

CHAPTER 2: PASTORAL PREPARATION PROGRAMMES: A REVIEW

This chapter investigates the idea of management skills development for church leaders to enhance ministry effectiveness with regards church management. This literature review will highlight areas where existing literature is available in terms of theories, ideas and models which relate to the chosen subject. The key concepts in the research will be defined. Relevant theories and models which relate to the key concepts will be described and their relevance to the research stated. Similar studies in the research field will be analysed to find the similarities and differences between the previous studies and this study, resulting in the identification of gaps in existing literature which this research hopes to address. The conceptual framework will illustrate how the research variables relate to each other and what the reader can expect to find as they read the research study.

A conceptual framework sets out the approach on how the researcher will tackle the research problem (Neuman 2006). The church is both an organisation and spiritual entity (Andrews and Roller 2011), thus for church leaders to be effective in running it, they need to understand both elements of this identity and master a set of tools related to the leadership and management of both these elements. However, the church as an organisation is exposed to insufficient education in management principles and skills through formal education that, in turn, results in leaders that often struggle to perform the basic managerial tasks expected of them (Cohall and Cooper 2010, Irwin and Roller 2000, Oosthuizen 2015). Consequently, the lack of basic management principles and skills negatively affects the efficiency and effectiveness of the church in pursue of its vision (Antony and Esterp 2005, Smith and Wright 2011, Welch 2011). According to Lewis *et. al* (2007), an effective way of developing managerial skills is to follow a

general learning model which involves conceptual knowledge, behavioural guidelines, skills development exercises, feedback and frequent practice. This research looks at how this learning model can be incorporated into the pastoral preparation programmes so that managerial skills are developed in pastors.

The main objective of this research is thus to determine the extent that pastoral preparation programmes offer management courses to enable pastors to effectively manage the church's resources which ultimately contributes to ministry effectiveness. The researcher will examine management aspects that can be incorporated into the course offerings of pastoral preparation programmes to enable effective church management. This will be achieved by finding applicable management principles and practices from the secular system which church leaders can adopt for ministry effectiveness.

The key concepts in this research are therefore, ministry effectiveness and management skills development. Since a Ministry or Church can be an organisation (Cone and Downing 1998, Lotich 2014, Oosthuizen 2015), the researcher occasionally used the term organisational effectiveness to refer to ministry effectiveness, and manager to refer to the pastor.

A definition of the term management helps to unpack the importance of management skills development. Existing literature on the definition of management abounds. Management basically entails the utilisation of organisational resources to achieve set goals and objectives. Griffin (2015) defines management as a set of activities (including planning, organising, leading and controlling) directed at an organisation's resources (human, financial, physical and informational) with the aim of achieving organisational goals in an efficient and effective manner. This definition is supported by Lussier (2015), who further states that a manager's effectiveness reflects the

degree to which he achieves goals. Gitman and McDaniel (2000:204) define management in terms of the role managers play in guiding the development, maintenance, and allocation of resources to attain organisational goals.

Oluwasegun (2016) views management through the lens of responsibility involving judgment and decision in determining plans, and the development of data procedures to assist control of performance and progress against plan; and the guidance, integration, motivation, and supervision of the personnel composing the enterprise and carrying out operations.

Boapeah (2006) identifies three basic approaches to the definition of management. The first is the classical or functional approach which defines management as planning, organising, motivating, coordinating, and controlling people and work to achieve organisational goals. Second is the human behaviour approach which defines management as meeting the social, psychological, and relational needs of the people to achieve collective organisational goals. The final approach is the system approach which defines management as promoting interdependence between people, technology, structures, and the environment to achieve organisational goals.

Interestingly, Rush (1983) feels that the functional approach makes employees feel as if they are tools to be used by their bosses to achieve organisational goals. Rush (1983) argues that this is more of an authoritarian approach to management which stimulates discontent, frustration, and negative attitudes towards leadership.

In summary the scholars bring out the fact that management is the process of working with and through other people to achieve set

organisational goals and objectives in an efficient manner through planning, leading, organising, coordinating and controlling the different organisational resources, to achieve optimum results.

According to Oluwasegun (2016) management is work that is specific to the modern organisation and makes it perform, and as work, it has its own skills. Skills are traits that are learned and developed that result in a person being able to perform effectively job-related tasks (Heneman and Judge 2009). Management skills are therefore those things that enable the manager to achieve results through people, with some examples being contingency planning, creative thinking, problem solving, decision-making, time management and delegating (Secord 2003). According to Lussier (2015) management skills involve the ability of the manager to perform management activities or tasks. A manager's skills, affect the implementation of the management functions and roles thus they influence organisational effectiveness (Atwater *et al.*, 2008).

Organisational effectiveness according to Daft and Marcic (2009) is the extent to which the organisation achieves its stated goals or succeeds in accomplishing the objectives it set out to do and goes hand in hand with organisational efficiency which refers to the amount of resources used to achieve an organisational goal (Parikh and Gupta 2010). It is based on how much raw material, money, and people are necessary for producing a given volume of output (Sweeney and McFarlin 2001).

According to Jain (2005) some of the factors in organisational effectiveness listed under the causal variables (which influence the course of developments within an organisation and its accomplishments) are *management skills*, management strategies, management's decisions, behaviour and the structure of the

organisation. Causal variables affect the human resources or intervening variables in an organisation, which reflect the internal state and health of the organisation (examples being motivations; loyalties; and perception of all members and their collective capacity for effective interaction, communication and decision-making). To make an organisation effective, the attempt should be directed to improve the causal variable, while the intervening and the output variables will be corrected or improved automatically because of causal variables (Parikh and Gupta 2010). This brings out the fact that there is a relationship between management skills as a causal variable, which if developed can lead to organisational effectiveness. So, when management skills are developed in managers, they increase the manager's abilities and knowledge which positively affects the way they do their management roles and leadership styles, resulting in better strategic choices, organisational structure and processes (Sweeney and McFarlin 2001). As such the manager being equipped with good management skills will become effective as an individual, and this individual effectiveness will feed into the group effectiveness which results in the attainment of organisational effectiveness. Jain (2005:608) illustrated this as shown in Figure 1:



Figure 1: *The three perspectives in effectiveness (Jain, 2005:608)*

Figure 1 reveals the relationship of the three perspectives of effectiveness, with the connecting arrows implying that group effectiveness depends upon individual effectiveness while organisational effectiveness depends upon individual and group

effectiveness. This means that for the organisation to be effective, the individuals in the organisation need to be effective, and this can only be attained if their leaders are well developed in leadership and management skills so that they can bring together the individual efforts to harness their synergistic energies for the attainment of group effectiveness which then leads to the achievement of organisational goals thus organisational effectiveness is accomplished (Jain 2005). It is important however, to note that the exact relationships among the three perspectives vary depending on the internal and external factors of the organisation beyond management's control like technology, government policy, international events, economic and social activity amongst others (Denton 2002).

To further confirm the relationship between management skills and organisational effectiveness Cameron and other researchers developed the Competing Values Framework (CVF). The CVF is based on past attempts to formalize organisational effectiveness criteria by Quinn and Rohrbaugh (1983). They used multidimensional scaling and created a spatial model of organisational effectiveness with three subordinate value continua: flexibility-control, internal-external, and means-end. Later, Quinn (1988) demonstrated that only two of the subordinate continua, flexibility-control and internal-external, were sufficient to describe the organisational effectiveness construct and when combined, these could be visualized as a set of quadrants, and each of these quadrants constitute a model. The Clan Model sees participation, discussion and openness to improve morale and achieve commitment. The Hierarchy Model sees internal processes such as measurements, documentation and information management as methods to achieve stability, control and continuity. The Adhocracy Model relates insight, innovation and adaptation as a path towards external recognition, support, acquisition and growth. Finally, the

Market Model seeks profit and productivity through direction and goals. The validity of these four quadrants or dimensions was also tested by Quinn and Spreitzer (1991) and was validated again by using a Structural Equation Modelling (SEM) approach (Venkataiah 2006).

The identification of critical managerial skills necessary for improved organisational effectiveness is one application of the CVF (Cameron and Quinn 1999). After interviewing over four hundred effective managers, Whetten and Cameron (1998) identified forty critical skills that they thought typified "the most effective managers in the most effective organisations". They clustered these skills and competencies into a set of competency categories, that were then organised so that three categories fit into each quadrant of the CVF model as illustrated in Figure 2:

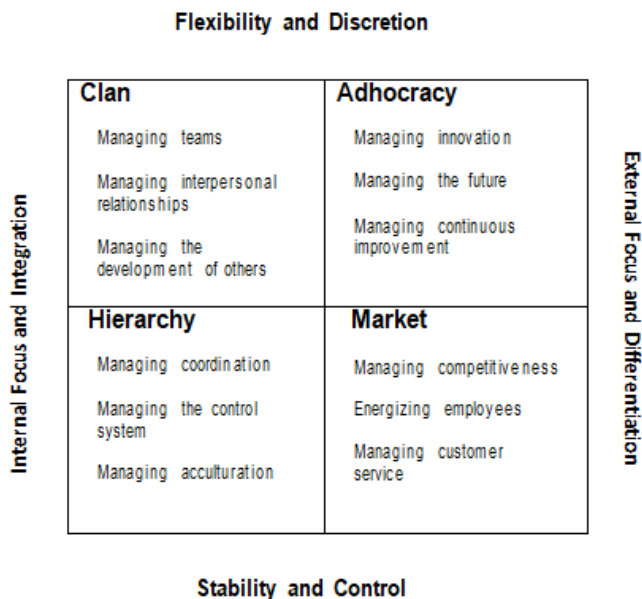


Figure 2: *Critical management competencies (Cameron and Quinn, 1999:108)*

The purpose of this research is to explore whether pastoral preparation programmes make management learning explicit through course offerings, in a bid to demonstrate that management skills development in pastors can lead to effective church management which translates to ministry effectiveness. The reason being that, for a ministry to be effective, it depends on the management and leadership skills of the pastors (Parker and Stone 2003). However, the pastors cannot have good management skills, without having been explicitly taught the necessary management courses first, to help them develop their management skills. According to Secord (2003), good management is based on the foundation of knowledge, and management skills are the ways in which such management knowledge is converted to practical application which leads to the continued survival and improved performance of an organisation.

As such this research identifies three variables namely ministry effectiveness which is the dependant variable, then management courses learnt which is the independent variable and lastly the number of management skills developed which is the mediator variable. The mediator variable allows the relationship between the independent variable and the dependant variable to be better explained and is added to strengthen the cause effect relationship between the two main variables being explored (Sekaran and Bougie 2010). Therefore, the more management courses pastors learn, the more management skills are developed in them, the more effective the ministry will be in terms of church management. Figure 3 below illustrates the conceptual framework diagrammatically.

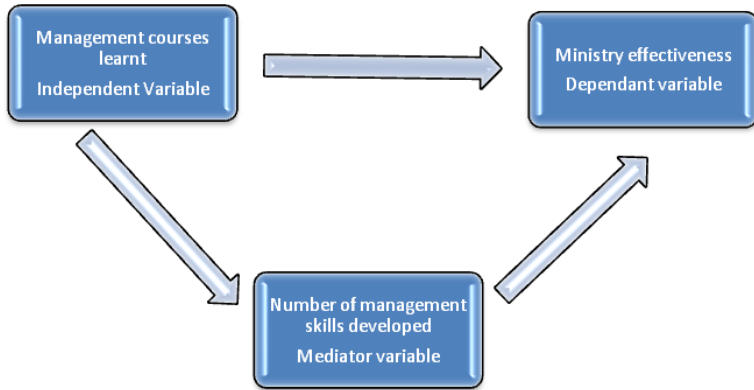


Figure 3: *Conceptual framework* (Own Framework, 2017)

Theory is defined by Gill and Johnson (2002:229) as a formulation regarding the cause-and-effect relationships between two or more variables, which may or may not have been tested. According to Sutton and Saw (1995) a good theory includes a plausible, coherent explanation for why certain relationships should be expected in the data. Theory emphasizes the nature of causal relationships, identifying what comes first and the timing of events. Kerlinger and Lee (2000) note that the purpose of examining relationships between two or more variables is to explain and predict these relationships. Kelly (1955) asserts theories are necessary to make sense of the complexity of the world people live in because without these organising frameworks researchers would be overwhelmed by the unconnected detail they would recall.

This research hence relied on the ideas of a group of scholars who comprise the Classical School of Management because they were the first to describe managerial work. These scholars proposed that managerial work consists of distinct, yet interrelated functions which

taken together comprise the managerial process (Drucker 2009). The concept of management developed was based upon the assumption that the necessity for managing arises whenever work is specialised and undertaken by two or more persons. Under such circumstances, the specialised work must be coordinated, creating the necessity for managerial work (Kotter 1999). The nature of managerial work is then to coordinate the work of individuals, groups and organisations by performing the remaining management functions of planning, leading, organising and controlling (Fayol 1949). Henry Mintzberg's influential study identified three primary categories of managerial roles which are interpersonal, decisional and information (Mintzberg 1973). Each role has several related activities that distinguish one role from the others. All managers generally perform these functions and roles, and the ability to discern the relative importance of these functions may distinguish effective managers from ineffective managers (Dubin 2012, Lussier 2015).

This research focuses on the Management Process School under the Classical School theories because it is concerned primarily with how organisations should be managed and structured, as such the core management knowledge lies within this theory. Its key contribution is that it studies management from the framework of planning, leading, organising, coordinating and controlling which is part of the framework chosen in this research. Its major strength is the fact that it provides a systematic way of managing people and work that has proven useful over time (Lewis *et al.* 2007).

Henri Fayol was the first proponent of the Management Process School. Fayol's ideas on management have been subsumed as the Administrative Management theory, which later evolved into the Management Process School. Fayol attempted a systematic analysis of

the overall management process (Drucker 2009). Besides Fayol, many others including Mooney and Reiley (1931); and Gulick and Urwick (1937) contributed to the development of this theory.

The Management Process School regards management as the process of getting things done with and through people and it holds management to be a process that can best be understood by analysing its functions (Griffin 2015). It uses the managerial experience as the basis for developing certain principles which can be further used for the study and research of management and for improving the practice of management in general thus regarding management as a universal process, applicable to all kinds of enterprises and to all levels of management (Agarwal 2007). Fayol's ideas mark an important landmark in the development of modern management theory.

Fayol (1949) identified five functions of management namely: planning, organising, leading, coordinating and controlling. These five functions are the foundational structure around which the managers operate because they are essential to the vision, mission, strategy, purpose and goals of a successful organisation (Antony and Esterp 2005). Fayol (1949) also propounded some important principles of management including division of work, authority and responsibility, discipline, unity of command, unity of direction, subordination of individual to general interest, remuneration, centralisation, scalar chain, order, equity, stability, initiative and *esprits de corps*. Fayol regarded these principles as universal, applicable to all kinds of organisations, and at all levels of hierarchy within the organisation (Agarwal 2007, Dubin 2012).

Mooney and Reiley (1931) elaborated further these principles of management. Drawing from their experience at General Motors they

viewed unity of direction as the basic principle underlying organisational effort and advocated three subordinate principles: i) the scalar principle, which focuses on delegation that creates a chain of command throughout the whole organisation; ii) the functional principle based on specialisation; and iii) line staff based on the need of specialised staff advice and support to line managers. Gulick and Urwick (1937) identified seven functions of management instead of five as suggested by Fayol, and these included planning, organising, staffing, directing, coordinating, reporting and budgeting.

According to Nguyen (2008), it is important to understand management in the organisational structure because failure to do so will lead to organisational inefficiency. As such, to be effective in any organisation, the understanding of management concepts and theories is critical for all types of leaders, whether in the religious or secular arena (Denton 2002). Agarwal (2007) agrees with this view and states that management is a universal process in all organised activity because all kinds of organisations need management for integrating the scarce resources in an optimum productive relationship. This chapter therefore addresses a literature gap by facilitating a discussion on the application and importance of management skills, principles and practices in the church. The five management functions and fourteen principles by Fayol (1949) and the three categories of management roles by Mintzberg (1973) will represent the broad framework of this research and will be described in relation to the pastor as a church manager.

Hoge and Wenger (2005:20) upon surveying 900 ex-ministers across a spectrum of denominations concluded that many pastors felt ill-prepared to perform essential pastoral tasks.' Another study that was performed by James Kegin, studied the interaction between Ministry

success and the presence of management skills in pastors. It found that a relationship between the two variables did exist, and that Churches or Ministries were more effective with a pastor who had been trained and applied management skills (Kegin 1991). The results indicate that better management skills would be helpful to the effectiveness of the ministry. However, Hoge and Wenger (2005) did not clarify which management tasks they considered essential pastoral tasks neither did they identify the management challenges that the pastors were facing which made them feel ill-prepared. Kegin (1991) also did not specify the management skills that lead to ministry effectiveness or effective church management. The researcher thus endeavoured to identify some of the management challenges faced by pastors and the essential managerial pastoral tasks and skills which need to be developed in pastors for ministry effectiveness.

Smith and Wright (2011) argue that a pastor is not just a minister but also an organisational manager, but unfortunately, most pastoral preparation programmes do little to develop the necessary management skills in Pastors for effective church management. Woodyard (1994) agrees with this perception and states that seminaries should focus on both quality academic education and practical training. A study carried out by Weese in 1993, on seven theological seminaries revealed that the senior pastors in charge of the seminaries opined the seminaries do well in biblical studies, theology, training pastors to teach and preach, and exegesis amongst others. Conversely, they believed seminaries did not do well in terms of teaching management and administration skills and preparing ministers for effective church management (Weese 1993 cited in Crabtree 2008:169). The study by Weese concentrated on seminaries only and did not include the Pastors who are trained In-house. This research therefore investigated the extent to which both seminaries

and churches which do in-house training in Zimbabwe were teaching management aspects for effective church management.

Furthermore, two surveys done by Daniel Conway in 1991 which comprised of a mailed survey to 136 accredited schools of theology in the USA and Canada; and a telephone survey of a random sample of 200 Catholic and Protestant pastors, revealed that only about half of the pastors in the sample were satisfied with their management skills. The pastors attributed their areas of strength and weaknesses to what they learned in the pastoral preparation program. In fact, less than 15% of the pastors were extremely satisfied with their management training (Conway 1991 cited in Chaves and Miller 1999). This research sought the perceptions of Pastors on their management training but used a sample of 53 Evangelical and Pentecostal pastors from Zimbabwe thus bringing in pastoral perceptions viewed from an Evangelical and Pentecostal lens within the Zimbabwean context.

In the same light Irwin and Roller (2000) performed a study on pastoral preparation and church management. The findings suggested that pastors have at best, ambivalent feelings about their level of preparation for church management. Over seventy-five percent of the sample pastors agreed that they should have had better training in management issues prior to becoming a pastor. Typically, management knowledge levels were relatively low, and pastors felt that their ministries would be more effective if they had better management skills. However, this research proposes to go beyond the work of Conway (1991) and Irwin and Roller (2000) who only collected data from the Pastors and used the survey strategy. This research takes a different approach in terms of the methodology applied which involved collection of data from Pastors, Seminary Deans, Senior Pastor and the training manuals used in the pastoral preparation

programmes. The strategy applied to collect the required information is that of a case study which enables triangulation of sources and complementarity of research findings for better understanding of management skills development as a concept within the Church setting.

It is also interesting to note that Conway (1991), Hoge and Wenger (2005), Irwin and Roller (2000) and Weese (1993) in their researches only highlight the need for better pastoral preparation in terms of effective management but are not specific on the management courses that need to be introduced in the pastoral preparation programmes to develop the necessary management skills needed for effective church management. They did not expound on the contribution that the management courses would bring towards the attainment of effective church management in ministries and how these aspects would assist the Pastors in general, which are the gaps this research has addressed.

This study also highlighted the organisational element within the Church, which triggers the necessity of the application of management practices and principles for the Church to become effective. The researcher thus looked into some management principles and practices like strategic planning and implementation, financial management and the use of financial control systems, and organisational development and design; that the pastoral preparation programmes can infuse as management courses into their curriculum to equip pastors with the necessary management skills needed for effective church management.

Previous researchers like Guinness (1993), Rush (1983) and Sweet (2012) oppose the idea of adopting secular principles in the church, stating that the ultimate effect of these practices and assumptions may be to make the church human centred rather than God-centred. These

researchers thus define a Church as a spiritual entity which is an organism and not an organisation due to its sacred nature, thus neglecting to acknowledge the organisational aspect in terms of management and administration of the church's resources which is what this research sought to bring to light while investigating whether the use of secular principles would be tantamount to turning a Church into a business or not. Some scholars like Antony and Esterp (2005) and Welch (2011) propound that most of the management principles being used in secular systems of management are not new and they have their origins in the days of the Old and New Testaments. This research explored this line of thinking in a bid to justify the adoption of management practices and principles for ministry effectiveness. Dubin (2012) clearly states that for managers to be effective they must possess good management skills. Daft and Marcic (2009) support this view by mentioning that solid management skills and actions are key to helping any organisation weather a crisis and remain healthy, inspired and productive.

All organisations (including churches) are purposive entities and achieve their objectives with limited resources. Management thus integrates these scarce resources in a productive relationship to achieve the organisational objectives with optimum efficiency and effectiveness (Agarwal 2007). As such management theories and principles have universal application in all kinds of organised and purposive activity even though the application differs from organisation to organisation (Daft and Marcic 2009, Drucker 2009, Lewis *et al.* 2007). This implies that church leaders need to be educated on management issues and apply these principles in church management to achieve ministry effectiveness.

This view sparks a lot of debate. The first school of thought as propounded by Austin-Roberson (2009), Guinness (1993), Irvin (2013), Rush (1983) and Watson and Scalen (2008); does not subscribe to the use of management principles in the church because these principles are viewed as secular and ungodly and cannot be applied in the church given that the church is an organism. The second school of thought as propounded by Antony and Esterp (2005), Armstrong (1990), Bilezikian (2007), Bonem (2012), Cone and Downing (1998), Lotich (2014), Markham and Warder (2016), Nelson (2010), Oosthuizen (2015), Schoonover (2013) and Welch (2011); argues that the church is an organisation and management principles can be applied based on the aspect of the universal application of management and the fact that management principles originated from the Bible thus making them appropriate for church management.

Kleingartner (2001) pointed out that the problem with using best business practices is embedded in the underlying values associated with them, as many are basically contrary to the values found in the church. Irvin (2013) agrees with this point of view and states that the church cannot always mix spiritual and secular ideologies within the Body of Christ. Irvin (2013:66) describes the importation as a violation of the principles of spiritual laws of separation from things that are clean and unclean, the infiltration of co-mingling the unleavened with the leavened corporate mindset. Irvin (2013:66) further likens the people who adopt such management systems to termites who try to destroy the foundational structures from within the core of the church to its detriment. Rush (1983:11) supports this view and equates the acceptance of the world's philosophy of management to attempting to accomplish Gods work using a management philosophy diametrically opposed to biblical principles.

Guinness (1993) and Watson and Scalen (2008) are amongst those who oppose any form of management in the church and view such efforts as secular and their contribution as tantamount to the church accepting to dine with the devil. According to Guinness (1993), with the use of management tools in the business world, there is an underlying assumption that effective use of these tools, combined with the experience and acumen of the business leaders will deliver the intended outcome. However, when these management practices and assumptions are imported indiscriminately into the church, they do not leave any room for God to work and the ultimate effect maybe to make the Church human centred rather than God centred, thus marginalizing God.

This is the general view of many well-meaning Christians who mistakenly believe that since businesses have incorporated and promoted popular methods of management to produce financial profit, then there must be something inherently wrong with integrating these same principles into the way the church manages its affairs. However, Antony and Esterp (2005) have highlighted that this is not true, since there is a misunderstanding about the origins of management principles and practices. Many of the principles found in secular organisations and management textbooks originate more than 3000 years ago and are recorded in Scripture (Bonem 2012). According to Antony and Esterp (2005) the list of scriptures is endless with even some Bible books depicting so many examples like the books of Exodus and Leviticus which spell out the job description of the priests, the books of Leviticus, Numbers and Deuteronomy which are accounts of various policies and procedures for healthy living, the prophetic books which recorded how God used the prophets as a means of keeping accounts for constant feedback and direction through the ministry of the prophets. With both the Old and New Testaments

replete with examples of the management functions and principles, showing that God is the ultimate author of sound principles of management, Armstrong (1990) and Bonem (2012) accordingly assert that management principles are therefore not inherently evil or contrary to scripture. Markham and Warder (2016), Nelson (2010) and Welch (2011) support this by saying that management principles predate modern management theories as such churches need not shy away from using effective management techniques and principles because all effective management principles are biblical principles.

According to Armstrong (1990) the church leaders in the New Testament did many things that would fall under the management category, even though they did not deal with the complexities of management as maybe understood today, examples being planning and organising (Luke 14:28-30, 2 Corinthians 1:17, Titus 1:5), selection of qualified officers and delegates (Acts 6:5, Acts 14:24, and Titus 1:5), fund raising (2 Corinthians 8 and 9), disciplining members and controlling the church environment (2 Corinthians 13:1-2, Titus 1:10-13), coordination of church resources (Acts 4:34-35), settling disputes (Acts 15:1-21), drafting policy statements (Acts 15:22-29), and leading the faithful and mentoring them (1 Timothy 4:12-16, 2 Timothy 2:2 and Titus 1:9). All these responsibilities are defined as management roles by Drucker (2004), Kotter (1999) and Mintzberg (1973).

Bonem (2012) gives two examples of the evidence of management practices from the Old Testament. The first is from Exodus 18:17-27, where Jethro recognises that Moses' span of command has gotten too large and is unsustainable. Jethro then admonishes Moses to create some form of organisational structure to distribute the workload among 70 elders, and Moses delegates judicial responsibilities to the elders thus decentralising decision-making which is a classic principle

for organising according to (Dubin 2012, Griffin 2015 and Lussier 2015). The second is from Genesis 41:47-57 and Genesis 47:13-26 which shows how Joseph planned for the years of famine in Egypt, organised and coordinated the collection of materials during the seven years of plenty, and how he had to lead the distribution of the materials and control the rations during the seven years of famine. Evidence from this would be all the five management functions as propounded by Fayol (1949).

Anthony and Esterp (2005) add a third example from Nehemiah 2-4 highlighting how Nehemiah addresses issues of strategic planning and implementation of a compelling vision to rebuild the wall of Jerusalem, which was realized through good management and great coordination of efforts. From the exercising of careful planning by Nehemiah as he gained permission first before anything, his requisition of construction supplies, his situation analysis and assessment of the wall, the development of an accurate building estimate, the distribution of labour, and the creation of the construction table. This is coherent with what Alkhafaji (2003), Hussey (1998) and Steiner (1997) say concerning strategic planning and implementation. It is also clear from the above that the managerial functions of planning, organising, leading, coordinating, and controlling were at play which led to Nehemiah's success in rebuilding the broken walls of Jerusalem. Fayol's (1949) management principles of division of work, authority and responsibility, unity of command, unity of direction, subordination of individual to general interest, order, equity, initiative and *espirts de corps* are evident. This implies that although more than 3000 years old, the management ideas and lessons drawn from portions of scripture confirm the universal application of management principles and practices as propounded by

Fayol (1949) and echoed by Daft and Marcic (2009), Drucker (2009) and Lewis *et al.* (2007).

Therefore, according to Antony and Esterp (2005), Armstrong (1990), Bonem (2012), Markham and Warder (2016) and Welch (2011), it can be deduced that well-known management concepts from the business world are built on or have grown out of biblical origins. In fact, Antony and Esterp (2005) feel that Guinness (1993) and Watson and Scalen (2008) have little understanding of the biblical basis and theological foundations of management, because as stewards, Christians are expected to manage God's work in a wise and efficient manner. Knapp (2012:41) even equates such mind-sets as seeming to want to delude themselves as they share the fantasy that the church is not an ecclesiastical business juggernaut. Schoonover (2013) supports this by stating that building budgets, drafting strategic plans, goal setting, supervising staff, and guiding a congregation in the pursuit of its mission all depend on time honored business principles. Therefore if church leaders choose to piously or ignorantly believe otherwise then they are at the risk of blunting their ministry's effectiveness. As such the church must not discard any management concept just because it is presented as having a secular source.

Having noted that management has its roots in scripture (Antony and Esterp 2005; Bonem 2012; Schoonover 2013), it can be presumed that management principles and practices can be applied to church management for ministry effectiveness. A discussion on the importance of management in the church is thus essential as a way of proving the universal application of management within the church and thus the importance of management skills development for church leaders.

Management is important to the church because a church is made up of two aspects which are the organisational aspect and the spiritual aspect (Andrews and Roller 2011, Citrin 2006, Oluwasegun 2016). As such church leaders need to respond spiritually to spiritual challenges and managerially to organisational challenges. Though according to Hunter (2000), one of the reactions to the idea of management in the church is the fact that the church is unique as such should be run on spiritual principles. Indeed, the church is unique in terms of, among others, a distinct origin, distinct message, distinct purpose, distinct ethic, distinct reliance and a distinct mission. It is therefore important that the uniqueness of the church needs to be upheld in the conversation and interaction with management. Granting the uniqueness of the church as an organisation, churches also have much in common with the structure, function and organisation of other organisations (Welch 2011). Although there are some distinct characteristics that differentiate the church from any other organisation, the church is still an organisation, sharing some common principles with other enterprises and therefore crying out to be managed effectively and efficiently (Oosthuizen 2015).

Even so, according to Cone and Downing (1998) some church leaders resist insights from the literature of management because they say the church is different and as such this is often qualified by claiming that the church is not an organisation but is in fact an organism. The church is said to have a unique source of life and is governed by commitments and practices that give peculiar shape to the church's life and ministry. The church according to Austin-Roberson (2009), can thus not be explained in organisational terms and must guard against approaches to management that merely accommodate to the broader culture. In short, according to this view, church leaders are in fact called to run

the church on spiritual principles, not on the principles of business and the corporate world.

There are two contentious views in this statement according to Oosthuizen (2015). The first is that the distinction between organisation and organism is refuted by the definition of management amongst others, as a system interacting with various other systems. In fact, the systems approach, theory and school of thought use organisation, system and even the term 'organism' in relation to one another. Describing the church as an organism therefore does not make the church distinct or unique regarding other organisations. Secondly the uniqueness of the church as an organisation is openly acknowledged and respected, even within management science itself, when the church is commonly referred to and categorized as non-profitable. Within this definition, the uniqueness of the church as an organisation is acknowledged and even described within management terminology (*ibid.*).

The uniqueness of the church does not therefore imply that basic managerial principles do not apply to the organisation of the church. Just as the finance of a church is done based on basic financial principles, other functions within the church should also be run according to the principles of that function, for example personnel, allocation of resources and planning. Therefore, the assumption that the church is a spiritual organisation and cannot be managed on managerial principles is in essence a deeply rooted misinterpretation of the full humanity of the church (Oosthuizen 2015, Smith & Wright 2011). Although the church has a unique character, mission, source and culture, it was, is and always will be a real human organisation pleading for sound management.

Cone and Downing (1998) concur that although there are distinct differences between churches and other organisations, the way human beings manage and direct their function has universal applications because management is an integral part of life and society. The basic functions that managers perform, the roles that managers play and the skills that managers use are universal, and they apply to all types of organisations (Lewis *et. al* 2007). This view is supported by Lotich (2014) who states that managing a church is very similar to managing any other organisation because it requires structured business systems and processes to ensure that the resources that God supplies are used responsibly and for its intended purpose. As such church leaders need to understand that these differences do not change the fundamental way in which human management is applied, neither do the differences justify dismissing as *not applicable* skills and tools by which management operates. The church leaders should thus not ignore well documented management literature and successful organisational practices developed in other sectors of human society because all decision-making steps and management process functions are essentially the same for all types of organisations, in the private and public sectors (Cone and Downing 1998).

There are tasks and duties in a church that are similar to those performed in a business. Like other organisations, churches must manage facilities, finances, and people (Bilezikian 2007). Even though the details of the roles that managers play, the skills they need, and the specific tools that managers use vary across types of organisations and specific situations, the basic functions of planning, leading, organising, coordinating and controlling remain the same. So, it is very important and useful for the church leaders to study management and apply it in their ministries to enable them to effectively manage the church's resources entrusted to them.

Antony and Esterp (2005) say management is important to the church in three aspects. First, it calls church leaders to commit to organising the institution to achieve its vision, focusing on the proper utilisation of resources. Lotich (2014) underscores the same view. Second, church leaders do not provide ministry in a vacuum but within the context of people, as such ministry is all about people and not programmes. However, individuals have strengths, weaknesses, gifts and desires which require the church leader to have some management skills to allow him to serve the people more efficiently. This viewpoint is also supported by Welch (2011). Thirdly, the church has a vision and mission which they cannot accomplish apart from coordinated effort. Support lines need to be established and defended, materials need to be acquired and people need to be selected and trained. This is echoed by Oluwasegun (2016). All these activities are at the heart of sound management (Dubin 2012, Kotter 1999, Lussier 2015) and they require the application of management functions which are critical for ministry operation otherwise the church is compromised and negated (Markham and Warder 2016, Schoonover 2013).

So, whether or not the church is comfortable with acknowledging it, management is an indispensable facet of ministry because as churches keep accounting records, purchase goods and services, own and manage property, file financial reports, and own fleets of vehicles amongst many other activities, the church is as vulnerable to the problems of resource allocation as any other organisation (Knapp 2012, Secord 2003). So within the unique framework of the church as an organisation, the different parts and contributions, together with the allocated resources, also need to be managed effectively and efficiently for the organisation to realize its intended goals and visions (Woodruff 2004).

If basic management principles and skills are needed to lead a successful organisation, then it follows that it is applicable to the church organisation too. Fayol (1949) and Markham and Warder (2016) support this by stating that basic management principles apply to virtually any organisation and good management practices are useful. Markham and Warder (2016) note that some elements of business like making sure that roles and relationships are clearly defined and documented; making sure that there are clear management rules and guidelines; making sure that there is a specific mission and that goals are strategically organised, thoughtfully implemented, reviewed and evaluated; all work well in the church as with any other organisation. So, managing the church as an organisation in line with sound management principles and practices can thus not be ignored. Although it is commonly acknowledged that different churches and denominations deal with management in different ways, the universality of management skills and principles still apply to the church as an organisation in all its different forms and contexts (Woodruff 2004). Hence, pastors need to understand the importance of good management principles in the church, so that they can effectively manage the ministry (Nguyen 2008).

After all any organisation strives for sustainability in the long run, together with success, and these require unflinching commitment to excellence. This holds true regardless of whether the organisation is a spiritual entity because there are standard business practices and benchmarks of excellence that no business, including a church can afford to neglect. One of the major causes of business failure is poor management. The corollary is also true- good management breeds good success. Proper management according to Aidoo (2010) provides purpose and direction; it eliminates confusion; it permits proper decisions; it establishes priorities for the organisation; it permits action

rather than reaction; it establishes accountability, and it permits the wise use of resources. Furthermore, according to Citrin (2006) the results of good management are good performance, high productivity and outstanding loyalty regardless of the enterprise, because good management is good management even for a church.

If therefore, effective management is necessary for business success, it follows that churches are no exception to this rule. Consequently, the result of applying management principles in doing the church's business is effective ministry where the church members will be satisfied with the quality of its leadership, and the church will grow and influence (Citrin 2006, Oluwasegun 2016, Smith and Wright 2011).

All managers play certain roles and exhibit certain skills if they are to be successful (Griffin 2015). A role is a set of expectations of how one will behave in each situation (Lussier 2015). Henry Mintzberg conducted a project in which he studied the actual behaviours of managers and identified ten roles that managers embody. Each role according to Daft and Marcic (2009) represents activities that managers undertake to ultimately accomplish the management functions. The ten roles fall under three basic categories: interpersonal, informational and decision (Mintzberg 1973). According to Lewis *et al.* (2007) considerable evidence over time, supports Mintzberg's findings.

Even though many of the administrative duties are delegated to the leaders, the management and administration buck stops at the pastor's desk (Armstrong 1990). As mentioned by Citrin (2006) and Andrews and Irwin (2011) the pastor of a church plays two major roles, one as the spiritual leader and the other as the managerial leader of an organisation. Due to this dual nature the pastors therefore are required

to carry out all the management roles for effective church management.

The interpersonal roles can be linked to the coordination, organising and leadership functions. They involve the pastor dealing with other people and serving as a figurehead (Jain 2005) who attends members' ceremonies (like weddings, funerals, parties) and visits them (in their homes, in hospital, in prison). The pastor also serves in a leadership role by selecting, hiring, training and motivating staff and leaders of different departments to work in the best interests of the ministry (Welch 2011). According to Dubin (2012) the role also includes informally recognising staff achievements, offering encouragement and reassurance, providing feedback about both effective and ineffective performance, and giving group members advice on steps to improve their performance. Dubin (2012) further stipulates that an effective manager takes time to motivate and coach members.

The pastor is furthermore a liaison and this role involves serving as a coordinator (Mintzberg 1973). This means the pastor must synchronize individual efforts towards the completion and accomplishment of ministry objectives to form a structured and coherent entity, while being very careful seeing as coordination involves selection of people and appraising people's God-given capacities and the opportunities to use them in working environments (Anthony and Esterp 2005). The Pastor must develop policies and implement procedures that assist with the establishment of definite limits of authority, reduce confusion and ensure uniformity (Woodruff 2004). The pastor must also make provisions of committees and ministry teams to achieve good coordination between all facets of the ministry thus helping the departments within the church to function effectively and efficiently. This leads to maximization of the possibilities of each department,

making the most of scarce resources and keeping the vision and direction clearly stated in the minds of the congregates (Markham and Warder 2016).

The informational roles involve the processing of information and place the manager at a strategic point to gather and disseminate information (Daft and Marcic 2009). As such the manager is more of a receiver and sender of information to a variety of individuals and institutions (Jain 2005). As such, the planning and control functions are evident. These roles require the pastor to be a monitor, disseminator and spokesperson (Mintzberg 1973). As a monitor, the pastor actively seeks information that may be of value to the ministry, which requires the pastor to be well informed about their environment. This role according to Dubin (2012) involves developing systems that measure or monitor the unit's overall performance upon management objectives, using information systems to measure productivity and cost; talking with group members about progress on assigned tasks, and overseeing the use of equipment and facilities to ensure they are properly used and maintained. When monitoring it is important that there also be an appraisal of the work by establishing the degree of success of an individual's work considering established standards and the techniques used to measure those standards (Griffin 2015). It also involves evaluating completion toward the total goal of the church (Lussier 2015). The pastor will also need to correct the mistakes that have been made and coaching to provide the individual the how to bring performance in line with the planned standards (Antony and Esterp 2005). The pastor is then supposed to transmit relevant information to the members of the congregation through the disseminator role. This means that the pastor is a vital link in the ministry's chain of communication. The pastor is also a spokesperson who carries substantive information, represents the ministry and

relays information in a formal manner to the people outside the ministry (Kotter 1999).

The decision roles relate primarily to making decisions and encompass all the management functions and these involve the manager being an entrepreneur, disturbance handler, resource allocator and negotiator (Mintzberg 1973). Decisional role activities involve the manager in making decisions about operational matters, resource allocation and negotiations with the organisation's constituencies (Jain 2005). As an entrepreneur the pastor must voluntarily initiate change. At times conflicts arise within the ministry and the pastor will act as a disturbance handler and control the situation so that it does not get out of hand. This role also goes hand in hand with that of being a negotiator. As a negotiator the pastor is called upon to mediate whenever there is a dispute between members. Not only that, but the pastor also enters into negotiations with other groups or organisations as a representative of the ministry (for example rentals contract). One of the most important roles the pastor must play would have to be the resource allocator. This is supported by Griffin (2015) who highlights that managers are responsible for combining and coordinating various resources to achieve organisational goals. The pastor must thus decide how best to achieve the ministry goals and determine the best way to group activities and distribute resources effectively, in a bid to be a great steward of God's resources (Daft and Marcic 2009).

According to Welch (2011), the biblical mandate for good management places great emphasis on good stewardship and as such the pastor has a responsibility to oversee the financial health of the organisation is maintained and above suspicion. Irvin (2013) brings to light how many pastors have been relieved of their duties due to financial management-related issues. To avoid this same fate, the pastor is

supposed to do a budget plan of all the church's resources and prioritize objectives for easier allocation of resources to accomplish the activities planned and to determine how much manpower, finances, and facilities will be utilised to achieve each objective in the best way possible (Smith and Wright 2011). This indicates that the job of the pastor as a manager is very demanding.

According to Holmes (2014), all the pastor's management roles can be reduced to the management of just three things. The first being resources such as human resources, material resources and spiritual resources which include the hopes and dreams of the people in his care. Secondly, they manage expectations which include wrestling with weighty theological questions. Finally, they manage risks because if they do not manage risks today, they will be managing crises tomorrow. However, according to Markham and Warder (2016) to be effective in all these managerial roles, the pastor needs to be driven by a clear purpose, have a broad and deep knowledge of the congregational systems, and willing to bring about change patiently without creating destruction. The pastor must also possess a genuine care and concern for the people they are called to serve and be willing to let the right person lead at the right time. All this requires good management skills, otherwise the church will not be able to reach its greatest level of ministry effectiveness (Migliore *et al.* 1994).

This is supported by Dobson (2002) who states that the better a pastor can manage the church's assets, the better God's mission is served which leads to ministry effectiveness because there is a direct line between good management skills and effective management. This was also proven in Kegin's 1991 study, which indicated a significant correlation between ministry success and the presence of management skills in pastors (Shah *et al.* 2003).

As such, the effectiveness with which the church reaches its goals is determined very largely by the abilities of those responsible for its management (Markham *et al.* 2016). Therefore, a look into management skills for church leaders ensues because according to Lussier (2015), the extent to which the manager succeeds in his managerial roles and reaches ministry effectiveness is largely dependent on his or her managerial skills.

According to Griffin (2015) in addition to fulfilling numerous roles, managers also need specific good management skills if they are to succeed, and this is supported by Drucker (2009) who contends that management is work and as such it has its own skills.

The three approaches to the definition of management by Boapeah (2006), have given rise to three basic skills for effective management. These are the technical skill, human relations skill and the conceptual skill. Boapeah (2016) defines the technical skill as the ability to use available resources in the form of knowledge, methods, techniques, and equipment to perform specific tasks. Griffin (2015) supports this by mentioning that technical skills are necessary to accomplish or understand the specific kind of work being done in an organisation. The human relations skill also referred to as interpersonal skill, is defined as the ability to work with, through, and for people (Daft and Marcic 2009). It can also be described as the ability to communicate with, understand and motivate individuals and groups (Lussier 2015). The last skill according to Boapeah (2006) is the conceptual skill, which is the ability to understand the organisation as a complex whole and recognising how the various functions depend on each other to achieve the goals of the organisation. It is the manager's ability to think in the abstract and understand the overall workings of the environment

(Katz 1974). Boapeah's (2006) view is also supported by Barna (1993), Dubin (2012), and Lewis *et al.* (2007).

However, Griffin (2015) adds four more skills to the above three. These are diagnostic skills which is the ability to visualize the most appropriate response to a situation; communication skills which is the ability to both convey ideas and information to others, and to effectively convey ideas and information from others; decision-making skills which is the ability to correctly recognise and define problems, and opportunities and then select an appropriate course of action to solve problems and capitalize on opportunities; and time management skills which is the manager's ability to prioritize work, to work efficiently, and to delegate appropriately. With a different take, Lefton and Buzzotta (2003) hold the opinion that there are four basic management practices which are to select a person, set expectations, motivate the person, and develop the person. As such, these management practices can be boiled down to the same four skill groups, which managers must develop because it is these that form the building blocks of effective management. These four skill groups are evaluative skills, communication skills, motivational skills, and adaptive skills, which in the researcher's opinion fall in the three skill groups suggested by Boapeah (2006).

The management skills identified in the CVF model and those mentioned by Boapeah (2006), Griffin (2015) and Lefton and Buzzotta (2003) can be said to apply to pastors as managers who wish to achieve ministry effectiveness. As these management skills are reviewed and the secular models validated for church use, one major consideration must be included. This is the idea that secular models, management practices and tasks are neither good nor bad in and of themselves. The reason being that developing a vision, creating a mission, planning

strategies and managing change, developing systems to track progress, and helping staff manage their output, are by themselves actions only. It is the person involved that makes the difference, whether constructive or destructive (Richards and Hoeldtke 1980).

However, Armstrong (1990) is of the opinion that the pastors should then avoid selling out to these secular models, because most management theories are atheological, at best and antitheological at worst. So, if church leaders are not careful, the secular categories and humanistic world views would displace the biblical assumptions, doctrines, and values of the Christian faith, as such if any secular management theory/system is to be used, it should first be adapted to the context and made consistent with the beliefs of the Christian community. Stevens (2012) concurs and states that the management functions, skills and successful practices that have been identified can be learned through quality standard educational degree programmes and through leadership training programmes but to do this, the applications nevertheless should be adapted to organisation types, especially in distinctly differing environments. So, even though management is a generic function facing the same basic tasks in every organisation (Lewis *et al.* 2007), there are specific managerial skills which pertain to church management as per findings by Boersma in his 1988 research on managerial skills which need to be developed in pastors.

Boersma came up with fifty skills which were grouped into three factor areas namely path-finding skills, interpersonal and implementation skills, and decision-making skills (Woodruff 2004). Path-finding skills have two sub-factors of strategic path-finding and operational path-finding. Decision-making skills on the other hand have three sub-factors of staffing, directing, and controlling which are related to the

management functions stated by Fayol (1949). The findings indicated that around path-finding, more importance was placed on the pastor's ability to develop a staffing plan, complete a needs assessment, oversee program development, and write specific, measurable goals and objectives. The pastors must also be able to develop an organisational chart, match structure with the strategic plan, develop an effective management information system, and develop evaluation standards to match the church's management plan (Boersma 1988 cited in Woodruff 2004:61). This highlights the importance of the management function of planning in the church.

In the area of interpersonal skills, more importance was placed on the pastor's ability to delegate effectively with the staff and leadership, make use of effective communication skills in directing the work of the staff and membership, foster independent thought, build and maintain staff morale, and develop effective evaluation standards for use with the staff. Pastors are to also involve existing staff and leadership in the process of developing the mission statement and carry on a regular evaluation program to provide ongoing feedback on all major areas of activity in the church. The pastors' ability to implement decision-making dimensions was rated highly important (Boersma 1988 cited in Woodruff 2004:61). This brought out the importance of the management functions of organising, coordinating, leading and controlling within the church.

However, Boersma's skills have a strong resemblance to those propounded by Boapeah (2006), Griffin (2015) and Lefton and Buzzotta (2003). What is clear nonetheless is the fact that all managers must possess all these skills to perform effectively and contribute towards the overall attainment of organisational effectiveness (Daft and Marcic 2009). On his part, Boapeah (2006) highlights that churches require the

study and application of sound management skills. This is echoed by Carlopio and Andrewartha (2012) who argue that as long as a pastor supervises and manages people, then he is a manager and needs to be competent in the management skills which are most appropriate for the church situation because all managers use management skills to a greater or lesser extent to effectively manage the organisation's resources.

However, sound management skills seem to have eluded church leaders due to their lack of understanding and appreciation of the need to acquire and apply management skills in church. This has resulted in lack of vision and goal setting which have translated to lack of programmes of activities to guide current and future actions (Aidoo 2010). However, Citrin (2006) and Burger (2004) believe that management is a science, meaning it is cognitive, people can learn it. So those who are not so endowed can become effective managers through learning, sufficient training, education and the acquiring skill. This acquired skill can lead the church to reaching ministry effectiveness and thus enjoy greater loyalty and member retention, less organisational fragmentation in terms of departmental silos, reduced conflicts, motivated leaders, greater consistency of performance, greater efficiency and an improved reputation in the community (Secord 2003). As such a look into the church leadership training programmes is called for, to see the extent to which they are developing management skills in the pastors.

Barna (1993) when commenting on the seminary education said that the educational model fails to realise that there is a world of difference which exists between training people to be theologians and training them to be church leaders, results in many seminaries not appropriately preparing church leaders for the job the congregation

expects of them. According to Cole (2008), most students at seminaries wonder if their seminary education has given them the basic preparation, they need for the transitions that will take place in moving from being a student to a full-time minister. In fact, according to Warford (2007) the students of Calvin Theological Seminary in 1999 wrote a critical letter to their seminary president stating that they found no connection between academic work and pastoral ministry. These students felt that there was too much emphasis on church history, biblical languages, and theology; yet too little on the practical skills needed for pastoral ministry. In the same vein Woodyard (1994) argues that seminaries focus more on academics than on the practice of the ministry in that they give their graduates skills to study the Bible and theology but not skills to lead the modern church (Woodyard 1994 cited in Grieg 1999).

Professor White of New Testament at Knox Theological Seminary commented in Frame (2016) on the necessity of theological education, but said it alone is not sufficient for effectiveness in ministry. This was supported by students in the Lexington Theological Seminary narrative in 2002, who found little use for theology (Warford 2007). In extensive research by Hoge and Wenger (2005) on pastors who have left ministry, one of the conclusions is that seminaries should do more to prepare their students for practical aspects of ministry. Hoge and Wenger (2005) felt that the pastors were being taught the mechanics of theology but not the practical application of translating what they have learnt into the reality of church management. This view is also supported in the work of Cole (2008:17) who is of the opinion that better bridges need to be built between the experience of seminary and the realities of full-time ministry. Woodley (1999) echoed the same sentiments and mentioned that Pastors were not equipped enough to effectively manage the church because they have trained only in

theological history and spiritual aspects, which implies that the Pastors' management and administration skills would be weak. Woodley (1999) refers to this situation as the "good pastor, lousy leader dilemma".

In general, pastoral students seemed to express dissatisfaction with their seminary training in management issues, this was also observed by Rush (2003). Most pastoral preparation programmes seem to do a wonderful job of equipping the church leaders theologically, but they according to Welch (2011: ii) 'do a poor job' of preparing the pastors for effective church management.

However, scholars like Fearon and Mikoski (2013) and Grieg (1999) state that seminaries must continue to spend a large amount of time teaching their students church history, ancient languages, theology, and how to communicate truth because this is foundational understanding for a minister and should not be discounted. Fearon and Mikoski (2013) further write that all other responsibilities must not be laid at the door of the seminary because it is difficult for the seminary in just three or four years to address all the expected challenges and inherent difficulties encountered in the pastorate. Knapp (2012) and Markham and Warder (2016) support this view by saying it would be unrealistic to expect many pastoral preparation programmes to add new courses because there is too much to teach, much information required and not nearly enough time, so a three-year curriculum cannot cover every topic which interests faculty or students.

Seminary leaders are of the opinion that there are only a certain number of courses they believe they can reasonably expect students to take, and management courses are not a required part of the

curriculum as such they are not regarded as an integral part of the theological and pastoral education (Chaves and Miller 1999). Even though seminary leaders want their students to be well trained, they express the fact that seminaries are not business schools, training executives. Their main goal and purpose is to produce pastors who think theologically and who have the skills to help people interpret life in the light of God's presence and power (Bugg 2003). Moreover, for most students, attending the pastoral preparation program represents their first disciplined involvement with Scripture, the history of the church, and the engagement with the foundational theology and doctrines of faith, thus given this reality there is often too little space and too little time is left in the curriculum dedicated to management issues (Markham and Warder 2016).

A study by Daniel Conway showed that seminary leaders are not uniformly supportive of the idea that seminaries should teach church leaders management, with only 25% of the seminary leaders indicating they agree that "the seminary has a distinct responsibility to teach its ministers the details of managing the church" (Chaves and Miller 1999). This translates to mean that 75% were not in support of the development of management skills in pastors. This proves that most pastoral preparation programmes do not place their primary emphasis on management skills (Bugg 2003). However Hendriks (2004) responds by saying theology should be multi-disciplinary as far as it should relate to other disciplines when addressing issues that confront pastors and this does not suggest that theology must compromise its normative element.

Regarding the students, Fearon and Mikoski (2013:1) argue that they should not be asking the question 'why didn't the seminary teach us things we needed to know?' as this is not the right question. The more

helpful question would have been ‘in seminary, what can we talk about that will help us minister?’ (*ibid.*). To this question further recommendation was made to an aspect referred to as ‘talking about ways of becoming an effective pastor’ (*ibid.*), where the students talk about ordination issues, the ministry of laity, and what the world of business can teach pastors about management amongst other aspects. Thus, by stating the above Fearon and Mikoski (2013) were indirectly admitting that there is more that the seminary could do towards the equipping of pastors to become effective church managers.

Based on the above, pastoral preparation programmes therefore need to begin giving more attention to management training because without management no organisation can carry on its most productive ministry. The church needs better prepared pastors to manage effectively the organisations God has raised up to accomplish His work. In the same vein, Drucker (2009) underscores that a manager who understands the discipline of management will be effective. This is supported by Schor *et al.* (1995) who are of the opinion that developing management skills in the pastors will help them to better manage many aspects of their life and relationships because it is intended to help them change their behaviour, improve their competence, and to be more savvy in their relationships with different kinds of people while at the same time improving their emotional intelligence.

Additional evidence supporting the argument for more management training came from a review of ministry priorities as stated by lay people, pastors, and seminary professors. The 1994 Murdock Trust study revealed eight areas of priority which are character, communication skills, counselling skills, leadership skills, management abilities, relational skills, spirituality and theological knowledge

(Woodruff 2004:6). While many of the priorities were the same in the top five, the practitioners looked to leadership and management attributes over theological knowledge. Schor *et al.* (1995) further highlighted that attending pastoral training merely to achieve theological knowledge without the pastors also developing and improving their management skills, is not enough for church leadership and would be an unfortunate lost opportunity. As such pastors must be exposed to management courses in their curriculum to improve their management skills as these are developable and can lead to ministry effectiveness (Carlopio and Andrewartha 2012). This is supported by Parker and Stone (2003) who argue that successful organisations have managers with well-developed skills and there is an abundance of evidence that has been produced that shows that skilled management is the key determinant of organisational effectiveness. According to Schor *et al.* (1995), research findings have made it almost unquestionable that if organisations want to be effective, they must have competent skilful managers.

The balance of the practices necessary for adequate church management is a topic of long-term research. In a study by Daniel Conway in 1991, the pastors interviewed indicated that they had resorted to educating themselves on management skills. The pastors indicated that they take time for ongoing education in areas like strategic planning, personal time management, financial management, change management and many other such courses, not taught at the preparation program (Chaves and Miller 1999). In another study by Carolyn Weese in 1993, when church leaders were asked what subjects needed to be provided to develop and equip them, the pastors suggested the following management-related subjects: goal setting, organisational dynamics, leadership development, administration and personnel management (Weese 1993). Other surveys of church pastors

conducted to identify the continuing education needs of pastors in management skills identified management information systems, financial management, and human resources management with strategic planning as the highest rated (Andrews and Irwin 2011, Burns and Hunt 1995, Stevens *et al.* 1996).

This demonstrates that pastors feel there is a significant management skills gap that is not being addressed during their pastoral preparation. This is supported by Scholl (2009) who indicates that pastors feel least equipped for the leader-manager role. As such pastoral preparation programmes probably can do more to train prospective pastors for effective church management by developing their management skills. The Roman Catholic Church realized this and Drucker (2009) records how it is engaged in organisation studies and in management development. The Roman Catholic Church even introduced summer school in 2014 for their priests to learn management skills (Gibson 2014) and they are reported as being the most effective formal organisation in the history of western civilization (Agarwal 2007).

In England there is a Master of Business Administration (MBA) course specifically designed for church management. The course was developed as a response to perceived management and organisational needs in the Church of England and other Christian communities (Protherough and Pick 2002). As a matter of fact, Chaves and Miller (1999) bring to illumination that failure to teach management at foundational levels means the future church leaders will not receive systematic, integrated preparation for the management dimensions of the pastoral ministry from the preparation programmes. Hendriks (2004) agrees and advocates the necessity of a multi-disciplinary approach within the pastoral preparation programmes by stating that in as much as the church should participate in the academic

intellectual aspects of theology, it is just as important that theology should not be done alone in splendid isolation. This underlines the importance of a systems view even when it comes to educating pastors.

If management training was part of pastoral training, it could make a difference in the effectiveness of the church. This is because the objectives of such training would provide the relevant management skills, knowledge and aptitudes necessary to understand the required responsibilities; thus, enabling the pastors to make meaningful contributions to the success of the ministry goals (Blanchard and Thacker 1999). This view is supported by Dayal (2000) who goes further to state that no organisation becomes effective and efficient until the managers have and apply the required skills and knowledge. As such the effectiveness and success of the ministry lies on the pastor's ability to manage the church resources. If seminaries do not provide management training, pastors must rely on previous training and experience or on-the-job training. Fuller Seminary professor Eddie Gibbs observes that, pastors and potential leaders in the various ministries of the church are not, as a rule, mentored by individuals with leadership gifts (Scholl 2009). Unless gifted and experienced individuals mentor pastors, even on-the-job training is likely to be insufficient. George and Logan (1987) concur, that if pastors have no training, and if most of what they learn on the job, they learn through experience, pastors are ultimately on their own. So unless the pastors realize that they need management skills to increase their effectiveness, they may never develop a learning agenda, which agenda should include management skills, because as Scholl (2009:48) stated, 'the average person greatly benefits from additional learning of organisational management skills'. According to Atwater, Kannan and Stephens (2008), the primary advantage of education as a source of

management skills is that as a student, a person can follow a well-developed program of study, becoming familiar with current research and thinking on management.

Brown (2005) highlights that, the current pastor in the 21st century is expected to handle not only current responsibilities, but the added responsibilities that may require training and education in many other diverse areas like financial management, financial accounting, controlling building programmes and many others. The only problem is that most pastors do not possess all the necessary skills and training to manage such enterprises, and before long, the church realizes that poor decisions have been made regarding the church affairs, because of the lack of expertise at the management level (Welch 2011). As such pastoral preparation programmes need to take a new form, which assimilates management skills development with theological education considering that the future leaders live in an era of rapid change. Hence the pastoral preparation programmes have no option than to recognise this and adapt their programmes to the new realities of the 21st century, otherwise their ability to provide leaders for tomorrow's churches will lag even further behind (Nguyen 2008).

Alien Graves as cited by Oluwasegun (2016) implies that good management practices are a way of demonstrating the gospel that Christians profess, yet some churches neglect this one witness. As such they lose their credibility in the community especially when they do not properly manage their church affairs particularly those of a financial inclination. Knapp (2012:40) supports this line of thought as some interviewees recorded in one study carried out by Knapp when asked 'why they had not sought pastoral counsel about work-related matters', responded saying they did not see the church as a good example itself because they 'see all the same problems in the church

working environment'. As such the interviewees seemed to harbour doubts about the pastors' competence in their managerial roles, and the interviewees stated they were not always confident the church manages its finances responsibly.

It is important to always keep in mind that pastors play two significant roles, a spiritual one and a managerial role. However, as noted by the literature reviewed the pastoral preparation programmes typically prepare for only the spiritual role leaving significant opportunities to incorporate management principles into the church leadership training programmes. Andrews and Roller (2011) thus recommend that at the degree level, pastoral students should be encouraged or required to incorporate a management course into their training and at seminary level, course work in church management should be incorporated, with some of the course work being taught by businesspersons. Interdisciplinary degree programmes in church management, combining pastoral ministry and business content were also considered to be valid, as there are significant opportunities for business schools to collaborate with denominational leadership to create effective continuing education programmes in ministry leadership. Andrews and Roller (2011) did not however clarify which management courses can be assimilated into the pastoral preparation programmes and this is the gap that this research hopes to address.

Smith and Wright (2011) suggest that the church leaders need to borrow all the brains it takes for their churches to succeed if they are to be capable of everything the job requires from a managerial perspective. So, in as much as the pastoral preparation programmes are great for theology, history and the like, there ought to be courses that teach pastors how to manage the church, because without it, Smith and Wright (2011) reckon the church leaders might destroy the

church first due to their ignorance in management issues. Scholl (2009:46) agrees with this and says that 'a large mistake many churches make is to assume that the pastor will have the gift of personnel management', yet this is not true, as one needs to learn and develop management skills to be effective in ministry. The church leaders according to Smith and Wright (2011) also need to develop three areas of professional management skills which are, the ability to develop an organisation (organisational development and design), the ability to lead people effectively (strategic planning) and the ability to manage the operational elements of the organisation (budgeting and financial control systems). The next section delves into these three professional management skills and determines how they can each contribute towards ministry effectiveness.

According to Scholl (2009) the language of ministry effectiveness provides a means of bridging the gap between theology and business. While the church is comfortable with theology, it has largely remained distrustful of secular business literature. For the church to be more effective, it must reflect theologically on effective business practices and adapt them for use within the church.

Burger (1995) states that the church does not differ much from other organisations and can learn from the social sciences, for example organisational culture and management science. Stevens (2012) states that it is already evident that increasing numbers of church leaders are influenced by publications of well-known businesspersons and the lessons taken from these publications are incorporated in their ministry. The reason for their interest could be because most pastors according to Andrews and Roller (2011) feel unprepared to handle basic business issues in church management. So, business knowledge can be very helpful for pastors. This knowledge includes

understanding strategic planning, organisational structures, financial management and all the management duties associated with church operations. The key ingredients for effective ministry are a mix of spiritual gifts that are upon the church leaders and the management skills gained or developed in them (Oluwasegun 2016).

The Men and Religion Forward Movement (MRFM) cited by Allen (2002), supported the adoption of business principles and believed church activities could be just as efficient and meaningful as those of businesses but 'one of the greatest handicaps which the church has laboured under, is the un-business-like manner in which church affairs have been conducted' Allen (2002:90). The MRFM encouraged churches to follow sound business practices by making use of modern ideas in business efficiency because this was the reasonable thing to do. The churches that embraced these ideas improved financially and there was numerical growth, which doubled the power of the church for good (Allen 2002).

Citrin (2006) highlighted the advantages that the church could enjoy if it uses business principles in its operations as being accountability, communication of financial results, fiscal responsibility, efficient management, stewardship of God's resources and internal control. Nothing among these advantages according to Citrin (2006) is inconsistent with the word of God. So, it is evident that there are some universal business principles that will accelerate the church's impact if adopted yet maintain the essence of what it means to be a church. The researcher will thus examine some of these universal principles namely strategic planning, budgeting and financial control systems, and organisational development and design in relation to their contribution towards ministry effectiveness. The philosophy of the next section respects the uniqueness of the church and seeks only to

speak to the organisational aspect of the church, which would benefit from applying these principles.

Strategic planning is the systematic identification of opportunities and threats that lie in the future, which in combination with other relevant data provide a basis for an organisation making better current decisions to exploit the opportunities and to avoid the threats (Steiner 1997). It focuses on the hard aspects of the external environment, is about the formulation of strategy and is a backbone support to strategic management (Hussey 1998). Strategic planning looks at the chain of cause-and-effect consequences over time of an actual intended decision that a manager is going to make (Sadler 2003). Strategic planning is a function of all managers (Alkhafaji 2003) and to be an effective manager one must be a strategic planner (Lewis *et al.* 2007).

Business organisations and non-profit organisations have for years enjoyed the benefits of strategic planning. Strategic planning has helped mobilize and motivate organisations in the achievement of goals and objectives. By utilising a more logical, systematic, and objective approach, these organisations are more proactive than reactive in shaping their own future (Hussey 1998). The strategic plan serves as a roadmap by which the organisation can visualize where they are going and how to get there (Steiner 1997). Churches can realize the same benefits because strategic planning can help the church leaders to identify the ministry's core competencies so that they can build the ministry strategy around these core competencies which must be valuable, rare, costly to imitate, and non-substitutable (Sadler 2003). Strategic planning would also assist the church leaders to identify the ministry's strengths, weaknesses, opportunities and threats (SWOT) from their internal and external environment considering that no organisation exists in a vacuum (Smith and Wright

2011). The identification of these SWOT areas leads to the formulation of strategies to address the internal and external factors that will be affecting the church (Alkhafaji 2003).

Irwin and Roller (2000) in their research study indicated the need for strategic planning skills in church leaders, but there has been reluctance on the part of church leaders to adopt strategic planning and pastoral preparation programmes to teach strategic planning. A study by Aukerman in 1991 showed that pastors and seminary professors ranked planning and administrative/management skills 39th, 40th, and 43rd respectively out of a list of 49 skills (Shah *et al.* 2003). Reasons for this include a lack of training in the planning process and a belief that planning is not biblical or indicates a lack of faith. This is the position mostly taken by scholars like Austin-Roberson (2009) who propagate that a church is an organism as such these scholars focus on the spontaneous, unpredictable movement of God and argue against planning, against reliance on human techniques and tools, and against being too structured. But these scholars must not forget that all churches are made up of human beings who exist in a social context. So in as much as the church may be a divine organism, it is also an organisation and failure to recognise it and plan accordingly results in wasted energy and resources (Antony and Esterp 2005, Lotich 2014).

According to Dobson (2002) a strategic plan identifies how an organisation will commit its resources over a pre-selected period, thus if an organisation follows a strategic plan through, its programmes will reach greater levels of ministry effectiveness. This means that the lack of an efficient strategic plan in churches hinders them from reaching the greatest level of ministry effectiveness and this was supported by Lotich (2014), and Shah *et al.* (2003) who stated that poor planning or a

lack of planning could be attributed as the cause for many churches' failures in achieving their ministerial and organisational goals.

Migliore *et al.* (1994) state that planning as part of the management process is crucial to the success of any organisation, this is especially true for the Church. When the strategic plan is incorporated into the ministry it involves dividing and assigning the responsibilities of each task with specified resources and completion target dates. The advantages of planning help ministries adapt to changing environments and specify to whom the responsibilities belong (Welch 2011). It gives a sense of direction for assessing the market position, and establishing objectives, priorities, and strategies to accomplish the goals with motivation (Dobson 2002).

Gangel (1989) indicated that the only way a church can effectively achieve its goals is if church leaders actively engage in the process of strategic planning. Some churches have taken heed to this advice and as observed by Clinton *et al.* (1995) who argue that an increasing number of churches and ministries are now applying the principles of strategic planning as they seek ways to improve their ministries and to provide direction.

Studies performed by Randell Young Odom in 1984 cited in Burns and Hunt (1995), Henry Migliore in 1994 and by Cynthia Burns and Carle Hunt in 1995 studying the relationship between strategic planning and ministry effectiveness showed that churches that had an established formal strategic plan experienced an increased attendance and twice the growth rate experienced by those who did not plan (Burns and Hunt 1995). According to Callahan (2013) growth is one of the highest forms to measure ministry effectiveness. So, the results of the research performed did emphasize the high relation of strategic planning to the

outcome effectiveness of the ministry. Strategic planning was proven to lead to the effectiveness of many ministry characteristics, and if used efficiently these planning skills should improve any level of ministry effectiveness. The lack of strategic plans hindered the ability of the pastor to be effective in ministry, as such it was recommended that pastors must learn and develop management skills, especially strategic planning in the church (Migliore *et al.* 1994).

It is thus clear that strategic planning is critical to the success of any organisation, including a church. It is also well documented in the for-profit sector that strategic planning is an important success factor in goal achievement (Burns and Hunt 1995). The research studies of Burns and Hunt; Migliore; and Odom emphasize the importance of providing church leaders with the training and skills needed to incorporate strategic planning in their churches. These studies have also concluded that the use of efficient strategic planning leads to a greater level of ministry effectiveness. Dobson (2002) supports this view and argues that the results from previous studies strongly suggested that pastors and ministry leaders need to be taught the importance and efficiency of using strategic planning, and must be able to apply the plans to their churches.

According to Reid (2003), financial management means effective control over money and operating effectively and responsibly with money because efficient and effective financial management is an extremely important foundation for any organisation. Financial management forms the very core of an organisation, even though an organisation can continue to operate, albeit below top efficiency, even if there is mismanagement or poor management of its financial resources (Finch 2010). As such there is need to build a strong foundation that will support the entire organisation and all its

operations, which the foundation supports by facilitating efficiency, continuity and growth. This according to Turner (2011) is not possible if the management of finances is dysfunctional, disorganised or performed on an ad hoc basis. The foundation is built by applying fundamentals of money management like financial accountability, internal control, record keeping, audits, budgeting, cash flow management and financial reporting (Reid 2003).

Managing church finances depends upon the way the church accounts for its income and expenditures. The most important accounting tools are the profit and loss statement, the budget, the balance sheet and the cash flow statement (Turner 2011). They all provide solid accountability, which God will require of the pastor concerning the church resources entrusted to him, as written in Romans 14:12. In fact it is clear in Luke 16:10-12, that good stewardship of money is a prerequisite to being used by God for greater things. A church can demonstrate good stewardship by taking proper care of its assets. One of the best ways to exercise good stewardship is to establish a budget and stick to it because this ensures that the church money and resources are managed in an effective and efficient manner to achieve goals (Finch 2010, Oluwasegun 2016). Whatever the goal, the church must have the necessary resources, as such the church leader must develop a plan to accumulate resources. The budget makes specific and concrete the potential implementations of the planned programmes because it is a process involved in developing a plan, implementing it and instituting a monitoring system to control outputs and impact, aiming to conform or exceed planned expectations (de Boer *et al.* 2016). In other words, a budget is a concrete road map indicating where an organisation is going, and a well-conceived budget allows the church organisation to realize its goals and objectives with maximum efficiency and effectiveness (McKinney

2004). Alternatively, a budget that is poorly conceived for anticipating needs and problems will cause the organisation to stumble along from crises to crises (Turner 2011).

So, no matter the size of the church, the pastor would be wise to learn as much as possible about church finances and play an active role in the financial decisions even though in many cases the pastor is not directly responsible for overseeing a church's finances. Church leaders must employ best possible business management tools and practices to fulfil their stewardship goal (Citrin 2006). As such a pastor would be well served to secure resources that discuss finance and accounting from a biblical point of view and a secular perspective, so that the church can effectively manage the fiscal operations (Smith and Wright 2011).

Holmes (2014) argues that lack of best practices in internal financial control results in embezzlement because the church is too trusting, since no one expects anyone to steal from the church, so they fail to put in place all these internal financial controls that are common in the business world today. An example would be the church management software (CMS) that does all the needed activities without bias and legally; and the CMS can be used for membership and fund accounting (Smith and Wright 2011). Getting these controls assists pastors in that if ever questions arise about their integrity, they will have proper records to respond to the allegations, thus protecting themselves and their congregation while ensuring that their church is known for its accomplishments rather than for any financial indecorums (Elson *et al.* 2007). Good management fosters financial success, whereas less effective management fosters financial distress (Schor *et al.* 1995). So even though pastors are not accountants, they still need a little bit of understanding, so that they effectively lead in the right direction those

who are accountants. Knapp (2012) indicated that some estimates indicate that financial disagreements cause more church splits than do theological differences. Thus, understanding accounting and finance practices is important for churches.

However, Underwood (2005) argues that the application of worldly financial principles, instead of biblical financial principles can lead to misapplication of the church resources because the church leaders are not responsible for growing the wealth of a congregation, but they are responsible for spending and investing the offerings of the congregates where they will yield the highest dividends, in reaching people for Christ as commanded in Matthew 28:19-20. This is supported by Lotich (2014) who encourages churches to practice responsible financial oversight because the finances they have are due to the generous donations of its congregates of which without these, the church would not be around. This means that the church leaders are responsible for ensuring that those donations are used for their intended purpose, which is to fulfil the mission and avoid the embezzling of funds.

Organisational development is a planned, long-term process of increasing organisational effectiveness and facilitating personal and organisational change using interventions driven by social and behavioural science knowledge (Anderson 2010, McLean 2006). As such it is based on commonly held values and is essentially about change and development (Cummins 2008). Organisational design is a formal guided process for integrating the people, information and technology of an organisation (Burton and Obel 2004). According to Stanford (2014) the organisational design process involves arranging how to do the work necessary to effectively and efficiently achieve a business purpose and strategy whilst delivering high quality customer and employee experience. Arranging involves aligning the

organisation with the strategy, creating coherent designs, while building trust among key stakeholders. Organisational design is used to match the form of the organisation as closely as possible to the purposes the organisation seeks to achieve (Austin-Roberson 2009). As a church grows, its organisational and management structure must also evolve. If these structures do not evolve, the church will cease to progress and may even die due to an outdated organisational leadership (Smith and Wright 2011).

According to Austin-Roberson (2009) churches have failed many times because of ignorance and underutilisation of organisational design. Having a good understanding of the principles and benefits of organisational design is critical for church leaders to effectively lead their organisations through inevitable change. To be effective change agents, church leaders must think strategically by considering emerging and future trends that will likely have a profound impact on the church as it journeys through continuously changing and turbulent terrain. As such a rudimentary understanding of organisational behaviour should be seen as indispensable by the church leaders (Smith and Wright 2011).

The conclusion is evident according to Woodruff (2004) that secular models regardless of the source may be appropriate for use in the church if they are consistent with Scripture because business tends to give many practical tools, some that conflict with each other and others that contradict Scripture, but many that seem quite applicable.

However, some business principles are not applicable in the church because some methodologies that spur corporate success are either contrary to the teachings of scripture or simply do not fit with an orthodox understanding of the church. So, when in doubt, biblical

principles should trump “best practices” (Bonem 2012). It is important to note though that the most effective leaders sift through as much as they can from spiritual and secular sources and then prayerfully and confidently put into practice whatever fits their circumstances (Welch 2011). As a result, any business principles that will assist the church in fulfilling the great commission are worth learning and adopting. The church should consider these business principles as tools for effective management. This is because learning and adopting them allows the church leaders to obtain skills and competence to better influence and impact the Kingdom of God. As such, there is no problem with having pastors learn from secular theories and practitioners because according to Burger (2004) the church needs to grow in its ability to manage and develop its resources to enhance the quality of service and to be sustainable. Subsequently, the church must apply sound management techniques and methods but trust God to change lives. They must pursue excellence in all things but do so with humility (Wilson 2010).

A literature review confirmed that one major attribute of the church is that it is an organisation and as an organisation it has not been studied extensively by management science, nor do seminaries engage properly with management science. This review of the literature revealed that certain critical skills for church management paralleled secular management skills research. These skills were viewed as appropriate and applicable to the church context. Previous research on ministry practices also revealed that there are certain skills that are appropriate for the minister. The literature review indicates that pastors and researchers recognise the need for management skills development as they have an impact on church effectiveness. The implication derived from the literature is that the most important beginning place for management skills development for pastors is the pastoral preparation program since it is the primary place to prepare

church leaders. Thus management skills development is crucial for preparing these leaders. The literature also revealed that basic management principles and practices do apply to the church as an organisation; and some reasons were identified as to why the church has not sufficiently incorporated and applied secular principles and practices that can contribute to the effective management of the church. Although it is commonly acknowledged that different churches and denominations deal with management in different ways, the literature review showed that the universality of management skills and principles also apply to the church as an organisation in all its different forms and contexts. This literature review has brought the church and the business world into dialogue. By examining leanings from the business world through the eyes of theology, the church may be able to learn something as it seeks to be effective in carrying out its mission in the world. It can thus be concluded that management is a function necessary for ministry effectiveness.