

# THE MAKING OF A PASTOR

*with Managerial  
Acumen in Zimbabwe:*

**GAPS, STRIDES AND OPTIONS**



**FLORENCE CHATIRA**

# **The Making of a Pastor with Managerial Acumen in Zimbabwe: Gaps, Strides and Options**

**FLORENCE CHATIRA**

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Zimbabwe Ezekiel Guti University Press Office  
Stand No. 1901 Barrassie Rd,  
Off Shamva Road  
P.O. Box 350  
Bindura, Zimbabwe  
Telephone: ++263 8 677 006 136 | +263 779 279 912  
E-mail: zegupress@zegu.ac.zw  
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## DEDICATION

This book is dedicated to my loving husband Innocent, for his continual support throughout my studies, and to my lovely daughters Netania and Elicora who gave me the gift of motherhood. You have been my pillars of strength, and my life has better purpose and meaning because I have you to accompany me in this journey of life. May the good Lord keep you safe and remember you for good, just for my sake.

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## BOOK SYNOPSIS

The book is the outcome of a research that focused on the development of management skills for effective church management in pastoral preparation programmes in Zimbabwe. It identified the management challenges faced by the pastors, explored the extent to which management skills were being developed in pastoral preparation programmes and looked into alternative management practices that could be adopted into the Church for ministry effectiveness. The study argued that the church is both an organisation and a spiritual entity that can only be effectively managed by well-balanced pastors who are equipped with spiritual and management skills. Incorporating the pragmatism philosophy and using the abductive approach, the research study was a multiple case study of the Church as a unit of variance with embedded cases of the pastoral preparation programmes.

The research instruments used were self-administered questionnaires distributed to a sample of fifty-three Evangelical and Pentecostal Pastors in Harare whose churches are registered with the Evangelical Fellowship in Zimbabwe and/or the Zimbabwe Council of Evangelical Pentecostal Churches; and six face-to-face interviews held with three Seminary Deans and three Senior Pastors for churches which do in-house training. Non-probability sampling methods were applied in the selection of the participants and the data collected was presented using tables and figures, and analysed inductively through content analysis, within case and cross-case analysis.

The research found that pastors are currently facing management challenges (like fundraising, managing the church's budget and leadership development) due to lack of adequate management preparation. This is because the course content of the programmes is more skewed towards the spiritual aspects of ministry. The study advocates for balance to be created so that it equally caters for the organisational aspect. This can be done by having pastoral preparation programmes incorporating more management aspects into their course

outlines or leadership training manuals. This is consistent with the sentiments expressed by interviewed pastors who study felt that their ministries would be more effective if they had better management skills such as strategic planning and implementation, financial management and internal control systems, and organisational development and design.

The study recommended that pastoral preparation programmes should consider collaborating with business schools and businesspersons to assist in the amendment of their course content to ensure that proper management skills are developed in the pastors by the introduction of management studies alongside theological studies. Seminaries were also encouraged to consider continual education seminars and short courses in management as alternatives to developing management skills in pastors. This resonated with the view expressed by interviewed Seminary Deans and Senior Pastors that it is the responsibility of the pastoral preparation programmes to develop the necessary management skills in pastors, as this would have a great impact on ministry effectiveness. The study finally recommended Seminaries to engage in further research on management skills development in pastors and amend their course outlines accordingly. Further studies covering a larger cross-section of churches were suggested and more research is also needed to develop new management theories on effective church management.

## TABLE OF CONTENTS

iii	Dedication
iv	Acknowledgements
vi	Book Synopsis
ix	Abbreviations and Synonyms
1	Chapter 1: The Context of the Pastor and their Training and Shortcomings in Skills: An Overview
17	Chapter 2: Pastoral Preparation Programmes: A Review
74	Chapter 3: Study Design and Methodology
121	Chapter 4: Skilling the Pastor for Managerial Aptitudes: Evidence from the field
152	Chapter 5: Management Skills Development in Pastoral Preparation Programmes: Some Way Forward
168	References

## ABBREVIATIONS AND SYNONYMS

C1	Church 1
C2	Church 2
C3	Church 3
CMS	Church Management Software
CVF	Competing Values Framework
EFZ	Evangelical Fellowship of Zimbabwe
MBA	Master of Business Administration
MRFM	Men and Religion Forward Movement
S1	Seminary 1
S2	Seminary 2
S3	Seminary 3
ZCEPC	Zimbabwe Council of Evangelical Pentecostal Churches

# **CHAPTER 1: THE CONTEXT OF THE PASTOR AND THEIR TRAINING AND SHORTCOMINGS IN SKILLS: AN OVERVIEW**

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The work of the church leader is very important and can be challenging because the effectiveness with which the church reaches its goals is determined very largely by the abilities of the Pastor, and the attainment of the highest spiritual goals is often based on how well church affairs are managed (Welch, 2011). Therefore, a church needs a leader who is not only spiritually zealous, but one who knows how to effectively manage the church as well. This is because of the dual nature of the church as stipulated by Andrews & Irwin (2011), Austin-Roberson (2009) and Citrin (2006) who argue that churches are characterized by both organisational and spiritual attributes. On one hand the church is a spiritual community that administers healing, reconciliation and salvation; while on the other hand it is an organisational entity that requires skilful organisational management. This dual thrust of the church as a complex network of spiritual and management relationships necessitates that church leaders be well trained in multiple disciplines and gain different skills so that they can handle whatever challenges that come their way.

In addition to their spiritual functions, church leaders exist to perform management functions by mobilizing and using human, material, and financial resources to achieve the purposes of God, and to avoid issues like embezzlement, stagnation of the church, mass migration of congregates, removal of pastors from office over issues of mismanagement than doctrine and abuse of resources which according to Holmes (2014) result from lack of effective church management.

However, to perform managerial functions effectively, one requires good management skills. Cone & Downing (1998), argue that authorities commonly agree that managerial skills are essential if any organisation, corporate or religious, is to demonstrate efficiency and effectiveness in its operations. These managerial skills are critical for the church leader to manage even the smallest church. This is since even that small church has maintenance, membership and financial records; it needs storage of literature and supplies; it has some kind of communication with members; and there are also volunteers who do various tasks there. Even as the church grows in program and staff, additional secretarial help, office space, and equipment will be needed. It gets more demanding the bigger the congregation, because the growth of a church usually translates to the role of the church leader becoming more complex. In addition to meeting the spiritual needs of the congregation, there will be a need to address the strategic, operational, and personnel functions which are management roles (Boapeah, 2006).

Church leaders in Pentecostal and Evangelical churches in Zimbabwe are thus expected to exercise effective church management, which according to Lotich (2012), addresses issues like church strategy, goal setting, budgeting processes, managing performance and facilities management, so that they can ensure good stewardship of the resources God supplies. The church leader must accomplish all this while balancing their own spiritual relationship with God and maintaining healthy relationships with their family. As such, the church leader prepares accordingly for this responsibility before becoming a recognised minister within their church.

Three basic criteria usually underlie the preparation for becoming a recognised minister in each church. The first is a genuine sense of

calling on the part of the candidate. The next is formal training which varies from a few courses by correspondence, attendance at a Bible School, to attendance and/or completion of graduate seminary training. The last criteria is in-house training in which the candidate demonstrates his gifts, graces and potential as a useful minister (Welch, 2011).

In Zimbabwe, to be a church leader some churches like Apostolic Faith Mission, Family of God Church, ZAOGA Forward in Faith Ministries and Cornerstone Fellowship International require a seminary degree or diploma as the specific training necessary for ordination and performance of the pastoral ministry. Other churches like I AM Fellowship International, Elshaddai Ministries and Harvest House International combine some seminary training with denominational training. Still other churches like New Creation Fellowship, Maranatha Church, Ambassadors for Christ Ministries, House of Prayer Ministries, Kairos Community Centre and Kingdom Life Church require no seminary or academic training at all but just do in-house training. However, a study by Kegin (1991) found that churches were more effective with a Pastor who had been formally trained and applied management skills (Kegin, 1991). As such to gain the necessary skills needed to effectively manage a ministry most church leaders usually attend a pastoral preparation program.

This idea is supported by Fearon & Mikoski (2013) who state that formal education is an essential starting point since it provides pastors with a theological history and pastoral way of organising their thoughts and experiences. Bisagno & Warren (2011:48) support this view by stating that even though God can use a dull axe, He can use a sharp one a whole lot better, as such it's important to get an education in terms of pastoral preparation. Hence church leaders in Pentecostal

and Evangelical churches in this study have thus attended one form or another of pastoral preparation programmes before starting their own ministries or being ordained a Pastor and entrusted to lead an assembly or more.

However, Crabtree (2008), Hoge & Wenger (2005), Irwin & Roller (2000), Smith and Wright (2011), Weese (1993), and Woodyard (1994) amongst other scholars are of the opinion that the pastoral preparation programmes focus more on academics than on the practice of the ministry in that they give their graduates skills to study the Bible, teach and preach, do exegesis and theology but not skills to effectively manage the church. This means there is often a shortcoming in the management skills in church leaders, which lead to pastors failing to deal with the management challenges they face, resulting in what Woodley (1999) refers to as the good pastor, lousy leader dilemma. This is supported by Hunter (2000) who states that the church attracts a disproportionate number of people who can lead but cannot manage.

Hence, church leaders seem to be spending most of their time on management and administrative tasks as per findings by Douglas & McNally (1980) cited in Stewart (2009) in their research on the time usage of ministers. Blizzard (1956:509) explains this by stating that church leaders were least effective in management roles as such almost two-thirds of their total workday was spent on management and administrative issues. In another study conducted in 1998 by Christian Today International and the Gallop Poll cited in Welch (2011: i) it was discovered that the average pastor spent a work week of 65 hours, of which 24 hours were spent in management activities. Oosthuizen (2015) is of the opinion that pastors spend a great deal of time on management and administration aspects because sound management principles and skills were not sufficiently incorporated in dealing with

the church as an organisation. According to Andrews & Roller (2011), most pastors appear to be learning leadership and management through on-the-job training, being self-taught, seminars, workshops, and post-degree trainings.

To address the issue of ineffectiveness in churches, Adair & Nelson (2004) brought to light that there has been a recognition that management techniques have much to offer the hard-pressed church leader and cited Wesley Carr who ran two pilot courses on management for church leaders which included some theory on management. The pilot courses led to a report which in turn was to encourage regional training schemes to incorporate aspects of management into their in-service leadership training courses.

Furthermore, Boapeah (2006), Lotich (2012), and Migliore *et al.* (1994) highlight that churches are not exempt from practicing effective management. Adair and Nelson (2004:81) argue that all churches are caught up in management and its dilemmas. In fact, according to Byrne (2006:26), the church holds in common with other institutions many principles of management, and top efficiency calls for establishing goals, creating policies, establishing lines of authority and responsibility, the execution of plans and policies and reports of progress. The church is expected to be proficient in all these things.

To this effect the researcher sought to understand the management challenges faced by pastors in Zimbabwe and the extent to which the pastoral preparation programmes are developing management skills in the future church leaders that will enable them to plan, organise, lead, coordinate and control the church activities to effectively manage all the church's tangible and intangible resources, thus avoiding cases of church stagnation or decline (Barna, 1993), forced terminations

(Purcell, 2001), mass migrations (Whitesel, 2015), embezzlement and poor allocation of resources (Holmes, 2014).

This research also looked at the perceptions of Pentecostal or Evangelical Pastors regarding the adequacy of their training and preparation for effective church management. It also took into consideration the opinions and views of Seminary Deans and Senior Pastors of churches which do in-house training with regards management skills development in pastors and the assimilation of management aspects with theological education for effective church management. The researcher also looked into some secular principles and practices like strategic planning, budgeting and the use of financial control systems and organisational development and design to enable ministry effectiveness. This was done while taking into consideration the sacred nature of the church.

Churches are characterized by both organisational and spiritual attributes (Andrews & Irwin 2011; Austin-Roberson, 2009; Citrin, 2006). This dual nature requires the Pastor to play the role of a spiritual leader and that of a church manager. This necessitates that there be proper training in both spiritual and management aspects for effective church management as alluded to by Oluwasegun (2016) who states that the key ingredients for effective ministry are a mix of spiritual gifts upon the Pastors and the management skills gained or developed in them.

However, previous studies (Conway, 1991; Dobson, 2002, Hoge & Wenger, 2005; Irwin & Roller 2000; Kegin, 1993) show that most Pastors are adequately trained on the spiritual aspects and insufficiently trained on the management aspects of ministry. As such, the church as an organisation is exposed to insufficient education in

management aspects which, in turn, results in Pastors often struggling to perform the basic managerial tasks expected of them (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 due to the ineffective management of the church's tangible and intangible resources by the Pastors who lack proper management skills. This lack of management skills by Pastors also exposes them to management challenges which ultimately result in embezzlement, stagnation of the church, mass migration of congregates, removal of pastors from office over issues of mismanagement than doctrine and abuse of church resources (Barna, 1993; Holmes, 2014; Purcell, 2001 and Whitesel, 2015). According to Duvall & Pinson (2001) and Oosthuizen (2015), the assumption that basic management principles are not incorporated sufficiently and successfully within the church as an organisation must be found at the source, which are the pastoral preparation programmes. As such the researcher sought to understand the extent to which the pastoral preparation programmes in Zimbabwe are developing management skills in the future church leaders, to prepare them for effective church management.

*The research objectives are stated as follows:*

- 1) To explore the management challenges faced by pastors.
- 2) To establish the extent to which pastoral preparation programmes offer management courses to prepare students for effective church management.
- 3) To determine pastoral satisfaction with ministry preparation as it relates to effective church management issues.
- 4) To examine management aspects that can be incorporated into the course offerings of pastoral preparation programmes to enable effective church management.

*The research questions were:*

- 1) What management challenges are faced by pastors?
- 2) To what extent do pastoral preparation programmes offer management courses to prepare students for effective church management in Zimbabwe?
- 3) Do Evangelical and Pentecostal pastors perceive that they have been adequately trained and prepared for effective church management?
- 4) What management aspects can be incorporated into the course offerings of pastoral preparation programmes in Zimbabwe to enable effective church management?

*The study proposes that:*

- 1) That Zimbabwean pastors face more challenges with regards to the organisational aspect of Ministry than the spiritual aspect.
- 2) That the course content offered in pastoral preparation programmes in Zimbabwe is more skewed towards the spiritual aspect of Ministry than the organisational aspect.
- 3) That Zimbabwean pastors who attended pastoral preparation programmes are not entirely satisfied with their preparation for effective church management.
- 4) That there are management principles that can be taught in pastoral preparation programmes and adopted by church leaders to enable ministry effectiveness.
- 5) That the development of management skills in Zimbabwean pastors leads to effective church management.

*It was assumed that:*

- 1) That the researcher has access to the databases of Evangelical Fellowship of Zimbabwe (EFZ) and Zimbabwe Council of

Evangelical Pentecostal Churches (ZCEPC) since the ministry she attends is registered with both.

- 2) That there are no major differences between the pastoral preparation programmes that would make the results found ungeneralisable.
- 3) That development of managerial skills in other pastoral preparation programmes of the same denomination, not part of the research project, is substantially the same as such research findings can be generalized for Zimbabwe.

Previous research on pastoral preparations perceptions, ministerial effectiveness and the minister as manager amongst others provides a foundation for management skills development research for the pastor. This study does not presume to uncover management activities that will cause the pastor to be effective. Understanding ministerial effectiveness does provide insight into what management activities are important on the job. The research on management skills development in pastors is appropriate to this study as the pastor appears to be a managerial leader responsible for the implementation of the vision of the church. The researcher sought previous research in all of the areas and gave a perspective of effectiveness and management in general within the church and which would be applicable to the role of the pastor as a church manager.

In a study of 900 ex-ministers across five denominations, Hoge & Wenger (2005) argue that what is taught and learned in a seminary environment has implications on effective church management. This study provides context and incentive for further research, particularly around the educational dimension in terms of the need of management skills development in pastors for effective church management.

While Adair & Nelson (2004); Hoge & Wenger (2005); Irwin & Roller (2000); Warford (2007) and Weese (1993) offer some qualitative data, which indicates that Pastors are generally disappointed in the relevance of practical and personal training in seminary, their data and discussion is preliminary, at best. The studies serve to highlight the need for more practical ministry preparation but does not sufficiently explore the methods and courses the pastoral preparation programmes can adopt to assist the pastors in gaining the needed management skills for ministry effectiveness, which is the gap this study hopes to address.

Cole (2008) and Warford (2007) highlight that most students at seminaries are not pleased with their preparation for the transition from being student to being a full-time effective leader. Warford (2007) even records students who wrote a letter of complaint to their President stating that their seminary education did not address the practical skills they needed for effective leadership and management. This contribution to the subject is to analyse the pastoral preparation programmes to evaluate the extent they are offering management skills development since, curriculum and pedagogy are very important, and much attention needs to be given to each (Ferguson & Weston 2003).

This book underscores the need for the use of secular principles and practices in church management thus necessitating the introduction of other management courses in the pastoral preparation programmes and the adoption of secular principles by the church leaders to achieve ministry effectiveness. As such, the researcher attempts theoretical generalization by proposing that the theory applied in business skills of management, can be generalized in church circumstances.

This research identifies the management challenges faced by pastors and explores the extent to which pastoral preparation programmes make management learning explicit through course offerings. The research looks at the pastoral preparation programmes in Zimbabwe, with much emphasis being put on the extent to which management skills development opportunities are offered in the pastoral preparation programmes for effective church management. This research also looks into other management aspects that can be incorporated into the pastoral preparation programmes to enable effective church management by borrowing secular principles and practices like strategic planning, budgeting and the use of financial control systems and organisational development and design.

There is no contemporary and comprehensive management literature with theological relevance available on managing the church as an organisation within a Zimbabwean context. In return, the church as an organisation is also not studied extensively by management sciences, which is also evident in the absence of contemporary and comprehensive literature within management science on managing the church as an organisation within a Zimbabwean context. This study augments a growing body of literature within the general field of effective church management. It will provide an educational component in management skills needed for effective church management that the literature is missing. The literature review provides a basic understanding of how secular principles and practices can help the church leaders to effectively manage the church resources and activities.

The study benefits the pastors by exposing them to the concepts of effective church management and providing valuable data to them concerning the management skills needed for effective management of

churches in Zimbabwe. The study advances an understanding of effective church management for Pastors. The management knowledge which the church leaders receive should enable them to manage the church resources effectively. The objectives of this research can become a resource tool they can use to assist them in managing the church activities effectively. This article also contributes to the management of the church as an organisation.

This research assists those who train church leaders with becoming familiar with the dynamics of management as they relate to ministry effectiveness. It augments research literature on the need for pastoral preparation programmes to develop management skills thus the reevaluation of their syllabus content to enable effective church management by Pastors. The rich and substantial experiential data provides a window into the experiences of pastors within the Pentecostal and Evangelical churches. The qualitative data can be particularly helpful for pastoral preparation programmes as they make curriculum decisions for their programmes. The research will thus benefit the academic authorities in these programmes who have the responsibility of providing pastoral training and preparation for ministers.

This study only analysed the pastors from the Evangelical or Pentecostal churches in Harare who are registered with the EFZ and/or the ZCEPC. The pastor had to currently be overseeing an assembly or more and should have attended a pastoral preparation program before being ordained. The study focused on the analysis of the seminary education content of three Seminaries, leadership training manuals from three churches doing in-house training and the perceptions of fifty-three Pastors, three Seminary Deans and three Senior Pastors. The study extracted information related to forty-three Pentecostal and

Evangelical churches, 30 Seminaries and seven in-house training churches, all of which were attended by the respondents.

The study analysed Seminaries which were non-denominational, and which had been operational for not less than five years. For the churches which do in-house training the researcher selected churches which had been training the leaders for five years or more and were among the churches attended by the respondents.

Access to the Seminary Deans, Senior Pastors and Pastors proved to be difficult as the researcher in most instances was acting as an external researcher. However, permission was sought from the Senior Pastors of the ministries through the EFZ and the ZCEPC, and the researcher contacted the Seminary Principals who gave permission to have the Deans interviewed.

The sample of this study was limited to three Seminaries, three in-house training churches and 53 Pastors from Pentecostal and Evangelical churches in Harare. Therefore, the results of this study are limited to the perceptions and experiences of the sampled group.

Some errors arose due to the use of the non-probabilistic sampling method, the researcher minimized errors by using some recorders during the interview process, careful recording of results to remove bias, and allowed the respondents enough time to consider the questionnaires and respond with little pressure.

Despite these limitations, it should be noted that an educational study of this nature would hopefully contribute to the generation of new ideas and perspectives about management skills development in pastors.

To this study the following definitions were provided:

**Management** is the administration of an organisation and includes the activities of setting the strategy of an organisation and coordinating the efforts of its employees or volunteers to accomplish its objectives through the application of available resources, such as financial, natural, technological, and human resources (Dubin, 2012; Griffin, 2015).

**Management skills** these are skills regarding the technique, practice, or science of managing an organisation. Most management skills are related to five basic, fundamental management functions to maintain smooth operations, these being planning, organising, coordinating, leading and controlling (Drucker, 2009; Daft & Marcic, 2009).

**Effective church management** is the consequence of a series of intentional decisions concerning the structuring of business systems and processes to ensure that the resources that God supplies are used responsibly and for its intended purpose. This is followed by deliberate actions that lead to a desired result. It addresses issues like effective church strategy, goal setting, budgeting processes, managing performance, facilities management; and legal and risk management (Lotich, 2012).

**Church leader** – the pastor in a local church with the overall responsibility for church resources and congregates. This is the person responsible for understanding the mission, setting the vision, and beginning the strategy process for carrying out the mission. The church leader is responsible for the overall stewardship of the local church and is also the lead shepherd and equipper of the people and the staff in the church (Oluwasegun 2016).

**Pastoral preparation programmes** – as representing church leadership training programmes or institutes where church leaders are equipped for ministry leadership like the Bible schools, Theological colleges and churches which do In-house training of their pastors.

**Pentecostal and Evangelical churches**– these are charismatic Christians who believe in the essentials of the Christian faith, that would be things such as the inerrancy and authority of the Bible, deity and virgin birth of Jesus Christ along with His death, burial and resurrection, ascension to heaven, and His return. They believe in salvation by faith, the resurrection of the Christian’s body, and the reality of satan, angels, heaven and hell. Pentecostals place a large emphasis and focus on some things that evangelicals would either reject or downplay. This includes the experiences of speaking in tongues, seeing visions, miracle healings, amongst others (Watson and Scalen 2008).

In the context of forming a clear framework and outlining clear objectives to address the set research questions, this study is divided into five chapters to guide the research process flow. Chapter 1 provides the rationale for the study. It introduces the readers to the topic by outlining the purpose of the study, the research questions, the research objectives and the value of the examination. Chapter 2 provides a critical literature review of the topic. The literature review is structured by the application of a funnelling strategy (Hofstee 2009). The funnelling strategy aims to provide greater clarity in the research boundaries as it gradually tightens the research focus by outlining the specific research variables to be explored and examined. Chapter 3 provides the research methodology employed in the current investigation. It is a rationale for and description of the methodology in the research. It describes the research design and the procedures used.

The section also reveals the research philosophy, approach, strategy, data collection methods and sources, which were employed for the successful exploration of the topic. Chapter 4 outlines the research findings, which are achieved through a multi-source strategy of secondary and primary research. It also provides a discussion on how or whether the research findings address the research question. Chapter 5, the final chapter of the study, offers the conclusion and recommendations to the research. This chapter is followed by a list of references.

This chapter introduced the research by highlighting the background of the study and stating the research problem which is that of the lack of management skills development in Pastors during their pastoral training. The research objectives, research questions, research propositions and research assumptions were also underscored. The justification of the research, the purpose of the research and the significance of the research were mentioned. This was followed by the delimitations and limitations of the study which were given before the researcher defined important terms which had been used in the study. The chapter closes with a brief outline of the organisation of the rest of the study.

## CHAPTER 2: PASTORAL PREPARATION PROGRAMMES: A REVIEW

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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)*

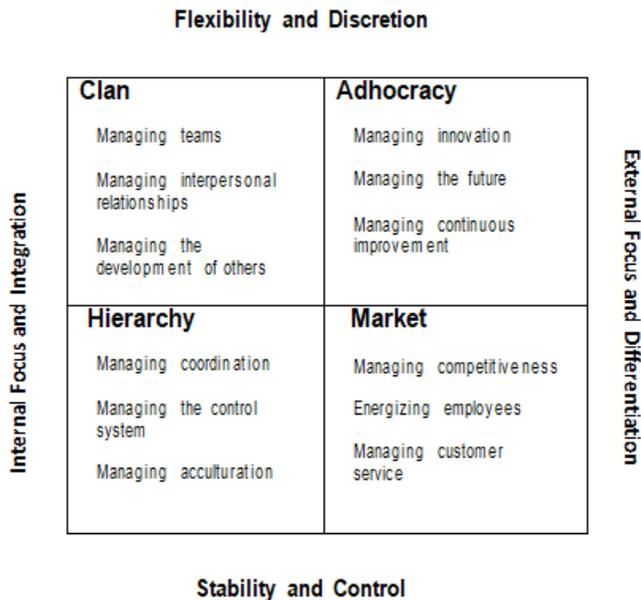
Figure 1 reveals the relationship of the three perspectives of effectiveness, with the connecting arrows implying that group effectiveness depends upon individual effectiveness while organisational effectiveness depends upon individual and group

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).

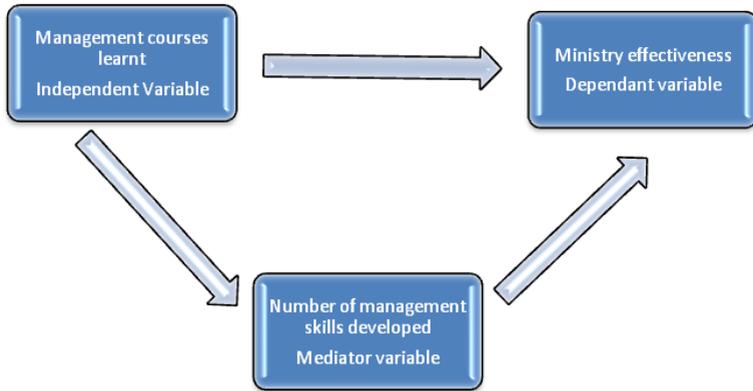
The identification of critical managerial skills necessary for improved organisational effectiveness is one application of the CVF (Cameron and Quinn 1999). After interviewing over four hundred effective managers, Whetten and Cameron (1998) identified forty critical skills that they thought typified “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 *espirits 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 21<sup>st</sup> 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 21<sup>st</sup> 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 (Cummings 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.

## CHAPTER 3: STUDY DESIGN AND METHODOLOGY

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The focus of the study is to identify the management challenges faced by pastors and to explore the extent to which pastoral preparation programmes made management learning explicit through course offerings. The intent of this research project is to obtain knowledge on management skills development in pastoral preparation programmes. To gain that understanding three seminaries, three in-house training churches and fifty-three pastors from Pentecostal and Evangelical churches were selected for this study. Some of the questions asked relate to the extent to which management skills are being developed in the future pastors during their pastoral preparation and which other management aspects from the secular system can be incorporated in the training manuals of the pastoral preparation programmes to produce a pastor who can effectively manage church resources to attain ministry effectiveness. The research also focuses on what the pastors perceive concerning the adequacy of their management skills. To address the research questions fully, an outline of the research methodology as influenced and structured by the research onion (Saunders *et al.* 2009) is given in this chapter. A detailed explanation of the research process follows. To begin with, it is important for a research process to clearly establish its research philosophy as it has a significant impact on the methodological framework applied.

The term research philosophy relates to the development of knowledge and the nature of that knowledge, and it represents a researcher's perception of the way knowledge is constructed (Bryman 1989). Knowledge is a complex phenomenon influenced and developed by various contextual variables, which cannot be

generalized in a value-free and detached manner (Saunders *et al.*, 2009).

The philosophy which was incorporated in the context of the present study was that of pragmatism, which is oriented towards solving practical problems in the real world rather than on assumptions about the nature of knowledge (Feilzer 2010). Pragmatism argues that the most important determinant of epistemology, ontology and axiology to be adopted is the research question as one maybe more appropriate than the other for answering questions (Saunders *et al.*, 2009).

This philosophy is appropriate because it focuses attention on the research problem and uses pluralistic approaches to derive knowledge about the problem (Morgan 2007, Patton 2002, Tashakkori and Teddlie 2003) and this enabled the researcher to emphasize the research problem and use all approaches available to understand the problem (Creswell 2014). Pragmatism offers an instantaneous and helpful middle position philosophically and methodologically; therefore, the researcher was able to look to many approaches for collecting and analysing data rather than subscribing to only one way (Greene 2007). In other words pragmatism opens the door to multiple methods, different worldviews and assumptions, and different forms of data collection and analysis that best meet the researcher's needs and purposes to best understand the research questions (Feilzer 2010).

The literature outlines three distinctive research approaches, which could be applied in this study, namely deductive, inductive and abductive (Bryman 2016, Collis and Hussey 2009, Creswell 2014, Flach and Kakas 2000, Mantere and Ketokivi 2013). A deductive approach is suggested to be suitable for scientific research, which sees a researcher developing a hypothesis, testing it and examining it to establish a

theory (Hussey and Hussey 1997). While in inductive approach, the results of the analysis would formulate theory after beginning with observations that were specific and limited in scope, which then proceed to a generalized conclusion that is likely but not certain, in light of accumulated evidence (Flach and Kakas 2000).

In the present context, the research approach was the abductive approach, which is a method of reasoning in which one chooses the hypothesis that, if true, best explain the relevant evidence (Flach and Kakas 2000). It is in fact the operation of adopting an explanatory hypothesis that would account for all the facts or some of them (Mantere and Ketokivi 2013). Abduction involves the interplay of observation and theory during the research process and is an approach to research involving inference to the best explanation response to an observed anomaly (Rose *et al.*, 2015). This approach was chosen after having taken into consideration the research questions and the purpose of the research, as the researcher-based knowledge claims on pragmatic grounds which are problem centred, consequence oriented and pluralistic (Creswell 2014, Feilzer 2010).

According to Eisenhardt and Graebner (2007) inductive and deductive logics are mirrors of one another, with the inductive theory building from cases producing new theory from data and deductive theory testing completing the cycle by using data to test theory. This combination of the inductive and deductive approaches in the abductive approach provided a more complete understanding of the research problem than either approach alone (Greene 2007). The researcher thus built theory abductively by collecting both quantitative and qualitative data, integrating the two forms of data and using distinct designs involved philosophical assumptions and theoretical frameworks (Creswell 2014, Mantere and Ketokivi 2013).

A variety of methods was used to collect these diverse types of data to establish different views of management skills development in pastors and develop theory by expanding the applicability of the Management Process School theory from the business setting into the church setting, through philosophical reasoning (Easterby-Smith *et al.* 2008; Saunders *et al.* 2009). The abductive approach was therefore appropriate because the researcher desired to both generalize the findings to a population “the Christians” and develop a detailed view of the meaning of a phenomenon “management skills development” or concept “management” for individuals “pastors” (Creswell 2014).

The abduction approach assisted the researcher to take advantage of the features of both qualitative and quantitative methods which included triangulation, for more confidence in the results; complementarity, to clarify the findings of different method types; and expansion, to increase the scope and range of the study by adopting different methods as appropriate for different research questions within the study (Bowen 1996, Feilzer 2010, Green 2007, Tashakkori and Teddlie 2003). However, this approach also has some weaknesses, one of them being that qualitative and quantitative researches represent incompatible paradigms based on fundamentally different philosophical assumptions, an example being methodological monism, as such there can be no meaningful mixing of methods (Rose *et al.* 2015). The other weakness is that there is a paradigmatic difference between the inductive and the deductive approaches (Feilzer 2010).

A research strategy can be explained as the tool or tools the researcher employs for addressing the research question (Saunders *et al.* 2009). There are many research strategies which can be identified in literature such as experiment, survey, case study, action research, grounded theory, ethnography and archival research (Adams and Schvaneveldt

1991, Crotty 1998, Ghauri and Grønhaug 2005). This study employed the research strategy of case study because it allowed the researcher to focus on understanding the dynamics present within the Church setting and the pastor's perceptions on management skills development (Yin 2013). The study looked at understanding management skills development of pastors in pastoral preparation programmes so that they can effectively manage the church resources for ministry effectiveness.

The research was therefore case oriented as it was concerned with depth, diversity and context done in a natural church setting with the investigation of a small number of participants (Rose *et al.*, 2015). The case study strategy was selected based on the basis that the researcher was attempting to extend the domain to which the Management Process School theory has been applied in one set of circumstances (*business*) by proposing that theory can be generalized to another (*the church*).

Robson (2002:178) defines case study as 'a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real-life context using multiple sources of evidence'. It involves gathering detailed information about the unit of analysis, with a view to obtaining in-depth knowledge, which is what the researcher aimed to do concerning the interaction of the Church and management concepts (Creswell 2014). As such a case study is often described as exploratory research used in areas where there are few theories or a deficient body of knowledge, as was the case under these circumstances (Saunders *et al.*, 2009).

The research strategy of case study was appropriate because it provided an in-depth account of events, relationships, experiences or

processes occurring in the Church settings regarding the application of management aspects in ministry and the development of management skills in pastors (Remenyi *et al.* 1998). It was also appropriate in that it could be applied on a single institution or a small group as in the present case where the study analysed the pastoral preparation programmes and the Pastors as representatives of the Church institution (Creswell 2014). This strategy was also perfect for this study because it enabled the researcher to study many different aspects of “the Church”, examine them in relation to each other with regards management concepts, view the process within its total environment and use the researcher’s capacity for *verstehen*. This was due to the detailed observations entailed in the case study method.

Case studies can involve single or multiple cases (Eisenhardt 1989, Murthy and Bhojanna 2008, Stake 1995). The multiple case studies are preferable to the single case study according to Yin (2013) because where one chooses to use a single case study, they will need to have a strong justification for their choice, and it has limitations in generalisability and several information processing biases. Given these limitations of the single case study, it is desirable to include more than one case study in the research and to respond to the information processing biases (Eisenhardt 1989). Multiple cases augment external validity and help guard against observer biases (Stake 1995). Multiple case sampling also adds confidence to findings (Miles and Huberman 1994). Constructs and relationships are more precisely delineated because it is easier to determine accurate definitions and appropriate levels of construct abstraction from multiple cases (Eisenhardt and Graebner 2007). Multiple cases also enable broader exploration of research questions and theoretical elaboration (Stake 1995). Additionally, including multiple cases increases the scope of the investigation and the degrees of freedom (Eisenhardt 1989, Patton

2002). Multiple case studies provide a more rigorous and complete approach than single case study research due to the triangulation of evidence (Eisenhardt 1989, Neuman 2005, Stake 1995, Yin 2013).

As a result, this study was a multiple case study with the researcher studying the course offerings of six pastoral preparation programmes and how they incorporated management concepts in their training content. The researcher also gathered information from pastors from different Evangelical and Pentecostal churches concerning management skills development to determine the impact this has on ministry effectiveness. The researcher was then able to identify comparisons which clarified whether the emergent finding was simply idiosyncratic to a single case or consistently replicated by several cases (Eisenhardt 1991). This helped the researcher to determine that the findings could lead to generalization in terms of the pastoral preparation programmes in Zimbabwe because the multiple case studies provided a purposive sample and the potential for generalisability of findings (Miles and Huberman 1994, Patton 2002). Thus, multiple cases allowed for comparative analysis which meant the findings could be considered more compelling and robust because the propositions were more deeply grounded in varied empirical evidence (Rose *et al.*, 2015). Finally, multiple case studies were appropriate because they provided for a rigorous methodology for replication logic (Yin 2013) and provided for theory confirmation through literal and theoretical replication (Christie *et al.*, 2000).

The case study was also descriptive, illustrative and explanatory all at once (Creswell 2014). The researcher began with describing the current practices in pastoral preparation programmes concerning their course offerings. Then existing management theory was used to understand and explain the universal application of management and the implied

management roles that pastors play in the church. Finally, the researcher illustrated new and possibly innovative practices adopted by other organisations that could be applied in the church organisation for ministry effectiveness.

One strength of using the case study is that it allows the researcher to deal with the subtleties and intricacies of complex social situations (Yin 2013). The use of multiple sources of evidence allows triangulation of findings which, according to Eisenhardt and Graebner (2007) is a major strength of the case study design as it provides stronger substantiation of constructs and hypotheses.

However, one of the weaknesses is that access to a suitable organisation is often difficult to negotiate and also access to documents and people can generate ethical problems in terms of things like confidentiality (Kervin 1999). Another weakness is that the research can flounder if permission is withheld or withdrawn (Saunders *et al.*, 2009). One other technical issue is selection bias whereby the choice of cases biases the findings of the research, particularly with respect to excluding cases that contradict favoured theory (Rose *et al.*, 2015). Another challenge in multiple-case research is to stay within spatial constraints while also conveying both the emergent theory that is the research objective and the rich empirical evidence that supports the theory (*ibid.*).

Pragmatism philosophy, the abduction approach and case study strategy characteristically emphasize multiple research methods rather than one research method (Creswell 2014). According to Curran and Blackburn (2001), multiple methods refer to a situation where a single research study may use quantitative and qualitative techniques and procedures in combination and use primary and secondary data. In the

current study, the research was conducted by means of a literature study and empirical research. The nature and complexity of the research problem, research questions and related research objectives called for a purposeful research design to meet the requirements of these research intentions. For this reason, a multiple methods research design was chosen to conduct this research. This enabled the researcher to use the secondary data to provide a solid theoretical foundation, whereas the primary data contributed to the researcher's ability to address the most important issues in the Zimbabwean context (Robson 2002).

The researcher adopted this design to increase the scope and range of the research, to address the research problem and the related research questions, since the research did not commence with a set of questions and notions about the limits within which the study would take place (Teddle and Tashakkori 2009). The researcher thus had to incorporate a multiple methods design for collecting data and analysing it using non-numerical procedures to answer the research questions (Saunders *et al.*, 2009). These multiple methods provided better prospects for the researcher to respond to the research questions and to better assess the degree to which the research findings could be relied on, and inferences made from them (Tashakkori and Teddle 2003).

Under the multiple methods design, a mixed methods approach was selected (Tashakkori and Teddle 2003). The mixed methods approach is subdivided into two types of the mixed method research and the mixed model research (Saunders *et al.*, 2009). The current research study employed the mixed-model research which combines quantitative and qualitative data collection techniques and analysis procedures and combining quantitative and qualitative approaches at other phases of the research such as research question generation

(Greene 2007). This allowed the researcher to take quantitative data and convert it into narrative that could be analysed qualitatively. Alternatively, the researcher was also able to quantify the qualitative data, by counting the frequency of reasons and/or responses that had been given (Saunders *et al.*, 2009). This resulted in the conversion of the qualitative data into numerical codes so that it could be analysed statistically (*ibid.*).

The rationale for choosing a mixed methods research design for this research was to gain data about a wider range of management interests of the pastors; understand more fully and thus get a fuller research picture concerning the Church and management issues; generate deeper and broader insights on the development of management skills in pastors for ministry effectiveness; enhance the significance of interpretation of the universal application of management principles and practices; enhance the convergence and collaboration of findings; allow for unexpected developments; clarify underlying logic; facilitate both outsider and insider perspectives, thereby improving research; facilitate a better understanding of the relationship between variables; allow appropriate emphases at different stages of the research process; and to explain idiosyncratic circumstances, approaches, opinions and practices of different respondents (Scott and Morrison 2007).

Mixed methods employ strategies of inquiry that involve collecting data either simultaneously or sequentially to better understand the research problems (Teddlie and Tashakkori 2009). This research used the primary model of convergent parallel mixed methods, to provide a comprehensive analysis of the research problem by converging or merging qualitative and quantitative data (Greene 2007). The researcher collected both forms of data at roughly the same time, and then integrated the information in the interpretation of the overall

results. One form of data were nested within another larger data collection procedure to analyse different questions of the research (Creswell 2014). This enabled contradictions and incongruent findings to be explained or further probed.

An apparent weakness of quantitative research is that it is often perceived and seen to be weak in understanding the context or setting in which people talk and the voices of respondents are accordingly not verbally heard (Bryman 2016). On the other hand, qualitative research tends to be rich with quotation, description and narration, as researchers attempt to capture conversations, experiences, perspectives, voices and meanings, but it is seen as deficient because of the personal interpretations and the involvement of the researcher that may lead to bias (Teddlie and Tashakkori 2009). So, all methods have bias and weaknesses, but the collection of both qualitative and quantitative data in this research neutralizes the weaknesses of each form of data which allowed the researcher to get the whole picture (Creswell 2014). Mixed methods thus provided more comprehensive evidence for studying the research problem than either qualitative or quantitative research alone. The researcher was free to use relevant methods, skills and thinking to address the research problem, making this design very practical and one that enabled the use of an all-encompassing paradigm, such as pragmatism (Green 2007).

According to Johnson and Onwuegbuzie (2004), the goal of mixed methods research is not to replace either the quantitative or qualitative approaches to research, but rather to draw from the strengths of these approaches and to minimise possible weaknesses. Greene and Caracelli (1997) suggest that the blending of qualitative and quantitative research methods produces a final product which underscores the noteworthy contributions of both.

By combining the two methods, advantages of each methodology complemented the other resulting in a stronger research design that ensured valid and reliable findings, in that the inadequacies of individual methods were minimized and threats to internal validity were addressed (Bowen 1996, Hussey and Hussey 1997). According to Greene and Caracelli (1997) combining the two methods is like adding qualitative flesh to quantitative bones to provide richness and detail to a study, with the questionnaire exploring a different set of questions than the interviews. The quantitative design controlled for bias, such that facts could be understood in an objective way, while the qualitative approach endeavoured to understand the perspective of the participants, looking to firsthand experience to provide meaningful data (Habib *et al.*, 2014). The two methods were thus used to cross-validate and build each other's results. The objective questionnaire was complimented by the subjective interview. With this the researcher increased the quality of the result and thus provided a more comprehensive understanding of the analysed phenomena (Creswell 2014).

Sampling refers to the selection of a subset of persons or things from a larger population (Scott and Morrison 2007), with the intention of representing the population (Neuman 2005).

According to Bryman (2016), no decision in research design is more important than defining the unit of analysis as this determines the boundaries within which the research is done and guides the process of picking or sampling the study cases. The unit of analysis is "*the Church organisation*" as it is the entity that forms the basis of the sample, and it is the kind of case to which the variables or phenomena under study and the research problem refer and about which data are collected and analysed (Collis & Hussey 2009). The subsidiary units of

analysis which can be referred to as embedded cases (Easterby-Smith *et al.* 2002) are the pastor of a Pentecostal or Evangelical church in Harare whose church is either registered with the Zimbabwe Council of Evangelical Pentecostal Churches (ZCEPC) and/or the Evangelical Fellowship of Zimbabwe (EFZ); the Seminary Dean and Senior Pastor of a pastoral preparation program which any of these pastors attended. These subsidiary units thus made up the target population, which can be defined as the aggregation of elements from which the sample is selected (Bryman 2016). As such, the target population for this research consisted of three parts: the Pastors for Evangelical and Pentecostal churches, the Seminary Deans and the Senior Pastors from the churches which do in-house training of pastors.

Since it may be impractical and/or impossible either to collect or to analyse all the data available from an entire population owing to restrictions of time, money and often access, researchers must consider sampling (Sekaran 2000). Sampling is the technique applied in primary research for facilitating the researcher in choosing the most appropriate and relevant amount of data for the exploration (Bryman and Bell 2014), thereby enabling the researcher to reduce the amount of data they need to collect by considering only data from a sub-group rather than all possible cases or elements (Marshall 1996).

Sample selection is critical to the validity of the information that represents the populations or subjects that are being studied (Easterby-Smith *et al.*, 2002). Sampling saves time, and the organisation of data collection is more manageable as fewer people are involved (Denscombe 2007). The outcome is the collection of information that is more detailed and fewer data to enter which leads to the results being available more quickly (Saunders *et al.*, 2009).

In this study, there was a need to sample because it was impractical to survey the entire Christian population in terms of pastors, churches which do in-house training of their pastors and seminaries. This would require a lot of time which was not feasible due to the research being of an academic nature and thus there were time constraints.

Sampling can be divided into probability and non-probability sampling (Murthy and Bhojanna 2008). In probability sampling, the probability of each case being selected from the population is known and is usually equal for all cases meaning it is possible to answer research questions and to achieve objectives that require estimating statistically the characteristics of the population from the sample (Saunders *et al.*, 2009). On the other hand, in non-probability sampling, the probability of each case being selected from the total population is not known and it is impossible to answer research questions or address objectives that require making statistical inferences about characteristics of the population from the sample (Marshall 1996).

Non-probability sampling or judgmental sampling was used for the selection of knowledgeable and experienced participants because it provided a range of alternative techniques to select samples based on the researcher's subjective judgment (Habib *et al.*, 2014).

From the range of non-probability sampling techniques available, the most appropriate sampling technique that would enable the researcher to answer the research question was purposive sampling (Zikmund 2000). Purposive sampling is a technique that fails in being statistically representative but is useful in providing significantly rich information on the explored context (Saunders *et al.*, 2009).

To answer the research question and to meet the objectives the researcher needed to undertake an in-depth study that focused on a small sample case selected for a particular purpose (Adams and Schvaneveldt 1991). This sample would provide the researcher with an information-rich case study in which to explore the research question and gain theoretical insights (Neuman 2005). Bryman (2016) supports this sampling technique by stating that in case study research, sampling is purposeful to obtain rich information. For this reason, a purposive sample was used to select the Seminary Deans and Senior Pastors from Evangelical and Pentecostal churches which train pastors in-house. The researcher actively selected this as the most productive sample to answer the research questions, based on the researcher's practical knowledge of the research area and the available literature (Marshall 1996).

The purposive sampling strategy that was employed is that of homogeneous sampling which focuses on one sub-group in which all the sample members are similar (Saunders *et al.*, 2009). This enabled the researcher to study the group in great depth. The sub-group was represented by the sample of pastors from Evangelical and Pentecostal churches. However, the sampling strategy of heterogeneous or maximum variation was used for the pastoral preparation programmes to enable the researcher to collect data to describe and explain the key themes that could be observed (*ibid.*). The data collected then enabled the researcher to document uniqueness. This technique contributed to the researcher's aim of identifying and exploring in-depth the different perceptions from pastors concerning their preparation for effective church management prior to becoming pastors, and the different views of the Seminary Deans on the amalgamation of management courses with biblical studies (Rose *et al.*, 2015).

However, the disadvantage of purposive sampling is that the researcher cannot measure the level of certainty or margins of error as the sample is not probability based (Creswell 2014). Since the sample will be small, biases are thus inevitable (Ghauri and Grønhaug 2005). Overall, non-probability sampling allows convenience for the researcher while possibly losing data validity due to the lack of representation (Marshall 1996). The researcher thus minimized errors by using some recorders during the interview process, carefully recorded the results to remove bias, piloted the questionnaire for validity and reliability, and allowed the respondents enough time to consider the questionnaires and respond with little pressure.

The researcher selected the churches and pastors based on the following criteria: the church should believe in the Pentecostal or Evangelical doctrine of salvation; the pastors should be overseeing at least one church in Harare; and the church should also be registered and affiliated with the ZCEPC and/or the EFZ. The list of the pastors is extracted from the data bases of ZCEPC and EFZ. The researcher also selected seminaries based on the following criteria: the seminary had to be non-denominational, must have been attended by some pastors from the sample and having been operational for not less than five years. For the churches which do in-house training the researcher selected churches which had been training the leaders for five years or more and were among the churches attended by some pastors from the sample.

Following the above criteria and the fact that for non-probability sampling, the issue of sample size is ambiguous, generalizations are made to theory rather than about a population; and the sample size is dependent on the research questions and objectives (Patton 2002); the research sample included three seminaries out of the 30 seminaries

which had been attended by 46 pastors; three churches which do in-house training out of the seven (7) from the sample; and 53 Pastors across a spectrum of 43 denominations in Evangelical and Pentecostal churches. It was the researcher's belief that the sample size was not so small as to make it difficult to achieve data saturation, theoretical saturation or information redundancy; at the same time, it was not so large that it would be difficult to understand the deep case-oriented analysis (Bryman 2016).

In non-probability sampling the issue of sample size is ambiguous and there are no rules (Patton 2002), since generalizations are being made to theory rather than a population (Saunders *et al.* 2009, Teddlie and Tashakkori 2009), as such the number of respondents in this research was viewed as being sufficient. According to Marshall (1996) and Saunders *et al.*, (2009), an appropriate sample size for a non-probability sampling is usually one that answers the research questions meaning it is dependent on the research questions and objectives. The researcher believes that the above sample should be able to provide enough data for analysis because the cases selected were particularly suitable for illuminating and extending relationships and logic among constructs (Eisenhardt and Graebner 2007).

Ritche *et al.* (2014) argue that a very general rule of thumb is that qualitative samples for a single study involving individual interviews usually lie under 50 because if much larger than 50 they can start to become difficult to manage in terms of the quality of data collection and analysis that can be achieved. Teddlie and Tashakkori (2009) state that, purposive samples are typically small usually 30 or fewer cases, and case studies involving individuals often range from six to twenty-four participants. Crouch and McKenzie (2006) are of the opinion that samples of fewer than 20 increase the researcher's chances of

generating fine-grained data, while Adler and Adler (2012) cited in Bryman (2016) advice a range between 12 to 60 and a mean of 30 interviews. Guest, Bunce and Johnson (2006) state that for research where the main aim is to understand commonalities within a homogenous group twelve in-depth interviews should suffice. Given the above and the fact that the semi structured questionnaire falls under interview methods (Saunders *et al.*, 2009), then a sample size of 53 participants should be enough to collect the needed data.

With regards the number of cases to be studied, Eisenhardt (1989) points out that between four to ten cases usually works well, because with fewer than four, it is often difficult to generate theory with much complexity and its empirical grounding is likely to be unconvincing. With more than ten cases, it quickly becomes difficult to cope with the complexity and volume of the data. This view is also supported by Teddlie and Tashakkori (2009) who advocate for case studies to vary from a minimum of approximately four to twelve organisations. As such since the researcher was only interested in interviewing the key person in each of the six selected pastoral preparation program cases then six interviews sufficed for this research. This is also supported by Creswell (2014) who states that the desire for depth and pluralistic perspective implies that the number of cases must be fairly few, as this allows for comparison and contrast between the cases and a deeper and richer look at each case.

The researcher relied on theoretical sampling where the cases were chosen for theoretical, not statistical reasons (Glaser and Strauss 1967). Cases were chosen to extend emergent theory on management skills development in pastors. There was a selection of specific cases to extend the theory to a broad range of pastoral preparation programmes which were split into two categories of seminaries and in-

house training churches. Multiple cases within each category allowed findings to be replicated within categories.

Self-administered questionnaires were sent to pastors of Evangelical and Pentecostal churches drawn from the list of all the churches registered with EFZ and/or ZCEPC. By using these lists the researcher understood and assumed the risk of the databases being incomplete, the information held being inaccurate and the information of some of the churches being out of date (Saunders *et al.*, 2009). The researcher did face-to face interviews with each of the Seminary Deans and each of the Senior Pastors of the churches that do in-house training. Pseudonyms S1, S2 and S3 for identification purposes of the seminaries and C1, C2 and C3 for identification of churches which do in-house training were used.

The pastoral participants of this research were purposefully selected based on their leadership positions and their close involvement in church management. Seminary Deans and Senior Pastors were purposely selected based on their specialised expertise in pastoral training and close involvement in the pastoral preparation programmes. The 53 pastors were asked to fill in self-administered questionnaires, while the three Seminary Deans and the three Senior Pastors were requested to participate in a face-to-face interview, to contribute to the achievement of the stated research aims.

The research purpose can be described to be “*descripto-exploratory*” which is a hybrid of descriptive and exploratory. Descriptive in that the pastors were asked to describe to the researcher their experiences in pastoral preparation programmes with regards the management courses they learnt and the impact these have had in terms of assisting them to attain ministry effectiveness (Sekaran 2000). Exploratory in

that there is a deficit body of management knowledge in the Church organisation and this study aims to reveal new insight and evaluate the research phenomena in a new light (Saunders *et al.*, 2009). Furthermore, the research has a flexible approach to establishing its theoretical propositions, which does not mean that the research lacks clear direction and framework (Adams and Schvaneveldt 1991). As exploratory research processes share the common research strategy of exploring the phenomenological literature and extracting expertise from specialists in the field, similarly the study incorporated the research strategy of case study which allowed the researcher to use a variety of sources, data collection techniques and research methods as part of the investigation (Creswell 2014).

The data collection involved gathering both numeric information on the questionnaire, and text information from interviews. So the data were collected through questionnaires sent out to Pastors which were used to provide information on their perceptions on management skills development which was a particular point of interest in this research; face-to-face interviews with the Seminary Deans and Senior Pastors of churches which do in-house training and documentary analysis of the course outline collected from Seminaries and the training manuals collected from the churches which do in-house training. In this respect, it can be concluded that the study was built on a combination of secondary and primary data as such it was a personal multiple-source data set as it linked a variety of the secondary data sources to the primary data that was collected (Saunders *et al.*, 2009). These data collection methods were very appropriate for this research because the case study strategy allows the researcher to use a variety of sources, a variety of data collection techniques and a variety of research methods as part of the investigation (Creswell 2014). So the collection of course outlines and training manuals from the pastoral

preparation programmes was combined with interviews of Seminary Deans and Senior Pastors, plus questionnaires to Pastors from Evangelical and Pentecostal churches.

Secondary data are data collected and processed by others for a purpose other than the problem at hand (Stewart and Kamins 1993). The researcher used secondary data because it could provide a useful source from which to partially answer the research questions (Curran and Blackburn 2001). By collecting the course outline from the different seminaries and training manuals from the churches which do in-house training, the researcher was able to extract rich information on the courses being offered in the pastoral preparation programmes. The researcher was also able to ascertain the extent to which management courses were being made explicit in the course offerings at the pastoral preparation programmes.

Secondary data includes both quantitative and qualitative data (Saunders *et al.*, 2009) and the data collected included both raw data and compiled data (Kervin 1999). There was an analysis of documentary data which are important raw data sources, storage mediums for compiled data, and provide qualitative data (Krippendorff 2004). Access to the training manuals and the course outline was dependent on gatekeepers within the seminary or church. Survey-based secondary data collected through ad hoc surveys in the form of academic surveys was also used to extract information (Saunders *et al.*, 2009). The secondary data were used to ascertain whether the theories and practices can be applied by pastors and if so, how this can be done considering the sacred nature of churches.

The advantages of using secondary data include the fact that the data already exists so it has fewer resource requirements in terms of time

and money particularly because the access time is short and the data are generally less expensive to acquire (Ghauri and Grønhaug 2005), it provides an unobtrusive measure (Cowton 1998), longitudinal studies may be feasible, it can provide comparative and contextual data, it can result in unforeseen discoveries (Saunders *et al.*, 2009), and there is permanence of data which will also be available in a form that may be checked relatively easily by others (Denscombe 2007).

The disadvantages of secondary data are that the data may be irrelevant, combining various sources could lead to errors of collation and introduce bias (Denscombe 2007), gaining access may be difficult or costly, aggregations and definitions may be unsuitable to the research, there is no real control over data quality because it is difficult to assess data accuracy (Saunders *et al.*, 2009), and the initial purpose may affect how data are presented resulting in data not being subject to further manipulation at times (Stewart and Kamins 1993).

Primary data are data which is captured at the point where it is generated, with a specific purpose in mind (Bryman and Bell 2014). For this research primary data were extracted through the interview methods of semi structured questionnaires given to Pastors and face-to-face interviews with Seminary Deans and Senior Pastors for those churches which do in-house training of their pastors. Face-to-face interviews were conducted according to a semi-structured interview schedule plan (Appendix B) to allow more clarifying, probing and cross-checking questions (Gray 2016). The semi-structured questionnaire (Appendix A) was used to collect mostly numeric data to enable statistical analysis and to provide quantitative information (Zikmund 2000). However, the quantitative part of the research required the researcher to objectively evaluate the data which

consisted of numbers, and then try to exclude bias from their point of view.

The use of the interview methods helped the researcher to gather valid and reliable data that were relevant to the research questions and objectives (Sekaran 2000). This is because interview methods are social relationships designed to exchange information between the participant and the researcher. This was supported by Saunders *et al.* (2009) who stated that an interview is said to be a purposeful discussion between two or more people. The goal of any research interview is therefore to see the research topic from the perspective of the interviewees, and to understand why they have a particular perspective (King 2004). However, the interviewers are deeply and unavoidably implicated in creating meanings that ostensibly reside within the participants (Greeff 2011 cited in de Vos *et al.*, 2011).

The advantages of primary data collection are that the data are directly relevant to the problem at hand, and they generally offer greater control over data accuracy (Habib *et al.*, 2014). The disadvantages are that it's time consuming to collect and more expensive than secondary data (Collis and Hussey 2009).

According to de Vaus (2002) and Monette *et al.* (2011) the term questionnaire includes all techniques of data collection in which each person is asked to respond to the same set of questions in a predetermined order directly on the questionnaire form itself, without the aid of an interviewer. This research reserved the term questionnaire exclusively for the technique where the persons responding to the same set of questions in a predetermined order, recorded their own answers. Self-reported data were collected through questionnaires by asking pastors to talk about their past experiences in

the pastoral preparation programmes. The questionnaire addressed questions focusing on management skills development, perceptions of pastors and suggested management courses to be assimilated with the theological studies. As such the type of data variable collected through the questionnaire was an opinion variable (Saunders *et al.*, 2009).

The questionnaire was constructed in alignment with the literature overview, the theoretical framework and the research aims. A related questionnaire relevant to pastoral training developed by Andrews and Roller (2011) was adapted for question 15, in alignment with the theoretical findings according to the research aims. The format of the questionnaire was developed to have a professional appearance with a clear, neat and easy to follow layout. Clear and precise instructions were provided for the completion of the questionnaire. The theoretical foundation and the framework served as a parameter for the development of the questionnaire, in accordance with the research aims and purpose of this study (Hofstee 2009). And thorough attention was given to question formulation.

The questionnaire included a combination of open and closed questions. Open questions, sometimes referred to as open-ended questions (Dillman 2007), allowed the respondents to give answers in their own way (Fink 2003a). Closed questions, sometimes referred to as closed-ended questions (Dillman 2007) or forced choice questions (de Vaus 2002), provided many alternative answers from which the respondent was instructed to choose (Saunders *et al.*, 2009).

The questionnaire had more of the closed questions as these are usually quicker and easier to answer, they require minimal writing, and the responses are also easier to compare as they have been predetermined (Sapsford and Jupp 1996). The closed questions were

pre-coded on the questionnaire to facilitate data input and subsequent analyses (Fink 2003b). The closed questions comprised of list questions and rating questions. The rating questions were used to collect opinion data using the Likert-style rating scale, which is a category partition method (Neuman 2005). The researcher used this to record responses on the questionnaire to capture the incidence, potency and intensity as to what extent management courses were explicitly being taught in pastoral preparation programmes (Saunders *et al.*, 2009). The Likert rating scale requires an indication of the extent of the respondent's agreement in relation to a particular question item on a given continuum (de Vaus 2002). In this study, a five-point Likert scale was used to enable scores of either low or high values to represent the extent of the knowledge, opinion, judgment and experience of the respondents with regard to management skills development in pastors (de Vaus 2002, Neuman 2005).

The researcher being aware of the fact that the design of the questionnaire can affect the response rate, the reliability and validity of the data collected, carefully designed the individual questions to maximize the response rates, validity and reliability (Hofstee 2009). The researcher made sure that the questionnaire was as short as possible, to minimize respondent boredom and to get more carefully considered answers and in all probability a higher response rate (Collis and Hussey 2009). This was because there is a widespread view that longer questionnaires will reduce response rates relative to shorter questionnaires (Edwards *et al.*, 2002).

However, a very short questionnaire may suggest that the research is insignificant and hence not worth bothering with, as such the researcher stuck to a length of four A4 pages as this has been seen to be acceptable for self-administered questionnaires (Saunders *et al.*, 2009).

The researcher also looked into the issue of the questionnaire being valid by making sure that it enabled accurate data to be collected through careful planning and execution, also through correct wording and precisely defining the questions to be answered prior to data collection (Wilkinson and Birmingham 2003).

The first advantage of self-administered questionnaires is that the respondents are relatively unlikely to answer to please the researcher or because they believe certain responses are more socially desirable (Dillman 2007). The second advantage is that questionnaires facilitate the collection of vast amounts of data with minimal effort, because more volumes raise confidence levels in the sample (Edwards *et al.*, 2002). The third advantage being that they are generally easier to analyse and turn into quantitative results (Hofstee 2009). The fourth advantage is that a questionnaire allows respondents to complete the questionnaire at their own convenience, while allowing some time to think about their answers (Gray 2016). The fifth advantage is that as research instruments, questionnaires can be used time and time again to measure differences between groups of people, making them reliable data gathering tools (Strauss and Corbin 2008). Another advantage is that the person administering the instrument has the opportunity to establish rapport, explain the purpose of the study and elaborate on the meaning of items that may not be clear (Patton 2002). Lastly well- designed questionnaires can allow relationships between data to be identified, as they are particularly useful to showing relationships with data that are easily quantifiable (Edwards *et al.*, 2002).

On the other hand, there are some disadvantages of using questionnaires. The first is that the respondents may discuss their answers with others, thereby contaminating their response (Strauss

and Corbin 2008). The second disadvantage of questionnaires is that they do not allow for digression from the set format, which means they are limited in the depth to which the researcher can interact or even observe the respondents, as such the researcher is unable to ask probing questions (Patton 2002). The third disadvantage is that questionnaires often provide low response rates and are time-consuming in terms of follow-up and data entry (Hofstee 2009). The fourth disadvantage is that the ease of production and distribution can result in the collection of far more data than can be effectively used (Edwards *et al.*, 2002). Another disadvantage is that lack of adequate time to complete the instrument may result in the return of superficial data (Dillman 2007).

Several procedures exist for establishing the reliability of an instrument, such as the test-retest and alternate-form methods and the split-half technique (Gratton and Jones 2010, Delpont and Roestenburg 2011 cited in de Vos *et al.*, 2011). For the purposes of the current study, a pilot study was conducted; and the Cronbach alpha coefficient (Cronbach alpha) was used to measure the reliability of the questionnaire as the measurement instrument.

Bless *et al.* (2006) define the pilot test as a small study conducted prior to a larger piece of research to determine whether the methodology, sampling, instruments and analysis are adequate and appropriate. According to Wilkinson and Birmingham (2003), the researcher can begin to identify and correct imperfections by piloting or testing a questionnaire with a select few people to establish their clarity. Piloting further assists in eliminating ambiguous questions, and in generating useful feedback on the structure and flow of the intended interview. Welman *et al.* (2009) and de Vos *et al.* (2011) summarise the purpose of the pilot study as to detect possible flaws in the

measurement process and to identify unclear or ambiguously formulated items. In such a pilot test the actual questions are put to the participants and they are then asked to indicate how they have interpreted the formulated questions, which presents an opportunity for the researcher to notice non-verbal behaviour that may possibly signify discomfort or wording of the questions (Welman *et al.*, 2009).

According to Saunders *et al.* (2009) prior to using a questionnaire to collect data it should be pilot tested. The purpose of the pilot test being to find out how long the questionnaire takes to complete; and to refine the questionnaire so that respondents will have no problems in answering the questions and in recording the data. This enables the researcher to obtain some assessment of the questions' validity and the likely reliability of the data that will be collected (Strauss and Corbin 2008).

As such a pilot study was conducted to determine the respondents' understanding and interpretation of the questionnaire, testing the length of the questionnaire and any feedback on difficulties that the respondents faced (Bryman and Bell 2014). The pre-test was done on ten pastors from the researcher's church as they would not be participating in the final survey. Ten is the minimum number for student research recommended for a pilot test by Fink (2003b).

The findings from the pilot test indicated that it took between 20-30 minutes to complete the questionnaire, the respondents understood most of the questions and they felt the structure and layout were attractive, the questions were clear and made sense, there was no question that they felt uneasy to answer and they appreciated the fact that it was pre-coded and short which made it easier and quicker to answer. However, they indicated some aspects that they felt were

irrelevant, and proposed other topics they would have loved to see being addressed in the questionnaire. The researcher took these comments seriously and amended the questionnaire accordingly while confining it to the research objectives.

The researcher also noticed that overall, the feedback was good, but there were some individuals who had not followed the instructions. Some questions which required the respondents to “*support their answer*” had been left with no further explanation. The researcher thus restructured those questions in such a way as to remove the mixture of the response options and the open questions but restricted the questions to being open-ended only in nature. Some people were putting crosses (×) instead of ticks (✓) as per the instruction, so the researcher added the visual effects of the tick as part of the instruction.

The researcher then undertook a preliminary analysis using the pilot test data to ensure that the data collected would enable the investigative questions to be answered (Murthy and Bhojanna 2008). The analysis indicated that all was in order.

The Cronbach alpha coefficient is widely used as a reliable procedure to indicate how well various items are positively correlated to one another (Drucker-Godard *et al.*, 2001 cited in Thietart 2001). The Cronbach alpha is based on the inter-item correlations. If the items are strongly correlated with each other, their internal consistency is high, and the alpha coefficient will be close to one (Sekaran and Bougie 2010). On the other hand, if the items are poorly formulated and do not correlate strongly, the alpha coefficient will be close to zero (*ibid.*). Guidelines for the interpretation of Cronbach’s alpha coefficient have been suggested and the following seem widely and generally accepted by researchers: 0.90 is high reliability, 0.80 is moderate reliability and

0.70 is low reliability (Drucker-Godard *et al.*, 2001 cited in Thietart 2001, Sekaran and Bougie 2010).

A statistical method was used to calculate the Cronbach alpha coefficient ( $\alpha$ ) to assess the internal consistency of the various question items of the questionnaire (*ibid.*). The Cronbach alpha was calculated for each group of items to illustrate the internal consistency of each subsection (*ibid.*). It also served another purpose in indicating the level of measuring the same construct validity (Sekaran and Bougie 2010). In the different subsections the general coefficient was higher than the acceptable, which is 0.7 and above (Drucker-Godard *et al.* 2001 cited in Thietart 2001). The Cronbach alpha coefficient for the different questions on the questionnaire follows and is presented in *Table 1*.

**Table 1:** *Cronbach alpha coefficient* (Own calculations from survey, 2017)

Construct	Total responses per question	Questions	Cronbach Alpha
Pastors' views on the church as an organisation and its interface with management principles	53	7a-7e	0.730
Management skills important for ministry effectiveness	53	8a-8h	0.774
Management skills, practices and principles	53	7a-7e, 8a-8h	0.802
Management skills development in pastors	53	15a-15d	0.723
Pastoral preparation for church management	53	15e-15g	0.721

In total it could thus be said that the different constructs of the questionnaire yielded scores with the general Cronbach alpha

coefficient ranging between 0.72 and 0.80 which indicates a low to moderate level of reliability for each construct.

The researcher approached the EFZ and the ZCEPC as one of the members on both Boards, and asked for permission to use their registration information databases as a sampling frame for the research. The permission was granted and the researcher went on to use the EFZ and ZCEPC email database to e-mail a pre-survey contact letter to the respondents (pastors), to try and convince them to participate in the research prior to administering the questionnaire so they can decide whether to grant access or not. The researcher also sent text phone messages to alert the pastors to check their e-mails for the letter. Most respondents responded via text messages giving their permission and physical addresses where the questionnaires could be dropped. The researcher however did face problems with the databases as some of the listed pastors were from out of Harare, which meant they could not participate.

Once access was granted, questionnaires with self-introductory cover letters which explained the purpose of the research and when the questionnaires were to be collected were sent to those who had responded positively and were in Harare as per the research's delimitation (Adams and Schvaneveldt 1991). A self-administered questionnaire for completion by the respondent was delivered by hand to 85 Pastors of Evangelical and Pentecostal churches. The duration of the completion of the questionnaire took 30 minutes on average. In total 85 questionnaires were distributed of which 53 were completed and collected while 32 were never completed on time. This translated to mean that there was a 62.4% response rate with 37.6% non-responses. For purposes of this study these respondents added to those

interviewed respondents through face-to face interviews were regarded as the study population.

Once fully completed some pastors sent text messages or WhatsApp messages and others phoned to advice the researcher to collect the questionnaires. For those who had not given any feedback, the researcher occasionally sent follow-up text messages to check on the progress of the pastors regards completing the questionnaire and to encourage them to complete the questionnaire as soon as possible as their input was of great value to the research study. Even though there was no way of ensuring the pastor as the respondent was the one who responded to the questionnaire (Habib *et al.* 2014), the researcher nevertheless made sure to ask at collection, who had answered the questions to make sure that there was no contamination of respondents' answers, as this would reduce the data's reliability (Sekaran 2000).

The researcher used face-to-face interviewing as a data-gathering method to permit exploration of the management topic and to yield a deeply experiential account of the extent of management skills development in a diversity of pastoral preparation programmes in Harare. The interviews afforded the researcher the opportunity to obtain perceptions of key role players in pastoral preparation programmes regarding alternative management course offerings and management skills development in pastors for effective management of church resources. This is because the interview is adaptable and flexible (Verma and Mallick 1999). It can thus yield rich material unobtainable in any other way, which can support or be supported by other data from questionnaires and standardised test responses (Grummitt 1980).

The researcher carried out semi-structured interviews which are non-standardised and are often referred to as qualitative research interviews (King 2004). This allowed the researcher to digress from the set format by asking probing questions to explore the topic and produce a fuller account of details for the research (Hofstee 2009). As such, even though the researcher had a list of questions to be covered, some of the questions were omitted interviews, given a specific organisational context that was encountered in relation to the research topic (Saunders *et al.*, 2009). This meant that the researcher was free to use additional questions to explore the research questions and objectives given the nature of events within particular organisations. This assisted the researcher with more in-depth answers

Data were collected through face-to-face interviews with three Seminary Deans from a selection of 30 Seminaries and three Senior Pastors from a selection of seven churches which did in-house training. The interview was a qualitative interview because the researcher sought to understand the stance that pastoral preparation programmes have taken with regards management skills development in pastors and also to hear their opinion towards attaining ministry effectiveness through the application of management principles and practices (Saunders *et al.*, 2009).

The researcher used open ended questions to encourage the interviewee to provide an extensive and developmental answer, and to obtain facts on management skills development in pastoral preparation programmes (Grummitt 1980). The open-ended questions put the respondents at ease and gave them a sense of control based on the fact that they were able to express themselves in their own words (Hofstee 2009). Probing questions were asked to explore responses that were of significance to the research topic and to seek an explanation where the

researcher did not understand the interviewee's meaning or where the response did not reveal the reasoning involved (Collis and Hussey 2009).

All the interviews took place in the offices of the Seminary Deans and Senior Pastors respectively. The interviews were held on different dates, and some necessary information concerning the management courses being explicitly offered in the preparation programmes was obtained together with their course outlines for content analysis. The interviewees were asked a series of seven questions during the interview process and one follow-up question which asked the interviewees if they had any other relevant comments before the interview ended. The nature of the questions and the ensuing discussion meant that there needed to be an audio-recording of the conversation for data collection, to allow the interviewer to concentrate on questioning and listening (Hofstee 2009). To ensure that responses were recorded, a digital voice recorder and backup recorder were used to record the responses of the participants. Recording also allowed the researcher to re-listen to the interview for accurate and unbiased recording of the responses (Healey and Rawlinson 1994). The researcher at the same time took notes during the interview because there are a lot of things that happen in an interview that a recording device cannot pick up but can be observed by the interviewer (Hofstee 2009). However, permission was sought to audio-record the interview. A copy of the interview schedule and the contact detail of the researcher were provided to each interviewee for possible future enquiries.

The researcher assured the interviewee that confidential information was not being sought as such there was anonymity and nothing they said would be attributed to them without their express consent which

the researcher would seek and obtain first. This increased the level of confidence in the researcher's trustworthiness, and thus reduced the possibility of response bias (Denscombe 2007). The interviewee was also advised on their right not to answer any question they were not comfortable with, and that they were free to stop the interview at any moment they felt they were no longer interested in participating (Kervin 1999).

The advantages of face-to-face interviews are that the interviewer has more control over who answers the questions; there is a higher response rate; questioning allows probing for reasons so that a rich and detailed set of data can be collected immediately; non-verbal responses can be observed and noted; and the use of aided-recall questions is possible (Grummit 1980, Healey 1991, King 2004).

The disadvantages however are that fewer interviews are conducted because of cost and time constraints; it is also time consuming in terms of the time required to transcribe the audio recording; there is a possibility of gathering interviewer biased data and/or response biased data due to lack of standardization which leads to concerns about reliability; and the interviewer may be unable to develop interviewee trust which will negatively impact their credibility (Easterby-Smith *et al.*, 2008, Ghauri and Grønhaug 2005, Healey and Rawlinson 1994).

The type of data to be analysed was numeric information gathered on scales of instruments and text information which recorded and reported the voice of the participants, as such there was across database interpretation of statistical results and themes or patterns that emerged from the data (Saunders *et al.* 2009). There was inductive analysis and content analysis. There was also within-case and cross case analysis. Data analysis was determined by the research objectives

and research questions. Presentation of data were done using tables and figures including bar charts and pie charts. Tables were used because they are simpler to comprehend and comparisons between classes can be prepared easily using tables.

Case study research attempts to understand the nature of the research problem, reflecting, forming and revising meanings and structures of the phenomena being studied. Thus, the case method is well suited for inductively building a rich, deep understanding of new phenomena (Creswell 2014). The researcher commenced the research project using an inductive approach and seeking to build up a theory that was adequately grounded in the collected data, by exploring the data to see which themes or issues to follow up and concentrate on (Strauss and Corbin 2008, Yin 2013). The researcher analysed the data as it was being collected and developed a conceptual framework to guide the subsequent work. This is referred to as a grounded approach because of the nature of the theory or explanation that emerges as a result of the research process (Saunders *et al.*, 2009).

Prior theory contributed in this investigation by the provision of a foundation and a means to refine the conceptual framework collection (Yin 2013). Additionally, prior theory in this investigation focused the literature review and assisted in developing the research issues and interview schedule, along with a suitable research design and system of data collection (Lincoln and Guba 1985, Miles and Huberman 1984).

The research also included elements of the deductive approach as the researcher sought to develop a theoretical position and then test its applicability through subsequent data collection and analysis. This approach is supported by Saunders *et al.* (2009), who state that while one may commence with either an inductive or a deductive approach,

in practice their research is likely to combine elements of both approaches. As such the questionnaires were used to gather data, which was then the subject of quantitative analysis while the non-standardised semi-structured interviews were used to gather data, which was analysed qualitatively.

Descriptive statistical techniques were applied to organise, analyse and interpret the quantitative data. Measurements were recorded as scores indicated by a five-point Likert scale. Measurements of central tendency were applied to describe the average of selected sets of scores to obtain indications of typical tendencies and outliers. Data from the questionnaire were interpreted, and statistically converted by means of the SPSS 16.0 (Statistical Packages for Social Sciences) computer software program to obtain related scores for the purpose of quantitative interpretation.

A two-stage statistical procedure was followed. In the initial stage an exploratory factor analysis was done on all the items of questions 7, 8 and 15 of the questionnaires as a means of data reduction and to ensure construct validity. Thereafter the Cronbach alpha coefficient was calculated to ensure and determine the reliability of each new defined construct of the various subsections of the questionnaire. To determine whether a factor analysis may be appropriate, Kaiser-Meyer-Olkin's Measure of Sample Adequacy (MSA), which gives an indication of the inter-correlations among variables, were computed (Tabachnick and Fidell 2012) for each confirmatory factor. Guidelines according to Hair *et al.* (2010) were used to confirm that the MSAs were appropriate. Secondly, the statistical procedure involved the use of descriptive statistics in graphical and numerical ways to present and analyse the gathered data of this research. Two-way frequency tables or cross tabulations were used to explore response patterns of different

subgroups (Pietersen and Maree 2007). Central tendency measures were applied to describe the distribution of responses and to identify characteristic values. The spread of distribution was described by numerical variances to the extent to which data measures tend to cluster close together or are widely spread over the range of values (*ibid.*).

Krippendorff (2004) argues that content analysis is an empirically grounded method, exploratory in process, and predictive or intentional in intent. Qualitative approaches to content analysis sometimes are given the label interpretative and they rely on several specialised procedures for handling text like unitizing schemes, sampling plans, recording or coding instructions, reducing data to manageable representation, inferring contextual phenomena and narrating the answer to the research question (Strauss and Corbin 2008). The researcher identified, coded and categorised patterns in the data (Patton 2002). The course outline and training manuals in the pastoral preparation programmes were examined using qualitative content analysis to determine how much management training was provided by searching for management courses offered to the students. The study semantically focused on the vocabulary in the course outline and training manuals.

According to Eisenhardt (1989) when a research's ontology is relativism, the epistemology is interpretivism and the research strategy is a case study like this research, then the analysis will include both within-case analysis and cross-case analysis. Within-case analysis involves detailed case study write-ups for each case to allow the unique patterns of each case to emerge before investigators push to generalize patterns across cases (Eisenhardt 1989). Cross-case

searching tactics enhance the probability that the investigators will capture the novel findings which may exist in the data (Creswell 2014).

Data sampling was used when transcribing the face-to-face interviews per case to extract the qualitative data for analysis (Saunders *et al.* 2009). The researcher thus only transcribed those sections of each audio recording that were pertinent to the study. Each case was individually analysed seeking common themes, content clusters and ideologies. This was done through repeated readings of the interview notes to learn the ideological essence of the individual Dean's and Senior Pastor's view of the assimilation of management skills development in pastoral preparation programmes. Once each case was individually scrutinized the researcher compared the separate cases to determine any commonalities. The commonalities were then analysed based on each individual case study to offer recommendations for implication by the pastoral preparation programmes.

Within-case analysis assisted the researcher to build up separate descriptions of opinions and phenomena concerning management skills development between each category of cases from the different seminaries and the different in-house training churches. These were then used to identify patterns for theory generation (Yin 2013). Cross-case analysis was applied as the researcher identified similarities and differences in the management course offerings of the seminaries and the churches which do in-house training of their pastors.

The credibility of every study depends on the validity and reliability of its findings and conclusions. This means that research can only be characterized as reliable only if the measures yield the same results on other occasions, if similar observations can be reached by other observers and there is transparency in how sense was made from the

raw data (Easterby-Smith *et al.*, 2008). This suggests that the reliable research is transparent and replicable. On the other hand, the validity of a study is achieved only if the research findings achieve their initial objectives and addresses the research question appropriately (Sapsford and Jupp 1996). Validity is the most important quality of a measured dependent variable because it refers to the extent to which an empirical measure accurately reflects the concept it is intended to measure, yielding scores that reflect the true variables being measured (Saunders *et al.*, 2009).

This study achieved research reliability and results validity through the application of several approaches. Firstly, the researcher clearly outlined the examined research variables by employing the funnelling strategy, which contributes to a high extent of research transparency and internal validity (Hofstee 2009). Secondly the researcher outlined a contextual framework, which can be suggested to contribute to the external validity of the research findings (Saunders *et al.*, 2009). In other words, the researcher provided a transparent framework to guide other research attempts in achieving the same results on different occasions. Finally, the researcher achieved reliability and credibility by gathering information from the pastors, Senior Pastors and Seminary Deans who are more knowledgeable concerning the programmes offered for pastoral preparation. This provided the researcher with useful guidance and avoided the researcher's failure in addressing key research themes making sure there was a sufficient number of perspectives that had been included (Sekaran 2000). The research is also generalizable because the sample was sufficiently diverse to allow inferences to other contexts (Easterby-Smith *et al.*, 2008).

According to Miles and Huberman (1994) and Yin (2013) case study research can achieve rigor of validity through five approaches namely; construct validity, confirmability, credibility, transferability and reliability. This case study research achieved construct validity by developing its constructs through a literature review and use of triangulation (Denzin & Lincoln 1994, Marshall & Rossman 1989, Patton 2002). Triangulation allowed for a stronger substantiation of constructs and propositions that assisted in generalisability of the research findings. An interview guide was developed to provide for a systematic process in the interviews (Yin 2013). The subjectivity inherent in the case study method was reduced through a prudent selection of the case study interviewees, a structured interview process, and a structured process for recording, transcribing and interpreting the data (Lincoln and Guba 1985). Thus, a chain of evidence was established from the beginning of the research questions through data collection to the final conclusions (Yin 2013).

Since construct validity is the extent to which a questionnaire or test measures a theoretical concept or trait, a confirmatory factor analysis was used to determine the construct validity for each subsection of the questionnaire and to validate the questionnaire as a way of performing reliability testing (Field 2005). Research has demonstrated that the general rule of thumb of the minimum sample size when it comes to performing factor analysis are not valid and useful as the minimum level of sample size is dependent on communality of the variables (Henson and Roberts 2006, Preacher and MacCallum 2002). If communalities are high, recovery of population factors in sample data are normally very good, almost regardless of sample size (MacCallum *et al.* 2001). Communalities should all be greater than 0.6 or the average level of communality to be at least 0.7, and if components possess four or more variables with loading above 0.60, the pattern may be

interpreted whatever the sample size used (ibid.). Since the average of the commonalities for this study was 0.71 and two of the six components extracted possess more than four variables with loading above 0.60, then factor analysis was appropriate.

To further determine whether a factor analysis was appropriate for the questionnaire, Kaiser-Meyer-Olkin Measure of Sample Adequacy (MSA), was computed for each confirmatory factor, to get an indication of the inter correlations among the variables. An MSA of 0.60 indicated that the data were sufficient and appropriate for analysis because only values which lie below 0.5 indicate unacceptability of data (Field 2005). The Bartlette’s test of sphericity (520.321) and  $p < 0.001$  showed that there were patterned relationships between the items and using an eigen value cut-off of 1.0 there were six factors that explained a cumulative variance of 70.67%. The scree plot confirmed the findings of retaining six factors. The final communalities indicate the range of low and high contributions that each variable is making to the specific factor. The results of the factor analysis are presented in Table 2.

**Table 2:** *Exploratory factor analysis* (Own calculations from survey, 2017)

Items	MSA	Number of factors retained	Percentage of variance explained
7a-7e	0.661	2	73.16
8a-8h	0.777	2	57.15
15a-15g	0.662	2	60.14
7a-7e, 8a-8h, 15a-15g	0.604	6	70.67

From Table 2 it is evident from the initial exploratory factor analysis, that the factors retained from the different subsections of the questionnaire were two factors each making it a total of six factors extracted in total. The factors retained explain the percentage of

variation in this situation and yielded different MSA scores. The MSA for the different sub sections of section of the questionnaire varied between 0.66 and 0.78, while for the sum of questions 7, 8 and 15 of the questionnaires, the MSA score was 0.60, which is an indication that the data were appropriate for data analysis. All the factor analyses were therefore trustworthy and construct validity on all constructs was confirmed. The significance of the above confirmatory factor analysis is the fact that it demonstrated the high level of construct validity of question items in being homogenous in relation to each other.

To ensure confirmability the researcher developed a record of data collected to allow other researchers to observe a chain of evidence from the evidence presented to the conclusions drawn (Miles and Huberman 1994). Credibility was established using within-case analysis, cross-case analysis, assurance of internal coherence of findings and expert peer review to demonstrate the internal consistency of the information collected. Further activities to demonstrate credibility included precisely distinguishing the unit of analysis, linking of the analysis to prior theory identified in a literature review (Yin 2013) and making clear the researcher's assumptions about their world view and theoretical orientation (Merriam 1988).

Transferability was achieved using a multiple case studies methodology and by comparison of evidence (Lincoln and Guba 1985, Miles and Huberman 1984). Multiple case studies were used to develop analytic generalization through replication logic and/or corroboration of findings to achieve transferability (Eisenhardt 1989, Yin 2013). The researcher used cross-case analysis and made use of the procedures for coding and analysis (Lincoln and Guba 1985, Miles and Huberman 1994). To achieve reliability in case study research demands the enactment of case study procedures to identify a documentation

trail. The researcher thus established a case study protocol during data collection and established a case study data base to allow for other researchers to access the files (Eisenhardt 1989, Merriam 1988). This provided for greater cohesion of explanation which resulted in a more reliable understanding of the nature of the phenomenon under investigation (Hirschman 1986).

Access and ethics are critical aspects for the success of any research project. Cooper and Schindler (2008:34) define ethics as the 'norms or standards of behaviour that guide moral choices about our behaviour and our relationships with others'. Saunders *et al.* (2009:183) define ethics as 'the appropriateness of one's behaviour in relation to the rights of those who become the subject of one's work or are affected by it'. This means the researcher needs to be aware of issues to do with how to formulate and clarify the research topic, design the research and gain access, collect data, process and store the data, analyse data and write up the research findings in a moral and responsible way because ethical concerns can occur at all stages of the research project. The fact that this research was qualitative in nature it meant that it would lead to a greater range of ethical concerns in comparison with quantitative research, although all research methods have specific ethical issues associated with them. The following ethical considerations were adhered to in this research:

- EFZ and ZCEPC granted their consent and approved for the researcher to use their databases to identify the different churches registered under them. Of the churches on the lists 43 participated in the research while the rest did not respond to the request to participate. A few churches had as many as two or three pastors from different assemblies within the same ministry responding to the questionnaires, while most had only one pastor from the ministry participating.

- An introductory letter was e-mailed to the respondents to encourage their participation in the research. Information was provided to the participant concerning the nature of the study, participation requirements, confidentiality and contact information of the researcher (Appendix C). The right to professional privacy and confidentiality of information obtained was also guaranteed by a written statement in the cover letter (Appendix A).
- The researcher made sure that the research design did not subject the research population to any risk of unusual stress, embarrassment or loss of self-esteem, harm or any other material disadvantage (Bryman and Bell 2014). Data were collected only from a research population that knew they were the subject of research and had consented (Rose *et al.* 2015).
- Consent, permission and approval for the research were obtained from the head of each Seminary and Church. Furthermore, each participant and respondent gave their informed consent to participate in the research and signed a consent form (Appendix D).
- The researcher sought informed consent by being open and honest and did not use deception, making sure not to exaggerate the likely benefits of the research for the participating seminaries, churches and Pastors, at the same time respecting the participants' rights to privacy at all stages of the research (Creswell 2014, Easterby-Smith *et al.* 2008, Saunders *et al.* 2009, Zikmund 2000).
- The research was conducted in accordance with the ethical requirements to report the findings in a comprehensive and honest way. The researcher made sure not to fabricate or misrepresent the statistical accuracy of any data as this is totally an unacceptable and unethical course of action

(Neuman 2005). Thus, the researcher maintained objectivity during the data collection, analysing and reporting stages (Habib *et al.* 2014).

- The researcher ensured that participants and respondents would remain anonymous in relation to anything referred to in the study report unless the researcher is given the participants' explicit permission to do otherwise (Saunders *et al.* 2009). The researcher thus used secondary data to protect the identities of those who contributed to the data collection or who were named within it (Cowton 1998). As such the research was based on genuinely anonymised data.
- Caution was taken to avoid any harm to participants in the light of sensitivity of the research theme concerning responses about the management competencies required by pastors to manage the church and which should inform management programmes for pastor training in accordance with the diverse needs of the pastoral preparation programmes.

To address the research questions fully, an outline of the research methodology as influenced and structured by the research 'onion' was given in this chapter. There was a detailed explanation of the research process, which highlighted how the data were to be collected, the choice of methods to be used and their justification. The research philosophy was pragmatism with the ontology being relativism and the epistemology being interpretivism. The research approach was abductive, and the strategy employed was that of a case study which allows for multiple data collection methods hence a mixed methods model was applied within a cross sectional time horizon. The data were thus collected through self-administered questionnaires filled in by pastors from Pentecostal and Evangelical churches, face-to-face interviews with Seminary Deans and Senior Pastors from churches

which do in-house training of pastors, and lastly the collection of seminary syllabuses and pastoral training manuals. The data were collected through the non-probability sampling method of purposive sampling and analysed through inductive analysis combined with some deductive analysis, content analysis, within-case and cross-case analysis. The limitations of the chosen methods and how their effects are minimized were also specified. The next chapter will focus on the data presentation, discussion and interpretation of the research findings.

## **CHAPTER 4: SKILLING THE PASTOR FOR MANAGERIAL APTITUDES: EVIDENCE FROM THE FILED**

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The purpose of this study was to identify the management challenges faced by pastors and to explore the extent to which pastoral preparation programmes made management learning explicit through course offerings. Before the data were presented it went through the process of data preparation, which included editing, coding and data entry. These activities ensured the accuracy of the data and their conversion from raw form to reduced and classified forms that were more appropriate for analysis. There was also preparation of a descriptive mathematical summary leading to an understanding of the collected data the data were then summarized using tables and figures.

This chapter begins with revisiting the research objectives and then presents the data presentation process in two sections. The first section presents the demographic data describing the diversity of the participants in the study who filled in the questionnaires. The second section presents the responses of the respondents as regards the research questions. The researcher linked all the data collected from all the research instruments to the objectives and analysed the data by firstly specifying the research question and thereafter the research question was answered with the research findings.

- The research objectives are as follows:
- To explore the management challenges faced by pastors.
- To establish the extent that pastoral preparation programmes offer management courses to prepare students for effective church management.

- To determine pastoral satisfaction with ministry preparation as it relates to effective church management issues.
- To examine management aspects that can be incorporated into the course offerings of pastoral preparation programmes to enable effective church management.

The categories consisted of gender, name of church attended, how old the ministry was which the pastor attended, how many years the pastor had been in that leadership position, how many congregates the pastor led and what the pastor’s highest ministerial qualification was.

**Table 3:** *Gender* (Own calculations from survey, 2017)

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	40	75.5	75.5	75.5
Female	13	24.5	24.5	100.0
Total	53	100.0	100.0	

Table 3 above indicates that, of the 53 pastors who participated in this research by filling in the questionnaire, 40 were male and 13 were female. This is because there are more male pastors than female pastors in the Evangelical and Pentecostal churches. However, this gender imbalance did not influence the overall findings because gender was not a significant variable in the study.

**Table 4:** *Age of ministry* (Own calculations from survey, 2017)

	Frequency	Percent	Valid Percent	Cumulative Percent
Under 10 years	29	54.7	54.7	54.7
10 years to less than 20 years	8	15.1	15.1	69.8
20 years to less than 30 years	4	7.5	7.5	77.4
30 years to less than 40 years	1	1.9	1.9	79.2
40 years and more	11	20.8	20.8	100.0
Total	53	100.0	100.0	

Table 4 above indicates that most of the respondents, 29 in total led Ministries which were under 10 years old from the date they were registered, eleven respondents led Ministries that were 40 years old and more. This can be translated to mean that those churches which had been established for longer have more traditional approaches and defined structures and systems in terms of the management of church resources, unlike the newly established churches which tend to be more innovative.

**Table 5:** *Number of years as a pastor* (Own calculations from survey, 2017)

	Frequency	Percent	Valid Percent	Cumulative Percent
Under 5 years	15	28.3	28.3	28.3
5 years to less than 10 years	14	26.4	26.4	54.7
10 years to less than 15 years	12	22.6	22.6	77.4
15 years to less than 20 years	7	13.2	13.2	90.6
20 years to less than 25 years	3	5.7	5.7	96.2
25 years and more	2	3.8	3.8	100.0
Total	53	100.0	100.0	

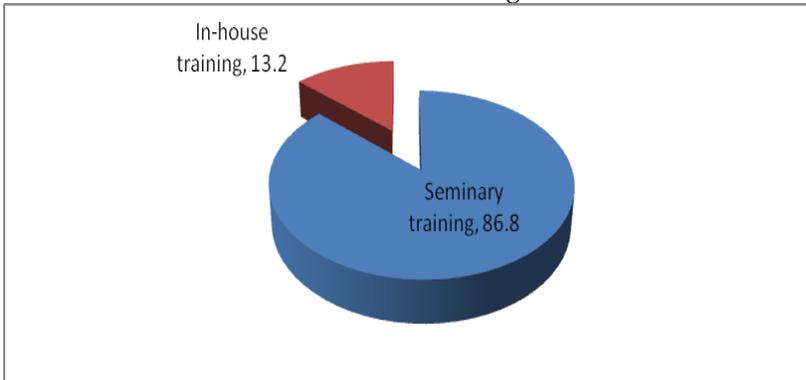
Table 5 above demonstrates the number of years the respondents have been pastors. Most of them had been pastors for less than 15 years with the mode falling in the range of less than five years. This implies that though they did not have a wide range of experience, they nonetheless had current information with regards how pastoral preparation programmes were developing management skills in pastors since they had graduated within the last two decades. Those who had experience were also an added advantage in that they were information rich when it came to responding to the question which asked for ministry challenges faced by pastors. They also assisted with very relevant examples which put the study in context. Most of the pastors had less than five years' experience.

**Table 6:** *Number of congregates pastor oversees* (Own calculations from survey, 2017)

	Frequency	Percent	Valid Percent	Cumulative Percent
50 and under	11	20.8	20.8	20.8
51-100	16	30.2	30.2	50.9
101-150	8	15.1	15.1	66.0
151-200	8	15.1	15.1	81.1
200 and more	10	18.9	18.9	100.0
Total	53	100.0	100.0	

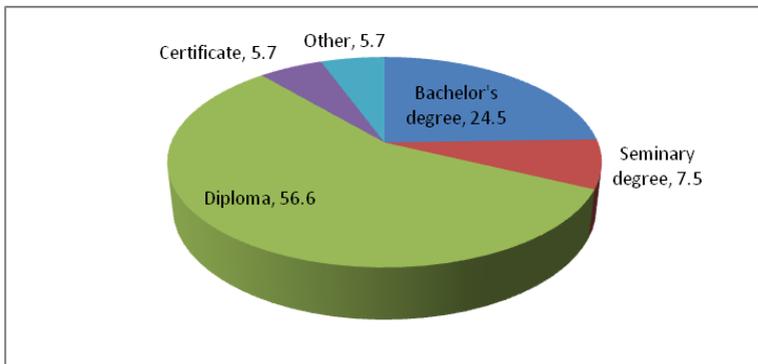
Table 6 above, highlights that 30.2% of the pastors led churches which had a range of 51 to 100 congregates making this the mode. Those who presided over 50 congregates and under were 20.8% of the pastors, while those who led between 101 to 150 congregates and 151-200 people were 15.1% of the pastors for each category. The last 18.9% of the pastors led 201 people and more. This can be said to indicate the level of influence that the respondents had and suggests the extent for

the need of management skills development as this is indirectly related to the size of human resources one is in charge of.



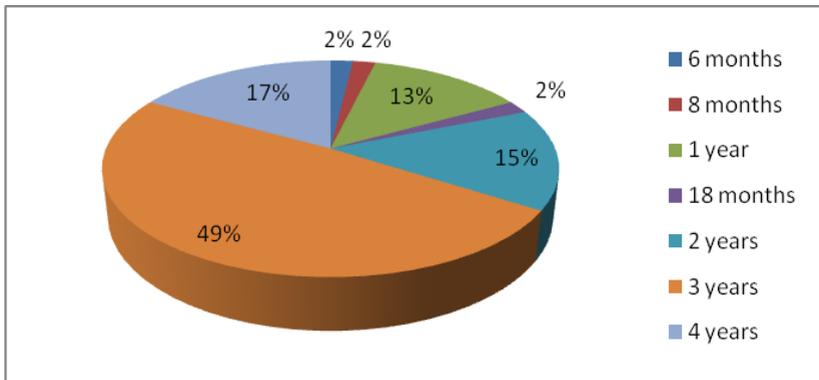
**Figure 4:** *Pastoral preparation program attended* (Own calculations from survey, 2017)

Figure 4 above, indicates that most of the respondents (86.8%) attended seminaries for their training and the remaining 13.2% had been trained in-house, which meant all the respondents in this study had attended a pastoral preparation program which implies that Pastors in Zimbabwe value ministerial training and do not just rely on the “calling of God”.



**Figure 5:** *Highest ministerial qualifications of the pastors* (Own calculations from survey, 2017)

Figure 5 shows that, of the respondents 56.6% were diploma holders, while 32% were degree holders, 5.7% had certificates and the last 5.7% had other ministerial qualifications which they indicated to be higher diplomas. These qualifications reflected the theological views and philosophies of 30 different seminaries which most of the respondents had attended for training and seven in-house training churches where a few of the respondents had been prepared for ministry. The mode fell under the diploma qualification which indicated that most of the respondents held ministerial diplomas.



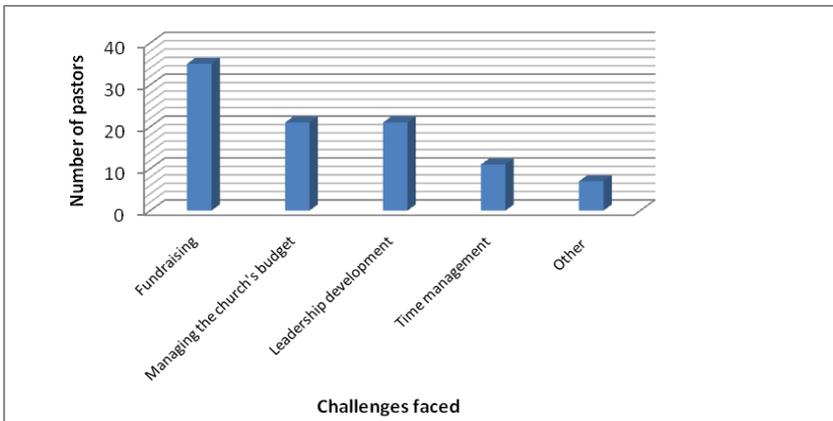
**Figure 6:** *Length of pastoral training* (Own calculations from survey, 2017)

Figure 6 indicates that most of the training programmes (49%) lasted for three years, which included the degree, higher diploma, and diploma programmes. A moderate number of programmes (17%) lasted for four years which were the degrees, which could be explained by the fact that most people prefer programmes which last for a shorter period like those programmes which lasted for one and two years which were the diplomas. The remaining 18.9% ranged between

six months to eight months of training and these were the certificates which had probably been obtained from in-house training.

The following responses are based on the aggregate of the answers to the specific questions asked and not an aggregate analysis of any one subject's responses. The questionnaire used for this study has been attached as Appendix A and the interview plan used has been attached as Appendix B.

To address the above research question, the pastors were asked to indicate the challenges they faced as church leaders (Appendix A, question 13). Figure 7 shows the findings on some of the management challenges that the pastors face in ministry.



**Figure 7:** *Challenges faced by pastors* (Own calculations from survey, 2017)

From Figure 7, 35 pastors (66% of the respondents) indicated that they faced challenges when it came to fundraising for the ministry, and a further 21 pastors (39.6 % of the respondents) highlighted that they

had difficulty when it came to managing the church's budget and leadership development. The pastors have been facing fundraising challenges and the challenge related to maintaining the church's budget the most. This could be possible since the two challenges somewhat dependent on each other, in that, if a pastor cannot fundraise for the ministry, then that means they will not have enough financial resources to remain operational, and the expenses of the ministry will always outweigh the income. This would make it difficult for the pastor to effectively allocate the financial resources or manage them because the demand for cash will overshadow the scarce financial resources (Citrin 2006). In other words, if a pastor fails to fundraise for the ministry, they have less income which makes it difficult to stick to the budget because the pastor would need to prioritize some things over others.

The number of pastors who selected time management as a challenge was 11 (20.8% of the respondents). Only 7 pastors (13.2% of the respondents) highlighted other challenges which included issues of teamwork, commitment of members to church activities, church growth strategies, retention of members, personnel management and resource management, which can all be classified as church management and administration issues. These findings indicate that pastors are facing more management challenges than spiritual challenges. Such was the case in a study by Irwin and Roller (2000) which saw the top five listed challenges by the pastors in that study being those which dealt with the organisational aspect of ministry.

It is interesting to note in the study by Irwin and Roller (2000) that the pastors felt they faced these management challenges due to lack of proper management skills development during their pastoral training. The researcher thus did a further analysis of the challenges faced by pastors in relation to their ministerial qualifications, to ascertain whether management skills were being developed in the pastoral preparation programmes and whether those with fewer qualifications

experienced more management challenges than those with higher qualifications.

**Table 7:** *Challenges faced in relation to ministerial qualification (Own calculations from survey, 2017)*

<b>Ministerial qualification</b>	<b>Fundraising</b>	<b>Managing the church's budget</b>	<b>Leadership development</b>	<b>Time Management</b>
Diploma	73.30%	33.30%	33.30%	30%
Degree	52.90%	47.10%	47.10%	11.80%
Certificate	66.70%	33.30%	33.30%	0%
Other	66.70%	66.70%	66.70%	0%

The results as shown in Table 7 above indicate that, of the diploma holders, 73.3% seemed to face fundraising challenges, while 33.3% had challenges with managing the church's budget and leadership development. Slightly above half of the degree holders at 52.9% faced fundraising challenges, while 47.1% indicated that they faced challenges managing the church's budget and leadership development. With regards the certificate holders 66.7% had challenges with fundraising and 33.3% struggled with managing the church's budget and leadership development. Of the respondents who had other ministerial qualifications, 66.7% of them faced all the challenges except for time management.

The results showed that the level of qualification a pastor had did not exempt them from facing management challenges. The fact that even those with high ministerial qualifications are also facing the same problems faced by those with fewer qualifications makes one question the extent to which management skills are being developed in pastoral

preparation programmes. This then implies that the pastoral preparation programmes are not adequately developing proper management skills in pastors to assist them to tackle the management challenges they face in ministry, especially those to do with financial resources management and leadership development.

The Seminary Deans and Senior Pastors were asked to respond to question 3 (Appendix B), which asked them the extent to which their programmes explicitly taught management aspects to prepare their pastors in training for effective management of church resources. They responded by highlighting some of the management aspects which they covered in their course content.

The consolidated results of the management aspects taught per program are indicated in Table 8 below. The aspects clearly covered by all the programmes are Strategic planning and implementation; Church management and administration; and Conflict resolution and communication, which implies that these subjects have great weight and have been recognised as being imperative by the pastoral preparation programmes.

**Table 8:** *Management aspects taught per program (Own findings from course content analysis, 2017)*

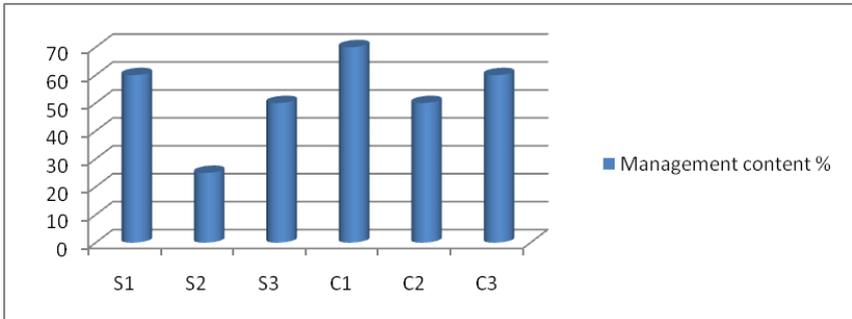
<b>Management aspects covered</b>	<b>S1</b>	<b>S2</b>	<b>S3</b>	<b>C1</b>	<b>C2</b>	<b>C3</b>
Strategic planning and implementation	✓	✓	✓	✓	✓	✓
Organisational development and design	✓	✓		✓		✓
Coordinating church events	✓	✓			✓	✓
Financial management	✓		✓	✓		✓
Church management and administration	✓	✓	✓	✓	✓	✓
Time management	✓		✓	✓	⊗	
Church governance	✓	✓				✓
Leadership development	⊗			⊗	⊗	
Human resources management	⊗			⊗		
Principles and practices of management			✓	⊗		⊗

Fundraising and Budgeting			⊙			✓
Personal development			✓	⊙		
Conflict resolution and Communication	✓	✓	✓	✓	✓	✓
Leadership ethics				✓		
Major management challenges all pastors face				✓		
Information technology			⊙		⊙	✓
Life management	✓					

Some of the interesting approaches to the development of management skills in the pastoral preparation programmes included a course in life management offered by S1, which encourages the students to have strategic plans both for ministry and their personal lives, as a way of making sure their training was not only spiritual but also practical to the extent that the pastors could apply the knowledge they learnt even in the secular world. S3 have a practical approach to some of the management aspects, as they challenge their students to start and maintain a business as part of their financial wisdom diploma. The Senior Pastor for C1 has designed a church leadership development program which answers most of the management and administration issues that pastors face and he has been invited to a couple of Seminaries as an external facilitator to implement this program on a part time basis. The Senior Pastor for C1 mentioned that as an in-house training program they have looked at the gaps that Seminaries lack. They then address such organisational issues during their pastoral preparation to create that needed balance in their pastors, by utilising the universal leadership and management principles of business in addition to the basic biblical training which addresses the spiritual aspects.

The Seminary Deans and Senior Pastors also gave a copy of their course outlines to the researcher who examined them using content analysis by semantically focusing on the vocabulary in the course outlines to confirm that the pastoral preparation programmes were

indeed covering the management aspects they had highlighted. The results of the interviews and the content analysis assisted the researcher to deduce the extent to which management aspects were being explicitly taught in the sample pastoral preparation programmes and the results are highlighted in Figure 8 below.

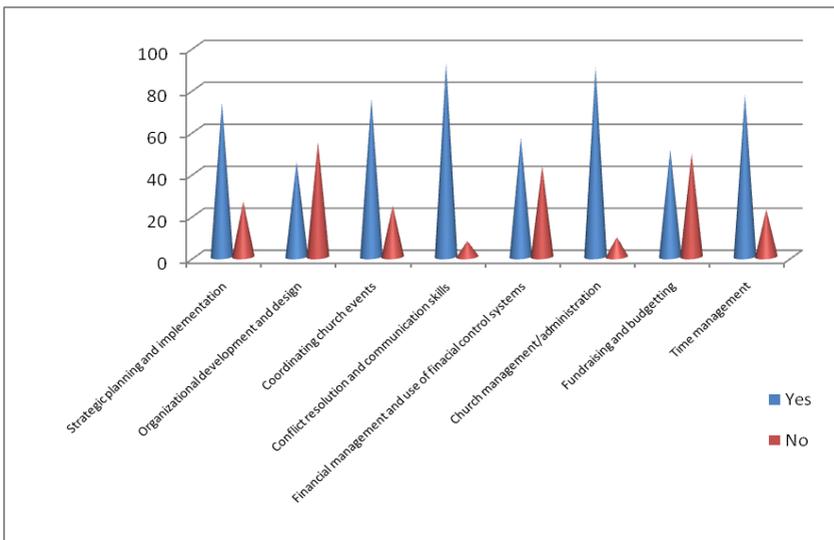


**Figure 8:** *Management content covered per program* (Own calculations from survey (2017))

Figure 8 illustrates that church 1 (C1) has management content which covers 70% of the training manual, indicating that they place more value on management skills development of their pastors. The same can be said for seminary 1 (S1) and church 3 (C3) which both had about 60% of their content concentrating more on the organisational aspects of ministry than the spiritual aspect. Seminary 3 (S3) and church 2 (C2) were neither here nor there, with 50% of their content addressing management issues and the other 50% addressing spiritual issues, as such it can be said they had created a balance between both aspects. Seminary 2 (S2) had the least management content covered in their curriculum at 25%, meaning they valued developing spiritual skills more than the management skills. Overall, the findings show that all of the pastoral preparation programmes the researcher studied have management courses specifically designed to cater for the

organisational aspects of a ministry and those designed for the spiritual aspects, though the overall course content for Seminaries was slightly skewed towards the spiritual aspect of ministry. As such, more balance needs to be created in Seminaries, to achieve ministry effectiveness as proffered by Oluwasegun (2016).

To further determine the overall extent to which pastoral preparation programmes in Zimbabwe explicitly teach management aspects, the researcher also asked the pastors to indicate the management aspects they had been taught during their pastoral preparation from a list given to them (Appendix A, question 16). The responses are recorded in Figure 9 below.



**Figure 9:** *Management aspects learnt* (Own calculations from survey, 2017)

The respondents indicated in *Figure 9* above, that the management aspect covered the most during the pastoral training had been Conflict

resolution and communication skills with 92.5% of the respondents stating they had been taught this aspect during their pastoral preparation. A total percentage of 90.6% of the respondents had also covered Church management/administration. Those who had covered Strategic planning and implementation were 73.6%. This went hand in hand with the information extracted from the face-to face interviews with the Deans and Senior Pastors in Table 8, which showed that all the pastoral preparation programmes which participated in the study taught these three management aspects. Overall, most of the management aspects recorded above 50% meaning the pastors had covered the said aspects during their pastoral preparation. This contradicts the point raised by Cohall and Cooper (2010), Irwin and Roller (2000) and Oosthuizen (2015) who were of the understanding that the church is exposed to insufficient education in management principles and skills through formal education offered in seminaries.

There were some exceptions however, which did not get more than half of the respondents mentioning that they had been taught as indicated in Figure 9 above. These were Organisational development and design which registered 54.7% of the respondents who stated they had not learnt this particular management aspect during their training, making it the least taught management aspect; Fundraising and budgeting was the other aspect which recorded 49.1% of the respondents who said they did not learn the aspects; and Financial management and use of financial control systems was another aspect which recorded 43.4% of the respondents who mentioned same. However, the overall trend in Figure 9 shows that most pastoral preparation programmes in Zimbabwe teach management aspects though at varied levels with churches which do in-house training covering management aspects more explicitly than the Seminaries. This is supported by the data collected from the interviews, and the

content analysis of the course outlines which clearly showed similarities between the management aspects highlighted by the Seminary Deans and Senior Pastors in *Table 8*, the management aspects identified from the course outlines, and the management aspects indicated in *Figure 9*, as having been taught to more than half of the respondents.

Even though the combined results indicate that preparation programmes in Zimbabwe are putting an effort into developing management skills in pastors, it is important to note that the idea is not just to develop any management skills, but it is to develop the ones that lead to ministry effectiveness. The Seminary Deans and Senior Pastors all agree with this view as they felt that proper management skills development in pastors has a great impact on ministry effectiveness especially on effective decision-making and allocation of church resources (*Appendix B*, question 5). This is the same stance taken by Griffin (2015) who maintains that the right management skills development in pastors lead to effectiveness. Smith and Wright (2011) also share the same sentiments by mentioning that the development of management skills in pastors would lead to an improvement in decision-making, as pastors will now be thinking and planning in the long term and not on short term basis.

In response to the this research question, the researcher sought to find out the respondents levels of perception with regards their preparation for effective church management (*Appendix A*, question 15). The questions that follow in *Table 9* were measured on a Likert-type scale: 1=strongly agree (SA); 2=agree (A); 3=neutral (N); 4=disagree (D); 5=strongly disagree (SD).

**Table 9:** Summary of responses on pastoral preparation (Own calculations from survey, 2017)

Statement	SA	A	N	D	SD	Mean	N
I feel I received adequate spiritual training prior to	45.3%	39.6%	13.2%	1.9%	0%	1.72	53
I feel I received adequate management training	20.8%	35.8%	39.6%	1.9%	1.9%	2.28	53
I feel I currently have adequate management skills for	11.3%	62.3%	20.8%	5.7%	0%	2.21	53
I feel I am successful when it comes to managing the church	15.1%	47.2%	35.8%	1.9%	0%	2.25	53
I wish I had better training in management issues	32.1%	20.8%	22.6%	20.8%	3.8%	2.43	53
My ministry would be more effective if I had better	24.5%	41.5%	20.8%	7.5%	5.7%	2.28	53
Church leadership training concentrates more on the spiritual	20.8%	35.8%	28.3%	11.3%	3.8%	2.42	53

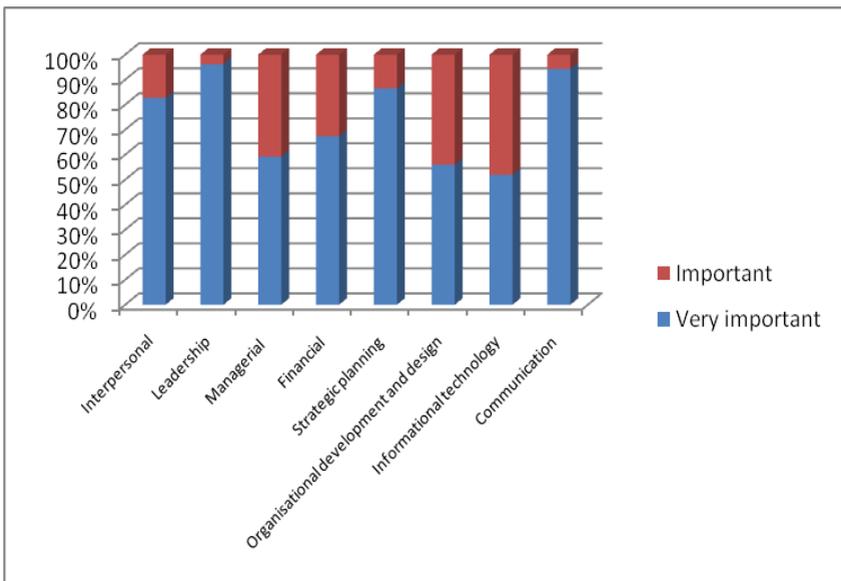
The findings in Table 9 above, suggest that pastors have vacillating feelings about their level of preparation for church management, with more than a fifth of them failing to state their perceptions for all questions which were associated with management issues, which substantiates a study by Irwin and Roller (2000) who also noticed the same ambivalent feelings in the pastors in their study. When combining the “strongly agree” and “agree” categories a greater part of the sample of 84.9% seemed satisfied with their spiritual training received prior to entering ministry. Slightly above half of the sample at 56.6% seemed satisfied with their management training received prior to entering ministry if the “strongly agree”, and “agree” categories were combined, however a sizeable 39.6% were not sure if they received adequate management training. This indicated that pastoral

preparation programmes concentrated more on the spiritual aspects. In fact, the same proportion of 56.6% agreed with the statement that “church leadership training concentrates more on the spiritual aspects than the organisational aspects”, with 28.3% not sure whether to agree or disagree with the statement. However, this did not translate to mean that the content taught is not balanced enough to prepare the pastors to handle both the spiritual and management aspects of the ministry.

Despite a sample of 52.9% feeling they had not received adequate training and wishing they had been given better training in management issues prior to becoming a pastor, a more modest majority of 62.3% of the sample seemed to feel successful when it came to managing their churches if the “strongly agree” and “agree” categories were combined. Though a solid majority of 73.6% seemed satisfied with their level of management skills for ministry, 66% felt that their ministries would be more effective if they had better management skills, meaning there are some skills that some of the pastors who fell in the 73.6% felt they lacked and could further develop if the “strongly agree”, and “agree” categories were combined. Overall, the pastors of the study group seemed very satisfied with their spiritual training which was in agreement with conclusions made by Weese (1993) who mentioned that pastoral preparation programmes teach spiritual aspects better, thus supporting the statement that said “church leadership training concentrates more on the spiritual aspects than the organisational aspects”.

Literature review indicated pastoral students who seemed dissatisfied with their training in management issues (Warford 2007), and others who were somewhat satisfied, with about half of the sample in a study

by Conway in 1991 indicating they were satisfied with their preparation (Chaves and Miller 1999). The respondents in this research study seemed moderately satisfied with their training for effective church. This could be attributed to the fact that the respondents understood the importance of management skills for ministry effectiveness, as such they were able to identify the weaknesses of their training. Figure 10 indicates the pastor’s responses when asked to rate the importance of eight management skills (Appendix A, question 8). The vast majority ranging between 92.4% to 100% after combining the “very important” and “important” categories, felt the skills were important in attaining ministry effectiveness.



**Figure 10:** Importance of management skills for ministry effectiveness (Own calculations from survey, 2017)

Another reason why the respondents might have felt their preparation for effective management was moderate, could be explained by the fact that almost the entire sample at 98.1% understood that a church is not only a spiritual entity, but it is also an organisation which means that as a pastor they are responsible for leading both aspects of the ministry. However, to do this they would need to have more management skills developed in them if they are to attain ministry effectiveness. Furthermore, 92.4% were of the conviction that to be a good pastor one needs to be a good manager, and a larger proportion at 94.3% acknowledged that pastors need good management skills to effectively manage the church resources. Failure to do this would lead to ministry inefficiency as mentioned by Boersma (1988) cited in Woodruff (2004) and (Griffin 2015) who posit that pastors need to develop good management skills, as these management skills lead to ministry effectiveness.

These responses are summarised in Table 10 below and were measured on a Likert-type scale: 1=strongly agree (SA); 2=agree (A); 3=neutral (N); 4=disagree (D); 5=strongly disagree (SD). (Appendix A, question 7).

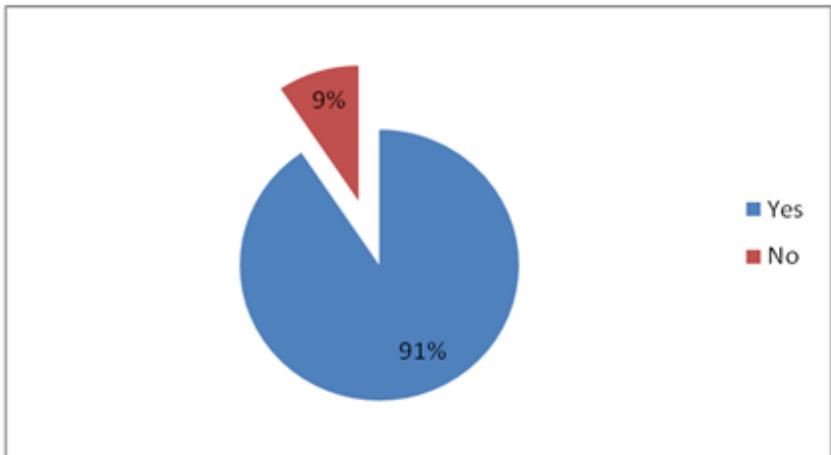
**Table 10:** *Summary of responses on effective church management (Own calculations from survey, 2017)*

Statement	SA	A	N	D	SD	Mean	N
A church is not only a spiritual entity, but it is also an organisation.	60.4%	37.7%	0%	0%	1.90%	1.45	53
A pastor is responsible for leading the spiritual and organisational aspects of the ministry.	71.7%	26.4%	0%	1.9%	0%	1.32	53

To be a good pastor one needs to be a good manager.	64.1%	28.3%	1.9%	3.8%	1.9%	1.51	53
Pastors need good management skills to effectively manage the church resources.	69.8%	24.5%	1.9%	1.9%	1.9%	1.42	53
Some management lessons can be drawn from business publications for ministry efficiency and effectiveness.	49%	47.2%	1.9%	1.9%	0%	1.57	53

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All these reasons could explain why the pastors felt their management training was moderate and thus were inclined to advocate for more management training, as shown by their keen interest to attend short management courses if given the opportunity, with 91% of the respondents indicating such interest as shown in Figure 11 below.



**Figure 11:** Interest in attending short management courses (Own calculations from survey (2017))

Both in-house trained pastors and those trained in seminaries felt that their training programmes lacked the ability to train them for some unforeseen future management challenges due to globalization and the dynamism of the world. So, this called for continuous learning on their part for personal development to gain knowledge, avoid limitation of scope, enhance their effectiveness, to be relevant and to keep abreast of new management and leadership concepts, and so that they can relate with their congregates on both the spiritual level and their secular world businesswise, thus making them more relevant in their congregates lives overall. Such were the views of the Seminary Deans and Senior Pastors when they were interviewed. These same respondents felt that it is imperative for pastors to upgrade themselves periodically to keep up with the demands of ministry because a lot of damage was being caused by pastors who refused to be trained.

Some pastors mentioned that they would attend management courses as a refresher course because some management aspects are constantly evolving, thus there is need for continuous development since the world and ministry are both dynamic, so pastors need to understand that they need management skills just as much as they need spiritual understanding, hence management skills are a “need” not a “want”, making them a basic necessity for every pastor if they are to attain ministry effectiveness. This is supported by Dubin (2012), Drucker (2009) and Schor *et al.* (1995), who all maintain that it is imperative for all leaders to obtain management skills if the organisation they are leading is to attain optimal efficiency and effectiveness. Some pastors felt that the ministry training of yesteryear did not prepare them enough for current turns of events, technology and the way organisations are being run nowadays, as such constant reading and learning would assist them to acquire the required skills and knowledge because for a pastor to continue leading, they must

continue learning. According to these pastors ‘a leader is a reader and a reader continues to be effective in leading’.

In response to this research question, the respondents gave diverse answers. The researcher asked the Seminary Deans and the Senior Pastors to suggest the management aspects they felt would be most beneficial to the pastors if they were incorporated into the course outline of the pastoral preparation programmes (Appendix B, question 7). The suggested management aspects are listed in Table 11 *below*, together with the associated contribution that the aspect would make towards effective church management. The management aspects listed in Table 11 corresponded to those mentioned in studies done by Andrews and Roller (2011) and (Weese 1993). However, these studies only listed the alternative aspects and did not elaborate on the contribution that the particular management aspect would bring towards the attainment of effective church management in ministries and also how these aspects would assist the pastors in general which is the gap this research has addressed.

**Table 11:** *Most beneficial management aspects* (Own findings from face-to-face interviews, 2017)

Management course which would be most beneficial if assimilated	Suggested contribution towards effective church management
Total life management	If one can manage their own life then they can manage other things. The interviewee then quoted from Luke 16:10 “Whoever is faithful with very little will also be faithful with much, and whoever is dishonest with very little will also be dishonest with much”.
Church governance	It would deal with issues of pastors not abusing church resources and how to ethically manage the church resources.

**Table 11:** *Most beneficial management aspects* (Own findings from face-to-face interviews, 2017)

Leadership development	It would assist in keeping pastors relevant in all aspects with regards how they interact and relate with their members. The pastors will also be able to identify people's potentials and thus harness this talent, develop it further for the synergistic effect which would result in ministry effectiveness.
Management and administration	The pastors would be knowledgeable on the importance of putting proper systems in place for effective management and administration of church resources.
Financial Management	Pastors can be taught how to how to budget, fundraise and keep proper records on the church's income and expenditure for better accountability. Financial prudence brings about integrity as the pastor will be able to account fully for the church's financial resources. The scandals on embezzlement due to pastor's ignorance of basic financial management principles would also be reduced because the pastor will have a feel and background of financial issues.
Organisational development and design	Understanding the dynamics in an organisation will assist pastors to improve on what is already there and to be proactive instead of reactive since the environment they operate in is constantly changing.
Resource Management	It would assist with correcting a lot of error in Christian gospel which stems from a desperation to get resources or to hide resources leading to the downfall of a church. Pastors will be able to set budgets and invest the church finances for project management in the future.
Strategic planning	The backbone of ministry requires a non-spiritual heavy aspect that requires resources, planning and leadership. So strategic planning would bring about sustainability of the churches due to long term planning and the provision for succession. Effectiveness is also brought about in that the churches expenses will be met on time and the church will not must operate in debt.
Human resource management	Would cater to the needs of the church staff and the pastor to make sure that they are covered when they retire, or in case they get ill or any of their family members is ill or even dies.

**Table 11:** *Most beneficial management aspects* (Own findings from face-to-face interviews, 2017)

	This would give the staff job security.
Information technology	It would also make the management of finances, humans and assets much easier. It would assist with project management as some churches do different projects, examples being building projects and running orphanages, which need proper monitoring and budgeting of resources.

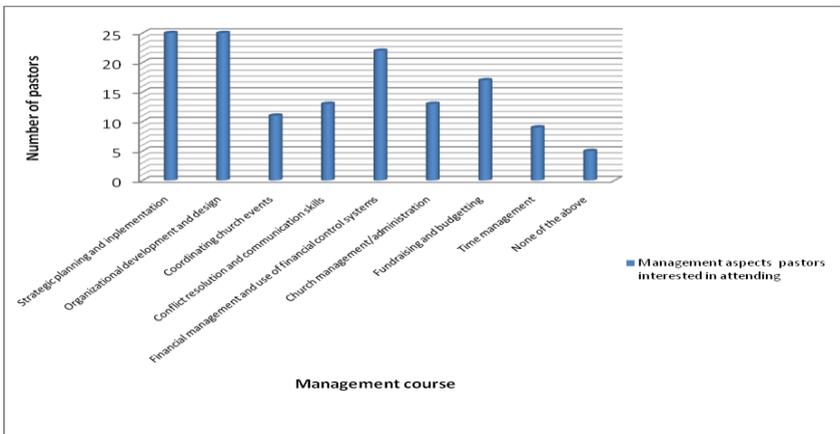
The Dean for S1 and the Senior Pastor for C2 suggested that ministries would be more effective if the pastors embraced information technology and used this for management and administration issues. Smith and Wright (2011) support this idea by stating that churches should use church management software because it would assist them by doing all the management activities without bias and legally especially the financial control systems, thus reducing issues of embezzlement and bringing in matters of financial prudence and integrity. The Senior Pastor for C3 concurred with the idea of embracing information technology and gave an example of the system that his church was using named Melivo Church Dynamics, which is an i-cloud based management application designed to simplify the church management and administration process encompassing people management, church program control, church database management, and financial management into one seamless administration process. The system covers organisational development and design issues, automates all communication, has discipleship processes to assist pastors with their human resources management, has an accounting package which addresses financial issues and provides for resources management through the asset management module. It also addresses events management and project management thus looking into

strategic planning and implementation issues, managerial issues and the leadership issues of the church.

Seminary Deans and Senior Pastors were also asked how practical it was to incorporate these management aspects into their course outlines (Appendix B, question 6). They each explicitly stated that it was more than practical to do so because to run and sustain a church successfully requires management skills. In their opinion management issues have a direct impact on ministry effectiveness and would assist churches to stop being reactive but to become more proactive. It would also remove the notion that the application of proper management practices for effectiveness is secular and should not be accommodated within the church organisation.

In fact, the Senior Pastor for C2 and the Dean for S3 advocated for the course outline to tilt more towards the development of management skills so as not to produce leaders who are unable to function in important organisational aspects of the church which include resource management. The Dean for S2 mentioned that management concepts were necessary and must be added to the curriculum because failure to manage the church resources by pastors would result in a negative impact on ministry effectiveness regardless of the pastor being a “powerful and gifted” preacher, as a result there is a need to balance the spiritual and the management issues of a ministry. The Dean for S3 and the Senior Pastor for C3 also argued along those same lines as they mentioned that most of the work of a pastor is not done on the pulpit, but it is done as soon as the preacher steps off the podium after delivering the Sunday sermon.

To further respond to the above research question 4, the researcher also asked the pastors to indicate three short management courses they would attend if given the opportunity to further develop their management skills (Appendix A, question 18). This allowed the researcher to triangulate the data and come up with proper recommendations, which catered for both the pastoral preparation programmes and the pastoral students, regarding the amalgamation of biblical studies with business studies. This information is thus very helpful in determining which management aspects pastoral preparation programmes should focus on when amending their curriculum to include management skills development for effective church management. Figure 12 below, shows the overall results for all the courses as highlighted by the respondents.



**Figure 12:** *Management courses pastors are interested in attending* (Own calculations from survey, 2017)

Figure 12 above, shows that the number of pastors who indicated their interest in attending a short course in Strategic planning and implementation was 25 pastors (47.2% of the respondents) which was

the highest frequency, same as that for the short course in Organisational development and design. The number of pastors who showed interest in financial management and use of financial control systems was 22 pastors (41.5% of the respondents). The top three courses selected were Strategic planning and implementation, Organisational development and design; and financial management and use of financial control systems.

It is however interesting to note that even though 91% of the respondents as shown in Figure 11 highlighted their interest to attend management courses, none of the management aspects registered more than 27 pastors (50% of the respondents or more) as shown in Figure 12. It is also interesting to note that the number of pastors facing a particular challenge did not correspond with the number of pastors who would attend a management course addressing that challenge. Of the 66% of pastors facing fundraising challenges in Figure 7 only 32% indicated that they would attend a course in fundraising and budgeting in Figure 12, and of the 39.6% of pastors facing challenges in managing the church's budget only 24.5% would attend a course in church management/administration. The number of pastors who selected time management as a challenge was only 11 (20.8% of the respondents) which explains why less pastors were interested in attending a course on time management with only 9 pastors (17% of the respondents) registering their interest. Of the respondents 13 pastors (24.5%) were each interested in attending conflict resolution and church management/administration which would assist with those problems stated as "other challenges faced by pastors", and 11 pastors (20.8% of the respondents) were willing to attend a course in coordinating church events which could assist in getting members interested in participating more.

Some five pastors (9.4% of the respondents) highlighted that they would not attend any short courses on management because they had tight schedules, however they were in full support of the idea that pastoral preparation programmes should offer the courses as part of continuing education. This idea was also recommended by Andrews and Roller (2011), Dobson (2002) and Hendriks (2004) who stated that pastoral preparation programmes should offer practical continuing education to pastors by teaching them the current management skills they need in today's culture. Another pastor commented that they would not attend the courses because even though the programmes could be good for church administration, more energy must be exerted to soul winning because it is more important for a pastor to "meet with God and be led by the Holy Spirit than any seminary education because the great commission emphasizes on the saving of souls more than church administration." This pastor felt that if God has called a person to ministry to lead others, then God will send that individual with enough attributes and skills to do the job.

Conversely, those pastors who indicated that they would attend the management courses felt that in as much as a pastor receives a calling from God and it is the Holy Spirit who gives the gifts to function through them, one still needs to acquire knowledge, through studying the Bible and other courses which deal with how to manage a church as an organisation not only as a spiritual centre. These same respondents said churches needed to stop spiritualizing and basing everything on faith as this has affected effectiveness, efficiency of pastors in varying ways and has resulted in poor management of church resources which has led to poor retention of church members and most church splits. Deans and Senior Pastors concurred with these sentiments in the interviews. According to the same respondents, churches should instead have a holistic approach to everything and

invest in developing management skills in their pastors as they are imperative considering that ministry is 20% spiritual and 80% administration. So, pastors accordingly need to be relevant in all aspects and they can only do this by understanding that the church is both a spiritual and organisational entity which is complex and challenging to lead, as such ministry effectiveness can only be attained through a multi-faceted ministerial training.

This could explain why when the respondents were asked to indicate how much they agreed or disagreed with the statement that “some management lessons can be drawn from business publications for ministry efficiency and effectiveness” (Appendix A, question 7), 49% “strongly agreed” and 47.2% “agreed”, thus totalling 96.2% of the respondents who could be said to support the adoption of management principles for ministry effectiveness as indicated in Table 10. These respondents therefore felt that the amalgamation of management aspects with biblical studies would positively contribute towards attaining ministry effectiveness. Some of the aspects which were suggested were strategic planning and implementation, organisational development and design, leadership development, fundraising, financial management and accounting, management information systems, conflict management and human resources management, as most pastors indicated they were facing many challenges with regards some of these management aspects. This is in agreement with studies done by Andrews and Roller (2011), Weese (1993) who identified with most of the management aspects suggested above as the pastors in their own studies had also highlighted the same subjects and more; and some researches highlighted by Burns and Hunt (1995), Smith and Wright (2011), and Stevens *et al.* (1996), also identified the same management aspects above as being necessary for assimilation into the pastoral preparation programmes course content

to balance out the spiritual aspect and the organisation aspect of ministry.

Overall, it is apparent that the courses selected by the respondents and suggested by the Deans and Senior Pastors would change much of how pastoral preparation programmes train pastors for effective church management. They may also suggest that pastoral preparation programmes do a better job at providing resources for pastors to develop management skills. Over the years various disciplines have been added to the curriculum to expand the range of theological education more into pastoral practice in America, with many of their Seminaries having engaged in some type of curriculum revision or refinement over the past decade (Callahan 2013). Today many Seminaries in America have gone beyond the traditional church leadership training to offer more courses in church administration and management (*ibid.*). England has a master's in business administration (MBA) course specifically designed for church management offered in the Seminary (Protherough and Pick 2002). Pastoral preparation programmes in Zimbabwe could incorporate more management courses in their course outlines as well.

The researcher used qualitative data analysis procedures to assist with the analysis of the data collected so that it could be useful, and the meanings understood. This then allowed the researcher to develop theory from the data. Therefore, this chapter focused on the data presentation, discussion and interpretation of the research findings. Only facts were presented in sequence, and in terms of the research questions. The research questions were answered logically and separately, and the analysis of data focused on accurate descriptions, clarity and ability to condense. To interpret the meaning of the research results, the researcher tied the results to literature review to

show the points of similarity and departures with theory and previous research findings on the topic. Where there were deviations, the researcher tried to give reasons for such deviations. All the research questions were discussed, and practical implications of the results were stated. The findings on the research questions were each stated, analysed and discussed, so that the researcher could come up with recommendations for the study and other research to follow.

## **CHAPTER 5: MANAGEMENT SKILLS DEVELOPMENT IN PASTORAL PREPARATION PROGRAMMES: SOME WAY FORWARD**

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This study sought to identify the management challenges faced by pastors in Zimbabwe and to explore the extent to which pastoral preparation programmes made management learning explicit through course offerings, thus developing management skills in the future church leaders. The study was brought about by the fact that the church is both an organisation and a spiritual entity; as such it requires well balanced pastors who are equipped spiritually and whose management skills have been developed, to attain ministry effectiveness. This chapter focuses on three areas namely the summary of the major findings, the research conclusions and the recommendations. The summary of major findings gives a brief synopsis of the implications of the findings in terms of the research objectives. The research conclusions are the summed-up answers to the research questions and have been drawn directly from the findings. The recommendations state the actions that should be taken to solve problems identified by the study, and suggestions are made for future research on the study.

Undertaking this study revealed information to the researcher that is related to management skills development in pastoral preparation programmes. The research found out that most of the pastors in Zimbabwe take time to prepare themselves for ministry as evidenced by the fact that all the respondents had attended one pastoral preparation program or another. This research established that pastoral preparation programmes are currently doing a good job in preparing pastors to tackle ministry challenges. The respondents

reported that the pastoral preparation programmes were very beneficial and had indeed prepared them for ministry work, however they also highlighted that the preparation programmes had not prepared them well regarding effective management of the church resources. This study also identified a list of management aspects taught in pastoral preparation programmes to determine respondents' perceptions regarding the relevance and validity of management skills development, to which the research found that the respondents valued management skills development, and if given the opportunity to develop their management skills by attending short courses in management, they would be very much interested and would jump at the opportunity.

As such, all the objectives that the research set out to achieve were accomplished, with different management challenges like fundraising, leadership development and managing the church's budget being identified as indicated in Figure 7. The course outlines and leadership training manuals were analysed so that the researcher could determine the extent to which the pastoral preparation programmes offered management courses as a way of preparing pastors for effective church management and it was established that in Zimbabwe this is to a moderate extent as indicated in Figure 8. Perceptions of the pastors were also sought to gain an understanding into how they felt about their management training, to which slightly more than half indicated their satisfaction with their training, but a moderate number of the sample wished they had more training prior to getting into ministry as shown in Table 9. All the respondents managed to examine management aspects that could be incorporated into the teaching material for pastoral preparation programmes as indicated in Table 11 and Figure 12, with Seminary Deans and Senior stating that management skills development in pastors would have a great and

significant impact towards the effective management of church resources. Not only that, but they also advocated for the adoption of business principles which had proved to produce good results in the secular organisations.

The research findings thus managed to confirm that Zimbabwean pastors face more challenges with regards the organisational aspect of ministry than the spiritual aspect thus there is need for management skills development in pastors. The literature review revealed that the development of management skills in pastors can lead to ministry effectiveness which confirms that the development of management skills in Zimbabwean pastors would lead to effective church management which in turn would cause a domino effect to ministry effectiveness. The research findings also confirmed that the course content offered in pastoral preparation programmes in Zimbabwe is more skewed towards the spiritual aspect of ministry than the organisational aspect. As such, the pastors who attended the preparation programmes were not entirely satisfied with their preparation for effective church management. Both the research findings and the literature review managed to confirm that some management principles can be taught in Zimbabwean pastoral preparation programmes and adopted by the church leaders to enable ministry effectiveness. It can thus be clearly said that all the propositions for the research were confirmed, and the objectives met.

Pastors met management-related challenges more than they met spiritually related challenges, which implied that pastors during their training were prepared to deal with the spiritually related challenges more than they were prepared to deal with the management-related challenges. This agreed with a study done by Cole (2008) which saw pastors indicating that the basic preparation they had received did not

prepare them for the transition from being a student to being a full-time minister as they were overwhelmed with dealing with the non-spiritual aspects of running a ministry. The most common challenges the respondents in this study experienced as indicated in Figure 8 were fundraising, managing the church's budget and leadership development. This agrees with a study by Andrews and Roller (2011) who also had pastors in their study indicate the above challenges amongst many other challenges.

The challenges faced in this study appeared to be the same regardless of the years of pastoral experience, size of the congregation, or the ministerial qualifications of the pastors. More than half of the respondents indicated that they faced fundraising challenges and just below half of the respondents indicated that they faced challenges when it came to managing the church's budget and leadership development. This could be because not many pastoral preparation programmes teach the management aspect of fundraising and budgeting as indicated in Table 8. This was also proven in Table 7 which highlighted that more than half of the respondents per ministerial qualification indicated that they faced fundraising problems and slightly more than a third per ministerial qualification indicated that they had challenges in managing the church's budget and leadership development.

The other challenges which the pastors faced were time management, commitment of members to church activities, church growth strategies, retention of members, personnel management and resource management. All these challenges can be said to deal with the organisational aspect of ministry. This would explain why a sizeable amount of pastors felt their ministries would be more effective if they had better management skills as indicated in Table 9. These were also

the same sentiments of the pastors in a study by Irwin and Roller (2000) who also highlighted most of these challenges and felt the pastoral preparation programmes needed to concentrate more on the organisational aspect of ministry to develop the much-needed management skills in pastors prior to their becoming ministers.

The course content offered in pastoral preparation programmes in Zimbabwe is more skewed towards the spiritual aspect of ministry than the organisational aspect which suggests that more balance needs to be created if ministry effectiveness is going to be attained, as alluded to by Oluwasegun (2016).

This research saw almost the entire sample in Table 10 indicating that they felt “the church is not only a spiritual entity but is also an organisation” and that it is the pastor who is responsible for leading both the spiritual and organisational aspects, which indicated that there is a need to balance the two aspects when preparing the pastors. This is in agreement with findings from previous researches and literature reviewed which highlighted the imbalance in the course content of pastoral preparation programmes (Cole 2008, Hoge and Wenger 2005, Irwin and Roller 2000, Rush 2003, Weese 1993, Woodruff 2004, Woodyard 1994).

As such, upon a semantic study of the course outlines and leadership training modules it was obvious that pastoral preparation programmes in Zimbabwe have put an effort into including management aspects into their teaching material in an effort to cater for the organisational aspect of a ministry thus attempting to create the required balance between the spiritual aspect and the organisational aspect. This is shown in Table 8 and Figure 9, which indicate that all pastoral

preparation programmes in the study teach the management aspects of Strategic planning and implementation, Conflict resolution and communication skills, Coordinating church events, Church management and administration, financial management and Time management. This could imply that most pastoral preparation programmes in Zimbabwe cover the foregoing management aspects.

This is commendable because in as much as pastoral preparation programmes should continue to focus on developing the spiritual aspects they should do so while providing opportunity to the pastors to learn basic management skills. The reason being that most church activities are at the heart of sound management and require the application of management functions which are critical for ministry operation (Markham and Warder 2016, Schoonover 2013). It is also because once a pastor graduates from the pastoral preparation program and enters into the pastorate, their initial need is to know how to manage the ministry rather than to know the content of ministry. Once they understand the basics of management, then the theological foundation becomes their strongest need even as they continue to develop their ministerial skills.

It can be deduced from the research that the pastoral preparation programmes in Zimbabwe must a moderate extent addressed the issue of management skills development in pastors by trying to be innovative with some adopting successful management principles from business and incorporating them with their studies, and others even forming strategic alliances between Seminaries and business facilitators to address the organisational aspects not covered in the curriculum. The reason for this innovativeness can be explained by the fact that the Seminary Deans and Senior Pastors all recognise that the impact of management skills development in pastors would be great

and very positive towards achieving ministry effectiveness as highlighted by previous research findings which have made it almost unquestionable that if any organisation wants to be effective they must have competent skilful leaders (Drucker 2009; Dubin 2012, Schor *et al.* 1995). As such pastoral preparation programmes in Zimbabwe see the need to modify their course content.

The pastors who attended the preparation programmes in Zimbabwe were not entirely satisfied with their preparation for effective church management. The results indicate that better management skills development is necessary in pastoral preparation programmes if the pastors are going to achieve effective church management of resources after graduation.

Even though a huge proportion of the sample felt the training was beneficial and had prepared them to tackle ministry challenges, when it came to preparation for church management, most of the pastors felt that their training was more skewed towards the spiritual aspect than the organisational aspect, as the majority felt their spiritual training was adequate but their management training was not as shown in Table 9. These findings are supported by literature from previous studies which indicated that pastors in different studies had also displayed their discontent with regards their management preparation (Chaves and Miller 1999, Dobson 2002, Scholl 2009, Warford 2007). Even though a small number of the pastors were unsure of how they felt about their management preparation during pastoral training, it was clear that of those who were certain of their feelings, most of them felt ill equipped to deal with church management issues and wished that they had received better management training before they became pastors. This was evidenced by the fact that a vast majority of the pastors felt that their ministries would be more effective if they had

better management skills as indicated in Table 9. This was in total agreement with previous studies by Irwin and Roller (2000), Rush (2003) and Warford (2007).

This also indicates that the pastors acknowledge the important role that management skills play in effective church management as shown in Table 10 where a solid majority of the pastors agreed that “pastors need good skills to effectively manage church resources”. This was also highlighted in Figure 10, where almost the entire sample agreed on the importance of management skills towards attaining ministry effectiveness. As such it can be deduced that there is a cry from the pastors to be assisted to gain the necessary skills they need for effective church management. This is seen in Figure 11 where almost the entire sample indicated that they would attend short courses in management if they were offered. This indicated that the current pastors would benefit by Seminaries offering courses relating to specific management skills needed by pastors especially relating to the management challenges they are facing in ministry. This was however, in contradiction with research done by Conway in 1991 which saw the pastors indicating that they would not attend any management courses even if they were on offer in by Seminaries (Chaves and Miller 1999).

Pastoral preparation programmes are lacking in their delivery of management skills development in pastors, and therefore need to consider incorporating more management aspects like Strategic planning and implementation, financial management and the use of internal control systems, and Organisational development and design into their course outlines to prepare the pastors for effective church management of resources. This agrees with a study by Hoge and Wenger (2005) which recommended an improvement in management preparation in Seminaries and literature review from Austin-Roberson

(2009), Brown (2005), Callahan (2013), Dobson (2002) and Turner (2011) which strongly supports that pastors need to be taught the importance and effectiveness of applying those three management aspects in their churches.

The Seminary Deans and Senior Pastors in this study all seem to agree with the idea to incorporate more management aspects into their course outlines because when they were asked to suggest management aspects they felt would be beneficial to the pastors if incorporated into the course content of pastoral preparation programmes (Appendix B, question 7), they were more than happy to provide a list of suggestions which were recorded in Table 11. The other indicator was again when they were asked whose responsibility it was to develop management skills in pastors (Appendix B, question 4), they all leaned towards the overall responsibility being that of pastoral preparation programmes. This, however, was not in agreement with the research findings by Conway in his 1991 study, which showed that Seminary leaders were not uniformly supportive of the idea of taking the responsibility (Chaves and Miller 1999) but felt that it was the responsibility of the pastors as individual's to develop the necessary management skills for effective church management.

However, the fact that the Seminary Deans and Senior Pastors in this study felt it was their responsibility to develop management skills in the pastors implies that they realize that pastors have the potential to be more effective if pastoral preparation programmes take up the responsibility to develop the needed management skills in them, instead of leaving the responsibility to the pastors to educate themselves as has been the case. This led the researcher to insinuate that this could be the reason why the pastors in Zimbabwe felt they

had been prepared more with regards the spiritual aspect than the management aspect as shown in Table 9.

With a greater part of the pastors agreeing that to be a good pastor one needs to be a good manager as shown in Table 10, it translates to mean that pastors require good management skills, and these management skills can be attained in many ways. One such way is to have them taught to the pastors during their pastoral preparation process as suggested by Allen (2002), Carlopio and Andrewartha (2012) and Parker and Stone (2003). Table 8 showed that all the pastoral preparation programmes in this study had integrated some aspects of management in their course outlines.

The other way for pastors to develop management skills is by adopting management principles from the secular world and this idea was supported by almost the entire sample as indicated in Table 10, when they agreed with the statement that “some management lessons can be drawn from business publications for ministry efficiency and effectiveness.” The Seminary Deans and Senior Pastors also agreed with this idea, as a few of them had already started incorporating some business principles in their preparation of the pastors for effective church management. This move is supported by Andrews and Roller (2011), Burger (1995) and Hendriks (2004). Burger (2004) further states that, it is already apparent that increasing numbers of pastors are influenced by business publications because the lessons taken from these publications are being incorporated in their ministries.

After all management principles have a universal application in every organisation according to Drucker (2009) and Fayol (1949). So, if a church is an organisation (Barnard 1948) then it is correct to propose that management principles apply to the church as an organisation. If

again the application of good management skills leads to organisational effectiveness, and good management skills can be developed through learning of management concepts, then it follows that management skills development leads to organisational effectiveness which was highlighted by Sweeney and McFarlin (2001). This would then imply that for the pastors to effectively manage the ministry they need to have their management skills developed during their foundational years of learning (Schor *et al.*, 1995).

So when the pastors were asked to indicate which three management aspects they would like to learn, and when the Seminary Deans and Senior Pastors were asked for suggestions of management courses that would benefit the pastors if incorporated into their course outlines they all explicitly identified Strategic planning and implementation, Organisational development and design and Finance management and use of control systems as indicated in Figure 12 and Table 11, which according to previous literature can lead to ministry effectiveness Austin-Roberson (2009), Brown (2005), Callahan (2013), Dobson (2002) and Turner (2011).

Though all the pastoral preparation programmes in this study seemed to be offering Strategic planning and implementation it seemed some of the other programmes which were not included in the content analysis might not, hence the indication by a moderate number of the respondents to be interested in learning more about it. The pastoral preparation programmes should thus consider adding these management aspects to their course outlines and leadership training manuals, as all the Seminary Deans and Senior Pastors were very confident, that this is very practical and can be done because they were already implementing it. However, their implementation can be

improved to a larger extent given that, not many Pastors were satisfied with their management training.

While pastoral preparation programmes in Zimbabwe seem to be moderately developing management skills in Pastors by including management aspects in their training modules, it is evident that Pastors feel more management aspects could be incorporated in their training to assist them to deal with the financial and resource management challenges they face after graduation. Some management principles and practices can be adopted from the secular and used to assist the Pastors to effectively manage the church. So in addition to preparing Pastors in the theological disciplines, it is therefore recommended that pastoral preparation programmes offer management courses in strategic planning and implementation; financial management and the use of financial control systems; and organisational development and design. The development of these management skills in Pastors can lead to ministry effectiveness and would assist Pastors to reduce issues of embezzlement, stagnation of the church, mass migration of congregates, removal of pastors from office over issues of mismanagement and abuse of church resources.

The study noted that Pastors clearly place high importance on the development of management skills towards ministry effectiveness, as evidenced by the fact that almost the entire sample was more than willing to attend short courses in management if given the opportunity. It is therefore recommended that pastoral preparation programmes introduce continual education.

The Seminaries should introduce continual education seminars where they will teach the current management skills that Pastors need for effective church management. The continuing education can be used to

present and refine specific management skills not addressed by the formal education. The Seminaries can also enhance continuing education by regularly polling Pastors regarding the management skills they need training in; and by making the courses more practical, affordable and accessible. The courses can even be taught during weekends, summer school or winter school. This will be an opportunity for Seminaries to be more involved in the development of management skills in Pastors. A Seminary may even obtain a competitive advantage over other Seminaries by offering a comprehensive and effective continuing education program.

The Seminaries should also offer bridging courses for management skills development, to cater for those who did their management training yesteryear. These bridging courses would be focusing on the connections between the formal education received and the management issues faced in Ministry. This move will make Ministries more effective because Pastors will be able to tie the education they receive to their current experience.

The literature reviewed indicated that pastors have a managerial role to play as church managers and that lack of management skills development in the Pastors at foundational stages in their training leads to ministry ineffectiveness. As such pastoral preparation programmes need to understand that management principles, functions and managerial roles have a universal effect. This study hence recommends that Seminary Deans and Senior Pastors expand research in the area of management skills development in Pastors, to determine the effectiveness of specific management theories as related to church management. This expansion in research should assist them to adapt their training programmes to the new realities of the 21<sup>st</sup> century which will ensure that both the spiritual and management

aspects of the church are equally catered for during pastoral training. Thereby creating a balance in the preparation of pastors for ministry effectiveness and assisting Pastors to better tackle ministry challenges they may encounter.

The pastoral preparation programmes can actually begin by referring to Mintzberg's managerial roles (Mintzberg 1973), Fayol's Management Process School theory (Fayol 1949), Boersma's 1988 research on important management skills which need to be developed in Pastors and current management theories to identify management content they can incorporate for management skills development in the Pastors. This is because most if not all management skills emanate from the five functions of management put forth by Fayol and the ten managerial roles identified by Mintzberg.

In light of this, the research findings that indicated that more than half of the Pastors wished they had better management training, it is recommended that Seminaries utilise business persons as resources in developing the management skills in Pastors either directly or indirectly. Management courses should be facilitated by practicing business persons or successful yet enterprising Pastors who run a successful business or more. This creates a platform for the introduction of interdisciplinary programmes which combine pastoral ministry and business content for quality pastoral training. This will also enable the Seminaries to tap into the knowledge base of business persons and would assist the Pastors with receiving information for current management problems and through structured mentorship.

Senior Pastors for in-house training programmes should explore the possibility of collaborating with business schools or persons to create effective training programmes that include management skills

development of their Pastors. This is a valuable learning experience that will enhance the Pastors' management knowledge and skills. This investment in their leadership development in management skills will definitely return many times over through more effective and efficient management of church resources by the Pastors.

Further studies covering a larger cross-section of churches could provide a better basis for generalizations of the results provided herein. Additional questions could be added to provide a more in-depth analysis of the impact of management skills in effective church management. A longitudinal research which follows the development of management skills in pastoral preparation programmes over different timelines can be done to trace a trend. More research is also needed to determine which management theories are applicable to church leadership and to develop new theories on effective church management. It is hoped that this study will encourage further research to confirm that the goal of every seminary should be to prepare pastors with regards to both spiritual and organisational aspects of a ministry for effective church management, bearing in mind the fact that society is always changing and churches need to move with the times. Regardless, these results indicate that with proper course outline and leadership training manual considerations, management skills in pastors can be developed resulting in pastors achieving ministry effectiveness much the same way as business firms.

A church is made up of two aspects which are the spiritual aspect and the organisational aspect. As such the researcher was interested in finding out how balanced the course content of the pastoral preparation programmes was in addressing both aspects. The research found that the course material was mostly skewed toward the spiritual aspects. Overall, this research managed to seek previous research

with regards management skills development in pastors and gave a perspective of effectiveness and management in general within the church which is applicable to the role of the pastor as a church manager. In this manner the research managed to show that the management theory applied in business, can be generalized to extend to the church as well. This study also managed to analyse the pastoral preparation programmes to evaluate the extent to whichh they are offering management skills development and then sufficiently explored the methods and courses that pastoral preparation programmes can adopt to assist the pastors in gaining the needed management skills for ministry effectiveness.

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## Synopsis

The book is the outcome of a research that focused on the development of management skills for effective church management in pastoral preparation programmes in Zimbabwe. It identified the management challenges faced by the pastors, explored the extent to which management skills were being developed in pastoral preparation programmes and looked into alternative management practices that could be adopted into the Church for ministry effectiveness. The study argued that the church is both an organisation and a spiritual entity that can only be effectively managed by well-balanced pastors who are equipped with spiritual and management skills. Incorporating the pragmatism philosophy and using the abductive approach, the research study was a multiple case study of the Church as a unit of variance with embedded cases of the pastoral preparation programmes.

The research found that pastors are currently facing management challenges (like fundraising, managing the church's budget and leadership development) due to lack of adequate management preparation. This is because the course content of the programmes is more skewed towards the spiritual aspects of ministry. The study advocates for balance to be created so that it equally caters for the organisational aspect. This can be done by having pastoral preparation programmes incorporating more management aspects into their course outlines or leadership training manuals. This is consistent with the sentiments expressed by interviewed pastors who study felt that their ministries would be more effective if they had better management skills such as strategic planning and implementation, financial management and internal control systems, and organisational development and design.