsibility of followers of Christ to co-labour with Him in fulfilling the dominion mandate (Isaac, 2013). Every Nation Cape Town states in their membership book, “There is a divine mandate for our church. God is the sovereign ruler of the universe and His Kingdom is destined to invade every nation, every people group and every redeemable institution on earth. The church’s primary means of changing the world is by making disciples who will influence every area of society” (ENCT, 2017:3). Disciples of Jesus who devote their skills and talents in building

things which are beautiful and useful, while opposing evil and sin are active agents of transformation (Wheichel, 2012). Quantitative standards should not be mutually exclusive in evaluating the fulfilment of building God's church. The biblical mandate for being effective in ministry is inclusive of transformation (Fillinger, 2009).

4.5 CHURCH GOVERNANCE AND STRUCTURE

4.5.1 Introduction

This section will continue to focus on the theological traditions of administrative leadership with particular reference to church governance. As noted in the previous section (cf. 4.3.4), one of the key definitions of administration is governance. "Governance is the process of decision-making or procedure by which a decision is taken by those who govern and are willing to improve the living conditions of others" (Gilbert & Allen, 2014:524–531). The sections to follow include a biblical overview of the early church and its leadership. Thereafter, the focus will shift to various aspects of eldership, such as the appointment of elders, a review of elders from the Old and New Testament, women in eldership, as well as the qualification and function of elders in the local church. This section will conclude by considering different church models and structures. Church governance is one of the most controversial and sad matters in church history (Conner, 1982:79). The New Testament church does not provide clear guidelines on leadership structure. However, terms such as elders, deacons, bishops, overseers, pastors and apostles are often referred to the New Testament. The problem with these leadership terms is that they often overlap and are therefore misinterpreted (Pierson, 2010). The global leadership crisis is as a result of the poor quality and the lack of accountability of those who are in power. The gap in leadership today is present in business, government, education, non-profit and religious organisations alike (George, 2007). Leadership should not be about seeking of power, gaining wealth or earning public status. Leadership is about serving the needs of others and about adding value to an organisation. Leadership should also be deeply rooted in relationships and there should be no question cast on the credibility of one's character (Kouzes & Posner, 2007:338)

The Google search shows approximately 338 000 results relating to the subject of church governance. Many church institutions have also applied selective scriptures in supporting their theological perspectives on church governance (Conner, 2001:7). Because of this, thousands of independent charismatic churches exist today, both in South Africa and across the world. Many African churches face the common challenge of good governance. Sadly, African church leaders are told by secular leaders to sort out their problems, including injustice, corruption, mismanagement of resources and leadership disgruntlement (Pacho, 2016). The church is divided because leaders or factions are pursuing their own preferred governance model. Many senior pastors apply a monocracy form of governance where they have dictate

over their church's affairs. This form of governance does not allow for participation and the involvement of others in the decision-making process (Jürgen, 2011). The reason why the Body of Christ is fragmented is because of self-centeredness and the egoistical nature of those in pursuit of power. Believers who are called to ministry are required to live by a higher standard than those they serve (1 Tim. 3:1–7 and Tit. 1:6–9). The history of the early church is clearly documented in the New Testament. Paul's letter to the Ephesians highlights some of the challenges they faced and also encourages the church to live in unity and to co-labour in the advancement of God's Kingdom (Porter, 2015).

Church ministers are called to adopt an attitude of servant leadership, as demonstrated by Christ's ultimate example. Despite the fallen nature of humankind, God in His wisdom has ordained the need for church governance (1 Cor. 12:28; Is. 22:22; Acts 2:17). Good corporate governance not only plays an important function in a church's daily operations, but also contributes to its growth and well-being. African churches can play a more significant role in society by speaking out against immorality, corruption and poor governance, but will first have to themselves model good corporate governance (Pacho, 2016). Corporate functions help in the effective stewardship of resources and ensuring that the effective management of an organisation's systems, structures, functions and processes are in place (Johnston, 2006). It is important to note that while church governance is placed in the hands of human beings, Christ is the supreme head of the church (1 Cor. 1:10). The power struggle of leadership should not be part of the New Testament church (Flanders, 2015). Calvin's theological perspective of church governance challenged the notion that the church is not a human community of law or an institution based on a constitution. The church is a dynamic entity with Jesus Christ as its head and animated by His Word and Spirit (Smit, 2010).

The following section will consider guiding biblical principles from the New Testament (Matt. 28:19–20, Mk. 16:15, Lk. 24:47) that can give greater insight into the governance of the present-day church.

4.5.2 New Testament Church

In fully understanding the leadership requirements for the church, consideration will be given to the mission of the church. Pentecost marked the birth of the New Testament church (Acts 2:41; MacLeod, 2013). A community of believers was formed and they devoted themselves to the teaching of God's Word, fellowship, the breaking of bread and prayer (Acts 2:42–47; Comiskey, 2015). Not only did the early Christians take care of each another, they also actively converted non-believers to accept the Christian faith. The primary focus of the early church was to share the gospel (Matt. 28:19–20, Mk. 16:15, Lk. 24:47). The church rapidly grew, as daily their numbers swelled (Act 2:47; MacLeod, 2013). Evangelism was active from the very beginning, as the followers of Christ continued to teach and preach the message of salvation, not only in their local towns but also to the surrounding cities (Acts 5:42, 17:10). The church is described as an assembly or congregation of believers (Abrams, 2014). A new

believer joins the life of a local church where their faith in Christ is nutured. The role of the local church is to equip the saints for the work of ministry (Eph. 4:12–16). The local church serves to build up the believer in their faith by teaching the Word of God. The church serves as a place where Christians also gather for corporate worship and prayer (1 Cor. 1:11). The church is also the place where believers bring their tithes and offerings to support the work of the ministry and missions (Acts 4:32–37; Abrams, 2014). At least for the first 300 years, early-church believers met in each others' homes to worship (Lk. 9:1–6; Comiskey, 2015).

This common purpose resulted in a community of people spending time together in fellowship and prayer (Acts 2:42). This gave birth to the first house churches (Acts 2:46). The New Testament church emerged with no formal ecclesiastical structure, other than the leading of the Holy Spirit, the ministry of the apostles and the scriptures. Leadership of the church was determined by spiritual giftedness and a demonstration of Christ-like character. Each member served as steward of their spiritual gift in contributing to the overall mission of the church (Patterson, 2010). Johnston (2006:1) notes that the leadership of the early church was marked by "the bestowal of a spiritual gift and is listed among the charismata" (Rom. 12:3–8; 1 Cor. 12:4–11, 28; Eph. 4:11–13; 1 Pet. 4:10, 11). Appointment to church leadership was not based on an elective process or by human appointed. Instead, a minister was called by Christ or His Spirit (Johnston, 2006).

The Bible refers primarily to two offices in the local church. The office of a pastor is called various names in scripture (elder, overseer and bishop). The word "pastor" is not actually referred to in the Bible and is only found once in scripture (Eph. 4:11). An elder's role includes an oversight function for the church (Tit. 1:7) and also carries the responsibility to pray, teach and guard the church against false doctrine (Eph. 4:11; 1 Tim. 3:2, 5:17; Tit. 1:9). Deacons were introduced for the first time (Acts 6) when the apostles realised that they were not meeting all the practical needs of the congregation and therefore appointed deacons to assist them (Grudem, 2000:913). Deacons perform an administrative function in that they meet the physical needs of church members. Elders' primary function is to provide spiritual care, whereas deacons serve practical needs through administration, maintenance and the physical care of church members.

It is evident from the conception of the early church that its leaders demonstrated sacrificial commitment, passion and servant leadership. The church did not start with a predetermined structure or the appointment of leaders. Based on scripture, there was a natural progression of growth, which later resulted in the need to appoint elders and deacons who served in an oversight capacity (Acts 6:3).

The twelve apostles were the first leaders who ministered the gospel in different cities (Acts 5:42). There is no biblical evidence of any particular person appointed to oversee the "house churches", not even the apostles. Matthew does, however, give two accounts which make reference to the church (Matt.

16:18, 18:17). The Bible does not provide any historical record of when the organised church was established. However, there are scriptural references to the increase in new believers who were added to the church. Paul called himself the father of the church in Corinth (1 Cor. 4:15) and he exercised oversight, and this is reflected in the letters he wrote to them. He later appointed other leaders to assist him with the work of ministry, such as Timothy and Titus (Donkor, 2008).

Scripture does not present a particular model of church governance in the New Testament. "Church history shows the various forms of church government which have been tried out by the people of God" Conner, 1982:80). The Bible does not explicitly instruct the church as to what form of governance structure should be applied. There are, however, various forms of governance structures. Church leaders are still debating today about their theological preferences for governance based on their denominational convictions (Porter, 2015).

As more people were added to the early church, the apostles were not able to serve all followers effectively. A need to appoint elders and deacons became apparent to provide greater structure to the church's ministry (AOG, 2019:1). As the church grew over time, various forms of church governance were implemented. This study will focus on four models of church structure in the section to follow.

4.5.3 Church polity

This section aims to briefly consider the four basic forms of church governance. According to Lee, (cf. 1.3, Lee, 2014:1), the church is an "organism" built on a discipleship relationship. However, as the New Testament church experienced growth, the need to bring order and structure became evident (Acts 6:1–4). The aim of this section is not to affirm a particular governance model, but rather to consider biblical guidelines for providing leadership to the local church.

Church polity relates to the organisational or governing structures of the church. Polity also includes matters of authority and hierarchy within the church. Scripture exhorts the church to have order and proper governance to avoid anarchy and confusion (Chetachi, 2014). "Let all things be done decently and in order" (1 Cor. 14:40). According to Niemandt (2015), good governance requires a church polity that will aid in the transformation of the church into achieving its biblical mandate. Missional ecclesiology therefore presents an appropriate basis for good governance and church polity.

There are basically three different forms of church governments which are generally accepted by theologians, namely congregational, presbyterian and episcopalian. (Ambrosius, 2011:2). The apostolic model is a fourth form of church governance which has its roots in the Pentecostal movement which was birthed during the Asuza Street Mission revivals in Los Angeles, California on 9 April 1906 (Cauchi, cited by Tushima, 2016). Patterns of the apostolic leadership model became more prominent in the

mid-1960s, when Kenneth E. Hagin left the Assemblies of God to establish his own ministry which grew into a massive ministry (Robins, cited by Tushima, 2016).

4.5.3.1 Congregational church model

The Greek word for congregation is "ekklésia", which means assembly (Bible Hub; 2020). The congregational church model is prevalent in many independent churches. The Baptist Church in South Africa, like a few other denominations, follows the congregational model of church governance. The governance of the church rests with the members of the congregation (Msiza, 2016). The authority of the church rests with the members, who appoint the elders and senior pastors. The final authority of the governance rest solely in the congregation, while the church may form part of an association, there is no external leadership authority beyond the local church (Oat, 2016). Furthermore, the Baptists believe that every member has the competency and God-given liberty in making their own decisions (Msiza, 2016). According to Casni (2016), democratic principles are applied in the governance of the church, such as the appointment of ministers and the approval of rule books. All members have the same rights. However, the pastor, elders and deacons have greater authority. Furthermore, the congregational model acknowledges Christ as the head of the church (Col. 1:18). Any dispute within the congregation is meant to be resolved by the leaders and congregants. One can understand how in the earlier years when churches were small in size, a simple congregational model would have served them more effectively. There are potential dangers, though, as a church which operates independently faces a greater risk of falling into doctrinal error. There is also the risk of a lack of unity among its members if everyone is not in agreement with a decision and a spirit of competition arises. Oats (2016) is of the opinion that the congregational rule is eroding in some sectors of the church, either purposefully or unintentionally. Purposeful erosion occurs when elders and deacons start making decisions without the consent of the congregation and also when the senior pastor adopts an executive leadership style. Informal erosion occurs when only a small percentage of the church members participate in the affairs of the church. Over the past three decades, megachurches have also drifted from the congregational polity to a more general polity. Some megachurches place more emphasis on the charismatic model, which is more central in its concentration of power (Garret, 2005:38-55). Garret (2005) points out that the congregational model of leadership can engender a sense of closeness, as members feel empowered to make decisions together, which results in greater ownership of the church's vision and mission.

4.5.3.2 Presbyterian church model

The presbyterian model of church governance comes from the Greek word "presbyteros", which translates as "elder" (Bible Hub, 2020). The oversight of the church is entrusted to the elders who are selected by the members of the local church (Casni, 2016). The elders are mainly male, but do sometimes include female members. Elders are appointed based on their leadership qualities and the fruitfulness of their

ministry (Word Truth, 2013). Elders who are appointed to oversee the church will also vote on the appointment of the lead elder or senior pastor. In this model, the elders are wise and mature believers who grow into positions of influence and ministry. The presbyterian model makes provision for the appointment of deacons as a second tier of leadership. There is a risk of division between deacons and the eldership because authority rests with the elder. However, the structure does produce a balanced level of efficiency and accountability (Lutzer, 2020:1).

While the presbyterian model is very similar to the congregational form of governance, major differences lie in the regional and national leadership structures. The congregational model allows for independent or autonomous local churches with no direct governance or authority from the regional or national structures. However, with the presbyterian model, authority within the church is not held locally but is instead invested in a more centralised regional structure which governs the judicial, polity and doctrine of the church (Backert, 2015). The advantage of a multi-tier structure is that local churches can relate more relationally to other leaders within the same cluster or geographical location in comparison to a national or international structure. However, in times of conflict, regions can threaten national structures by either withholding funding to the central office and threatening not to vote on national polices because of doctrinal differences (Swanson, 2006). The presbyterian model is highly dependent on gifted leaders to carry out both regional and national functions, rather than the faithful service of a local elders (Backert, 2015).

This presbyterian governance model was prevalent in the church of Ephesus where elders were given the responsibility to watch over the flock, care for people and protect the church against "wolves". In 1 Timothy and Titus, the end goal was to leave the churches in the day-to-day care of godly elders who could teach, preach, lead, administer and guide God's people in the absence of the apostles or apostolic delegates (Malele, 1995:81). The presbyterian model has been adopted by many evangelical Christian churches. The eldership model protected the church from falling into doctrinal error as teaching was not limited to one elder, as in the case of the congregational model. The plurality in leadership is a form of church government, as elders typically make decisions with a biblical understanding and having the necessary wisdom and experience. In this model, the Bible is the final authority. The disadvantage of this model is that decision-making can take longer. There is a risk that the local church will become isolated from the rest of the body because the presbytery has too much authority (Chetachi, 2014:1). The model has also evolved to the point where important decisions, such as the appointment or dismissal of a lead elder, is escalated to a higher presbyter to make the final decision. The oversight presbyter of that local church will deal with any dispute and appeals (Word Truth, 2013). The presbyterian doctrine is rooted in both John Calvin and John Knox's reformation work. The main focus of their churches was on ministering the Word, watching over the moral life of the congregation and giving discipline, as well as ministering to the sick and poor (Gunawan, 2014). The modern-day Presbyterian Church has drifted

somewhat from the original reformation guidelines. Pastors are spending less time in ministry and teaching and are spending more time on church administration. Some elders are not spiritually gifted and lack the capacity to effectively care for the needs of the church (Gunawan, 2014).

4.5.3.3 Episcopal church model

The Merriam-Webster dictionary defines "episcopal" as relating to an overseer or bishop. The episcopal denominations argue that the word "bishop" is not an overseer, but rather an office which is above that of an elder (Bauerschmidt, 2018). The episcopal form of church governance centres on the bishop as the overseer of a local church. This form of church governance is practised by the Roman Catholic, Anglican, Orthodox and Lutheran churches (Bird, 2019). Episcopal polity is a form of church governance that is hierarchical in structure, with the chief authority over a local church resting in a bishop. The episcopal community believes that the hierarchical form of structure stems from the Old Testament leaders, but is also found in the New Testament (Bauerschmidt, 2018).

Oversight was external, with a local leader appointed over the congregation. In this model, the local leader functions under the oversight given to him or her by their bishop, and not based on the directives or governance of internal leadership. Internal leaders in this model serve under the leadership of the appointed delegate (usually a lead pastor). In this model, the members do not appoint the elders; they are appointed by the external bishop (Chetachi, 2014:1). The advantages of this model are that decision-making is simple, there is unity in structure and there is shared common doctrine and church governance. This model allows for greater efficiency and effectiveness in the advancement of God's Kingdom. However, the local church lacks ownership of its vision and the ability to participate in the decision-making process (Chetachi, 2014:1). Bauerschmidt (2013) states that this form of structure presents a unified church to the world. It is also able to enforce uniformity in local congregations which simplifies decision-making. The disadvantage of this model is that too much power rests in one external person, with the resultant risk of the abuse of power and corruption (Lutzer, 2020:1). Bird (2019) presents the case that the episcopal form of church governance stems from the early church in Jerusalem (Mk. 3:14–16; 1 Tim. 2:7; 2 Tim. 1:11). Pyne (1999:1) notes that the presbyterian and congregational models only came into existence after the Reformation, whereas the Episcopal model was universally adopted by the early church.

4.5.3.4 Apostolic church model

The Greek word "apostlolos" (ἀπόστολος) means a messenger, one sent on a mission and an apostle (Bible Hub, 2020). Apostles represent the authority of the one who sends them. Jesus, however, says that the character of the person being sent should be that of a servant (Jn. 13:16) and that they should carry the authority of Christ (Matt. 10:40; Johnston, 2006). In research conducted by Kyker (cited by

Willimon & Wilson, 1987), it is mentioned that many denominational churches are on the decline. This is because pastors are only maintaining the status quo as they are more involved in the management of the church than providing apostolic leadership. Mattera (2018:1) also notes that traditionally local churches placed more emphasis in building their congregations than serving their community, whereas an apostolic church's primary focus is on spreading the gospel (Matt. 29:19). Many churches are struggling to grow today because of a lack of apostolic and prophetic leadership. Many of the mainstream churches are led by pastors and teachers who lack the vision, passion and energy to impact their local church and broader community (Wagner, 2002).

Today apostolic leaders can be viewed as those who are empowered by the Holy Spirit and are motivated to reach the lost and to make disciples (Kyker, cited by Willimon & Wilson, 1987). Ogereau (2009:210-230) lists the leadership qualities of an apostolic leader based on the book of John: he or she is someone who passionately upholds biblical truth, despite the spiritual disarray that might exist in a community. He or she is a leader who strives to maintain the integrity of the church and who seeks to affirm the message of salvation. An apostolic leader is also an elder and pastor who loves his or her disciples and who accurately teaches the Word of God. He or she is someone who is a humble servant and who does not seek public affirmation by the "glitter of charismatic personality". The apostolic form of church governance has been embraced by various segments of the Body of Christ over the past decade.

The apostolic model is based on th apostle Paul, who established the church in Antioch (Acts 14:22–23), as well as many other churches. Paul appointed elders who were responsible for the oversight of the congregation. While local elders and deacons are empowered to lead the church, apostolic leaders would only get involved in matters relating to breaches of doctrine, ethics and protocol (Mattera, 2018:1). Burchard (2014) does, however, acknowledge that some apostolic churches function without external leadership. The primary leadership rests with the "anointed man of God" who serves the whole church. The senior leader decides on the team who will lead the church, with him or her having the final authority in decision-making. Wagner (2002) describes the local role of the apostle as "whom the Holy Spirit gives an anointing for extraordinary authority in spiritual matters over other Christian leaders in the same city".

The Bible does give accounts of similar church leaders in 1 Timothy, 1 Corinthians, and Galatians. Paul emphasised his right as an apostle to make decisions on behalf of the churches he started, even if the rest of the congregants (including other leaders) disagreed with him. The apostolic model of leadership was not always adopted by the early church. According to Pentecostal scholar Synan (1992:45), "Most people in church history who have claimed to be new apostles have been branded as heretics and have been excommunicated from the church."

Naicker (2008) argues that the modern-day apostolic church uses a corporate or military model to run the church. The church has become an organisation driven by titles, ranks and job descriptions. Naicker (2008) also contests that the teaching of Paul in 1 Corinthians 2:28 does not describe an organisational hierarchy because the gifts mentioned were not necessarily positional roles, but rather functional: "And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance and of different kinds of tongues."

This model is fairly common in independent churches, especially where the pastor is the original founder of the church and sees himself as the unique person called by God to lead the church forward (Burchard, 2014:1).

4.5.4 Conclusion of church governance models

In conclusion, church history has shown that various forms of church government have been applied in different contexts and have used scripture to support their position. Church polity refers to the government of the church as individuals who have leadership authority over the church (Rochford, 2016). There are four forms of government models applied across denominations, namely congregational, episcopal, presbyterian and apostolic (cf. 4.5.3). The Bible does not spell out a specific polity for churches to follow. The scriptures (cf. Acts 20:28, 1 Pet. 5:2) clearly reveal that Christ is the head of the church and all other human authority should submit to His leadership (Gotquestion, 2021). Unfortunately, the pendulum of church governance has gone from one extreme to the other, from all authority resting in one person to all authority resting with the members of the church (Conner, 1982:80). None of the above models of governance can be argued as being unbiblical. Any structure of governance can be applied if those who are leading the church are deeply committed in their character and heart to fulfill God's calling, without desiring personal gain or having their own agenda. Sadly, certain sectors of the Body of Christ over the past two centuries have fallen prey to the sinful nature of man. The New Testament church demonstrated a "threefold cord" which manifested in church governance (Conner, 1982:81). Ecclesiastes 4:12 states it clearly, "Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken."

The threefold structure of the local church is seen where there is a knitting together of the Spirit of Christ, the senior pastor, the eldership and the congregants. In considering the various models of governance, no single person should have full authority. Senior pastors should either submit to their local church's authority or have oversight from external leadership. Irrespective of which church governance model is applied, the Bible provides very clear guidelines to those who are appointed as church leaders. This chapter will continue to focus on the various leadership roles in the church. The office of eldership will be reviewed in the following section.

4.6 BIBLICAL OVERVIEW OF ELDERS IN THE CHURCH

In seeking to understand the administrative context of church governance, the role and function of elders needs to be discussed. The following section will provide insight into the appointment of an elder.

4.6.1 Appointment of elders and deacons

The Bible refers to two offices for the local church, namely the role of a "shepherd" and a "servant". The office of the shepherd is also referred to as an elder, overseer or pastor, whereas the office of the servant is called a deacon (Acts 20:17–31; Smith, 2018). According to Merkle (2008:84), most evangelical churches are in agreement that the New Testament church appointed both elders and deacons. When Paul and Barnabas travelled to the churches established in Lysta, Iconium and Antioch, they appointed elders (Act 14:21–23). Peter also wrote to the churches in Pontus, Galatia, Asia and Bithynia (1 Pet. 1:1), charging the elders to shepherd God's flock and provide oversight (Smith, 2018). Ellicott's commentary refers to the word "ordained" as "chosen" (2 Cor. 8:19; Bible Hub, 2020).

As noted in Acts 6:1–4, the number of disciples was increasing. However, the widows complained because the apostles did not administer the daily distribution of food. Because the apostles did not want to neglect the ministry of the Word of God, they asked the disciples to choose seven men (Acts 6:3) who were known to be responsible and full of the Spirit and wisdom. According to John Gill's *Exposition of the Bible*, the seven men were mainly appointed to oversee the poor and therefore their office was that of a deacon (BibleStudyTools.com, 2020). An important observation is that the men were elected by the other disciples and that later they prayed and laid hands on them. This event signified the beginning of the church becoming organised: the authority to meet the practical needs of the church was bestowed on others to fulfill.

A deacon is someone who is worthy of respect, not indulging in much wine and not pursuing dishonest gain (1 Tim. 3:8). The Greek word for deacon is "diakonous", which means to serve, an attendant (Bible Hub, 2020). The first occurrence of "presbuteros" is in Acts 11:30, where we are told that the famine relief which Barnabas and Paul brought for the Judean believers was delivered to the elders. In other words, the kind of work for which the seven were appointed in Acts 6 is said to be done by the elders in Acts 11:30. On the other hand, "presbuteros", meaning "elder", is frequently used as a title for a church officer (Johnson, 2006:9–10). Strauch (1997:1) affirms that many churches limited the function of an elder to that of the administration of the church. According to the New Testament, the role of the elder includes leading the local church, teaching, preaching the Word of God and protecting believers from false doctrine.

4.6.2 Is an elder an older person?

The purpose of reviewing the the age of elders in church ministry is based on the researcher's observation that typically those who are appointed to the office of an elder are older in age. This section will briefly consider the biblical understanding of age as a prerequisite to the office of an elder. The Greek meaning of an elder is "an old man" (Bible.org, 2020). The Hebrew word for elder is "zaqen", which means a person of age or a senior person, normally associated with someone with a beard. In the Old Testament, an elder would be a man within a tribe who took responsibility for various functions (Nikides, 2009). According to Campbell (cited by Elliott, 2008), in Israelite and Greco-Roman societies, the heads of households were respected for their age and were referred to as elders. From a community perspective, these elders functioned in the capacity of leaders. An older man is therefore considered as an elder. In this context, however, it does not necessarily constitute an official office in ministry. Furthermore, in 1 Timothy 5:12, the feminine form is used to refer to an older woman. In both contexts, the understanding of elder was that of a mature person.

The appointment of Timothy as "bishop" or "lead elder" over the church of Ephesus (1 Tim. 3:1) at the age of 40 does not exclude those who are mature in Christ. Scriptures do not define eldership according to age, but according to the advice of the apostle Paul (1 Tim. 5:22). He instructed not to appoint a "novice", meaning a person who is not mature (Duncan, 2019). Both Paul and Timothy (1 Tim. 2:22) were most active in their respective ministries as younger men (Wilson, 2006).

4.6.3 Elders in the Old Testament

The office or function of the elder is not only found in the New Testament, but also in the Old Testament. The word "elder" is used 179 times in the Old Testament; it refers mostly to men but also sometimes to women (Willis, 1992:1). The concept of elders stemmed back to ancient Israel; 70 men were chosen by Moses as a representative body of the nation (Ex. 24; Num. 11). There was also a category of elders who were administrative advisors to the king (Gen. 24:2; 1 Kgs. 12:6–15; Ps. 105:22). This body of leadership, however, disappeared after the fall of Jerusalem (Willis, 1992:2). The third category of elders found in the Old Testament were known as the elders of the cities.

Elders were also used by Moses to communicate to the people (Ex. 19:7; Deut. 31:9) and to administer the law of God. The elders would also lead in the observation of the Passover (Ex. 12:21) and perhaps other elements of worship. Later, the elders of Israel were specifically involved in the leadership of cities (1 Sam. 11:3; 16:4; and 30:26). Still, their function lay in decision-making by applying wisdom in resolving conflicts, giving direction, and generally overseeing the details of an orderly society of God's people. Elders stood in for Moses when he went up the mountain (Ex. 24:14). They served as adjudicators for matters related to property settlement (Ru. 4:9,11), murder cases (Deut. 19:12) and disputed virginity (Deut. 22:15) (Nikides, 2009). The Old Testament refers to this group of men as

elders of Israel (1 Sam. 4:3); elders of the land (1 Kgs. 20:7); elders of Judah (2 Kgs. 23:1); elders of each city (Ezra 10:14); and elders of the congregation (Jdg. 21:16). They served in the capacity of local magistrates and as governors over the tribes (Deut. 16:18; 19:12; 31:28). Another Hebrew word for elder is "sab" and indicates literal maturity in years, "grey-headed", referring simply to a man who is older (Bible Hub, 2020). This word is used five times in the Old Testament and is only found in the book of Ezra. Its usage in Ezra is focused on the group of mature Jewish leaders in charge of rebuilding the Temple after the Exile (Grace Fellowship, 2020).

4.6.4 Elders in the New Testament

The plurality of eldership in the New Testament church follows the same principles as laid out in the Old Testament. Senior ministers were recognised as spiritual leaders who are set apart to oversee the local church (Conner, 1982:95). The term "elder" is defined as an overseer, pastor or shepherd. In scripture, Paul addresses the leaders, "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28; Smith, 2008).

Benson's commentary mentions how Titus was instructed by the apostle Paul (Tit. 1:5) to bring order to the church in Crete and also appoint elders in every city. Titus 1:6–7 is an example of elders being appointed for this reason. Paul also provided guidelines concerning the character and qualifications for those to be ordained as elders (Bible Hub, 2020). James (Acts 12:17), Timothy (1Tim. 3) and Peter (Acts 1:15) are further examples of elders who played significant leadership roles in the early church (Conner, 1982:95). One of the qualifications for an elder, given in 1 Timothy 3:2, is that he be "able to teach". Paul exhorts Timothy to preach the Word continually (2 Tim. 4:1–2), and to devote himself "to the public reading of scripture, to exhortation, to teaching" (1 Tim. 4:13). The greatest responsibility of the elder then is to teach the Word to the people of God. However, it must be remembered that this duty is carried out not only in the formal, public preaching of the Word, but also in the giving of personal instruction and counsel (Acts 20:20; Preston, 2016).

In comparing Titus 1:5 with Titus 1:7, the terms of "overseer" and "elder" are used interchangeably. Paul begins by saying that Titus should appoint elders ("presbuterous") in every town (Tit. 1:5). Then Paul gives some qualifications a person must meet (Tit. 1:6), and continues in Titus 1:7 by saying, "For a bishop ('*episkopon*') as God's steward must be blameless" (Piper, 2011:1).

Virtually all commentators agree that the same office is viewed in these two terms: an elder describes someone of dignity and standing, while a bishop fulfils the duty of an overseer. The overall term of "elder" based on the apostolic understanding of this office is used interchangeably with other terms such as bishop, overseer, pastor and shepherd (Schrock, 2014). Piper (2011:1) also states the term "pastor" is only used once in the New Testament (Eph. 4:11), describing the role of an elder.

Furthermore, Piper concludes that the term for "bishop" and "overseer" is a functional description of the role of an elder, stressing the governing or oversight of the church. Therefore, the terms for "pastor/elder" and "bishop/overseer" in the New Testament are the same ministry office. These offices stand alongside "deacon" (Phil. 1:1; 1 Tim. 3:1–13) to show that the two abiding officers instituted by the New Testament are elder and deacon (Piper, 2011:1).

4.6.5 Women in eldership

The topic of women in eldership has being a contentious subject throughout church history (Torjesen, 2017). Women in church leadership is a very sensitive matter and often drifts away from the Bible due to secular feminism and postmodern ambiguities (Bowder, 2021). Strauch (1997:11) presents a biblical position that all elders must be males, as Jesus Christ was the primary example of male eldership followed by the twelve disciples. The Body of Christ has adopted a polarised position concerning women in ministry. In some churches, female leaders are treated equally as men, while at the other extreme, women are not permitted to serve at all in ministry. The egalitarian view believes in gender equality in ministry and opportunities for both male and female leaders, whereas the complementarian view differentiates roles of ministry based on gender. Conservative evangelical and Catholic denominations tend to side with the complementarian view to the extent that leadership positions in the church are predominately reserved for men (Pierson, 2010). Postmodern churches have, however, adopted the egalitarian or liberal view of ordaining women into church leadership positions (Pierson, 2010). In recent years, both the Eastern Orthodox and Roman Catholic church have strongly affirmed and supported women in ministry (Ademiluk, 2017:1182).

Hurtely (2002:16), on the other hand, challenges cultural change in society and the liberation of women in the 21st century. Hurtely further presents a biblical perspective that women played a significant role in eldership and that gender should not disqualify women for leadership. This research will not attempt to present a biblical position regarding the qualification of women for eldership. However, the researcher believes that women are created equal before God (Gal. 3:28; Col. 3:11; Eph. 3:6). The marginalisation and segregation of women in the church has sadly given some men a bad reputation and the researcher strongly believes that there is a responsibility for men to treat women with the respect and dignity they deserve. The abuse of women by men in South Africa remains a scourge and has significantly increased. The church therefore has an important role to play in helping shift culture in reaffirming the value of woman. The Bible provides numerous examples of women who played a significant role in both in society and in church ministry. Examples include Miriam the prophetess (Ps. 68:25), Deborah the judge (Jdg. 5:7–15), Dorcas who served the needy (Acts 9:36–43), Priscilla who together with her husband served Paul in preaching the Word (Acts 18:24–26) and Phoebe who was a deacon of the church in Cenchrea (Rom. 16:1–2). Keener (2001:25–73) argues that one cannot automatically assume that women were leaders in the time of the early church. The fact that women allowed

meetings in their homes did not necessarily make them leaders in the church. Besides, Phoebe's role as a deacon probably involved more administrative than leadership duties (Pierson, 2010).

Although there are mixed views regarding women in ministry, the Bible gives sufficient evidence to acknowledge women in leadership. The following section will provide examples of female leaders who played a significant role in the advancement of God's Kingdom long after the early church. The role that women have played in church history will be evaluated against the current traditions at ENSA.

4.6.6 Qualification of an elder

This section will continue to review church governance as reflected in the New Testament. The word "men" is used exclusively to refer to elders. Strauch states, "Here is much about biblical eldership that offends church-going people today: the concept of elders who provide pastoral care, a plurality of pastors, and the idea of so-called 'lay' or non-clerical pastor elders. Yet nothing is more objectionable in the minds of many contemporary people than the biblical concept of an all-male eldership. A biblical eldership, however, must be an all-male eldership" (Strauch, 1997:1). Mowczko (2017:1) challenges the theological position of other authors that the New Testament is unclear about whether men or women were called elders, bishops or pastors: "There were women elders in the Ephesian church, Priscilla was most likely one of them". Many churches have supported Strauch and others that women cannot serve in the office of an elder. The scope of this research does not include whether women should serve as elders or not. As mentioned in the previous section (cf. 4.6.5), the tension relating to women in ministry is a complex matter and much research has already been done on this subject with varying interpretations; however, the personal view of the researcher is noted (cf. 4.6.5). The qualification for eldership is clearly mentioned in scripture and reference will be made to Paul's writing in 1 Timothy 3:1–7 and Titus 1: 6–9. The qualification for eldership is also based on the faithful services a person has rendered caring for others over a consistent period of time (Bedzyk, 2019). The biblical standard required of an elder places significantly more emphasis on character than "charisma". The qualifications for an elder include character, spiritual maturity, a healthy family life and a fruitful ministry (Conner, 1982:109–110) and not gender.

1 Timothy 3:1–7

> Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as

the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Titus 1:6–9

An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer manages God's household, he must be blameless, not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

Diagram 4.4 provides a collation of the qualifications as described in both the above passages. It is based on the observations of Conner (1982: 111–115) and Taylor (cited by Strauch, 2017:10).

Table 4.4

Collation of 1 Timothy 3:1–7 and Titus 1:6–9: Qualification of an Elder

1 Timothy	Titus	Comments
3:1 one who has aspiration to the office		Aspires to the role of being an elder and an oversight role. This does not exclude the possibility that he is sought out and urged to be an elder. But no pressure should be used that would result in an unwilling, half-hearted service.
3.2 above reproach	1:6-7 above reproach	Gives no cause for others to think badly of the church or the faith or the Lord. Be an example to the flock. Give no grounds for accusation. Gal. 2:11, 1 Cor. 6:3.
3:2 faithful to his wife	1:6 faithful to his wife	Married to one wife, not given to fornication or adultery or any immoral behaviour.
3:2 sober-minded	1:8 discipline	Is sensible, prudent and reasonable. Able to judge objectively, and sees things as they really are, yet be able to understand people and respond with empathy. Sound mind. Acts 26:25, Rom. 12:3
3:3 not a drunkard	1:7 not a drunkard	Not addicted to wine, being intoxicated
3:2 self-controlled	1:8 self-controlled	Exercises self-control and mastery of his appetites. He prizes freedom from enslavements to such a degree that no bondage is yielded to.

3:2 respectable		Honourable and dignified. Good deportment, nor forward , boastful or arrogant.
3:2 hospitable	1:8 hospitable	Loves strangers, is kind to people and guests. Is generous in receiving guests. Heb. 13:2-1, 1 Tim. 5:10.
3:2 able to teach	1:9 able to give instruction	Skilled in teaching and giving instruction to others.
3:3 not violent	1:7 not violent	Able to control his temper, not quarrelsome, not prone to anger or getting irritable. Eph. 4:32
3:3 gentle		Not harsh or mean-spirited. Kind, patient, forebearing, tender-hearted.
3:3 not quarrelsome	1:7 not quick-tempered	Not contentious, not a brawler but peaceful, does not cause strife and is not argumentative. Prov. 21:9
3:3 not a lover of money	1:7 not pursuing dishonest gain	Not having an unlawful desire for wealth. Not greedy for money. Not anxious about his financial future. He is not so money-oriented that ministry decisions revolve around this issue.
3:4-5 a good manager of his own household; cares for God's church; keeps his children submissive	1:6-7 a steward; his children are faithful and respectful	Oversees and manages his household in an excellent manner, including providing spiritual leadership in the home.
3:6 not a recent convert		A mature believer, not a novice in knowledge & wisdom. Understands the Word of God and how to deal with people.
3:7 good reputation		Is respected and has a good reputation outside the church. Is a good witness and has an impeccable track record.
	1:8 loves what is good	Loves to be involved in doing things and pursues truth and righteousness. Phil. 4:8
	1:8 upright	Cares about whether people are treated fairly. Wants to see justice in the world.
	1:8 holy	Devoted to Christ. Set apart for serving and pleasing God. Doesn't abuse the grace of God. 1 Pet. 1;15, Heb. 12:10,14

Source***:*** Conner & Taylor

The above list is not exhaustive, but focuses primarily on the character of an elder. Other ministry qualifications are the ability to shepherd the flock (Acts 20:28) and be called to serve as an elder as prompted by the Holy Spirit (Acts 20:17,18). The list of qualities from 1 Timothy and Titus is not exactly the same. Titus mentions "love what is good", as well as being upright and holy. On the other

hand, Timothy mentions being respectable, gentle, not being a new convert and having a good reputation. Neither scriptures refer to elders devoting themselves to the studying of the Word and seeking God in fasting and prayer. It is therefore evident that the list of requirements for eldership is not exhaustive, but does provide sufficient guidelines for the church to adopt.

4.6.7 Ministry and functions of the elder

The following are a list of responsibilities for an elder as mentioned in the Old and New Testament (Conner, 1982:121–123):

- Legal and social affairs, (Josh. 20:4, Deut. 21:19);
- Spiritual and ceremonial affairs (1 Chr. 15:3, Num. 6:24–17);
- Oversight of the church (Heb. 13:7, 1 Tim. 5:17);
- Teaching the believers (Tit. 1:9, Heb. 13:7);
- Guarding and protecting the flock (Acts 20:28, 1 Pet. 5:2,3);
- Caring for the sick, administering healing and reaching out to the lost (Jas. 5:4, Jer. 12:1–5);
- Governing the church (Rom. 16:17, Col. 2:8);
- Watching against false doctrine (Acts 15, Rev. 2:2)

In the Old Testament, an elder's responsibility related to legal and social affairs, including judging murder trials, punishing those caught breaking the law and providing counsel to the king. Spiritual and ceremonial duties involved the dedication of children to the Lord, receiving finances for the temple and receiving offerings and gifts at the altar. In the New Testament, the practical service of elders in the church extended to caring for the sick, teaching the Word and distribution of food to the poor. The role of the elders, as the spiritual leaders and shepherds of the local church, is fundamentally to disciple the people under their care toward Christ-likeness by teaching, leading, protecting and caring for them through the ministry of the Word (Smith, 2008).

The role of an elder and a deacon is not mutually exclusive, as the two offices do work alongside each other as servant leaders. Every eldership team has a senior person; the Bible refers to this person as a bishop. The following section will review the biblical understanding of a bishop.

4.7 OFFICE OF THE BISHOP OR LEAD ELDER

4.7.1 Introduction

In understanding the current ENSA leadership structure, the titles of lead elder and senior pastor have been used in the EN Church Constitution (cf. 2.4.3). Much of the biblical references thus far have helped to bring greater clarity to the functions of deacon and elder. Bishops are also found in certain churches and therefore the purpose of this section to get a biblical understanding of the office of a bishop.

4.7.2 Definition of bishop

According to Robbins (2015:1), a bishop means "an overseer", originally the principal officer or senior pastor of a local church, but later this position evolved into a supervisor of multiple churches. "This is a faithful saying: If a man desires the position of a bishop, he desires a good work" (1 Tim. 3:1). Timothy was appointed as bishop or lead elder over the church in Ephesus; he was not a novice in ministry, but a mature believer (cf. 4.6.2, Bedzyk, 2019). In some churches where a plurality of eldership exists, a mantle of leadership will rest on one elder, called "bishop or lead elder" to direct the people of that congregation (Conner, 1982:93). In Acts 14:12 and Acts 15:22, both Paul and Barnabas were referred to as "chief men among the brethren". The word "chief" refers to a person in an oversight capacity, providing leadership over a team. This term can equally be associated with the title of bishop, lead elder or senior pastor.

Definition for Bishop from Easton's Bible Dictionary

> An overseer. In apostolic times, it is quite manifest that there was no difference as to order between bishops and elders or presbyters (Acts 20:17–28; 1 Pet. 5:1, 2; Phil. 1:1; 1 Tim. 3). The term bishop is never once used to denote a different office from that of elder or presbyter. These different names are simply titles of the same office, "bishop" designating the function, namely, that of oversight, and "presbyter" the dignity appertaining to the office. Christ is figuratively called "the bishop [episcopos] of souls" (1 Pet. 2:25).

Source**:** Bible Hub, 2021

As noted from the above definition, there is not a significant difference between an elder and a bishop. Many of the leadership terms do overlap in responsibilities and can be misinterpreted (cf. 4.5.1; Pierson, 2010). The term for "bishop" or "overseer" is a function describing the office of an elder, emphasising his or her governance and oversight role in the church (cf. 4.6.4; Piper, 2011;1). The office of the bishop, as with the appointment of Timothy, does not provide evidence that he had an oversight role over other elders (1 Tim. 5:19,20; Bible Hub, 2021).

4.7.3 Different terms for bishop

The word “overseer” is actually the same word that is translated as “bishop” in other NT passages (1 Pet. 5:1–5). Bowen (cited by Nelson, 1994:1) notes that many denominations refer to the term of senior pastor for a person who practises an oversight role of preaching and shepherding the flock. Furthermore, Bowen (cited by Nelson, 1994:1) explores the reasons for the different offices, such as deacons, elders and overseers or bishops. Both in the Old and New Testament, the word “elder” was associated with older and mature people, but did not necessarily reflect an office with set responsibilities. The word “overseer” refers to a person having the responsibility of watching over the congregation. The Greek word for overseer is “episkopoi”, which translates to bishop (Acts 20:28; Tit. 1:5:1 Pet. 5:1–2). These are all terms used in the Bible to denote leadership (Parker, 1993:207).

4.7.4 Understanding the meaning of pastor

Paul states in Ephesians 4:11 (NLT), “Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers.” The word “pastor” is not used many times in the New Testament. The only reference to it is in Ephesians 4:11. “Pastor” originates from the Latin word for “shepherd” (Bowen, cited by Nelson,1994:1). Pastor is also used with the word “teacher” and is associated with the role of an elder and deacon. In today's society, a pastor is generally a minister and spiritual overseer of a congregation. The senior pastor of a church will fulfil the same functions as that of the elder or bishop. The character qualifications for a pastor will be same as an elder. Emphasis should not be placed on the title of leadership, but the call to serve as a “shepherd” in overseeing “God’s flock”. This metaphor underlines the caring and leading of Christ’s followers. Pastoring is one of the fivefold ministry gifts described in Ephesians 4:11 (Bowen, cited by Nelson, 1994:1).

4.7.5 Is an elder a bishop?

In weighing up these scriptures, one can conclude that the terms bishop, elder and overseer are used interchangeably. Please note the following examples of this synonymous use:

Bishop = Elder: “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you – if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless ...” (Tit. 1:5–7).

Elder = Overseer (Bishop) = Shepherd: “From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: ... ‘Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood’” (Acts 20:17, 28).

The word for "overseer" is actually the same word that is translated as "bishop" in other places. Please also see 1 Peter 5:1–5 for similar usage.

4.7.6 Qualifications of a bishop

The appointment of elders to oversee the church is important to provide oversight in caring for believers. The oversight role is not described as a position of authority to "the law" over people, but rather the person fulfilling this office is called to serve the people of God. The biblical qualification for being an elder or bishop is based on high spiritual and character standards. The leadership function to provide oversight of a congregation requires men and women who are faithful and sound in their doctrine; their primary responsibility is to watch over and pastor the members of their congregation. "Every church needs ministry functions to fulfil the eldership role, and should set in place a wise method selecting and appointing them" (Parker, 1993:208). The Bible provides sufficient cross-referencing scriptures which denote certain aspect of an elder's character or function.

Elder = Bishop = Pastor (Shepherd) = Presbyter = Overseer: Since the role of the bishop or lead elder is described as being a shepherd of a congregation, one can assume that the person serving in this role will be a mature believer who will lead not from a position of power, but rather a team perspective. A person wishing to serve in the office of a bishop or lead elder should be aware of not carrying the spirit and attitude of Diotrephes (3 John 1:9-11), in other words, not seeking pre-eminence (Conner, 1982:94).

In considering a biblical understanding of bishop or lead elder, the review of the governance of ENSA has also highlighted the term "apostolic". Apostolic is used across all three tiers of Every Nation governance, namely local, national and international. The next section will aim to gain further biblical knowledge into the current theological traditions regarding the term "apostolic".

4.8 Apostolic Leadership

4.8.1 Introduction

This section will aim to gain further understanding of the term "apostolic" and how it pertains to ENSA. Specific NT passages will be examined to gain a fuller understanding of what the role of an apostle entails and how it applies to the five-fold ministry.

The following scriptures will be referred to in order to understand the concept of apostolic leadership, namely Ephesians 4:11–14 and 1 Corinthians 12:28. In them, Paul explains the ministry gifts which Christ has given to the church:

> So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up, until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4:11–14). [Emphasis by author]
>
> And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues (1 Cor. 12:28). [Emphasis by author]

The concept of the five-fold ministry can be defined as the ministry gifts of the apostle, prophet, evangelist, pastor and teacher (Eph. 4:1, 1 Cor. 12:28). The charismatic church has in particular defined its leadership model in relation to the five-fold ministry. According to Trout (2003:3), many church leaders have also taken these verses out of context and have elevated these ministry roles above the laity, often in the desire to assert their power and in pursuit of selfish ambitions. Conner (1982:137) also gives a warning: "Churches who accept and recognise the five-fold ascension gift ministries need to beware that these five-fold ministries do not become a 'priest craft' which robs the believer of his priestly worship and responsibilities before God". The sections to follow will focus on the definition and function of the apostle as revealed in scripture.

4.8.2 What is an apostle?

There are many biblical references to the word "apostle" (Eph. 4:11, 1 Cor. 12:28, Lk. 6:12–1, Rom. 1:1, Heb. 3:2). Jesus Christ was sent by His Heavenly Father as an apostle (Heb. 3:2) who in turn selected 12 apostles and delegated His authority as them. "And when it was day, He called his disciples to Him; and from them He chose twelve whom He also named apostles" (Lk. 6:13). The 12 apostles were therefore chosen by Christ for His divine purposes and to fulfil their destinies in Him (Jn. 15:16).

Hunkin (2006:93) describes the word "apostle" as "the sent one" (Jn. 13:16), not someone who has been self-appointed. Jesus often said that He was sent by His Father (1 Jn 4:9, Gal. 4:4–6). The word "apostle" can be further expounded by considering two things: the purpose and the sender. Scheidler (2001:17) not only refers to an apostle as a leader who is sent, but someone who has a specific purpose or goal. In addition, an apostle does not function in isolation, but acts on behalf of the sender. "Then I heard the voice of the LORD saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'" (Is. 6:8). The apostolic calling on a person to be "sent" is a commissioned authority by the Lord. The Greek word "apostolos" is derived from the word "apostle", which literally means "one who is sent forth". Further definitions explain the term apostle as an ambassador, delegate, one

who is commissioned and authorised by another to present the sender's will and purpose (Conner, 1982:139).

4.8.3 Office of the apostle

In light of the gospels, the 12 apostles were called and ordained by Jesus (Jn. 15:16) and a further 72 were called and sent out by the Lord (Lk. 10:1).

To be recognised as an apostle is not a self-appointment, but rather the recognition of other leaders within the Body of Christ as directed by the Holy Spirit (Selley, 2014:15). There is no biblical evidence that after the original 12 disciples were ordained as apostles, this leadership role continued as an official title. According to Wintoch (2013:1), the term apostle disappeared over the centuries. However, believers continued to be "sent out" as "missionaries" or "pastors". Paul considered himself to be the last of the apostles. Many authors such as Spriggs (2020:1) argue that apostleship was restricted to the early years of the church and cannot be repeated in modern history. Meanwhile, Burton (1992:561–588) states that the name "apostle" only applied to those who knew Jesus in the flesh. However, many church founders continued to use the term in recognition of their ministry.

Gaining a biblical understanding of what an apostle is has led to an unhealthy elevation of this office. A theological understanding of the 12 original apostles of Christ does not shed any light on a modern-day definition of apostle. The debate continues as to the relevance of using the word apostle. Some churches still use the term to describe their senior leader, whereas other denominations do not recognise this position. Ogereau (2009:210–230) argues that many of the western churches, including Pentecostals and evangelicals, have been negatively influenced by secular or corporate leadership models. He further challenges leaders to revisit scripture to ensure the integrity of the church with respect to both apostolic and pastoral authority and leadership.

There is, however, no doubt that the apostle is a ministry gift which God has blessed the church with, such as the prophet, evangelist, pastor, teacher and administrator (Eph. 4:11). Many of the other ministry gifts are used more frequently in defining church leadership with no resistance. The danger is when the office functions from a position of autocratic leadership imposed on subordinates. In addition to the threat of secularisation, the church is warned to beware of "false apostles" (2 Cor. 11:13). The early church faced significant opposition from those who claimed to be apostles of Christ. However, their teaching was not based on sound biblical doctrine (Clark, 1989:49). According to Dyer (2010), apostolic leadership was deemed a superior position which maintained authority over the local church.

Churches could not make decisions without the approval of the apostle. This model seems to be based on the apostle Paul's directive approach to leadership.

The biblical nature of true servant leadership comes with a whole set of concomitant characteristics. Sadly, some men in pursuit of their own ambitions have distorted what an apostle should be. The following section will continue to review the apostolic gift in the context of the five-fold ministry.

4.8.4 Five-fold ministry in the context of administrative leadership

The concept of the five-fold ministry involves the roles of the apostle, prophet, evangelist, pastor and teacher. The charismatic church in particular has defined its leadership model in relation to the five-fold ministry (Eph. 4:11).

Administrative leadership is not included as one of the primary gifts in relation to the five-fold ministry. Wagner (cited by Laitinen, 2014:119) asserts, "It is not a biblical practice for administrators to not have the apostolic anointing." The gift of administration is therefore not a free spiritual gift. Wagner argues further that the practical application of administrative leadership goes against the Holy Spirit. Wintoch (2013:1) in reviewing 1 Corinthians 12:28, affirms, "Surely would we not equate an apostle with an administrator, yet both are in the same list, and there is no reason to assume a hierarchy, or that one function has more value than another."

Wintoch states that those leaders who serve in the five-fold ministry have a higher accountability than the other ministries. Five-fold ministers are directly involved in ministering to people and with greater visibility comes greater responsibility (Wintoch, 2013:1). Svuure (2017:1) challenges the doctrine of the five-fold ministry as a tradition of man which originated with the Pentecostal movement, with the goal of restoring the office of the prophet and apostle in the church. Intrater (2018:1), on the other hand, proposed the concept of "seven-fold" ministry as a further extension of the apostolic ministry, which includes the office of the elder (Acts 11) and the deacon (Acts 6).

The role of the apostle is different to the roles of the elders and deacons, as noted in scripture. The debate of authority should be a secondary question, as God has called all ministry leaders to be servants in Christ. Administrative leadership is not a front-office ministry like the five-fold ministry gifts. The gift of administration is a supportive ministry which serves as an enabler for God's Kingdom to be advanced.

1 Corinthians 12:11 states: "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body." As Paul affirms in this scripture, in order for the church to be

effective, it needs to function together as a body or team. In light of this, the following section will explore the function of apostolic leadership as it relates to the Body of Christ.

4.8.5 Apostolic leadership in the local church

Ministry gifts have not been bestowed on only one person, but God has graced all believers with different spiritual and ministry gifts. God has not intended for one person to work on his or her own, but requires a team leadership approach (Selley, 2014:26). In considering the function of apostles, these leaders should not lord it over any believer or any local church, but should rather play an important role in building up the church (Hunkin, 2006:16).

In the previous section, the office of elder and senior pastor or bishop was explained. The local church is called to minister beyond its city. The church is encouraged to have a "big picture" approach by spreading the gospel and discipling the nations of the world. An apostolic mindset seeks to partner with other churches who share the same heart and vision in order for the Body of Christ to be more effective in the world.

The purpose of apostolic leadership is therefore to provide relational governance and council over a local church and also to co-labour with other churches in the advancement of God's Kingdom (DeKoven, 2016:3). Apostolic leaders' function is not to get involved in the micro details of the church, which is the responsibility of elders and deacons. However, local church leaders should not prohibit apostolic leaders from speaking to the local church. As previously mentioned, the primary function of apostles is to give attention to the overall enlargement of God's Kingdom (Selley, 2014:28). The following section will continue to review apostolic leadership, with a particular focus on its purpose and function.

4.8.6 Ministry of apostolic leadership

There are various writings which explain the apostolic ministry. The below summary is a reflection of the work of Selley (2014: 36–41) and Hunkin (2006:103–105).

Apostolic leadership serves the local church by providing spiritual care through prayer and the teaching of God's Word. Their leadership influence includes providing instruction, guidance, counsel, advice and recommendations which can assist the eldership in the effective functioning of the church. Apostolic leadership functions include the ordination of elders, bringing order to the church and imparting to the church. However, they do not have hierarchical authority over the church, but should desire to see local churches grounded on the Word of God and support the function of the local eldership (Shaffer, 2015). From time to time, congregations facs internal conflict which cannot be resolved by the senior pastor and eldership. The local church then has the option to appeal to the apostle for either

mediation or arbitration of the process. The apostle serves the church in engaging with the leadership on matters relating to moral failure, financial integrity, doctrinal error and disunity. The biblical process of resolving any disputes or allegations brought against an elders is guided by Matthew 18.

Apostolic leadership has the advantage of not being involved in the daily functioning of the church, and is therefore best positioned to provide vision. Opportunities are created for the local church to share in a bigger purpose. The local church still bears the responsibility to have a vision and mission inspired by God. However, in many instances when local congregations share in an international vision which is aligned to the Great Commission and Dominion Mandate, it creates a sense of purpose for congregants that they are part of something much bigger than their local context. Apostolic leaders serve as wise men and women of God who should care, nurture and protect the flock. Their leadership gift is also to raise, inspire and motivate other leaders to co-labour in the fulfillment of God-given goals (Dyer, 2010). In 1 Corinthians 16, we see that the Corinthian church, the churches all around Galatia as well as the churches from Macedonia (2 Cor. 8:1) formed a partnership with the Jerusalem church. They were thus able to help each other because of their link with Paul. A brief study of Paul and his working with the churches shows how his apostolic vision of reaching the Gentile world became the vision of all the churches under his care. Their partnership was around a common mission and the apostolic vision given to Paul: all the churches pooled their collective resources around Paul's overriding vision (Selley, 2014:36–41).

As Hunkin explains (2006:103–105), other roles of the apostle included:

- To do God's will (Acts 20:17–36; Acts 21:7–14)

"You know that I have not hesitated to preach anything that would be helpful to you, but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus..."

- To see the churches blessed (Rom. 1:9–11)

"God, whom I serve with my whole heart in preaching the gospel of His Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you..."

- To impart spiritual blessings to the church (Rom. 1:11)

"I long to see you so that I may impart to you some spiritual gift to make you strong."

- To make up what was lacking in their faith (1 Thess. 3:10)

"Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith."

- To impart the gospel (1 Thess. 2:8)

"We loved you so much that we were delighted to share with you not only the gospel..."

- To impart their own lives
  "To share with you not only the gospel of God, but our own lives as well..."
- To establish and encourage them (1 Thess. 3:2b)
  "We sent Timothy... to strengthen and encourage you in your faith..."
- To see Christ formed in them (Gal. 4:19)

"My dear children, for whom I am again in the pains of childbirth until Christ is formed in you..."

- To bring them to maturity (Eph. 4:11–16)

".For the equipping of the saints for the work of the ministry, for the edifying of the body of Christ till we all come to the unity of the faith... to a perfect man..."

- To present the Word of God in its fullness (Col. 1:25–29)

"The mystery which has been kept hidden for ages... which is Christ in you, the hope of glory..."

- To enlarge their sphere of influence (2 Cor. 10:13–17)

"Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you..."

Shelley (2014:36–41) provides a concise summary of the function of apostolic leadership as those who exercise discipline, bring correction, are custodians of sound doctrine, bring balance in local leadership in terms of conflict, strengthen the local churches, protect and foster relationships, provide vision and safety, prepare God's people for good work, provide exposure to Christ from other churches, hold leading pastors accountable, provide unity in the faith, give perspectives on difficult matters, strengthen local pastors and provide continued leadership training.

4.8.7 Qualification for an apostolic leader

The Bible provides clear guidelines on the qualifications necessary for both deacons (1 Tim. 3:8) and elders (Tit. 1:5–9) (cf. 4.3.7 and 4.6.7). To serve in the office of an apostle, the leader should already have met the requirements of an elder. The qualification for apostleship are not found in one scripture reference, but are reflected in several scriptures, with the primary focus on the "relationship" characteristics of a leader with his or her team. Conner (1982:148–150) provides a summary of the leadership characteristics of an apostolic leader, as reflected in Table 4.5.

Table 4.5 **Qualifications for Apostolic Leadership** as defined by Kevin J. Conner, *The Church in the New Testament* (pp. 148–150)		
Description	**Scripture Reference**	**Comments**
Character of an elder	1 Pet. 5:1–5, 1 Jn. 1:1	Apostles are elders
Be a servant leader	Mk. 10:35–45	Not self-seeking
Has spiritual authority	1 Cor. 1:24, 1 Pet. 5:1–5	Not an autocratic leader, but one who is led by the Spirit
Be a spiritual father	1 Cor. 4:15–21, Matt. 23:1–12	Genuine, nurturing love for those under his leadership
Possessing sound doctrine	Acts 2:41, Rom. 16:25–26	Wisdom and understanding of the Word
Clothed with humility	Acts 20:19, 2 Cor. 10:2,18	Having a modest view of one's own importance
Displaying patience	2 Cor. 12:12	Patient and enduring when working with believers
An exemplary leader to follow	1 Cor. 11:1	Paul said to follow him as he followed Christ
Quality of divine love	1 Cor. 13	Love is kind, gentle, long-suffering, patient, hopeful, faithful and Christ-like

Conner provides a concise review of the qualifications necessary for apostleship. It is evident from the above summary that great emphasis is placed on the character of the person. Apostles are often more known to plant churches than run the affairs of the church. They will, however, ensure that the church is built on sound biblical foundations (Eph. 2:20) (Burns, 2018). Mattera (2018) states that apostolic leaders in the 21st century will have to place more emphasis on collaborating with the Body of Christ, co-labouring with marketplace leaders, engaging in cultural and social transformation, and equipping the next generation of leaders.

The section on apostolic leadership affirms the importance for the local church to have a higher level of governance. There have also been contrasting views regarding naming a leader an apostle. Irrespective of the title, the role of apostleship is of great significance in the advancement of God's Kingdom. Apostolic leadership within the charismatic church is defined as the five-fold ministry, with particular

reference to the apostle, prophet, evangelist, pastor and teacher. The debate that these ministry gifts have been elevated above other gifts is perhaps of less importance. The office of administrative leadership is not defined as apostolic because it is primarily a supportive function. The section to follow will continue to review a biblical understanding of administrative leadership and reflect on various examples of spiritual leaders who also carried the gift of administration.

4.9 BIBLICAL NARRATIVE OF ADMINISTRATIVE LEADERS

In pursuing a biblical perspective of administrative leadership, this section will focus on a few OT and NT narratives of people who were administrative leaders. The characteristics of these leaders will provide significant insight into the relevance of the gift of administration in aiding the church to be more effective. While there are many examples in the Bible, the researcher has chosen to focus on the life of Moses, Joseph, Nehemiah, Martha, Lydia, Phoebe and Priscilla and will also look at the life of Jesus as the ultimate example of a servant leader.

4.9.1 Moses, an example of an administrative leader

Moses is certainly one of the greatest leaders in the Old Testament who not only possessed excellent management skills, but was also a spiritual and apostolic leader. For the purpose of this study, the administrative perspective of Moses' life will be reviewed. Moses was born a Hebrew slave and adopted by an Egyptian princess. He was raised as a prince of Egypt and was exiled at the age of 40 after killing an Egyptian who beat a Hebrew slave. Moses fled to the tribe of Midian in the Sinai desert where he married his wife Zipporah (Ex. 2:15–22). He started a family and became a shepherd, an occupation loathsome to the Egyptians, especially a prince (Harris, 2012:1). In Midian, Moses was as a stranger, whereas previously he carried the title of an Egyptian prince. In this time, Moses' character was tested and shaped. Despite Moses' royal background and leadership qualities, such as intelligence, resilience, determination and vision, he was not deemed ready by God for leadership. Over the next 40 years, Moses learnt about servant leadership. It was also during this time that he had a burning-bush encounter with God (Nicolaides & Van Rensburg, 2012:1). This was when God spoke to Modes to return to Egypt and lead the Israelites out of slavery into the Promised Land.

Harris (2012:1) explains that despite Moses' speech impediment, he was an effective communicator. Not only was he able to tell stories of the past to build memorials (Deut. 1:1), he also kept the vision alive by continually reminding the Israelites of their preferable future in the Promised Land (Ex. 6:7–8). As a mature leader, Moses did not defend himself when the people complained or grumbled about not having food. Moses always sought God for help and in turn provision came to the Israelites (Ex. 16:6–11).

One of the key activities Moses had to get involved in was dealing with conflict directed towards him or between fellow Israelites. Management science refers to this as "human resource management" in engaging in any grievance or staff disciplinary matters. Moses as a wise leader realised the importance of consulting with other elders. Moses heeded the cousel of his father-in-law Jethro to appoint more leaders to deal with matters of conflict among the people (Ex. 18:1–27).

In reflecting on Exodus 18, Nicolaides and Van Rensburg (2015:9) argue that Moses was consumed by having to resolve a number of conflicts. Moses listened to the advice of Jethro and selected capable men to serve as judges and officers (Ex. 18:21–26). Many leaders in ministry hold onto positions of authority to do all the work of ministry as a result of their insecurity and therefore do not delegate responsibility. Moses was a secure and humble leader who realised that there were other capable leaders to assist him in governing. Jethro helped Moses to organise the people into self-governing groups. Furthermore, in Exodus 35, we see that more leaders were selected and people were organised in the creation of important objects to furnish the tabernacle. "In both instances, Moses organised his resources for maximum efficiency" (Harris, 2012:1).

Stewardship of resources is one of the key responsibilities of an administrative leader. The role of the financial manager is typically given this responsibility in organisations today. Nicolaides and Van Rensburg (2015:12) elaborate how Moses skilfully stewarded the resources available to him. As a leader, he knew that he would need information to make good decisions. This led Moses to instruct that a census be conducted to "quantify both the human and natural resources for the economic and governmental affairs, including military service" (Nicolaides and Van Rensburg, 2015:12).

Another quality of Moses as an administrative leader was that he was not distracted by short-term challenges and obstacles. He had a long-term vision and commitment to God and the people he served. "Moses was utterly dedicated to the mission of God and nothing would stop him" (Harris, 2012:1).

In conclusion, Nicolaides and Van Rensburg (2015:13) affirm that Moses' organisational skills were very broad and included governance, resource management, education, religion, human resources and the military. "Moses is the godfather of all managers, accountants, statisticians, economists, military officers, governors, judges, police, headmaster, community organisers and myriad others" (Nicolaides and Van Rensburg, 2015:12).

4.9.2 Joseph: from prisoner to Prince

Another example of an administrative leader in the Old Testament is Joseph. His story as a shepherd boy who was favoured by his father Jacob and later became governor of Egypt is well known. Jacob's extraordinary love and affection for his son Joseph prompted jealousy among his brothers. The brothers'

hatred led them to cast Joseph into a pit where he was sold to passing slave traders. The traders then journeyed to Egypt where Joseph was sold as a slave to Potiphar, eventually becoming manager of his master's estate. Joseph was unfortunately imprisoned because he refused to be intimate with Potiphar's wife who tried to seduce him. The favour and blessing of God was on Joseph's life as his leadership gifting was noted by the warden who then appointed him as prison administrator (Altein, 2020:1).

While in prison, Pharaoh had two dreams which none of his advisors were able to explain. The pharaoh heard of Joseph, who had accurately interpreted the dreams of two former prisoners, and then he was summoned to the palace. Joseph divinely interpreted the dreams of Pharaoh which led to his appointment as governor over Egypt. The appointment of governor gave him the responsibility to prepare the nation for the famine which lay ahead (Altein, 2020:1).

The following are key leadership characteristics of Joseph (Catalyst, 2012:1):

- Principle: he displayed a character of integrity and honesty (Gen. 46:32);
- Humility: despite achieving huge success, his title did not change his character (Gen. 41:16)
- Discipline: even though Joseph suffered hardships, he stayed focused on his long-term goals and continued serving God and others (Gen. 39:1–6; 7-18; 19-23);
- Faithfulness: Joseph remained faithful to God and never wavered from his commitment to follow Him (Deut. 33:16);
- Grace: Despite being sold by his brothers into slavery, Joseph showed grace, mercy and forgiveness (Gen. 45:5);
- Competence: Joseph was extremely competent in whatever task he was given to do, whether it was serving in Potiphar's home, serving in prison or administering the nation of Egypt through a food crisis (Gen. 41:39);
- Wisdom: Joseph was blessed with divine wisdom from God because his knowledge and insight into the future exceeded merely human skills (Gen. 41:39);
- Strategic thinker: He was able to plan and execute a seven-year national food storage plan which saved a nation from a famine (Gen. 41:48–49).

Joseph was an extraordinary leader who possessed divine wisdom and a prophetic gifting to interpret dreams. He was not only given these spiritual gifts, but also was faithful and displayed servant leadership through his life. The story of Joseph confirms, like many other biblical accounts, that personal trials can shape an individual's character for God's purposes and destiny.

4.9.3 Nehemiah, an administrative leader par excellence

The Bible does not say much regarding Nehemiah's birth or upbringing. Nehemiah was not a priest or prophet, but a layman who served the Persian king in a secular position. He worked in the Persian royal court as the personal cupbearer to King Artaxerxes (Neh. 1:11; 2:1) and later was appointed as governor (Neh. 5:14) where he used his position to carry out the purposes of God. The story of Nehemiah involves him leaving Persia with a group of Jews in order to rebuild Jerusalem's broken walls. The knowledge gained in the king's court equipped Nehemiah for the reconstruction work, with the help of a small group of Jews which remained faithful to God's plans. Like many profound leaders in the Old Testament, he faced tremendous opposition, both internally from the Jewish community and from external opposition (Neh. 4–7). Nehemiah had to use his influence as governor to negotiate peace among the Jews who were unhappy with Persian taxes. According to Geisler (cited by Swindoll, 2020:1), he was also able to remain steadfast and focused on the goals set before him, which positively influenced the Jewish community and gave them renewed hope for the future.

Nehemiah was not only an administrative leader, he was also a spiritual leader. For the purposes of this illustration, the researcher will focus primarily on Nehemiah's administrative gift which played a significant role in rebuilding the city walls of Jerusalem.

As mentioned in the introduction, Nehemiah did not hold any ministry or priestly function. However, when he learnt about Jerusalem's disarray, Nehemiah responded by seeking God in fasting and praying (Neh. 1:5–11). This is a remarkable quality of a leader who not only used his skills to help resolve problems, but was emotionally and spiritually connected to the plight of the Jews (Hinn, 2019:1). Not only was he a man of words, but of action:

> What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead (Jas. 2:14–16).

Nehemiah was a leader who prayed and believed, but also responded by faith to the needs of those around him (Jas. 2:14–16). Another quality of an effective administrator is not to be naïve and to fully understand the problem being faced by others. Nehemiah responded to the needs of the Jews, he showed empathy by listening to them and identifying with their needs (Neh. 2:12b; 1:1–4).

Nehemiah was not a self-centred leader: instead, he had a God-given vision to rebuild the walls of Jerusalem. It is imperative that all leaders should be committed to something bigger than their own goals and ambitions; Nehemiah was such a leader.

Nehemiah was not a one-man leader: he believed in teamwork. After gaining the trust of the Jewish people, he was able to put a team together to accomplish his mission. He was able to direct different people with various gifts and talents to fulfil a common purpose and goal (Weems, 2019:1).

A quality of a prudent administrator is to plan ahead. Nehemiah used his relationship with the Persian king to share his plans about rebuilding Jerusalem's walls, which resulted in a favourable response (Neh. 2:1–9). Goals without deadlines are just great ideas. However, Nehemiah not only prayed for God to open doors, he acted on the idea and developed a plan to achieve the desired goal (Hinn, 2019:1).

A dream or vision cannot be achieved if you don't have the support of other people, particularly if there are obstacles to achieving the vision. Nehemiah was an excellent motivating leader because he had the ability to inspire and encourage his people, despite the opposition and criticism he faced (Hinn, 2019:1).

Finally, Nehemiah believed in serving the purposes of God and was ready to go onto the next assignment. This is remarkable of a leader who never became complacent or lived on his past successes. He declared in Nehemiah 13:31, "Remember me with favour, my God."

4.9.4 Narratives of Martha, Lydia, Phoebe and Pricilla

The Bible features predominately male leaders throughout the Old and New Testaments. While there are many female ministers who were gifted in various ministries, such as teaching, pastoring, prophetic, evangelism and apostolic, this section will briefly highlight female leaders who were also administratively motivated. Martha, Lydia, Phoebe and Priscilla are examples of women in the New Testament who had the gift of administration.

Martha

Martha is encountered in the gospels as a person who had a heart to serve. On more than one occasion (Jn. 12:2), we witness Martha's gift of hospitality where she invited Jesus and the disciples into her home. Martha's anxiety is also revealed when she complains that her sister Mary is not helping her prepare supper. While many view Martha's anxiety as a weakness, her desire to serve is also highlighted. A willingness to be hospitable and servant leadership are key characteristics of a person who carries the heart of administration (Sang, 2018:1).

Lydia

Lydia is another example of a woman who was not only a successful entrepreneur, but also possessed the gift of hospitality. She showed this by opening her home to Paul and Silas (Acts 16:14–15).

Phoebe

In the book of Romans, Paul acknowledges Phoebe as a deacon and patron who has not only served him well, but also many other people: "I commend to you our sister Phoebe, a deacon of the church in Cenchreae. I ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the benefactor of many people, including me" (Rom. 16:1–2). Phoebe was also a successful business person and was generous in using her resources in the advancement of God's Kingdom (McNeel, 2017:1).

Priscilla

Priscilla was married to Aquila and was in the tent-making business in Corinth where they meant Paul, who was also involved in a similar trade. The Bible refers to both Priscilla and Aquila as the couple who opened their home to Paul (Acts 18:26). They later joined him in Ephesus where they stayed to plant the church. Priscilla is considered to have played a more dominant role in ministry than her husband (Bolinger, 2020:1)

The brief stories of Martha, Lydia, Phoebe and Priscilla are reminders that women have played various roles in the church as administrative leaders. These functions were not limited to servant leadership; many continued to play active roles in pioneering the early church.

4.9.5 Jesus the servant leader

It would be foolish not to acknowledge Jesus Christ as the ultimate example of servant leadership. The gospel of John exhibits that Jesus was the greatest servant leader of all time (Jn. 13). The life and journey of Jesus and the practical application of the gospel will provide a good benchmark for any leader to follow. Many scholars have written hundreds of journals, papers and books on the life of Jesus. This section will focus primarily on Jesus' servant leadership, with particular reference to administrative leadership.

The history of Jesus begins with his given name, told to Mary at his conception by an angel and confirmed to her fiancé Joseph in a dream. According to Easton's Bible Dictionary, the name Jesus is the Greek form of the Hebrew name Joshua, which was originally Hosea (Num. 13:8, 16). Kaiser (cited by Christianity, 2020:1) explains that Moses changed Hosea into Jehoshua (Num. 13:16, 1 Chr. 7:27). Then, after Israel's exile to Babylon, the name assumed the form Jeshua, from which we get the Greek

form Jesus. Both Mary (Lk. 1:31) and Joseph (Matt. 1:21) were given this name by the angel, so neither of them would forget the divine purpose of Jesus.

Jesus grew up in Nazareth where Joseph's trade was carpentry (Matt. 13:55). The gospel of Mark confirms that Jesus was also a carpenter: "'Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?'" (Mk. 6:3). According to Wilson (2010:1), a tradesman who grew up in a small town such as Nazareth was required to conduct other forms of work, such as farming, to supplement their income. Jesus only began active ministry at the age of 30. The first 30 years of Jesus' life was spent doing practical work alongside his earthly father. Jesus' involvement in carpentry was not limited to craftsmanship, but most likely extended to the commercial side of having to sell the goods to generate income for their household. The Bible does not say much of the first 30 years of Jesus' life in the family business.

Although the Bible does not give much details of his early life, there is sufficient evidence to confirm that Jesus was a carpenter (Matt. 13:54–55; Mk. 6:3). The Greek meaning of "carpenter" is a skilled worker, craftsman or builder. While Jesus might only have spent three years in active ministry, he also dedicated a significant portion of his earthly life in practical service to support his family and community.

The servant leader is all about being servant hearted, the idea that a person does not want to serve purely for personal gain. As Greenleaf notes (2002:27), "The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?"

Jesus was undoubtedly a servant leader. He said that He did not come to be served, but to serve. John 13:1–17 describes Jesus as worthy of being worshipped as king, but yet washed the feet of His disciples and knowingly washed the feet of the one who would betray Him (Pence, 2020:1). In Matthew 20:24 – 28, Jesus spoke about servant leadership: "When the ten heard about this, they were indignant with the two brothers. Jesus called them together and said, 'You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Maxwell (cited by John Maxwell Team, 2020:1) describes servant leadership as follows: "When you decide to serve others as a leader, the team's success becomes your success." Jesus was the ultimate model of servant leadership. The following section will briefly list a few leadership characteristics of Jesus.

4.9.6 Characteristics of Jesus' leadership

- **Visionary leader**

Jesus possessed the leadership quality of always keeping the end goal in mind. The many encounters He had with people served to engage their faith, leading to a greater sense of purpose. As stated in Luke 4:18, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free." His leadership gift was based on a better future and getting people to believe and execute in His vision (Pence, 2020:1).

- **Teacher**

Nsiah (2013:104) argues that the leadership gift of teaching goes beyond effective communication skills. Jesus modelled a lifestyle of on-the-job training. Jesus devoted himself to daily prayer and he also taught his disciples on how to pray (Matt. 6:5–14).

- **Team builder**

The impact of Jesus' ministry of investing into the lives of the 12 disciples resulted in a phenomenal team which was sent on a mission of pioneering the early church. They then went on to recruit and train other disciples who also continued to spread the gospel. Jesus' leadership was very intentional. He recruited four seemly insignificant men fishermen who had something in common (Matt. 4) and called them together for a greater destiny (Roach, 2020:1).

- **Humility**

Jesus asserts in John 5:30: "By myself I can do nothing; I judge only as I hear, and my judgement is just, for I seek not to please myself but him who sent me." Here Jesus demonstrates a leadership characteristic which is not self-seeking or ego-driven. He acknowledged that His strength came from God. A humble leader continually expresses this gratitude and dependence on God. Jesus is the greatest example of humility.

- **Faithful**

Jesus did all things by faith in God. He performed many miracles, from changing water into wine, walking on water and healing the sick. Slick (2015) describes Jesus' dependency and trust in the Father. This was also expressed in His worship to the Father (Matt. 4:10).

- **Compassion**

Jesus also displayed a unique compassion for people (Jn. 5:5–11). Jesus reached out to the blind man who had lain by the poolside for many years and healed him. When the multitudes were hungry, Jesus provided a meal for them. Jesus performed all these miracles not to be seen, but out of a real compassion. He did judge people for their past mistakes, but extended grace and mercy (Nsiah, 2013:104).

- **Prayer**

A very strong characteristic of Jesus was His devotion to daily prayer. "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place where he prayed" (Mk. 1:35). Jesus modelled a lifestyle of prayer to His disciples and also engaged them to always pray and never lose hope (Lk. 18:1).

The above list is by no means exhaustive. There are still many more attributes to describe Jesus' leadership qualities, such as stewardship, steadfastness, integrity, empowering others, delegating authority, boldness, endurance, patience, kindness and empathy. It is evident that Jesus was the ultimate example of servant leadership and a benchmark for all Christian leaders to follow. The stories or Moses, Joseph, Nehemiah, Martha, Lydia, Phoebe and Priscilla provide evidence that the gift of administration is not limited to one type of person. Rather, God has graced all of his followers with different ministry giftings.

4.10 CONCLUSION

The subject of administrative leadership has been comprehensively reviewed from a biblical perspective as part of Step 2 of the Zerfass model. The churches of Corinth, Ephesus and Rome provided important insights and knowledge into the culture of the surrounding community. The early church faced many leadership challenges. The impact of Jesus' ministry on the disciples ignited their hearts to actively engage in spreading the gospel. God, in His divine wisdom, knew that the disciples and the church would need supernatural gifts to fur-fil the Great Commission. The books of Romans and Corinthians give an account of God pouring out different ministry gifts on the believers.

The early disciples became known as apostles who pioneered many new churches and later elders were appointed to oversee each congregation. As the church continued to grow, more help was needed to serve in the practical application of administration. These practical tasks involved the serving of tables and caring for the poor and sickly. The appointment of deacons ("helps") enabled the apostles to give more time to prayer and ministry. The definition of "helps" as the ministry of deacons has being debated as being only a practical ministry. People who served the practical needs of others were considered unspiritual. 1 Corinthians 12:4–7, however, provides clear evidence that it was the same Lord, God and

Spirit which poured out various spiritual and ministry gifts onto all followers of Christ. The spirit of wisdom and discernment are examples of spiritual gifts which were bestowed on those who serve in administration.

This chapter also provided scriptural definitions of the offices of deacon and elder. The qualifications to serve in the office of bishop and apostle are not explicitly mentioned in scripture. However, there are many scattered verses which make reference to both roles. The standard of eldership serves as the minimum qualification for a leader to be appointed in the office of a bishop or apostle. In addition, the Bible provides additional requirements which relate to maturity and spiritual character.

The issue of gender in ministry is also not clearly spelled out in scripture and has led to room for interpretation. The Bible and church history do, however, give scores of examples of women who served in the missional work of Christ. Many churches have started in recent years to recognise women in ministry. Women are still not actively engaged in eldership and apostleship, which are the highest leadership positions in the church.

The life stories of Moses, Joseph, Nehemiah, Martha, Lydia, Phoebe and Priscilla as administrative leaders provided practical insight into the gift of administration. Their stories confirm that the gift of administration was in existence for many centuries. They were not only excellent administrators, they also carried an apostolic call on their lives. Their ministries and leadership not only provided practical solutions, but helped transform nations as part of God's purposes.

In concluding the chapter on the theological understanding of administration, a brief review of the leadership characteristics of Jesus was considered. While we understand that Jesus is the Son of God, His journey on earth was that of a man (1 Tim. 2:5). Jesus modelled servant leadership, both in His earthly vocation as a carpenter and in His ministry of serving the disciples, preaching the Good News and healing the sick. The story of Jesus climaxed in His death and resurrection as the final sacrifice for the salvation for all of humankind (Rom. 9:10). The theological review of administrative leadership provided sufficient information to foreground the ministry as an integral component in leading churches effectively.

STEP THREE: SITUATION ANALYSIS OF MANAGERIAL BUSINESS SCIENCES REGARDING ADMINISTRATIVE LEADERSHIP

CHAPTER 5:
LITERATURE REVIEW: BUSINESS THEORY

5.1. BACKGROUND

The past few decades have seen South Africa's institutions of both the private and public sector spotlighted for the surmountable incidents of fraud and corruption (Tshipa & Mokoaleli-Mokoteli, 2015). Reasons cited for the collapse of corporate governance is related to the abuse of power and fraudulent transactions by some directors of companies and institutions (Moyo, 2010). The subject of corporate governance has become an important matter of discussion for executives as they grapple with the notion of sustainability and its implication of producing value for its organisations (IoDSA, 2019). Good corporate governance has a direct influence over the performance of an organisation (Moyo, 2010). The way an organisation views its position in society has a big impact on how it approaches stakeholder involvement. However, if a company recognises that its success is tied to vibrant communities and a healthy environment, it is more likely to pursue a more transformational strategy that provides shared benefits for a variety of stakeholders, including the company itself. The King IV Report on Corporate Governance in South Africa 2016 deepens this ethical commitment by advocating for a "stakeholder-inclusive approach, in which the governing body takes account of all material stakeholders' legitimate and reasonable needs, interests and expectations in the execution of its duties in the best interests of the organisation over time" (King IV, 2016).

5.2 INTRODUCTION

The objective of this chapter is to discuss the various theoretical foundations of corporate governance and business management of non-profit organisations by analysing prominent business theories. The business theories which will be considered include stakeholder, agency and stewardship theory. Donaldson and Preston (1999:70) state that "different theories have different purposes and therefore different validity criteria and different implications". Both the agency and stewardship theories centre upon the organisation and the attainment of corporate goals, whereas the stakeholder theory is concerned with the beneficiaries of the company (Donaldson & Preston, 1999). The basic premise of stakeholder theory is that an organisation operates in a broader context of interdependent relationships with other parties and therefore should be governed in the interests of every group or individual who can influence or is influenced by the business (Koschmann & Kopczynski, 2017). Daily *et al.* (2003:372) are of the

opinion that a continuum approach to the application of the various business theories should be considered. Donaldson and Preston (1999) also support a multi-theoretical approach to how corporate governance is applied in enhancing organisational effectiveness.

5.3 STATUS OF THE ZERFASS MODEL

Management science aids organisations and businesses to be more productive (Chron, 2020:1). It does this by focusing on various management approaches, comparing them with existing possibilities and offering possible outcomes which improves overall organisational effectiveness (Luenendonk, 2019:1). The Zerfass model has been specifically developed as a behavioural science model in providing corrective action for the church praxis (Zerfass, 1974:177). This model is also very useful in discovering inefficiencies and ineffectiveness in the church praxis (cf. 1.12.1; Heynes & Pieterse, 1990). The lack of effective and efficient administrative leadership at ENSA as described in Chapter 1 as an "observed problem" has being critically tested as per the empirical study (cf. 3.0) in defining the quality of the perceived problem. Chapter 4 provided an in-depth theological and scriptural study on the gift of administrative leadership, which resulted in new knowledge and insight in relation to the current praxis. The application of the Zerfass model (1974) gives a clear procedural methodology for moving from the existing praxis to a new praxis. The basis of this method includes the review of both theological and situational analysis with the aim to formulate revised principles that can assist ENSA in the development of the spiritual gift of administrative leadership (cf. 1.12.1). Chapter 5 will firstly review the theoretical literature related to business theory, followed by Chapter 6, which will review the management sciences related to human resources, finances and communications management. The Zerfass model will then lead to a dialogue between the outcomes derived from the situation analysis, which includes the learnings from both the theory of business management sciences and the empirical research in relation to theological theory, with the aim of defining a new praxis (Zerfass, 1974:166).

5.4 INTRODUCTION TO CORPORATE GOVERNANCE

5.4.1 Definition of Corporate Governance

Corporate governance is a set of rules, procedures and processes that guide and regulate a company. The King Report on Corporate Governance provides guidelines for governing structures and operations for companies in South Africa (IoDSA, 2021). Corporate governance balances the interests of a company's numerous stakeholders, which include shareholders, top management executives, consumers, suppliers, donors, the government and the community (Chen, 2021). Corporate governance refers to formal systems developed by businesses to ensure accountability, oversight, and control (Ferrell et al., 2005). Corporate governance is a structural system of institutional policies and business controls that serve as the foundation for governing a firm (Ljubojevic & Ljubojevic, 2011).

Due to the high-profile failure of several companies, international interest in corporate governance has been reawakened since 2001. Famous business failures include Enron and WorldCom in the United States, as well as Saambou Bank and Fidentia in South Africa. Directors are expected to conduct themselves in a socially responsible manner. Corporate social responsibility refers to crucial social, safety, health and environmental aspects that must be taken into account by directors (Accaglobal, 2021). Traditionally, South African company law focused on the maximisation of shareholder value and obliged directors to apply their powers for the benefit of the business as a whole. The interests of the firm were often tantamount to the interests of the shareholders. Thus, except in extremely rare situations such as insolvency, directors had no legal obligation to consider the interests of employees, creditors, suppliers or society (Croucher & Miles, 2010).

Corporate governance, in its broadest sense, refers to the internal governance of businesses. The Cadbury Report[28] on Corporate Governance in the United Kingdom gave a brief and widely used definition of corporate governance: "the system by which companies are directed and controlled" (Smerdon, 1998:1). Corporate governance is an attempt to strike a balance between corporate and society and individual interests. Lord Adrian Cadbury, who led the Cadbury Commission, argues that "corporate governance is concerned with maintaining a balance between economic and social goals, as well as between individual and community aspirations... the goal is to match the interests of people, firms and society as closely as possible" (IoDSA 2002:5). The King Report[29] II on Corporate Governance for South Africa made a similar claim, stating that "the key challenge for good corporate citizenship is to seek an appropriate balance between enterprise (performance) and constraints (conformance), while taking into account shareowner expectations for reasonable capital growth and responsibility for the interests of other stakeholders" (Fallon & Treleaven, 2006). The following section will review literature relating to both the internal and external stakeholders of an organisation.

[28] Cadbury Report: The Committee on the Financial Aspects of Corporate Governance, commonly known as the Cadbury Committee, was established in May 1991 by the Financial Reporting Council, the London Stock Exchange and the accountancy profession. The spur for the committee's creation was an increasing lack of investor confidence in the honesty and accountability of listed companies, occasioned in particular by the sudden financial collapse of two companies, wallpaper group Coloroll and Asil Nadir's Polly Peck consortium: neither of these sudden failures was at all foreshadowed in their apparently healthy published accounts. http://cadbury.cjbs.archios.info/report

[29] King Report II: The Institute of Directors in Southern Africa (IoDSA) formally introduced the King Code of Governance Principles and the King Report on Governance (King III) at the Sandton Convention Centre in Johannesburg on 10 September 2009. King III came into effect on 1 March 2010 – until then King II applied. The new code and report fall in line with the Companies Act No 71 of 2008, which became effective on 1 May 2011. https://www.iodsa.co.za/page/kingIII

5.4.2 STAKEHOLDERS

5.4.2.1 Internal Stakeholders

The definition of internal stakeholders are those parties who have a direct interest in a firm, such as employment, ownership or investment. External stakeholders are individuals who do not directly work for a company, but are influenced in some way by its activities and consequences (Fernando, 2021).

The board of directors and executive management are first and foremost responsible for setting the company's strategic direction and, as a result, its overall success (Reinecke 1996:11). Secondly, they oversee the company's management. This is known as their compliance obligation. This includes overseeing management to ensure that strategic choices are implemented properly, as well as being accountable to shareowners, external agencies and, in certain cases, other non-share-owning stakeholders for the way the business is run (Reniecke, 1996). Diagram 5.1 provides a graphical view of a company's internal and external stakeholders.

The following are examples of internal stakeholders (Wogu, 2016; Surbhi, 2017):

- **Employees:** These are the people who work for the company for remuneration;
- **Board of Directors:** They are the persons who are in charge of the incorporated entity. They are chosen by the company's members at the annual general meeting;
- **Management:** They are those who are given an oversight role and the responsibility for the daily affairs and operations of the organisation;
- **Owner:** An individual or group of persons who owns the company; this includes shareholders.

5.4.2.2 External Stakeholders

The definition of external stakeholders are those individuals who do not directly work for a company, but are influenced in some way by its activities and consequences. External stakeholders include suppliers, creditors and public organisations (Fernando, 2021).

Stakeholders exercise external control over businesses in general and oversee securities transactions in particular by establishing the network of laws, rules and regulations that businesses must follow (Coffee, 1999:69; Romano, 1998:144). The goal of such external supervision over corporate operations is not only to establish ground rules for important role players in order to safeguard shareholders and/or stakeholders in corporate activity, but also to keep the market as a whole from collapsing owing to malpractices (Romano, 1998:148). The market's power over corporations is the second part of external

control over corporations. The prospect of mergers and acquisitions in order to obtain control over enterprises that do not meet market expectations is critical here (Gedajlovic & Shapiro, 1998:535–536). This model for corporate governance is thus driven by shareowners' expectations that the companies in which they invest be managed efficiently and that optimal value be achieved and maintained.

The following are examples of external stakeholders (Wogu, 2016; Surbhi, 2017):

- **Suppliers:** This refers to those who provide the numerous services and commodities needed by the organisation to support its operation;

- **Community:** This refers to the people and region in which the corporation is located, i.e. the organisation's geographical location. Because the organisation uses important resources, a firm has a social obligation;

- **Government:** These are persons who have been assigned authority by the government to create laws and rules, as well as to monitor and supervise the operations of commercial organisations. A company is governed and regulated by government laws and regulations, such as having to pay taxes and levies;

- **Creditors:** They make funds accessible for the organisation's growth and expansion. They are the person, bank or financial institution that supplies funding to the organisation;

- **Shareholders:** A shareholder is a person, firm or organisation that owns shares in a certain company. To be considered a partial owner, a shareholder must own at least one share of a company's stock or mutual fund. Dividends are often paid to shareholders if the firm performs well;

- **Customers:** These are the people who are the cause for the company's existence. They are the people whose needs the company wants to service profitably. They are regarded as the most important aspect of the business, since they are the ones who consume the company's goods or services.

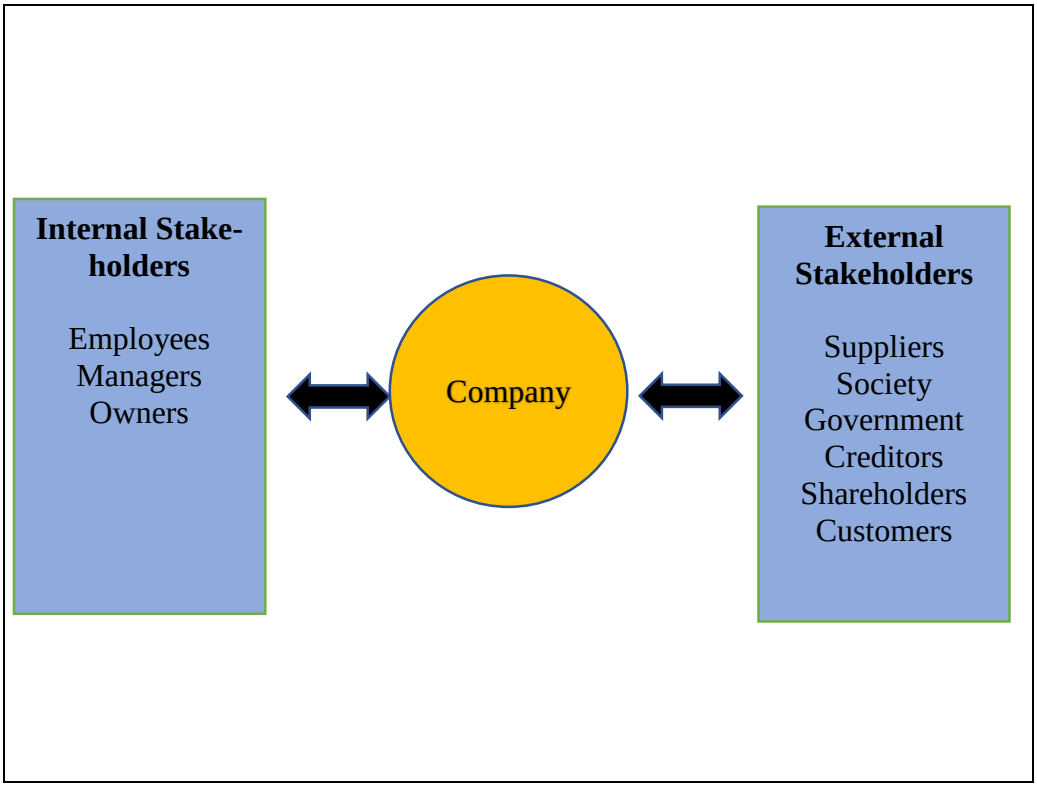


Diagram 5.1: Internal and External Stakeholders

5.5 NON-PROFIT ORGANISATIONS (NPOs)

The concept of giving and helping others (charity) has existed since the beginning of time. Unfortunately, as time passed and humans evolved, charitable organisations were more often than not used for fraudulent and mischievous purposes, rather than for charitable ones. To make the concept of charity more credible and less vulnerable to malicious use, a legal solution was required (Bissett, 2019). The King IV code of corporate governance also provides ethical guidelines for non-profit organisations (NPOs) in South Africa (IoDSA, 2021). NPOs do not exist to profit from the organisation's activities; they exist to serve a public purpose, rather than the personal interests of the organisation's officers or members. A non-profit corporation and a NPO are both comparable and serve the same basic goal. However, they can sometimes be mistaken. NPOs are registered by the Department of Social Development. An NPO must have at least five members in order to be registered. If there are fewer people than this, the application will be rejected. A NPO should be formed to help a public cause, rather than for personal gain or profit (SwiftReg, 2018). The Non-Profit Organisations Act of 1997 defines an NPO as "a trust, business or other organisation of individuals created for a public purpose, the revenue and property of which are not to be allocated to members" (SAFLII, 2019). There are three kinds of non-profit organisations under the Non-Profit Organisations Act, namely, voluntary associations, non-profit trusts and non-profit companies (ETU, 2019).

5.5.1 Voluntary associations

A voluntary association is formed by entering into an agreement with three or more persons to form an organisation in order to collaborate on a similar non-profit goal. The agreement does not have to be in writing; it might be verbal. However, putting it in writing might assist in avoiding disagreements (Honey, 2021).

5.5.2 Trusts

A trust is a written agreement (the trust deed) in which an owner or founder transfers property and/or finances to a group of persons (called trustees) who manage the assets for the benefit of other individuals (called beneficiaries) for a defined purpose (ETU, 2019).

5.5.3 Section 21 Companies

Section 21 companies have a legal structure that is similar to that of for-profit businesses, but they do not have share capital and cannot issue shares or pay dividends to their members. Instead, they are "limited by guarantee", which means that if the business fails, its members agree to pay a predetermined sum to its creditors (Honey, 2021). A Section 21 company is the same as a non-profit organisation. After the Companies Act was revised on May 1, 2011, the name was changed to a non-profit corporation. The definition remains the same. A Section 21 company does not have any stockholders with share capital and does not generate a profit (Swift, 2018). According to Swift (2018), a non-profit organisation can be registered for entities such as schools, churches, sports clubs, youth clubs, dance or theatre groups, associations and learning institutions.

In the following sections of this chapter, shareholder, stakeholder, agency and stewardship theories will be discussed and applied to non-profit organisations.

5.6 SHAREHOLDER THEORY

5.6.1. Definition of Shareholder Theory

Shareholder theory is a popular view of business's role in society. It promotes the belief that managers' sole obligation is to serve the interests of shareholders as best they can, using the corporation's resources to grow wealth through profit-seeking. According to this argument, such action would be helpful to society as a whole if it was carried out within the confines of the law and without deception or fraud. In other words, corporate social responsibility is defined solely in terms of profit maximisation (Castelo, 2013). Moloro (2019) states that according to the shareholder theory, the fundamental responsibility of company directors is to increase shareholder value and max-

imise shareholder wealth. To put it another way, the primary goal of running a business is to maximise profits for shareholders. It's crucial to note that, while a company using this model would ideally want to maximise value for its shareholders, this isn't always the case. Shareholder theory was conceptualised by economist Milton Friedman in 1962 when he wrote an article in the *New York Times* magazine which asserted: "There is one and only one social responsibility of business – to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud" (Friedman, 1970). Since the inception of Friedman's definition of shareholder responsibility, many scholars have debated this perspective. Some critics suggest that this theory justifies managers' authority to increase profits at any cost, drive short-term gains at the expense of long-term sustainability and discourage contributing to social responsibility incentives (Smith, 2003).

5.6.2 Definition of Stakeholder Theory

According to stakeholder theory, shareholders or financial investors are one of several groups that a business or organisation must serve. Anyone who is affected by the company or its operations in any manner, including employees, customers, suppliers, local communities, environmental groups, governmental groups and others, is termed a stakeholder. This theory posits that organisations and companies should try to do the right thing for all their stakeholders: in doing so, the company will achieve real and long-term success (McAbee, 2013). Moloro (2019) argues that no single stakeholder's interest is inherently more significant than another's. There is a balance between all conflicting interests from many stakeholders, with the goal of guaranteeing the business's long-term prosperity. While there are various definitions related to stakeholder theory, Freeman (1984), defined this as "any group or individual who can affect or is affected by the achievement of the organisation's objectives". Freeman (2004) later expanded the definition to include those parties who play a critical role in the sustainability and success of an organisation. Robert (1992) states that in building a healthy relationship with its stakeholders, an organisation will establish its creditability by delivering on the set objectives and ensuring full disclosure of relevant information. Stakeholder theory is, however, not prescriptive as to the level of detail an organisation needs to disclose (Craig, 2010).

5.6.3 Comparison of Shareholder and Stakeholder Theory

In a corporation, shareholders are always stakeholders, while stakeholders are not necessarily shareholders. A shareholder owns stock in a public firm, whereas a stakeholder is interested in the firm's performance for reasons other than stock performance or appreciation (Banton, 2020). Shareholders are frequently referred to as members of a corporation and they have a financial stake in the company's success. Because of this, shareholders have an interest or desire to see growth in the company's share price and dividends (Moloro, 2019). McAbee (2013) argues that the King IV Report on

Corporate Governance for South Africa advocates a stakeholder-inclusive approach in which the governing body considers the legitimate and reasonable needs, interests and expectations of all material stakeholders in carrying out its duties in the best interests of the company. Rather than prioritising the interests of financial capital providers, the governing body provides equal weight to all sources of value creation, including social and relational capital as expressed by stakeholders, with a focus on seeing the company as an important part of society and valuing good corporate citizenship (McAbee, 2013).

The primary goal of shareholder theory is therefore to maximise profits, but not at the expense of the company's long-term viability. Thus, according to the shareholder perspective on corporate governance, managers are responsible for ensuring that they make decisions for the business that maximise shareholder wealth, while also ensuring that the business survives in the long term (Rossouw *et al*., 2002). In contrast to the shareholder approach, stakeholder theory states that the primary and ultimate goal of the firm is to consider all stakeholders' viewpoints. In practice, this is the most profitable kind of profit generating, since it is a long-term strategy devised by directors to get the full support of all stakeholders (Moloro, 2019). The stakeholder model appears to be the ideal strategy, as it recognises that the best interests of the firm are not always tied to the best interests of the shareholder, and that shareholders do not always have a predefined preference over all other stakeholders (McAbee, 2013). From a logical and common-sense perspective, as well as an economic standpoint, it is evident that the primary economic aim of enterprises is to generate a profit. Businesses cannot exist and accomplish their mission unless they make money. Apart from optimising profit for shareholders, it is the obligation of company managers to maintain conformity with the law and the ethical norms of society (Rossouw, 2005).

Stakeholder theory, according to Orts and Strudler (2002), has ethical and environmental limitations. Stakeholder theory is a concept that assures that companies are first and foremost accountable to their shareholders, while also balancing the interests of other stakeholders. Organisations view adopting a stakeholder strategy to be an appealing social notion and a moral obligation. The normative view of a company's goal of guaranteeing the interests of its shareholders may have drawbacks. Stakeholder theory, on the other hand, promotes the idea of corporate social responsibility as a worthwhile and reasonable goal for businesses to pursue (Enyinna, 2013). Corporate social responsibility (CSR) is a self-regulating business model that assists an organisation in becoming socially accountable to itself, its stakeholders and the general public. Companies may be aware of their influence on all parts of society, including economic, social and environmental, by exercising corporate social responsibility, also known as corporate citizenship (Fernando, 2021).

5.6.4 Stakeholder Theory for Non-Profit Organisations

Organisations have historically functioned independently based on their power, wealth and expertise. Over the past two decades, there has been an increased drive for organisations to actively engage with other stakeholders to ensure their sustainability and the well-being of the environment. Chapter 5 of the King Report IV adopts an inclusive approach to stakeholder engagement. Principle 5.2 of the code states: "As part of its decision-making in the best interests of the organisation, the governing body should ensure that a stakeholder-inclusive approach is adopted, which takes into account and balances their legitimate and reasonable needs, interests and expectations" (IoDSA, 2021). Stakeholder relationships have therefore become an important component for NPOs to consider in effectively running themselves.

To grasp how an organisation's objectives may be met, it is vital to understand both the environment and the organisation's stakeholders, and what their influences and interests are. Stakeholder theory therefore tries to enhance the understanding of this dynamic process (Inha, 2015). Stakeholder relationships are critical for all types of companies since they cannot operate without them. Knowledge of stakeholders' needs and interests is required for good stakeholder relationships. In non-profit literature, "stakeholders" are primarily considered as individuals or entities to whom NPOs are accountable to. Benjamin (2008:201-223) highlights that key stakeholders such as donors, beneficiaries, regulators and other partners may require management to report on both finances and operational status related to its strategic objectives. Non-profits have different accountability responsibilities than profit-driven companies (Najam, 1996). Because an NPO is not owned by shareholders and is not a profit-driven company, the application of stakeholder theory will be applied to all interested parties. While financial efficiency is an important performance indicator, the primary interest for NPOs is towards social effectiveness (Eller, 2004).

Shareholders are mainly interested in a company's profits or their return on investment, whereas an NPO's donors are primarily interested in effective stewardship and delivery on its objectives. Furthermore, the major goals of non-profit organisations may involve responding to a specific moral or political cause, whereas the goals of for-profit businesses clearly center on generating profit (Hasnas, 2013:53–54). Donors are becoming more stringent in how funds are distributed and allocated to NPOs. Organisations are therefore required to manage expenditure carefully against set objectives and to ensure greater transparency and accountability to their stakeholders (Le Roux & Wright, 2010). NPOs, like other organisations, have significant relationships with their partners since they are the ones which enable the organisation's operations to take place (Eller, 2004). Stakeholders are defined as "any individual or group who can make a claim on an organisation's attention, resources or output, or who may be affected by the organisation" (Lewis, 2001:202). Unlike conventional management, which is concerned with internal affairs, stakeholder management is concerned with the harmonisation of those

players who may be internal, external or interact with an organisation. Whereas managers and workers are examples of internal stakeholders, customers, rivals, and suppliers are examples of external stakeholders. The board of directors may be viewed as an interface stakeholder, owing to its role in linking the firm to its surroundings. Table 5.1 summarises various types of stakeholders for an NPO.

Table 5.1: Stakeholders for a Non-profit Organisation

Stakeholder Type	Description
Interface Stakeholders	
Board Members	The non-profit governing body is the board of directors. It represents the organisation to the outside world and ensures that the organisation's mission is carried out (Anheier, 2005).
Internal Stakeholders	
Managers	Responsible for the management of the NPO
Employees	Paid staff
Voluntary Board Members	These are board members who are in charge of the non-profit organisation's governance (Inglis & Cleave, 2006)
Operational Volunteers	These are volunteers who are directly involved in the provision of goods and services by the NPO. Voluntary labour is described as "labour without monetary compensation or legal duties given for people other than the volunteer's own home" (Anheier, 2005:219).
External Stakeholders	
Funders/Donors	Individuals or organisations who make donations to the NPO, as well as governments or government agencies that provide subsidies to the

	organisation. Every NPO should have a diverse money source basket. Each source introduces stakeholders who must be kept motivated and engaged (Fritz, J. 2020).
Beneficiaries	Consumers, clients or members of the NPO
Suppliers/Contractors	For-profit, non-profit or government organisations that provide goods or services to the non-profit organisation
Competitors	For-profit, non-profit or government entities that compete in the same market or industry as the NPO
Organisational partners	For-profit, non-profit, or governmental organisations that collaborate with the non-profit organisation. Anheier (2005:164–168) contends that "alliances, partnerships and mergers are part of a continuum that ranges from the coordination of activities to the full integration of two or more organisations".
Communities	Every charity is a member of a larger community. As a result, organisations must recognise and support community activities, as well as nurture community leaders, institutions and government organisations (Fritz, J. 2020).
Others	Other external stakeholders, such as the media, community groups, and persons or groups who are affected by the goods or services produced by the NPO

Source**:** *Non-Profit and Voluntary Sector Quarterly* 41 (3) 431–452

The above table highlights three main types of stakeholders for NPOs, namely interface, internal and external. It is evident from the analysis of stakeholder theory that all parties play an integral role to the success of an organisation. In order to ensure the legitimacy of the various stakeholder relationships, other theories of management, such as the principal-agent model, have emerged. A review of agency theory will be discussed in the following section.

5.7 AGENCY THEORY

5.7.1 Definition of Agency Theory

Agency theory refers to the relationship between a principal and an agent, in which one person (the principal) engages another (the agent) to carry out a task that entails the delegation of decision-making and power (Jensen & Meckling, 1976:308). The principal-agent theory is also considered an appropriate theoretical economic framework which is used by organisations for matters related to corporate governance (Kopp, 2021). Davis *et al.* (1997:24) explain that the agency theory "provides a useful way of explaining relationships where the parties' interests are at odds and can be brought more into alignment through proper monitoring and a well-planned compensation system". Agency theory makes the assumption that the contractual relationship between the principal and agent will provide a guarantee that the agreed outcomes will be achieved. Akerlof (1970) highlights this as a weakness in the model because the organisation is dealing with the behavioural side of the agent. Furthermore, role clarification between the principal and the agent is blurred in non-profit organisations (Anheier, 2005). Although there are no shareholders, there are organisational stakeholders whose effectiveness is impacted by the non-profit's actions or lack thereof (Jegers, 2008).

5.7.2 Assumptions of Agency Theory

Several assumptions concerning principals and agents are made in agency theory (Eisenhardt, 1989; Pontes, 1995). It starts with the assumption that the principal and agent are motivated by self-interest. Both partners in the relationship strive to get the most out of their time together. Secondly, it acknowledges that the principal and the agent frequently have opposing objectives. When there is a conflict in goals, the agent may not be motivated to behave in the principal's best interests. Thirdly, agency theory acknowledges the potential of knowledge asymmetry between the principal and the agent, and that determining the agent's actions may be too difficult or expensive for the principal. When the agent's conduct is not regulated, the principal-agent relationship is likely to be characterised by agency difficulties, like adverse selection and moral risk (Eisenhardt, 1989; Pontes, 1995). Unlike for-profit companies, principals (donors) do not have residual rights depending on the level of participation in shares and quotas. The definition of who the principals are is more variable, and they are either persons or entities who have fewer motivations to regulate an organisation. Instead of profits, donors and volunteers act to maintain the positive externalities produced by an organisation's operations (Herrero *et al*., 2002). The weakness in the agency theory persists even when the manager is a volunteer, since the concern for the well-being of others does not make a human a perfect agent or a person who acts on behalf of the principal (Misorelli, 2003). In some instances, the owners of a non-profit organisation have little motivation to oversee the manager's performance, providing him or her enormous discretionary authority, including the ability to reallocate resources for their personal gain (Misorelli, 2003).

According to Herrero *et al*. (2002), this lack of donor interest in monitoring occurs because concerns about the created outcomes are typically made after the donation and there are few means to oversee the process. The principal-agent model also assumes that there is a goal conflict between the principal's authority and the agent's knowledge management. Because an agent has greater information than a principal, he or she could abuse the connection for personal benefit, rather than the mutual interests of the contractual parties (Slyke Van, 2007).

5.7.3 Consideration to Extend Agency Theory

As there is no reason to expect that all stakeholders have identical objectives (Balser & McClusky, 2005), an extended principal-agent theory of non-profit organisations needs a framework with multiple principals (Jegers, 2008; Steinberg, 2010). Steinberg (2010:73-125) applies principal-agent theory to non-profit organisations and concludes that the presence of multiple principals with different objectives hinders the potential of agency theory to resolve questions of non-profit accountability. Therefore, a recommendation is to complement agency theory with other theoretical perspectives (Eisenhardt, 1989; Steinberg, 2010). In line with this view, a more comprehensive principal-agent theory for non-profit organisations should be established by combining agency theory with both stakeholder and stewardship theory. The following section will continue to apply agency theory to the governance of NPOs.

5.7.4 Agency Theory for Non-Profit Organisations

Originally, agency theory was developed for profit-driven companies. According to Daily *et al*. (2003), human beings are essentially self-interested and the significance of agency theory is to enhance the cooperation between two parties. As the non-profit sector has expanded in South Africa over the past two decades, many organisations have opted to collaborate with other partners in establishing new ways to deliver goods and services to the general public. Guo and Acar (2005) state that collaboration will take place when "organisations work together to solve challenges through shared effort, resources and decision-making, and share ownership of the finished product or service". Table 5.1 provides a comprehensive list of the various stakeholders for an NPO, namely internal, external and interface stakeholders. How agency theory applies to an NPO can be viewed from two perspectives. In the first instance, external stakeholders, such as donors, can be classified as the principal, while the NPO is the agent. Alternatively, the NPO can act as the principal and the internal stakeholders, namely the employees, can act as the agents. Despite the fact that operational volunteers may not necessarily have an explicit written contract with the non-profit organisation, they do have a psychological relationship with it. As a result, their connection with the non-profit organisation might be classified as a principal-agent relationship (Van Puyvelde *et al*., 2012:431-451). According to Steinberg (2010:73-125), non-profit literature has always suggested that agency theory cannot be explicitly applied, as NPOs are accountable to external stakeholders, such as donors and clients. Van Puyvelde *et al.* (2012) state that agency theory

cannot be extrapolated to external stakeholders where no contractual relationship exists or where there is a transfer of decision-making authority between the respective parties.

However, Perrow (1986) criticises those scholars who are pro-agency theorists, as they emphasises the agent as the primary problem in the relationship. Perrow believes that agency theory needs to be more objective in assessing both that agent and the principal as contributors to potential risks that can negatively impact the outcome of an agreed contract. The effect of agency theory is that agencies are unknowingly pulled into an hazardous working environment where the principal withholds valuable information which can adversely affect the desired outcome of the agreement (Perrow, 1986). Other limitations of agency theory is the assumption that the contract between the principal and agent will eliminate the agency problem. However, either party maybe be negatively impacted by non-disclosure of information, dishonesty, fraud or where personal interests are put ahead of the organisation's (Eisendardt, 1989; Shleifer & Vishny, 1997).

Having discussed agency theory, another approach to managing NPOs more effectively will be considered, namely stewardship theory.

5.8 STEWARDSHIP THEORY

5.8.1 Definition of Stewardship Theory

Stewardship theory is an approach that claims that people are inherently driven to work for others or for organisations in order to accomplish the duties and obligations entrusted to them. It claims that individuals are more collectively orientated and pro-organisational than individualistic, and that as a result, they strive toward organisational, group or societal goals since doing so provides them with a higher level of satisfaction (Menyah, 2013). Daily *et al.* (2003) posit that "a steward protects and maximises shareholder's wealth through a firm's performance because by doing so, the steward's utility functions are maximised". The author identifies the senior management as the steward who works for the prinicipal. Stewardship is simply seen as the behaviour that prioritises the long-term interests of the organisation and its shareholders over the self-interest of people (Caldwell & Karri, 2005). A shortcoming of the theory is that it assumes all people are trustworthy, which is not always the case (Beccerra & Gupta, 1999). This assumption potentially leaves the organisation exposed to fraud and corruption. Indeed, the stewardship theory is built on a high-trust environment, therefore board members would not necessarily challenge information supplied by executives (Sundaramurthy & Lewis, 2003:4). Critical thinking within the team could be neglected, which would adversely affect the performance of the organisation (Hambrick *et al*., 1993; Audia *et al*., 2000).

5.8.2 COMPARISON OF STEWARSHIP AND AGENCY THEORY

Stewardship theory, created as an alternative management theory to principle-agent theory, emphasises the significance of relationships, rather than calculating the economic value of inter-organisational contracts. Whereas principal-agent theory uses punishments and incentives to adjust for a distrusting disposition and information asymmetry, stewardship theory assumes each organisation has a trusting disposition and shared goals. This requires a more optimistic understanding of human nature, taking into account the motivation of altruism on the part of the steward (Dicke, 2002).

"According to stewardship theory, there is no fundamental, general issue of executive motivation" (Donaldson and Davis,1991:51). While agency theorists see CEOs and directors as self-serving and opportunistic, stewardship theorists argue that directors typically have interests that are aligned with those of shareholders (Donaldson & Davis, 1991).

Both principal-agent theory and stewardship theory are respectable management theories that may teach leaders a lot about organisational collaboration, but these ideas are not always easily transferred. Organisational interactions are unpredictable and dynamic, thus practitioners must tailor these ideas to their specific organisation. Tacit knowledge refers to management frameworks that are ingrained in managers' thoughts. Over time, these administrators begin to operate on their own tacit management beliefs. Rod Watson uses the example of standing in front of a home to explain tacit knowledge. You can only see the front of the home, but you know there are two additional sides and a rear to it. Nobody needs to tell you; you already know (Watson, 2006).

In addition, stewardship theory requires a bigger involvement on the side of the principal than in principal-agent theory. Giving a steward this type of confidence entails not only a large initial risk, but it also necessitates both time and monetary inputs to integrate stewards in organisational processes. However, because stewardship theory encourages open information flow and minimal borders, these expenses are thought important to maintain openness in the principal-steward relationship. Another significant distinction between principal-agent theory and stewardship theory is the possibility of stewardship theory being present in third-party relationships. Because these organisations are concerned with more than just the bottom line and productivity, stewardship theory recognises the necessity of shared objectives in a value-laden industry (Bundt, 2000).

The behavioural assumptions and structural prescriptions are another point of contrast between the two systems. Agency theory, from a behavioural standpoint, covers conduct that is anchored in an economic model of man; agent action is motivated by self-interest and may clash with the principal's interest (Tosi *et al*., 2003). Stewardship theory defines conduct that is anchored in a more humanistic understanding of man; steward conduct is centred on helping others and hence aligns with the principal's

interests. Agency theory, from a structural standpoint, proposes governance measures that manage and monitor agents in order to prevent opportunistic behaviour and better aligns the aims of the principal and agent (Wasserman, 2006:960-976). On the other hand, stewardship theory proposes an organisational climate in which stewards are trusted and empowered, and where control and monitoring procedures are unnecessary since the principal and steward's aims are already aligned. Both agency and stewardship theories argue that prescriptions given to improve performance support the need for a more collaborative approach in managing an NPO (Madison, 2014).

5.8.3 Stewardship Theory for Non-Profit Organisations

Stewardship theory assumes that agents have a high identification with the mission of the organisation. The attribution of an organisation's successes to itself will contribute to its self-image and self-concept (Davis *et al.,* 1997). Concerning the agent's motivation, it is possible to distinguish two basic classes of motivations to perform an activity, namely intrinsic and extrinsic motivation (Deci, 1972). Stewardship theory stresses the agent's tendency to be collectively orientated and intrinsically motivated (Sundaramurthy & Lewis, 2003). According to Deci (1972:113), an agent is intrinsically motivated if they perform an activity for no apparent reward except the activity itself. Caers *et al.* (2009) suggest that the employee's services can also partly be determined by intrinsic motives different from the principal's motives. For example, agents in a healthcare organisation may want to help each patient as much as possible (quality), whereas the principal wants to treat as many patients as possible (quantity). Extrinsic motivation is more applicable to agency-principal theory where the focus is on individualistic, self-serving agents who perform an activity because of external drivers, such as financial incentives, status or other rewards (Caers *et al*., 2009).

A stewardship-based approach argues that non-profits are driven to work in the best interests of their patrons. Kelly (2001:261-266) suggests four stewardship methods for NPOs to utilise in order to create a positive fundraising connection with their donors:

- Reciprocity necessitates that non-profit organisations express gratitude to their donors. Fundraisers must acknowledge and thank contributors by mailing them a message of gratitude or providing them with a receipt, stating that the donation is tax deductible (Waters, 2009:114);

- Responsibility implies that NPOs operate in a socially responsible manner toward their donors, such as considering them when selecting how to use their donations or informing them of which initiatives their donations will finance, so that they feel sure that their money will be used appropriately (Van Puyvelde *et al*., 2012);

- Reporting means that donors are informed about how their money was spent by non-profit organisations by providing accurate financial information (Van Puyvelde *et al*., 2012);

- Relationship nurturing is the ongoing development of relationships with contributors outside of the fundraising setting, for example, inviting them to special events (Van Puyvelde *et al*., 2012).

According to stewardship theory, stewards engage in the public interest because they feel it is more useful than acting in self-interest. Furthermore, through contributing to corporate goals, stewards have confidence that their own needs will be satisfied. A principal agency, for example, may watch its steward operating in good faith towards its customers; as a consequence, the main agency will be more ready to trust the steward to operate in accordance with organisational goals and will give the steward more administrative discretion (Davis *et al*., 2007). Increased trust, reputation, reciprocity, responsibility, work satisfaction, stability and goal alignment are some of the other intrinsic advantages that might inspire the stewardship agency. In comparing it with agency theory, stewardship theory requires more investment from the principal (Van Slyke, 2006). The relationship between stewardship and agency theory will be evaluated in the next section.

5.9 COLLABORATION OF THEORIES

Philosophy, ethics, economics and organisational social sciences are all incorporated into the stakeholder research and management heritage (Freeman *et al*., 2010). The stakeholder approach, in its broadest and most practical meaning, is backed by the concept that enterprises should be accountable to others (philosophic approach), as well as the practical advantages of utilising stakeholders as a unit of analysis to define the social impact of businesses and organisations (Wheeler *et al*., 2003:15). The traditional neoclassical perception of organisational strategy aims primarily for profit maximisation, financial benefits and generating value for shareholders. A distinct approach on stakeholder theory, collaboration, management and value creation within the stakeholder network has been developed alongside this neoclassical theory to provide an alternative view to the organisation's operating environment (Freeman, 2004).

Scholars have sought to clarify that stakeholder theory is more about "process and procedural justice", rather than the distribution of outputs (Freeman *et al*., 2010) and suggest that non-profit organisations represent a different application of stakeholder theory (Phillips *et al*., 2003). Hill and Jones (1992) argue that these kinds of stakeholder relationships can also be modelled as principal–agent relationships. However, in non-profit organisations, it is unclear who should be regarded as the principal (Anheier, 2005; Brody, 1996).

According to Van Puyvelde *et al.* (2012), in order for agency theory to be applied to the non-profit sector, it must be supplemented with other management theories, such as stewardship theory. Stewardship theory may be used to better describe circumstances in which agents have similar interests to the principal and are driven to operate in the principal's best interests (Van Puyvelde *et al*., 2012). Stakeholder relationships within the network may begin as principal-agent connections but, due to the agent's adherence to similar ideals and incentive to operate in the best interests of the principal, the agent swiftly converts into a steward. According to Sanders (2016), while lead-partner interactions in the non-profit sector tilt toward stewardship theory due to their commitment to shared principles, parts of agency theory may still be seen within the sector.

Table 5.2 provides a comparison between the stakeholder, agency and stewardship theories from a governance perspective. The table reflects the different theories in relation to their aims, assumptions about human beings and problem analysis of an organisation.

Table 5.2: Comparison of Three Business Theories

	Stakeholder Theory	**Agency Theory**	**Stewardship Theory**
Aim	Balancing interest of different groups (stakeholders)	Maximisation of organisational efficiency	Maximisation of shareholder wealth via the maximisation of the administrator's utility
Assumption about human beings	Individual's attitudes are not always selfish and relationships between individuals are interdependent (have repercussions that are themselves influenced by other relationships in turn)	Individuals are rational beings with selfish, opportunistic behaviour and with concrete preferences toward risk (neutral to risk [principal] or aversion [agent])	Administrator's behaviour is altruistic and collaborative (the individual identifies with organisational mission and objectives)

Problem Analysis	How executive decision-making considers the interests of different stakeholders involved in the organisation	The relationship between principal and agent, as well as mechanisms (internal/external) that allow for regulating agent's performance	Situations in which executives like administrators are motivated to act in the best interests of their principals
Authors	Hill and Jones (1992)	Jensen (1986) and Eisenhardt (1988)	Donaldson and Davis (1991) Arthurs and Busenitz (2003) Sundaramurthy and Lewis (2003)

Source: Adapted from Cuevas-Rodriguez *et al.* (2012). "Has Agency Theory Run its Course? Making the Theory more Flexible to Inform the Management of Reward Systems" *Corporate Governance, an International Review* 20(6): 526–546.

Table 5.2 summarises the key characteristics of each theory: aims, assumptions about human beings, problem analysis and the authors. The information in Table 5.2 was adapted from a document written by Cuevas-Rodriguez *et al*. (2012). The theories that address the principal-agent relationship make various assumptions about the natural behaviour of both sides. Some authors presume that the theories are independent of one another, which is a counter-argument to agency theory; others consider the remaining ideas as a supplement to agency theory. Nonetheless, depending on the situation under consideration, we may select one of the theories to describe the behaviour of both sets of actors. It is evident that stewardship theory has largely replaced agency theory and has enriched the overall approach in managing an organisation.

5.10 CONCLUSION

The purpose of this chapter was to gain an in-depth understanding of the business theories that affect the corporate governance and administration of a NPO. It is evident from the literature study that corporate governance and business theories had to adapt as a result of a number of recent corporate failures. The collapse of many of these global companies is due to unethical financial practices and the rapt changes in globalisation related to various macro factors, such as climate change, political transfor-

mation, health crises, social challenges and the ever-evolving nature of technology. Although the literature related to business theories was very limited, the knowledge gained from reviewing stakeholder, agency and stewardship theories has provided sufficient insight in evaluating the effective management of NPOs. In Chapter 6, business theory and how it relates to human resources, finances and communications will be discussed. This new knowledge will serve as a basis to continue to review literature in the context of administrative leadership and how it functions within the church.

STEP THREE: SITUATION ANALYSIS OF MANAGERIAL BUSINESS SCIENCES REGARDING ADMINISTRATIVE LEADERSHIP

CHAPTER 6:
LITERATURE REVIEW OF BUSINESS MANAGEMENT SCIENCE: HUMAN RESOURCES, FINANCE AND COMMUNICATIONS

6.1. INTRODUCTION

This chapter will focus on the situation analysis of business management science pertaining to administrative leadership and will also consider the insight gained from business theory relating to stakeholder (cf. 5.6.2), agency (cf. 5.7.1) and stewardship theory (cf. 5.8.1). Shareholder theory (cf. 5.6.1) will not be included as part of the overall review, as this theory primarily applies to profit-driven organisations. The focus of management science will place particular emphasis on churches as NPOs. According to Lancaster University, management science can be defined as a field of study that is "concerned with developing and applying models and concepts that help to illuminate issues and solve managerial problems" (cf. 5.3; Luenendonk, 2019:1). Management science generally aids organisations and businesses to be more productive (Chron, 2020:1). It does this by exploring various management approaches, comparing them with existing possibilities and offering possible outcomes which improve an organisation's overall effectiveness (cf. 5.3; Luenendonk, 2019:1). According to Rainey (2009), management skills are needed by people to effectively lead an organisation towards a common goal and purpose. The church is not exempted from the application of management sciences, as it is made up of different parts, which must work together with the required resources to achieve a desired outcome (cf. 1.3; Oosthuizen & Lategan, 2015:1). Oosthuizen and Lategan (2015:1) acknowledge that the management of the church is different. However, the universal management skills and principles are still applicable to the church as an organisation. This study follows a multi-disciplinary approach in researching administrative leadership from a theological and management science perspective. The next step of the Zerfass model will focus on the management sciences that pertain to administrative leadership.

The Zerfass model has been specifically developed as a behavioural scientific model in providing corrective action for a Christian ecclesiological praxis (cf.1.12.1; Zerfass, 1974:177). This model is also very useful in discovering inefficiencies and ineffectiveness in the church praxis (cf 1.12.1; Heynes & Pieterse, 1990). The current praxis relating to the administrative leadership at ENSA has being critically described and evaluated in Chapter 2 and Chapter 3. Chapter 2 described the administrative guidelines for ENSA, while Chapter 3 evaluated the quality of the church's administration through an empirical study. The outcome of the empirical study confirmed that there are elements of ENSA's administration which could be perceived as inefficient as described in the proposal of Chapter 1. The theological and

scriptural study which was conducted in Chapter 4 also provided a greater understanding of the spiritual gift of administration. The research process in applying the Zerfass model has progressed from Step1, which described and evaluated the spiritual gift of administration, to Step 2 in reviewing the biblical presupposition of administration.

The implementation of the Zerfass (1974) model thus provides a simple procedural methodology for transitioning from one praxis to another. The study of both the theological and situational facets of a given organisation is the foundation of this approach. The aim of this analysis is to establish updated values that will aid ENSA in the growth of administrative leadership as a spiritual gift (cf. 1.12.1). Following the theological contemplation, the situation analysis is the next required step. The Zerfass model then leads to a dialogue between the outcomes derived from the situation analysis and the new knowledge from management sciences, the empirical research and the theological reflection that will possibly lead to an improved praxis (cf.1.12.1; Zerfass, 1974:166). This approach is therefore interdisciplinary, as it includes the engagement of practical theology and management science to come to a new understanding of administrative leadership. The scope of management science in this study is limited to human resources, finance and communications. The following section will review the literature pertaining to human resource management.

6.2 HUMAN RESOURCE MANAGEMENT

6.2.1 Introduction

Human resource management (HRM) is a critical management science resource for church administration. The analytical analysis (cf. 3.6) offered useful information about human resource applications at ENSA. This data can only be meaningfully interpreted after a thorough analysis of the human resources literature. The sections to follow will therefore aim at gaining a greater understanding of HRM.

HRM involves the effective management of people by creating a working environment where employees can thrive to be their best. Human resources focuses on the management of people to perform various functions or tasks in relation to their employment obligations. HRM focuses on the implementation of strategy and policies relating to the management of individuals within the workplace (Dessler, 2004). The effectiveness of the church as an organisation requires competent staff who are able to perform a quality service for their members. It is therefore the responsibility of the HR practitioner to recruit the right personnel to work for an organisation. In addition to employing the best talent, both businesses and church organisations must create a conducive working environment for their staff to excel which will lead to sustainable growth (Jaja & Okwandu, 2007). There is also a trend towards employees wanting more flexibility in the workplace and preferring to outsource their services as consultants rather than working full-time (Rao, 2016). If an organisation wants to attract the best staff to join their teams, then HRM will also need to change its recruitment and retention strategy. Human resource practitioners

need to have an approach that balances the strategy and operations of an organisation when considering their long-term staffing needs.

HR practitioners are required to uphold company policies and maintain a healthy working environment for employees to perform optimally (Bagga & Srivastava, 2014:1-4). The HR department must assist to increase the overall organisational capability, as well as ensuring that the rights and needs of staff are met (Boxall, 2012). The Basic Conditions of Employment Act protects the rights of employees and therefore the employer has a legal obligation to comply in order to avoid any legal ramifications (Shoemanlaw, 2019). HR practitioners should therefore have a good understanding of labour law and its implications on their workforce. Many companies are expanding and integrating their businesses globally, resulting in the high demand of those with specialised skills internationally. The impact of globalisation will therefore require HR practitioners to adapt their strategy to compete for top talent. Moreover, the workplace will have to embrace greater diversity and inclusivity, as increasingly this becomes a standard internationally (McFarlin, 2019). The responsibilities of HRM are not limited to labour management. Other functions include work design, job analysis, training and development, remuneration, team building, staff appraisals, and health and safety related matters (Kleiman, 2000).

Although HRM plays a pivotal role in organisational performance, various theologians argue that the literature related to employee performance is manipulative, exploitative and dehumanising (Fredmeauz & Michaelson, 2017). From a theological perspective, it is advocated that human beings are created in the image of God for a greater purpose and destiny (Gen. 1:27 NIV). According to Fredmeauz and Michaelson (2017), management by objectives (MBO) in the workplace will not bring about true employee fulfilment, as meaningful work originates from the Creator and therefore people should voluntarily co-labour with their employers as an act of service, according to the dominion mandate. In contrast, Samson and Draft (2009:228-229) believe that when MBO is successfully applied within the work place, it can be mutually beneficial to the employee and the organisation. According to 1 Timothy 5:18, a worker is worthy of his or her wages and fruitfulness is an outcome of a person's faithful stewardship of God's resources (cf. 4.4.5; Gen. 1:28 NIV).

Scripture therefore values the importance of work. However, work in itself does not define a person (Jahanshir, 2018). One's identity can only be found in one's relationship with God (Gen. 1:27 NIV). MBO is strongly associated with a person's performance at work (Hale, 2004:77–115). The use of MBO may not be the best method for managing church pastors; the results may be somewhat different than those that could be expected in a profit-driven sector (Jacobs, 2015). HRM is only able to create external stimuli to motivate staff – for example, by offering performance bonuses and incentive schemes. By contrast, pastors are usually driven by internal motives which spring from a deeper meaning of work. They aim to answer the question, "Why am I here?" (Pratt & Ashforth, 2003:309-327). HRM will not create meaningfulness for employees by external forces, policies and procedures (May *et al*., 2004).

Hollard (2019) highlights that job satisfaction is founded on a combination of both intrinsic and extrinsic factors. Intrinsic factors are based on a how a person feels towards their work and the responsibilities associated with it. Extrinsic job satisfaction relates to external financial reward, job security and one's working environment (Hollard, 2019). The theological perspective on human resources expounded on here only touches on employees' work performance. However, Chapter 4 provided a theological position on administration which included the subject of leadership and other related elements of human resources.

Because human beings are flawed and even those who work for the church will not necessarily conform to biblical truth, it is necessary to uphold labour relations policies to protect both management and staff from conflicts which can bring the church as an entity into disrepute. Making sure that every employee has a clear job description and conducting regular performance appraisals will ensure that staff are held accountable to their contractual commitments. Although the church is characterised as a unique institution, the organisation has a lot in common with secular entities. The principles and skills related to management science have an important role to play in building an efficient and effective church (cf. 1.3; Oosthuizen & Lategan, 2015:4).

The next section will consider the different business theories in relation to assumptions concerning human resource management.

6.2.2 Human Resource Management and Business Theories

6.2.2.1 Stakeholder Theory

Almost all stakeholder methodology identifies employees as key stakeholders in an organisation. Matten and Crane (2003:224) believe that employees are deeply embedded in an organisation and contribute uniquely to it, giving them an "unusual role among stakeholders". Furthermore, employees constitute an organisation, as they form an important resource in representing it to other stakeholders (Matten & Crane, 2003:224). The employee as an internal stakeholder contains valuable knowledge that can assist the organisation in improving its capabilities for leveraging knowledge.

One of the principles of stakeholder theory is that an organisation's objective will be achieved when the interests of employees are considered (Donaldson & Preston, 1999:65-91). Traditional human resources focused primarily on meeting the needs of the organisation. The impact of globalisation on the workplace has created an environment where employees are more employable and therefore the traditional approach of not engaging with employees as key stakeholders is detrimental to an organisation's success. The relationship which a profit organisation has with its staff as key stakeholders has a major influence on multiple other groups, such as consumers and investors. Employees that are committed

and enthusiastic will produce satisfied and loyal consumers. The same is also true for non-profit organisations where employees are motivated to meet the objectives of its donors and beneficiaries (cf.5.6.4; Benjamin, 2008; Najam, 1996). Beckett and Jonker (2002:36-42) assert that employee stakeholder relationship is different from the traditional employee-centred definition as derived from human resource management.

Employee engagement occurs when employees are cognitively and psychologically connected with others; this in turn affects their performance within the organisation (Kahn, 1990:633-692). The intentional involvement of employees is expressed when they are empowered in decision-making, have greater influence over resource management, are more self-regulated and have discretionary authority (Claydon & Doyle, 1996:13-25). The COVID pandemic has forced organisations to trust employees to work remotely without direct supervision. Organisations can experience exponential growth and an increase in overall effectiveness when stakeholders are consistently engaged. Improvements in one stakeholder relationship will almost certainly have a favourable impact on other critical relationships and, eventually, on profitability in relation to companies (Ramachandran, 2008) and also aid non-profit entities to be more financially efficient (cf.5.6.4; Eller, 2004).

According to stakeholder theory, it is the organisation's responsibility to view its employees as valuable contributors and to uphold the assumptions of the employment relationship. Employees have fundamental rights to liberty and safety at work, which include freedom of association, the right to organise, the right to collective bargaining, the abolition of forced labour, and the right to equal opportunities and treatment (International Labour Organisation, 2004). Aside from the legal obligations that organisations have to their employees, stakeholder theory also gives an ethical HRM approach. Employees have the right to meaningful employment, according to Bowie (2002). Rowan (2000) contends that employees have the right to be respected, which includes the right to freedom, well-being and equality. In the context of the significant changes organisations underwent in adapting to COVID challenges, stakeholder theory provides a valuable lens for management to engage with their staff more effectively. The following section will consider the agency theory from a human resource management perspective.

6.2.2.2 Agency Theory

Agency theory plays a vital role in managing the relationships between stakeholders. One of the key stakeholder relationships exists between the employer and the employee. HRM plays an integral role in ensuring the effective management of employees within an organisation.

Agency theory is concerned with situations in which one party delegates some decision-making responsibility to the other. In these cases, one person (the "principal") delegates authority to another (the "agent") to make choices on their behalf. Agency connections are intended to add value to all parties involved. Agency theory is used to explain various methods of managing behaviour in order to eliminate

conflicts of interest that occur when principals transfer duty to agents. There are, however, expenses associated with engaging in the relationship, evaluating its development and enforcing it (Fama, 1980).

According to Becker and Olson (1989:247), "There are two managerial options. First, management might try to shift some of the firm's business risk to labour in order to increase workers' incentive to act as owners. A second technique is to intensively manage personnel, therefore assigning a larger part of the firm's business risk (and corresponding rewards) to shareholders." As a result, two methods for monitoring the workforce emerge: bureaucratic control (by regulations and procedures) and incentive alignment (through organisational-based incentives designed to align the interests of workers with the organisation). Agency theory finds its value in protecting the interests of both employer and employee. The following section will consider human resource management through the lens of stewardship theory.

6.2.2.3 Stewardship Theory

Unlike agency theory, stewardship theory proposes a close alignment of organisational and managerial values (Deckop *et al*., 1999). In stewardship-driven organisations, trust and intrinsic motivation serve as the foundation for the work environment (Wasserman, 2006). In a profit-driven organisation, stewardship theory involves the employee working in the interests of the company for the purpose of generating profits and creating value for its customers (Glinkowska & Kaczmarek, 2015). For non-profit organisations, a steward is either working as an agent or volunteer for a social or charitable concern (Andrei *et al*., 2018). The core principle of stewardship theory is a trust- based management approach that encourages the pro-social motivations of NPO employees. Stewardship theory involves "an individual's orientation in delivering a service to people with the purpose of doing good for others and society" (Hondeghem & Perry, 2009:6). According to Andersen *et al*. (2011), stewards are individuals who respond out of an unselfish and compassionate desire to serve a community. These individuals respond out of an obligation and loyalty by providing their knowledge and skills in creating value to the community they serving (Anderson *et al.*, 2011). Stewardship theory focuses on the intrinsic work motivation of individuals. An employee is self-motivated to perform various tasks because of the inherent interest, job and meaning found in the execution of an activity. Such motivation is especially important for employees of non-profit organisations whose motivations are frequently based on altruistic values, rather than monetary gain (Renard & Snelgar, 2017:48-60).

In agency theory, the agent's motivation is based on quantifiable values. "These extrinsic rewards form the basis for the reward systems that represent the control mechanisms of agency theory" (Davis *et al*., 1997:28). As stewards become more organisationally focused and sacrifice personal ambitions to organisational goals, their attention shifts to intangible benefits, like the possibility of personal growth, well-being, accomplishment and affinity (Muth & Donaldson, 1998:5-28). Stewards recognise that by

achieving the organisation's goals, they are also achieving their own. This intrinsic work drive leads to improved performance and job happiness (Davis *et al*., 1997; Hackman & Oldham, 1976).

The literature review of human resources from the perspective of stakeholder, agency and stewardship theory has provided a holistic view of the business theory of managing NPOs. This chapter will continue to explore the subject of HRM. In particular, HRM been impacted by changes in the macro environment. The following section will briefly consider the impact of these changes on HRM.

6.2.3 Practical Aspects of Human Resource Management

Following the 2008 global financial crisis and the effects of the COVID lockdown in 2020, it is widely assumed that in today's workplace, workloads are increasing and employees are being asked to "do more with less" (Kelliher & Anderson, 2010:83-106). In such a difficult economic context, it is important to evaluate the well-being of employees. The coronavirus pandemic has forced organisations to adapt in the way they conduct themselves. Employers and employees alike were compelled to react swiftly as a result of the pandemic. Overnight many employees were required to work from home, as well as look after children who could not attend school. Many of these developments will have a long-term influence on the workplace (Bennet, 2021). In numerous aspects, the COVID-19 pandemic has profoundly impacted social and professional contexts. Social distancing policies, obligatory lockdowns, isolation periods and the fear of becoming ill, in addition to the suspension of productive activity, loss of income and dread of the future, have all impacted on employees' mental health. In a pandemic scenario, the management of work-related issues associated with mental health is critical to encourage employees and, as a result, boost their psychological well-being (Giorgi *et al*., 2020). In this section, the following aspect of HRM will be discussed: legal compliance, training, wellness and leadership. This discussion will be interlaced with theological perspectives.

6.2.3.1 Social Justice and Legal Compliance

Social justice refers to the fair treatment of people in society in a cultural, ethical and authentic manner. According to the Merriam-Webster dictionary, the term "social" "relates to human society, the interaction of the individual and the group or the welfare of human beings as members of society" (Merriam-Webster, 2020). "Justice" is defined as "the maintenance or administration of what is just, especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments" (Merriam-Webster, 2020).

Social justice is the view that everyone deserves equal economic, political and social rights and opportunities. Social workers aim to open the doors of access to all, particularly those in greatest need (TSDF, 2016). Social justice is also the fair treatment of all people in society, including respect for the rights of

minorities and the equitable distribution of resources among members of a community (Merriam-Webster, 2020). The business dictionary defines social justice as "the fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origins, gender, possessions, race, religion, etc., are to be treated equally and without prejudice" (Dolly-Reilly, 2013). The Centre for Economic and Social Justice expresses that "social justice is the virtue which guides us in creating those organised human interactions we call institutions. In turn, social institutions, when justly organized, provide us with access to what is good for the person, both individually and in our associations with others**.** Social justice also imposes on each of us a personal responsibility to work with others to design and continually perfect our institutions as tools for personal and social development" (Dolly-Reilly, 2013).

The term social justice is used across various disciplines and for the purposes of this study, social justice will only be considered in relation to labour law. The need to promote social justice in employment laws is governed by:

- The Constitution of the Republic of South Africa;
- The Labour Relations Act, 66 of 1995 (LRA); and
- The Employment Equity Act, 55 of 1998.

The principles of stakeholder inclusion are also promoted in the King Report IV, which advocates for the healthy corporate governance of organisations. Principle 16 of the King Report IV states that "in the execution of its governance role and responsibilities, the governing body should adopt a stakeholder-inclusive approach that balances the needs, interests and expectations of material stakeholders in the best interests of the organisation over time" (IoDSA, 2021). The stakeholder-inclusive principle stresses that an organisation should value social justice in its obligation to its stakeholders, in particular its employees.

Labour law in South Africa plays a critical role in redressing the imbalances of the past. Social justice in the workplace is guided by the Labour Relations Act. In terms of Section 1, the purpose of the LRA is to advance economic development, social justice, labour peace and the democratisation of the workplace (Moeketsi, 2016). The Constitution puts great emphasis on fair and equal treatment of all employees in the workplace (Van der Walt, 2012). The Employment Equity Act has been promulgated to address transformation and equity within the workplace. The purpose of the act is to achieve equity in the workplace by promoting equal opportunity and fair treatment in employment through the elimination of unfair discrimination. The act also proposes implementing affirmative action measures to redress the disadvantages in employment experienced by designated groups under apartheid (SAICA, 2021).

The function of human resources is important in assisting and supporting management in delivering on these labour transformation objectives (Pillay, 2017; Van der Walt, 2012). According to Kleiman (2000), the responsibility of HR involves an element of risk management to ensure that an organisation complies with the necessary labour legislation. Social justice in the workplace addresses better working conditions for staff and greater levels of employee participation in decision-making (Pillay, 2017, Van der Walt, 2012). Examples of social justice issues in the workplace include employment equity quotas, creating opportunities for disadvantaged employees and the eradication of unfair discrimination and harassment (Pillay, 2017). Van der Walt (2012) states that creating a transparent, dignified and fair working environment will enhance productivity among employees. HR's function is therefore a key agent in the advancement of social justice and transformation in the workplace (Van der Walt, 2012). The church as a legal entity in South Africa is not exempted from complying with labour legislation in order to bring about social justice and transformation.

6.2.3.2 Employee Benefits

Employee benefits are non-monetary incentives given to employees as a condition of employment. Employee benefits can be mandated by law (depending on the risk associated with the work or sector, as well as the laws of the country where the job is held) or offered by the employer voluntarily (HRZONE, 2019). Employee benefits must be valued not as monetary contributions or rewards. Employee benefits contribute to the well-being of South Africans in bridging the social-economic divide still prevalent in the country (Delport, 2018). According to Bikka (2021) "Employee benefits have become an essential part of any competitive compensation package." HRM spends much time engaging with employees on this matter, as it is directly linked to the retention of staff. Companies who invest in employee benefits, such as medical aid and pension schemes, contribute to greater peace of mind among their staff, as they feel more assured that their well-being is safeguarded (Delport, 2018).

In considering the agency theory, employers as principals have to implement various incentives, as noted by Bikka (2021), to mitigate the risk of under delivery by the employee or agent. The challenge with agency theory is that due to the employee's behaviour, they will not necessarily honour their contractual obligations as an agent (cf. 5.6.1; Akerlof, 1970). However, financial incentives can result in the unethical behaviour of workers and can also create an unhealthy competitive working environment (Bikka, 2021). Using company property for personal gain, deception in financial transactions, accepting and offering bribes, and, most notably, insider trading are all examples of unethical behaviour. Some oganisations are able to have huge "incentives" in order to secure lucrative contracts, political deals and other purchases that will increase their earnings, regardless of the damage they can inflict (Newman, 2015). It is therefore important that HRM provides a fair process of rewarding employees for excellent work performance (Bikka, 2021). When employee benefits are correctly implemented, it can lead to

greater job satisfaction, retention of key staff and rewards for high performing individuals who significantly contribute to the growth of the organisation (Bikka, 2021). As one cannot apply a one-size-fits-all approach to benefit schemes, HRM needs a well-structured model which will position an organisation as an employer of choice.

6.2.3.3 Training and Development

Training and development programmes (TDP) form an integral part of human resource management activities (MSG, 2021). HRM is responsible for planning and administering training and development programmes for its organisation (Chron, 2021). An HR specialist produces and conducts training programmes with the goal of upskilling staff according to organisational objectives (Chron, 2021). According to Ahmad and Bakar (2003), TDP can be described as a planned and systematic activity to achieve the effective performance of an organisation's employees. The responsibility of HR is also to ensure the availability of a skilled and willing workforce for an organisation. The impact of training has multiple benefits to both employees and the organisation. Stakeholder theory promotes placing value in employees' contribution to the organisation and proactively investing in their development.

Training and development involve the improvement of employees' knowledge, skills and competencies through a series of organised and planned activities (Mulang, 2015). Because employees are a key resource to the success and sustainability of an organisation, HRM forms an instrumental function by investing in staff upskilling and development (Kadiresan *et al*., 2015:162-171). Mulang (2015) explains that training focuses primarily on improving the capability of an individual, whereas development focuses more on knowledge improvement for future career advancement. TDP ensure that employees become more competent in performing their tasks (Kadiresan *et al*., 2015:162-171). Mazour (2015) states that employees value gaining new skills, which enhance their work performance and create opportunities for growth.

Colquitt *et al.* (2001:424-445) argues that training and acquiring skills cannot be done in isolation. The training of staff must lead to more responsibilities and job opportunities. When training and development is conducted in an efficient and effective manner, the organisation will limit its need to source external talent (Coens & Jenkins, 2000). Employees will feel valued when their training leads to promotion within the company (Mazour, 2015). Training is a process which upskills staff, not only in their competencies, but also improves their level of responsibility and prospects at work (Mani, 2002:141-159). When an organisation provides training, it usually leads to greater commitment from staff. Employees are more loyal when they perceive that an effort is made by their employer to invest in their long-term career development (Bashir & Jehanzeb, 2013).

For churches and Christian organisations, training can take many different forms. The Word of God should be the foundation for all activities and therefore sufficient resources should be invested in theological studies (Arugu & Jaja, 2015:189-196). A biblical understanding of leadership development goes beyond classroom training. Church leaders need to be sensitive and responsible in how they go about promoting emerging leaders. According to Clinton (2001), "Observant and spiritually sensitive leaders will recognise and affirm what God is doing in individuals and together with the Holy Spirit facilitate the development of emerging leaders." 1 Timothy 3:1–7 and Titus 1:6–9 provide clear requirements for the appointment of both elders and deacons in the church. The apostle Paul gave these instructions to ensure there were definite guidelines in place for those who were to lead the church (Hollinger, 2013:157-164). Both Timothy and Titus were appointed on the grounds of their character and competency, but were also instructed to appoint future church leaders using the same biblical standards (Hollinger, 2013:157-164).

Webber (2008:105) recognises that many churches and Christian organisations train people to become competent leaders, rather than identifying those who have the biblical character of leadership when training them as ministers or pastors. Character is described as the integrity of a person, whereas competency is the gifting, experience and skills of a leader to function in a particular role (Geiger, 2019). Steven Covey once said, "Character is what we are; competence is what we can do. The reality is that character and competence drive everything else in the organisation" (Orr, 2013). Geiger (2019) highlights that when the competency of a leader overshadows his or her leadership character, everyone on the team will suffer. A leader and a ministry will lose credibility when the quality of character is not evident in leadership. Both Jesus and Paul hand picked potential leaders whom they personally mentored. Paul clearly communicated to both Timothy and Titus that only mature believers with Christ-like character should be appointed to church leadership. Gifted people who lacked spiritual maturity and character would similarly lack stamina and would lead people toward themselves for selfish gain.

As far as church training is concerned, leadership development must be prayerfully considered and a development process should facilitate true spiritual and biblical transformation (Getz, 2001). Leadership development can play an important role in South African churches. Effective leadership development is key in equipping ministers in addressing the social challenges in communities and also ensuring the sustainability of the church (Kabongo, 2019:1-8). Most countries sub-Saharan, including South Africa faces issues related to the abuse of power, poverty, corruption, selfishness, exploitation, tribalism and social injustice (Mwambazambi & Banza, 2014:849-858). The problem of unethical and exploitative leadership has also been compounded by neo-colonial support and poor self-leadership among African leaders (Mentan, 2007:210). The section to follow will address some of the leadership challenges in Southern Africa today.

6.2.3.4 Church Leadership, Training and Development in South Africa

South Africa faces its own unique challenges. There is a need to contextualise leadership development which will make the church more effective and relevant. There is a trend in the Pentecostal church movement of independent churches breaking away from the founding or "mother" church. It appears that the need is driven toward the commercialisation and commodification of religion (Masenya, 2018:633-654). Although many pastors have cited spiritual reasons for leaving a particular church to start their own, the primary reason is motivated by material and financial gain (Mapumulo, 2017). Clearly there is a need for decent training for church pastors. In recent years, numerous incidents of fraud and corruption have been reported among church leaders. The Commission for the Promotion and Protection of Rights of Cultural, Religious and Linguistic Communities (CRL) is engaging with religious organisations in order to regulate them better; it has also recommended the vetting of religious leaders (Masenya, 2018:633-654). One of the plans proposed by the CRL is for all church leaders to be registered with a professional accredited body such as the Association of Christian Religious Practioners (ACRP). These entities will provide a professional service which is recongized by the Act of Parliament to Christian religious practioners (ACRP, 2021) However, churches are currently not in agreement. Omulokoli (2002:60) believes the proper training of pastors will aid churches in Africa in dealing more effectively with issues such as poverty, corruption, health crises and discrimination against refugees.

Nürnberger (2002:76) highlights that the escalation of social challenges in South Africa's nascent democracy could explode into chaos should the churches fail to train effective leaders. Bedard (2008) argues that pastors need more that theological knowledge, as the complexity of running a church includes financial, human resource, strategic, marketing, social and governance-related matters. Masenya (2018:633-654) and Mapumula (2017) propose that the right form of curriculum training will contribute to healthy practices and will also inspire religious leaders to focus on serving their communities, rather than their personal interests.

Both colleges and universities will have to urgently revisit some of their theological material in order to accept a curriculum that is appropriate to the needs of South Africa (Kgatle, 2018:1-8). According to Heleta (2016:1-8), most of the higher education curriculum still reflects colonial and apartheid world views and is disconnected to the realities of Africa. Most universities still follow the hegemonic "Eurocentric" epistemic canon that attributes truth from the knowledge generated from Western society. Naidoo (2016:2) argues that some theological curriculums are inconsistent with the lived experiences of most Africans and therefore students cannot relate to the philosophical content of what they are taught.

Pentecostalism in Southern Africa is mainly taught in Bible schools and seminaries and is generally of a poor quality and non-accredited. Independent churches should be encouraged to seek partnership with mainstream universities in offering a better quality of theological education (Kay, 2004). The challenge with this proposal is that universities are so diverse and their theological approaches differ widely. In addition to this, it is beyond the means of most pastors from previously disadvantaged backgrounds to have access to a higher education institute (Venter, 2016:5a). Hadebe (2017:3) recommends the need for theological education to be contextualised and expanded, with the aim of growing ministers to interpret the social-economic, cultural, political and spiritual context of their communities in order to transform them. Kgatle (2018:1-8) posits that African Pentecostalism needs to be integrated into the theological curricula of South African universities to address the current challenges of the nation. Promoting the further formal education of ministers will aid leaders in becoming more effective in serving their churches and communities.

6.2.3.5 Teamwork

The ability to collaborate toward a common goal is referred to as teamwork. It is the fuel that enables ordinary people to achieve extraordinary results (Brian, 2020), as well as the ability to channel individual achievements toward organisational goals. The Merriam-Webster dictionary defines teamwork as "work done by several associates, with each doing a part but all subordinating personal prominence to the efficiency of the whole". The goal of teamwork is similar to that of stakeholder theory, in that stakeholder-inclusive strategies recognise the interests of the whole over individual stakeholder preferences (cf. 5.6.3; McAbee, 2013).

Teamwork is viewed as one of the most effective work forms and is also one of the most observable and vital work configurations of the 21st Century (Richter et al., 2011:2 749–2 769). Team effectiveness contributes to improving employee relations, employees' technical and interpersonal skills, the quality of work life, job satisfaction and performance. Teamwork also enhances employees' overall well-being by creating social support, encouraging cooperation and making work more fun and interesting (Levi, 2014). Tirpatpy (2018:1–7) explains that synergy among employees brings about a creative, innovative and solution-driven working environment.

The apostle Paul challenges the Church of Corinth of the importance and necessity for all the different ministry gifts to work together in the fulfilment of God's mission (cf. 4.3.4; 1 Cor. 12:21–27). The Spirit bestows various spiritual gifts for various ministry functions, which are used for different activities in the church. Another reason for the diversity of spiritual gifts and how they should be used in the church is that there should be no division, but all members should share the same concern for one another. The Spirit has given different gifts to each member of the Body for these gifts to function in

unity to provide mutual care to all members (DeVries, 2016:1). Tirpatpy (2018:1-7), however, emphasises the importance of teams having set goals, a prerequisite for success. This forces a team not merely to function as a group, but to instil a sense of responsibility and purpose, as every member has an assigned function. Scripture also expresses the relevance of God's ministry gifts given to believers in working together for the common good of His Kingdom (cf. 4.4.6; Pidgeon, 2014).

Although there are numerous opportunities for teamwork in an organisation, the complexities of different personalities and genders within a team present several challenges. Gender discrimination and patriarchalism are both rife in the workplace where men continue to dominate over women. Male employees regard assertive women as more masculine and fail to recognise their femininity and individual contributions (Metchalfe & Linstead, 2013:94–119). Research shows that men consider themselves as stronger leaders simply because of their gender (Lanaj & Hollenbeck, 2015:1476–1494). This same study, however, revealed that women work much harder to compete against men and generally are more effective in the workplace.

The Bible provides sufficient evidence to support equality between men and women: they were created equal, yet different (Gen. 5:2). From a leadership perspective, there are numerous biblical accounts of women taking up leadership positions (cf. 4.6.5). However, certain cultural practices have not helped, but aggravated how women are perceived and discriminated against. It is against this background that government has legislated various laws to protect the rights of women within the workplace.

Gender is, however, not the only factor that challenges effective teamwork. Dominant personalities, insecure leaders and selfish ambitions are some of the contributing factors to disunity in the workplace. The apostle Paul raised the same challenge to the church, calling for greater unity and respect for all believers (1 Cor. 1:10; Eph. 4:1–6). A practical way of fostering teamwork is creating a learning environment of authentic relationships where individuals learn and glean from one another. This creates a co-dependence and a humility among team members, which enhances cooperation and participation in the workplace (Edmondson, 2013). Finally, teamwork promotes ownership, which is critical to the achievement of any goals: this builds resilience to overcome obstacles and contributes significantly to work satisfaction (Speck, 2006:70).

6.2.3.6 Leadership

A leader is someone who chooses, equips, trains and influences one or more followers to willingly and enthusiastically expend spiritual, emotional and physical energy in a concerted, coordinated effort to achieve the organisation's mission and objectives (Winston & Patterson, 2006:6-66).

Leadership plays a critical role in the life and effectiveness of an organisation. Effective leaders are needed to understand the complexity of running an organisation and its impact in an ever-changing

global environment (Hall, 2007). According to Mullins (2004), a leader is a person who can delegate and influence other people in achieving a set of objectives. A leader is also a person who can take responsibility by influencing a team of people in accomplishing set goals, but must be aware of the capabilities and shortcomings of each team member. It is therefore evident from the above definitions that leadership plays a critical role in the success of an organisation. It has been highlighted in the research that leadership is an area of growth for the church to be effective in administrative leadership. The purpose of this section is not to revisit the already exhaustive subject matter on leadership, but rather to underscore the relevance of effective leadership. The section will also look at different leadership styles.

6.2.3.7 Leadership Styles

Research studies have revealed that leadership effectiveness affects the performance of a team and also contributes to the complexity related to team behaviour and cohesion (Assunta & Agostin, 2007:20–22). Wang *et al*. (2009) argues that the application of various leadership styles has a direct influence on team innovation, sharing of knowledge and effective communication. According to Oladipo *et al*. (2013), the success or failure of an organisation can be traced to the nature of its leadership style. A skilful leader should be able to change his or her leadership style based on a particular situation, thereby focusing on building trust and respect among team members (Hall, 2007).

There are five primary leadership styles which are used in organisations. These can be categorised as follows: autocratic, democratic, laissex-faire, transactional and transformational. Although servant leadership is not considered a primary organisational leadership style, this section will also review the impact of this leadership approach, as there are significant biblical grounds.

Autocratic leadership is a management style in which one person makes all of the decisions, with no feedback from other members of the party. Autocratic leaders make decisions based on their own views and do not seek input or guidance from others (The Economic Times, 2021). Democratic leadership is distinct from an autocratic approach in that it performs three functions: spreading responsibilities evenly, inspiring team members and assisting the group's decision-making process (Gastil, 1994). Laissez-faire leadership, also known as delegative leadership, is a style in which leaders remain hands-off and delegate decision-making to team members. According to studies, this is the leadership style that results in the lowest effectiveness of team members (Cherry, 2019). A transactional leader is someone who places a high emphasis on order and organisation. They are likely to oversee military forces, multinational companies or foreign programmes that require laws and legislation to meet deadlines or transport personnel and equipment in an orderly manner. Transactional leaders do not work well in environments that support innovation and new ideas (STU, 2018). A transformational leader, on the

other hand, shares different characteristics of the various leadership styles and is viewed as very strategic in his or her approach (Lee, 2020). A transformational leader is somebody who desires to bring about change in his or her organisation and to train others to become leaders.

Servant leadership is a "leadership style in which a person engages with others to gain authority, rather than influence, whether as a manager or as a co-worker. Leaders who use this approach include front-line managers engaged in decision-making. A servant leadership approach results in much closer relationships between team members" (Eva *et al*., 2019). They in turn have a closer relationship with the client and can make better decisions to keep and gain new customers (Kenton, 2021). The character of a steward is very similar, if not the same, as a servant leader. Stewardship theory views people as highly trustworthy and motivated to serve in a particular work environment (cf. 6.5; Wasserman, 2006). Stewards are those who serve unselfishly and express a compassion to serve their organisation; they are loyal to the organisation's mission by providing their skills and competency (cf. 6.5; Anderson *et al*., 2011). Stewards and servant leaders are ideally suited and motivated to work for charitable organisations (cf. 6.5; Renard & Snelgar, 2017:48-60).

Mainstream literature does not categorise servant leadership as a preferred style in organisational effectiveness. However, from a biblical perspective, Jesus Christ modelled servant leadership (Sendjaya & Sarros, 2002:58). Even though Jesus introduced the concept of servant leadership, it has for the past two centuries been rejected as an acceptable model and in many aspects considered too weak in its application (Sendjaya & Sarros, 2002:58). Gandolfi *et al.* (2017) argues that servant leadership is neither weak nor lacks enthusiasm and determination. Servant leaders are equally passionate about growth and are therefore as proactive and courageous as other leaders. Stone *et al.* (2004:349-361) suggests that the correct application of servant leadership, together with the proper authentic engagement of its followers, will increase workforce participation, which will result in an overall improvement in the organisation. The fundamental approach to servant leadership is about equipping and empowering people to reach their fullest potential, which inadvertently will translate to a better performing organisation (Sendjaya & Sarros, 2002:58). Servant leadership is all about the internal characteristics of a person who leads with great compassion and empathy, not for selfish gain but for the upliftment of others. A servant leader is motivated to raise other servant leaders, who become healthier, wiser, more autonomous and independent (cf. 4.9.5; Greenleaf, 2002:27). The study will continue to review financial management in the next section.

6.3 FINANCIAL MANAGEMENT

6.3.1 Introduction

Financial management forms an integral component to the health and growth of any organisation (Palmer & Randall, 2002). The management of finances is a very specialised function and therefore requires competent individuals (McMenamin, 1999). Barry (2012) states that individuals who do not have formal financial management training will adversely affect the performance of an organisation. The scope of financial management involves a host of objectives, such as financial accounting, procurement, planning, optimisation of resources, risk management and budgeting (Palmer & Randal, 2002). Fabozzi and Drake (2009) explain that the management of finances includes financial projections, preparing of financial statements, setting organisational objectives, raising funding and structuring of capital-related projects. Organisations who want to grow and achieve success will have to actively engage in all of the responsibilities related to good financial management practices (Barry, 2012). Financial management operates on the basis of sound principles and methodology for the development and implementation of managerial decisions in relation to the sourcing and allocation of funds against a set of goals and objectives (Lisovskaya, 2006). Financial managers therefore play a crucial role in making sound decisions, which have a direct influence over the long-term sustainability of the organisation (Rathbone & Rooyen, 2021). Making financial decisions is an integral part of the entire organisation, irrespective of its size. The responsibility of financial decision-making is not limited to the financial manager, but involves all levels of management, such as production, marketing, human resources and engineering (Lisovskaya, 2006).

In order to make sound decisions, management will need the correct information. Accounting serves as the main source of financial information in the process of business decision-making. Accounting involves the gathering and processing of data and converting it into financial reports (Zager & Zager, 2006). Fourie (2007) appraises the importance of organisations having useful and reliable information for the proper and effective evaluation of its operations. These systems must incorporate accounting systems with other related financial systems, such as cash-flow and debtors' management (Foure, 2007). Financial management's function is overarching, linking all the accounting and internal control systems of an organisation (Nixon, 2021). In an ever-changing economic environment, accurate and timeous financial information greatly enhances decision-making, which can contribute to the success of the organisation (Palmer & Randall, 2002). Financial management is not only about numerical evaluation, but is grounded in business theory which has developed over centuries.

The impact of globalisation on organisations and the prevalence of fraud and corruption has heightened the need for more effective corporate governance. Over the past few decades South Africa has been battling with fraud and corruption at multiple levels, both in the private and public sector. Stakeholder,

agency and stewardship theories will be reviewed in the context of financial management and will be discussed later. The next section will consider the literature related to stakeholder theory in the context of the financial management of NPOs.

6.3.2 Financial Management and Business Theories

6.3.2.1 Stakeholder Theory

Many businesses have been formed and operate in ways that are extremely congruent with stakeholder theory. Firms like Johnson & Johnson, eBay, Google, Lincoln Electric and AES are examples of organisations which have adopted a stakeholder approach to management (Ramachandran, 2008). All of these companies value their shareholders and profitability, yet none of them make profit the primary motivator for what they do. Instead, these companies rate stakeholder connections as more valuable to their long-term success. In today's global, knowledge-driven economy, relationships are at the heart of business profit-making and sustainability. Companies with strong stakeholder ties are more lucrative and sustainable than those whose exclusive focus is on the bottom line (Ramachandran, 2008).

By definition, NPOs are not profit-driven. Profitability for NPOs can be defined as a societal benefit where the quality of people's lives are improved (Lovelock & Weinberg, 1990). While financial management is an important contributor in accessing the sustainability of an NPO, there are other evaluating indicators, such as meeting stakeholders' expectations, reviewing of new projects and effective utilisation of resources (Carvalho, 2005). Organisations that operate responsibly toward their stakeholders grow in size and influence, as they are used by several stakeholders to fulfil their aims at the same time. Organisations exist to achieve the aims of their stakeholders and therefore need to foster a setting that promote ethical behaviour (Ramachandran, 2008). Stakeholder theory supports an organisational environment where greater accountability exists between various parties.

Murtaza (2012) argues that if organisations are held accountable and provide evidence of their impact and outcomes, both they and society will benefit from increased efficiency, as well as private and social benefits. Wenar (2006) believes that accountability will lead organisations to improved performance, greater understanding of the needs of the community and increase shared learning. Mook (2010) supports the notion that NPOs would benefit from having greater accountability, which leads to the achievement of organisational objectives, efficiency in resource utilisation, risk minimisation and a reduction in anti-corruption measures.

Accountability refers to an individual's or organisation's obligation to account for its actions, accept responsibility for them and reveal the outcomes in a transparent way (Benjamin & Campbell, 2014; Eikenberry & Kluver, 2004). According to Schedler (1999), accountability is "bearing responsibility for our decisions and the repercussions of those actions". It also entails avoiding and correcting power

abuses. From an organisational perspective, accountability can be described as being both vertically and horizontally focused. Vertical accountability ensures an organisation's compliance with all legal and contractual obligations, whereas horizontal accountability entails a voluntary relationship, which is not mandatory (Moncrieffe, 2011). Accountability can be applied for moral, ethical and transparent reasons, which highlights its relevance in attracting the interest of funders, contributors, benefactors, participants and volunteers (Costa *et al*., 2011).

According to Murtaza (2012), the responsibility of NPOs to the people they serve is frequently weak since there is a notion that financial management reporting is the only information funders need to be aware of. NPOs should be concerned about making their financial information accessible, not only to regulatory and oversight agents, but also to society at large in a way that everyone understands (Yasmin *et al*., 2014). There are many kinds of responsibilities, such as fiduciary, legal and professional responsibilities, as well as a commitment to protect and serve the public good (Balser & McClusky, 2005). To guarantee the appropriateness of agreements, contracts, laws and possible tax-free access, organisations must be concerned with preserving openness and accountability in their operations (Felcio *et al*., 2013).

6.3.2.2 Agency Theory

Agency theory is best applied to businesses where formal contractual relationships are required in the context of financial and business management. This theory is not well suited to NPOs. According to Jensen and Meckling (1976:311), NPOs assert themselves as non-profit organisations which are legally compliant, although their purpose is not for financial gain. No stakeholders are entitled to the unused funds of the organisation (Fama & Jensen, 1983). The legal risks of claimants are drastically reduced, as NPOs have no contractual obligations as legal entities (Fama & Jensen, 1983). Gailmard (2012) argues that the agency model is well suited for the multiple stakeholder relationships between the donor, public and NPO.

The term "agency relationship" refers to a contract between one or more persons, as previously stated (cf. 5.7.1). The NPO operates as the principal and employs someone to function as an agent to carry out certain responsibilities in the organisation's best interests (Jensen & Meckling, 1976). The application of agency theory can be considered when the organisation, for example, outsources an independent auditing firm to review its financial statements in order to remain legally compliant (McColgan, 2001).

The application of agency theory poses the threat of high costs for services rendered by agents, such as consultants. In some cases, not all agents have the same values of the organisation and therefore could deplete financial reserves (Fama & Jensen, 1983). Agency theory is not based on a shared stakeholder relationship and mistrust is normally prevalent between the various parties. As result of the potential mistrust, the principal will implement stringent controls and monitoring mechanisms at a high cost to track the performance of an agent (Jensen & Meckling, 1976). Eisenhardt (1989), suggests that agency

costs can be limited when contracts are aligned to outcomes and therefore the risks are transferred to the agent. Agency theory promotes greater accountability between the NPO and its stakeholders. Peterson (2010) states that the theory serves as a mechanism for the organisation to be able to forecast possible outcomes, while Steinberg (2010:73-125) gives the principal greater control to monitor the agent's performance. In the next section, the literature related to steward theory will be considered.

6.3.2.3 Stewardship Theory

In the previous section, it was discussed how agency theory can be applied mainly to financial and business management, whereas stewardship theory has emerged from psychology and sociology (Donaldson & Davis, 1991). Donaldson and Davis (1991) state that stewardship theory was created to explain the behaviour of senior executives who act as a steward in making decisions in the best interests of the organisation. Over the past decade, the world has seen the economic collapse of mega corporations due to unethical financial practices by board members (Brown & Trevino, 2006). NPOs in South Africa have also seen an increase in corruption levels, which has adversely affected donor funding because of doubt being cast over the integrity of organisations (Gastrow, 2019). According to Gastrow (2019) South Africa has witnessed several corporate governance failures of companies such as Steinhoff, combined with the collapse of ethical auditing firms. Stewardship theory therefore provides an alternative model to the self-centred approach of agency theory. Stewardship theory presents the view that managers should be pro-organisational, trustworthy, honest and serve the organisation's collective needs, instead of their own self-serving ambition (Davis *et al*., 1997). Jones (1995a) views stewards as individuals who are honest, have personal integrity and display a commitment to honour their word.

The formulation of the King Code IV in the context of corporate governance is undergirded by the principles of both stakeholder and steward theory, which encourage organisations to adopt a more inclusive stakeholder approach and also promote ethical and effective leadership practices (Ramalho, 2016). Although corporate governance guidelines play a pivotal role in directing organisations, the model of stewardship endeavours to offer a long-term view which goes beyond compliance and justification (Cossin *et al*., 2015). Contrary to agency theory, stewardship propels executives to act in the long-term interests of the organisation and not to pursue short-term goals (Davis *et al*.,1997).

According to Jones (1995a), stewardship theory requires less control and monitoring of transactions between the principal and the agent, thereby reducing the agency cost. However, the principal-agency relationship may require a higher transaction cost because parties will need more time to formulate the problem, exchange information, engage in joint decision-making and build a greater understanding of the collective goal (Van Slyke, 2007:164). Van Slyke (2007) asserts that stewardship theory works best for NPOs in formulating long-term contracts which are based on trust, reputation, collective goals and

the alignment of stakeholders' mutual goals against an agreed objective. Steward leaders may not always get stakeholders to perfectly align to their goals. However, they are required to inspire a compelling vision, reinforce their commitment to excellence and find a healthy compromise which still enables effective decision-making (Cossin *et al*., 2015).

6.3.3 Financial Management and Non-Profit Organisations

One of the key responsibilities of financial managers is to generate profit or provide a return on investment for shareholders of companies. This involves a level of risk-taking and boosting revenue, while continually seeking to reduce operating costs (Zietlow *et al*., 2007:11). However, in the context of non-profit organisations (NPOs) where there are no shareholders, financial management is not profit driven, but rather geared towards providing a service to an organisation's members and stakeholders (Krug & Weinberg, 2004:325). Corporate finance institute (CFI, 2021) defines NPO as "a group dedicated to a social purpose in fields such as religion, science, research, or education, or advocating for a particular point of view. Unlike companies, all income generated by a non-profit organisation is utilised to promote the organisation's goals rather than being paid to shareholders members, or employees." The King Report of IV also states that sharedolders do not apply to this category of donors as they have no interest in gaining a return on their investment (King IV, 2016).

Küçükbay (2017) states that a "profit organisation focuses on profitability and maximising shareholder value, whereas a non-profit organisation focuses on providing some socially desirable activities". This statement is not entirely correct, as stakeholder theory implies that corporate governance has broader organisational responsibilities to steward the interests of all parties influenced by an organisation (cf. 5.6.2; Morloro, 2019). The notion that profit is the primary objective of an organisation originated from Friedman, who eluded that business's primary social responsibility was to maximize profitability (cf. 5.6.; Friedman, 1970). Many scholars have debated Friedman's definition of shareholder theory; it has since evolved to incorporate other notions, such as fostering long-term sustainability, while simultaneously addressing corporate responsibility (cf. 5.4.1). According to the King VI Report, "An NPO includes a non-profit company, charitable trust, voluntary association, club or fund. NPOs may also be referred to as non-governmental organisation (NGOs) or as Public Organisations (PBOs) (King IV, 2016). The Non-Profit Organisations Act of 1997 defines an NPO as "a trust, business or other organisation of individuals created for a public purpose, the revenue and property of which are not to be allocated to members" (cf. 5.6.4). The church falls within the ambit of a non-profit organisations and the managing of finances plays a critical role in their sustainability. NPOs are dependent on the voluntary donations from members and external parties. Le Roux (2005:351) highlights that these entities are always at risk of a lack of funding, which adversely effects their capacity to perform.

The recent global economic challenges as a result of the COVID-19 pandemic has seen a decline in donor funding. Pajas and Vilain (2004:342) emphasise the important role financial management plays in navigating the resources of NPOs during a volatile periods to ensure the sustainability of the organisation. The main function of the financial manager is to ensure a consistent stream of revenue which is able to deliver on the most essential services (Krug & Weinberg, 2004:325). It is therefore evident that financial management of an NPO is not the same as a profit-driven company and that the skills of operating a publicly funded entity are also different. Raising donor funding is thus the most challenging function for the management of NPOs (Grønbjerg *et al*., 2007: 7).

NPOs continually face financial risk as a result of the uncertainty related to voluntary funding. According to Maboya and McKay (2019), NPOs in South Africa are generally more vulnerable due to lack of funding, which is exacerbated by weak economy. The risk for NPOs is that donors often withdraw their funding without notifying the NPO, which threatens its sustainability (AbouAssi, 2013). Chigozie (cited by Pattiniemi, 2010) notes that many church-funded projects have experienced a significant reduction in funding, leaving projects incomplete and many communities without food, education and medical support (Pattiniemi, 2010). Mayoya and McKay (2019) state that financial risk is not only external; there is also a lack of understanding among NPOs about the legislative framework of how to administer funding. Managers are under the impression that they are forced to spend all income in a particular fiscal year and are not allowed to carry funds forward or invest them.

Due to the risk associated with donor funding, Hailey and Salway (2016) recommend that NPOs should develop a mechanism of adapting their missional strategy to an ever-changing external environment. Chigozie (cited by Pattiniemi, 2010) suggests that churches who depend on donations to finance their community projects should incorporate a preventative strategy to ensure their successful rollout. NPOs should also develop other financial resourcing models which will result in multiple revenue streams (Chikoto & Neely, 2014). A more diverse portfolio of income will increase the probability of a sustainable mechanism of funding; this includes commercial activities by NPOs (Yang *et al*., 2011). Botchway (2001) explains that churches in Africa require ongoing resources in serving the needs of the community which often faces unexpected threats. The strategy for NPOs should be to maintain and grow their services to the needy, while developing the willpower to counter unforeseen financial circumstances. Masoka and Zimmerman (2010) reiterate the importance of churches building financial capacity which is aligned to a sustainable financial model.

According to Kandasami (2006), a crucial accounting practice for NPOs is programme-oriented funding which is tied to specific actions and results. Although non-profit organisations are not profit-driven, they must generate revenue in order to carry out their humanitarian objectives. From a financial management perspective, the non-profit capital structure should seek to reduce the risk of financial liability to enhance an organisation's forecasted funding (Kingma, 1993). NPOs depend on a broad range of

funding (Wilsker & Young, 2010). These sources of revenue can be categoried as: income from donations made by private individuals or businesses, income from government in the form of grants and services, income from their own revenue generated from service fees and product sales, and income from investments (Wilsker & Yound, 2010). Revenue will vary in size and nature depending on the size of the organisation. Small NPOs may have cash on hand as an investment, whereas big organisations, such as hospitals or schools, would have significant endowment funds. The governing board therefore has to ensure that policies are in place to govern how funds are invested and utilised effectively (Narayan, 2005). Froelich (1999) states that the key goal of financial management in an organisation is to ensure the sustainability of its social programmes and this is directly linked to its various income streams. The generation of income comes with a series of risks – for example, sales are not the primary source of revenue and also the service fees charged for social services are normally low (Wilsker & Young, 2010). Unlike profit entities, NPOs are limited to sourcing funding from external donors because banks and other financial institutions view these entities as high risk (Lauckner, 2020).

Long-term financial management will consider the planning needs of an organisation beyond the immediate future, extending to five or even 10 years. Long-term planning will focus attention on capital structuring and ensuring sustainable income sources. The primary role of long-term financial planning is to accept responsibility for providing enough financial backing to finance all present and future operations. The organisation's principal goal is to "maintain a balance between available assets and developing assets". The company must repay its debts on schedule and meet other budgetary responsibilities (IvyPanda, 2019).

Short-term financial management will mainly consider an organisation's planning needs for the next 12 months. Short-term financial management focuses on decisions that affect the working capital, which is directly related to cashflow. Managers should give greater attention to future cashflow needs, budgeting and forecasting. Since the financial goals of NPOs are not profit driven, the key focus for them is to manage cashflow and oversee the decisions affecting current assets and liabilities (Strydom & Stephen, 2014).

The section to follow will look at theological perspectives on financial management.

6.3.4 Theological Perspectives on Financial Management

As noted in the previous section, financial management plays a vital role in the success and sustainability of any organisation. The church as a non-profit religious organisation is not exempted from good financial management. The question arises as to how the biblical teachings on finances apply to an organisation in the broader content of financial management science. According to Chukwuma (2017), "the mismanagement of God's resources by poor management has led to financial crises in Christian

institutions". Many ministers state that the church is not a business, therefore secular financial principles do not apply to the church. However, church leaders are called to be stewards of everything God has entrusted to the ministry, including the management of finances (Gorner, 2009). In order to make good decisions, Christian leaders need to incorporate the biblical principles of financial management (Chukwuma, 2017).

The Bible is the main source of information for all of Christian life and contains scores of scriptures, both in the Old and New Testament, on the subject of finances. The following are a few references related to the handling of finances, namely wealth (Gen. 13:2), buying and selling (Gen. 23:13–16; Deut. 2:6), gifts (Gen. 24:53), compensation (Ex. 21:32), loans (Ex. 22:25), idols (Jdg. 17:2–4), paying for services (1 Sam. 9:8), offerings for the temple's needs (Ex. 35:5, 24), wisdom related to finances (Prov. 3:13–14), planning to build (Lk. 14:28) and social responsibility (Mk. 12:41–44). This list is not exhaustive, but merely affirms that various principles related to finances are mentioned in the Bible which can find their application in the church.

According to scripture, God is the master and owner of all creation, including humankind. God in his sovereignty has entrusted men and women to steward the resources of the earth (George, 1997). Genesis 1:28–30 contains an authoritative instruction for people to actively steward the resources in the fulfilment of God's divine purpose.

According to George (1997), Genesis 1:28–30 reflects God's generosity towards humankind with a clear injunction to stewardship. Financial stewardship therefore acknowledges that God owns everything; men and women are responsible for taking wise care of his resources (Chukwuma, 2017). This scripture is known as the dominion mandate which entrusts the stewardship of earthly resources to human beings (cf. 4.4.10). Biblical stewardship upholds the position that God owns everything and humankind administers resources on his behalf. Stewardship expresses an obedience and commitment to serve unselfishly. Bruce (2007) asserts that God desires an intimate relationship with his children who carry out good stewardship.

One of the responsibilities of financial management is to take calculated financial risks. The Bible provides rich examples of those who took risks, even at the cost of their personal lives. The story of Daniel (Dan. 1–10) is an example of a Hebrew captive who ascended to a position of political power in Babylon and later Persia. Daniel demonstrated a constant dependence on God and was unafraid of taking risks amid uncertainty about the future (Gregersen, 2003). Hebrew 11:1 expresses that "faith is the substance of things hoped for, the evidence of things not yet seen." Biblical trust rests with God as the ultimate Provider who has proven himself trustworthy over the entire history of humankind. A Christian who invests in financial markets needs to be rooted in God's Word and should constantly trust in him to make wise financial decisions even in uncertain times (Gregersen, 2003). Psalm 119:165 states that

"great peace have those who love your law, and nothing can make them stumble". Daniel earned the trust of those he worked with (Dan. 1:9, 2:14, 4:9 6:18–23). In a similar way, Christians in the market-place need to establish their work reputation which will provide greater opportunities. Proverbs 14:15 teaches, "The simple believes anything, but the prudent give thought to their steps." Communication is the final section related to management sciences which will be reviewed.

6.4 COMMUNICATIONS MANAGEMENT

6.4.1 Introduction

Communication refers to the process of sending and receiving information, either through verbal or non-verbal means (Nordquist, 2019). According to Pearson and Nelson (2000), "Communication is defined as the process of understanding and sharing meaning." This definition underscores the fact that if there is no common understanding in the exchange of information, no communication exists (Keyton, 2011). Communication is a dynamic activity that is not easy to describe because it is constantly subject to change (Pearson & Nelson, 2000). The process of communicating is to perceive, interpret and to relate perception and interpretation to what we already know (McLean, 2005). Meaning is the message conveyed by words, sentences and symbols in a particular context (Nordquist, 2018). Taking into account both stakeholder and stewardship theory, communications management will now be discussed.

The below diagram is a definition of communication from the Merriam-Webster dictionary.

- A process by which information is exchanged between individuals through a common system of symbols, signs or behaviour
- Information is either verbal or written
- A system (e.g. telephone or computers) for transmitting or exchanging information
- Personnel engaged in communicating: personnel engaged in transmitting or exchanging information

Source: https://www.merriam-webster.com/dictionary/communication

There are many models of communication, but for the purposes of this study, it will refer to the trans-actional communication process. The term "communication process" relates to the dialogue between the sender and the receiver or a discussion between one or more people (Nordquist, 2020).

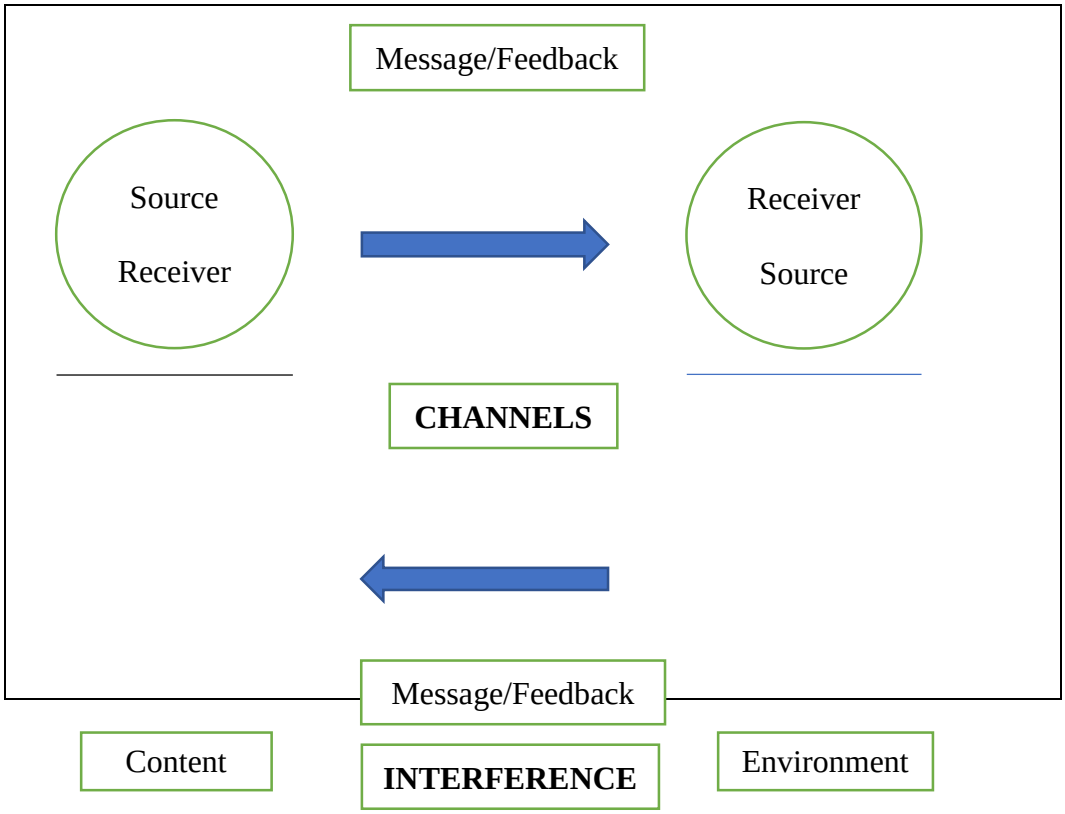


Diagram 6.1: Source: McLean, S. 2005. *The Basics of Speech Communication*

Diagram 6.1 illustrates a transactional form of communication, in which both the sender and receiver can send messages simultaneously. In a public context, for example the church, the source will be the person giving the message by sharing information to the audience. The message is conveyed via his or her voice, body language and dress code. The message is a stimulus or meaning created by the source; this can either be a speech or a written report (McLean, 2005). Keyton (2011) states that the "message is the outcome of the encoding, which takes the form of verbal, non-verbal or written language". The channel is the way the message is communicated from the source to the sender (McLean, 2005). Written channels include letters, memorandums, purchase orders, invoices, newspaper and magazine articles, blogs, e-mails, text messages, tweets, and so forth. Spoken channels include face-to-face conversations, speeches, telephone conversations and voice mail messages, radio broadcasts, public address systems, and voice over Internet protocol (VoIP) (Pearson & Nelson, 2000). Careful consideration must be given when selecting the appropriate channel to communicate with, as there are both strengths and limitations which can influence the objective of the communicator (Munodawafa, 2008). The receiver gets the message from the source and analyses and interprets it in both intended and unexpected ways (McLean, 2005). Nordquist (2020) posits that the receiver is the one who serves as an interpreter, receiving information from the transmitter and decoding it.

Feedback is composed of messages the receiver sends back to the source. Feedback allows the sender to determine whether the message has been received and understood. It is important to note that people

will be selective in the decoding of information because of their own beliefs, values and needs (Keyton, 2010). The physical and psychological setting in which you transmit and receive messages is referred to as the environment (McLean, 2005). The context of the communication process relates to the setting and situation of the dialogue. The context may either be physical, social or cultural (Nordquist, 2020). McLean (2005) believes the communication context can directly or indirectly influence the expectations of both the receiver and sender. Interference is defined as anything that prevents or alters the intention or meaning of a message sent by a source (McLean, 2005).

6.4.2 Communication and Business Theories

6.4.2.1 Stakeholder Theory

Stakeholder theory can be considered the most appropriate business theory for communications management. However, the literature relating to communication from a stakeholder theory perspective has been limited over the past few decades. Scholars such as Lewis, Hamel and Richardson (2001) have nevertheless presented work about organisational change and the nature of communication messaging to various stakeholders. This chapter will further explore their studies in the context of stakeholder theory.

As discussed previously, since becoming a democracy, South Africa has witnessed significant political, social and economic transformation that has touched all sectors of the country, including businesses and NPOs. This change resulted in new possibilities and challenges, for both organisations and their stakeholders (Denton & Vloeberghs, 2003:86). In terms of stakeholder engagement, communications management forms an integral instrument to facilitate an effective process of dialogue and engagement between businesses and stakeholders (Meintjes & Steyn, 2006:590).

As a result of the sub-prime financial crisis in 2008 in the USA which spread globally, many institutions have introduced corporate governance guidelines in mitigating the risk for both businesses and NPOs in relation to their stakeholders. The Institute of Directors in Southern Africa (IoDSA, 2021) have introduced the King Code of Governance Principles, which has also being endorsed by 56 Commonwealth countries (IoDSA, 2021). The King Code IV is also integrated into the Companies Act 71 of 2008 with the aim of fostering better relationships between enterprises and their partners. The below extract is from the King Code IV Code, Part 6.3, Supplement for Non-Profit Organisations (IoDSA, 2021).

Principle 1: The governing body should lead ethically and effectively;

Ethical and effective leadership is exemplified by integrity, competence, responsibility, accountability, fairness and transparency. Members of the governing body should individually and collectively cultivate these characteristics and exhibit them in their conduct as set out in the practices under Principle 1.

Principle 16: In the execution of its governance role and responsibilities, the governing body should adopt a stakeholder-inclusive approach that balances the needs, interests and expectations of material stakeholders against the best interests of the organisation over time.

Some NPOs have shareholders or members, and others have donors or funders who are the primary providers of financial capital to the NPO. Other stakeholders include employees, regulators, media, partners, beneficiaries, communities, suppliers and creditors. The recommended practices under this principle assist with establishing stakeholder relationships that result in legitimacy, something that is critical to the long-term viability and sustainability of the NPO.

For an organisation to foster an environment of accountability, fairness and transparency, it is vital that an inclusive stakeholder approach relating to communications management be formed to enhance corporate governance. According to Best (2005), the term "transparency" encapsulates a code of ethics, honesty and openness. Communicators therefore have to facilitate a process of sharing relevant information to their stakeholders which is easily accessible and presented in a format that will be understood (Kim *et al*., 2005). Varey and White (2013) believe that communication needs to function at a strategic level of the organisation in order to influence the relationship between its leaders and stakeholders.

Lewis, Hamel and Richardson (2001) contend that stakeholder communication is vital when an organisation undergoes change management. They stress that communication is not only an agent in the process of change, but serves as a "stake" for both the organisation and their stakeholders. Communications formulation involves research, planning and the execution of key messages to a group of stakeholders who are affected by the change (Lewis *et al*., 2001). Businesses now recognise that in order to thrive in a world of continual change, it is critical to transition from old-style business to new-order business where individuals can offer greater value to the organisation. This new-order business recognises diverse stakeholders, as well as the need to apply more effective communication strategies in keeping stakeholders engaged and interested in the mission of the organisation (Barker & Du Plessis, 2002). Wilcox and Cameron (2005:23) argue that strategic communications management establishes an organisation's communication structure for stakeholder engagement. This strategic framework provides for the effective planning, development and communication of key messages to stakeholders.

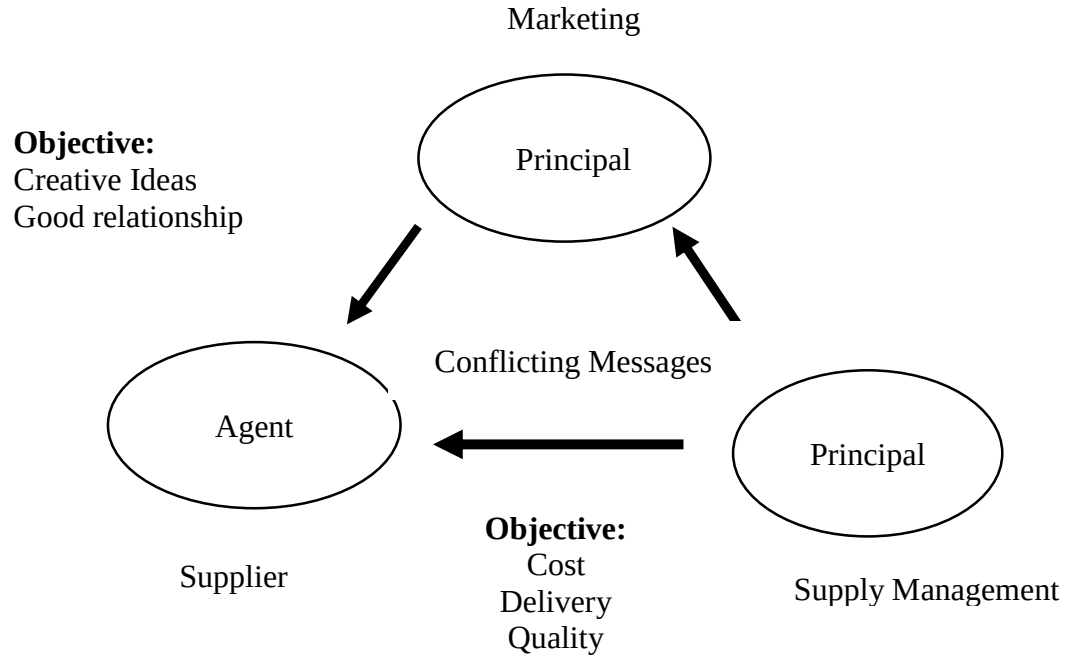
Globalisation has heightened the need for stakeholders to be more engaged with organisations and the impact they have on society. Organisations today are more concerned with how to manage communication across stakeholder groups, rather than focusing on a particular group of stakeholders. Management has to contend with investors and donors, who are more professional in their approach, employees who are more empowered and the impact of deploying a tactical approach to information technology such as social media (Scholes & Clutterbuck, 1998). The evolution of the internet and various social

media platforms has revolutionised the way organisations engage, both with internal and external stakeholders. Historically, organisations could control the internal communication flow to employees, but information technology has empowered employees to have more access to information (De Bussy *et al*., 2000). The increased access to information has forced organisations to adopt a more proactive communication strategy to keep partners abreast of new developments. Agency theory will now be reviewed in relation to communications management.

6.4.2.2 Agency Theory

The connection between a principal and an agent is described by agency theory, in which one person (the principal) hires another (the agent) to complete a task or a service. The agent is given delegated authority to make decisions on behalf of the principal (cf. 5.7.1: Jensen & Meckling, 1976). The relationship between the principal and the agent is usually defined in a formal contractual agreement with the premise that the agent will perform the task most efficiently (Eishendardt, 1989). The self-interest of both parties threatens the possibility that the desired goals and objectives will be achieved. Both the principal and the agent also represent the interests of their own organisations. The information shared is regarded as a commodity which may be traded (Eisenhardt, 1989). If interests are mismatched and goals are incongruent, information may be hidden, resulting in information asymmetry. The process of communication informs the relationship between the principal and the agent. The below diagram illustrates agency theory when an organisation makes use of a professional marketing company.

Diagram 6.2



Source: *An Agency Theory Perspective on the Purchase of Marketing Services*, Industrial Marketing Management (Tate *et al*, 2009)

The diagram illustrates the relationship between Principal 1 (marketing), Principal 2 (supply management) and the agent (supplier). The marketing department and supply management will pursue an internal organisational relationship, but will also have separate connections with the agent (supplier). Because the provider (agent) interacts with the marketing department and supply management at the same time, agency theory provides a valuable theoretical lens here (Tate *et al*, 2009). Agency theory offers a perspective on how the marketing department and supply management (the two principals) may achieve internal alignment when working with a supplier (agent) and how contractual arrangements impact the alignment between the buying business and the service provider. Internal alignment is based on shared objectives and performance measures. The message between the principal and the agent is in the form of transactional communication (cf. 6.4.1).

According to McLean (cf. 6.4.1; 2005), a professional communications setting can directly or indirectly impact the expectations of both the agent and the principal. Interference is defined as anything that inhibits or changes the goal or meaning of a message transmitted by a source (cf. 6.4.1; McLean, 2005). To avoid conflicting messages, care must be taken while picking the right channel, since there are both strengths and limitations that might impact the principal's goal (cf. 6.4.1; Munodawafa, 2008). Agency theory can be used to assist in the creation of successful contracts and partnerships that result in fair outcomes for all parties. While balancing the agency triad, the contractual dilemma addresses the management of the agent via behavioural-based contracts or outcome-based contracts. The relationship between the advertising agency and the client is a kind of contract which can be implemented (Logan, 2000) Because information is a key commodity in the communications process, the application of agency theory forms an important mechanism to formalise the relationship between the different parties and also to ensure that the information is clearly understood. In evaluating the business theory of communications management, stewardship theory will now be reviewed.

6.4.2.3 Stewardship Theory

Stewardship theory presents the view that people will put the needs of the organisation above their personal goals or aspirations (cf. 5.8.2; Davis *et.al*., 2007). According to Menyah (cf. 5.8.1; 2000), those who value stewardship will pursue a team approach which leads to meeting the needs of the community instead of an individual's. This is an important value which will ultimately shape the culture of an organisation. Communicators have an important stewardship responsibility to manage the brand of an organisation. A brand of an organisation is represented by all the various elements such as , the logo, website, building, employees, use of colour, product and services (Theisen, 2019).

Therefore the messaging of an organisation will serve as a valuable vehicle to express trust and transparency to its stakeholders. According to Van Puyvelde *et al*. (cf. 5.8.2; 2012), organisations who have adopted a stewardship approach will be proactive in disclosing financial information to their donors

and also invite interested parties to foster healthy relationships. Communication therefore plays an important role to steward information timeously in order to avoid negative perceptions by stakeholders. Marketing strategies can be manipulative in nature to play on the emotions of donors. Stewardship theory should prevent non-disclosure of information and marketing strategies should aim to share factual information to draw interest from potential donors. Corporate governance has become a major focus for organisations to instil confidence in their relationships with various stakeholders. Corporate governance has shifted from control, regulate, manage and govern to include matters of ethics and principles related to stewardship theory (Abdullah & Valetine, 2009). Communications management can therefore rebuild trust between an organisation and other interested parties by communicating information which will instil trust and confidence.

According to stewardship theory, stewards engage in the public interest because they feel it is more useful than acting in self-interest (cf. 5.8.2; Davis *et al.,* 2007). It claims that individuals are more collectively oriented and pro-organisational than individualistic and as a result, they strive toward organisational, group or societal goals since doing so provides them with a higher level of satisfaction (Menyah, 2003). In addition, stewardship theory claims:

- Reporting means that donors are informed about how their money was spent by non-profit organisations by providing accurate financial information (Van Puyvelde *et al*., 2012);
- Relationship nurturing is the ongoing development of relationships with contributors outside of the fundraising setting, for example, by inviting them to special events (Van Puyvelde *et al*., 2012).

Stewardship theory touches on the growth strategy of the organisation, which is slightly different from that of the agency model. Executives who follow an agency tactical methodology will aggressively embark on new acquisitions and pursue unrelated business opportunities in growing the size of the business, as their incentives are directly related to the growth of the company (Hambrick *et al*., 2005:472-491). Since stewards' long-term focus is on growth, they pay attention to developing the existing business and their markets by the effective utilisation of resources, growing the organisation from within and allowing for more natural growth (Martin & Butler, 2017). Both stakeholder and stewardship theory provide a valuable foundation in reviewing communications management with particular reference to the church.

6.4.3 Effective Communications Management (ECM) and Non-Profit Organisations

The inclusive engagement of stakeholders has become a key success factor for NPOs. Chapter 5 of the King Report IV provides a series of principles propagating an inclusive approach for stakeholders of

NPOs (cf. 5.6.5; IoDSA, 2021). Not all organisations may choose to adopt this business theory approach. The concept of effective communications management (ECM) refers to a process of planning, monitoring and controlling all information mediums within an organisation. The management of communication includes the formulation of corporate communications strategy, internal and external design of communication and managing the flow of information (Johnson, 2012).

Bourne (2016) states that effective communication can serve as a systematic instrument to manage stakeholder relationships at multiple levels. ECM is therefore a process of effective information exchange between key stakeholders in the most optimal way (Bourne, 2016). Effective communication is a key competency for all managers in a well-functioning workplace. Managers who communicate correctly are able to solve work problems speedily and build effective teams (Heibutski, 2018). It must, however, be noted that not all organisations see the value of corporate communications (Forman & Argenti, 2005:245-264). Goodman (2000:69-74) recommends that managers should take responsibility to develop a communications strategy. The purpose of developing a communications strategy is to create an efficient internal working environment which motivate employees. In the absence of an effective communication plan, an organisation will not be able to exist and achieve its goals (Senapati, 2016).

According to Attwell (2016), "communications professionals play a key role in the success of the leader's communication efforts". General management have limited time to attend to the continual demands associated with communication to all stakeholders. Therefore, skilful communication practitioners play a vital role in enhancing the leadership's value within an organisation. Their function includes managing the profile of a leader, as well as creatively communicating and disseminating messages which support the vision of the organisation (Attwell, 2016). Both Van Riel and Fombrun (2007:16) suggest that larger organisations do require dedicated communication departments to support executive management. Communications professionals have specialised skills and are experts at engaging in public debates and messaging (Van Riel & Fombrun, 2007). In addition to this, communicators can monitor public opinion and stakeholder interest and in turn flag information which is useful for decision-making (White & Dozier, 1992).

6.4.4 Communication and the Church

The primary focus and purpose of the church is to share the message of the gospel to all of humankind. Matthew 28:19 states: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." The core of the church's

mission is to communicate and engage in discussion, dialogue and debate with those who are outside the faith (Mac Donald, 2015). Communication therefore forms an integral part of the church's mission.

According to Itseghosimhe (2019), the goal of all spiritual communication is to bring people closer to God. As a result, God has chosen men and women with whom he can interact and who can serve as instruments in communicating the gospel message to others.

The heart of the gospel message has already been decided by God and no one can modify it. The message is to declare Jesus Christ as Lord and Saviour and to welcome others into a relationship with God, as stated in Matthew 28:19 (Mac Donald, 2015). In Acts 15:1–41, Paul and Barnabas had to deal with various challenges in the church of Antioch. These matters included circumcision of the Gentiles, discrimination and taking care of widows, while at the same time having to share the message of hope and encouragement. It is evident that Paul was a very skilful communicator who achieved resolution through a flow of communication with the church (Itseghosimhe, 2019). Ministers of churches have to use the tools of communication to continually inspire, motivate, teach, equip and strengthen the congregation to do the work of ministry. Tate (2020) highlights that in uncertain times the church needs to prioritise communication in order to serve its members more effectively.

The internet is a useful digital platform to engage more effectively with people across the world. Rooted as it is in tradition, the church can ill afford to ignore the electronic communications revolution (Bolu, 2012:80-94). Stetzer (2014) affirms that technology is a resource which the church needs to employ more effectively to accomplish the great commission. Information technology has opened the church to globalisation and many church leaders see the internet as God's solution to world missionary activity (Ukah, 2003). Studies conducted with churches in Nigeria have found that the Pentecostal denomination was more adaptative to using media technology in comparison to the Catholic church. The Catholic leadership was of the opinion that technology could negatively influence the morals and faith of its members (Ihejirika, 2008). In recent years, the Vatican has recognised the need for change and has welcomed the use of digital platforms to engage with society. Mac Donald (2015) warns that more people are spending many hours a day on social media and if the church is not going to be present on digital platforms, then it is going to be absent in the lives of many people. The message of the gospel is founded on the Bible and it never changes. Christians will only have a significant impact in the 21st century when the church aggressively adopts and learns the modern tools of technology and sufficiently saturate the internet with the message of the gospel (Bolu, 2012:80-94). Stetzer (2014) expresses that technology will enable the church to engage more directly and frequently with its members through Facebook, Twitter and other related social media platforms. The church will therefore have to be sympathetic to the culture of digital media and ensure that its presence is effective (Mac Donald, 2015).

Technology and social media have become an important communications tool in the life of the church (Neils, 2019). The church is not exempted from the pervasive influence of technology. COVID-19 restrictions imposed by the government in 2020 and 2021 have forced the church not to gather physically and to apply social media more effectively in ensuring that members are kept abreast (Tate, 2020). Not too long ago, churches used print media to distribute bulletins to its members. The impact of COVID-19 has accelerated the use of social media to send information to their congregants, such as worship times and details of prayer meetings**.** According to Bolu (2012:80-94), churches are using information and communication technology as a strategy for the mission of the gospel.

The physical closing of church doors during the pandemic has created a digital platform for church services, members meeting online for small groups and the use of online giving (Tate, 2020). Web conferencing or virtual meetings have become an important tool for leaders to remain connected with their members. A web conference is a digital "meeting room" which is created using web conferencing tools. An organiser of a meeting simply sends a meeting request via email to all participants, who then participate in a live video stream, share documents, speak to one another and also use text to communicate. The most popular platforms are Microsoft Skype, Microsoft Team, Google Hangouts and Zoom (Seiberling, 2021).

Technology has also introduced online learning platforms, which provide an alternative means of teaching members. Virtual learning gives students the flexibility to study at their own convenience, fosters greater student participation and reduces the need for gathering in a physical location (Uwaje, 2010). Bolu (2012:80-94) states that virtual learning programmes and open-access initiatives allow biblical knowledge to spread beyond physical boundaries, thus enhancing the church's important role in raising a new generation of leaders with character.

The church has a wide range of ministries and administrative activities which generate a large amount of data. Data management systems have therefore been developed which integrate information into centralised data storage which can be processed for various management applications and reporting tools (Kurniawan & Casandra, 2014). A church management database provides secure storage of documents, easy access to documentation, the ability to analyse church membership and also maintain historical information for legal requirements (Uwaje, 2010).

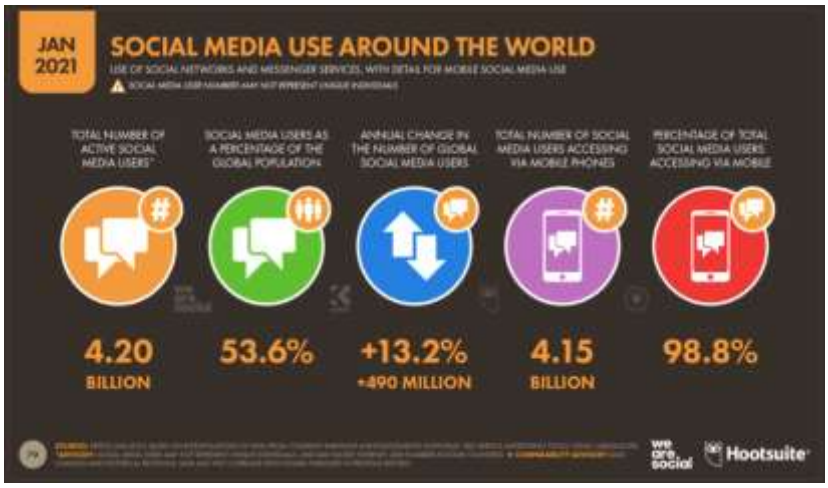
Williams (2008) reports in his study that media technology has influenced how worship is experienced in evangelical churches in the USA. Wyche (2010) has found in her research that mega-churches have innovatively used computing and graphics in their expression of their Christian faith.

6.4.5 Social Media Communication

6.4.5.1 Introduction

The social media revolution has now invaded both the lives of individuals and organisations. In many instances, it has become the basic form of communication between people (Hind & Holton, 2019). The following section will reflect on research data from Hootsuite on the new global trends associated with social media (Chaffey, 2021).

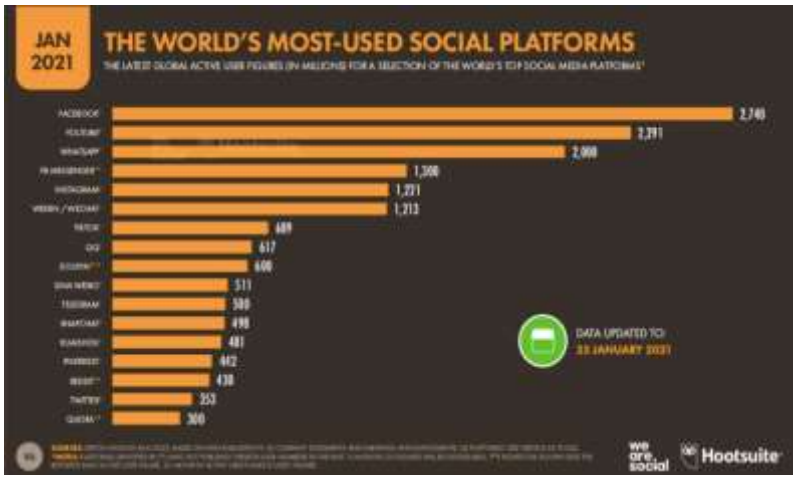
Diagram 6.3



Source: Hootsuite, 2021

There are 4,2 billion active users of social media, which accounts for 53,6% of the global population. The overwhelming majority (98,8%) of media users access social media via their mobile phones.

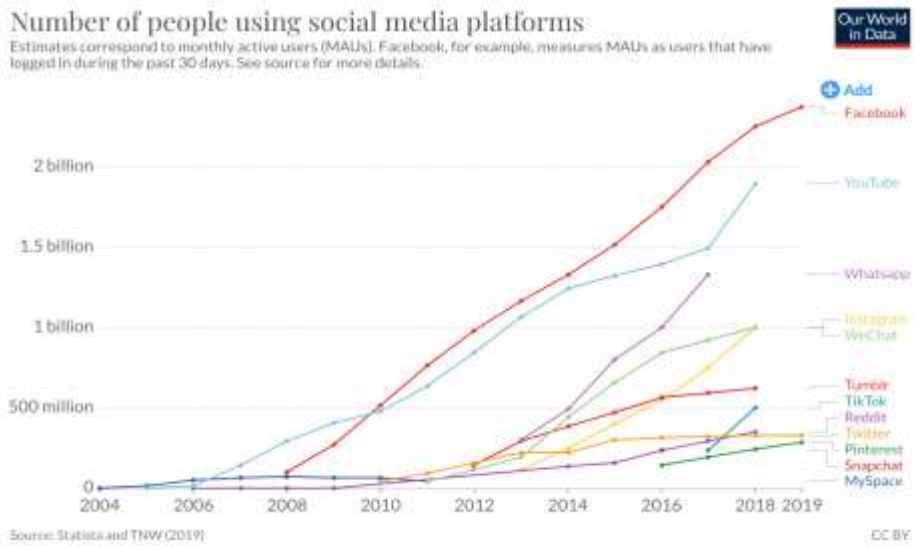
Diagram 6.4



Source: Hootsuite, 2021

The top five most used social media platforms are Facebook, YouTube, WhatsApp, Facebook Messenger and Instagram.

Diagram 6.5



Source: Statista and TNW, 2019 (cited by Caffey, 2021)

Facebook, You-Tube and WhatsApp are the fastest growing social media platforms. Other platforms that have recorded significant growth in their daily users include Instagram, WeChat, Thubir, Tik Tok, Reddit, Pinterest, Snapchat and Myspace.

It is evident from these statistics that social media has penetrated much deeper into the fabric of society, as more people across the global are using information technology to communicate with each other.

Studies by Hind and Holton (2019) found that the fundamentals for effective leadership in the new era of social media has not changed. The essentials of leadership are still about trust, communication, influence and building good relationships. What has, however, changed is the mixed nature and quality of relationship between leaders and those who are followers. The following is a list of important aspects of this change in relationship:

- **Breadth of reach**

More stakeholders can be directly or indirectly reached. Social media platforms allow for more organic communication within teams and also create opportunities to communicate with other stakeholders in a more meaningful way (Hind & Holton, 2019).

- **Speed of communication**

There are a variety of social media channels which can be used to dialogue with immediate feedback. Technology allows for instant and more frequent communication, from texting to voice notes and live video chats. Historically, a person had to phone a toll-free line to either raise a customer complaint or place an order. Today technology has progressed to the extent that consumers can get instantaneous responses from live chat groups (Smith, 2012).

- **Targeted messaging**

Because of the mass of data available and the access to millions of followers, social media platforms can use sophisticated marketing tools to enable organisations to send targeted campaigns to designated demographic groups (Kopilevych, 2019).

- **Balance of power and influence**

Leaders can have personal interactions with their followers and engage in a two-way communications stream to influence and engage with them in matters of mutual benefit. Social media is now accessible to any person who has internet access, thereby increasing the communications opportunity for organisations to promote their brand and improve customer service. Social media has become a platform that is easily accessible to anyone with internet access. Increased communication for organisations fosters brand awareness and often, improved customer service. Social media marketing is much cheaper than traditional marketing approaches (Chaffey, 2021).

6.4.5.2 Main Social Media Platforms

The below list presents five most used social media platforms namely, Facebook, Instragram, Twitter, Blogs and YouTube. Each of the social media platforms provide an unique expression of information to its audience. Having a basic understanding of the various social media platforms can aid in how these resources can be effectly applied within the context of the church.

- **Facebook**

This social media platform allows for photo, video or a long description to be published. Marketers use this platform to promote their products, as Facebook promotes a product in real-time and brings in customers. This platform can also be integrated with Twitter and Instagram (Chaffey, 2021). The primary goal of Facebook is to connect people with their friends and family (Forsey, 2021). Facebook has a very large audience and its age group varies as well.

- **Instagram**

Instagram is a social media application which is used for sharing photos and videos. Instagram has become a very resourceful tool to connect brands, celebrities, friends and family (Antonelli, 2020).

- **Twitter**

The Twitter app is used to share ideas, opinions, real-time information and trending news. Users also use Twitter to connect with friends and family (Forsey, 2021). Twitter allows for short messages to be sent to followers. The message can then be linked to an individual or company's Facebook page or website where more information can be extracted (Hind & Holton, 2019). Twitter's primary audience ranges from age 18 to 29 (Forsey, 2021).

- **Blogs**

A blog is a type of website used by individuals to post regular commentary and descriptions of events. Information posted can be in the form of text, graphics, photos or video. The user does not need much technical knowledge to publish posts on a blog (BaJPAI *et. al*., 2012).

- **YouTube**

YouTube is a social media platform that makes it easy to watch online videos. Users can even create and upload their own videos to share with others. Originally created in 2005, YouTube is now one of the most popular sites on the Web, whose visitors watch more than one billion hours of videos every day (Dean, 2021). Today, many YouTubers who have a large enough audience are able to earn an income from YouTube featuring adverts on their videos (Mondal, 2020).

6.4.5.3 Advantages and Disadvantages of Social Media

There can be little doubt that social media has changed the way people engage in discussions when creating content and sharing information. The various social media platforms have provided opportunities for anyone to promote their products or services to a wider community who may show interest in them (Roberts & Kraynak, 2008). Social media has also opened a wide range of opportunities and possibilities for organisations to engage in creative marketing at a fraction of the cost of traditional forms of marketing (Drahošováa & Balcob, 2017).

Advantages:

- **Lower costs**

Social media is significantly cheaper and more cost effective than traditional forms of marketing, such as print media, radio and television advertisements (Weinberg, 2009). In addition, face-to-face costs are lower because companies can reach more customers directly across various social media channels (Watson *et al*., 2002).

- **Collaboration**

Research companies find it very useful to engage on a broad platform to collaborate and communicate with a larger group of people in gaining input and perspectives in problem solving. These inputs can therefore lead to future strategies and product enhancement (Jonassen *et al*., 2003). Social media platforms also allow people to interact in sharing ideas and opinions (Cachia, 2008).

- **Targeted Marketing**

Social media technology has developed to the extent that companies are able to target specific audiences and consumers based on their personal interests and profiles. Smart marketing and advertising can more effectively reach people who have an interest in a particular service or product (Hill *et al*., 2006).

- **Customer Services**

Managing customer relations can be more effectively executed using social media. Social media creates an interface with customers by gaining in-depth knowledge about them, engaging more interactively with them and retaining online customer relations (Wang & Fesenmaier, 2004). Direct communication provides a better understanding of the consumers' needs which allow an organisation to identify areas of improvement (Bank, 2015).

Disadvantages:

- **Trust, Privacy and Security Issues**

When operating on social network sites, both individuals and companies are exposed to potential risk of identification theft, online stalking and cyber harassment. Although social networking sites have implemented security features to reduce the risks, the impact of trust, privacy and security concerns is a reality which cannot be ignored (Gupta & Dhami, 2015). Companies should have a data protection and privacy policy which clearly describes whether information is kept confidential or is shared or sold to third parties (Steinman & Hawkins, 2010).

- **Freedom of Expression**

Although freedom of expression is a right for every person, there are limitations to what one can share on a social media platform. According to Bank (2015), "If your speech infringes on the rights of another, violates copyright or constitutes hate speech, then your freedom is legally limited." Those who communicate on behalf of religious organisations need to be very sensitive as to how they share their opinions and comments as they can potentially be subject to lawsuits.

- **Face-to-Face Meetings**

Many organisations aim to engage in face-to-face interaction, such as the church. Social media reduces or eliminates the need for physical gatherings because autonomy is afforded by the virtual world. However, the mere concept of a virtual relationship or creating a fantasy persona goes against the values of the church (Neils, 2019).

- **Time intensive**

Social media requires ongoing interaction to remain relevant and add value and interest to its followers. In order for a social media platform to be successful, a person needs to be held responsible for monitoring each network, responding to comments, answering questions and posting regularly (Sood, 2017). Social media management therefore requires dedicated focus and investment in time. Users of social media also face the risk of internet addiction and information overload (Drahošováa & Balcob, 2017).

6.4.6 Essential Communications Skills for Leaders

Although management science is a specialised skill, all leaders of an organisation must be able to communicate effectively to ensure a healthy and successful team. The following are brief lists of key communications skills all managers need to embrace:

- **Active Listening**

Landry (2019) states that effective leaders need to know when they need to talk and, more importantly, when they need to listen. When a person focuses on active listening, one is able to understand the feelings and emotions of the person talking. This will result in a better response to the person which will improve the given situation (Brearley, 2020).

- **Be trustworthy and transparent**

Trust and transparency between a leader and team members create a working environment where people will participate more actively in achieving the desired outcome (Alhalabi, 2017). According to Landry

(2019), transparency can go a long way in breaking down communications barriers in the workplace. People will feel empowered to share their ideas and collaborate when leaders speak about their goals, opportunities and challenges of the organisation (Landry, 2019).

- **Ask good questions**

The ability to ask the right questions, in particular for clarification, will avoid any misunderstanding. Leaders must not pretend that they know everything; failure to get clarity can lead to a breakdown in communication (Brearley, 2020). This skill is also vital for church leaders who participate in small groups or special meetings, as asking the right questions brings greater understanding to the subject matter (Itseghosimhe, 2019).

- **Body Language**

Non-verbal communication is equally, if not more important, than the actual spoken communication. Landry (2019) asserts that when leaders show an interest by making eye contact, nodding their head or smiling when appropriate, it conveys that they value others. The person who is leading the conversation must also have the requisite skills to observe the body language of those participating in the team meeting. Valuable clues can be observed if team members are not engaged in the discussion, such as yawning or failure to make eye contact. The sensitivity of a team leader to observe if someone is distracted due to stress or some other problem will help in engaging the conversation with more intentionality (Brearley, 2020).

6.5 CONCLUSION

The review of this chapter provided insightful knowledge related to both business theory and management science with reference to human resources, finances and communications management. Stakeholder, agency and stewardship theory specifically provided various perspectives to the application of business theory as it applies to organisational leadership.

It is evident from the literature study that HRM plays an integral role in the overall health and effectiveness of an organisation. The church as a legal entity is not exempted from complying with the legislative framework of non-profit organisations. Empirical research has confirmed that some ENSA churches are not fully compliant with the Basic Conditions of Employment Act and have not effectively addressed social injustice in the workplace. The study has also highlighted that not all ENSA churches offer employee benefits and well-being programmes to their staff. The section on training and development provided further insight into the importance of investing in staff. Both from a biblical and secular perspective, an organisation can only benefit and grow when enough time and resources are devoted to training and development. Empirical research has shown the lack of formal theological and administrative leadership studies as a shortcoming of the church. The complexity of team effectiveness is also

relevant to the church as an important contributor to growth and health. The church is unfortunately still a male-dominated environment and needs to embark on a journey of transforming the working environment. HRM practitioners are equipped and trained in helping church leaders to facilitate a healthy, inclusive work environment. Various leadership styles were discussed and the advantages and disadvantages of each style were presented. Some churches in South Africa have seen the abuse of leadership for selfish gain. While the Bible provides clear qualifications and standards for leadership, the church can certainly benefit by equipping its pastors in how to lead their teams and congregations more effectively.

The literature related to financial management supports the researcher's argument that an organisation's effectiveness is directly related to the correct application of financial discipline (cf. 1.1). Authors such as Palmer and Randal, and Barry (cf. 6.13) have highlighted the importance and relevance of financial management for an organisation. Lisoyokata (cf. 6.13, 2006) affirms that financial management is based on sound and logical principles. The learning is therefore that churches who do not apply these principles of financial management are potentially at risk. This chapter clarified that financial management is not just about numerical calculations. The NPO sector, including the church, has faced media and public criticism for the lack of appropriate corporate governance (cf. 5.6.4). Chapter 1 also highlighted the mismanagement of church finances by ministers (cf. 1.3). The King Report VI has instituted corporate governance guidelines and principles which serve as a basis for managers of NPOs to consider (cf. 5.6.4). The learning for the researcher is that there is a sufficient body of knowledge available, both from government and other institutions, which can guide the church towards effective financial management. This chapter also asserted that NPOs are different from profit-driven companies and therefore the application of financial management will likewise be unique. The primary source of NPO funding comes from donors. Skilful financial management is therefore required by executives of NPOs to mitigate the risk of bankruptcy. Section 6.13.7 provided basic insight into financial management as presented in scripture. The Bible presents numerous examples and evidence for the effective application of financial management. Finally, an organisation is not an empty shell which is run by computers, but it consists of people who manages these entities. The stewardship theory in particular views a person with an intrinsic ability to do good (Renard & Snelgar, 2017; cf. 6.5). Christian financial managers have a difficult task to rely not only on their natural wisdom, but to engage in pursuing a relationship with God who is ultimately in control of all resources. God in his sovereignty has given divine wisdom to those who operate in the gift of administration and therefore financial managers should yield to the counsel of God (cf. 4.3.1). Financial frameworks for organisations have already been developed, by both legislative policies and accounting best practices.

Mac Donald (2015) and Itseghoimhe (2019) argue convincingly about the vital role communication plays in the church in order to order to fulfil its mission and mandate (Matt. 28:19). As society and

culture are transforming at an accelerated level, churches are required to adapt to remain relevant and effective in communicating the message of the gospel. Without effective communication, the gospel will not be able to reach people. It is evident from this study that communications management is a specialised function and therefore organisations such as the church require a dedicated person or team to execute the communications deliverables linked to the organisation's strategic plan. Traditional forms of communication have changed drastically and will continue to change as new technology is introduced. How organisations embrace this change to be effective in their communications strategy is determined by which business theory is applied. The King Report IV on corporate governances provides a series of principles to guide NPOs in adopting a more inclusive stakeholder approach (cf. 5.6.5; IoDSA, 2021).

Empirical data show that the majority of ENSA churches have adopted social media as a form of communication (cf. 3.8). However, most churches acknowledge that they are not completely comfortable interacting on social media. The researcher is of the opinion that due to the ever-changing nature of technology, both leaders and staff lack the skills and knowledge to effectively implement the communications resources at their disposal. In addition, many churches have a membership database, but the accuracy of the information is questionable. The study has highlighted the advantages and disadvantages of social media and the risks associated with how the church should engage on these public platforms. The empirical study has also shown that many churches do not have a communications policy in place, which could potentially expose the church to legal action. The success of any communications strategy cannot be executed without competent and skilful leaders. Evidence from the empirical study has revealed that not all ENSA staff are involved in the communication of critical information and that limited resources are dedicated to administrative training (cf. 3.6, cf. 3.7). Communications skills are not a natural leadership gift; it is a competency which can be learnt. Communications literature has highlighted some basic skills leaders can adopt which will contribute to the overall effectiveness of their teams. In conclusion, the recent COVID-19 pandemic has forced churches to adapt and adopt innovative ways of communication. The evolution of communications technology will continue to unfold and churches should not resist the persistent pace of change, but wisely implement these resources with the objective of serving the mission of the gospel.

The embedded knowledge from this study of both business theory and management science in relation to finances, human resources and communications has provided insight into administrative leadership and managing church organisations. This new knowledge will serve as a framework to further investigate the findings from the theological study (cf. 4.0) and to evaluate these against the situational praxis of ENSA as discussed in the empirical study (cf. 2.0, cf. 3.0). Chapter 7 will aim to formulate new principles for the inclusion of the spiritual gift of administrative leadership at ENSA.

STEP FOUR: FORMULATION OF NEW PRINCIPLES FOR A NEW PRAXIS

CHAPTER 7:

PRINCIPLES FOR THE INCLUSION OF THE SPIRITUAL GIFT OF ADMINISTRATIVE LEADERSHIP AT ENSA

7.0 INTRODUCTION

The purpose of this chapter is to articulate new administrative leadership principles for ENSA. In order to formulate a new praxis, the knowledge gained from both the theological discussion (cf. Ch. 4) and the management science literature (cf. Ch. 5 and 6) will robustly be debated in relation to the current administrative praxis (cf. Ch. 2 and 3). The dynamic interplay between theory and practice may then result in a new praxis being formulated (cf. 1.12.1; Leonard, 2000:11). Step 4 of the Zerfass model presupposes that the research study will move from the problem praxis to articulating new administrative leadership principles, which will in turn lead to a new and improved praxis (cf. 1.12.1; Heyns & Pieterse, 1990).

The researcher approached the study having had some insight into the current administration and history of ENSA churches (cf. Ch. 1). A description of the current praxis (the first step of the Zerfass model) was conducted in Chapter 2: the leadership and governance structure of ENSA churches was discussed in relation to the national and international structure of EN (cf. Ch. 2). Empirical research in the form of a quantitative survey was done: a questionnaire was sent to 38 churches with a total of 105 staff members and the responses provided valuable insight into the current praxis (cf. Ch. 3). In Step 2 of the Zerfass model, administrative leadership was reviewed from a theological and scriptural perspective. The goal of Step 3 was to analyse business management science from a theoretical standpoint by reviewing diverse literature pertaining to business theory, corporate governance and general management, with a particular focus on finances, human resources and communication management for non-profit organisations (cf. Ch. 5 and 6).

This chapter will critically reflect on and evaluate the knowledge gained from the Zerfass model pertaining to the current administrative leadership praxis at ENSA in relation to both theological and management science literature. These insights will then be reviewed and evaluated against the empirical findings (cf. Ch. 3).

The researcher will present the following administrative leadership principles as recommendations to ENSA. The empirical study showed sufficient evidence that administrative leadership is lacking within ENSA (cf. 7.1.1). The study of scriptures both from the Old and New Testament has highlighted that

the spiritual gift of administration is a biblical leadership function (cf. 7.1.2). The office of administration is primary defined within the context of deaconate ministry, which deals with leadership, governance and practical tasks in the management of the church (cf. 7.2.1). The first recommendation to ENSA would be to recognise the office of a deacon as an official leadership function, as currently it is not specified within the church's constitution. The empirical study has uncovered a series of shortcomings and non-compliances related to the management of ENSA churches (cf. 3.13). The literature review of both business theory and management science has provided insightful knowledge related to corporate governance (cf. 5.4.1). The empirical study also showed that independent churches within ENSA have a higher probability of non-conformance and inefficiencies compared to the average ENSA church (cf. 3.12). The researcher proposed that the national leadership of ENSA should consider the establishment of NPOs within the respective provinces (cf. 7.4). The NPO will serve as an entity where independent churches can share resources with the goal of improving their administrative leadership. The empirical study has also showed a series of weaknesses within ENSA related to finances, human resources and communications management (cf. 3.12). Furthermore, various administrative principles will be recommended which will aid ENSA. The chapter will conclude by presenting an integrated administrative structure, in which the office of administration forms part of a collective team in serving the overall mission of the church. Part of the proposed structure will include a leadership model, in which both the senior pastor and the administrative leader form part of a collective team in the expression of their respective ministry giftings.

7.1 NEW INSIGHT INTO ADMINISTRATIVE LEADERSHIP

7.1.1 Shortcoming within administrative leadership at ENSA

The demographic composition of ENSA employees shows that 58% are male, while 42% are female (cf. 3.3). In total, 7% of employees are young people, aged 18 to 24 (cf. 3.3). The majority of ENSA employees are white (60%). Although there are pockets of diversity at ENSA churches, the overall trend reflects that the organisation has not undergone drastic employment equity transformation. Despite the fact that the ENSA constitution makes reference to the King IV Report as a guideline for good corporate governance, it is evident that the inclusion of all stakeholders has not yet been fully implemented (cf. 5.6.5). The empirical report indicates that 61% of ENSA churches do not employ an HR specialist. This is an important administrative position which would help church leaders to fast track transformation within the workplace. The history of racial discrimination in South African has created significant inequalities in many organisations. Human resources has an important role to play in assisting and supporting senior pastors in delivering on employment equity objectives (cf. 6.2.3.1).

The empirical findings show that 30% of ENSA churches have not been growing in the area of Sunday service attendance (cf. 3.3), discipleship attendance in small groups (cf. 3.3) and financial growth (cf.

3.7). Both agency and stewardship theory provide business principles in aiding leaders to manage organisations effectively. Agency theory promotes partnership between different stakeholders in overcoming challenges and aims to achieve a desired goal (cf. 5.7.4). In contrast, stewardship theory propounds that individuals unselfishly provide their knowledge and skills in creating value and enhancing the efficiency of an organisation (cf. 6.2.2.3).

The above examples underscore that ENSA lacks administrative leadership capacity to contribute to the effective management of the church. In considering the challenges associated with both human resources and financial management, competent and trained staff need to be employed in these administrative positions which will contribute to the health and growth of ENSA (cf. 6.2.1, 6.3.1). Fortunately, communications management is an area which has been given the necessary attention and resources by ENSA leaders.

7.1.2 Understanding administrative leadership from a theological and management science perspective

The theological review of administrative leadership in Chapter 4 provided clear evidence that this ministry is grounded in scripture. The Greek meaning of "administration" is kubernesis, which refers to a captain of a ship (cf. 1.2). Oikonomia, another Greek word for "administration", describes the stewardship responsibility of a person fulfilling this role. Scriptures expand the understanding of an administrator to a person who organises, directs and implements various tasks and functions (Acts 27:11; Rev. 18:17). Administrative leadership describes those who are deployed to execute various management tasks in order to meet the goals of an organisation (cf. 1.6). In the early church, the apostle Paul appointed deacons to execute the practical affairs of the church to bring and maintain order (cf. 4.3.6). Thus the appointment of deacons or administrators was introduced as an official position in the early church. The qualification for a person to serve in an administrative capacity in the church was primarily based on his or her character qualifications and not necessarily skills and experience (cf. 4.3.7). Organisations today do not put enough emphasis on character or moral fibre; however, this remains an important element in the HR recruitment process. Character, an elusive quality in both the private and public sector in South Africa, informs the ethical behaviour of a leader.

The complexity of managing an organisation has changed since the days of the early church. In the 21st century, management science has contributed significantly to various theories and best practices in aiding organisations to be more effective. HR practitioners have also developed powerful instruments in accessing the competency and leadership skills needed for a person to function effectively in a particular role. Many churches place more emphasis on personal character in the appointment of staff than in applying scientific techniques in order to evaluate new recruits. The opportunity exists for ENSA

churches to upgrade their recruitment and selection processes by using the various human resources instruments as part of the assessment process in the selection of new employees (cf. 4.3.7).

Various biblical leaders were studied in the theological review, such as Moses, Joseph, Nehemiah, Martha, Lydia, Phoebe, Priscilla and Jesus, the ultimate example of a servant leader (cf. 4.9). These Old and New Testament men and women displayed remarkable leadership skills and character in their ability to execute various functions. According to the findings in chapter 6 (cf. 6.2.3.7), all Christians should model servant leadership (Lk. 22:26). The Greek work for "deacon" is diakonos, which means "servant" (cf. 4.3.6; Acts 6:2–4). Deacons should desire to voluntarily love and serve other people (cf. 4.3.6). An administrator should therefore not only be competent or skilful, but somebody who models servant leadership.

Management theory presents six examples of leadership styles, namely autocratic, democratic, laissez-faire, transactional, transformational and servant leadership. Every leadership style has distinct advantages and disadvantages; theorists have proposed leaders adopt an adaptive approach, as each act of engaging with others requires a different leadership response (cf. 6.2.3.7). The researcher is of the view that servant leadership should be the primary approach of church elders, as this is evident in the life of Jesus and other biblical leaders (cf. 4.9). However, there will be exceptions where leaders may have to adapt their leadership styles, but still maintain integrity and respect among the people they lead. On the whole, the characteristic of an administrative leader or deacon ought to be that of a reflective servant leader (cf. 4.3.6). The empirical study has, however, revealed that this is not always the case at ENSA, as the majority of pastors stated that they practise first a theocratic leadership approach, followed by a democratic and autocratic approach when dealing with subordinates (cf. 3.6). Pastors are not exempted from modelling servant leadership as expressed in the Bible (cf. 4.6.7; cf. 4.6.8). In hindsight, the question concerning theocratic leadership (cf. 3.6) related more to the governance of the church than to a preferred style of leadership (cf. 6.2.3.7). Although theocratic governance does not specify a style of leadership, it does express a leadership which places Christ at the centre of all of life. However, due to the sinful nature of humankind, the leadership of the church sometimes fails to model the example of Christ.

Many corporate leaders in profit-driven and non-profit organisations have a bad reputation for committing fraud and unethical practices. Churches in South Africa have also come under the spotlight for a host of corruption charges brought against senior pastors (cf. 1.1; cf. 3.10). The study did not test the ethical behaviour of leaders at ENSA; however, the researcher believes that this is still an important matter to review. The King IV Report on corporate governance has provided a series of principles for organisations to adopt and mitigate the risk to society (cf. 5.4.1, IoDSA, 2021). Business stakeholder theory is a philosophy that encourages executives to practice a more inclusive approach in conducting their business (cf. 5.5.5). Stewardship theory is a business model which promotes the value that people

are motivated and committed to support the goals of an organisation based on their intrinsic values (cf. 5.7.2). Both stakeholder and stewardship theory are relevant to NPOs, such as the church, in which people will voluntarily provide their resources, time and skills in the pursuit of a common purpose and mission. In a similar way, God has bestowed ministry gifts to believers to co-labour for the common good of those both within and outside the church (cf. 4.4.6). The word "common good" refers to a collective outcome or purpose. This collective purpose of working together supports the principle of stakeholder inclusion. The only reservation in applying stakeholder theory to the church is that Christian and other faith-based organisations should reserve their right to freedom of religion. An inclusivity principle should not necessarily be interpreted to mean that society or any other institution can enforce their belief system on the church. The church therefore should reserve its right to freedom of religion and expression in the context of the Bill of Rights and Constitution (cf. Ch. 2). The empirical study has confirmed that ENSA churches have adopted the King IV Code as an organisational standard: this is reflected the constitution of ENSA (cf. 2.4.1; 2.4.2). The principles related to corporate governance and stakeholder and stewardship theory are important business models to be applied in the administration of churches in SA.

The above review of theological and management science literature affirms that the office of administrative leadership can co-exist with the effective management of the church. The researcher proposed to ENSA that principles of management science should be adopted as best practices and should be applied to church management on the condition that those who are appointed to the office of administrative leadership meet the biblical qualification of being a deacon.

7.2. ADMINISTRATIVE LEADERSHIP AS A MINISTRY

7.2.1 Biblical Understanding of Deacon in Relation to the ENSA Constitution

Neither the constitution of ENCT nor that of ENSA makes any reference to the office of a deacon in its leadership structure (cf. Ch. 2). Only the position of an elder is clearly defined in terms of its role and responsibilities. The ENSA constitution, however, refers to various executive functions as part of the fiduciary responsibilities of church leaders. The qualification to serve as an elder is also described in the constitution (cf. Ch. 2). This is important, as the Bible provides sufficient evidence that a deacon is a recognised spiritual leader within the local church. The New Testament refers to two types of leaders for the local church, namely the "shepherd" (elder) and the "servant" (deacon). The office of the shepherd is also referred to as an elder, overseer or pastor, whereas the office of the servant is called a deacon (cf. 4.0; Acts 20:17–31). The office of a pastor is called various names in scripture (e.g. elder, overseer and bishop). The word "pastor" is least referred to, being found only once in scripture (Eph. 4:11). An elder's role includes an oversight function (Titus 1:7) and also carries the responsibility to pray, teach

and guard the church against false doctrine (Eph. 4:11; 1 Tim. 3:2, 5:17; Tit. 1:9). Deacons were introduced for the first time in Acts 6, when the apostles realised that they were not meeting all the practical needs of their congregants and therefore appointed deacons to assist them. Deacons perform an administrative function that meets the physical needs of the church. While the elder's primary function is to provide spiritual care, deacons meet practical needs through administration, maintenance and physical care. Most evangelical churches are in agreement that the New Testament church appointed both elders and deacons (Ch. 4). ENSA churches do not formally recognise administration as a ministry and therefore it may not be perceived as a spiritual gift. The researcher's opinion, gained through his own experience in working in an administrative position, is that this function has not always been embraced as a spiritual or ministry gift. The literature study also confirmed that many church organisations view administration as secular in its function, and consider it as a lesser ministry compared with others. As stated in chapter 1, "As one who has worked as an administrator in Catholic higher education for almost a decade, I am conscious of the ways that my colleagues and I in the larger sphere of ministry frequently devalued, even disdained administrative tasks". The likely reason behind this devaluation is that administration deals with commercial concepts, plans and goals, while leadership is seen as visionary: dusty administrators merely execute the glittering vision (cf. Ch. 1). The clerical tasks associated with administrating, such as completing reports or filling in spreadsheets, can be perceived as boring or unfulfilling. ENSA will have to review its constitution to recognise the office of the deacon as a vital part of the local church's leadership team.

7.2.2 Deacons in the Local Church

The empirical study has shown that there are not enough competent administrative leaders involved in the management of ENSA (cf. 3.6). In the early church, the apostles empowered deacons to serve in practical ways to help those in need (cf. 4.3.6). In today's society, this practical work can translate to the management function of the church. Management functions include activities such as communications, human resources, operations, maintenance and finances. The office of administration has unfortunately been perceived and treated as a lesser ministry gift within the church (cf. 4.3.6). Some church leaders have viewed church administration as secular and therefore excluded it as part of the church's leadership (cf. 1.4). Some theologians have interpreted the ministry of administration as being more of a natural gift than a spiritual one (cf. 4.3.4). The study has also shown that many charismatic churches have evaluated other ministry gifts, such as apostolic, prophetic, evangelist, pastor and teacher as the primary leadership gifts of the church and have excluded the gift of administration (cf. 4.8.4). The apostle Paul reiterated to the church in Corinth that all ministry gifts are equal and underscored the importance of unity within the church. Paul's letter was written at a time when division arose among Christians in the early church (cf. 4.3.4; 1 Cor. 12:21–27). The study has, however, highlighted that the gift of administration is a ministry gift which has been bestowed on some believers in the practical

service of the church (cf. 4.3). The gift of administration is not only limited to serving, but extends to leadership and governance (cf. 4.3.5). The church would revert to a state of chaos if the gift of administration was excluded as a leadership function (cf. 4.3.6). The church is not exempted from the application of management sciences, as it is made up of different parts which must work together with the required resources to achieve a desired outcome (cf. 6.1). The literature study of management science (cf. Ch. 6) has also highlighted the important role that administration plays in the effective running of an organisation, with particular reference to human resources (cf. 6.2), financial (cf. 6.3) and communications management (cf. 6.4).

The researcher proposes that ENSA should therefore shift the dialogue of treating administration as a lesser ministry gift and invite administrators to be key leaders in the management of the church. ENSA should aim to create a working environment where administrators are empowered to contribute to the management of the church. Not all senior pastors are gifted or trained in the area of administration. Opportunities should be created to recognise the gifting and calling on those who can serve in the office of an administrator. There are many members in the church which are gifted in the area of administration, therefore the office of deacons should create a platform for more congregants to participate in the mission of the church. In addition, ENSA churches should recognise that deacons occupy an official management function and form part of the overall leadership of the church.

7.2.3 Deacons Serve the Mission of the Church

The office of deacons is not limited to the management of the internal affairs of the church. The primary function of the church is to expand God's Kingdom and to bring about transformation in society. The church is strategically positioned to bring about change in society, but requires passionate, competent, and skilful persons to do this work. The dominion mandate (cf. 4.4.10; Gen. 1:28) is a key responsibility to bring about transformation and to steward the Earth's resources (cf. 4.4.10). Stakeholder theory emphasises how vital it is that key players are involved in order for an organisation to fulfil its mission (cf. 5.5). Church leadership therefore needs to co-labour with its members and the community to bring about tangible change to meet social and economic challenges. In a time of crisis in South Africa, such as the COVID pandemic, the church must actively mobilise its members to serve the needs of society.

The looting of business properties in July 2021 in KwaZulu-Natal and Gauteng resulted in the shortage of food supply in those regions. Many non-profit organisations, including ENSA churches, played an instrumental role in partnering with key stakeholders to distribute food to communities. This is a good example of people aligning themselves with a mission when all parties are willing to collaborate. Deacons are ordinary men and women who are willing to participate in a meaningful and tangible way in the church. The work of ministry can be the simple task of taking food parcels to an old-age home or spending a few hours a week mentoring a child who lives in an orphanage. Deacons play a pivotal role

in bringing about transformation in society. This can only happen when pastors acknowledge the need to engage and empower their members to fulfil the church's mission. The researcher therefore believes that administration and missionary work are mutually inclusive functions. The following section will evaluate principles related to corporate governance and legal compliance.

7.3 PRINCIPLES RELATED TO CORPORATE GOVERNANCE AND LEGAL COMPLIANCE

Corporate governance has emerged as an important vehicle to guide leaders in the management of organisations. In recent years, the CRL Rights Commission has raised the issue of a lack of good corporate governance among many SA churches, as well as the need for greater financial transparency, accountability and legal compliance (cf. 1.0). Corporate governance requires boards of directors and governing committees to create an environment of fairness and transparency, and to ensure the effective utilisation of resources in the best interests of the organisation (cf. 2.5.1). The study of the early churches of Corinth (cf. 4.2.1), Ephesus (cf. 4.2.2) and Rome (cf. 4.2.3) presented similar challenges which the apostle Paul had to address. Paul's letters to these churches provided guidelines for how leaders and members of the church are meant to conduct themselves (cf. 4.2.1; 4.2.2; 4.2.3). The Institute of Directors South Africa has also adopted a series of corporate governance principles based on the King IV Code, which includes ethical guidelines for NPOs (cf. 5.5). The importance of corporate governance is therefore not unique to the church, as it is affirmed by both government and business institutions.

Chapter 2 highlighted that ENSA has a robust constitution, which meets all the legal and statutory requirements for it to attain NPO status. The empirical study also showed that the majority of ENSA churches are registered as NPOs (cf. 3.10). The empirical data has shown that there are a large percentage of independent churches within ENSA which have not implemented various administrative requirements as per the statutory guidelines for NPOs (cf. 3.12). Also, 24% of staff are not aware of the church's finances: this is a major concern as transparency is an important inclusion stakeholder principle (cf. 3.7; 5.4.1). Based on this non-compliance, the researcher concludes that there is an absence of effective administrative governance in ENSA churches. The issue of corporate governance is not only a concern within ENSA, it is also evident across other churches in South Africa. The CRL Rights Commission has therefore proposed stringent measures to regulate churches. However, many church associations have opposed this recommendation (cf. Ch. 1). Surprisingly, a large number of ENSA pastors are not aware of the rigorous measures being proposed by the CRL Rights Commission (cf. 3.10). The reason for this is unknown; one can only assume that some ENSA leaders lack the administrative knowledge to respond appropriately to legal issues. In understanding the current national leadership structure of ENSA and a number of other churches in South Africa (cf. 3.2.2), the centralised model of

ENSA leadership is not able to provide effective administrative management to all the member churches.

The history of ENSA leadership points to a governance structure in which power primarily rests with the senior pastor (cf. Ch. 2). According to the constitution of His People, the senior pastor had the final authority in all decision making (cf. 2.5). Although His People Church presented an apostolic leadership model which resulted in significant growth, the weakness in this model is that it lacked accountability to church elders (cf. 2.5). ENSA has since merged the apostolic and presbyterian models of leadership, which empowers a senior pastor to lead a local church, but also to function within a healthy and accountable eldership and apostolic governance structure (cf. 2.4.1; 2.4.2; 2.5).

In supporting an environment of inclusive stakeholder engagement and greater accountability to leaders of organisations, the King IV Report has formulated a set of guidelines for the effective governance and operation of companies, including that of NPOs (cf. 5.4.1; IoDSA, 2021). The King Code for Corporate Governance provides a framework which aims to prevent the self-serving interests of an individual or an organisation, but also fosters a balanced approach of considering the interest of all key stakeholders (cf. 5.4.1).

In light of the lessons learnt from the history of His People and the current leadership challenges experienced by ENSA's independent churches, a model of greater accountability should be considered. The researcher recommends that independent churches should integrate into a provincial governance and administrative entity, which would provide greater accountability and administrative support. The following section proposes a revised governance structure for ENSA churches.

7.4 PROPOSAL FOR REVISED GOVERNANCE STRUCTURE FOR ENSA

7.4.1 Reflection on the Current Leadership Structure at ENSA

Diagram 7.1 below reflects the current three-tiered leadership structure at ENC. Diagram 7.2 represents the ENSA churches which participated in the survey and are also located within a regional cluster (cf. 3.2.2). A cluster is not a formal legal entity, but represents churches within a geographical area which meets once or twice every year. The primary purpose of these gatherings is to encourage and support senior pastors. Each region has a cluster leader, who provides apostolic oversight.

Diagram 7.1. Current Three-Tiered Leadership Structure at ENC

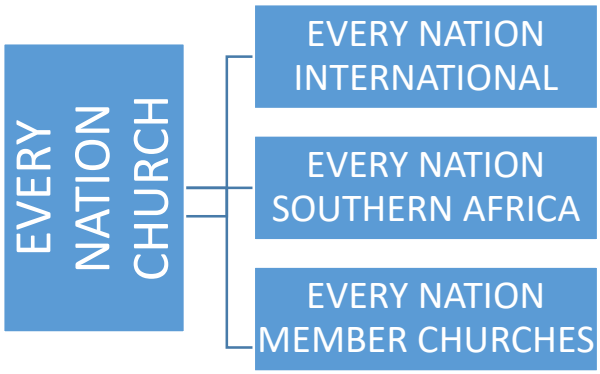
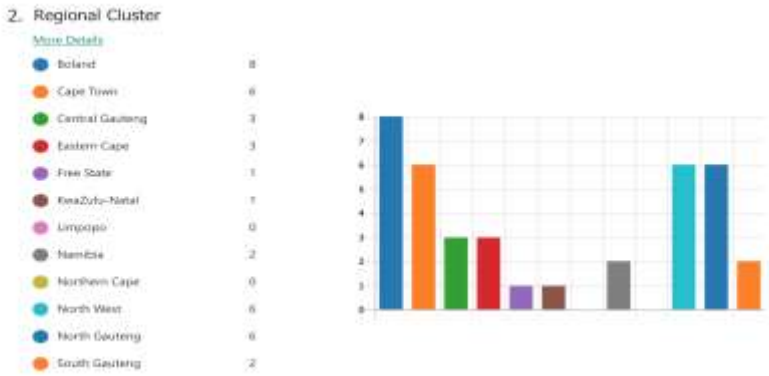


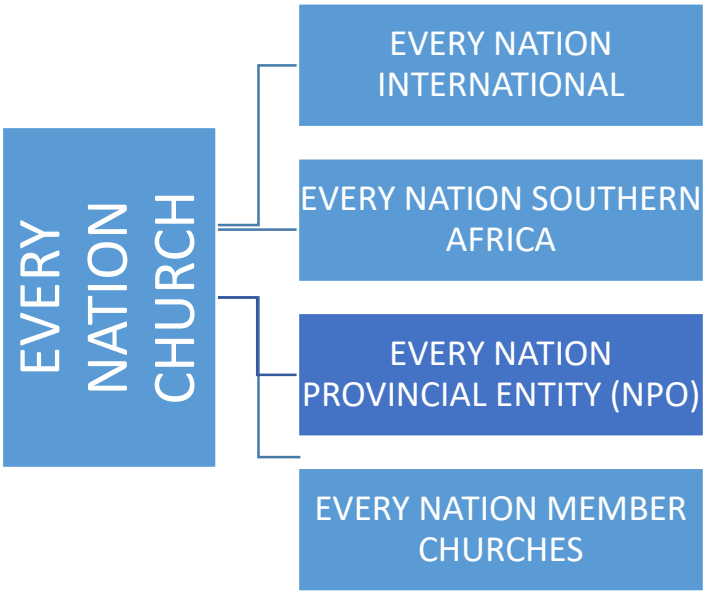
Diagram 7.2. Summary of Churches in each Regional Cluster



7.4.2 Proposed new leadership structure for ENSA

The study has highlighted that the majority of ENSA independent churches are non-compliant and struggling to grow in the area of Sunday services, discipleship and revenue. Also, a number of these churches have not employed an administrative leader who can provide human resources and financial management. The researcher therefore proposes that each cluster of churches located in a province transition into a registered NPO entity.

Diagram 7.3. Proposed New Structure for ENC



The primary purpose of each provincial NPO would be to provide governance and administrative oversight for independent churches. The second objective would be to create a shared administrative support structure which can house various management services, such as human resources, finances and communications. The restructuring of ENSA would also create capacity for more churches to be planted and to ensure that there is sufficient leadership capacity at grass-roots level to support local churches in their respective provinces. To ensure the sustainability of the provincial entity, each local church would have to financially contribute towards the administrative functions. Agency theory provides a formal framework of creating a contractual agreement between the local church and the provincial entity in establishing a service-level agreement for the various administrative functions (cf. 5.7.1).

7.5 NEW PRINCIPLES RELATED TO HUMAN RESOURCES MANAGEMENT FOR THE CHURCH

The scope for human resources management comprises a wide range of theories which were evaluated as part of the empirical study and the literature review. The Bible does not explicitly address the philosophy underpinning human resources. However, there were broad theological perspectives which were highlighted in this study. The researcher wants to underscore the following important HR functions for ENSA to implement: compliance, performance reviews, training and development, church leadership, employee benefits, remuneration, *et cetera*. The empirical study has shown that 61% of ENSA congregations do not employ a human resource practitioner. HR is a specialised skill and critical function in contributing to the overall effectiveness of an organisation. Forty percent of ENSA churches

have fewer than 200 members. The fact that so many churches are small in size could be a contributing factor to why they are unable to employ a full or part-time HR specialist (cf. 3.4).

7.5.1 Compliance

The majority of ENSA churches are registered as non-profit organisations (cf. 3.6), which requires the employer to comply to the Basic Conditions of Employment Act (cf. 6.2) and various other legislation (cf. 6.2.3.1). The empirical study showed that while most of ENSA churches meet the requirements of the Basic Conditions of Employment Act, there are a number of churches which do not contribute to the Unemployment Insurance Fund (UIF) or Workmen Compensation Fund (WCF). The reasons for the non-compliance were not evaluated as part of the review process. While the majority of ENSA staff members are issued with employment contracts (cf. 3.6), some of the conditions of employment have not been fully implemented. It is the responsibility of an elder who oversees the church to ensure legal compliance (cf. 3.6.8). Agency theory in relation to human resources provides a mechanism for contractual obligations to be adhered to between the employer and the employee (cf. 5.6.5). The responsibility of a HR specialist is to assist the church's senior management to meet all contractual obligations as required by labour law (cf. 6.2). When ENSA churches do not employ a HR specialist, the probability of non-compliance significantly increases. The researcher proposed that where churches do not have the finances to appoint an HR expert, that specialist becomes a shared administrative function as part of the proposed new leadership structure of ENSA (cf.7.4.2).

7.5.2 Performance Review

The empirical study affirms that a large proportion of ENSA staff are appraised on a frequent basis. In total, 72% of EN pastors stated the performance review process is effective (cf. 3.6). In addition to this, many pastors reported that their staff responded well to the corrective action following the review process (cf. 3.6). The evaluation did not test the methods which were applied after the review process and whether the review followed a structured approach. In the absence of a HR specialist, the assumption can be made that the performance reviews were not structured, but more informative in nature. Employees will excel when their working environment is conducive to what they do (cf. 6.2.1). A further complication is that some church leaders perceive administrative work as secular and not spiritual (cf. 1.4). There is merit in this concern because agency theory promotes a working environment which drives performance based on extrinsic values, such as financial rewards (cf. 5.7.3). The idea of management by objective is not best suited for managing pastors, as the outcomes of a church are different from those of a profit-driven company (cf. 6.2.1).

Although agency theory may be viewed as a legal process to gain a management agreement between employer and employee, it does safeguard against any misunderstanding of contractual obligations because there a formal agreement between the respective parties exists. Stewardship theory promotes the intrinsic values of persons who are motivated to sacrificially perform in the interests of an organisation (cf. 5.7.3). The principles of agency and stewardship theory should co-exist in the management of the church. Stewardship theory is more suited to a church environment which depends on volunteers. It seems that the stewardship-based approach is more applicable to NPOs, as people are motivated to work in the interests of the organisation and not for monetary gain (cf. 5.7.2). According to scripture, a worker is worth his or her wages and fruitfulness is an outcome of a person's faithful stewardship of God's resources (cf. 4.4.5, Gen. 1:28 NIV).

The concept of being effective and productive was also reviewed from a theological perspective. The researcher concludes that the Bible presents substantial evidence in support of a person being fruitful in relation to the work that he or she performs (cf. 4.4.1, 4.4.2, 4.4.3, 4.4.4, 4.4.5).

The researcher therefore recommends to ENSA that all pastors and staff should be held accountable for the work they are employed to do. The researcher also recommends that all ENSA leaders should follow both the principles of agency and stewardship theory in fostering healthy and accountable working environments aligned to biblical principles. The researcher proposes a formalised performance review system, which includes measurable goals and objectives. Due to the technical and analytical requirements associated with performance reviews, a HR specialist should be the primary custodian to ensure the effective implementation of this process.

7.5.3 Training and development

Training and development involve the improvement of employees' knowledge, skills and competencies through a series of organised and planned activities (cf. 6.2.5). This leads to an improvement in the overall performance of those working for an organisation (cf. 6.2.5). The upskilling of employees has a direct impact on the overall effectiveness of the organisation. Stakeholder theory propounds that an organisation should invest in the development of its employees; this is also a key principle in the King IV Code (cf. 5.5.6). Scripture provides clear leadership requirements for both deacons and elders who want to serve in the church (cf. 6.2.5). The development of those who wish to serve in the church goes beyond theoretical training. Senior leaders will usually evaluate the person's character and dedicated service from their ministry work. Spiritual leaders will also recognise and affirm what God is doing in that person's life. Through the leading of the Holy Spirit and with the counsel of other leaders, they will facilitate a process of training and development for each individual church worker (cf. 6.2.5). Both character and competency are key factors which contribute to the successful development of a person, which ultimately leads to an effective organisation (cf. 6.2.5).

Theological training is sorely needed for pastors to be equipped to manage their churches amid the challenges of a changing society. In recent years, liberal legislation and anti-Christian organisations in SA are forcing churches to adapt their theology to reflect a non-discriminating society. If church leaders are not equipped from a theological perspective, the church stands the risk of facing legal action for discrimination and hate speech. Social media has also created a window which provides church members access to a host of theological literature. Unfortunately, not all literature found on social media platforms is based on sound biblical doctrine. Pastors therefore need to be equipped to provide wise counsel and guidance to their members, in particular the younger generation who access social media as a form of information and entertainment. In the 21st century, where information is so readily and easily accessible, church leaders need to be firmly grounded in scripture to guide their members in biblical truth. In addition to pastors being equipped in the area of theology, training and development should encompass all church employees and should include management courses.

The empirical study confirmed that ENSA conducts internal training for various ministries, such as apostolic, prophetic, teaching, pastoring, evangelism, leadership, administration and serving (cf. 3.11). Evangelism scored the highest and administration the lowest for staff training (cf. 3.11). While leadership training also scored high, the nature of the training was more related to theology than business management (cf. 3.11). The in-house training conducted by ENSA is not an accredited programme recognised by the South African Qualifications Authority (SAQA). Only 17% of staff have accredited qualifications in theology, while less than 3% have post-graduate qualifications (cf. 3.6). ENSA does not require a pastor to have any formal qualifications to become a church minister. This is the same for the majority of independent churches in South Africa. The survey highlighted that while most staff are aware that the CRL Rights Commission wants to regulate churches, 58% of staff do not know that in the near future, ministers will have to be registered as a Christian Religious Practitioner with a professional body (cf. 3.10). One can therefore assume that many pastors in South Africa also lack the knowledge that the CRL Rights Commission is proposing to regulate religious leaders. The researcher is of the opinion that in the absence of any legal requirement by government, churches will continue to ordain pastors without meeting the minimum standards as required by SAQA-accredited training institutions.

EN International has, however, launched a seminary in association with Asbury University for pastors to obtain a post-graduate qualification in theology. Some of the ENSA leaders have already done courses at this international seminary. Unfortunately, the majority of the theological curriculum at tertiary institutions in South Africa has not been contextualised, as the resource material is reflective of colonial and apartheid world views (cf. 6.2.3.4). In addition, many theological universities still present "Eurocentric epistemic canon" that teaches the gospel from a western perspective (cf. 6.2.3.4). It seems

that the local curricula are not reflective of African traditions and experiences, making it difficult for many students to relate to (cf. 6.2.3.4).

The landscape of South Africa is very diverse and complex; social and economic transformation remains a challenge. Pastors need to be equipped both in theology and how to deal with the complexity of managing a church in relation to other stakeholders such as government, the community and business (cf. 6.2.3.4). The advent of technology has also forced the church to adapt its strategy in having to communicate with its members via social media. A more inclusive theological curriculum needs to be developed which will prepare pastors more adequately for managing the affairs of the church in an ever-changing global environment (cf. 6.2.3.4).

ENSA has partnered with the South African Theological Seminary (SATS) to encourage existing pastors to further their studies in theology. The researcher's understanding is that both in-house ENSA ministry school and registration to SATS have not resulted in a large intake of students. Based on the empirical research, many pastors are not aware of the potential threat from government which will require ministers to have formal accreditation (cf. 3.10). The researcher is of the opinion that EN pastors will not voluntarily pursue further theological studies unless it becomes mandatory.

It seems that administrative leadership training has become less of a priority among theological departments at tertiary institutions. Many courses no longer include administration as a learning subject. Many pastors who complete their ministry training are not adequately prepared to manage the church as an organisation (cf. 6.2.3.4). ENSA churches also do not place enough emphasis on administrative training (cf. 3.12). The recent health and economic challenges as a result of COVID have placed many churches at risk, as leaders were not able to adapt to government restrictions. Churches must continually adjust in the face of new legislation and technology, as well as social and economic transformation. In the absence of training, pastors lack the knowledge to effectively respond to the needs of both their staff and church members.

The researcher proposed that ENSA should initiate a proactive campaign to encourage continuous learning and development, and also create incentives for staff to study. These incentives could be linked to bursaries offered to staff who cannot afford to advance their studies. Those who wish to take up the office of a pastor should complete a minimum tertiary qualification in theology. Human resources has an important role to play in helping ENSA to implement minimum qualification criteria for future pastors and also put in place qualification criteria for senior pastors. As much as church leaders should prioritise staff and congregants to be equipped to do the work of ministry, administrative leadership should also be intentionally included as part of the overall development of those working for the church. The researcher proposed that all ENSA pastors and administrators should be trained in the area of administrative leadership.

7.5.4 Church Leadership

The empirical research showed mixed responses to how leadership is perceived by ENSA pastors and staff. The majority (60%) describe their church leadership as theocratic, 30% as democratic and 10% as autocratic. Church governance conforms to an eldership model of leadership whereby the senior pastor or lead elder forms part of the eldership team. The Bible does not prescribe a particular model of leadership for churches. The empirical study did not aim to review the various leadership behaviour of senior pastors. However, according to the literature from both scripture and management science, the study provided new knowledge to be considered in the application of administrative leadership. The researcher acknowledged from his personal working experience that leadership at ENCT has shifted over the past two decades from a very centralised and autocratic leadership style (cf. Ch. 2) to a highly democratic leadership approach. The latter approach, although very inclusive, has resulted in a lack of decisive decision making. The church has thus lagged in being an effective organisation. The lack of focus and clarity in leadership almost resulted in the unbundling of the church.

The theological review considered four polities of church governances which include congregational, presbyterian, episcopalian and apostolic (cf. 4.5.3). None of these models of leadership can be considered as unbiblical, as the Bible does not specify a particular form of church governance. The Bible places more emphasis on the qualification of eldership, which speaks mainly to character and how a leader should conduct himself or herself (cf. 4.6.7). Management science refers to various forms of leadership styles – for example, autocratic, participative, transformational and servant leadership. Each of the respective leadership approaches has its advantages and disadvantages, and from time to time a leader needs to adapt his or her leadership style according to what is required for the organisation to move forward.

The Bible primarily refers to the servant leadership approach. Various examples of men and women were highlighted in the normative chapter who displayed servant leadership in the work they did (cf. 4.9). Jesus Christ modelled the ultimate example of servant leadership, both in his earthly vocation as a carpenter and in his ministry mentoring his disciples and proclaiming the good news to the community at large (cf. 4.10). The servant leader is about being a servant at heart, serving the people entrusted to one's care and not abusing leadership for personal gain.

The researcher proposed servant leadership should be the primary model of leadership at ENSA. Servant leadership cannot be taught in a classroom; therefore, the senior leadership of the churches would have to model this, so that those under their care would emulate the same style of leadership. Although servant leadership should be the primary expression when leading, pastors would have to adapt their leadership style from time to time to ensure the effective management of the organisation.

7.5.5 Employee benefits

The South African legislative framework provides a series of employee benefits which are reflected in labour law (cf. 6.2.6). These benefits do vary according to the sector the employees are contracted to work in. Employee benefits serve to address the social and economic disparities which exist in society and also provide staff with the assurance that their well-being is being taken care of by the organisation (cf. 6.2.6). Employee benefits can also serve as a retention strategy to avoid staff moving to other organisations (cf. 6.2.6). From an ENSA perspective, a large number of employees do not receive employee benefits (cf. 3.6), as 39% staff are not on medical aid, 47% staff are not have a pension fund and 53% of staff do not have group life cover (cf. 3.6). While some of the benefits are not compulsory, contribution to UIF and the WCF are mandatory for the church. The reason why some churches do not provide these benefits is unclear. The researcher believes that many church employees are employed as missionary workers and are dependent on donor support and therefore cannot afford to contribute to additional schemes. On the other hand, the church leadership may lack the legal knowledge to implement the mandatory requirements. As previously noted, 61% of churches do not employ a HR practitioner and therefore the probability of non-compliance is high. The church should model the highest standard of fair and equitable employee benefits and remuneration for its staff.

ENSA should embark on a process of exploring group benefit schemes which can be offered to staff at more affordable rates. In consultation with their senior pastors, ENSA should enforce a policy where all staff should receive all the basic employee benefits as part of their remuneration package.

7.5.6 Remuneration

The Basic Conditions of Employment Act (cf. 6.2.3.1) specifies that employees should be remunerated fairly; the Bible also states that a labourer is worthy of his or her wages (1 Tim. 5:18). The challenge for the church is that the income is dependent on voluntary donations from its members. The empirical study highlighted that approximately 29% to 34% of churches have plateaued or declined in their revenue (cf. 3.7). This increases the risk of churches remaining sustainable and increases the pressure on cash flow (cf. 3.6.6). The researcher has personally observed the forced retrenchment of staff on more than one occasion over a period of ten years. Due to the financial pressure on the church, the organisation has not consistently been able to provide an annual increase for their staff and this often extends to periods of more than two years. Only 44% of staff indicated that they are well remunerated. The Bible has a lot to say about paying workers for their labour. Among the most well-known verses are: “The worker deserves his wages” (Tim. 5:18), “Do not hold back the wages of a hired worker overnight” (Lev. 19:13) and “Masters, provide your slaves with what is and fair, because you know that you also have a Master in heaven” (Col. 4:1).

The issue of financial risk will always remain a challenge for NPOs. The majority of employees who work for the church are motivated and have sacrificially offered their time and resources in serving the church. Staff and leaders' commitment are aligned to stewardship theory principles in which people are driven to work for NPOs due to their intrinsic values. The leadership of ENSA churches still has a responsibility to ensure that the cash flow can grow to levels which will allow annual staff increases and avoid drastic actions of retrenchment. The researcher proposed that ENSA should explore alternative ways to reward staff, such as flexible working hours, allowing staff to work for multiple companies, extended annual leave, and also to link remuneration to measurable outcomes. In addition to this, ENSA should aim to optimise the number of staff employed and rather ramp up staffing as when and when it is needed. The use of volunteers for the work of ministry is another option to create opportunities for members to get more actively involved in the church.

7.5.7 Social justice in the workplace

The study of scripture clearly affirms that all of mankind is created equal in the sight of God (cf. 4.3.2). In Galatians 3:28, the apostle Paul affirms, "that there is neither Jew nor Greek, there is neither slave or free, there is no male and female, for you are all one in Christ Jesus." From the very beginning of creation, Genesis 1:27 states that "so God created man in his own image, in the image of God he created him, male and female he created them".

In the early *c*hurch, when different cultural and social groups converted to Christianity, factionalism and tension emerged among the church members in Corinth (cf. 4.2.1), Ephesus (cf. 4.2.2) and Rome (cf. 4.2.3). The apostle Paul had to address this division to assert that the church is one body and all are equal, requiring us to show respect for one another irrespective of one's ministry and gifting (cf. 4.3.4; 1 Cor. 12:21–23). Besides the racial, social and economic disparity which were prevalent in the early church, the different ministry gifts bestowed on believers also posed a challenge (cf. 4.3.1; Rom. 12:6). While all Christians are called to be ministers of the gospel, some are specifically gifted to serve in the office of an apostle, prophet, teacher, evangelist, pastor and administrator based on the grace God has blessed each person with. While the character qualification of all these ministry gifts is to display humility and servant leadership (cf. 4.2.3; 1 Tim. 31:1–7; Tit. 1:6–9), the self-centredness and sinful nature of humankind has elevated certain ministry gifts above others. The apostle Paul attempted to arrest this from the beginning of the church's history, but unfortunately there has been an acceleration of hierarchy and male dominance in various sectors of the church (cf. 4.2.3).

Both, private and public sector organisations have surfaced with unprecedented levels of poor governance as a result of greed and moral failure, as was the case during the financial crisis of 2008 (cf. 5.4.1). The abuse of power for personal gain at the expense of others has been in existence for centuries. The history of South Africa stemmed from a white dominance enforcing racial division, social injustice and

unequitable access to resources, which affected opportunities related to education, employment and property. The dawn of a new South African in 1994 gave birth to a revised constitution based on principles and laws of state that guaranteed the rights and freedom of all people. South Africa then saw a series of reforms related to a host of laws to bring about social and economic transformation (cf. 6.2.4, 6.2.6). The King Code IV for corporate governance is a new set of principles which has being prepared by the business sector and endorsed by government to guide organisations to intentionally follow a process of stakeholder inclusion and other stewardship principles, which will aid all interested parties (cf. 5.5.5). ENSA is classified as an NPO and is required to comply with all relevant laws to bring about equitable transformation in the workplace and also to uphold the principles which are recommended by King Code IV. Many church institutions in SA have unfortunately propagated racial segregation and the dominance of white male leaders, and this is also evident at ENSA (cf. 3.3). South Africa is made up of primary four ethnic groups, as classified by the Statistics South Africa census, namely black African, Coloured, white and Indian. The ethnic communities are further classified into eleven cultural languages, namely English, Zulu, Xhosa, Afrikaans, Sepedi, Tswana, Sesotho, Tsonga, Swazi, Venda and Ndebele. Other minor ethnic groups include the indigenous people of South Africa, namely the San and Khoikhoi. Other ethnic groupings include immigrants from other nations, such as Zimbabweans, Malawians, Congolese, Europeans and Chinese. The complexity of diversity makes it even more challenging for people with certain cultural norms to naturally merge into social cohesion. The demographic landscape of South Africa also expresses a segregation of society according to social classes. The majority of black people stay in the poorest informal sectors, while the wealthy white live in leafy suburbs. The church as an institution is located across all cross-sections of society, from stain-glassed steepled buildings to gatherings under thorn trees.

The following is a brief summary of the current demographic assessment of ENSA based on the empirical study (cf. Ch. 3). The highlights of the data reflect that the majority of staff are from the white racial classification group. There are 10% more male staff than female staff. While the organisation has a healthy spread of employees across the various age groups, only 7% of the staff range between the ages of 18 to 24 years old. The marital status of staff shows that approximately 74% of employees are married.

The researcher proposed that work place transformation should remain a priority for ENSA and the intentional deployment of leaders across racial groupings should be encouraged by all ENSA churches.

7.6 NEW PRINCIPLES RELATED TO FINANCIAL MANAGEMENT AND STEWARDSHIP FOR THE CHURCH

Organisations such as churches who desire to see growth have to implement good financial management practices (cf. 6.3.1). In an environment where financial fraud is rife, leaders of churches should also incorporate the guidelines of the King Code IV, which is based on the principles of both inclusive stakeholder engagement and stewardship theory (cf. 6.3.2.3). Recommendations in this respect include those relating to corporate governance, staff participation, ownership of property, risk management, accountability, as well as bridging financial management and biblical theology in the church.

7.6.1 Financial corporate governance

The empirical study shows that the majority of ENSA churches have basic financial management systems in place, such as a budget, an income and expenditure statement, a procurement policy and an executive committee who oversee the church's finances (cf. 3.7; 3.10). However, most independent churches which do not form part of a multi-site church model (cf.3.2.2) have fewer management systems in place. This includes the employment a financial manager (cf. 3.10; 3.12) and compliance for various statutory requirements (cf. 3.10).

The researcher recommends that where a smaller, independent ENSA church cannot afford to employ a permanent financial manager, they rather redirect their resources into shared administrative services (cf. 7.4.2).

7.6.2 Financial trends at ENSA

Between 60% and 70% of pastors and staff indicated that the finances of their church were growing, whereas the remainder of churches reported that their finances were either declining or plateauing (cf.3.7). The empirical study was conducted prior to the global COVID pandemic crisis, which severely impacted the operations and finances of the church because of the forced shutdown of physical meetings. While a large number of churches indicated a positive trend in their finances, 30% to 40% of churches indicated that revenues were stagnating or declining, with no specific reason given. Chukwana (cf. 6.3.4) states that the mismanagement of church finances is a crisis in Christian institutions. Gormer (cf. 6.3.4) encourages church leaders to be good stewards over the financial affairs of the church. The Bible provides qualifications for both elders and deacons who serve in the house of God, not to be greedy for dishonest gain, nor to be lovers of money and to be good managers of their households (cf. 4.3.7; 4.6.7). The principles of stewardship theory were designed to guide executives to make decisions in the interests of the organisation (cf. 6.3.2.3).

The empirical report provides a mix of responses as to how ENSA pastors view debt. In total, 42% indicated that they would only take on debt if they could afford to pay the instalments, whereas 24% only spend out of surplus and the reminding 34% of pastors stated that they do not accumulate debt (cf. 3.7). Remarkably, 94% of pastors felt that they are very to somewhat effective in the stewardship of their church's finances. The researcher is of the opinion that what pastors may perceive as good stewardship does not necessarily translate to the sustainability of church finances. For instance, 33% of independent ENSA churches do not employ a financial person (cf. 3.12). The management of finances is a very specialised function and therefore requires competent individuals (cf. 6.3.1). Joseph is an example of a strategic leader who planned and made provision for the nation of Egypt when they faced famine for a period of seven years (cf. 4.9.2, Gen. 41:48–49). These findings affirm the fact that if a senior pastor is not qualified to oversee the church's finances, then a competent person should be tasked to do it instead. The researcher recommends that ENSA leadership should review churches which are struggling financially and explore how the necessary management systems and structures can be reviewed in order to help the church become more effective.

7.6.3. Staff participation

Both stakeholder and stewardship theories promote that the leadership of an organisation should involve staff and other interested parties in its affairs (cf. 5.7.6). The empirical study tested the level of staff involvement at ENSA and awareness of the finances of the church. While 76% of staff indicated that they were aware of the status of the church's finances, 48% of the participants reported that they were not involved in the budgeting process. Participation of staff in budgeting will create greater ownership and stewardship of the resources of the organisation. The stakeholder and stewardship theories promote a working environment of trust, transparency and accountability (cf. 5.7.6).

The researcher recommends to ENSA to review its budgeting process and to encourage a process where staff can give their input regarding the income and expenditure of the departments they are involved in. Financial managers must also provide monthly financial feedback to all staff in an accessible format which is easily understood by staff. In fostering a culture of greater ownership, team leaders overseeing specific ministries should be fully empowered to manage and make decisions within the budgetary guidelines.

7.6.4 Ownership of property and investment

Ownership of property is an important indicator of an organisation's equity status. Of all ENSA churches, 78% rent a church venue, whereas 22% own a building. As has already been discussed, concerning the issue of debt, 34% of churches don't believe in taking on debt, 24% of churches only spend surplus cash and 42% only incur debt if they can afford to pay the instalments. Churches are dependent

on voluntary donations. Only 18% generate income from outsourced activities, such as the sale of books and rental income. Based on the empirical results, most churches apply a conservative approach when it comes to financial risk management and are not entrepreneurial in exploring other streams of income. Sources of income can be generated from private and business donors, grants from government, revenue from services rendered and income from investment (cf. 6.3.2). As previously mentioned, many church leaders are resistant to principles of administrative management because they perceive it as secular. Many Christian institutions have found themselves in financial crises because of the mismanagement of God's resources (cf. 6.3.2). Making sound financial decisions, such as taking risks by investing in new property or upgrading property, should be prayerfully considered with the leading of the Holy Spirit and the wise counsel of persons who understand the commercial implications of each business decision.

Cash flow is the most important resource for NPOs. The key for management is to ensure sufficient funds are available for meeting liabilities and also to ensure optimal liquidity targets for unforeseen periods of low-income streams (cf. 6.3.2).

The researcher's recommendation for ENSA churches is to explore opportunities of joint purchasing of strategically located office space which can be used for both shared administration and local church activities. For example, there are approximately four churches within the Boland region of the Western Cape which are in a 20 to 30km radius of each other. Each individual church makes use of school halls and office rentals. The recommendation would be that all four churches buy an office building together and thus become shareholders of their own property. The growth from the building can serve as a future investment for the churches.

7.6.5 Accountability

Scripture provides sufficient examples relating to the management of finances. These include: how to buy and sell (Gen. 23:13–16; Deut. 2:6), offering of gifts (Gen. 24:53), compensations for work (Ex. 21:32), granting of loans (Ex. 22:25), not to make idols (Jdg. 17:2–4), paying for services (1 Sam. 9:8), offerings to the temple needs (Ex. 35:5, 24), wisdom being better than silver and gold (Prov. 3:13–14), planning to build (Lk. 14:28) and social responsibility (Mk. 41–44; cf. 6.3.3). The Bible also provides guidelines for elders and deacons who are involved in ministry to be persons who are not greedy, not dishonest and not lovers of money (cf. 4.3.7, 4.6.7). Many Christian leaders still succumb to fraud and dishonest gain (cf. 1.0; 6.3.2.3). No single person should ever have full authority over the decision making of the church. There should always be a counsel of leaders involved in the financial affairs of the church. The empirical study highlighted that only 27% of ENSA independent churches conduct annual audited financial reviews (cf. 3.12). The research proposed that senior pastors and their direct family members should not be responsible for the administration of church finances. If the church is

not able to appoint a full-time person, then a lay leader should be given the responsibility to manage the church's finances. ENSA should also implement stringent policies for greater accountability of the senior pastors to apostolic leadership. The researcher proposes that those responsible for the church's finances should have a tertiary qualification in finances and also be equipped in understanding the worldview related to biblical stewardship. A financial manager should also meet the biblical leadership qualification of deaconship (cf. 4.3.7). This will help to ensure that the character of the person serving in this office carries the heart of ministry and not merely administering the church's finances. The researcher recommends that financial and stewardship training should also be included as part of the Bible School curriculum.

7.7 NEW PRINCIPLES RELATED TO COMMUNICATION MANAGEMENT FOR THE CHURCH

7.7.1 Introduction

The literature review provided valuable insights into the important role communications management plays in an organisation. Effective communication serves as an instrument of translating information between various stakeholders in the most efficient way (cf. 6.4.3). Organisations will not achieve their goals without an effective communications plan (cf. 6.4.3). The communications skills of both Moses and Nehemiah highlighted their ability to articulate a propelling vision which inspired and encouraged the Israelites (cf. 4.9.1; 4.9.3). Church leaders also have an important role to communicate the gospel to their members and society.

7.7.2 Impact of COVID-19 and social media on the local church

Scripture reveals that the primary function for believers of Christ is to share the message of the gospel with all humanity (cf. 6.4.2; Matt. 18:19). Communication is therefore crucial to spread the Word of God. The overall success of ENSA churches depends on leaders who are able to communicate effectively (cf. 3.8). The unexpected global COVID-19 pandemic has forced churches previously reluctant to use social media to drastically adapt their communications strategy (cf. 3.8; 6.4.7). ENSA has traditionally used the pulpit and written bulletins to communicate its message. The advent of the internet and social media has created an electronic medium for ENSA to remain connected with its members and society at large.

The empirical study has highlighted that not all staff are involved in the communication of critical information and that limited resources are dedicated to administrative training (cf. 3.6; 3.7). ENSA rated their communications strategy as partially effective (cf. 3.8). Communications management is a deliberate method which is specifically crafted to manage both internal and external flows of information (cf. 6.4.4). The skill to effectively communicate both from a verbal and non-verbal perspective is a

competency which can be learnt. Leaders who communicate well are able to solve work problems speedily and build effective teams (cf. 6.4.4). It is therefore recommended that all ENSA pastors receive regular training in communications management. Training in communication should form part of the overall administrative leadership development provided by ENSA.

7.7.3. Strengths and Weakness of ENSA Communications

The empirical study has shown that the majority of ENSA churches make use of the various forms of social media such as Facebook, Instagram and WhatsApp to communicate with their members (cf. 3.8). The study also revealed that most ENSA churches employ a communications person. The researcher is of the opinion that the communications person may not necessarily be an administrative leader, but rather a technical support person, for example, a media technician or a creative arts designer. While most churches make use of a membership database, almost 42% indicated that their database is not regularly updated (cf. 3.8). An accurate database is a critical system which enables the church to serve it members effectively. For example, if a member changes their contact details and the church does not update their information, then that person will not receive information from the church. Management of members' information forms a critical administrative function. The recent launch of the Protection of Personal Information Act (POPI Act) sets specific controls for organisations to lawfully process personal information. The study showed that 34% of ENSA churches do have a communications policy in place (cf. 3.8). It is evident from the data that ENSA is giving some attention to social media, but because not all churches employ a senior administrative person, the church does not have a holistic and strategic communications plan.

7.7.4 Involvement of key stakeholders in communication

The literature study presented the importance of stakeholder inclusion for an organisation such as the church. Key stakeholders of the church include its employees, members and the community. The principle of stakeholder communication promotes a practice whereby an organisation adopts a proactive strategy of sharing relevant information in a simple and accessible format which is easily understandable (cf. 5.5.8). Church leadership therefore needs to be intentional to involve its staff and key partners in various communications. Stewardship theory is a business philosophy which provides leaders with principles to deliberately engage in full disclosure of information which fosters a culture of transparency and honesty (cf. 6.9.2). The empirical study showed that not all ENSA staff are made aware of the finances of the church.

The church faces continual changes due to the ongoing shifts in macro-environmental factors, such as technology, socio-political pressure and *global health treats.* For an organisation to remain sustainable, leaders must be able to adapt and respond to changes impacting their employees (cf. 1.7). Change is a

constant reality and therefore leaders must manage change well in the interests of all stakeholders (cf.1.7, 5.5.8). Spiritual leadership is vital in a society which has experienced unprecedented levels of anxiety and stress due to the social and economic challenges brought on by the COVID pandemic. Christianity has provided a means for the church to serve society and therefore spiritual leaders should appoint the right communications experts to their teams which can help support this valid area of administration. These communications experts who are skilled in social media management will add strategic value to the church.

In order to improve the overall communications management of ENSA, a communications manager should be appointed. Where churches are not able to afford a full-time person, this role can be shared among smaller independent churches (cf. 7.4.2).

7.7.4.1 Job description of ENSA communications manager

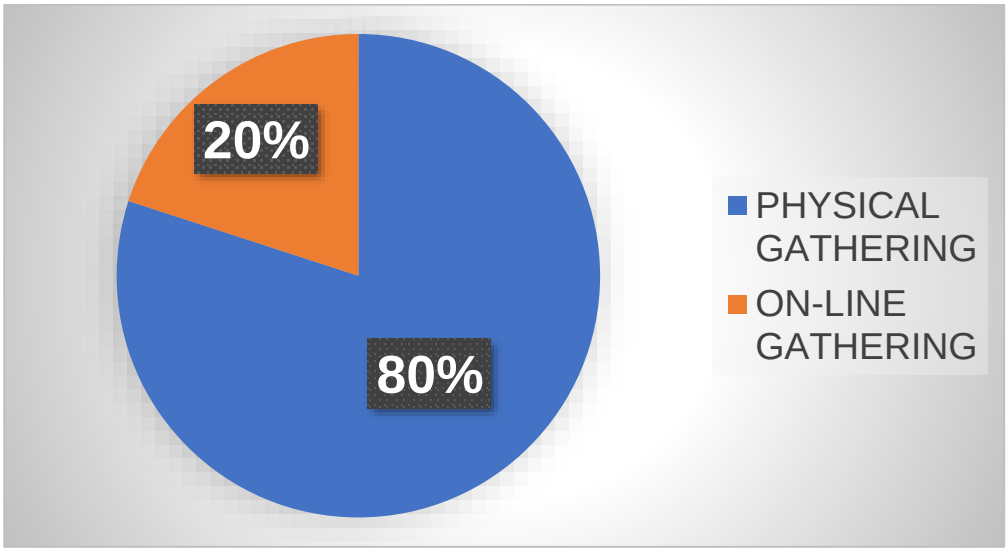
The responsibilities of a communications manager should include the following:

- Work collaboratively with the senior pastors, executive committees and ENSA ministry teams to achieve their communications objectives;
- Provide professional advice to the above groups to ensure compliance with relevant policies and procedures and employing best practices and emerging technologies in communications;
- Manage communications teams, while maintaining a culture of excellence;
- Oversee quality assurance and approval of all public messaging and marketing material before production, printing and distribution;
- Maintain and protect the integrity, consistency and development of the Every Nation brand, particularly in the area of social media;
- Develop an annual communications strategy aligned to the mission and vision of ENSA;
- Work as part of multi-disciplinary project teams to enable effective and consistent communications across all ministry departments;
- Ensure that the ENSA membership database is kept updated, ensure that messaging complies with the POPI Act and evaluate the achievement of desired communications outcomes.

7.7.5 New Hybrid Church Model

While social media is an important form of communication, the researcher believes that physical gatherings should remain the church's primary means of engagement with its members. The researcher proposes that ENSA leaders should adopt a hybrid approach of serving members who desire to meet physically, but to accommodate persons who prefer online Sunday services, discipleship gatherings and training.

Diagram: 7.5 New Hybrid Church Model



Physical gatherings

- The majority of congregants (80%) should gather physically on Sunday for worship services;
- Physical gatherings in homes for small group meetings should likewise continue;
- In-person meetings should be held in lecture halls for Bible School classes and other related meetings;
- Church offices should be on site, rather than remote;
- All health and safety protocols should be adhered to.

Online gatherings

- Those who are not able to meet physically should engage in Sunday worship services online (20%);
- Software conferencing applications should be used for all online meetings, for example Zoom, Microsoft Teams and Google Meet;
- Various social media platforms, such as Facebook, Instagram and YouTube, should be used to communicate with members and the public;
- Online help desk should be used for counselling;
- Online training courses can be offered;
- Pastors and leaders should be trained to use this software.

While there are advantages and disadvantages to both physical and online gatherings, it is an inescapable reality that society has been impacted by the global health crisis and the church needs to embrace online platforms as an alternative means of engagement. Church leaders will have to become much

more astute at using online communication as a parallel medium of engaging with its members without losing the authenticity of discipleship relationships. The following section will discuss a new administrative framework for the church.

7.8 NEW ADMINISTRATIVE FRAMEWORK FOR THE CHURCH

7.8.1 Introduction

The empirical study has highlighted that a large number of ENSA churches do to employ anyone in the management of human resources, finances and communications (cf. 3.12; 3.13). The research also showed that there was a lack of legal compliance in the church and a lack of effective administration (cf. 7.1.1). The literature review related to stakeholder engagement presented the importance of inclusion of key people in activities which benefit an organisation (cf. 5.4.2.1). The role of an administrator comprises a unique set of skills which the church requires to ensure the effective implementation of its strategy (cf. 6.2.1; 6.3.1; 6.4.1). The theological review affirmed that the gift of administration is a deacon's ministry whose primary function is to aid the elder in the practical serving of the church (cf.4.3.5). The apostle Paul emphasised the importance of the different ministry gifts working together to fulfil the church's mission (cf. 4.3.1; 4.3.2). It is in the context of the above knowledge that the researcher proposes that the gift of administration be reintegrated as a core ministry in serving the mission of the church.

The researcher believes that a new administrative framework will only be effective when the following conditions are met by ENSA:

- The senior pastor and the senior leadership must have a biblical conviction that the gift of administration is a ministry gift which God has bestowed on believers for the work of ministry;
- The gift of administration is a ministry which serves alongside other ministries and should not be viewed as separate or a secular function of the church;
- The gift of administration is primarily a deacon's ministry which should be empowered to fulfil its function in partnership with the leadership of the local church;
- Principles of business theory and management science should be embraced and contextualised to advance the mission of the church;
- Ministry schools should include an administration course to equip both pastors and administrators.

Diagram 7.6 is a visual illustration depicting the office of administration as a separate department from the other church ministries. Diagram 7.7 is a visual illustration of a new church administrative framework in which the office of administration is central and integrated.

Diagram 7.6: Current Church Model in Relation to Administration

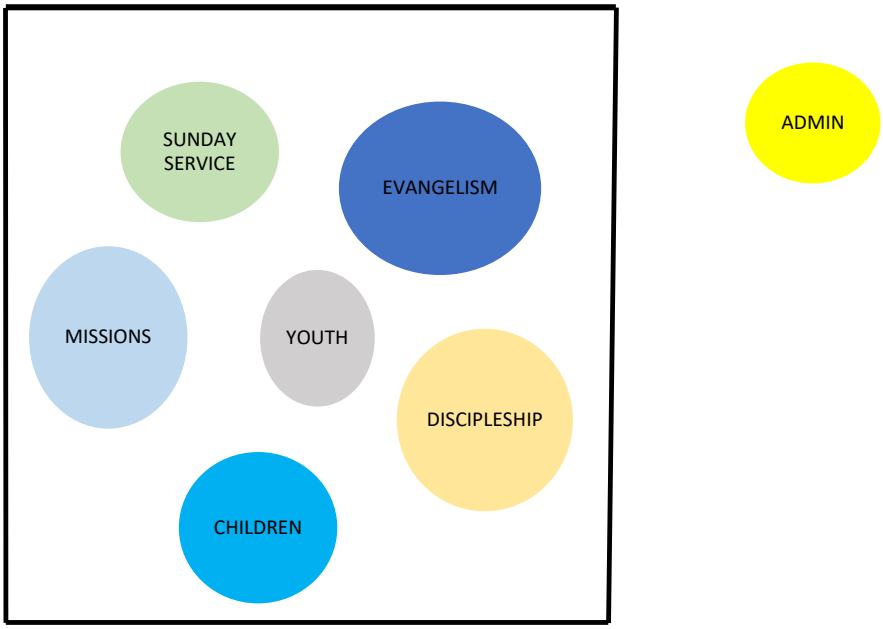
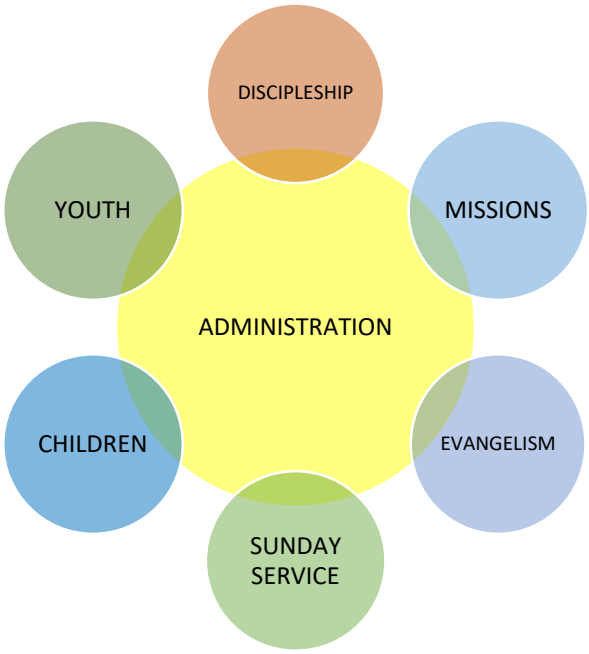


Diagram 7.7: Administration Central to Church Structure



The proposed administrative framework reflects the following within the church:

- Administration is central or core to the efficient management of all departments;
- Administration is not a separate department;
- Administration forms part of the whole organisation;
- Administration is at the heart of the organisation because information flows into and out of it;
- It overlaps with all other ministries as it supports them;
- It works best through partnership and participation;
- Administration is not an outsourced function of the church, but owned by all ministries;
- Church administration should not be viewed in isolation, but in the context of serving people effectively, while making efficient use of resources;
- The church is not a single entity or a cell, but is made up of multiple levels of leadership and various interrelated ministries and departments;
- Administration enables the organisation to operate in a defined way by ensuring that all staff are aligned and focused towards a common purpose;
- All ministry departments should appoint an administrator who can support the pastor and the team;
- Lay leaders in the church can also serve as administrators in a voluntary capacity.

The following section aims to practically demonstrate the nature of the relationship between the senior pastor and the administrator of an ENSA church.

7.9 PARTNERSHIP BETWEEN SENIOR PASTOR AND THE ADMINISTRATOR OF AN ENSA CHURCH

From the literature review, it is clear that there is bias in how the different ministry gifts are treated, particularly with reference to the ministry of serving and administration (cf. 4.3.4). Authors, such as Laitine (cf. 4.3.4) and Stritziner (cf. 4.3.4), have argued that administration is more of a natural gift and not apostolic in its application. The research has confirmed that administration is a key ministry function which is lacking in ENSA (cf. 3.13). The diagram below is a proposed hierarchical chart for ENSA churches to consider in creating a healthy leadership environment between senior pastors and administrators.

7.9.1 Role of the Senior Pastor

- The senior pastor is the chief spiritual overseer for the church, alongside a group of elders;
- He or she provides vision and spiritual direction for the church;
- He or she leads the eldership team;

- He or she is the primary teacher and preacher for the church;
- He or she oversees the spiritual health of the staff and church.

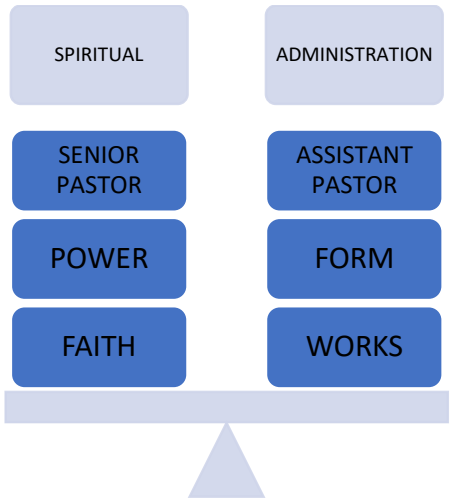
7.9.2 Role of the Executive Pastor

- The executive pastor is a term given to a church administrator in recognition of the ministry gift and call on his or her life;
- The executive pastor reports to the senior pastor;
- He or she provides oversight for the implementation of the strategic plan of the church;
- He or she serves on the eldership of the church;
- He or she manages the church's administration team.

7.9.3 Collaboration between the Senior Pastor and Administrator

There needs to be a relationship of deep trust between the different people who occupy positions of authority in the church; they should share the same interests and common goal of the church. Each person must recognise the strengths and weaknesses of their respective ministry gifts and should embrace the support of others. A servant leadership approach should always be modelled by both pastors and administrators. The senior pastor will primarily focus on the apostolic vision of the church or the "bigger picture", whereas the administrator will focus on the detailed implementation of the strategic plan. Diagram 7.8 illustrates the relationship between the senior pastor who is primarily responsible for the spiritual oversight of the church, whereas the administrator is primarily responsible for the day-to-day management of the church. The senior pastor and administrator must have a high trust relationship in order to co-labour in fulfilling the executive responsibilities of the church. The senior pastor, in collaboration with his or her senior team, will provide oversight for the governance of the church. Power and faith describe the manifestation of the spiritual gifts, such as healing or prophesying (cf.4.3.2).These functions fall under the ambit of the senior pastor. By comparison, form and works are the practical expression of the ministry of the administrator.

Diagram 7.8: Senior Pastor vs Administrator



It is important to realise that the leadership will not always be in perfect harmony and sometimes decisions will be made by the senior pastor (see Diagram 7.9), while at other times decisions will be made by the administrator (see Diagram 7.10). Examples of decisions made by the senior pastor are, for example, deciding which message or spiritual topic should be presented to the church as led by the Holy Spirit. Examples of decisions made by the administrator would be how the church needs to comply with new legislation and what changes need to be made.

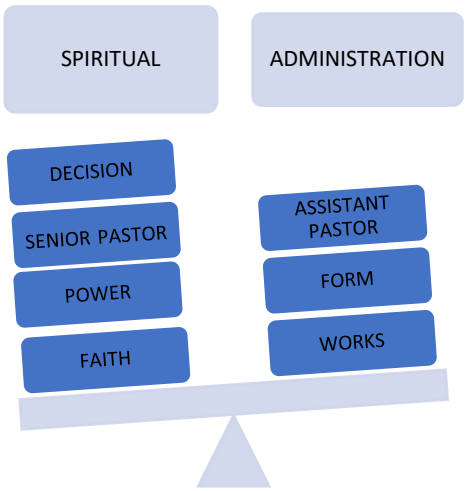


Diagram 7.9: Spiritual Decision

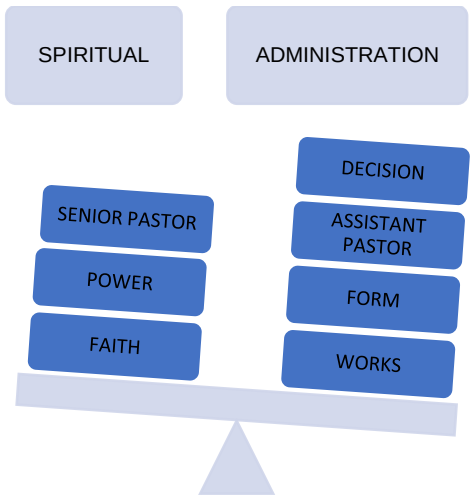


Diagram 7.10: Administrative Decision

7.10 CONCLUSION

The purpose of this chapter was to critically review the knowledge gained from both a theological and management science perspective against the empirical data gained from the ENSA questionnaire. The insights gleaned from this review have led to new knowledge and principles which were applied in developing an administrative framework for ENSA. Various arguments were considered in evaluating whether administration is a spiritual gift or a secular management function. The study concluded that there is substantial evidence to support that the gift of administration is grounded in scripture, while simultaneously affirming that management science has developed important principles which can aid the church. Administrative leadership is primarily a deacon's function which takes on a supportive ministry to the eldership of the local church. The study of business theory brought insightful knowledge that both stakeholder and stewardship theory are instrumental principles in aiding administrative leadership to instil good corporate governance within the local church.

Empirical data highlighted a series of threats and weaknesses within the administration of ENSA. The history of ENSA leadership provided valuable knowledge in proposing the formulation of a new leadership structure for ENSA independent churches (cf. 7.4.2). In light of the CRL Rights Commission imposing stricter regulations on the church, the researcher proposed that churches should take responsibility to be self-regulated. The establishment of multiple provisional NPOs (cf. 7.4.2) will also aid ENSA churches in helping each other to become more effective in the area of administration. The probability of smaller churches being able to employ staff to oversee the various management functions is very low. To remedy this, the researcher proposed that churches should form clusters in which they can pool their resources. This cluster would be a provincial NPO which would provide a legal structure for a group of churches to work together to manage themselves (cf. 7.10). The cross-pollination of churches across geographical locations would not only foster a culture of unity, but would also create a dialogue of creativity and innovation. The researcher acknowledges that this proposal will not be an easy transition for the church, but if the leadership possesses the willingness to partner and share resources, then ENSA will experience the benefit of collaboration in the Body of Christ.

The study has identified training and development as a weakness within ENSA. Many pastors have not completed accredited training in theology. The researcher is of the opinion that many ENSA independent churches are in a similar situation.

The study has also shown that ENSA has been severely impacted by the global COVID pandemic. The researcher concluded that the traditional form of church gatherings would have to be adapted to encompass a hybrid model (cf. 7.7.5). This model would combine physical gatherings, while also providing various online platforms as an extension for Sunday worship and other ministry activities.

The literature review of human resources, finances and communications in the context of both management science and theology has identified multiple weaknesses and areas of opportunities for the local church to consider. The study concluded that the office of administration must be a recognised as a ministry and a department within the local church. The role of an assistant pastor or administrator was identified as part of the leadership structure whose primary responsibility is to oversee administration. This pastor will play a supportive role in aiding the senior pastor in the management of the church.

The researcher believes that a better season for ENSA lies ahead to bring about lasting change in the lives of millions of South Africans. God bless South Africa.

STEP FOUR: FORMULATION OF NEW PRINCIPLES FOR A NEW PRAXIS

CHAPTER 8:

CONCLUSION AND RECOMMENDATIONS

8.0 INTRODUCTION

The overall purpose of the study was to develop principles that can aid or assist ENSA in the development of the spiritual gift of administration through a practical theological study.

8.1 SUMMARY ACCORDING TO ZERFASS MODEL

8.1.1 Summary of Step One of Zerfass Model

Step one of the Zerfass model was presented in Chapters 2 and 3, which focused on understanding the current praxis of ENSA. Chapter 2 described the current administration leadership guidelines at ENSA. The chapter reviewed the governance and leadership structure of the church based on the founding constitution of His People and the various changes which were adopted. The structure of the ENSA local church was also evaluated against national and international leadership structures

The constitution of ENSA provides clear evidence that the church has good corporate governance guidelines as contained within the statutory requirements for an non-profit organisation. However, the constitution fails to include the office of the deacon as a leadership function. The empirical research has, however, highlighted that although corporate governance is referred to in the constitution, it has not been effectively implemented by local ENSA churches. The history of His People proves that a church should never give full authority to a senior pastor, thereby limiting the autonomy and decision-making power of the eldership. The constitution of both ENCT and ENSA have since evolved into an eldership-led church with oversight from a senior leader. All local churches are required to include both national and international leadership accountability in their constitution. The below diagram reflects the three-tier structure of EN Church.

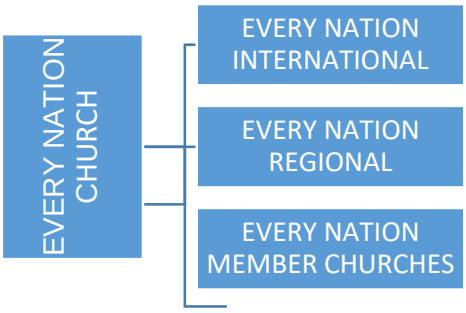


Diagram 8.1

Chapter 3 continued to review the current praxis of ENSA in the form of an empirical study with the goal of establishing the quality of the current administrative leadership. Two quantitative questionnaires were used to survey 38 churches and 105 staff respectively. In reflecting on some of the feedback, the researcher acknowledges that the quantitative research had limitations in gaining in-depth insight from participants. However, the information gathered from the quantitative survey was sufficient to draw adequate conclusions and trends. The primary focus of the survey included the demographic analysis of the participants, church information, strategic data, various human resources information, as well as finances and communications data. Responses related to the church's governance structure were evaluated against the guidelines set out in the church's constitution. Finally, the different ministry gifts were also weighed up against the level of employee participation in ministry and the level of training conducted by the church.

- **Demographic analysis**

The demographic analysis of the survey highlighted that young people are the least employed by the church. Also, white employees account for 60% of staff at ENSA. In total, 58% of employees are male and 42% are female. The majority of churches reported that they were growing in both Sunday service and small group attendance. However, 30% reported that their overall attendance was stagnating or in decline. Over half of the congregations (61%) form part of a multi-site church model. A multi-site church is defined as a church with many congregations, while the remaining 39% function as independent churches. While many staff indicated that they have studied in the field of theology, only 17% have completed an accredited post-graduate degree in theology. However, 69% of staff have completed a non-accredited in-house Bible study programme. The organisation has very few post-graduates who have studied theology. This potentially weakens the theological depth of ENSA's leadership.

- **Human Resource Management**

The majority of churches comply with the Basic Conditions of Employment Act. There are, however, a large number of churches which have not registered their staff for either the Workmen Compensation Fund or the Unemployment Insurance Fund. Not all churches provide employment benefits, such as medical aid, provident fund and employee life cover. Furthermore, a large number of churches do not employ an HR specialist.

- **Financial Management**

The survey indicated that most churches have financial systems in place. These include the appointment of a financial manager, budgets, tracking of income and expenditure, and procurement procedures. Most ENSA churches indicated growth in their income, but 30% of churches have experienced a decline or stagnation in their finances over the past two years. (This survey was conducted prior to the global COVID pandemic.) The survey highlighted that a large number churches do not own property and therefore need to rent a venue for office and church activities. Leaders have mixed views about accumulating debt to finance capital projects.

- **Communications Management**

Most churches use various forms of social media to communicate with their members. However, they only rated themselves as "moderately effective" when it came to using social media. Furthermore, while a large number of churches indicated that they have a membership database, they conceded that the information on the database was not always accurate.

- **Governance and Leadership**

The majority of churches reported that there is a senior leadership team which governs the affairs of the church and that the power of authority rests with this team and not solely with the senior pastor. Of concern were the 8% of churches who said that the power of authority rests solely with the senior pastor. Most churches indicated that there is an independent financial advisory board which provides financial oversight to the church. The question related to the leadership approach of each church was formulated to gain insight as to whether churches were aligned with the biblical standard of leadership. According to the feedback, 60% described their church leadership as theocratic, 30% as democratic and 10% as autocratic. The survey reported that the majority of churches are registered as NPOs and perform annual audit reviews, which include AGMs.

- **Ministry gifts**

The following ministry gifts were evaluated: apostolic, prophetic, teaching, pastoring, evangelism, leadership, administration and serving. The eight ministry gifts were appraised in the context of staff involvement in training provided by the church. Teaching, administration and serving scored the highest for staff involvement. Evangelism and leadership scored the highest for staff participation in training, whereas administration and serving scored the lowest for training.

8.1.2 Summary of Step Two of the Zerfass Model

Following Step Two of the Zerfass model, the researcher delved into the theological traditions related to administrative leadership. The objective of Chapter 4 was to investigate the theological standards aimed at formulating a new theory which would be evaluated against the existing praxis of ENSA. The scriptural review initially focused on the history of the early churches of Corinth, Ephesus and Rome with reference to administrative leadership. Although vastly different in context, the study of scripture highlighted that the early church faced similar social and economic challenges as the 21st-century church. The literature review detailed how the apostle Paul dealt with the management of the church, which included the appointment of elders and deacons. The appointment of deacons was geared at providing practical support to the elders, so that they could devote more time to pastoral ministry. The founding disciples became known as apostles. They pioneered many new churches and later appointed elders to oversee new congregations. Women also served as both deacons and elders during the birth of the early church and continued to play an important role throughout the church's subsequent history.

The appointment of deacon "helps" enabled the elders to concentrate on scripture reading, prayer and ministry. What is meant by "helps" has been debated vigorously by scholars. The majority view is that it refers to practical ministry. 1 Corinthians 12:4–7 provides clear evidence that it was the same Lord, God and Spirit who poured out various ministry gifts onto the followers of Christ. The spirit of wisdom and discernment are examples of spiritual gifts which were bestowed on those who served in the office of administration. The New Testament affirms that the gift of administration was not only for the practical work of the ministry, but involved leadership and governance functions.

The study continued to review the origin and application of the various ministry gifts in the Bible. The gift of administration was reviewed in reference to its definition, attributes, ministry application and qualifications for a person who wished to serve in this office. The subject of whether the definition of productivity was a secular or spiritual gift was also evaluated by theologians and scholars. Scripture was examined to understand the principles related to effectiveness, efficiency, productivity, fruitfulness and multiplication. Chapter 4 studied the biblical perspective on church governance, with the goal of

reviewing church polity, as well as gaining a scriptural understanding of deacons, elders, bishops and apostles.

Chapter 4 concluded by examining the biblical narrative of administrative leadership in both the Old and New Testament. The life stories of Moses, Joseph, Nehemiah, Martha, Lydia, Phoebe and Priscilla are examples of wise administrative leaders. These biblical leaders confirmed that the gift of administration has been in existence for many centuries. Biblical leaders were not only excellent administrators, but also were ministers of the gospel and played a significant role in bringing transformation to nations as part of God's divine plan. In concluding chapter 4, a brief review of the leadership characteristics of Jesus were discussed. Jesus modelled the ultimate example of servant leadership, both in his earthly vocation as a carpenter and in his ministry assignment in serving the disciples, healing the sick and proclaiming the good news. The theological review of administrative leadership provided sufficient evidence to confirm the ministry of administration as an integral component in the overall mission of the church.

8.1.3 Summary of Step Three of the Zerfass Model

The Zerfass model proceeded to Step Three, in which the situation analysis pertaining to the literature study of management science was reviewed. The situation analysis of management science focused on studying the business theory related to non-profit organisations and the management of human resources, finances and communications. The following literature related to business theory was studied in Chapter 5, namely shareholder, stakeholder, agency and stewardship theory. Corporate governance was also scrutinised in relation to the King IV Code, as it contains important principles which can aid NPOs. Two of the key principles highlighted in the King IV Code relate to stakeholder engagement and stewardship. Both these principles are key to the effective management of an NPO, such as the church.

Chapter 6 evaluated various management principles regarding church administration and how they relate to human resources, finances and communications. Chapter 6 considered the theological perspective of the various management disciplines and how they differed from one another. Both business theory and management science provided insightful knowledge, which enabled the researcher to engage in an constructive dialogue in proposing a new praxis of administrative leadership for ENSA. One of the key insights was the importance of trained and competent managers as key determiners in the sustainability of an organisation.

8.1.4 Summary of Step Four of the Zerfass Model

Step Four is the final stage of the Zerfass model, which led the researcher to incorporate the knowledge gained from both the theological and management science literature in relation to the current administrative praxis of ENSA, as presented in Chapters 2 and 3, and to propose a new praxis. The following

section will highlight key recommendations which constitute new principles of administrative leadership for ENSA, which could serve as a new praxis.

The following recommendations were made to individual members of ENSA:

- All members should embrace and recognise administrative leadership as a spiritual gift which God has bestowed upon certain individuals in the fulfilment of the church's mission;
- Administration is not a lesser ministry gift, but forms part of the collective ministry gifts which need to co-exist for the church to be effective;
- Productivity, efficiency and effectiveness are part of all believers' stewardship responsibilities;
- The principles of management science should be fully comprehended by the church administrator;
- Servant leadership is the primary leadership model, which should be adopted by everyone in ministry.

The following recommendations were made to the ENSA leadership:

- Deacons need to be recognised as ordained leaders and the church's constitution should be amended to reflect this additional leadership function within the church;
- All local churches should appoint a church administrator to oversee the administration and operational functions of the church;
- The separation of roles and responsibilities should be clearly formalised between the offices of the senior pastor and the administrator;
- The minimum standard for the ordination of pastors should be an accredited theological qualification;
- Leadership should explore an employee group benefit scheme, such as group life insurance, provident fund and medical aid;
- Independent churches should form part of a voluntary association of cluster churches within a set geographical location to assist in shared resource management;
- Employees' remuneration package should include flexible working hours, remote working, extended annual level and performance rewards;
- The leadership development programme should be accelerated;
- There should be a recruitment and retention strategy in place to attract younger people to the ministry;
- There should be a deliberate programme to accelerate the employment and development of previously disadvantaged individuals and female staff into leadership positions within the local church.

8.2 FUTHER STUDIES

The study concluded by acknowledging that the primary reason why churches do not embrace the gift of administration is due to the lack of biblical understanding, capacity, competency and training of leaders. The literature review identified the resistance and fear many pastors experience in embracing the gift of administration. The physiological factors about why church leadership would resist the gift of administration will require further investigation. The global COVID pandemic has challenged traditional church gatherings and the effective management of staff. The full impact of the health crisis on the church has not yet been fully felt and only time will tell how the church will transform and adapt to new ways of gathering online. Several opportunities exist to research the effects of the pandemic, which has undoubtedly influenced the traditional norms and functions of the church. Further studies could also be considered regarding how the church's communications model has adapted to include technology in the ministry of the gospel.

8.3 CONCLUSION

The study of the gift of church administration has enriched the researcher's understanding from an initial narrow view of this subject, as experienced in his years of ministry in the church. The body of knowledge gained from this study has widened and deepened the researcher's understanding of administrative leadership. The new knowledge gained from this study can only serve ENSA and perhaps other churches in Southern Africa to become more effective in their mission of proclaiming the gospel and transforming society.

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Addendum A

22nd. April 2020

To Whom it May Concern

APPROVAL & ENDORSEMENT OF DAVID DAVENDRA RAJH (6906055091088) DOCTORATE RESEARCH

PHILOSOPHIAE DOCTOR IN TEOLOGIE MET PASTORALE STUDIES

NORTH - WEST UNIVERSITY

TOPIC

The spiritual gift of administrative leadership in the Every Nation Church in South Africa: A practical theological study

The executive committee of the Every Nation Southern Africa, confirms in this letter that we have endorsed and given permission for David Davendra Rajh to conduct the research. We also commit to serve as a gatekeeper of the study. Executive committee will appoint an independent committee which will acts as the facilitator that will recruit the participants and also give consent for the distribution of the survey to the different churches/congregations. The data of the survey will also be reviewed by the committee.

Please do not hesitate to contact my office should you require any further information or assistance.

Kind Regards

Roger Pearce
Regional Director of Every Nation Southern Africa

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Addendum B

Private Bag X1290, Potchefstroom
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Tel: 018 299-1111/2222
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Web: http://www.nwu.ac.za

Senate Committee for Research Ethics
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

06 July 2020

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Theology Research Ethics Committee (TREC)** on 06/07/2020, the Theology Research Ethics Committee hereby **approves** your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: The spiritual gift of administrative leadership in the Every Nation Church in South Africa: Apractical theological study.

Study Leader/Supervisor (Principal Investigator)/Researcher: Dr A du Plessis & Prof M Rathbone

Student: D. Rajh

Ethics number:

N	W	U	-	0	2	0	3	8	-	2	0	-	A	6
Institution				Study Number						Year			Status	

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Single Study

Commencement date: **2020/08/01** **Risk Category:** **Minimal**

Expiry date: 2021/07/31

Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.

Special in process conditions of the research for approval (if applicable):

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the TREC:*

- *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
- *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*

- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the TREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-SCRE and TREC reserves the right to:*
  - *request access to any information or data at any time during the course or after completion of the study;*
  - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
  - *withdraw or postpone approval if:*
    - *any unethical principles or practices of the study are revealed or suspected;*
    - *it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;*
    - *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
    - *new institutional rules, national legislation or international conventions deem it necessary.*
- *TREC can be contacted for further information or any report templates via* Rudy.Denton@*nwu.ac.za*.

The TREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely

Prof Rudy Denton
Chairperson NWU Theology Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

File reference: 9.1.5.4.2

Addendum C

Governance of Every Nation International

(extracted from July, 2019, Every Nation Global Leadership Presentation, Orlando, Florida)

(a) Oversight Team (OT)

Provide counsel and input to the president at his request in the following areas: spiritual, ethical, moral, theological and relational. Conduct an annual assessment of the president.

(b) President

- Lead the Apostolic Council (AC) and Executive Team (XT);
- Provide spiritual leadership to ensure that Every Nation remains Christ-centered and Spirit-empowered;
- Preach and teach the Bible at Key Every Nation events;
- Lead succession planning for key positions;
- Provide directional leadership within the context of mission, values and culture;
- Direct the Global Office and Staff;
- Ensure the financial viability, stewardship, and integrity of the ministry;
- Expand and grow Every Nation Churches and Ministries (new campuses, new cities, new nations);
- Strengthen existing regional teams and develop new regions, leaders, and structures;
- Ensure Every Nation's representation to the Body of Christ;
- Promote unity among the AC, GT and OT teams;
- Maintain agreement around biblical orthodoxy;
- Facilitate mediation in major regional conflicts.

(c) Vice- President

- Fulfill the role of the president on a temporary basis, as needed;
- Assist the President;
- Oversee the operations of the Global Office and staff;
- Oversee the development of current and future Global Office personnel;
- Ensure legal compliance of the ministry;
- Serve as the vice-chair of the Apostolic Council (AC) and Executive Team (XT);
- Represent the president as needed, internally and externally;
- Preach and teach the Bible as key Every Nation events.

(a) Apostolic Council (AC)

- Maintain our mission, values, culture and distinctives;
- Preserve our doctrinal distinctives with orthodoxy;
- Ensure that the Global Structure accomplishes its purpose;
- Determine and uphold our membership standards;
- Discern and communicate God's current emphasis for the movement.

(b) Global Team (GT)

- The GT contextualize and execute the decisions of the president and the AC,
- Global Team also referred to as the Executive Team (XT), (Murrel, 2019:1).

Appendum D

Review of HPCT and ENCT Constitution

HIS PEOPLE CAPE TOWN CHURCH CONSTITUTION (HPCT)	EVERY NATION CAPE TOWN CHURCH CONSTITUTION (ENCT)
1. Preamble – not included **2. Definitions** • HPCT:His People Christian Church (Cape), • HPSA: His People Christian Ministries (South African) • H{CMI:His People Christian Ministries International • Leadership of His People is styled 'the Leadership" • Leadership HPCMI is styled Executive Leadership **3. Declaration of Principles** • HPCT is a Christian body, see details from 3.1 to 3.7 **4. Government of His People** • HPCT is an independent body; • Under the authority ot EPCMI, refer counsel of the Executive Leadership and duly appointed representative; **5. Membership of His People** • Refer 5.1.1 to 5.1.2 **6. Admission of Members** • Application to the l Senior Pastor or one of the Leadership • Membership approval by the Senior Pastor in consultation with the Leadership **7. Resignation or discipline of members** • Senior Pastor may accept resignation or any member or for any cause of disciple as per terms of membership; • As per discretion of Senior Pastor in consultation with the Leadership my process termination; • Disputes refer by the Leadership to the Executive Leadership; • Refer details 7.1 to 7.10 **8. Transaction of Business** • His People function through the medium of th Leadership, accordingly to the principles of scripture ; • Senior Pastor and the Treasurer shall be accountable to the Excecutive Leadership and His People members for the proper administration of the funds of His People **9. Annual General Meetings** • With reference to 9.5 in event of a resolution, and deadlock is reached following a voting process, the Senior Pastor, shall exercise the deciding vote. **10. Special Meetings** • 10.5 Senior Pastor must give full consent and approval to any resolution which is approved at a special meeting. **11. His People Leadership**	**(last amended at special meeting dated 11th December 2016)** **1. Preamble** • ENCT is a single church with a united vision, with multiply congregatons across the city; • Refer 1.2 for detail description' **2. Recordal** • ENCT is a non-profit organization; • ENCT was previously call HPCT **3. Definitions** • ALT: Apostolic Leadership Team of ENSA; • CAT: City Apostolic Team of ENCT; • CFO: Chief Financial Officer; • City Lead Elder, leader of CAT; • Congregation:individual congregation under ENCT, governed by local elders and a lead elder as per terms of this constitution; • COO: Chief Operations Officer; • ENCT Every Nation Christian Church Cape Town; • ENCC; Every Nation Chriistian Church • ENSA: Every Nation Churches and Ministries (Southern Africa); • Exco: Exectutive Team • FAAB: Financial Advisory and accountability board; • Lead Elder: leader of a congregation; • Local Elders: appointed individuals who comprise the leadership tea of a congregation of ENCT • Refer 3.24 to 3.38 for details; **4. Addresses for Notice and Service** • Refer 4.1 to 4.5 for details. **5. HPCC Intellectual Property** • ENCT is the originator of HPCC intellectual property and as such it shall remain entitled to use and control th HPCC intellectual property withc change to ENCT; **6. Principles of ENCT** • ENCT is a body of Christians, who hold to the authority of the Holy Scriptures, is an ecclesiastical and chartiable body under the direction of the Lord Jesus Christ; • Refer 6.1 to 6.3 for details. **7. The Object of ENCT** • Refer 7.1 to 7.5 for details. **8. Amendment of the Constitution**

- Senior Pastor, namely Paul Daniel, shall appoint the orginal Leadership of His People, he is also appointed as the President of the His People;
- The Leadership of His People shall include the Senior Pastor, and a min two other pastors, elders or leaders. One of the two persons shall be the Treasurer.

12. Election of His People Leadership

- Senior Pastor decides on who to serve on the Leadership;
- Selection for new Senior Pastor has be appointed by the Executive Committee and approval by the President of the Executive Committee

13. Financial Administration and Accountability

- Senior Pastor and Treasurer is responsible for the finances inclusive of the financial statements;
- Senior Pastor in consultation with the Treasurer shall appoint a min of two persons to serve of the Financial Advisory Board;

14. Vacancy of Senior Pastor

- Executive Leadership provides oversight for the appointment of Senior Pastor;

15. Resignation or Discipline of Leadership

- The process of discipline any member Leadership may be initiated and taken at the decretion of the Senior Pastor
- Any dispute of discipline is referred to the Executive Leadership;

16. Administration of His People Property

- The Senior Pastor and the Treasurer in consultation with the Leadership shall administer the financial , including granting of loans, accesing mortage bonds, sureity, etcc…

17. Restriction of Activities

- Refer 17.1 to 17.3 for detail;

18. Distribution of Income

- Refer 18.1 to 18.4
- 18.5 Only the President in consultation with the Senior Pastor can change percentage contribution to international;

19. Modification of the Constitution

- Refer 19.1 to 19.3 for details

20. Dissolution of His People

- Refer 20.1 to 20.2 for details

21. Contact Details and Notices

- Refer 21.1. 21.4 for details

- Only two thirds of members present at a AGM or Special Meeting have the right to vote to proposed amendment as presented by CAT.

9. Power of ENCT and Restriction of Activities

- Refer 9.1 to 9.5 for details'
- ENCT shall not be aligned to any political party;
- ENCT is a member of ENSA

10. Admission to ENCT

- New congregations wishes to joing ENCT shall be approved by CAT in consultation with ALT;
- Application for membership shall be done in writing to Lead Elders of ENCC and also attend membership course;
- Refer 10.6 to 10.10 for details

11. Qualification, Roles & Responsibities of th Leadership and Structures of ENCT

- No single person shall have sole decision-making authority of ENCT. ENCT has at all times be governed by CAT which shall comprise of at least three independent unrelated individuals who accept fiduciary responsibility of the management of ENCT;
- Refer qualifications and appointment of local elder, 11.3. to 11.8
- Roles and responsibilities of local elders, refer 11.9.1 to 11.9.8
- Qualification and appointment of a Lead Elder, refer 11.10 to 1.13
- Roles and responsibilities of Lead Elder, refer 11.14.1 to 11.14.5
- Organisation o f ENCC's into Hubs, refer 11.15 to 11.17
- Qualification and appointment of a Hub Leader, refer 11.18.1 to 11.18.3
- Roles and Responsibilities of Hub Leader, refer 11.19.1 to 11.19.6
- Qualificaton and appointment of the CAT, consist of a minimum of 5 members, City Wide Leader is the leader of CAT, Hub Leaders; Othe Lead Edlders proposed by City Wide Leader and endorse by two thirds of Lead Elders;CAT shall have the authority to appoint other Lead Elders of congregations, CAT shall be the ultimate decision making body of ENCT, refer 11.28.1 to 11.28.15 for detail roles and responsibities of CAT;
- Qualification and appointment of City Wide Leader, appointed by two-thirds majority of the Lead Elders in consultation with the ALT;
- Roles and responsibities of the Exco, Exco shall consist of at least five members, CAT empowers Exco and appoints CFO & COO to assis in overseeing the finances and resources of ENCT, Exco shall have the authority to carry out all functions necessary for proper administraton of ENCT;
- Qualification and appointment of the Leader of the Exco, individual must be a member of CAT, and two thirds of the members of CAT approve appointment

12. Vacancy of Local Lead Elder, Hub Leader or City Wide Elder

- Refer 12.1 to 12.4 for details
- CAT shall intervene & be involve with appointment of any vacancy;

13. Resignation of Members

- An individual member may terminate his/her membership by giving written noticie to one of the local elders of his/her congregation.

14. Discipline of Members

- Can be initiated by Lead Elder in consultation with the local elders;
- Refer 14.1 to 14.16 for details

	15. Resignation of a Leader • Any Leader must give written notice to CAT, or in terms of contract of employment **16. Discipline of a Leader** • Lead Leader or CAT can initiate disciplinary procedures • Any individual member may riase a grievance against a leader of a congregation to CAT; • Majority of CAT can appeal to ALT if Lead Elder of CAT do not want to initiate diciplinary process; • Refer 16.1 to 16.14 for details. **17. Financial Administration and Accountability;** • Exco is responsibility for the finances of the church; • FAAB shall consist of three Exco members and at least five independent members;; • Remuneration committee appointed by CAT in consultation with FAAB; • Refer 17.6 to 17.8 for detail **18. Administration of ENCT Property** • CFO with wriiten authority from CAT, is authorizxed to grant loans, enage in mortaage, property rental, stand surety, etc… • Refer 18.1 to 18.4 for details **19. Distribution of Income** • Refer 19.1 to 19.5 for details **20. Annual General Meeting and Special Meetings** • CAT has the final authority of any resolution passed at a AGM or special meeting; • Appeal to ALT it can it not willing to abide by resolution following second round of voting • Refer 20.1 to 2.16 for details.; **21. Seccession of ENCT Congregation from ENCT** • Refer 21.1 to 21.15 for details. **22. Secession of ENCT from ENSA and ENIM** • Refer 22.1 to 22.9 for details. **23. Dissolution of ENCT** • Refer 23.1 to 23.4 for details.

Addendum E

Review of HPSA and ENSA Constitution

D1	D2
His People Christian Ministries South Africa Trading , 2002	**Every Nation Churches and Ministries (Southern Africa), 2011**
1. Definitions of Terms • His People Christian Ministries South Africa, styled as "the National Ministry; • His People Chistian Ministies International, styled as "the International Ministry"; • Leadership of the National Ministry , shall be styled "the National Leadership". • Leadership of the Internationa Ministry, shall be styled ' the Executive Leadership". • Refer 1.1 to 1.8 for detail. **2. Use of the Name** • National ministry is permitted to use th name while being a member; • Refer 2.1 to 2.2 for details **3. Declaration of Principle** • Refer 3.1 to 3.4 for details **4. Government of the National Ministry** • National ministry shall be an independent body, however it shall be in fellowship with and under the overing of the International Minisry, and shall submit to the counsel of the Executive Leadership • Refer 4.1 to 4.3 for details. **5. Membership of the National Ministry** • Includes churches and ministries who were in membership from 11th. January 1994, and who received fellowship thereafter; **6. Admission of Members** • Application for churches or ministries to join shall be made to the National Director or one of the National Leadership; • International Ministry shall approved all membership; • Senior Pastor or nominated representative of the church has served as a member of the Council of Elders. **7. Transaction of Business** • National Leadership shall have the power to conduct the affairs of the National Ministry; • The National Director and the National Financial Administrator shall be accountable to the Executive Leadership and the Council of Elders for the functions necessary for the proper administration of the National Ministry. **8. Annual General Meetings** • Refer 8.1 to 8.6 for details; • 8.4 In the event of a resolution both council of elders and the national leadership shall be qualified to vote. In the event of a deadlock the National Deictor shall excerside the casting vote; • Resolution can only be passed by two thirds majority of the council of leders and Nationa Leadership present.	**1. Name of the Organisation** • Shortened name is: ENSA; • ENSA is licensed by Every Nation Churches International to use the Name and to sub-license the name to member churches; • Refer 1.4 to 1.5 for details. **2. Definitions of Terms** • Refer 2.1 to 2.18 for details. **3. Contacy Details and Notices** • Refer 3.1 to 3.6 for details **4. Declaration of Principle** • Refer 4.1 to 4.9 for details. **5. Admendment of Constitution** • Refer 5.1 to 5.3 for details; • 5.1 any modification to the constitution must be approved by two thirds majority of Lead Elders of member churches present at either annual general meeting or special meeting. **6. Powers of ENSA and Restriction of Activities** • Refer 6.1 to 6.5 for details. **7. Legal Status and Governance of ENSA** • Refer 7.1 to 7.5 for details; • 7.4. ENSA shall consider the counsel of the International Apostolic Team in matters relating to mission, church planting and relational unity. ALT shall abide by decision in the event of moral failture of a member of the ALT. **8. Membership of ENSA** • Refer 8.1 to 8.5 for details; • 8.1 Membership is made in writing to the ALT; • 8.3 Exco of ALT shall be responsible for conducting a process of due delignence of churches seeking mem bership; **9. Discipline of an MC** • Refer 9.1 to 9.9 for details; • 9.2 ALT responsible for disciplinary procedures; • 9.8 MC and or Lead Elder can appeal to outcome of any disiciplinary process to IAT; **10. Qualification, Roles & Responsibilities of the Leadership and Structures of ENSA** • Refer 10.1 to 10.10 • 10.1 No single person shall have authority to control the decision-making powers of ENSA, ALT shall have at all times have at least seven office bearers; • 10.4 Leader of the ALT, shall be appointed by two third's of the ALT in consultation with the Council of Leaders and the IAT;

9. Special Meetings

- Refer 9.1. to 9.6 for details;
- 9.5 any resolution adpted at a special meeting shall only be binding after the full consent and approval of the National Director is expressely given.

10. National Leadership

- Refer 10.1 to 10.5 for details
- 10.1 National Leadership shall consist of the National Director, National Administrator and National Financial Administrator;
- The responsibility of the financial administration shall be carried out by the National Director and National Financial Administrator.

11. Regional Leadership

- Refer 11.1 to 11.5 for details;
- 11.1 Regional Leaders shall represent interest of each province or suitable regional or natural boundary;
- Regional Leades shall be elected by the members of the Council of Elders.

12. Election of National Leadership

- Refer 12.1 to 12.5 for details'
- National Leadership can consider the opinion of the Council of Elders on the election of the National Administrator and National Financial Administrator;
- Election of the National Administraor and National Financial Administrator shall be decided by two thirds majority of the National Leadership;
- National Director whoever shall give full consent and approval to such appointment in writing;
- 12.5 Selection of a new National Director , shall be made by the Executive Leadershipp with input form National Leadership and Council of Elders.

13. Resignation or dismissal of National Leadership

- Refer 13.1 to 13.4 for details;
- 13.4 Motion for dismissal of the National Director must be referred to the Executive Leadership.

14. Administration of National Ministry Property

- Refer 14.1 to14.10 for details

15. Restriction of Activities

- Activities of the national ministry will be confined to the Republic of South Africa (including territories which formely formed part of the Republic).

16. Distribution of Income

- Refer 16.1 to 16.5 for details.

17. Modification of the constitution

- Refer 17.1 for details.

18. Dissolution of the National Ministry

- Refer 18.1 to 18.3 for details.

19. Interpretation of Constitution

- Refer 19.1 to 19.2 for details.
- 10.9 Roles and Responsibilities of ALT clearly defined as per 10.9.1 to 10.9.13;
- 10.10 Roles and Responsibilities of Exco clearly defined as per 10.10.1 to 10.10.8.

11. **Resignation of a Member of the ALT**

- Any member of the ALT may resign from office giving wriiten notice.

12. Discipline of a member of the ALT

- Refer 12.1 to 12.11 for details;
- Leader of the ALT may initiate disciplinary process against a member of the ALT;
- One third of the ALT may appeal to the IAT if the Leader of the ALT, for reasonable grounds do not proceed with disciplinary procedures;

13. Financial Administration and Accountability (FAAB)

- Exco shall be responsibility for the administration and finances of ENSA;
- Exco with the approval of the ALT and Council of Leaders may appoint a FAAB, who will provide advise to Exco ensure sound corporate governance in their financial processes;
- 13.3 role of the Chief Financial Officer under the authority of Exco is defined;
- IAT may request financial reports from time to time.

14. Administration of ENSA Property

- Refer 14.1 to 14.8 for details;
- CFO, with agreement of ALT is duly appointed respesentative to administer the finances and all related liabilities and sureties.

15. Distribution of Income

- Refer 15.1 to 15.5 for details.

16. Annual General Meetings and Special Meetings

- Refer 16.1 to 16.9 for details
- 16.4 Council of Leaders shall be entitled to vote, and majority votes, will effect a resolution.

17. Secession of an MC from ENSA and ENIM

- Refer 17.1 to 17.4 for details.

18. Secession of ENSA from ENIM

- Refer 18.1 to 18.5 for details.

19. Dissolution of ENSA

- Refer 19.1 to 19.5 for details.

20. Date of Effect

- Ammendement, signed on the 13th. May 2016.

20. Date of Effect • June, 2nd. 2002 <u>Ammendment to HPSA Constitution, August, 4th. 2011</u> • 1.1a HPSA shall also trade as ENSA; • 1.2a, His People Christian Ministries International is understood to refer to Every Nation Ministries International; • 1.3a, The Leadership of the National Ministry, as described in 1.3, shall be known as "The Regional Leadership Team". • 4.1a, International Ministry has fulfills its duties and responsibilities as decribed in the Every Nation Policy Governance Manual; • 10.1 clause shall be deleted and replace, "Regional Leadership Team", The Regional Leadership Team , shall appoint if own Chair-person and any other two members to serve as the Executive Team. • 10.2 shall be deleted, had replace, member of the Regional Leader-ship Team must be in good standing with Every Nation congrega-tions , meeting the biblical eldership qualification, as per 1 Timothy 3, and stand for the values of Every Nation South Africa. • 11.1a, Regional Leaders as described in 11.1 shall be known as 'lo-cal elders".	

Addendum F

Job Description of the Regional Director

Understanding Every Nation's nine Church Membership Standards and the roles & responsibilities of an IAT member is the starting point for crafting the job description of an RLT director.

The job description of an RLT director should be written by the RLT and will be based on the prior discussion about roles and responsibilities. All RLT directors' job descriptions should include the following as a starting point:

- **Lead the team.** In the Every Nation context, leadership is primarily relational, not positional. Warning: Leading peers, especially peers who are volunteers, is the most difficult leadership task in the history of leadership.
- **Convene the table.** This includes face-to-face meetings with the whole team as well as conference calls, Skype calls, and one-off meetings with individual members when needed. Since the RLT must speak as one voice, this goal will require facilitating honest discussions and rigorous debates.
  Warning: Since this is a table of equals, see the prior warning.
- **Keep the faith.** This is about being Christian, not about being Every Nation. Toward the end of his life, Paul said, "I have kept the faith" (2 Timothy 4:7). The RLT director must make sure Every Nation is "keeping the faith." In other words, make sure Every Nation churches in the region are preaching the true gospel and not some heretical version. To fulfil this role, it is vital that the RLT director relates to the broader Body of Christ.
- **Guard the deposit.** This is about the uniqueness of Every Nation's calling. Paul told Timothy to "Guard the good deposit that was entrusted to you – guard it with the help of the Holy Spirit" (2 Timothy 1:15). Likewise, it is the job of every RLT director to ensure that we are guarding the "deposit" God had invested in our movement. In other words, we must guard our mission, values, and culture.
- **Wave the flag.** Leaders are vision-casters. It is the responsibility of the RLT director to represent Every Nation and trumpet the Every Nation mission and vision at all Every Nation events and meetings. While in the seat of RLT leadership, the RLT director cannot wave the flag of his local church, pet doctrine, church philosophy, or favorite revival. These flags can be waved in the local church, but not when the RLT director is wearing the RLT hat.
- **Engage the IAT.** All regional directors are expected to serve on the International Apostolic Team. This includes a monthly conference call, an annual face-to-face meeting, and all IAT roles and responsibilities, (Pearce, 2017:1)

Addendum G

Job Description of the Senior Pastor

Position Title: Senior Pastor/Lead Elder

Accountable To: Eldership

Work Details:

Church Direction and Leadership

- Prays for the church;
- Preaches and teaches the Word through services, prayer meetings, discipleship programs, and the various events of the church;
- Ensures that the overall church direction will lead people to *Honor God* in their families, work, and personal lives;
- Ensures that the overall church direction will inspire, motivate, and encourage people to *Make Disciples* of Christ;
- Lead Eldership Team, Exco & other Senior Leadership Teams

Oversight of All Church Departments

Worship Services, Discipleship Ministry, Pastoral Services, Kids, Youth, Administrative Services

- Sets the yearly overall direction of the various church departments through the periodic strategic planning process;
- Finalizes the goals, strategies, and programs developed by the department heads;
- Monitors the development of the various strategies and programs being implemented by the departments;
- Analyzes and evaluates the effectivity and efficiency of all strategies and programs implemented by the church departments;
- Conducts weekly, bi-weekly, or huddle meetings to monitor the development of strategies and programs.

Pastors and Administrative Staff Management

- Regularly dialogues with the pastors and staff of the local church;
- Ensures a healthy family, work, and personal life balance of the pastors and staff;
- Ensures the continuous professional and personal development of the pastors and staff.

Local Church Finance Management

- Maintains Biblical and sound financial local church practices;
- Manages the local church finances responsibly;
- Practices good financial stewardship and leadership by maintaining a positive local church fund balance.

(extracted from Every Nation Cape Town Quality Manual)

Addendum H

Every Nation Church Membership Standards

Doctrinal Unity
Agreement with the Every Nation Statement of Faith.
Maintaining the unity of the spirit in the bond of peace in the presence of nonessential doctrinal diversity.

Philosophical Agreement
Agreement with Every Nation mission, vision, and values statements.

Relational Unity and Connection
Commitment to the following principles:

- We recognize that a vital part of the meaning of membership includes a sense of God's calling and joining.
- In order to facilitate effective and Biblical input to member churches, leaders of member churches must maintain healthy relationships with other Every Nation pastors, regional directors, and International Apostolic Team members.
- We're committed to building and maintaining an atmosphere of love, trust, humility, and respect while following the golden rule of do unto others as you would have them do unto you.
- We're committed to conflict resolution through the principles and patterns of Scripture.
- We're committed to relationships that are free from slander, gossip, and divisiveness.
- We're committed to a redemptive process of Biblical discipline and restoration.

Financial Integrity and Accountability

- On application: Full disclosure upon request in respect to all aspects of finances.
- Ongoing: Maintain the highest level of financial integrity and good financial reporting. Fulfill all reporting requirements as laid out by the regional leadership team as well as local statutes.
- Commitment to accountability in all financial matters.

Discipleship and Leadership Development

A commitment to making disciples and developing leaders.

Stewardship of the Next Generation
According to context; a commitment to evangelize and disciple children, youth, and campus.

Moral and Ethical Integrity
The leadership team of every member church subscribes to the Biblical standards of ethics and morality.

Financial Contribution
Every member church contributes ten percent of the general contributions of the church to Every Nation Churches to be used internationally (5%) and regionally (5%).

Governmental Connection
Every Nation recognizes the authority of the local church as well as the authority of the International Apostolic Team and regional leadership team in order to grow healthy churches.

i) The International Apostolic Team authority is primarily expressed in the following areas:

- To strengthen and establish churches,
- Provide pastoral support and encouragement to the region's leaders,
- Communicate Every Nation's vision and values,
- Facilitate conferences, staff meetings, and other regional events,
- Help train and appoint elders,
- Mediate church conflicts,
- Coordinate regional church-planting and mission efforts, and
- Understand and support core ministries and their policies.

ii) To provide emergency covering in the following situations:

- Severe doctrinal error
- Moral failure
- Financial impropriety
- Mediation of church conflicts
- Violation of relational unity

Addendum I

Every Nation Mission Statement

"We exist to honour God by establishing Christ-centered, spirit-empowered, socially-responsible churches and campus ministries".

Every Nation Core Values are as follows:

1. **Lordship.** Because Jesus is "King of kings and Lord of lords,' we believe that wholehearted submission to God's will and His word is the starting point and the foundation of spiritual growth.
2. **Evangelism.** Because "God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16), we are passionate about preaching the gospel and doing ministry in a way that engages people outside of the Christian faith.
3. **Discipleship**. Because we are called to make disciples, our primary focus is establishing biblical foundations, equipping believers to minister, and empowering disciples to make disciples.
4. **Leadership.** Because we are called to establish churches in every nation, we are committed to leadership development. We are intentionally multigenerational, and we deliberately create opportunities and platforms for next-generation leaders.
5. **Family.** Because family is the foundation and validation of ministry, we refuse to sacrifice our marriages and our children on the altars of temporal success. And, because God has called us to be a church family, we embrace community and reject the concept of disposable relationships.

(Extracted from ENSA Constitution, revised, 26th. August 2016)

Addendum J

Survey 1: Survey for Senior pastor / Administrators

	SURVEY ONE							
	TO BE COMPLETED BY SENIOR PASTOR/ADMINSTRATOR							
	(Information will be kept confidential)							
	CHURCH INFORMATION							
Q1	Name of Church							
Q2	Regional Cluster	Boland	Cape Town	Central Gauteng	Eastern Cape			
		Free State	KwaZulu-Natal	Limpopop	Namibia			
Q3	City							
	CHURCH STRUCTURE							
Q4	What is your churches structure	church - many congregat	Independent church					
	CHURCH DATA							
Q5	How long is church in existence?	> 10 years	5 -10 years	2 - 5 years	< 2 years			
Q6	What is the churces property ownership	Own	Rent	Both				
Q7	What is the current total average sunday service attendance including youth/child? (before Covid- lock down)	<50	50-100	100-200	200-500	500-1000	>1000	
Q8	Have you seen a change in Sunday service attendance over the past 5 years	Decline	Growing	Plateaued				
Q9	What is the church estimated annual income (only tithes & offerings)?	<R500k	R500k - R2M	R2m - R5M	R5-R10M	>R10M		
Q10	Have you seen a change in church income over the past 5 years	Decline	Growing	Plateaued				
	STRATEGIC MANAGEMENT							
Q11	Does the church have a mission statement?	Yes	No					
Q12	Does the church have formal values?	Yes	No					
Q13	Do the church have a formal strategic plan in place?	Yes	No					
Q14	Do you have measureable goals and or goals?	Yes	No					
Q15	How effective is the implementation of the strategic plan?	1	2	3	4	5		
Q16	Tick any of the following measures in your church?	Income	Sunday Service Attendance	Average attendance in connect groups	Attendance to tranining/leadership development	Number of peoplew water baptised		
Q17	List any other key measurements							
	CHURCH GOVERNANCE							
Q18	Which of the following best described your church legal registration?	NON-PROFIT ORGANISATION	NON-PROFIT COMPANY	PUBLIC BENEFIT ORGANISATION	TRUST ENTITY	NOT-REGISTERED		
Q19	Do you have a registered constitution?	Yes	No					
Q20	Do the church have exco/leadership team?	Yes	No					
Q21	Do the church have Financial Advisory Board?	Yes	No					
	HUMAN RESOURCE							
Q22	Do the church employ Human officer/manager?	Yes	No					
Q23	How many paid staff is employed by the church?							
Q24	How many paid % staff is male?							
Q25	How many paid % staff is female?							
Q26	How many % staff is disabled?							
		RACE	**%**					
Q27	What percentage of paid staff fall within the following race groups	Black	%					
Q28	What percentage of paid staff fall within the following race groups	Coloured	%					
Q29	What percentage of paid staff fall within the following race groups	Indian	%					
Q30	What percentage of paid staff fall within the following race groups	White	%					
Q31	What percentage of paid staff fall within the following race groups	Other	%					
Q32	Does your church have formal employment contracts for staff?	Yes	No					
Q33	Does your church have job descriptions for staff?	Yes	No					
Q34	Does your church conduct annual appraisel/performance review with staff?	Yes	No					
Q34	If yes to Q30 how effective does staff respond to corrective action	Neither effective nor ineffective	Somewhat effective	Somehat ineffective	Very effecive			
Q36	How often do you meet with your staff to conduct appraisel/performance review	Monthly	Quarterly	Every 6 months	Annually	Not-applicable		
Q37	Is medical aid offered as an option to staff?	Yes	No					
Q38	Do staff get provident/pension/ fund as a benefit	Yes	No					
Q39	Do staff get life cover as a benefit?	Yes	No					
Q40	Does the church contriubte annually to Workmens Compensation Fund?	Yes	No					
Q41	Has the church dismissed any staff within the past 5 years	Yes	No					
Q42	Has your church retrenched staff within the past 5 years due to operational requirements	Yes	No					
	FINANCIAL MANAGEMENT							
Q43	Does the church work on a forecast budget for income & expenditure	Yes	No					
Q44	Are income & expenditure reported monthly	Yes	No					
Q45	Is there a procurement policy in place for approval of expenditure	Yes	No					
Q46	Does the church conduct annual Independent Audit Review	Yes	No					
Q47	Is an annural general meeting (AGM) conducted?	Yes	No					
Q48	What is the church view of making debt?	No debt policy	Spend only out of surplus	Only make debt if we can pay installment				
Q49	Evaluate the effectiveness of financial stewardship in your church?	Never effective nor ineffective	Somewhat effective	Somewhat ineffective	Very effective			
Q50	Does the church have oher commercial income streams?	Yes	No					
Q51	Please specifiy, comment or give reasons for answer above (Q46)?							
Q52	Does your church employ a Financial Director/Manager/Accountant/Bookeeper?	Yes	No					
	COMMUNICATION							
Q53	Which social media platforms does your church use?	Web-site	Facebook	Instagram	Whatsapp	Email	Other	
Q54	If you answered other (Q49), describe other ways your church currently communicate with members or leaders							
Q55	Do the church have members database?	Yes	No					
Q56	As of today, how accurate is your church database?	Mostely accurate	Partially accurate	Less accurate	Not at all			
Q57	Is there a communication policy in place	Yes	No					
Q58	Which statement best describe how you currently resource your communication function?	Full-time staff	Part-time staff	Outsourced to 3rd party				
Q59	Rate your effectiveness in using social media for communication	1	2	3	4	5		
	LEGAL REGULATIONS							
Q60	Are you aware that government is in progress of considering stricter regulations on churches (CRL commission)	Yes	No					
Q61	Are you aware that pastors/councellors may be required in future to be registered with proffessional body	Yes	No					

Addendum K

Survey 2: Survey for to all pastors and staff

	SURVEY TWO							
	INDIVIDUAL SURVEY TO ALL PASTORS AND STAFF							
	(Information will be kept confidential)							
	PERSONAL INFORMATION							
Q1	Your gender?	male	female					
Q2	What is your age in years?	younger than 18	18 -24	25-34	35-44	45-54	44-64	65 and older
Q3	What is your present marital status?	single	married	divorced	widowed			
Q4	Which population group do you describe too?	black	coloured	indian	white	other		
Q5	Please advice nature of involvement in the church	Full-time staff	Part-time Staff	Volunteer				
	EDUCATION & CAREER INFOMRATION							
Q6	Tick level of Educated completed?	Matric	Diploma	Degree	Honours	Masters	Phd	Other
Q7	Tick field of education you have studied	Education	Commerce	Engineering	Health Science	Public Management	Administration	Theology
Q8	Please list any studies completed in Theology	Bible School	L215	Diploma	Degree	Hours	Masters	Phd
Q9	How many years are you employed by EN church?	1 year or less	2 - 5 years	6 - 10 years	11-20 years	more than 20 years	not applicable	
Q10	Are you registered as a marriage officer?	YES	NO	N/A				
	MINISTRY GIFTS							
	RATE EACH MINISTRY GIFT ACCORDING TO YOUR LEVEL OF INVOLVEMENT OVER THE PAST TWO YEARS							
Q11	Apostolic	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q12	Prophetic	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q13	Teaching	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q14	Pastoring	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q15	Evangelism	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q16	Leadership	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q17	Administration	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
Q18	Serving	Never	Rarely	Somewhat	Moderately	Often	Usually	Always
	TRAINING IN MINISTRY GIFTS							
	TICK YES OR NO IF YOU RECEIVED ANY TRAINING IN THE PAST TWO YEARS							
Q19	Apostolic	Yes	No					
Q20	Prophetic	Yes	No					
Q21	Teaching	Yes	No					
Q22	Pastoring	Yes	No					
Q23	Evangelism	Yes	No					
Q24	Leadership	Yes	No					
Q25	Administration	Yes	No					
Q26	Serving	Yes	No					
	CHURCH INFORMATION							
Q27	Name of Church							
Q28	Regional Cluster	Boland	Botswana	Cape Town	Central Gauteng	Eastern Cape		
		Free State	Kwazula Natal	Limpopp	Namibia	North-West	North Gauteng	South Gauteng
Q29	City							
	CHURCH HEALTH SURVERY							
Q30	Have you seen a change in Sunday Service attendance over the past 5 years?	Growing	Plateaued	Declining				
Q31	Have you seen a chang in overall discipleship attendance over the past 5 years?	Growing	Plateaued	Declining				
Q32	Based on church's history and statistics, what is the status of their income income ?	Growing	Plateaued	Declining				
	STRATEGIC MANAGEMENT							
Q33	What is the church mission?							
Q34	Does the church have a clear strategy for making and maturing disciples?	Strongly agree	Agree	Neutral	Disagree	Strongly disagree		
Q35	Do the church have measurable goals in place ?	Yes	No					
Q36	How effective is the implementation of the strategic plan?	Very effective	Somewhat effective	ther effective nor ineffec	Somewhat ineffective	Every ineffective		
	CHURCH GOVERNANCE							
Q37	What leadership role you perform in your church?	Eldership	Exco	Senior leaders meeting	Ministry teams			
Q38	Where does the power of decision lies in the church?	Eldership	Exco	Senior leaders meeting	Senior Pastor			
Q39	Which best decribe the leadership approach of the church?	Democratic	Authocratic	Theocratic				
	HUMAN RESOURCE							
Q40	Do you have a formal employment contract?	Yes	No	N/A				
Q41	Do you have a job description ?	Yes	No	N/A				
Q42	How often do you have appraisel or performance review discussions with your team leader?	Daily	Weekly	Monthly	Seaonal/Quarterly	Yearly	Never	
Q43	Would you consider to be fairly remunerated for the role you are performing?	Yes	No	N/A				
Q44	Do you belong to provident /retirement fund?	Yes	No	N/A				
Q45	Do you have medical aid ?	Yes	No	N/A				
Q46	Do you have life cover?	YES	NO	N/A				
Q47	Do you contribute to Unemployment Insurance Fund (UIF)?	YES	NO	N/A				
	FINANCIAL MANAGEMENT							
Q48	Are you involvement in planning of church budgets?	Yes	No					
Q49	Are you aware of the financial affairs of the church?	Yes	No					
	TRANS-LOCAL INVOLVEMENT IN EVERY NATION							
Q50	Who is the President of Every Nation International?							
Q51	Who is the Regional Director of Every Nation Southern Africa?							

Addendum L

On-line survey letter to Senior Pastor/Administrator

On Tue, Aug 11, 2020 at 9:31 PM David Rajh <david.rajh@everynationcpt.org> wrote:

Dear Senior Pastors & Administrators

SURVEY 1

It will be so appreciated if you could take a moment to complete an on-line church data/information survey. The ALT has approved myself in conducting a doctoral research in administrative leadership on Every Nation Southern Africa churches. Your participation in the survey will be anonymous and all data will be strictly confidential. The data will also serve to update our regional directory. Most of the questions are from a pre-selected list and should take you 10 mins to complete. If you could please take a moment now to complete the survey or by latest, 17th. August.

If you experience any problems, please contact , cinzia.fernandez@bpg.co.za

Thank you for your assistance with this.

Much Blessing
David Rajh

Church survey link :
Click to access survey here

Addendum M

On-line survey letter to all pastors and staff

On Tue, Sept 9, 2020 at 8:15 PM David Rajh <david.rajh@everynationcpt.org> wrote:

SURVEY 2

Dear Pastors & Staff

With the approval of the ALT-ENSA, it will be so appreciated if you could take a moment to complete the on-line staff survey. The survey forms part of my doctoral research in administration of ENSA churches.

The participation of this survey is anonymous and all data will be strictly confidential. Most of the questions are from a pre-selected list and should take you 10mins to complete.

If you experience any problems, please contact , cinzia.fernandez@bpg.co.za

Thank you so much for your support.

Much Blessing & Appreciation

David Rajh

Church survey link :
Click to access survey here

Addendum N **LANGUAGE EDITOR'S DECLARATION**

Word Count

I, Katherine Graham, hereby declare that I have edited and proofread this dissertion by **David Davendra Rajh**, entitled ***The Spiritual Gift of Administrative Leadership in the Every Nation Church in South Africa: A Practical Theological Study***, for conventions of language, spelling and grammar.

I have extensive editing experience, having worked in publishing for over 15 years. For any queries, I can be contacted at katherine@wordcount.co.za or at the following contact number: 082 789 3981.

KB Graham

23 August 2021