A critical analysis of the ordained leadership in the

Full Gospel Church of South Africa

by

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A thesis submitted in fulfilment of the
requirements for the degree of

MPhil Theology

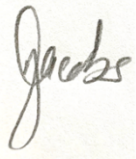## In the Faculty of Arts, Department of Religion and Theology

University of the Western Cape

Supervisor: Prof. John Klaasen

Date: 9 December 2020

Declaration

I declare that this thesis was composed by myself, that the work contained herein is my own except where explicitly stated otherwise in the text, and that this work has not been submitted for any other degree or processional qualification except as specified.

Nigel Wilbur Jacobs

9 December 2020

Dedication

I dedicate this research to:

The Lord God Almighty who has given me the strength and endurance to complete this task.

My wife Rechelle Jacobs, and my children, Claire and Matthew Jacobs.
Thank you for your patience, sacrifice and encouragement.

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First and foremost, I wish to thank and acknowledge God for His guidance and grace, and for leading me to complete this work to build up the body of Christ.

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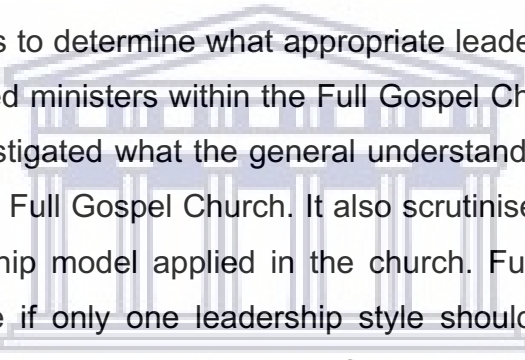
Finally, I want to express my gratitude to my family as well as my wife's family for their support, encouragement, and at times giving me the space to study by taking care of my children.
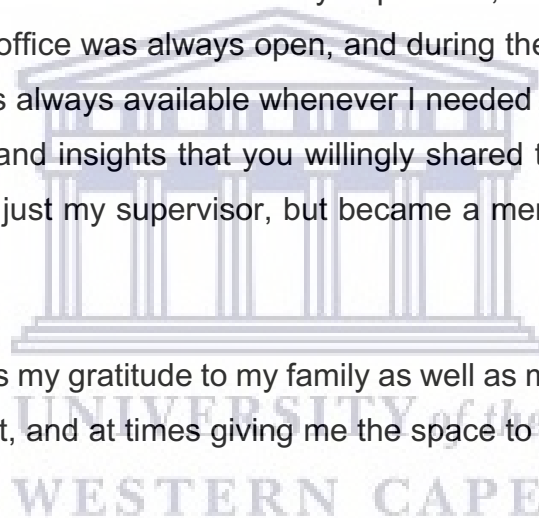
Abstract

This research stems from a personal internal conflict and concern regarding the impact the local church is making in the community and on its congregational members. Through personal involvement in the Full Gospel Church of South Africa on a local level, the researcher set out find out what can be done to make the church more effective, relevant, and impactful in its function as a church. The way the world operates today compared to twenty years ago is vastly different. Yet, despite the vast changes that have taken place on a global, national, and even local level, the question remains whether the church has experienced similar strides to remain relevant and effective without compromising its values and purpose.

The aim of the study was to determine what appropriate leadership model should be employed by the ordained ministers within the Full Gospel Church in the twenty-first century. The thesis investigated what the general understanding of leadership is for ordained ministers in the Full Gospel Church. It also scrutinised the appropriateness of the identified leadership model applied in the church. Further examination was carried out to determine if only one leadership style should be employed by the ordained minister for leading a congregation, or if a combination of leadership styles should be employed.

Key Words

African leadership

Christian leadership

Full Gospel Church of South Africa

Leadership

Servant leadership

Table of Contents

List of Figures

Chapter 1
Introduction to the Study

1.1 Introduction

The study set out to investigate the forms of ordained leadership that the Full Gospel Church of South Africa implements. To this end, this study investigated the current models of ministry of the Full Gospel Church in South Africa based on the available literature of the church. The researcher's main interest was on the appropriateness of the leadership styles within the Full Gospel Church.

1.2 Aim and Objectives

1.2.1 Aim

The primary aim of the research was to carry out a critical analysis of the ordained leadership models in the Full Gospel Church of South Africa. The secondary aim was to establish what appropriate leadership models should be employed by the ordained ministers of the Full Gospel Church within post-apartheid South Africa.

1.2.2 Objectives

The objectives of this study were to:
1) Analyse ordained leadership models
2) Identify models that are relevant for the South African context
3) Provide recommendations to the Full Gospel Church concerning the ordained leadership
4) Determine what kind of leadership would be relevant for the Full Gospel Church in the twenty-first century and post-apartheid context.

1.3 Rationale

The study stems from a personal internal conflict and concern regarding the impact the local church is making in the community and on its congregational members. Through personal involvement in the Full Gospel Church on a local level, the

researcher set out to find out what can be done to make the church more effective, relevant, and impactful in its function as the church. It is the researcher's belief that the key to addressing these concerns lies with the ordained minister of the local church.

South African communities have changed significantly since 1994 and have become more diverse with various complex challenges. Some of the challenges facing South Africans today include poverty, unemployment, healthcare, and violence against women and children. In addition, unemployment is still rife and a major issue in South Africa. According to Statistics South Africa (2019), the unemployment rate in the second quarter of 2019 was at 29 percent, indicating that 6,7 million people do not have employment in the country (Statistics South Africa, 2019:1). Women living in South Africa find themselves in a country that is unsafe due to the increase in gender-based violence. A report released by Statistics South Africa (2018:7) shows that the murder rate of women is more than 5 times the global average. In the report, the magnitude of female murders is referred to as "femicide" which serves as an indication of how severe this crisis really is.

The inequality of access to affordable quality healthcare for all South Africans remains a challenge. The public sector does not have access to in-hospital private healthcare facilities unless they are a member of a medical scheme. People living in rural areas do not have easy access to public healthcare facilities and need to travel long distances to get to a healthcare facility. The public sector also has a shortage of healthcare personnel and medical doctors. These are just some of the factors that put tremendous strain on the public health sector (Statistics South Africa, 2017).

Members of the local church are also impacted by these factors. Added to this is the diverse group of people that the local church consists of, namely: Traditionalists, Baby Boomers, Generation X, Millennials, and the Centennials. Figure 1 below lists each generational group according to a timeline that illustrates what year a generation begun and the year it ended, which essentially is also the birthing period of the next or new generation.
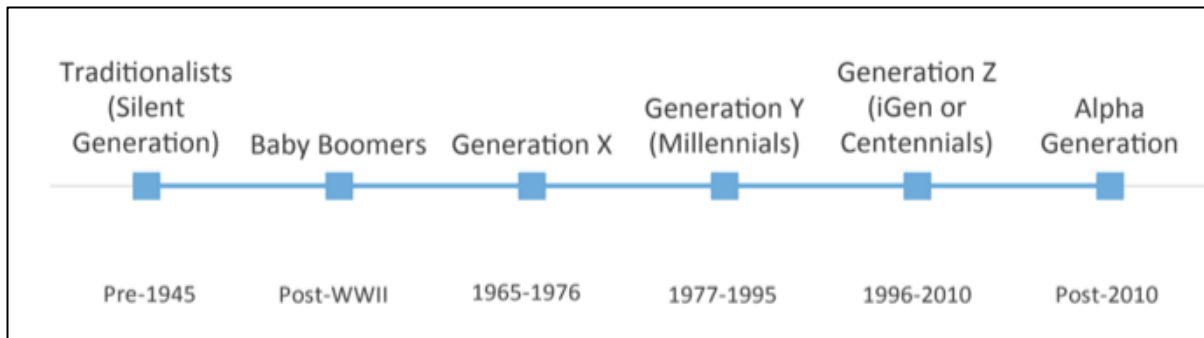
Figure 1. Generational Classification

(source: Panzaru & Iotu 2018:285)

Each of these generational groups had different influencers that affected their core values, attributes, work ethic, and outlook on life. Each generation has a series of beliefs that set them apart from the next generation (Abrams & Von Frank, 2014:14-17). "When different generations meet, conflict and clashes can occur due to their specific identities. These issues are highly visible in a multigenerational environment" (Panzaru & Iotu, 2018:285). The local church is a typical example of a multigenerational environment which explains why conflict situations and arguments occur within such a community. In view of all these factors, the researcher endeavoured to investigate what kind of leadership models should be employed by the ordained ministers when serving such a diverse community with its complex challenges and belief systems.

1.4 Research Problem & Research Questions

The problem of this research was to determine what kind of leadership would be relevant for the Full Gospel Church in the twenty-first century.

The research problem can be broken down into the following research questions that guided this study:

- How is leadership understood in the Full Gospel Church for ordained ministers?
- Should the Full Gospel Church focus only on one kind of leadership as stipulated in the official documents of the church?
- What models of leadership should be introduced to enhance the ministry of the church in contemporary South Africa?

1.5 Literature Review

The Secretary General of the Full Gospel Church has a quarterly circular for ordained ministers and has renamed the 2018 edition Leader.Co (Pelser, 2018:2). There are three words he uses to explain the meaning of the new name "Leader.Co". The first word is "leader" which comprises an acronym that stands for Love, Excellence, Ability, Develop, Everyone, Relationship. The second word is "corporation", which refers to a group of people elected to govern a city, town, or constituency. Added to this is the Latin meaning of the word, which is defined as "to combine in one body". The third aspect of the new name is the prefix "Co" which means together, joint, and jointly. However, closer scrutiny of these words reveals that the ordained leadership style of the Full Gospel Church is viewed as one of partnership and collaboration since the leaders "need each other for the betterment of the Kingdom" (Pelser, 2018:2).

The leadership literature of the Full Gospel Church also refers to the ordained minister as a worker or labourer and places a lot of emphasis on the spiritual preparedness of the minister entering full-time ministry. Further emphasis is placed on the ordained minister's spirituality, mental health, and wholeness as a person. Phrases like, "better men, not better methods" (De Jager, n.d. – a:1) or "a sinking pastor cannot help a sinking world" (De Jager, n.d. – a:4) is an indication of a leadership model that begins with an inward focus first before the actual leading of the people occurs. This notion of the ordained minister being a worker or labourer is further echoed through the concluding remark by the Secretary General, "the Moderator and I are ready to serve" (Pelser, 2018:2). The literature of the Full Gospel Church will be appraised since it gives insight into the current leadership model that is exercised by the ordained ministers.

Greg Ogden describes Jesus' understanding of servant leadership as a radical view of leadership compared to how the world viewed it. Christ's understanding of being a true servant was the "obliteration of titles" (Ogden 2003:223). Stauffacher (2013:178) quotes Gene Wilkes, saying, "Jesus turned the concept of leadership upside down, or shall we say right side up". This explains why Jesus made statements like "Whoever wants to be first must be last of all and servant of all" (Mark 9:35), "All who humble

themselves will be exalted" (Matthew 23:12), and "The least among all of you is the greatest" (Luke 9:48). Ogden (2003:224) refers to servant leadership as "true greatness", which is leadership that is "demonstrated by a heart for the powerless, unprotected, and exploitable". Jesus redefined and gave new meaning to what it means to be great a leader.

Canales (2014:44) defines "servant leadership" as a "process of modelling Jesus' attitude of humility, service, respect, and love, which leads the followers in promoting the mission of the group, organization, or institution". Servant leadership is about meeting the needs of others first instead of being self-absorbed and self-centred. He resonates John 13:1-17 by referring to servant leadership as "the one who serves is the leader" and suggests that the essence of servant leadership means, "serve to lead" (Canales 2014:44).

Malphurs (2003:33) defines servant leadership as "servants with credibility and capabilities, who are able to influence people in a particular context to pursue their God-given direction". He regards the servant aspect as the leading biblical image of a leader in the Bible. Malphurs (2003:34) extends the definition of servant leadership by defining it as "the humble service of others based on our love for them". He refers to four qualities that servant leaders possess, namely: humility, service, focus on others, and love. Articles and books will be reviewed to define servant leadership and gain an understanding of the various components that servant leadership consists of.

Richard Osmer (2008:176-183) in his book *Practical theology: An introduction*, discusses three forms of leadership. The first is *task competence*, which focuses on how important it is for leaders to fulfil their responsibilities successfully and efficiently. The second form of leadership is *transactional leadership*. The latter refers to "the ability to influence others through a process of trade-offs" (Osmer, 2008:176). Trade-offs refers to meeting the needs of those that are part of the organisation and, in return, the members of the organisation give their resources. In the context of a church, congregation members support their church by giving their time, skills, and money. Trade-offs also involve leaders resolving disputes and using their "influence to best accomplish its mission" (2008:177). The third form of leadership is *transforming leadership*. It refers to "leading an organisation through a process in which its identity,

mission, culture, and operating procedures are fundamentally altered" (2008:177). This form of leadership is usually confronted with resistance from prominent groups within the organisation that are at risk of losing their authority and position. Osmer (2008:178) suggests that transformational leaders require dedication to their own vision while at the same time empowering others to transform their vision. Osmer's understanding of the three forms of leadership will be reviewed and how they relate to servant leadership discussed.

Bolden and Kirk (2009) identified four leadership theories that are specifically relevant for the African context. They divide leadership into four categories of theories: *essentialist, relational, constructionist*, and *critical* (Bolden & Kirk, 2009:70-71). Their article was examined to determine if one kind of leadership is sufficient for the community of today. This review also provided further insight into additional kinds of leadership that can be employed by ordained ministers.

Kessler and Kretzschmar (2015) are of the opinion that Christian leadership as a trans-disciplinary field. The emphasis of their article is not on the praxis of Christian leadership, but instead, it focusses on leadership as a theological and academic field of study (2015:1). Christian leadership is generally regarded as a sub-discipline of practical theology. They argue that Christian leadership has an interrelationship with other academic disciplines such as management science, sociology, psychology, etcetera. Through their definition of Christian Leadership, it is evident that it is not only limited to theological fields of study, but also extends to non-theological disciplines.

Elkington, Meekins, Breen and Martin (2015:3-4) remark that ministers should not only be proficient and skilled theologically, but should possess "incredible leadership capacity to navigate the complexity of a globalized world". The quality of training and mentorship affects the preparedness of the minister leading in the twenty-first century. They argue that completing a course of study does not necessarily mean that the person is competent to lead a ministry. They advocate servant leadership in response to an autocratic style of leadership. Servant leadership, however, must be supported by continuous training and mentoring. Their article was reviewed to determine two things: 1) Are multiple leadership models in the Full Gospel Church for ordained

ministers necessary? 2) Should servant leadership be supplemented by other traits instead of introducing additional leadership styles?

Carol Dalglish (2009:5), discussing the meaning and significance of leadership, explains that "leadership is about the act of leading and the role, style and effectiveness of leaders, regardless of how they came by their position". She questions the relevance of various leadership models that have been introduced during the second half of the twentieth century. Her rationale is that most of the leadership models originate from the United States of America; the samples and studies are done within North America, and they are predominantly based on Caucasian males. As a result, she questions the relevance of these theories for the African context, since the language, business, politics, and culture are diversely different. It is within this diverse context that Dalglish (2009:6) asks if there is a "'one size fits all' version of leadership effectiveness or do effective African leaders behave differently from their North American counterparts?" Dalglish's view of leadership in the African context was investigated to determine if the Full Gospel Church's leadership model takes into account the African context of leadership for its ordained ministers.

Every local church has an indigenous leadership model. The leadership model that is therefore applied in the local church should not be a "foreign pattern of leadership that would negatively impact the health and growth" of the local church (Hibbert & Hibbert 2019:242). Therefore, whatever the applied leadership model is, it should be God-honouring, but also culturally appropriate to the local church. Consequently, the focus should be on developing a contextualised leadership model. To determine what a contextualised pattern of leadership looks like, Hibbert and Hibbert identified three factors that should be considered. The factors are reflecting on your own cultural values, studying the cultural values of the local church, and examining biblical principles of leadership. The various aspects that should be considered when deciding which leadership model/s to introduce in the local church was explored in this study.

1.6 Methodology

The research employed a literature study to determine how leadership is understood in the Full Gospel Church for ordained ministers. This methodology was deemed suitable as it would enable the researcher to determine what kind of leadership is appropriate in the Full Gospel Church, and if the church should focus only on one kind of leadership model.

Leadership in the Full Gospel Church is generic and is governed by the Constitution of the Full Gospel Church and the quarterly circulars. Although there are many commentaries and interpretations of the circulars, the scope of this study was limited to the Leader.Co quarterly circular and the leadership literature of the Full Gospel Church. The primary resources were the official documents of the Full Gospel Church, but secondary scholarly journals, articles, and books written on leadership were also consulted and critically engaged with. Mouton (2001:87) asserts,

> [W]hen we talk about reviewing a body of scholarship (a literature review), we are in fact interested in a whole range of research products that have been produced by other scholars. There are a number of reasons why a review of the existing scholarship is so important. To ensure that one does not merely duplicate a previous study. To discover what the most recent and authoritative theorizing about the subject is. To find out what the most widely accepted empirical findings in the field of study are. To identify the available instrumentation that has proven validity and reliability. To ascertain what the most widely accepted definitions of key concepts in the field are.

The hoped-for outcome of this review was that it would determine how leadership is understood in the Full Gospel Church for ordained ministers, which was subjected to a qualitative textual analysis. Textual analysis is a process of gathering and analysing information. It is a process where the information is described and interpreted. "When we perform textual analysis on a text, we make an educated guess at some of the most likely interpretations that might be made of that text" (McKee, 2003:1). Bolden and Kirk's (2009) four leadership theories and Northouse's (2016) authentic leadership theory was used as a framework for evaluating the ordained leadership of the Full Gospel Church.

1.7 Outline of the Chapters

Chapter One

Introduces the topic under investigation and provides a background to the study. In addition, the aim of the study, research questions, rationale, literature review, and methodology are also mentioned.

Chapter Two

Provides an overview of ecclesial leadership in relation to some of the challenges that the contemporary church leadership is facing in post-apartheid South Africa.

Chapter Three

Gives an overview of leadership in The Full Gospel Church. It focuses on the various leadership literature and related commentaries.

Chapter Four

Provides a critical discussion of the ordained leadership model, which includes scholarly reviews and critique.

Chapter Five

Provides a summation of the study, presenting key issues that were addressed in the study concerning leadership in the Full Gospel Church. The chapter also provides markers and contours that were identified during the research for the relevancy of leadership in the Full Gospel Church within post-apartheid South Africa.

1.8 Conclusion

The purpose of this chapter was to introduce the research topic as well as outline the research procedures that were followed in this study.
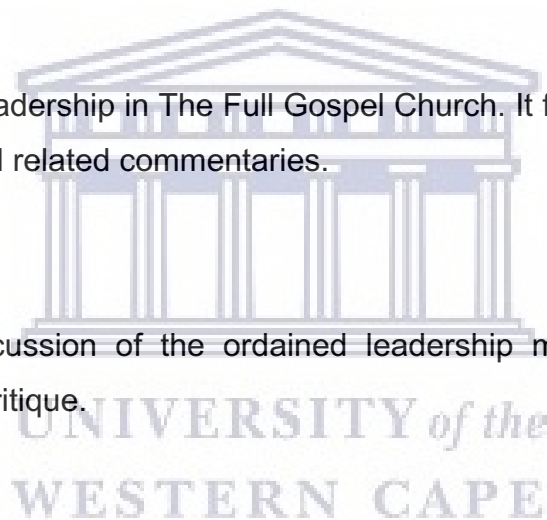
The following chapter will provide an overview of ecclesial leadership. Information will be drawn from various forms of literature describing ecclesial leadership in different contexts. The chapter will also discuss different kinds of leadership styles and the challenges that accompany each style.

Chapter 2
Overview of Ecclesial Leadership

2.1 Introduction

The purpose of this chapter is to provide an overview of ecclesial leadership. Several definitions of ecclesial leadership, also referred to as "church leadership" or "Christian leadership" will be looked at. The objective of this research is to gain a comprehensive understanding of the subject under study. Scarborough (2010:58) emphasises that it is important to define one's concepts, as "without adequate definitions, it is not possible to distinguish one theory from another, it is not possible to determine who practices them, and it is not possible to research their efficacy". Leadership is a broad subject. Thus, to focus on a distinct definition/s will not elucidate the essence of the subject.

From their point of view, Kessler and Kretzschmar (2015:2) provide two ways the term "Christian leadership" can be used:

> Firstly, it can refer to leaders who have leadership responsibilities within a Christian organisation. Such organisations are rooted in the Christian faith and have a specifically Christian purpose, for example, a Church congregation, Christian monastery, mission agency, non-profit organisation (NPO) or non-governmental organisation (NGO). Thus, 'Christian' leadership in this instance means leadership by Christians within a Christian organisation.

Secondly,

> 'Christian' leadership is also exercised by leaders who operate within 'secular' organisations such as business companies, organs of government, labour organisations and NPOs that no longer have, or never had a specifically Christian foundation.

Such leadership is exercised by a Christian who occupies a leadership position, and who aims to reflect Christian values and a "Christian worldview" through their leadership. The scope in which the various leadership definitions will be reviewed is in a church organisation setting which is why it will be referred to as "ecclesial leadership", "church leadership" or "Christian leadership".

2.2 Defining Ecclesial Leadership

Pali (2019:269) describes Emeritus Archbishop Desmond Tutu's understanding of leadership as "being present and available for the sake of those we lead". He explains that according to Tutu, "leadership demonstrates self-sacrificial leadership when it serves others and is prepared to suffer and die for Christ". When people are in need of support during difficult circumstances, it is the leader's responsibility to "initiate a process to help, and sacrifice his time and resources in order to help those in need" (Pali, 2019:269).

Avis (2020:117) contends that ecclesial leaders:

> [C]annot command, we cannot direct, but we can offer to lead, to show the way. Leadership is the form that authority takes in a voluntary society. Leadership is like happiness, that most elusive of commodities: if you set out to achieve it, it will evaporate; but if you do the things that you should be doing and do them in the right way, it may come upon you unawares.

Providing further insight into his understanding of ecclesial leadership, Avis (2020:117) remarks that it "is not intrinsically or necessarily beneficial. It is an ethically neutral concept and may be turned either way, to weal or woe". Avis places leadership in a "more theologically robust realm than personal ethical disposition as a willingness to serve" (2020:119). He argues that ecclesial leadership places one in a position where they become "a publicly identifiable agent of the coming Kingdom of God". As a result, leadership is exercised in the following way: "[P]roclaiming the gospel and teaching the faith; sanctifying the faithful through the liturgy and sacraments; and guiding and leading the community entrusted to them" (2020:119).

Scarborough (2011:59) describes "Christian leadership" as "Christian transformational leadership". More precisely, it is a leadership

> [W]hich declares a Biblical or Christian foundation, or is specifically directed to the Church. It holds that a leader's vision, character, persuasiveness, and ability to strategize guarantee that he or she will be influential (or transformational) to achieve shared goals (Scarborough 2011:77).

Scarborough's definition consists of various features that he incorporated from the other leadership definitions.

According to Niemandt (2016:3), "[L]eadership is where one or a few individuals steer the behaviour of many. It is a set of practices surrounding the legitimate use of gifts, resources, and position, which therefore influences relational power". Niemandt further articulates that leadership is the "transformation of people and institutions to participate, through meaningful relations and in the power of the Spirit, in God's mission". His understanding of leadership has to do with the "influence on the thoughts, behaviours, beliefs, or values of people". It also "gives direction and cohesion to a group of people or an organization". The basis for Niemandt's definition is the context where the church has a missional focus. It is where the church becomes an active participant in the mission God has set out for the church to do. The transformation of people and institutions by implication refers to change. Thus, the definition of leadership not only inspires people to follow a common God-given mission, but also requires the followers to change.

Slater (2018:7) reasons that Christian leadership "implies acknowledging, understanding, accepting, valuing and celebrating differences among people". Her definition of leadership is defined in the context of social diversity. Ecclesial leadership, therefore, includes encouraging and developing a culture of inclusiveness. "Thus a Christian leader does not have to erase the differences of people, but make it a prerogative to embrace differences" (2018:9).

Ecclesial leadership, according to Glad and Harmon (2016:59), plays an important "role in shaping the church, and their leadership naturally flows from a robust understanding and application of inaugurated eschatology". Through this understanding, the leaders fulfil a function as nourisher, protector, and equipper of the flock. The ecclesial leader is someone that nourishes the followers through biblical teaching, protects the flock against false teachings, and equips the church to endure through difficult circumstances.

Hibbert and Hibbert (2019:241) refer to Christian leadership as a "culturally appropriate leadership". It is leadership that primarily focuses on the context of the

followers first, a leadership that is in tune with the culture of the people. Contextualised leadership is an essential quality of the church leader that promotes the positive development and growth of the church. Ecclesial leadership will simply not be effective if the culture and context of the followers is not considered. Their view of leadership promotes the connectedness and common ground that should exist between the ecclesial leader and congregants.

Kessler and Kretzschmar (2015:3) recognise that from an academic perspective, ecclesial leadership is a field of study within the discipline of practical theology, which is "mainly concerned with the life and ministry of the Church within different contexts". They define "leadership" as "a person whom other persons follow". Similarly, they define ecclesial leadership as a Christian leader – a "person who follows Christ and whom other persons follow" (2015:2). Their definition is also based on their shared goal for short definitions. According to them, the shorter the definition, the better it is to understand.

Leadership involves "good management, the semantic description that leadership is the process of leading, the transactional definition that leadership is a social exchange between leaders and followers" (Allen, Smith. J & Da Silva, 2013:28). There is no set definition of leadership and can be defined in various ways. In spite of this, there is, however, four generally accepted components that are fundamental to leadership definitions (Aritz, Walker, Cardon & Li, 2017:163), namely:

- It is a process
- It involves influence
- It occurs in a group context
- It involves goal attainment

2.3 Different Kinds of Leadership

"Both leaders and followers are part of the leadership process, it is important to address issues that confront followers as well as issues that confront leaders. Leaders and followers should be understood in relation to each other" (Northouse, 2016:16). This section focuses on four different leadership styles – *transactional leadership,*

transformational leadership, authentic leadership, and *laissez-faire leadership* – in order to gain a better understanding of the issues that church leaders will be confronted with, depending on their adopted leadership style.

2.3.1 Transactional leadership

Osmer (2008:176) defines "transactional leadership" as "the ability to influence others through a process of trade-offs". Transactional leadership occurs in two ways. Firstly, leaders meet the needs of those that are part of the organisation and in return the employees or members will make meaningful contributions to the organisation. The second way has to do with political trade-offs. This involves leaders dealing with different groups of people that have competing agendas. The leader needs to choose the best option that best serves the purpose of the organisation. Trade-offs are done to meet the needs of those that are part of the organisation and in return the members of the organisation give their resources. In a corporate world, trade-offs are in the form of contracts, meeting the financial needs of employees in exchange for their work. In the case of voluntary organisations, like the church, contracts are presented in an abstract form which Osmer refers to as "reciprocal, contract like exchanges" (2008:loc 2084). These "reciprocal, contract like exchanges" are demonstrated by the church leaders in various forms, such as educational programmes, youth ministries, and small-group ministries. The trade-offs meet the needs of parents who want to raise respectable children with good moral values, as well as people who want to be part of a meaningful church community. In turn, it is hoped that church leaders that have congregational members will reciprocate by giving some of their recourses to the church in the form of their finances, skills, and time (Osmer, 2008:loc 2085-2088).

In the context of congregations, a common form of political trade-offs is managing the budget of the various ministerial departments. "Leaders must negotiate these competing agendas through compromise, persuasion, and trade-offs" (Osmer, 2008:loc 2090). Church leaders can experience transactional leadership to be a leadership model of intense competitive activity since the various groups of the congregation enthusiastically drive their own agenda. In this context, church leaders will use the influence they have to accomplish the mission of the congregation (Osmer, 2008:loc 2092).

According to Northouse (2016:171), transactional leaders do not "individualize the needs of followers or focus on their personal development". The leader is "influential because it is in the best interest of followers for them to do what the leader wants". Reward is the motivating factor and the driver of the strategy to achieve what the leader wants. It is also a process of exchange and negotiation between the leader and followers. Those who achieve the agreed objectives are rewarded.

Mothoagae and Prior (2010:88) describe transactional leadership as the exchange of one thing for another which benefits both the leader and the followers. It is "where quick agreements are made and solutions found to please those who support you as leader". This form of leadership is characterised by reciprocity and flexibility. The church leader remains in charge without the status quo being challenged by the followers since their needs have been satisfied. The relationship that develops between the leader and followers is an authoritative one. The shared leadership is restricted based on transactions between the ecclesial leader and the followers. Achieving goals form an integral part of transactional leadership, even if the goals are not shared by the leader and followers. Mothoagae and Prior (2010:90) refer to it as "satisfy the goals wanted". This is different to achieving goals that the church needs and that are shared by the leader and followers. As a result, the motive of having goals is not always in the best interest of the church as an organisation. Transactional leaders will go to great lengths to give the followers what they want to sustain their "support, cooperation and compliance". It also, however, gives rise to confusion at times when the followers are not able to fully comprehend the leader's vision. "Transactional leadership does not reflect the servant attitude that we find in Jesus' teaching and practising in the gospels. Nor can it be an effective means by which to bring about a church-in-mission, in which all — both pastor and parishioners — are moved by a commonly held belief in the Gospels to serve each other and the world about them" (Mothoagae & Prior 2010:90).

Mwenje (2016:56) describes transactional leadership as having three distinct components. The first component is a contingent reward, which refers to the "degree to which the leader sets up constructive transactions or exchanges with followers". Negotiation skills are therefore essential to transactional leadership. The goals of the followers are predetermined in order to achieve the leader's personal and

organisational objectives. At this level, the leader clearly explains his/her expectations and the reward for meeting those expectations. This is different to what Mothoagae and Prior (2010:89) highlight, since they are of the opinion that transactional leadership can cause confusion when the followers have "not yet caught up with the leader's personal vision". The second and third components of transactional leadership are active and passive leaders. Mwenje refers to the two components as management-by-exception which "occurs when the leader intervenes to make a correction when something goes wrong". Quoting Peter Guy Northouse, Mwenje (2016:56) explains that "active leaders monitor follower behaviour, anticipate problems and take corrective action before the behaviour creates serious difficulties". Passive leaders are reactive in their response to problems. Referring to Hater and Bass, the active leader "looks for deviations, whereas in the passive form, the leader waits for problems to emerge" (Mwenje, 2016:57).

In reviewing the various descriptions of transactional leadership, the following becomes evident:

> [T]ransactional leadership maintains organisational stability through regular social exchanges, leading to goal achievement for both leaders and the followers. Although transactional leaders may get the job done, unlike transformational leaders, their focus is not on fostering meaningful leaders–follower dyads, but accomplishing the organisational tasks while meeting guidelines and expectations (Arena, 2019:3).

2.3.2 Transformational leadership

A transformational leader is a leader that has a "high personal drive and high value-conviction" (Muenjohn et al., 2018:78). James V. Downton is recognised as coining the concept of "transformational leadership" in 1973. The concept was further developed by James MacGregor Burns in 1978 (Northouse, 2016:162). Burns attempted to establish a connection between the roles of the leader and the roles of the follower. Quoting Burns, Northouse (2016:162) highlights the connection between the leader and follower by stating that transformational leadership is "different from power because it is inseparable from followers' needs". It is also a leadership style that "emphasizes ideals, Inspiration, innovations, and individual concerns. Transformational leadership requires that leaders be aware of how their own behaviour relates to the needs of their followers and the changing dynamics within

their organizations" (Northouse, 2016:180). In the context of the church, the actions of ecclesial leaders influence the congregation, inspiring them to do things beyond their perceived abilities and limitations.

Scarborough (2011:15) defines transformational leadership as follows:

> [L]eadership which specifically declares a Biblical or Christian foundation, or is specifically directed to the Church. It holds that a leader will be influential (or transformational) to achieve shared goals, through his or her vision, character, persuasiveness, and ability to strategize.

Transformational leadership consists of three qualities that the leader must apply to be successful and effective. These qualities are *influence, persuasiveness*, and *the ability to strategize*. Scarborough (2011:170) explains that influence is key for the ecclesial leader, in that, without it, the leader cannot bring about change. The leader must possess the ability of persuasiveness, which is the "capacity of the leader to influence others". Influence is supported by strategy which looks at the best possible plan to follow. Strategic preparedness is therefore important if ecclesial leaders want to be effective at influencing followers.

Describing transformational leadership, Mwenje (2016:57) explains that it "aims to move beyond people's wants and desires, thereby encouraging their real needs and values". It is a leadership style that is regarded as "truly transformational only if it is focused on the interests of followers, not on the leader's self-interest". Using Bernard Bass as a reference, Mwenje (2016:57-58) lists four traits that transformational leadership consists of, namely: *charisma, inspiration, intellectual stimulation* and *individualised consideration*. These are described in more detail below.

- *Charisma* creates a strong connection between the followers and leader. This is usually underpinned by roused emotions. Trust and respect is achieved through vision casting. The leader has the ability to get followers to have a higher level of commitment than what they usually would.
- *Inspiration* is based on a "behaviour espoused by the leader such as communicating high expectations, the use of symbols to gain the focus of followers and modelling the appropriate behaviour".

- *Intellectual stimulation* promotes "intelligence and rationality, enabling followers to be creative problem solvers".
- *Individualised consideration* refers to "support and personal attention to followers and express appreciation of their work, thereby developing self-confidence".

Describing transformational leadership further, Mothoagae and Prior (2010:90) observe that this leader functions at an elevated level and is "not only concerned with settling agreements with followers, but also lifting them to a higher consciousness of themselves and a deeper commitment to the world about them". In the case of transactional leadership, the focus is to satisfy the wants of the people. Transformational leadership "helps parishioners to recognise the deeper human needs of themselves and others. Leaders work to 'lift' their followers from their present wants to deeper human needs, or values" (2010:91). Transformational leadership is driven by values and not only by strategy. Quoting James Burns, Mothoagae and Prior (2010:91) suggest that there is a connection between transformational and transactional leadership.

Osmer refers to transforming leadership as a process of "deep change". He quotes Robert Quinn by stating that transforming leadership is "leading an organization through a process in which its identity, mission, culture, and operating procedures are fundamentally" (Osmer, 2008:loc 2092-2093). Osmer's transforming leadership model can be grouped into two categories in relation to the congregational leader: *external transforming work* and *internal transforming work.*

The first category Osmer discusses – external transforming work – is directed towards the congregation. The type of changes transforming leadership focuses on in a congregational setting affects the worship, fellowship, and outreach. It also involves the openness existing congregants should have towards new members, especially if the new members are perceived as being different. Transforming leadership presents a vision that challenges the congregation to move to a higher level in who they are and what they can become. Congregational leaders will usually start by calling on church members who are open and committed to the vision (2008:loc 2093-2095). At

this juncture, congregational leaders are usually faced with obstacles because of their transforming leadership style. Osmer (2008: loc 2097-2098) refers to the deep change as being messy, since the "dominant coalition of an organization is especially likely to resist deep change, for it stands to lose power and control". In this context, it is relatively easy to understand why Osmer would refer to transforming leadership as "deep change" that is "costly and risk".

The second category – internal transforming leadership – focusses on the congregational leader and also serves as a guiding principle. Church leaders have the responsibility to access their personal "internal work" and "inner voice". Church leaders should honestly and truthfully look at the personal values they portray and confront their own hypocrisy. Leaders must carry out the "internal work" of discerning their own core values, as well as the "inner voice" of the organization they are leading. "They must confront their own hypocrisy in failing to embody the values they espouse and must alter their behaviour to model with integrity the sorts of changes they would like to see in their organization" (Osmer, 2008:loc 2095-2097). Transforming leadership, in essence, challenges congregational leaders to practice what they preach. Congregational leaders should be mindful that transforming leadership requires not only deep change in the congregation, but also deep change in themselves as well. That, in itself, can be costly and risky for congregational leaders if they have issues of cultural challenges, insecurities, and reluctance to empower others. This will be discussed further in Chapter 4 Transforming leadership, therefore, seems to have a twofold emphasis, namely: on the congregation and the church leader.

The impact of transforming leadership is unfortunately not a linear process where the process of change occurs from one stage to another. It does not have a definitive starting point and ending point, which is why Osmer says that it "often feels chaotic", as if there is no structural orderly way in which things are done. The reason for the feeling of uncertainty is because the church as an organisation is shifting away from doing things according to old patterns that are no longer working and moving towards new patterns that the congregations are not yet use to. The movement from old patterns to new patterns often incites negative emotions and experiences. Osmer refers to it as "conflict, failures, and dissatisfaction, as well as new vitality and experimentation". He inspires congregational leaders by specifically referring to them

as transformational leaders that must "remain committed to their internal vision, even as they empower others to reshape their vision" (2008:loc 2100-2101). Determination and commitment are tests that every church leader will go through when adopting the transforming leadership model.

Osmer proposes that all three leadership styles, namely: task competence, transactional leadership, and transforming leadership should be employed in ecclesial leadership. This forms part of the pragmatic task of practical theology that focuses on the process of leading change in a congregational setting. Transforming leadership is most needed in mainline congregations to serve as a guide through a process of "deep change" (2008:loc 2103-2105).

It is evident that transformational leadership will at times have a combination of leadership models since it focusses on the process of leading change. Osmer's understanding of transformational leadership is similar to what Northouse describes where "leaders and followers are part of the leadership process". It is a process where both leaders and followers will encounter issues they need to deal with (Northouse, 2016:16). The focus of transformational leadership has a dual focus that places both the leader and follower at the centre of attention.

2.3.3 Authentic leadership

The authentic leadership style is difficult to define as it consists of a number of complexities that make it difficult to describe in a single definition. Due to the plethora of definitions that exist, each definition seeks to provide a different perspective (Northouse, 2016:195). Northouse defines "authentic leadership" in three ways, as an intrapersonal process, an interpersonal process, or from a developmental perspective.

- The *intrapersonal process* places emphasis on the leader's internal faculties which includes the leader's "self-knowledge, self-regulation, and self-concept". The focus is on the leader's "life experiences and the meaning he or she attaches to those experiences as being critical to the development of the authentic leader".

- The *interpersonal process* describes authentic leadership as relational. Establishment and growth of the relationship is based on the efforts of both the leader and followers. The leader is not the only person that invests in the relationship, but it is a mutual effort from both parties. It is a give-and-take process since both the leader and followers are affecting each other.

- Authentic leadership can also be defined from a *developmental perspective*. It refers to a leadership style that can be "nurtured in a leader, rather than as a fixed trait. Authentic leadership develops in people over a lifetime and can be triggered by major life events, such as a severe illness or a new career" (Northouse, 2016:195).

The essence of authentic leadership is the "authenticity of leaders and their leadership" (Northouse 2016:195).

Below, Puls, Ludden and Freemyer (2014:56) elaborate on the intrapersonal and interpersonal definitions of authentic leadership proposed by Northouse.

> The intrapersonal dimension of authentic leadership unveils how a person's self-awareness, worldview, and balanced processing shape one's moral reasoning. The interpersonal dimension stresses how psychological capital (confidence, hope, optimism and resiliency) and emotional intelligence are outwardly exhibited as well as exchanging trust and transparency with followers. Self-awareness and an internalized moral perspective tend to be more intrapersonal, while balanced processing and relational transparency tend to engage people interpersonally. however, there is mutual interplay in the way all these elements interact.

In their study on ministerial effectiveness, authentic leadership is a focal point (Puls, et al., 2014:58). Their study focusses on the collaborative relationships between the church leader and lay people. Authentic leadership is defined by the church leader's "integrity or internal character, the motivations and inclinations of the pastoral leader's heart and mind" (2014:59). The church leader has to display integrity, credibility, transparency, and trust in order for lay people to cooperatively follow. The following of lay people is done willingly and voluntarily. Quoting Chan, Hannah and Gardner, Puls et al., (2014:67) maintain that "when leaders are perceived as authentic, their leadership interventions are more favorably received and the resultant impact is

multiplied … they ... engender trust and allow followers to easily and confidently infer authenticity from their actions".

The descriptive-empirical task, which is one of the four tasks of practical theological reflection proposed by Osmer (2008), also comprises the qualities of authentic leadership as described by Northouse (2016) and Puls et al. (2014). Even though Osmer does not explicitly use the terminology "intrapersonal process" and "interpersonal process", the activities that the two processes represent are evident in Osmer's description of the descriptive-empirical task. The activity of authentic leadership is unmistakable in the concepts he mentions, such as the internal and external challenges church leaders face, priestly listening, informal attending, semiformal attending, and formal attending.

The descriptive-empirical task focusses on answering the question, "What is going on?" Osmer asserts that answering this question entails much more than church leaders merely gathering information when dealing with difficult and challenging situations. In light of the above, Osmer (2008:loc 434-436) proposes that the descriptive-empirical task involves the "spirituality of presence". Spirituality of presence involves "attending to what is going on in the lives of individuals, families, and communities" (2008:loc 447-448). Church leaders, therefore, cannot be disconnected from the people they are leading. There must be a degree of involvement that connects church leaders to their congregation on a personal level in order for them to practice effective leadership.

Although, when practicing the spirituality of presence in their attempt to be a more effective leader, church leaders often encounter a number of challenges. Osmer highlights two types of challenges church leaders will be faced with. These challenges have external and internal attributes that impact the relationship between the minister and the congregation. The external challenge church leaders are face with is directed towards the congregation and the internal challenge is directed towards the church leader. The challenge church leaders are face with when attending to the congregation is not just about doing the activity of being present, but it must take place at the level where the congregational members are at. Osmer refers to it as "attend to others in their particularity and otherness" (2008:loc 448-449). The second challenge Osmer

discusses is directed toward church leaders by highlighting the adjustment they need to make in their own behaviour by improving their listening skills, the tendency to make quick conclusions and ignoring the suffering church members are faced with (2008:loc 447-451).

Osmer (2008:loc 447-448) describes the spirituality of presence as "attending to what is going on in the lives of individuals, families, and communities". He further expands the spirituality of presence by pointing out that it includes also "investigating the circumstances and cultural contexts of others in a more formal and systematic ways" (2008:loc 484-485). There is a quality and depth of involvement church leaders should have towards their congregational members. Osmer describes it as priestly listening, conditions of attending which is also an important aspect of congregational leadership (2008:loc 483). According to Osmer, priestly listening consists of informal attending, semiformal attending, and formal attending. These are described in more detail below.

- **Informal attending**

Informal attending refers to the quality of attending in everyday life by focussing on openness, attentiveness, and prayerfulness. It involves active listening and paying close attention to the exchange of information, ideas, and feelings by congregational members, which Osmer refers to as "interpersonal communication". Church leaders must be observant and receptive to the day-to-day realities people encounter, which Osmer refers to as the "openness to the beauty and tragedy". Informal attending is not a natural quality that church leaders possess. As a result, church leaders will need to practice these spiritual disciplines and make it part of their everyday life in order to cultivate informal attending (Osmer, 2008:loc 486-492).

- **Semiformal attending**

Semiformal attending "involves the use of specific methods and activities that provide structure and regularity" for church leaders (Osmer, 2008:loc 492-493). Church leaders subject themselves to a time of reflecting on events taking place in their congregation and society. Some practical ways of accomplishing this can be through

journaling and participating in small ministerial groups. These activities help church leaders to pay closer attention to their personal experience (2008:loc 492-500).

- **Formal attending**

Osmer describes *formal attending* as the investigation of episodes, situations, and contexts through empirical research (Osmer, 2008:loc 500-501). The main focus of priestly listening is formal attending since it involves empirical research that church leaders are encouraged to do. Osmer states that priestly listening is strengthened through formal attending. Even though research has the potential of treating people as objects, Osmer refutes this notion by arguing that the context in which the empirical research is done poses no risk of congregational members being treated as objects. In fact, empirical research "allows leaders to deepen their understanding of what is going on in particular episodes, situations, and contexts". The reason Osmer regards formal attending as the important aspect of priestly listening is because it is an authentic demonstration of the spirituality of presence (2008:loc 505-506).

There is a connection between authentic leadership and having an effective ministry (Puls et al., 2014:67). Authentic ecclesial leadership does not only depend on the quality of the sermons that are ministered to the clergy. The leader has to put forth a behaviour that is authentic, honest, and sincere towards the lay people.

2.3.4 Laissez-faire leadership

"Laissez-faire" is derived from a French phrase that implies, "the laissez-faire leader takes a hands-off, let-things-ride approach" (Northouse, 2016:172). It is a leadership style that is viewed as poor and ineffective. Laissez-faire leadership "involves minimal excretion of effort by the leader" (Muenjohn et al., 2018:64). It is a leadership model that is ineffective and destructive that is accompanied by "workplace stress, low performance, group conflict, role ambiguity, and low job satisfaction" (Singfiel, 2018:70).

Northouse (2016:172) describes laissez-faire leadership as a leader who "abdicates responsibility, delays decisions, gives no feedback, and makes little effort to help

followers satisfy their needs". Laissez-faire leadership is also associated with poor "outcomes such as effectiveness and satisfaction in organizations" (Northouse, 2016:188). Wong and Giessner (2018:757) view laissez-faire leadership as a passive leadership style that does not hold on to its leadership responsibilities. The leader simply provides the necessary resources for a certain project, "without directing, supporting, or stimulating subordinates regarding their task; the outcomes were poor" (Singfiel, 2018:70). "There is no exchange with followers or attempt to help them grow" Northouse, 2016:172). Such leaders "ignore the needs of others, do not respond to problems or do not monitor performance. There is no attempt in assisting followers to reach their potential and to make them grow" (Mwenje, 2016:57). Followers make their own decisions and have to seek other means of support in making decision since the leader is not involved. It creates an atmosphere of freedom for all which does negatively affect achieving set goals (Mwenje, 2016:57).

Laissez-faire leadership has a reactive approach to problems by dealing with it only when it is really necessary. It is a leadership model where the leader evades his/her responsibility and is not present. The impact of this kind of leadership can be seen in the followers' perceptions of, and responses to, the leader. According to Singfiel (2018:70), "laissez-faire leaders fail to show up. Followers are provided with the resources necessary to do a task, but not provided with the direction, feedback, or support necessary to perform well". Ecclesial leaders are advised to avoid the laissez-faire approach to leadership since it "abdicate[s] responsibility, delay[s] decision making, and provide[s] no feedback to church members nor put[s] out any effort to help them develop in their abilities as individuals" (Allen, 2013:35). It creates a climate that produces conflict amongst followers and negatively affects the team and the tasks that must be performed. Furthermore, the laissez-faire leader has the habit of becoming "involved in more socially aversive behaviour, exhibiting hostility and aggression towards other group members" (Muenjohn et al., 2018:64).

Wong and Giessner (2016:758) add to this by stating that "followers' perceptions of leaders might not always be positive, and they raise the question of whether empowering leadership might sometimes be perceived as laissez-faire leadership, leading to a less-effective leadership perception". No ecclesial leader would want to

be perceived as a laissez-faire leader by his followers and have an environment of stress, conflict and not ministerial satisfaction" (Singfiel, 2018:71).

The purpose of this chapter is to discuss four leadership models in order to gain a better understanding of the issues that church leaders will be confronted with based on their chosen leadership style. In view of this, Osmer, however, discusses another form of leadership, which he refers to as "task competence". Task competence is a form of leadership were leadership tasks are carried out well from an organisational viewpoint. In the context of church leaders who are leading a congregation, task competence is demonstrated through "teaching, preaching, running committees, leading worship, and visiting the sick" (Osmer, 2008:loc 2079). It is not just simply doing these tasks that are an important aspect of leadership, but also the level of competence at which church leaders are expected to perform these tasks (Osmer, 2008:loc 2078-2080). Osmer suggests that the most effective form of leadership will be a combination of leadership models, which include transactional, transforming, and task competence. The most needed type of leadership style though is transforming leadership, since it presents a vision that challenges the congregation to move to a higher level in terms of who they are and what they can become. The church leader has the task of guiding the congregation through this process of deep change (2008:loc 2103-2108).

2.4 Challenges Faced by Church Leadership

"A sound theology of leadership should have a good biblical understanding of how God views humanity, church and the world. Biblical knowledge about leadership does not suffice; it should be accompanied by a passion to emulate and act the will of God on earth" (Pali, 2019:270). Ecclesial leaders who take up the call to execute this passion are faced with various challenges that can inhibit expressing the will of God on the earth. It is therefore imperative that church leaders are in tune with the world around them.

The various challenges that church leaders are confronted with will be described in more detail below under the following categories: social, economic and political challenges.

- *Social*

Pali (2019:275) highlights that Emeritus Archbishop Desmond Tutu views the Christian faith as the motivational force that drives social involvement. Church leaders are faced with various kinds of social challenges that directly affects the people they are leading.

Gender-based violence has become a focal point in South African society. Women living in South Africa find themselves in a country that is unsafe due to the increase in gender-based violence. A report released by Statistics South Africa (2018:7) shows that the murder rate of women is more than 5 times the global average. In the report, the magnitude of female murders is referred to as femicide which serves as an indication of how severe this crisis really is.

The inequality of access to affordable quality healthcare for all South Africans remains a further challenge. The public sector does not have access to in-hospital private healthcare facilities unless they are a member of a medical scheme. People living in rural areas do not have easy access to public healthcare facilities and need to travel long distances to get to a healthcare facility. The public sector also has a shortage of healthcare personnel and medical doctors. These are just some of the factors that add a strain on the public health sector (Statistics South Africa, 2017).

There are diverse group of people that the local church consists of, namely" the Traditionalists, Baby Boomers, Generation X, Millennials, and the Centennials. Each of these generational groups had different influencers that affected their core values, attributes, work ethic, and outlook on life. Each generation has a series of beliefs that set them apart from the next generation (Abrams & Von Frank, 2014:14-17). The challenge for church leaders is to lead in such a way that the church serves all generational groups.

- *Economic*

Poverty affects a big part of the South African society. It affects "individuals, families, communities and churches both in urban and rural areas" and is regarded as "a giant facing the church in South Africa" (Kgatle, 2017:1). It can be defined as "the lack of basic needs such as food, education, shelter, water, electricity, medical treatment, sanitation, etcetera. It must be noted that the lack of any of the basic needs can constitute a state of poverty even if other basic needs are met" (Kgatle, 2017:2). The growing unemployment rate is a major issue in South Africa and one of the contributing factors to poverty. According to Statistics of South Africa, the unemployment rate in the second quarter of 2019 was at 29%, resulting in 6,7 million people that do not have employment (Statistics South Africa, 2019).

Kgatle (2017:2) highlights that there are various types of poverty and categorises it into four types, namely: extreme poverty, moderate poverty, and relative poverty. Extreme or absolute poverty refers to households that cannot meet the "basic need for survival". People living in *extreme poverty* are "chronically hungry, unable to access healthcare, lack the amenities of safe drinking water and sanitation, cannot afford education for some or all children, and perhaps lack rudimentary shelter, and basic articles of clothing such as shoes". *Moderate poverty* refers to households where the basic needs are only just met. *Relative poverty* refers to households that receive an income, but the income is below the ratio of the average national income.

Structural poverty is another kind of poverty that is "caused by unequal distribution of, and/or lack of access to, material and non-material to opportunities" (Van der Westhuizen & Swart, 2015:734). It is caused by social injustice where a country's recourses are not equally distributed amongst its people, and as a result, contributes to a further increase in poverty. Resources are diverted away from the poor or is made inaccessible to them. Structural poverty is also "based on the belief that the vulnerability of people is the result of a lack of assets, resources and opportunities, on the one hand" (Van der Westhuizen & Swart, 2015:735).

- *Political*

Emeritus Archbishop Desmond Tutu understands the church to be "independent and autonomous from the state". He views the church as having a responsibility to "critique every political system and test it against gospel standards" (Pali, 2019:275).

One of the challenges church leaders face is the importance of realising the role the church can play in government and political-related affairs.

> International political, social, economic and religious developments influence how local communities operate. The South African church society is influenced by such developments taking place globally and which clearly influence how local churches function (Van Wyk, 2017:1).

In spite of the influence that politics has on the church, the relationship between Christianity and democracy in South Africa is "uncertain and varied." Churches and interdenominational organisations "have plenty of room for improvement in fostering good governance" (Kuperus, 2020:305). As a result, "[H]ow ministers and churches should relate with politics and the state is a burning issue in contemporary South African society" (Pali, 2019:276).

Corruption is more than just an ethical dilemma; it is also a governance and development challenge. The effects of corruption are socio-economically visible, and the market-related costs of corruption are also recognised (Coetzee, 2014:821). "Corruption" can be defined as the misuse of public office or a position of authority for private, material, or social gain at the expense of other people (Vorster, 2012:133). Corruption also refers to "any intentional and unlawful conduct or behaviour by persons entrusted with responsibilities of public office, who violate their duties as public officials in such a way as to obtain undue gratification of any kind for themselves or for others" (Webb, 2009:9). It is expressed through bribery, embezzlement, fraud, extortion, abuse of power, nepotism, conflict of interests, insider trading or abuse of privileged information, and favouritism.

Corruption negatively impacts public resources and service delivery. As a result of it, people lose their faith in public service delivery. It stifles economic growth and the progress needed to alleviate poverty. Web explains this further,

> Donor countries that might spend millions on development assistance see corruption as negative for development. Corruption results in a levy imposed on the labour of producers in favour of the occupants of power. It causes the national inheritance to be diverted into private or partisan uses, causing a pernicious drain on the general economy (Webb, 2009:9).

Some concluding remarks follow next to wrap up the chapter.

2.5 Conclusion

The purpose of this chapter was to provide an overview of ecclesial leadership by describing various scholarly definitions of leadership and investigating different leadership models in order to gain a thorough understanding of the subject. The following chapter will summarise the leadership in the Full Gospel Church of South Africa. Various literature on church leadership will be examined in order to establish the understanding the Full Gospel Church has regarding the leadership of the ordained minister.

Chapter 3

An Overview of The Leadership in The Full Gospel Church

3.1 Introduction

The chapter analyses the literature of the Full Gospel Church of South Africa to determine how the leadership for ordained ministers is understood in the Church. To this end, some of the leadership literature that is available to ordained ministers will be consulted. All of this literature has been written by ordained ministers from the Full Gospel Church. The literature reviewed in this chapter includes the following sources:

- Constitution of the Full Gospel Church (Full Gospel Church of God in Southern Africa, 2018).
- *Leader.Co* (Pelser, 2018; 2019).
- *Leadership Development* (Berrangé, n.d. – b).
- *The Pastor and His Vision* (Full Gospel Church of God, n.d. – c).
- *The Pastor and His Spiritual Preparedness* (de Jager, n.d. – a).
- *Seven Vital Signs of a Healthy and Growing Congregation* (Berrangé, n.d. – c).
- *You, Man of God* (de Jager, n.d. – b).

3.2 History of the Church

To contextualise this study, a brief history of the church under study will be provided in this section. In 1909, George Bowie came to South Africa as a missionary from the Bethal Pentecostal Assembly in the United States of America. Bowie's vision was to do evangelistic work amongst the "indigenous people of South Africa" (Full Gospel Church of God, 2020a). The Pentecostal Mission was birthed in April 1910 which eventually became The Full Gospel Church of God in Southern Africa. The evangelistic work done by the Full Gospel Church also spread throughout Southern Africa reaching countries like Mozambique, South West Africa, Botswana, Lesotho, Zimbabwe, known as Rhodesia at the time, and regions north to the Equator (Full Gospel Church of God, 2020a).

In 1951, the Full Gospel Church amalgamated with the Church of God in Cleveland, U.S.A. The Church of God is represented in162 countries through its World Missions Programme. The Full Gospel Church continued its extensive evangelistic focus that reached all race groups in South Africa. Since 1986, the church has had four associations under the larger organisation of the church which consisted of the black, coloured, Indian, and white community. Each group had its own leadership structure with the Moderator and Executive Council leading their respective community.

In March 1990, after sixteen years of negotiations for transformation, the United Assemblies of the Full Gospel Church of God was formed. It consisted of the black, coloured, and Indian community, as well as a small group of the white community. Instead of four churches associated to the Full Gospel Church, it now consisted of two churches, the Full Gospel Irene Assemblies and the Full Gospel United Assemblies. In October 1997, the Full Gospel Church of God in Southern Africa united and became one church organisation. "The Structural Unification of the Church formally took place at the Inaugural Conference on Thursday the 9th of October 1997, on the basis of the agreed '20 Principles'. This made the Full Gospel Church of God a non-racial and structurally integrated Church" (Full Gospel Church of God, 2020a).

3.3 Overview of The Leadership Structure in The Full Gospel Church

The General Conference of the Full Gospel Church of South Africa is a national gathering that takes place every four years by all the ordained ministers of the church. The General Conference forms the legislative, administrative, judicial, and spiritual authority of the church. The Constitution of the Full Gospel Church (2018) describes it as "the power to make rules and regulations for the good government of the Church and to take such action as it may deem expedient and necessary for the maintenance, advancement and benefit of the Church and its objectives, rules, procedures and organisation" (Constitution of the Full Gospel Church, 2018:82). At the conference, the ordained ministers elect the leadership of the Full Gospel Church. The leadership structure of the church consists of the Moderator, Moderateur, Executive Council, Regional Council, and the ordained minister, also referred to as the "pastor".

- *Moderator, Moderateur and Executive Council*

The Moderator carries the office as leader of the of the Full Gospel Church, with general oversight in all church matters. He is the visionary of the organisation and sets the strategic direction of the church. The Moderator is also the chairman of all meetings held by the Moderateur, Executive Council and the Regional Overseers' Forum.

The Moderateur oversees the Executive Council and the Regional Overseers, ensuring that they perform their duties and adhere to the church programme. It comprises of the Moderator, Secretary General, First Deputy Moderator, Second Deputy Moderator, and the Third Deputy Moderator. The Moderateur is responsible for monitoring the strategic direction of the church. Some of their operational functions include acquisitions, asset management, and dealing with legal disputes.

The administrative, judicial, and spiritual authority of the Full Gospel Church is delegated to a subordinate body known as the Executive Council. This an elected body of ordained ministers that are elected into office every four years at the General Conference. The Executive Council consists of the Moderateur and nine additional elected ordained ministers. The council "meet[s] as often as may be deemed necessary to transact, conduct and discharge in the highest interest of the Church, all business and responsibilities that may devolve upon it" (Constitution of the Full Gospel Church, 2018:66). The Regional Overseers' Forum has a multi-purpose platform. It is a place of dialogue between regional overseers and the leadership of the Full Gospel Church. The overseers from different regions in South Africa meet with the Full Gospel leadership as often as deemed necessary. It is at this forum that the Moderator shares the vision and the strategic direction of the church. Regional overseers are trained and developed to fulfil their duties as leaders of the respective regions.

- *Regional Council*

The Full Gospel Church is divided into geographical regions to ensure effective management of various ministerial activities and ministries. Each region has a

Regional Council that consists of ordained ministers and is responsible for the general oversight of all the churches in the respective region. The council is under the leadership of a Regional Overseer. The Regional Council reports to the Executive Council and is responsible for the "general care, spiritual oversight and advancement of ministerial work" in the region (Constitution of the Full Gospel Church, 2018:50). In order to cultivate good ministerial relationships and support, the regional council of each region has a monthly gathering of fellowship and prayer for ordained and probationary ministers. The overseer periodically visits churches in the respective region to assess compliance of various administrative duties like financial statements and minutes of church meetings. The meeting takes place with the pastor and church council of the local assembly. The purpose of these visits is to ensure and foster effective church management and governance.

- ***The Ordained Minister and Gender Inclusiveness***

The local church, which is also referred to as the "local assembly", consists of an ordained minister known as the pastor of the church, church leader, or congregational leader. Gender inclusiveness has been practiced by the Full Gospel Church for many years, even before the amalgamation that took place in 1997, as discussed in Chapter 3.2. This is why both men and women are allowed to be ordained ministers in the Full Gospel Church and pastor a local assembly. Gender inclusiveness also extends to other areas of formally recognised ministerial offices, such as an evangelist, church planter, and chaplaincy.

The Full Gospel Church's practice of gender inclusiveness is based on the writings of Paul, the commands Jesus gave in the Gospels, and the accounts of the Early Church in the Book of Acts. The practice of women being silent in the church is understood as part of the oral law in the Jewish Talmud that commands women to keep silent which is a law that is not applicable to the church. The church understands 1 Corinthians 14:24-29 to imply that both men and women are expected to preach the Gospel. Paul speaks against this practice of the oral law, since he uses the following words in verses 24, 26 and 29: "if all prophecy," "each one of you", and the emphasis he places on, that "all should speak, that all should take part in the church service" (Berrangé, n.d. – a:26). This, by implication, refers to men and women. Jesus commanded both men

and women to wait in Jerusalem until they receive power from the Holy Spirit (Luke 24:49 and Acts 1:8). In the account of the Great Commission, Jesus referred to both men and women that will proclaim the Gospel and engage in spiritual activities in His name. Mark 16:17-18, *"17* And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; [18] they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover". In Romans 6:3-5, Paul recognises the ministerial work Priscilla and Aquila have done, even to the extent of risking their lives in helping him. The impact of their ministerial work is also evident in the church gathering at their house. Romans 16: 3-5 *"3* Greet Prisca and Aquila, my fellow workers in Christ Jesus, [4] who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. [5] Greet also the church in their house" (Berrangé, n.d – a:26).

In light of the Scriptural accounts, the Full Gospel Church understands the importance of gender inclusiveness in the church and the significant role of women in the church, be it as an ordained minister or a congregational member.

- ***The Ordained Minister and The Process***

The ordained minister has to go through a process of theological training at the Full Gospel Church's theological college for a period of three years. Once the theology training has successfully been completed, the minister has to go through a probationary period of two to four years. During this time, the probationary minister serves as an assistant to the senior pastor of the local church. The probationary minister has the freedom to choose what assembly the probationary period will be served at. During this time, the probationary minister is exposed to various facets of ministry from spiritual to organisational aspects of the church. The senior pastor of the local assembly submits bi-annual reports to the Regional Council, detailing the ministerial progress and involvement of the probationary minister. The regional overseer periodically interviews the minister to assess as well as give guidance and support during the probationary period. In certain cases, exception is made to the theological training and probationary period of the minister. For instance, if certain candidates have studied theology at a university, or if they are an ordained minister

from a different denomination who now want to be part of the Full Gospel Church. Such cases are dealt with respectively by the Executive Council of the Full Gospel Church (Constitution of the Full Gospel Church, 2018:91-95).

Newly ordained ministers sign a declaration of Ordination Commitment. The declaration is an acknowledgement of the calling of God and total surrender to the work of God. The ordained minister further commits to various precepts that involve the Full Gospel Church, the local assembly, the minister's family life, and the minister him-/her-self. As a servant of Christ, the minister will be committed to the calling and work of God in spite of hardship that may arise. The ordained minister will be a faithful student of the Scriptures and accurately exegete God's Word. The ordained minister shall be a person of a devoted prayer life who loves and leads God's people in a spirit of meekness. Other areas of commitment include:

- Developing a good relationship with fellow ordained ministers.
- To uphold the dignity of the Full Gospel Church who has recognised the minister's calling.
- To uphold the doctrines, constitution and ministerial programme of the church.
- Order family life in accordance with 1 Timothy 3:1-7.

- ***Church Council***

The leadership in the local assembly is further extended by a church council that comprises of elders and deacons. The church council under the leadership of the ordained minister forms the leadership of the local church with a focus on the ministerial and operational aspects of the ministry. The pastor and the elders function as the spiritual presbytery of the local church, concentrating on the spiritual aspects of the congregation.

3.4 Leader.Co Circular for Ordained Ministers

The Secretary General of the Full Gospel Church has a quarterly circular for ordained ministers and has renamed the 2018 edition 'Leader.Co' (Pelser, 2018:2). Leader.Co serves as a communication and notice platform specifically for ordained ministers

where important information pertaining to the minister, the local assembly, and ministerial activities are shared. There are three words the secretary general uses to describe the meaning of the new name, Leader.Co. The first word is "leader", which is defined as an acronym meaning Love, Excellence, Ability, Develop, Everyone, Relationship. The second word is "corporation", which refers to a group of people elected to govern a city, town, or constituency. Added to this is the Latin meaning of the word which means "to combine in one body". The third aspect of the new name is the prefix "Co" which means "together, joint and jointly". Through the breakdown of these words, it is evident that the ordained leadership style within the Full Gospel Church is viewed as one of partnership and collaboration since the leaders "need each other for the betterment of the Kingdom" (Pelser, 2018:2).

One of the key aspects that are emphasised in Leader.Co since the name change in 2018 is the responsibility of the ordained minister towards compliance. Ordained ministers receive a status of good-standing when the conditions of compliance are met. "Good-standing" is a status given to the pastor of a local church that allows him/her to participate in the General Conference of the Full Gospel Church. The status is subject to pastoral and assembly tithe contributions as well reporting to the Head Office of the church. Reporting documents include financial statements census forms of the local assembly. Pastors who do not have a good-standing status can attend the General Conference but will not be able to participate in meeting discussions. The pastor attends the meeting as an observer and is not permitted to make comments or vote. This ruling was passed at the General Conference in October 2017 (Pelser, 2019:3). The ruling promotes compliance over the administrative and financial duties the ordained minister is held accountable to.

3.5 Seven Vital Signs of a Healthy and Growing Congregation

The pastor is the leader, and possibility thinker, who has a vibrant, energetic, and self-motivated leadership style that stirs the church into action for church growth (Berrangé, n.d. – c:2). The pastor actively sets goals for the congregation in accordance with the will of God. The ordained minister is regarded as the equipper-pastor of the local church. The pastor determines the strategic direction of the church and sets the goals

that must be achieved. Ordained ministers are responsible for equipping the congregation by ensuring that each church member is motivated and equipped to do their part in the church in order to accomplish the set goals. The ordained minister is the one that ultimately inspires the congregation to move into a certain direction through his/her leadership.

Various images are used to describe the leadership of the ordained minister in the context of church growth. Berrangé (n.d. – c) uses various images to point out the kind of leader a pastor should be. The pastor is referred to as a *shepherd, labourer, leader*, and an *elder*. Each of these images represent a unique characteristic and quality. These are described in more detail below.

In terms of the first image, referring to John 10:2-4, the ordained minister is viewed as a *shepherd* which is an association of the leadership qualities of Jesus.

> "*2* But he who enters by the door is the shepherd of the sheep. *3* To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. *4* And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice" (KJV).

The shepherd enters by the door, calls his or her sheep by name, leads them out, and goes before them.

Reflecting on the second image, the pastor is also referred to as a *labourer* that works amongst the people, as indicated in 1 Thessalonians 5:12-13:

> "*12* And we urge you, brethren, to recognize those who labour among you, and are over you in the Lord and admonish you, *13* and to esteem them very highly in love for their work's sake. Be at peace among yourselves".

The third image is that of a *leader.* The pastor not only labours but is also placed in charge of the congregation and admonishes the people. The ordained minister leads the congregation according to Hebrews 13:17, "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you" (KJV). Pastors are mandated to watch over the souls of the congregation with the responsibility of giving an account to God.

The fourth image given to the ordained minister is based on 1 Peter 5:2-3:

"[2] Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; [3] Neither as being lords over God's heritage, but being ensamples to the flock" (KJV).

It is an image of an *elder* that shepherds the congregation. The pastor serves as overseer and not as a master or lord over the people.

3.6 Leadership Development

The leadership development literature is based on the 'Five Levels of Leadership' by John Maxwell (2011). The leadership of the ordained minister is understood as one that influences the people and inspires them to do better.

There are five levels of leadership development that the ordained minister should consider when leading a congregation:

- Positional Level
- Relationship Level
- Production Level
- People Development Level (Reproduction)
- Integrity and Experience Level

These are described in more detail below.

1) The Positional Level

This level is understood as the level where leadership starts. At this level, leadership is achieved by being appointed into the position. The authority and control the leader has is based on the title he/she carriers and the position he/she stands in. The followers' response to the leader is limited, since they follow because it is required of them to do so. "They will only do what they have to do when they are required to do it" (Berrangé, n.d. – b:2). The title makes them follow the leader. To move to the next level, the leader will need to be aware of the history and culture of the church. The leader must be able to connect and identify with the people. The leader from the start

must know what is expected of him/her, accept responsibility, and be willing to do more than what is required.

2) The Relationship Level

This level is viewed as the foundation of leadership. At this level, of leadership people becomes more important than organisational procedures. An environment is created where people feel they belong and can add value. Followers develop a level of trust in the leader which makes them want to follow the leader. The leader in turn pays attention to the individuals' needs and desires. Instead of enforcing rules and regulations, the leader touches the hearts of the followers by showing genuine interest in their needs and desires. To lead at this level, the minister must have a genuine love for the people and show an interest in helping them achieve their goals through the ministry of the church. The outcome will be followers that willingly subject themselves to be empowered by the leader. It becomes important to create an environment where people are built up instead of criticised and broken down. The minister must also be able to see things from the perspective of the followers. "You can love people without leading them, but you cannot lead people without loving them" (Berrangé, n.d. – b:3).

3) Production Level

The production level is results driven, since the relationship between the leader and followers has already been established. At this level, the people follow based on the success the church has achieved under the leadership of the minster. Vision and strategy are clearly communicated to the people. The people are unanimous and committed to the direction the minister is leading the church. Conflict resolution becomes easier at this level. People follow and are involved in accomplishing a common goal.

4) People Development Level

At this level, the leader's main priority is to develop people into leaders. The leader becomes a model for people to emulate. The strength of the minister's leadership is shown in his/her ability to develop and empower others. People follow the leader based of what he/she has done for them. Through developing people, the church not only experiences organisational growth but also an increase in leaders. The top 20% of the people are identified that are suitable for leadership development. Ministerial

responsibilities do not only rest on the ordained minister but also on the leaders. The people development level also takes on a mentoring process that increases follower loyalty towards the leader. As a result, the leader should carefully consider who he/she wants to develop and empower. Choosing the right people is very important at this level, since they should complement the minister's leadership.

5) <u>Integrity and Skills Level</u>

The integrity and skills level is regarded as the pinnacle of achievement that is reserved for only a few leaders. At this level, people follow the leader because of who he/she is and what he/she represents. As a result, followers are extremely loyal towards the leader. This level of leadership is achieved through a lifetime of proven leadership (Berrangé, n.d. – b:5). The leader reaches this level through years of developing, growing, empowering, and mentoring people.

The literature is a self-help guide to assess the ordained minister's leadership position. It shows that leadership is progressive since each level of leadership builds on the previous level. It is therefore important for the leader to understand the level or phase of leadership he/she is at when leading a church. The information helps the ordained minister to understand that leadership is not only progressive, but also a process, and not merely a title being held. It also highlights the adjustment to change a leader has to make since each level presents its own challenges. The ordained minister should realise the importance of growing and serving as a leader.

3.7 The Pastor and His Vision

The literature reviewed in Pastor and his Vision describes the ordained minister as a leader with a threefold function. The minister is a representative of God, one who is responsible for the congregation, and one who reaches out to the lost (Full Gospel Church of God, n.d. – c:1). Each of these functions has a scriptural foundation to it.

- As a representative of God, reference is made to Galatians 1:15, 16, "[15] But when it pleased God, who separated me from my mother's womb and called me through His grace, [16] to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood" (NKJV).

- The one who is responsible for the congregation – Act 20:28, "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (NKJV).

- The one who reaches out to the lost, John 3:16, "… that whoever believes in Him should not perish but have everlasting life" (NKJV).

The pastor must be a leader with a vision. Vision can be categorised into three types.

- Vision from the heart of man

- Vision from the need of the situation

- Vision received from God

These are described in more detail below.

1) Vision from the heart of man

It is described as a natural characteristic that any ordained minister has. The vision derives from a desire of what the minister wants to do for God. The vision from the heart of man [human beings], ignites a passion and desire in the heart of the minister. The key is for the ordained minister to execute the vision as it will bring him/her closer to the third type of vision, which is vision received from God.

2) Vision from the need of the situation

This vision type is derived from the need to change an undesirable situation. The driving force behind the vision is the change the leader wants to bring by means of his/her own human effort. Ordained ministers are discouraged from perusing this type of vision as it lacks guidance from God which increases the risk of failure. The success or failure of the vision draws an unhealthy attention to the ordained minister. The minister will be sternly criticised for failure or overly honoured and praised for the success.

3) Vision received from God

This is the vision type every ordained minister is encouraged to strive for. The vision that is received from God and that is confirmed by His Word. "God speaks to man, to His appointed ones, His delegates, who are responsible for executing that which is

closest to His heart: the salvation of precious souls. It is the core of all visions" (Full Gospel Church of God, n.d. – c:2). This type of vision has a greater chance of success since it comes from God and is not birthed through human effort.

3.8 The Pastor and His Spiritual Preparedness

The literature highlights the need for ordained ministers to become better leaders. Jeremiah 10:20-21 forms the scriptural foundation that emphasises this need:

> "[20] My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. [21] For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered" (KJV).

Ordained ministers are encouraged to become better men/women instead of seeking improved methods, since God is looking for better men/women (De Jager, n.d. – a:1). The kind of leader that is needed is one that is filled with the Holy Spirit and one that has a strong prayer life.

Prayer is very important for the ordained minister since the minister is formed through his/her time spent with God. God does not anoint the plans that are made, but He anoints the minister. As a result, the Holy Spirit does not work through methods but through men and women. The ordained minister is the mediator between God and the congregation and can influence the message from God to the congregation in a positive or negative way. The passion of the minister, the message, and ministerial work is birthed through the time spent with God in prayer. Prayer makes the minister a successful servant and promotes humility.

The ordained minister should be reliant on the leading of the Holy Spirit. It is the Holy Spirit that enables the minister to function as a leader according to 2 Corinthians 3:5-6.

> "[5] Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; [6] Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (KJV).

The Holy Spirit is the source of the minister's confidence. Acts 4:31: "And when they had prayed, the place was shaken where they were together, and they were all filled with the Holy Spirit and they spoke the word of God with boldness" (KJV). The ordained minister needs the anointing of the Holy Spirit to deal with the spiritual matters of people. Christ is the example that should be followed in dealing with spiritual matters according to Acts 10:38, "how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about and doing good and healing all who were oppressed by the devil, for God was with Him" (KJV).

The literature surveyed on leadership refers to the ordained minister as a worker or labourer that lives a life of complete surrender. It places emphasis on the spiritual preparedness of the minister entering ministry. The spiritual preparedness is dependent on the minister's personal prayer life and reliance on the Holy Spirit. Emphasis is placed on the ordained minister's spirituality, mental health, and wholeness as a person. Phrases like, "better men, not better methods" (De Jager, n.d. – a:1) and "a sinking pastor cannot help a sinking world" (De Jager, n.d. – a:4) describe a leadership model that begins with an inward focus first before the actual leading of the people occurs. The concept of the ordained minister being a worker or labourer is further echoed through the remarks by the Secretary General, "the Moderator and I are ready to serve" (Pelser, 2018:2).

3.9 You, Man of God

The ordained minister and his/her calling are described in relation to Romans 1:1-7 and Acts 13:1-11. The ordained minister is a servant of Jesus that has been called to a specific office and is set apart for the Gospel. The minister is regarded as an interpreter of the Word of God, a preacher of faith and peace. In the context of Acts 13:1-11, the minister "comes with his ministry from a local church but he is then isolated by the Holy Spirit with a special call for a specific purpose" (De Jager, n.d. – b:1). The call to ministry precedes that ordination to ministry. The ordination to ministry is publicly confirmed by the Executive Council. This is done through the ceremony of laying on of hands by the Full Gospel Church leadership and fellow ordained ministers

of the church. The minister is the representative through whom the Holy Spirit speaks and also a defender of the truth that operates in the authority and power of God.

The important responsibility that the ordained minister has is highlighted in Luke 10:16, "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me" (NKJV). The minister's life should reflect the holy and new character found in Christ and be a living example of what it means to follow Christ. The ordained minister is referred to as the mouthpiece of God, the delegated authority through whom God speaks and reveals His divine power. He/she is a shepherd with the responsibility of guarding the flock and will give an account to Christ for each person. The ordained minister not only leads the church but also serves the church.

The literature creates the awareness of the spiritual weight and responsibility the ordained minister has to carry. The literature also speaks to the minister's humanity and encourages a healthy family and personal care lifestyle. However, because the ordained minister is human allowance is made in his leadership to not know everything, to make mistakes and that he/she will also need spiritual support from time to time is acknowledged.

3.10 Conclusion

Servant leadership is one of the elements that is part of the list of priorities the Full Gospel Church has. Servant leadership is regarded as an important aspect by the church since it is used "to promote and build leadership efficiency at every level of church organisation" (Full Gospel Church of God, n.d. – b).

This chapter endeavoured to analyse several pieces of literature on the leadership of the Full Gospel Church in order to understand the leadership style of the ordained minister as prescribed by the literature. Part of the analysis included the history and overview of the leadership structure of the Full Gospel Church in order to better understand the context of the church. The following chapter will be critically reviewed to determine how relevant the literature is to use in a twenty-first century context with all its challenges such as healthcare, as well as social, cultural, and political challenges.

Chapter 4

A Critical Discussion of The Ordained Leadership

4.1 Introduction

The current moderator of the Full Gospel Church of South Africa is Dr Stafford Petersen. In terms of the existing literature, he has a forward-thinking approach to the leadership of ordained ministers. In the church's quarterly magazine known as the Dunamis, Dr Petersen challenges the mindset of ordained ministers regarding their leadership during the COVID-19 pandemic. He identifies two types of leaders that have emerged during this time. The first type of leader is anticipating the return to the normal way of doing church. The second type of leader is focussed on how the church should adapt to the new normal. He challenges ordained ministers to let go of the old and embrace the new (Petersen, 2020:1-3). This article led to various initiatives started by Dr Petersen in the form of webinars via Zoom and Facebook (social media platforms). The purpose of these initiatives was to empower and encourage ordained ministers in their leadership and personal life during the COVID-19 lockdown period. This was a period where people were confined to their homes and no social gatherings were allowed. Stringent measures were put in place by the South African Government in order to minimise and control the spread of the COVID-19 virus.

The leadership literature will be critically appraised to determine how appropriate it is for ordained ministers to use in a post-apartheid society with its diverse communities and complex challenges. Another consideration will be the type of leadership that is needed for the challenges that contemporary society is facing, which include health, social, cultural, and political challenges.

4.2 Writing Style of The Leadership Literature

4.2.1 Literature does not fulfil the main requirements of its writing category

There are four main types of writing, namely: narrative, persuasive, descriptive, and expository. Each style respectively is used for a particular purpose (Jeffrey, 2016:3). Understanding the different writing styles will help to identify what method of writing

style was used in the leadership literature of the church. It will also highlight if the writing style complements the intended purpose the literature wants to achieve.

Narrative writing is generally used in writing long pieces of literature, be it fiction or non-fiction. The aim of narrative writing is more than just to convey information, but it also has to do with building and effectively communicating a story. The characteristics of narrative writing include a setting, characters, and conflict. Examples of narrative writing are novels and short stories.

Persuasive writing is a style where the author is trying to convince the reader of a particular opinion or conviction. This style of writing consists of the writer's "opinions and biases, as well as justifications and reasons given by the author as evidence of the correctness of their position" (Jeffrey, 2016:4). It is generally the dominant style of the writing found in academic literature, but is also used in advertisements, letters, a complaint, or letter of recommendation.

Descriptive writing is a style where the author is creating a picture of people, places or things in the form of words. Various literary elements are used like metaphors, allegory, symbolism, etcetera, to express the author's experience without trying to convince the reader. This style of writing describes things as they are from the author's perspective, and is usually found in poetry, diary writing, and plays.

Expository writing is one of the commonly used writing styles. The purpose of this writing style is to share information, explain, or describe something to the reader. The focus is on giving the facts regarding a topic which includes various types of evidence as well statistical information. This writing style is commonly found in textbooks, business, or scientific writing.

The leadership literature for ordained ministers can be categorised as an *expository* writing style. The literature, however, does not adequately explain or describe the various leadership concepts and functions. This is seen in the literature of *The Pastor and His Vision* (Full Gospel Church of God, n.d. – c:1) directly quoted below:

- Representative of God. Galatians 1:15-16: "[15] But when it pleased God, who separated me from my mother's womb and called me through His grace, [16] to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood" (NKJV).

- Responsible for the congregation. Acts 20:28: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (NKJV).

- The One who reaches out to the lost. John 3:16: "… that whoever believes in Him should not perish but have everlasting life" (NKJV).

The answer to the question, "who is the pastor?" is given in three short phrases and substantiated with one scripture without any further explanation of what it means.

A writing style is the relationship between the mechanics and the content. A written piece consists of mechanics and essential content. *Mechanics* refers to the spelling, punctuation, capitalisation, and grammar. It determines how the reader will be able to read a written piece. The *content* is the substance of a written piece and determines the "tone and flow" of the document (Spencer, 2014:99). The literature of *You, Man of God* is structured in a workshop format. One of the points discussed in the literature is "the big responsibility" the ordained minister has. This is written in a point format that does not give a lot of detail as outlined below (de Jager, n.d. – b:2).

Luke 10:16: "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me".

- *HE IS THE MIRROR WHICH REFLECTS A HOLY AND NEW CHARACTER*
  He is the living model (to follow me as I follow Christ).

- *HE IS GOD'S MOUTHPIECE*
  He is God's mouthpiece Thus saith the Lord (Isaiah confesses his unworthiness and his lips are touched with fire). (Isa 6)

- *HE IS GOD'S DELEGATE*

  To reveal the power of God (and I gave to you - Mark 16) Contact point between God and man for the flow of God's power.

- *HE IS THE OVERSEER THAT GUARDS GOD'S FLOCK*

  He will have to account for each sheep bought by the blood of Jesus.

- *HE IS THE CONTACT PERSON BETWEEN GOD AND THE WORLD*

  He is the messenger of salvation through the blood. We are the earthen vessels which contain water of life. He is the oasis of his town where people can find Jesus.

- *HE DELIVERS GOD'S SERVICE TO THE PEOPLE (NOT RELIGIOUS)*

  Ephesians 4:7-16. Sick - tired - weak - etc... 24 hour service - ready for anything. He should be ready to act with the power of God to face any crisis every second of the day.

  (De Jager, n.d. –b:2).

The gap in the literature is not in the mechanics of the writing, but in its content. The tone and flow of the content is constrained since the literature is structured in a workshop format as illustrated above. This explains why the majority of the leadership literature gives a high-level overview of the subject matter and lacks the detail needed to give it more substance.

4.2.2 Definitions and statements need more detail and clarity

Defining Christian leadership is of paramount importance since "without adequate definitions, it is not possible to distinguish one theory from another, it is not possible to determine who practices them, and it is not possible to research their efficacy" (Scarborough, 2010:58). The leadership literature of the Full Gospel Church provides extensive definitions explaining the role and function of the ordained minister. It does not go into the detail of leadership and practical theological concepts. Since not enough detail is given to explain and describe the information, it leaves the reader at risk of being unable to connect all the dots.

An example of this is seen in the literature, *The Pastor and His Spiritual Preparedness*. Ordained ministers are encouraged to become better 'men' instead of seeking improved methods, since God is looking for better 'men' and the church does not need better or more methods. The phrase "better men" is briefly described in the four bulleted points below which can be interpreted as referring to the spiritual aspects of the ordained minister (de Jager, n.d. – a:1, italics added).

- *Men* filled with the Holy Spirit

- *Men* of prayer

- Holy Spirit works though *men*

- God anoints *men* of prayer, plans are not anointed

The phrase "method" remains unclear since no detail is given to its meaning. Statements like this can be misinterpreted due to the absence of explaining what is meant by certain key phrases or words. The interpretation of such statements is left up to the reader which may imply that methods are not important. Adopting such an interpretation is flawed since the church consists of diverse generational groups which have different values, work ethics, and perspectives on life. Generations are distinguished from each other through their beliefs and opinions (Abrams & Von Frank, 2014:14-17). Applying the same method of leadership or even relationship-building skills to each generational group will not produce the intended result. The literature also highlights that new church members are primarily drawn to homogeneous groups. One of the guidelines given from the homogeneous unit principle is that "the social, racial, cultural, economic and linguistic composition of the local church should reflect the corresponding marriage and family patterns of the community in which it exists if it is to maximize its evangelistic potential" (Berrangé, T. n.d. – c:10) This statement needs more clarification since it can be interpreted that the church should conform to the standard of family life that exists in the community. What if the marriage and family patterns of the community reflect a prevalence of violence against women and children (as discussed in Chapter 1.3) along with economic and healthcare challenges? The local church is the entity that should present a pattern of family life having a transformative impact in the community.

Statements like the ordained minister "must surrender himself completely with sacrificing faith and pour out a burning zeal in his work for the salvation of souls" (de Jager, n.d. – a:1). This is one of the five bulleted points that explain what is meant by "complete surrendering" for the ordained minister.

> The labourer needs to SURRENDER COMPLETELY:
> a. The worker must surrender himself completely with sacrificing faith and pour out a burning zeal in his work for the salvation of souls.
> b. The worker is a man of prayer - because prayer is a powerful weapon.
> c. God's men are formed in their inner rooms.
> d. His life, as well as his most outstanding beliefs, was born in his secret dealings with God.
> e. The burden and anguish inside his soul for the salvation of lost souls as well as the key messages he delivers, he received during his communion with God.
>
> (de Jager, n.d. – a:1, emphasis in original).

The other three points refer to prayer as an inner room experience, the formation of spiritual growth, and the burden of proclaiming the Gospel. The literature does not further explain why surrendering is important and how it should be done in the life of the ordained minister since all Christians should live a surrendered life either way. The literature creates an awareness of "surrendering" but does not adequately describe the dynamics involved in surrendering in the context of an ordained minister. Thus, leaving it up to the reader for his or her own interpretation.

- **Surrender, the spirituality of a Christian**

The concept of "surrendering" as a spiritual discipline is regarded as one of the most critical aspects of a Christian's spirituality. It is a fundamental characteristic that is a prerequisite for having an authentic relationship with God the Father, the Son, and the Holy Spirit. Surrendering is an on-going process that is actively present in the life of Christians. It requires Christians to forfeit their sinful virtues, self-centredness, and entanglement in the world. It is a process through which a person lets go of his or her "real or symbolic aspects of self" in order to become spiritually mature. A surrendered

life to God involves "going beyond the boundary of the self by means of obeying, denying, sacrificing or letting go of certain aspects of the self, being humbly open to God and His revelations and works" (Kang, 2017:1-3). Living a surrendered life as a Christian, therefore, consists of a vertical and horizonal aspect. Vertically, a surrendered life is in relation to God through faith which is expressed horizontally to how Christians relate to people in the spirit of love.

Surrendering as a spiritual discipline is challenging for Christians, especially in today's contemporary society, since it involves the abandonment of things people pursue to exhibit as symbols of how they distinguish themselves in society. The surrendered approach to living is in contrast to how contemporary society pursues life. The contrast is based on the unwillingness to surrender the self since it is viewed as a deficit in a person's life. People are therefore fearful and unwilling to surrender because it is perceived as a loss and not a benefit in their life. To surrender is viewed as the suppression of a person's social identity which focusses on the "negative aspects of surrender that deter human growth, maturity and well-being" (Kang, 2017:3-5). Christ, on the other hand, demonstrated that surrendering is a spiritual discipline that should be practiced by Christians when he took the "form of a bondservant, and coming in the likeness of men". He did not consider it to be a loss to come from the heavenly realm he lived in and to live in the natural world amongst people. Philippians 2:5-8 reads:

> "[5] Let this mind be in you which was also in Christ Jesus, [6] who, being in the form of God, did not consider it robbery to be equal with God, [7] but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. [8] And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross".

Surrendering as a spiritual discipline is demonstrated in various ways in the Christian faith. It consists of various characteristics such as conversion, discipleship and obedience, living by the Holy Spirit, humility, suffering, and courage (Kang, 2017:27). Each of these points will be discussed in more detail below to show how it applies to surrendering.

a) Conversion

Conversion is the starting point of surrendering when a person takes the first steps in his or her relationship with God. It involves the conviction of sin, repentance, confession, and surrendering to God. Through this process, the lost relationship with God is restored where the person surrenders his or her old way of life through embracing a new way of life in Christ. This is a continuous process since it involves the daily surrendering of a person's old ways of life by surrendering to God's way of life.

b) Discipleship and obedience

Discipleship and obedience are described as a way of following the example that Jesus has set and obeying the Word. There is, however, an overlap in the definition of obedience and surrender. *Obedience* emphasises the human conduct which has to do with "listening to God's will and submitting to it" (Kang, 2017:36). *Surrender* is different to obedience in that "those who surrender obey. But not all who obey surrender. What God desire[s] is submission of the [our] heart and will, not simply compliance in our behaviour" (Benner, 2015:55). Surrender is a much deeper and authentic expression of spirituality that encompasses obedience as well.

c) Living by the Holy Spirit

When you become a child of God you also receive the Holy Spirit which empowers you to live a life by the Spirit. A Christian that lives a surrendered life has an open heart to willingly live according to the leading and movement of the Spirit. Living a surrendered life by the leading of the Holy Spirit develops godly character as well as cultivates growth and spiritual maturity.

d) Humility

"Humility is not contempt of self or admiration of others: it is based on a realistic understanding of the self and others. The realistic understanding of self and others in Christian humility is based on the attitude of accepting one's own sins, weaknesses, imperfections and dependency, as well as one's own positive aspects, as they are, without exaggeration" (Kang, 2017:55). In light of this, people can mistakenly view humility as weakness or insecurity. However, humility is a key characteristic of a Christian that lives a surrendered life and is an indicator of a person's dependency

upon God. Christians who are humble do not put themselves first before others, they are not worried about their reputation, but instead have a commitment to do what God wants (Kang, 2017:54-57). In fact, Christians who live in humility are sometimes wrongfully perceived as being weak or timid.

e) Suffering

God allows people to experience suffering that prevents them from having control of the entire situation they are experiencing. Suffering is one experience of human life that a person cannot escape from. When surrendering to God in times of suffering, "believers are purified, sanctified and more profoundly united with Christ" (Kang, 2017:58). Quoting James Krisher, Kang (2017:58) states that "Only in surrender can suffering take on such salvific power. Without it, suffering tends only to embitter us, and depress others" (2015:85). During times of suffering, Christians can but persevere and hold on to their faith in God through surrendering to the help that God will provide in difficult times. Faith and perseverance in the context of suffering become aspects of surrendering, even though the humanity of Christians reasons that God is absent and distant and therefore cannot come to their aid (Kang, 2017:61). In times of suffering, the Christian's faith in God might be viewed to be seemingly absurd, contradictory, and without clear or rational meaning.

f) Courage

Courage is the ability to do something in the midst of being fearful and frightened. People are usually afraid of facing their own flaws and iniquities as it will expose the contradictions of the "own self-identity, self-value and self-esteem". In light of this, courage is needed in order to be willingly exposed, being vulnerable without being fearful. Christians who do not have this kind of courage find themselves having relationships that are superficial and that lack intimacy, and more importantly, is an indication of their faith in God and His Word. Christians who lack courage are negatively affected by it in their relationship with God. The unwillingness to surrender to God and be courageous enough to do so stems from the fear of having a shortage of possessions or losing possessions. People are afraid that they can lose their faith, material possessions, family reputation, career plans, their rights, and their future. Kang (2017:64-66) quotes Nancy DeMoss, author or *Brokenness, Surrender,*

Holiness, and identifies four main reasons why many Christians are afraid of surrendering total control of their lives to God:

- Provision—Will I have what I need?

- Pleasure—Will I be happy?

- Protection—Will I (and those I love) be safe?

- Personal relationships—Will my relational needs be met?"

The antidote for fear is love. Love is the attribute that sets people free from the fear of surrendering themselves and empowers them to have courage. Love as a deterrent of fear is supported in the Bible by 1 John 4:18: "There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love".

To surrender is the spiritual quality leaders need to possess to enable them to be receptive to the knowledge, instruction, and perspectives of God regarding their world. Surrendering is encapsulated by various spiritual disciplines and attributes, including conversion, discipleship and obedience, living by the Holy Spirit, humility, suffering, and courage.

Within the corpus of literature in the church, leadership is closely associated with surrender in the sense of self-denial. While self-denial is a good moral practice, the way it is presented and used in the literature under research, it needs to be critically engaged with. Within leadership, surrender needs to be viewed in relation to the attributes discussed above.

4.2.3 Citation of Scripture without commentary

The citation of multiple scriptures does not clearly convey the idea of what is being stated. This creates an impression that no one can reason with the Bible and that there is only one interpretation of the Bible, which makes the literature less engaging (Roach & Dominguez, 2015:3). In the leadership literature, particularly *The Pastor and His Vision*, various types of vision are mentioned. Although captivating, no commentary is provided, but only a few scriptures are cited (Full Gospel Church of God, n.d. – c:5-6). To illustrate this further, below are two examples that contain interesting points

concerning vision, but only with a scripture refence quoted, thus leaving it up to the reader to interpret.

- **The dangers of the abuse of vision**

  - Psalm 119:33-40: "Teach me, O LORD, the way of Your statutes, And I shall keep it to the end. [34] Give me understanding, and I shall keep Your law; Indeed, I shall observe it with my whole heart. [35] Make me walk in the path of Your commandments, For I delight in it. [36] Incline my heart to Your testimonies, And not to covetousness. [37] Turn away my eyes from looking at worthless things, And revive me in Your way. [38] Establish Your word to Your servant, Who is devoted to fearing You. [39] Turn away my reproach which I dread, For Your judgments are good. [40] Behold, I long for Your precepts; Revive me in Your righteousness".

  - Proverbs 4:23-27: "Keep your heart with all diligence, For out of it spring the issues of life. [24] Put away from you a deceitful mouth, And put perverse lips far from you. [25] Let your eyes look straight ahead, And your eyelids look right before you. [26] Ponder the path of your feet, And let all your ways be established. [27] Do not turn to the right or the left; Remove your foot from evil".

  - Isaiah 33:15-17: "He who walks righteously and speaks uprightly, He who despises the gain of oppressions, Who gestures with his hands, refusing bribes, Who stops his ears from hearing of bloodshed, And shuts his eyes from seeing evil: [16] He will dwell on high; His place of defence will be the fortress of rocks; Bread will be given him, His water will be sure. [17] Your eyes will see the King in His beauty; They will see the land that is very far off".

- **Holy vision**

  - Genesis 3:9: "Then the LORD God called to Adam and said to him, 'Where are you?'"

- 2 Samuel 22:28-29: "You will save the humble people; But Your eyes are on the haughty, that You may bring them down. [29] "For You are my lamp, O LORD; The LORD shall enlighten my darkness".

- 2 Chronicles 16:9: "For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him".

- Psalm 11:4: "The LORD is in His holy temple, The LORD's throne is in heaven; His eyes behold, His eyelids test the sons of men".

- Psalm 34:15: "The eyes of the LORD are on the righteous, And His ears are open to their cry".

- Psalm 139:16: "Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them".

- Jeremiah 32:17: "'Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You".

Evident in the two examples is the lack of commentary, which puts the responsibility on the reader to interpret the text him-/herself. An example of this is seen in the point of *Holy Vision*, Genesis 3:9 "Then the LORD God called to Adam and said to him, 'Where are you?'" Commentary is needed to explain how Genesis 3:9 applies to the ordained minister having a holy vision. The literature of *The Pastor and His Vision* briefly explains how vision is birthed. Vision is born because of the passion the ordained minister has to proclaim the Gospel message of salvation. "If you do not have a real passion for the lost there is no reason why God should give you a vision, for the vision deals exclusively with saving the lost and the provision of what is required to enable the lost to be saved" (Full Gospel Church of God, n.d. – c:5). Holy vision needs to be explained further, especially concerning what it means and how it applies to the ordained minister, since the scriptures do not adequately describe it in its current format.

The two examples also highlight the risk of self-interpretation. Self-interpretation means that there is a possibility that the ordained minister can misunderstand the literature or take it out of context. Self-interpretation causes tension between exegesis and eisegesis. The ideal is to have a critical explanation or interpretation of the scriptures even to the point where it can be shown how the verses are interconnected. This would have been most suitable in the case of the two examples, *The dangers of the abuse of vision* and *Holy Vision.* The absence of commentary on the scriptures, however, results in interpreting the text in such a way that it expresses the reader's own presuppositions or biases. Thus, defeating the original intention of the author for writing the leadership literature and losing the indented meaning of what is being conveyed.

According to Roach and Dominguez (2015:13), the content of theological literature that is effective and interesting consists of three vital elements, namely: the content must be engaging, compelling, and beautiful. "*Engagement* ties the theology narrative to the world through examples and stories, keeping its feet on the ground" (Roach & Dominguez 2015:13, italics added). *Compelling* refers to the reader's experience with the literature. The literature should be structured and written in such a way that it inspires the reader enough to take action. *Beautiful* theology is constructed in such a way that it causes the reader to draw closer to God; it contains layers of meaning and insight to the point where the reader is compelled to read the literature again (Roach & Dominguez 2015:13-15). The reader must have a God-encountering moment with the literature that not only inspires him/her to read the literature again, but compels them to take action. In view of this, the citation of only scriptures without expounding and giving commentary on the concept being put across causes the leadership literature to be abstract in certain areas. This affects the reader's engagement, interest and understanding.

The absence of a theological narrative makes the literature less engaging for the reader. The ordained minister reading the literature will not necessarily have the compelling experience. Roach and Dominguez (2015) refer to the way the leadership literature is structured. As a result, the ordained minister can perceive the literature with a reduced amount of interest, viewing it as less important to study, and therefore, not have a pragmatic response towards the literature.

Commentary is not only lacking in the citation of scripture but also in the use of certain diagrams as illustrated in Figure 2 below.
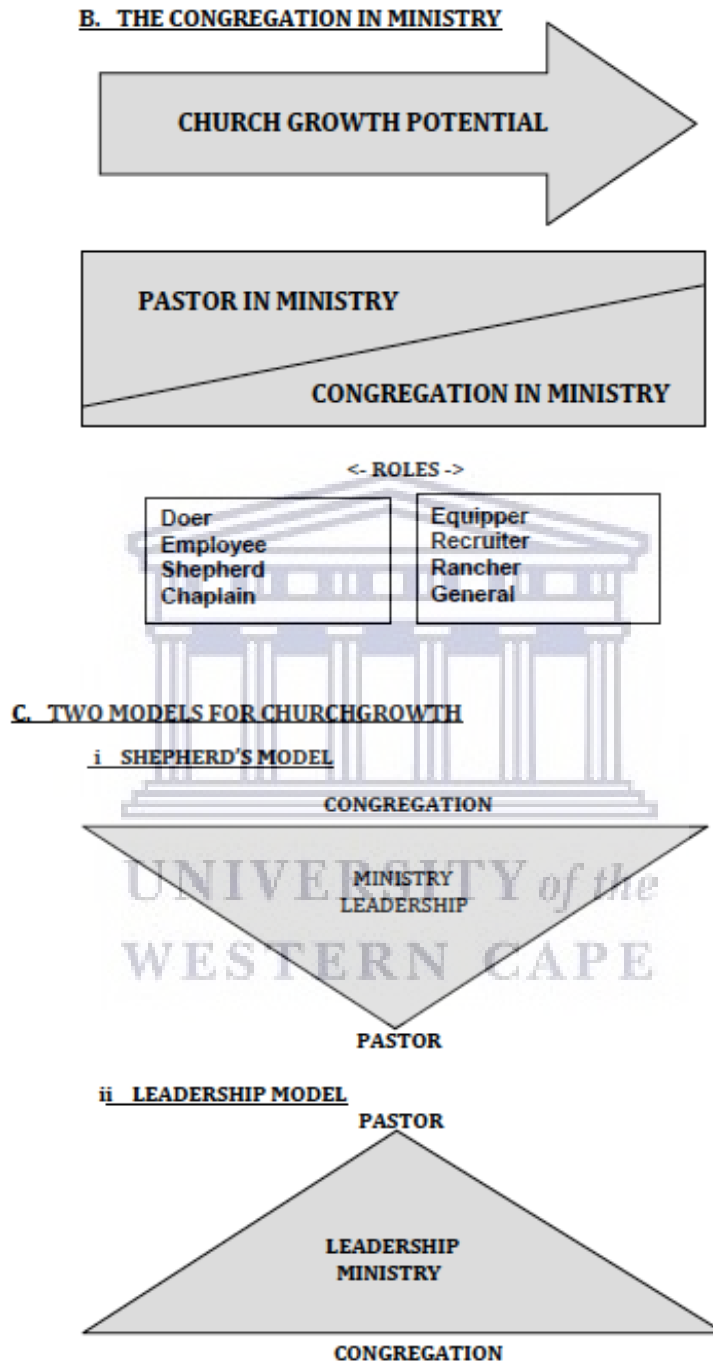

Figure 2: Seven Vital Signs of a Healthy and Growing Church

(Source: Berrangé, n.d. – c)

No commentary is made to explain how the diagram should be interpreted in order to illuminate meaning and understanding, thus leaving it open to the self-interpretation of the ordained minister. In *Seven vital Signs of a Healthy Church and Growing Church*, two models of church growth are discussed, namely: *the shepherd's model* and *the leadership model*. Both models are not openly described, and are thus lacking clarity; they are also contradictory since the shepherd's model is also a leadership model. The metaphor is commonly used in the Bible to conceptualise leadership that is of a shepherd. The shepherd is responsible for leading the sheep to safety, protecting them from predators, making sure that they are fed and provided with shelter (Stauffacher, 2013:172). Jesus also referred to himself as the Good Shepherd in John 10:11: "I am the good shepherd; the good shepherd lays down His life for the sheep".

- **Shepherd leadership**

Since various leadership models have been discussed in Chapter 2, the following section will only focus on describing *shepherd leadership* in the context of Figure 2: *Seven Vital Signs of a Healthy and Growing Church* in order to highlight the importance of commentary when using illustrated diagrams.

A shepherd in biblical times had a range of tasks and responsibilities towards the sheep. The duties of the shepherd included:
- Leading the sheep to safety
- Protecting them from dangerous animals
- Ensuring the sheep had enough food and water
- Providing shelter in bad or dangerous weather.

The shepherd had a hands-on approach to leading the sheep. The shepherd did not have a reactive approach to leading the sheep, but took the initiative in caring for them (Stauffacher, 2013:172).

The Bible indicates that even before Jesus was born, the scriptures made reference to him being the Good Shepherd leader. The following Bible verses are evidence of this. Matthew 2:6: "But you, Bethlehem, in the land of Judah, are not the least among

the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel." Isaiah 40:11: "He will feed His flock like a shepherd; He will gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young". In John 10:14, Jesus refers to himself as the Good Shepherd, "I am the good shepherd; and I know My sheep, and am known by My own". John 10 is significant since it is "God's final revelation" where Jesus called himself the Good Shepherd (van der Walt, 2019:209). "The broader functions of the shepherd were to lead the sheep to pastures and water (Ps 23:1); to protect them from wild animals (1 Sm 17:34–35); and to guard them at night, whether in the open (Lk 2:8) or in sheepfolds (Zph 2:6) where they counted them as they entered the fold (Jr 33:13). They took care of the sheep and even carried weak lambs in their arms (Is 40:11)" (Resane, 2020:3). The scriptures highlight the qualities of shepherd leadership, namely, leading, providing and protecting, based on the ultimate example of Jesus' shepherding leadership.

In biblical times, a shepherd was not regarded as someone of high standing in society, but was rather perceived as a humble occupation. Sheep were viewed as "stupid, uncertain, weak and vulnerable". As a result, a good shepherd will not lead the sheep into challenging territories and dangerous areas. The only weapon the shepherd had at his disposal was his wooden staff which was used to lead the sheep and defend the flock. "He himself will go ahead, call his sheep by their names, showing them the correct, safe way. And his sheep will trust him and follow. As Psalm 23 states: they will lack nothing" (van der Walt, 2019:209).

Translating the biblical term 'shepherd' is challenging to fully understand its meaning since it is translated as "pastor". The term 'pastor' is an anglicised form of the Latin/French word for shepherd which has no "appreciable metaphorical significance". Laniak (2006:21) argues that people in the industrialised, urbanised West are generally unfamiliar with the cultural significance of the metaphor "shepherd" and its intended meaning. Consequently, the application of the term "shepherd" is being used in a reductionist way in certain Christian surroundings. The reductionist application of the shepherd metaphor is applied when it is understood as strict accountability and ministering to the sick and needy. Even though there is an understandable context to the application of the terminology or word association, the risk is having a limited and

skewed understanding of the biblical meaning. Laniak (2006:21) refers to it as "not anchored in or controlled by the cultural realities and texts of the biblical world".

Shepherd leadership is not exclusively applied to Christ or in reference to the leadership of the ordained minister only. Shepherd leadership is noticeable in the letters of Paul. The imagery of shepherd leadership or shepherding appears frequently in the letters Paul wrote to the church. Acts 20:28: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood". Paul wrote a letter to the elders of the church in Ephesus to encourage them to be shepherd leaders. Paul also instructed the elders to guard the congregation against false teachers and false teaching that will infiltrate the church (Merkle 2014:63-64).

Paul uses the imagery of shepherding when he summarises the work of elders in the church. Quoting Timothy Witmer, Gunther (2018:93) summarises the shepherding qualities in the following way.

> *The elders are to be vigilant in 'watching over' (prosecho) not only themselves but also the believers at Ephesus. It is noteworthy that they are described as overseers (episkopous). Calvin observed that 'according to the use of the Scripture, bishops (episkopoi) differ nothing from elders (presbuteroi)'… The action to which both terms point and to which elders and overseers must be committed is 'to shepherd the church of God'* (italics in the original)*.*

Besides Paul, Peter also associates the role of an elder to shepherd leadership which he does through the use of metaphors as well. First Peter 5:1-4 reads:

"[1] The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: [2] Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; [3] nor as being lords over those entrusted to you, but being examples to the flock; [4] and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away".

Both Peter and Paul had the same understanding regarding the influence the Gospel should have in the way leadership is exercised in the church. The "shepherds must realize that their ultimate service is to the chief Shepherd, and their final reward will come from him" (Branum, 2018:12-13).

What is further highlighted through describing shepherd leadership is that both Peter and Paul apply the leadership model to the elders of the church as a shared responsibility. In the context of the Full Gospel Church of South Africa, the elders, with the pastor, form the spiritual presbytery of the local church as discussed in Chapter 3 (section 3.3). This means that the ordained minister pastoring a church is not the only person responsible to exercise shepherd leadership. This responsibility is extended to the elders of the local church as a shared responsibility that involves activities such as leading, protecting, providing, and taking care of the congregation. Shepherd leadership thus has the characteristic of shared responsibilities and activities.

4.3 Literature on Servant Leadership Not Extensive Enough

The church leadership literature describes servant leadership through the use of scripture and various metaphors. It affirms Malphurs (2003:34) suggestion of the core qualities a servant leader should possess which is humility, service, focus on others, and love. These virtues are the way in which a leader should lead and is particularly essential to servant leadership.

4.3.1 Metaphors and Scripture

The literature, *You, Man of God* employs the use of scripture and metaphors to explain who "the man of God" is, also referred to as the ordained minister, by using Romans 1:1-7 as foundational scripture:

> *"¹ Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God ² Which He promised before through His prophets in the Holy Scriptures, ³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, ⁴ and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. ⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, ⁶ among whom you also are the called of Jesus Christ; ⁷ To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ."*

The man of God is described in the following way by listing seven characteristics taken from the text of the Bible (de Jager, n.d. – b:1):

- A servant of Jesus
- A Called Apostle

- Reserved for the Gospel

- Interpreter of the Word

- Preacher of Faith

- Preacher of Peace

- Messenger to fellow persons called

A "metaphor" is an "omnipresent attribute of thought and is logically prior to meaning and indeed is necessary to the generation of ideas and the discovery of truth" (Forward, 2001:150). Metaphors are used to describe the qualities, meanings, and properties assigned to symbols (Prattis, 2011:41). Du Plessis refers to Prattis by stating that symbols and metaphors are "communication vehicles that operate as pointers to the unknown" which gives meaning and structure to our understanding of things. A symbol consists primarily of three elements: (1) the symbol, (2) the object it represents, and (3) our understanding or interpretation thereof (Du Plessis, 2016:4). Metaphors are structural guides that help with the formation of a certain idea or reality. The language attached to metaphors plays an important role in describing the reality (Forward, 2001:150).

The Gospels are filled with many different metaphors Jesus used during his ministry. The metaphors Jesus used can be divided into four characteristics:
- Open-ended quality
- Used language against language
- Metaphorical indirection
- Innate humility of metaphors

Open-ended quality refers to the impact the metaphor had on the imagination of the listeners to the point where they were annoyed by it or where they simply lost their courage and determination. It also required participation from the listeners because the metaphor challenged them to make "new connections of meaning and subsequently to adopt new ways of acting". Jesus also *used language against language* which triggered a reaction by the listeners, since the metaphor highlighted what the realness of their actions were instead of meeting the expectation of the listeners. It also forced the listeners to look into meanings they did not expect. An

example of this is the parable where Jesus referred to the Samaritan as a "good Samaritan" while speaking to Jews. Quoting Belden Lane, Du Plessis (2016:4) perceived the statement of the "good Samaritan" as contradictory, almost like referring to a terrorist as a "good terrorist". *Metaphorical indirection* refers to where the listeners make a mental shift where they need to put the metaphor in the place of another meaning. An example of this is where the prophet Nathan confronted David about his sin in 2 Samuel verse 12. Nathan made use of this kind of metaphor. The listener can consciously relate to the situation, but at the same time it unconsciously highlights the intended meaning. Lastly, "Lane (1987:499) reflects on the *innate humility in metaphors*. He quotes Barth who says that doing theology is like trying to paint a bird in flight. It is just too amazing to fully comprehend and pin down. Each effort is only a partly adequate attempt to know God" (emphasis added). The significance of a metaphor is the power it holds, in that "it stretches the imagination of the listeners in a desperate search for meaningful connections, reaching beyond the limits of language to where growth can occur" (Du Plessis, 2016:5).

The following is an example of how metaphors are used in the church's leadership literature. This particular example is taken from the leadership literature, *You, Man of God*, which describes the dignity of the ordained minister (De Jager, n.d. – b: 2-3):

- *HE IS AN EMPLOYEE OF GOD*
  God entrusted the valuable souls of people to him. He works with God's investment. As illustration the ordained minister is compared to a pilot that is working for an airline company flying a passenger in an aeroplane.

- *HE REPRESENTS JESUS*
  Isaiah declares his unworthiness (I am a man of unclean lips). (Isaiah 6)

- *HE ACTS WITH THE AUTHORITY OF GOD*
  I gave you authority (and in His name).

- *HE IS THE SHEPHERD TO THE HERD*
  - *Find the lost*

- o *Strengthen the weak*
- o *Heal the sick*
- o *A tender care*

The metaphors used in the leadership literature do not have the same potency and impact as described by Du Plessis. The four characteristics of metaphor usage should at least be present. Even though scripture and metaphors are used in the leadership literature, they are limited since they do not give much detail, especially of challenges, such as contemporary challenges that ordained ministers experience in their pursuit of servant leadership. There is, therefore, a disconnect between the use of metaphors and the prescribed leadership style for ordained ministers. There are various kinds of obstacles the ordained minister will need to deal with in order to succeed as a servant leader. Some of the challenges of servant leadership include cultural insecurities and reluctance to empower.

4.3.2 Cultural challenges of servant leadership

"Christianity is mediated through culture and people's cultural practices" (Magezi 2015:1). The Full Gospel Church of God has a rich history that has been established through various communities – black, coloured, Indian, and white. Even though the unification of the church took place in October 1997, the various communities still maintain their own culture and cultural practices. This is one aspect of leadership that must be taken into account in determining a leadership model for the ordained ministers in the Full Gospel church.

African kingship is a cultural practice that has been adopted in Christianity. It has to do with "sovereignty, power, authority and supremacy over the people that is being led" (Jacobs, 2017:15). Church leaders – knowingly or unknowingly – have a willingness to adopt this leadership style which is actually regarded as a reduced form of servant leadership (Magezi, 2015:1). The two leadership styles are at opposite ends of the leadership spectrum which causes tension in the leadership style of the ordained minister (Jacobs 2017:15). In an African context, servant leadership is met with a measure of resistance and not easily accepted. The word "servant" has a distorted meaning and is viewed as a negative characteristic of leadership for many Africans. This is because the word is associated with being a slave as well as because of the

historical African experience attached to it (Stauffacher, 2013:31). Stauffacher further states that the word "slave" also does not fit into the African culture since the culture holds powerful leadership in high regard, thus implying that servant leadership is not powerful leadership. In light of this, Christians in Africa find it challenging to embrace servant leadership. Even though culture and past experience are a hinderance to embracing servant leadership, it should not stop a leader from adopting a servant leadership approach (Jacobs, 2017:15).

The relevance of servant leadership is however questioned when it is viewed as powerless. Servant leadership redefines leadership; it also redefines what it means to be a servant (Jacobs, 2017:15). Servant leadership involves "serving others by leading and leading others by serving" (Hanna, 2006:6). Even though culture and past experience can be an obstacle to embracing servant leadership, it should not stop leaders from adopting a servant leadership approach. This is confirmed by Hanna (2006:7) as follows: "When Christians contemplate the challenges and sacrifices involved with servant-leadership, it is reassuring to recognize that leadership is not an end in itself. It is a means to an end. Servant-leadership is relevant because it is consecrated and obedient to God's ultimate purpose for the world".

Black Theology is an alternative way for African ministers to embrace servant leadership. It is a "theology that is actively involved in attempts to liberate the black people wherever they are oppressed". Furthermore, Black Theology is "concerned with transformative and emancipatory action that is based on serious social analysis" (Manala, 2014:259). In light of this, black theology can be considered as a possible link to servant leadership theory since servanthood has the ability to connect with suffers of injustice (Jacobs, 2017:16). As a growing theology in South Africa, the church's leadership will be enhanced and improved when Black theology becomes a theology to form leadership.

4.3.3 Insecurity of servant leadership

One of the main reasons why leaders do not want to embrace servant leadership is because of their fear of insecurity (Wong, 2003:5). Insecurity is an inward battle a leader has that exposes him/her in the way he/she leads. There are two types of insecurities ordained ministers are faced with, namely: *weakness-based insecurity*

and *power-based insecurity.* Weakness-based insecurity is cultivated from the fear of failing as a leader. This type of insecurity stems from a lack of confidence the ordained minister has in his/her own capabilities. Such leaders are easily threatened, have difficulty with criticism, and become defensive and headstrong in their own ways. This behaviour is rooted in the fear of mistakes and weaknesses being visible (Jacobs 2017:16).

Power-based insecurity, on the other hand, stems from the fear of losing power to control others. Such a leader does not care about exposing his/her mistakes and weaknesses, as he/she is unaware of it. The focus of this leader is to have control over the followers. Such leaders gain a sense of security through micro management, and changing of agreed rules and processes because they feel like doing it (Jacobs, 2017:16). Power-based insecurity "is difficult to cure, because the hunger for control is insatiable" (Wong, 2006:6).

Another sign of leadership insecurity is revealed in the level of attachment the leader has towards the congregation. Osmer (2008:198) defines "attachment" as "the leader's dependence on the congregation for personal affirmation, security, and self-worth, as well as for professional achievement and power". He adds, "[S]uch attachment can have an addictive quality, creating forms of dependence that disable leaders ability to think for themselves or risk conflict" (2008:198). According to Osmer, real change in the congregation cannot occur since transformational change will cause conflict and resistance in the process. "Transformational leadership requires that leaders be aware of how their own behaviour relates to the needs of their followers and the changing dynamics within their organizations" (Northouse, 2016:180). The ordained minister will find it very challenging to adopt a transformational style of leadership. The level of attachment to the congregation will make it difficult to influence the congregation and inspire them to do things beyond their capabilities and inadequacies. Transformational leadership will bring with it much resistance from the congregation. The resistance will increase the leader's insecurity and result in things continuing as they are.

In light of this, Osmer (2008:198) suggests that the less the servant leader is attached to the congregation, the deeper the leader-follower relationship will be. It is from this

perspective that Osmer proposes transforming leaders not to become "attached" to the congregation, as transforming leadership triggers conflict situations and resistance. Transforming leaders will need to have the necessary fortitude to navigate through these challenges. Leaders who are "attached" to the congregation will not have the capacity to tolerate the conflict and difficulties of deep change. Their decision-making ability will be predominantly based on self-concern and not what the congregation really needs in order to fulfil the mission as God's people. Transforming leaders can be perceived as being "stubborn, close-minded and cut off" from people in the congregation. The driving force behind such an assumption is the resilience transforming leaders have to hold fast to the vision and value that motivates organisational or ministerial change. Transforming leaders have a willingness to involve and empower people in order to make the process of change a success. Open dialogue is encouraged, even if it means having a disagreement with the leader. This will not have a negative impact on the relationship or the process of change since an attitude of mutual commitment and care exists. Osmer highlights that attachment gives way to "one-anothering" which he highlights as another dimension of the spirituality of servant leadership (2008:loc 2354-2356).

If the issues of "attachment" are not dealt with, the ordained minister will most probably adopt a transactional leadership style and will not progress to a transformational leadership style. To avoid conflict and resistance, the leader will give followers what they want in order to maintain the "support, cooperation and compliance" (Mothoagae & Prior, 2010:90). Organisational stability will be maintained, projects will be done, the focus, however, will not be a meaningful leader-follower partnership, "but accomplishing the organisational tasks while meeting guidelines and expectations" (Arenas, 2019:3).

In order for leaders to become secure within themselves, they will need to know who they are. Servant leadership comes out of the security of knowing we are God's children and that such security sets us free to be servants (Ogden 2003:225). Possessing self-knowledge is another way of dealing with insecurity. Servant leaders must have a truthful and accurate assessment of their personal strengths and weaknesses. Having this knowledge empowers the servant leader to seek out people with the skills and competencies he or she lacks. A servant leader does not have to

be afraid to show his/her vulnerability when not knowing something. There is no need to create the façade of knowing all the answers. No leader knows and has all the answers. "Honesty and vulnerability can pay dividends and may encourage others' creativity beyond anyone's wildest expectations" (Guenther, 2015:16). Insecure leaders find it very difficult to acknowledge their shortcoming and vulnerability. It is even more challenging for such a leader to ask for help from people to fill their leadership gap. Servant leaders that are effective in their leadership role know the importance of integrating these values (Jacobs, 2017:18).

4.3.4 Reluctance to empower others

The purpose of empowerment is to develop good leaders. The empowering of followers can only take place in an environment where the value of love and quality are central focal points (Manala, 2014:257). "Empowerment is giving up control and letting the followers take charge as needed" (Patterson, 2003:6). Empowerment can lead to the effective practice of teamwork and individual growth. However, a leader that suffers from insecurity will not be able to adopt the operational function of empowering people (Jacobs, 2017:18).

The leadership literature, *Seven Vital Signs of a Healthy and Growing Congregation*, only discusses the positive side of an ordained minister that does not have an insecurity and reluctance to empower others. The literature describes the importance for the ordained minister to be an equipper of the congregation, especially the bigger the church becomes. As a leader, the minister is to set goals, and obtain ownership of the set goals from people within the congregation. The ordained minister ultimately carries the responsibility to motivate and equip people in the church. A key characteristic of a healthy church is the love and esteem people have towards the ordained minister which is accomplished through healthy relationships. "Pastors in growing churches know they can't do it alone – they always give credit to their people" (Berrangé, T. (n.d. – c:2).

Leaders who are unwilling to adopt the practice of servant leadership are afraid that those who they are leading may use the empowerment that was given to them as an opportunity to create a power struggle against the leadership. The position of leadership and the power that comes with it is an underlying concern. Such a leader

will resort to tactics that will intimidate and even bully followers in order to keep a tight rein on them. Such tactics result in a false sense of security for the person in the leadership position. Quoting Wong, Jacobs (2017) highlights that leaders will eventually "discover that their potential to attract and influence followers actually decreases in proportion to their attempt to control through intimidation, deception and manipulation. The reality is that no one likes to be controlled, and therefore no one can control others. The psychology of reactance is an important consideration". The abuse of such power causes more leadership insecurity which makes the approach to such a leadership style a paradox (Jacobs, 2017:19).

Osmer (2018) suggests that empowerment of the congregation enables them to be part of the deep change to the point where people can help shape the type of changes that are needed. The risk, however, is that leaders can experience being marginalised. As a result, leaders operate from a position of relative powerlessness where they can be marginalised, while at the same time, they need to address the undiscussable things. Marginalisation occurs "because a dominant coalition in the congregation holds great power in defining the church's 'organizational reality' and resists the possibility that things might be done differently". Quoting Chris Argyris, Osmer (2008:loc 2343-2344) describes these coalitions as "maintaining assumptions that are undiscussable". The risk of church leaders being marginalised adds to their reluctance to empower congregational members.

Regardless of the challenges and resistance servant leaders face, the way they respond is by making sure that they are not the focal point of change, but instead, they relinquish their power on a voluntary basis. Jesus is the guiding principle for transforming leaders, where he demonstrated how he worked with twelve disciples which is a small group that played a critical role in the spreading of the gospel. In the same way, Paul spent time with new congregations to train and empower them. Leaders grow and gain power by empowering others. Giving away power through empowering others is a key dimension of the spirituality of servant leaders (2008:loc 2345-2345). This is another example of a paradox that Osmer proposes, where servant leaders gain power by giving it away. These insecurities are of no benefit to the ordained minister. They are obstacles for leadership development and for the ordained minister to grow as a leader. The authenticity of the leader and his/her

leadership is questioned, because how authentic is the ordained minister really when having such insecurities. The essence of authentic leadership is about the "authenticity of leaders and their leadership" (Northouse 2010:195).

4.4 Overemphasis on Servant Leadership

The ordained leadership style within the Full Gospel Church is understood as that of a servant leader. The emphasis on servant leadership, however, is limited in scope, as discussed in Chapter 4 (section 4.2). The leadership literature places emphasis on servant leadership through the use of:

- Metaphors
- Scriptures
- Describing who the ordained leadership is
- Focus on spirituality and well-being of the ordained minister

4.4.1 Servant Leadership

Osmer (2008:loc 2281-2287) defines servant leadership as "leadership that influences the congregation to change in ways that more fully embody the servanthood of Christ". Servant leadership is not primarily having a good personality trait like being modest, polite, or overly responsible. It also involves the suffering the congregational leader will experience, but the suffering is due to the "pursuit of one's calling, or vocation, suffering in the face of conflict and resistance" (2008:loc 2281-2287).

Servant leadership can be described as having the following characteristics: humility, service, altruism, focus on others, love, and trust (Jacobs, 2017:4-12). A brief description of each characteristic follows next.

- **Humility**

The concept of servant leadership in the life of Jesus demonstrates that titles are not of paramount importance (Ogden 2003:223). Jesus understood leadership to be different than the contemporary understanding of his time. This is seen in statements like: "Whoever wants to be first must be last of all and servant of all" (Mark 9:35); "All

who humble themselves will be exalted" (Matthew 23:12); and "The least among all of you is the greatest" (Luke 9:48). Jesus redefined and gave new meaning to what it means to be great a leader (Jacobs, 2017:2). Leaders are always faced with the temptation to think that they are greater than their followers. Humility is the genuine willingness of the servant leaders to listen to the opinions of others, even though it might be opposing opinions. Humility through servant leadership does not meant giving up your values, losing your identity, and self-worth.

In the leadership literature, *The Pastor and His Spiritual Preparedness*, humility in prayer is described as a key component for the ordained minister to be a "successful servant" (de Jager, n.d. – a:2). The ordained minister as a servant leader is highlighted in this. Humility in prayer is also described as a way of how the ordained minister can deal with pride.

- **Service**

Serving others is regarded as the primary characteristic of servant leadership. It is when the leader invests him-/herself through empowering others, which is done on a voluntary basis. The servant leader will have a limited capacity to lead when he/she lacks the willingness to serve people.

The literature, *You, Man of God*, refers to service as a "big responsibility" the ordained minister has to live up to. The minister is regarded as the one God uses to render services to God's people. The responsibility of service in this context does not refer to the religious service that takes place during a church service on a Sunday. The service that is referred to is in the context of the minister being available 24 hours a day, ready for anything, being there when people are sick and in need. Whenever service is rendered, the ordained minister "should be ready to act with the power of God to face any crisis every second of the day" (de Jager, n.d. – b: 2).
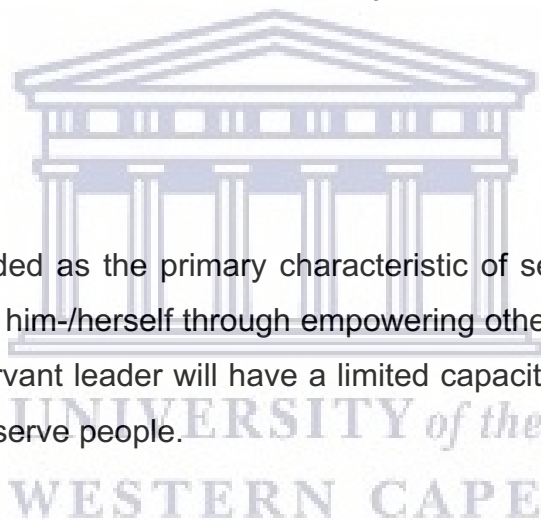
- **Altruism**

Altruism refers to the selflessness a servant leader has who acts in the best interests of his/her followers. The leader places the followers before him-/herself and is more concerned about what is best for the people. This characteristic of servant leadership cannot be expressed without sacrifice by the leader. A servant leader exhibits humility, service, respect, love, and is concerned about meeting the needs of people first (Canales 2014:44).

- **Focus on others**

The focus here is more on the well-being of the people and less on the organisation and organisational objectives. Since people are the object of focus, the servant leader should have a proper behavioural attitude that is line with what the people or individual follower is focusing on. The attention of the leader is on what the follower is focusing on.

In *You, Man of God*, a metaphor is used to describe the function of the ordained minister of a shepherd that watches over the sheep. The minister is the one who oversees and guards God's flock. He/she will have to give an account for each sheep bought by the blood of Jesus. The metaphor brings to light the focus and care an ordained minister must have towards the sheep because he/she will need to give an account for each one (de Jager, n.d. – b: 2). This is echoed in Hebrews 11:17: "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account".

- **Love**

Love is about "acting intentionally in ways that support the health, wisdom, freedom and autonomy of persons, with the motive of meeting their most critical needs rather than our narrow ego needs" (Sipe & Fick 2015:64). Servant leadership stems from the love the leader has for his followers. The degree of services is determined by the degree of love the servant leader has towards his followers. John 13:1 shows the

extent of love Jesus had as a servant leader, "having loved His own who were in the world, He loved them to the end".

The servant leadership characteristic of love is found in various literature of the Full Gospel Church and is used in different ways. The Ordination of Commitment, a declaration that is signed by the ordained minister, contains elements of servant leadership. By signing the declaration, the minister commits to leading God's people with love in the spirit of meekness. In the first circular of Leader.Co, the word "leader" is defined as an acronym starting with the letter "L", referring to Love. This is the only word in the acronym that is in capital letters, emphasising and highlighting it as an important leadership quality (Pelser, 2018:2). In the leadership literature, *Seven Vital Signs of a Healthy and Growing Congregation*, healthy relationships are achieved through love and respect. "In healthy churches there is a high degree of love and esteem for the pastor" (Berrangé, n.d. – c:2). The literature on *Leadership Development,* on the other hand, discusses that in order to grow to the next level of leadership, the ordained minister must have a genuine love for people and love people more than processes. "You can love people without leading them, but you cannot lead people without loving them" (Berrangé, n.d. – b:3-4).

- **Trust**

Trust is the basic unit that servant leadership is built on. Without trust, organisational excellence cannot be achieved. A leader lays the foundation of trust by fulfilling the commitments he/she has made. It involves integrity where the leader actually does what he/she says he/she is going to do. Building an environment of trust also involves clear and open communication on two levels, namely: *Upward communication* is where followers have the liberty to convey information to the leader, and *downward communication* is where information is passed from the leader to the followers. Empowering followers contributes to the building trust. Trust also involves empowerment which results in a willingness for followers serve in the church.

It is interesting to note that Osmer has a different approach to servant leadership in the context of practical theology. He uses the following three forms of leadership: *task competence, transactional leadership,* and *transformational leadership,* as discussed

in Chapter 2 (section 2.3), and places it in the context of servant leadership. Osmer does this to use the forms of leadership as guidelines to gain a better understanding of how servant leadership is used in a practical sense. Although task competence, transactional leadership and transformational leadership are individually discussed, Osmer eventually applies them as forms of servant leadership with the focus on leading change (Osmer 2008:loc 2285-2287).

4.4.2 Church leadership as an interdisciplinary field of study

"Good ministry is never merely a matter of solving problems; it is a mystery to be ventured and explored" (Osmer, 2008:loc 88-89). The "mystery" church leaders venture into means that they need to be properly equipped with the necessary knowledge and skillset in order to navigate through difficult and complex situations. Osmer therefore proposes a framework that represents the "basic structure" for practical theological interpretation that is made up of four tasks (2008:loc 93-99):

- Descriptive-empirical task
- Interpretive task
- Normative task
- Pragmatic task
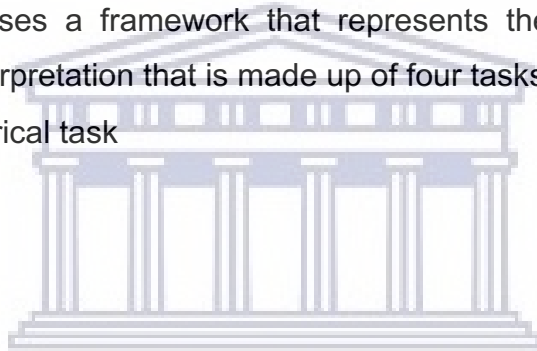
Each task focusses on four vital questions: "What is going on?", "Why is it going on?", "What ought to be going on?" and "How might we respond?", respectively. These tasks serve as a guide to church leaders for interpreting and responding to the different kinds of realities they are faced with (Osmer 2008:loc 92).

Elkington (2015:3) proposes that "the new context of the twenty-first century affects leadership development because an awareness of the desired outcome of the process is essential in order to effectively design the leadership development process to accomplish missional leadership as an enabling function within the local church". The twenty-first century is characterised by rapid change. This directly impacts the ordained minister who is leading a congregation and places a heavy demand on the minister to be "omnicompetent" in today's world. The impact is also seen in theological education as the question frequently asked is, what is the most effective philosophical and theoretical framework in theological education? To a certain extent, theological

education is going through a culture shock which is regarded as a painful transition. As a result, the ordained minister is required to be omnicompetent. This means that the ordained minister is not only skilled in theology, but also skilled in leadership in order to steer the church through the complexities of the twenty-first century. The minister must have both a skillset and a mindset (Elkington 2015:3). The overemphasis on servant leadership in the church's leadership literature limits leadership development for the ordained minister since the scope of leadership development is not extensive enough. It is mainly restricted to one type of leadership model.

When looking at practical theology as an academic field of study and at practical theological interpretation by congregational leaders, it is regarded as cross-disciplinary or interdisciplinary. It is ultimately devoted to the study of the same subject. Practical theology is a form of theology that uses "concepts, methods, and sources of theological discourse" with the focus on producing a "constructive theological perspective" (Osmer, 2008:loc 1949-1952). Since practical theology consists of an interdisciplinary approach, its theological perspectives engage other fields of study, such as the arts, social sciences, and various other theological disciplines (Osmer, 2008:loc 1949-1952). The objective is to equip congregational leaders and students with the necessary knowledge and skills to deal with the challenging situations that occur from leading a congregation. Osmer's approach is to focus on educating church leaders and students on how to use practical theological interpretation as a component of leadership, which he considers to be an integral part of theological education (2008:loc 45). The focus is to provide insight to better ways of understanding and responding to ministerial challenges congregational leaders are faced with.

Practical theological interpretation can be divided into three categories, namely, *episodes, situations*, and *contexts*. These are used to distinguish the different "focal points" of practical theological interpretation. The three categories are defined in the in the following way:

- *Episode* – which is defined as an incident or event that takes place over a short period of time.

- *Situation* – refers to the "broader and longer pattern of events, relationships, and circumstances in which an episode occurs".

- *Context* – which is described as the social and natural systems in which a situation occurs. These systems form a complex and interconnected network which is why Osmer describes the church as an organisational system that finds itself within other systems on a local, regional, national, and global level.

Contextual analysis is a very important function in practical theological interpretation (Osmer, 2008:loc190-199).

Since congregations are becoming more multi-cultural than mono-cultural compared to how they use to be, the effect of this transition has a direct impact on church leadership. In light of this, Kessler and Kretzschmar (2015:3) suggest that church leadership cannot only be categorised in the field of practical theology, but is also part of theological ethics and missiology. Figure 3 below is a description of the relationship church leadership has with non-theological academic disciplines, such as management science, sociology, psychology, etcetera. It shows the link Christian leadership has with other academic disciplines. Christian leadership is illustrated as the subject that overlaps in the theological academic disciplines and extends to other fields of academic study. This is why Kessler and Kretzschmar (2015:3) refer to Christian leadership as a trans-disciplinary field of study. However, it is important to note that the other disciplines do not override or replace Christian leadership, but instead, they "contribute to the area of Christian Leadership".
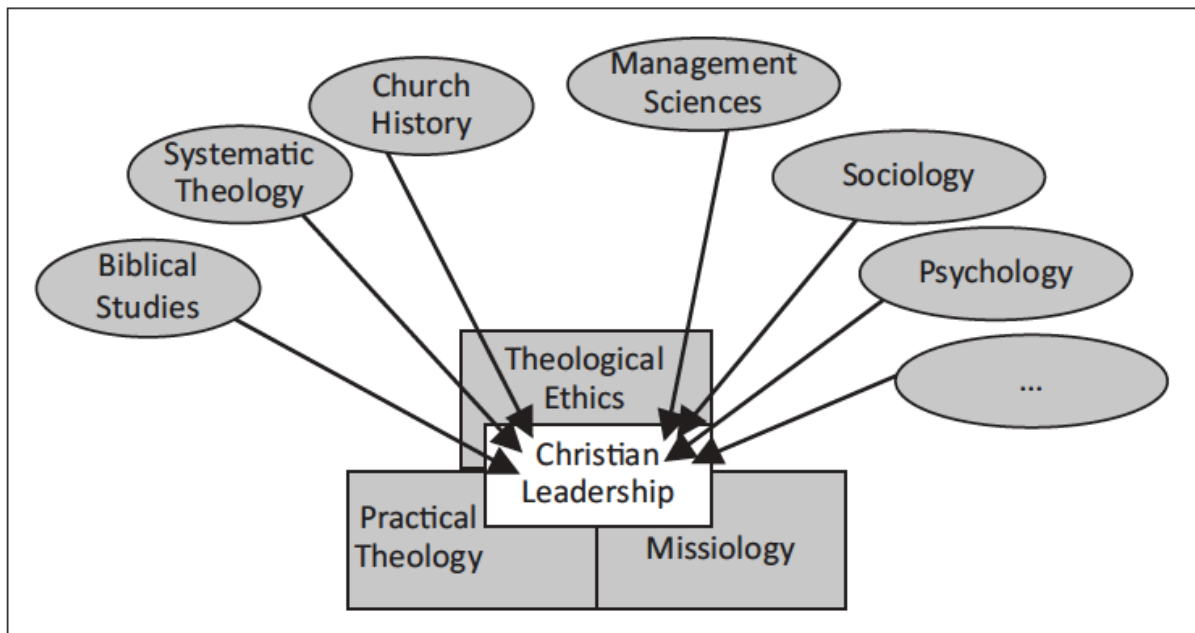
Figure 3. The Link Between Christian Leadership and Other Academic Disciplines
(Source: Kessler and Kretzschmar, 2015:3)

Osmer proposes that leaders with theological education have an extraordinary responsibility to engage in interdisciplinary dialogue, which entails dialoguing with other fields of study. The ability for church leaders to do this helps the congregation make sense of events that are occurring inside and outside the church. Church leaders therefore guide the dialogue between theology and other fields of knowledge. "The task of the guide is to draw out this expertise while making sure that the perspectives of theology and ethics also are taken seriously" (2008:loc 345-350). It is therefore important that church leaders maintain a balance of interdisciplinarity dialogue, since there is a risk of diverting from their theological persuasions to where the interpretive task is no longer based on the Christian theology and ethics, but replaced by other fields of study. Osmer (2008:loc 394-395) refers to the interpretive task as a "form of wise judgment, grounded in a spirituality of sagely wisdom: guiding others in how to live within God's royal rule". The interpretive task has to do with finding reasons for the occurrences that the church leader observed in order to answer the question, why is it going on?

Congregations need leaders who not only love God, but also have a desire to educate themselves. It is within this context that Osmer suggests leaders are able to offer the

congregation sagely wisdom. "Many people today are no longer satisfied with leaders who preach and teach 'at' them along the lines of the older, hierarchical model of pastoral authority. They want leaders whose wise guidance helps them make sense of the circumstances of their lives and world" (Osmer2008:loc 1020-1022). Osmer characterises the spirituality of such leaders in three groups, namely: *thoughtfulness, theoretical interpretation*, and *wise judgment*. Wise judgment is considered to be the vital part to the interpretive task in congregational leadership (Osmer 2008: loc1020-1024). These are described in more detail below.

a) Thoughtfulness

Thoughtfulness can be described as people who are mindful of the way they treat others and who have understanding about matters in everyday life. Both descriptions of thoughtfulness are important to church leaders when interacting with congregational members. Osmer describes thoughtfulness of church leaders in two areas, namely: *dealing with difficult people* and *dealing with unknown situations*. In dealing with difficult people, thoughtfulness helps leaders to reflect on the circumstances of people, especially in the cases were a leader is dealing with difficult people. Impatience and irritation are usually the default reaction towards difficult people. Osmer suggests that thoughtfulness allows church leaders to gain a better understanding of the particular situation which can even lead to a reaction of kindness by the leader towards the difficult people. Dealing with an unknown situation causes church leaders to suddenly stop when they are faced with an issue where they are not sure of how to proceed. Situations like these are often challenging for leaders, but should actually be interpreted as opportunities to "read and learn", which will deepen leadership thoughtfulness. The challenge for each leader is the willingness and commitment to grow intellectually. Leaders are therefore encouraged to practice intentional intellectual growth. "Thoughtful leaders make for thoughtful congregations. This is the grounding point of a spirituality of sagely wisdom" (Osmer: 2008:loc 1024-1034).

b) Theoretical Interpretation

Theoretical interpretation is the "ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, or contexts" (Osmer 2008:loc 1034-1035). Osmer highlights the limitations and fallibleness of theoretical knowledge in other fields of study. The theories that were formed were done through

human reason, and therefore, have "an approximation" of the truth. The theories are not perfect and are constructed from a certain perspective and position by the author. There is no absolute assessment of truth, but various perspectives of truth, which is needed to gain an understanding of complex episodes, situations, or contexts. The reality of "complex multidimensional phenomena" require a number of viewpoints to obtain a better understanding resulting in a more accurate truth. In the context of Christian spirituality, it is a type of push and pull predicament that causes tension. Congregational leaders have an inherent need for certainty of ultimate truth as the answer to episodes, situations, or contexts. At the same time, the reality exists of limitations in human knowledge which is therefore not perfect and can be refuted by a different perspective. In light of this, Osmer proposes that church leaders must therefore become accustomed to the reality that there will always be tension between different viewpoints, including in the theological field of study. He concludes that God alone has perfect wisdom and holds the key to absolute truth. The spirituality of sagely wisdom is applied with the understanding that there is more than one perspective to episodes, situations, or contexts (Osmer 2008:loc 1034-1046).

c) <u>Wise Judgment</u>

Wise judgement is an essential aspect of good leadership. Wise judgement is the competency church leaders have to interpret episodes, situations, and contexts. It can be categorised in three ways and is also regarded as interrelated:

- Recognition of the relevant particulars of specific events and circumstances
- Discernment of the moral ends at stake
- Determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular lar time and place.

(Osmer 2008:loc 1046-1048).

The history of wise judgement can be traced back to the influence Aristotle had on Western Christianity. His concept of "practical wisdom and prudence", referred to as *phronesis*, "is practical reasoning about action, about things that change" (2008:loc 1049-1050). The purpose of practical reasoning is to choose a right course of action in order to achieve an intended result. The process of practical reasoning involves "understanding the circumstances rightly, the moral ends of action, and the effective

means to achieve these ends" (Osmer 2008:loc 1050-1051). It is apparent that Aristotle's view of practical reasoning consists of two components, namely: *a purpose* and *a process*. Osmer suggests that phronesis is closely related to virtue that causes a person to do the appropriate actions, and concludes that good character and wise judgement are connected to each other. Wise judgement comes with experience and is developed over time (Osmer 2008:loc 1051-1053).

In classical Western Christianity, wise judgement reveals if "an action is courageous, not reckless, and the available means to pursue courageous action in a given time and place" (Osmer 2008:loc 1054-1055). Wise judgement is regarded as one of the fundamental virtues in classical Western Christianity. It is a virtue that is embedded in the character of a person and the connection prudence has to spirituality. Osmer draws attention to the conflict of opinion theologians have about the level of importance prudence has in the Christian faith. Some theologians argue that "theological virtues" are more important, whereas contemporary narrative theologians focus on the importance of conceptual patterns (Osmer 2008:loc 1057-1059). In a practical sense, congregational members that are going through challenging situations seek a wise interpreter of life. "They hope to find a guide who is thoughtful and knowledgeable and will point them in the right direction" (Osmer 2008:loc 1063-1064). The church leader should be the person congregational members know they can turn to for wise judgement and advice.

In the context of today's society, the leadership literature of the Full Gospel Church is not broad enough since it mainly focuses on servant leadership. The literature does not empower the ordained minister to be an "omnicompetent" leader, neither does it promote Christian leadership that branches out into other spheres of academic disciplines. The leadership literature does not acknowledge the contribution that other disciplines can make to the leadership model of the ordained minister. The ordained minister might be skilled in servant leadership, but lacks the expertise in non-theological academic fields. This deficiency negatively impacts the empowerment aspect that encompasses servant leadership, and also adversely affects the trust of the congregation towards the leader. Furthermore, it also raises concerns on the quality of empowerment followers will receive from the ordained minister in non-theological fields of study such as financial management, marketing, and

management, to name a few. Another area that can be impacted is counselling. Since the leadership style of the ordained minister is not based on an interdisciplinary leadership approach, it misses out on the contribution the field of study in psychology can have on counselling in a pastoral leadership context. However, it is important to note that the non-theological fields of study do not replace church leadership in practical theology, but rather, enhances the leadership.

4.5 Literature Lacks the Influence of an African context

4.5.1 Westernised influence of leadership theories and models

"It is still possible to attain a diploma or a basic degree in theology within (South) Africa and to do so without ever having read any work by an African" (Womack et al., 2020:6). This statement highlights the need for the education system in South Africa to be more relevant in a local context. Theological education is not excluded from the need to be more contextualised. Theological education in Africa finds itself in a vulnerable position since most theological schools teach the knowledge that originates from the Western world. As a result, African countries have become reliant on the Westernised literature as the basis of its courses being taught. Additional issues of relevance are also found in the design of the curriculum and are regarded as "a source of alienation", which is why it is "critiqued for not meeting the contextual reality of those studying". The outcome of this is that learners will not have the practical experience needed to perform a task in a local context (Womack et al., 2020:6).

Reviewing the leadership literature of the Full Gospel Church, it is evident that the content is fundamentality influenced by Westernised leadership literature. The majority of the literature can be traced to a North American leadership influence. Most of the leadership theories and models introduced during the second half of the twentieth century comes from North America and is predominantly based on Caucasian males (Dalglish, 2009:5). This raises the issue of relevance when the literature is applied in an African context, and more so, in a South African context – the "rainbow nation" with its diverse culture. The leadership literature of the Full Gospel Church does not take this aspect into account.

The Westernised influence of leadership theories and models is seen throughout the leadership literature of the church and appears in various forms, such as quotes that form the basis of the literature. In the leadership literature, the *Seven Vital Signs of a Healthy and Growing Congregation*, North American influence is seen in the form of quotes, such as: "Let there be no dodging of this issue. Pastor, do you hear me? You should be the spark plug. You should be the inspiring commander leading the troops up the hill" (Berrangé, n.d. – c:2). The quote is taken from Robert Schuller, a well-known pastor and author based in the United States of America.

The Five Levels of Leadership is another piece of Westernised literature being used by the Full Gospel Church. It is used as the foundation of the literature on *Leadership Development* for ordained ministers. The Five Levels of Leadership was written by John Maxwell, a renowned author on leadership, also based in United States of America. In his book, Maxwell identifies certain markers that help identify where a leader is in his/her leadership journey and development. It helps the leader identify what his/her current level of leadership is and gives advice on how to move from the one level of leadership to the next level of leadership. Maxwell suggests that there are five levels of leadership that a leader can progressively move through, namely:

- Position level – the level where leadership begins
- Permission level – people are more important than organisational procedures
- Production level – results driven level of leadership
- People development level – developing people into leaders
- Pinnacle level – the pinnacle of leadership is where people follow the leader because of who he is and what he represents.

Reference of this was made in Chapter 3 (section 3.6) where a detailed analysis of the leadership in the Full Gospel Church was discussed.

4.5.2 Literature and the cultural paradigm in the Full Gospel Church
Church leadership is a sub-disciplinary field of study within practical theology (Kessler & Kretzschmar 2015:3). As a result, there are considerations that must be taken into account when developing leadership literature in the field of practical theology. "Endstates" is a term used to explain the knowledge, attitudes, and skills that are highly

esteemed by a community. It influences the fundamental approach of education within the community. The knowledge, attitudes, and skills taught are governed by endstates (Osmer, 2008:220). The endstates in a South African context are different to that of a North American context in language, business, politics, and culture. The leadership literature does not seem to take the endstates into account based on the resources that were used to develop the literature. Nor the diverse group of people (black, white, coloured, and Indian) that are also part of the Full Gospel Church as discussed in the history of the church in Chapter 3 (section 3.2). This means that the national church consists of several endstates because of its diverse cultures. In certain local churches, all four of these communities form part of one congregation which further extends the diversity of endstates. In this context, you may even find dominant endstates established by the dominant group in the local church.

4.6 Absence of Gender-Inclusive Language in The Literature

Excerpts from various parts of the leadership literature draw attention to the absence of gender inclusiveness, which is in contrast to the discussion of the section in Chapter 3 (section 3.3) regarding "The Ordained Minister and Gender Inclusiveness". The leadership literature predominantly discusses the leadership of the ordained minister in the context of a male figure. The literature in this regard is not coherent with the ethos the Full Gospel Church of South Africa has embraced where both males and females are allowed to function in the office of an ordained minister. Both male and female ministers are viewed as and are generally referred to as "colleagues".

Examples of the prominent references made to the ordained minister as a male figure is seen throughout the leadership literature. Although inclusive language was used throughout the current thesis, the wording in the leadership literature is phrased using masculine pronouns only. The title of the leadership literature *You, Man of God,* in itself reflects the prominent image assigned to the pastor as that of a male figure. The prominent word usage referring to the ordained minister as a male figure is in addition noticeable when certain aspects are discussed in the literature such as the special calling, dignity, responsibility, and humanity of the pastor (de Jager, n.d. – b:1-4). The same occurrence is seen in the title of the literature, *The Pastor and His Spiritual Preparedness.* It is also evident through use of phrases like "People are searching for

better methods – but God is looking for better men" (de Jager, n.d. – b:1). The gendered use of language when referring to or describing the ordained minister excludes the women who are also regarded as ordained ministers by the Full Gospel Church.

The use of gendered language impacts the real-life experiences of an individual (Wray, 2016:68). Wray poses a range of questions to stimulate an intentional consideration of the impact gendered language has in literature and how it affects people.

- *Who is made more visible when using gendered pronouns, especially in academic discourse?*
- *What are the long-term implications for making one or more identity groups invisible in how we use language?*
- *How are these implications different within and beyond academic discourse?*
- *What are the in-the-moment feelings of being minoritized or dismissed by the language of another?*
- *In what ways can the individual work for more inclusive language practices within everyday discourse situations?*

The backdrop of Wray's discussion takes place in the context of gender-inclusive language in the discipline of professional writing. Wray mainly focusses on gender-neutrality and oppression-conscious language practices (Wray 2016:67). Even though the field of study is in professional writing, the viewpoints emanating from Wray's discussion are applicable to the gender-inclusive language in the leadership literature of the Full Gospel Church.

4.7 Conclusion

In this chapter, the leadership literature was critically analysed to establish the appropriateness of the leadership style for ordained ministers in the context of diverse communities with multifaceted challenges. The chapter also focused on the type of leadership needed to address these challenges. The following chapter will present a summary, recommendations, and conclusion based on the literature that was reviewed. In particular, attention will be given to the identifying markers and contours

in the form of recommendations that can be applied within the Full Gospel Church and used for further research and study.

Chapter 5
Summary, Recommendations & Conclusion

5.1 Introduction

This final chapter provides a summary, recommendations, and brief conclusion drawn from the results of the literature study that was undertaken to determine how leadership is understood in the Full Gospel Church for ordained ministers. Included are markers and contours that were identified during the research which are presented below as recommendations that can also be used for further research and study.

5.2 Summary

To recap, the aim of the study, 'A critical analysis of the ordained leadership in the Full Gospel Church of South Africa', was to determine how the leadership of the ordained minister is understood in the church.

The objectives of this study were to:
1) Analyse ordained leadership models
2) Identify models that are relevant for the South African context
3) Provide recommendations to the Full Gospel Church concerning the ordained leadership
4) Determine what kind of leadership would be relevant for the Full Gospel Church in the twenty-first century and post-apartheid context.

The research problem was to determine what kind of leadership would be relevant for the Full Gospel Church in the twenty-first century.

Guiding this inquiry were the following research questions:
- How is leadership understood in the Full Gospel Church for ordained ministers?
- Should the Full Gospel Church focus only on one kind of leadership as stipulated in the official documents of the church?

- What models of leadership should be introduced to enhance the ministry of the church in contemporary South Africa?

Firstly, the study commenced in Chapter 2 by reviewing various definitions and understandings of ecclesial leadership in order to describe what ecclesial leadership is. The idea was to obtain a comprehensive understanding of the subject since there are various definitions of ecclesial leadership in the literature.

Secondly, an overview of the leadership in the Full Gospel Church was provided in Chapter 3 to analyse the church's existing leadership literature. This was done to determine how the leadership for ordained ministers is understood in the Full Gospel Church. Here, several sources of leadership literature that were written by two ordained ministers from the Full Gospel Church were examined.

Thirdly, the leadership literature of the Full Gospel Church was then critically appraised in Chapter 4 to determine how appropriate the literature is for the ordained ministers to use in the post-apartheid South African context with its diverse communities and complex challenges. This critical analysis will hopefully stimulate consideration of the type of leadership that is needed for the challenges contemporary society is facing such as health, social, cultural, and political challenges.

Fourthly, the recommendations that emerged from the research are presented in in section 5.3 below, and are based on the textual analysis of the leadership literature of the Full Gospel Church and the review of scholarly literature that comprised books, journal articles, and church documents.

5.3 Recommendations

This section presents the recommendations that emerged from this study:

5.3.1 Expand Leader.Co to a Leadership Empowerment Circular

The first recommendation is for Leader.Co, a circular for ordained ministers, to be expanded into a leadership empowerment circular that is based on the ethos by the Secretary General for renaming the quarterly circular. As mentioned earlier,

Leader.Co is described in three words. The first word is an acronym where the word 'leader' is defined as Love, Excellence, Ability, Develop, Everyone, Relationship. The second word is 'corporation', which refers to a group of people elected to govern a city, town, or constituency, and includes the Latin meaning "to combine in one body." The third characteristic of the new name is the prefix "Co", which means "together, joint and jointly". The Secretary General highlights this kind of leadership as one of partnership and collaboration since the church leaders "need each other for the betterment of the Kingdom" (Pelser, 2018:2).

It is proposed in this study that Leader.Co can be utilised more effectively as an instrument of leadership empowerment. It is currently a means of communication for ordained ministers that predominantly focusses on operational and organisational compliance and announcements. One focal point of the circular has to do with compliance of the pastor to have the status of "good-standing". This status is subjected to pastoral and assembly tithes, contributions, as well as reporting, such as financial information and census forms of the local assembly. Another requirement of compliance that should be included is CLDP, which is discussed in more detail below.

Leader.Co can be a medium through which leadership literature specifically for the ordained ministers can be published. A quarterly theme can be identified relevant to the challenges and leadership development needs churches are facing. The intention of the published articles is to stimulate a discussion amongst church leaders to be incorporated into the church leadership development programme (CLDP) on a regional level. This means that the gathering of pastors on a regional level will not only be for administrative and organisational purposes anymore, but to further leadership development.

5.3.2 Develop New Leadership Literature

The second recommendation is for further development of leadership literature for ordained ministers. The purpose is to the promote progress of leadership literature in the Full Gospel Church that is more relevant for the ordained minister in the twenty-first century.

A diversified pastoral team should be formed that is representative of the diverse communities that exist in the Full Gospel Church and should also be gender inclusive. The church consists of diverse generational groups that have different values, work ethics, and perspectives on life. Generations are distinguished from each other through their beliefs and opinions (Abrams & Von Frank, 2014:14-17). Members of the leadership literature should be attuned to and have insight into the various generations that the local church comprises of as discussed in Chapter 2 (section 2.4). There should be decisive qualifying criteria to be part of the team and tasks within the team should be well defined in order to achieve group cohesiveness. Achieving group cohesiveness with such a diverse team of ordained ministers is itself a challenge. However, Christian leadership "implies acknowledging, understanding, accepting, valuing and celebrating differences among people" (Slater, 2018:7). Even though the team will consist of social and cultural diversity, ecclesial leadership encourages a culture of inclusiveness with the prerogative to embrace differences. Team members should have the necessary qualifications and experience to approach leadership development from an academic and spiritual perspective. This is important since the objective is to develop leadership literature that is contextualised with a transdisciplinary approach.

A constructionist approach should be adopted for the development of the new leadership literature. Adopting this approach means that the focus is not on the "transfer of knowledge about leadership but rather with the generation of new knowledge that enables people to more effectively shape and take up their roles as leaders" (Bolden & Kirk, 2009:16). Outdated literature and the amount of resources spent is an indication of the commitment towards leadership development in the church for ordained ministers. Elkington et al., (2015:3) challenges churches regarding leadership development by stating that "business organisations are committed to expending resources on leadership and talent development within their ranks, can the same be said for theological training institutions and churches?"

The guiding principle for developing new leadership literature should be based on Christian leadership as a transdisciplinary field of study. This does not mean that other fields of study will override or replace Christian leadership, but that they will "contribute to the area of Christian Leadership" (Kessler & Kretzschmar, 2015:3). With this in

mind, it is also important to note that the new leadership literature of the Full Gospel Church will not discard the existing literature, but rather add to the existing body of knowledge that the church already has. Awareness of the South African dispensation the existing literature was written in is an important aspect to take into account since it was written in the late 1990's which had a different social, economic, and political context. The writing style which is the relationship between the mechanics and the content must be pre-determined, and it should also embrace the use of gender-inclusive language. The content is the substance of a written piece and determines the "tone and flow" of the document (Spencer, 2014:99) as discussed in Chapter 4 (section 4.1.1).

5.3.3 Continuous pastoral leadership development programme

From an interdisciplinary leadership perspective, as discussed in Chapter 4 (section 4.3.2), lessons can be learned from the Health Professionals Council of South Africa (HPCSA) which practices the continuous professional development (CPD) of healthcare providers. The HPCSA was formed to provide "control over the education, training and registration for practicing of health professions registered under the Health Professions Act" (HPCSA, 2020). The purpose of continuous professional development is to "assist health practitioners to maintain and acquire new and updated levels of knowledge, skills and ethical attitudes that will be of measurable benefit in professional practice". The objective is to enhance and advocate the professional integrity of health professionals which is accomplished through a series of accredited continuous educational activities on an annual basis (HPSCA, 2017:7). The continuous professional development of healthcare practitioners ultimately translates into improving the quality of healthcare people will receive from their medical doctor.

In light of this, ordained ministers of the Full Gospel Church should be subjected to a continuous pastoral leadership development programme which aims to improve the quality of spiritual care and the ordained leadership of the minister towards the congregation. Continuous pastoral leadership development should become an additional requirement for ordained ministers in the Full Gospel Church to receive the "good-standing status" as discussed in Chapter 3 (section 3.4). The good-standing status is given to a pastor of a local church that allows the ordained minister to participate in the General Conference of the Full Gospel Church. The status is subject

to pastoral and assembly tithe contributions as well as submitting reports to the head office of the Full Gospel Church. Reporting documents include financial statements and census forms of the local assembly. Continuous pastoral leadership development should be utilised as a driver of strategy towards the ongoing leadership development and training for ordained ministers. This resonates with the view Osmer (2008) has of where congregations need more than just congregational leaders who love God, but church leaders should have a desire to educate themselves as well, as discussed in Chapter 4 (section 4.3.2). "Many people today are no longer satisfied with leaders who preach and teach 'at' them along the lines of the older, hierarchical model of pastoral authority. They want leaders whose wise guidance helps them make sense of the circumstances of their lives and world" (Osmer, 2008:loc 1020-1022).

Continuous pastoral leadership development within the Full Gospel Church will play an important role in establishing a set standard of excellence in the leadership of ordained ministers. It promotes the relevance of ordained ministers that will have the necessary skillset and capacity to address contemporary and emerging priorities in the local assembly and community, such as poverty, gender-based violence, and other social, economic, and political challenges as discussed in Chapter 2 (section 2.4). Continuous pastoral leadership development will assist ordained ministers to have the leadership competence that enables them to better execute ministerial development at the local church and also possess a deeper consciousness of protecting the congregation. This will ensure effective ministerial activities within the church and in the community as well. Continuous pastoral leadership development becomes an activity of lifelong learning for ordained ministers in their leadership development. It also promotes the dedication to the continuous education of ministerial activities for ordained ministers.

Conventional forms of learning experiences such as attendance of conferences, workshops, and systematised courses should not only take place on a national level. The learning activities will be most effectively performed when done on a reduced scale that takes place at a regional level. Each region in the Full Gospel Church has its own culture and context. The learning experiences will therefore be different in each region, but the content of the leadership information will be consistent.

Furthermore, another aspect that can be added to continuous pastoral leadership development is an induction course for newly appointed ordained ministers pastoring a church for the first time. There is so much information that new ordained ministers must be aware of in addition to the process of adapting to leading a congregation for the first time. This will help the new ordained minister with a more effective integration into pastoring a church.

5.3.4 Re-examine church leadership in a twenty-first century context

A further recommendation is for the Full Gospel Church of South Africa to re-examine its understanding of church leadership in a twenty-first century context by examining it from the following perspectives:

- Understanding leadership as a transdisciplinary field of study
- Contextualised leadership
- African leadership within a South African context

a) <u>Understanding leadership as a transdisciplinary field of study</u>

Church Leadership should be understood as a transdisciplinary or interdisciplinary field of study, as discussed in Chapter 4 (section 4.3.2). This means that theological training alone is not enough to lead a congregation in the twenty-first century with its diverse community and challenges it is faced with. Ordained ministers should educate themselves and consider moving beyond the boundaries of theology into other fields of study, such as business management, which consists of financial management, organisational management, and marketing. Additional fields of study could also include sociology and psychology or other related fields that could enhance the overall leadership of the ordained minister. Leadership involves good management and is a social exchange between leaders and followers (Allen, Smith & Da Silva, 2013:28).

Ecclesial leadership should therefore be included into these fields of study without the apprehension of being in violation of biblical teachings or the tenets the Full Gospel Church. The understanding should be that the other fields of study do not replace or dominate Christian leadership, but are used instead to enhance and inform Christian leadership (Kessler & Kretzschmar, 2015:3). Ordained ministers that understand leadership as a transdisciplinary field of study and apply it, will have the "capacity to

navigate the complexity of a globalized world" (Elkington et al., 2015:3-4). They will also have the ability to draw from the knowledge and insights of a particular field while making sure "that the perspectives of theology and ethics also are taken seriously" (Osmer, 2008:loc 345-350). Understanding leadership as a transdisciplinary field of study will also be of great benefit to the congregation the ordained minister leads. The ordained minister will have the ability to take occurring events, whether it is inside or outside the church, and present it to the congregation from an intelligible and practical perspective. This brings balance to the over spiritualising events and experiences that affect the congregation directly and indirectly.

b) <u>Contextualised leadership</u>

Ordained ministers should practice church leadership in the twenty-first century with the understanding of contextualised leadership. Contextualised leadership is an essential leadership quality that ordained ministers within the Full Gospel Church should possess. The benefit of having such a leadership quality contributes to the positive development and growth of the church since it focusses on the culture and context of the congregation first. It cultivates a connectedness and common ground that should exist between the ordained minister and congregants. Christian leadership can be viewed as a "culturally appropriate leadership" (Hibbert & Hibbert, 2019:241). There are factors suggested by Hibbert and Hibbert (2019) that should be considered to determine the model of contextualised leadership. These factors are: ordained ministers should reflect on their own cultural values; ordained ministers should study the cultural values of the congregation; and ordained ministers should examine biblical principles of leadership (Hibbert & Hibbert, 2019:242). These factors should be investigated further to understand contextualised leadership.

c) <u>African leadership within a South African context</u>

"It is still possible to attain a diploma or a basic degree in theology within (South) Africa and to do so without ever having read any work by an African" (Womack et al., 2020:6). Reference of Womack's statement is made in Chapter 4 (section 4.4.1) regarding the vulnerable state of theological education in Africa since most theological schools teach the knowledge that originates from the Western world. Two areas that must be taken into account in order to understand leadership in the South African context are "African kingship" and "endstates" as discussed in Chapter 4 (sections 4.2.2 and 4.4.2).

African kingship refers to the cultural practice that has to do with "sovereignty, power, authority and supremacy over the people that is being led" (Jacobs, 2017:15). It is a leadership practice that has been willingly adopted amongst church leaders, whether intentionally or unintentionally. African kingship is a leadership style which is regarded as a diminished form of servant leadership that should not be practiced within the church. It is also important for the Full Gospel Church to understand the importance of endstates. *Endstates* is a term used to explain the knowledge, attitudes, and skills a community regards as important to them. It also influences how a community responds to receiving knowledge or education. There has to be an understanding of endstates in the South African context which is vastly different to that of a North American context in language, business, politics, and culture.

The Westernised ideology of leadership has made a positive contribution globally, but should not be bluntly accepted in view of the South African context. Leadership literature, be it from any part of the world, should be approached with the understanding of discovering the principle and not simply mastering the praxis. Leadership theories should therefore be applied in the South African context and more intently in the context of the Full Gospel Church with its diverse communities that consist of their own unique endstates.

The outcome of re-examining church leadership in the twenty-first century context should lead to where the Full Gospel Church utilises more of its own ordained ministers from various communities and cultures to give leadership training and development to the ordained ministers as part of their continuous pastoral leadership development as discussed earlier in section 5.3.3. The ordained ministers doing leadership training and empowerment should be competent with the necessary skillset to create a contextualised synthesis on local and international leadership theories and literature in a South African context that is more specific to the context and culture of the Full Gospel Church. "The one size fits all" to leadership development and application is not effective since the culture of today is so diverse.

5.3.5 Recommended leadership model

It is also recommended that the Full Gospel Church should not only promote servant leadership for the ordained ministers as a model of leadership, but should also focus

on transformational leadership and authentic leadership. There are certain challenges to servant leadership, such as cultural challenges, insecurities, and reluctance to empower as discussed in chapter 4 (section 4.2). These challenges must be dealt with in order for ordained ministers to be successful servant leaders. However, one of the challenges in servant leadership is the level of attachment ordained ministers can develop towards the congregation. This can influence the leader's decision-making and the progress of the church to the point where activities become overly controlled, limited, and frustrating. A combination of leadership models adopted by ordained ministers will therefore be an effective way of leading a congregation in today's contemporary society. An appropriate leadership model for the Full Gospel Church of South Africa will be a combined or integrated leadership model. Servant leadership will remain the foundation of the ordained minister's leadership style. However, servant leadership will be combined with transformational leadership and authentic leadership.

The positive impact of transformational leadership focusses on what the congregation really needs in order to fulfil God's mission through the church. Ordained ministers who practice transformational leadership need to have the necessary courage and resilience, since this leadership model produces conflict situations and resistance. This is because it is a leadership style that causes deep change in the congregation that affects the church's "identity, mission, culture, and operating procedures are fundamentally mentally altered" (Osmer, 2008:loc 2092-2093). The issue of attachment to the congregation, as discussed in Chapter 4 (section 4.2.3), must be dealt with, as it can influence the ordained minister to move away from transformational leadership and towards a transactional leadership model. As discussed in Chapter 4 (section 4.2.3), ordained ministers adopt a transactional leadership model in order to avoid conflict and opposition, resulting in giving the congregation or church council what they want in order to maintain "support, cooperation and compliance" (Mothoagae & Prior, 2010:90). Organisational stability will be maintained, but the focus, however, will not be on nurturing a meaningful leader-follower relationship. The disadvantage of such a leadership model is that it does not "individualize the needs of followers or focus on their personal development" (Northouse, 2016:171). The leader gains influence through using trade-offs that become a reward system which influences followers to do what the leader wants since

they will gain benefits from it. This was discussed at length in Chapter 2 (section 2.3.1). The main focus of transactional leadership has to do with the carrying out of organisational tasks while meeting set guidelines and expectations.

Transformational leadership focusses on both the ordained minister as leader and the congregation. The connection between the leader and follower through transformational leadership is "different from power because it is inseparable from followers' needs" (Northouse, 2016:162). It is also a leadership style that emphasises ideals, inspiration, innovations, and individual concerns. Transformational leadership stands in contrast to the African kingship approach of leadership as discussed in section 5.3.4 of this chapter, where the ordained minister leads with sovereignty, power, authority, and supremacy over the people. Transformational leadership is a model that has a balance, since it focusses on both the leader and the follower. The actions of the ordained minister have an inspiring impact on the congregation that causes them to go beyond their perceived abilities and limitations. Transformational leadership promotes the "transformation of people and institutions to participate, through meaningful relations and in the power of the Spirit, in God's mission" (Niemandt, 2016:3). A combined or integrated leadership model of servant leadership and transformational leadership should be introduced to enhance the ministry of the Full Gospel Church in contemporary South Africa.

The authentic leadership model is the second model that should be incorporated with servant leadership. The essence of authentic leadership is about the "authenticity of leaders and their leadership" (Northouse, 2016:195). Authentic leadership promotes a collaborative relationship between the ordained minister and the congregation. Ordained ministers adopting this leadership model are defined by their "integrity or internal character, the motivations and inclinations of the pastoral leader's heart and mind" (Puls et al., 2014:59). Such leaders are distinctively different to transactional leaders who mainly focus on leading people based on trade-offs. The focus of authentic leadership in the same way as transformational leadership is both on the leader and the congregation. The difference is that in authentic leadership the emphasis on the church leader is to display integrity, credibility, transparency, and trust in order for the congregation to cooperatively follow. Authentic leadership therefore is a good balance to being a transformational leader where conflict situations

can occur due to the type of deep change characteristic of the model. The qualities the authentic leadership model has can aid congregational members if they willingly and voluntarily follow the ordained minister, even though the minister is taking the church through a process of deep change.

Servant leadership involves the influence the ordained minister has towards the congregation to change in a way "that more fully embody the servanthood of Christ" (Osmer, 2008:loc 2281-2287). While transformational leadership encompasses traits like charisma, inspiration, intellectual stimulation, and individualised consideration. Authentic leadership has to do with the ordained minister's behaviour which is to be real, honest, and sincere towards the congregation. The ordained minister that has an interdisciplinary approach to church leadership and incorporates servant leadership, transformational leadership and authentic leadership will be a well-rounded leader with the capacity and skills to deal with people in the twenty-first century and contemporary societal challenges.

5.4 Conclusion

This research examined how the leadership of the ordained minister is understood in the Full Gospel Church of South Africa and determined the kind of leadership that would be relevant for the church in the twenty-first century. The research also investigated whether the church should only focus on one kind of leadership model that is presented in the leadership literature of the church. Further investigation was made as to what models of leadership should be introduced to enhance the ministry of the church in the contemporary South African context. The study revealed that the Full Gospel Church understands the leadership model of the ordained minister to be that of a servant leader. Insight into this leadership model was gained by analysing the church's leadership literature. Through a critical evaluation of the literature, it became evident that there are certain gaps in the appropriateness of the literature in a post-apartheid society with its diverse communities and complex challenges.

The literature does not adequately describe the various practical theological concepts and functions in much detail, which places the responsibility on the ordained minister

for self-interpretation of the concepts and statements made. The citation of multiple scriptures does not clearly convey the idea of what is being stated, which makes the literature less engaging. The literature on servant leadership is not extensive enough, even though the concept is discussed through using Scripture and metaphors. It does not discuss the hindrances to servant leadership from a cultural perspective, neither does it address the insecurity and reluctance of leaders in empowering people. The Full Gospel Church has an overemphasis on servant leadership and does not apply church leadership as an interdisciplinary field of study. The literature does not have the influence of an African context due to the Westernised influence of leadership theories and models that are applied throughout the leadership literature. The absence of gender-inclusive language in the literature is surprisingly noticeable since the Full Gospel Church embraces gender inclusivity where both men and women can become ordained ministers and pastor a church.

Awareness of the areas of development and understanding the various perceptions of leadership as depicted in the literature is not only empowering, but also serves as an opportunity to bring about change. The recommendations given in consideration of the research problem as well as the aim and objectives of the study could lead to the further development of the leadership literature and the enhancement of the leadership model practiced by ordained ministers in the Full Gospel Church of South Africa.

The research has highlighted the importance for ordained ministers to have an interdisciplinary approach to ecclesial leadership in order to have the necessary skillset and spirituality to lead the church in the challenging context of the twenty-first century.

I would like to close this study with the following thought:

> *"If your actions inspire others to dream more, learn more, do more and become more, you are a leader"*

> – John Quincy Adams (2020:n.p.).

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