

**THE GIFTS OF LEADERSHIP AND ADMINISTRATION IN  
THE UNITED CONGREGATIONAL CHURCH IN THE WESTERN CAPE:  
A PRACTICAL THEOLOGICAL STUDY**

by

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University of the Western Cape

**WESTERN CAPE**

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November 2000

*"I declare that*

The Gifts Of Leadership And Administration In

The United Congregational Church In The Western Cape:

A Practical Theological Study

*is my own work and that all the sources I have used or quoted*

*have been indicated and acknowledged*

*by means of complete references"*



Basil C Leonard

## ACKNOWLEDGMENTS

The recognition of the contributions made by certain individuals and groups, is a tacit acknowledgment that the completion of this research study was very much a group effort. I am humbled by the fact that these acknowledgments also bear witness to the fact that God has gifted each of us to make some contribution to the building up of the Body until we all reach maturity in the faith.

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## DEDICATION OF DISSERTATION

This research study is dedicated to the one congregationalist who exemplifies  
the gifts of leadership and administration, my *boetie*

Johannes Samuel Leonard



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## CHAPTER 1

### REFLECTIONS ON AN ELECTORAL SYSTEM

#### 1.1 Introduction

The problem I wish to address originated for me during my first years as a member of the Gleemoor Congregational Church. The issue that concerned me was the manner in which members were elected to positions of leadership. The same procedure for such elections used at the local church level was also being employed at the Regional and National levels of the United Congregational Church of South Africa (UCCSA)<sup>1</sup>. The details of how these election procedures became a concern for me will be explained throughout the first two chapters of this dissertation.

What troubled me was the following. Whenever the church met for business deliberations, the meeting was opened in prayer. Part of the prayer with which I always identified was the call upon God, through the power of the Holy Spirit, to guide us in the decisions we would need to take. Applying this prayer to the times of elections, I always wondered why on so many occasions people were elected to the leadership of the church who were not able to fulfil the requirements of the position.

More questions arose. Could it mean that the Holy Spirit had not guided us correctly? Why were people elected with no clear evidence of the gifts, skills and competencies for a particular leadership

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<sup>1</sup> The United Congregational Churches must be distinguished from the United Churches (Congregational/Presbyterian). The latter group of churches was started in 1984 when the Presbyterian Church of South Africa and the UCCSA decided that all future churches to be founded would be united projects. Each United Church could, however, choose to use the congregational or presbyterian form of church government. Mircea Eliade (1987:42) states that "among churches, they [Congregationalists] have stood somewhere between the Presbyterians and the more radical Protestant groups, with a distinctive emphasis on the rights and responsibilities of each properly organised congregation to make its own decisions about its own affairs without recourse to any higher human authority. This, along with an emphasis on freedom of conscience, arose from convictions concerning the sovereignty of God and the priesthood of all believers."

role? If the Holy Spirit had already given gifts to members, why were we not led by the same Holy Spirit to identify and elect these gifted members?

As many of these concerns started during my formative years as a Christian, I recognised that I was not knowledgeable or mature enough to question the *bone fides* of the Holy Spirit or of the members in the meeting. As a result, I decided to focus on the election procedures as the basic problem, but also recognising that the role of the Holy Spirit and the UCCSA church government systems to which members had become accustomed, could not be ignored in this process.

To elucidate the procedures whereby elections are conducted, this chapter will introduce this research study by first focusing on the problem as stated above. First, I will clarify the concerns I shall address. Thereafter, I shall refer to my personal experiences and interests which led to this research. Next, the problem will be placed within the field of practical theology and its particular methodological approach. After stating the hypothesis and the research methodology to be employed, the significance of the study will be explained and the chapter concludes with an outline of what each of the other chapters in this dissertation will comprise.

## 1.2 The problem

The problem I wish to investigate is whether the electoral procedures employed by the United Congregational Churches of South Africa<sup>2</sup> in the Western Cape, for the appointment of members to

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<sup>2</sup> The church, whether considered locally, denominationally, or universally, is a systemic organisation. Policies and practices adopted at denominational level have an impact on each local branch. At times they may even affect churches from other denominations. In light of systems thinking, it is important that in addressing this problem, I do not 'problem solve' symptoms (e.g. poor performance of leadership or unwillingness amongst members to be appointed to positions of leadership), but rather get to the actual cause or causes of the observed problem (see also Gert Dingemans, 1986:17).

positions of leadership and administration<sup>3</sup> are effective for the functioning of the church and in keeping with biblical teaching on the gifts of the Holy Spirit to the church as the Body of Christ. Biblical teaching on *administration* encompasses both *leadership and administration* as two inseparable parts of the same concept (see also Rm 12:6 and 8; 1 Pt 4:10; 1 Tm 3:1-13 and Tt 1:7-9) and for the purposes of this study, leadership and administration will be dealt with in this manner (see chapter four in particular).

In the light of a practical theological understanding of the biblical teaching on gifts, the question of how the churches establish the suitability of the people elected to such positions will be addressed. This research study will consider the practical theological and biblical approaches to the election of members to positions of leadership as well as the effectiveness of electoral systems in the church.

### 1.3 Personal interest and experience<sup>4</sup>

My interest in the problem I wish to address arose from my experience as a member of the UCCSA. In 1968 I was accepted as a member of the Gleemoor Congregational Church. From 1969 on I was elected to different positions of leadership and administration within the church structures which included, amongst others, being secretary and later treasurer of the church. Although all these elections were part of a well-structured democratic process, no formal explanations were given as to

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3 <sup>3</sup>See also Ray Anderson (1986:72-77) and Thomas Campbell & Gary Reiersen (1981:44-58).

4 <sup>4</sup>"Gelei deur sy unieke *interesse* - want *interesse* is 'n aanvaarde oriënteringspunt vir wetenskaplike ondersoek - kan die Praktiese Teologie sy eie studieveld met sy eie metodes ondersoek met die oog op die kommunikasie en opbou van die christelike geloof (Hennie Pieterse 1986:65)." See also Johan Mouton and H C Marais (1985:34-35) and C Peter Wagner (1982:70). Kenneth Clark and Miriam Clark (1990:26) state: "Each study, in other words, begins with someone's idea - a theory, a hypothesis, or a conjecture. This may have formed as the author read the published literature on leadership; or as a result of experience, successful and unsuccessful, in selecting candidates for leadership positions,...". Michael Harper in the preface to Arnold Bittlinger's (1968) writes that "even when scholarship is dedicated and inspired, it will obviously lack some quality if it is denied the experience of the very matters being dealt with."

why I (and not somebody else) was elected and no formal or informal training was offered to assist me in understanding how best to fulfil my role within these different positions. This did not bother me much at first as my desire to serve the church was greater than my desire to find answers to these questions.

At the same time I was engaged in studies at university in the fields of business and accounting and thereafter taught business economics, accountancy and mathematics at a local high school for two years. The fact that I was a university graduate and teacher made it easier for me to accept the reason why the church had appointed me, but this nevertheless still left many issues unanswered.

Against this background the first major shift in my development occurred. Up to this point the only theology I knew was that which I had received in an informal way from church leaders through the preaching and teaching of the Word. Then I was given the opportunity to study theology in the United States of America. After three years I returned and lectured in theology, Christian education, homiletics and other related courses for seven years at the Cape Evangelical Bible Institute (now Cornerstone Christian College). This experience gave me a much stronger theological basis for asking some of my original questions concerning the appointment of people to positions of leadership and administration within the church.

The next stage in my work experience was my appointment as manager of the Mitchell's Plain Medical Centre. There I received complete exposure to the workings of the business world as part of a very well structured company, Medi-Clinic, which is affiliated to the Rembrandt Group. After seven years in this position, I was approached by the University of the Western Cape to take up a Senior Management position as Head of Campus Services. Three years later I was offered the position of Senior Consultant: Management Training and Development at Sanlam. This offer was taken up at the beginning of 1998. I have since December 1999 been appointed as Senior Manager: Contracts.

Throughout all these stages of personal development, I made certain comparisons between the administrative functions of the church and that of the business world<sup>5</sup>. Anderson (1986:17) makes a distinction between entrepreneurial management and ecclesiastical management. He states that the former is "leadership vested primarily in an enterprising type of person, while the latter is leadership developed out of a biblical or theological understanding of church order and policy." In the preface to his book *Understanding Leadership*, John Finney (1989:xi) states that "every survey of churches has shown the importance of leadership. Yet until recently there has been little attempt by Christians to think carefully about the skills and attitudes which leaders require. As a result, those in leadership have had to turn to secular management models. These can be helpful, but they have to be used with much care. It has to be recognised that they are built not on any biblical basis but on premises of profit and loss, and may involve manipulation and coercion which are not appropriate or possible in a Christian setting." There is a recognition that cross-fertilisation will occur between the Christian leadership of the church and the leadership of the secular world. However, significant differences between Christian leadership and secular leadership must be noted. The leadership of the Christian community is based on credal faith, Scripture, theological traditions and history. In the church members are moving toward greater Christlikeness (2 Cor 3:18), while the secular world sets no such standards.

It is important to note that it would be unfair to make direct comparisons between the church and the business world, as God never intended the church to be a business. However, to expect the church to be faithful and effective in its management practices cannot be considered unscriptural. The church needs proper models for leadership and these cannot simply be taken from the secular world and its approaches. For the church, the answers have first and foremost to be based on the Scriptures in conversation with the context within which we live.

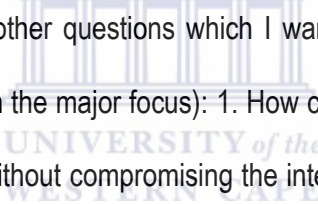
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<sup>5</sup>See also Campbell & Reiersen (1981:39-42) on the church systems being incorporated into as well as compared to business models of administration.



Many questions kept coming to the fore and I realised that I needed to pursue the issues they raised. These concerns ranged from general uncertainties to very specific ones and they are dealt with throughout the research study. They included, amongst others, the following:

*What forms the theological basis for the leadership and administrative functions of the church? What is the link between theological theory and praxis in regard to leadership and administration within each local church? How do the spiritual gifts bring structure to the church? Is there any relationship between being gifted of God and formal training? What, if any, is the link between receiving a call from God and the spiritual giftedness of the individual?*



Anderson (1986:21) refers to some other questions which I want to keep in mind for a study of this nature (even though they will not form the major focus): 1. How can Christian organisations use the so-called secular aspects of managing without compromising the integrity of the Christian organisation? 2. Do Christian organisations have access to Christian forms of management and leadership - that is, are there "Christian management principles"? 3. How are the values and goals for Christian organisational management determined, when an organisation has to be "successful" to survive, but is also called to "die with Christ" to the world?

The personal experience which finally brought much of the gravity of my concern in regard to the election of leaders in the church into focus for me was when a certain church had to issue me with a cheque as a honorarium. The treasurer wrote out the cheque in my presence, but failed to complete the counterfoil. I directed his attention to this omission. He stated that not completing the counterfoil did not matter as he could always write up the cash book from the cheques returned from the bank. I

responded by asking what would happen if somebody never cashed the issued cheque. He replied that in his experience this had never happened.

Here was a Christian brother, firmly established in the faith and in the teachings of Scripture, elected to this position because of his integrity, honesty and faithfulness as a church member, yet, he had not been prepared for the administrative task he was fulfilling in the church. The question arises: Besides the lack of preparation, was he gifted in any of these areas of service to which the church appointed him?

A final, but I believe most important, aspect of my personal life experience is the context within which all these experiences took place. The major contributing factor to this context has been the influence of racist politics upon the ecclesiology of the UCCSA (as it has been on other denominations). For example, how did the apartheid system affect issues such as the training and development of the laity in those churches which were totally reliant on support from 'white' churches? How did the distribution of limited resources to the poorer communities, influence the availability of these people to serve the church?

Godfrey Henwood (1995:53) tries to understand some of the reasons for the lack of involvement by laity in the churches in South Africa during much of the apartheid era.

The church in South Africa with its strong colonial roots has also been deeply affected by the scourge of apartheid. The empire-building church, with its heavy Western cultural bias and prejudice, trivialised the local culture and promoted a passivity among the local people, while the policy of apartheid treated the majority of church members as less than human and therefore not worthy of leadership or positions of responsibility in the church community. The church in this land has been shaped by the political and sociological history of the country and this too has led to the situation in which we have the practice of a "clericalized church".

In chapter four the situation around the involvement of the laity in ministries will be dealt with in greater detail. Special attention will be given to reasons for the lack of involvement of the laity. Two specific reasons to be addressed in this section will be what Arnold Smit (1995:36) refers to as the effects of the omniscient pastor and the self-perpetuating church council on laity involvement.

## **1.4 A practical theological study**

### **1.4.1 Reasons for pursuing a practical theological study**

This study takes place within the field of Practical Theology because of this discipline's grounding in the relationship between theory and praxis. A definition of this relationship is given by Denise Ackermann (1985:31) when she writes that “theories are viewed as provisional and assist in gaining empirical data and directing empirical research. Praxis is action concurrent with reflection or analysis, which should in turn lead to new questions, actions or reflections.... There is neither pure theory nor pure praxis and neither takes precedence over the other. They are neither totally separate nor totally identified but exist in a state of bipolar tension”.

Campbell and Reiersen (1981:18), in agreement with Ackermann and also commenting on the interplay between theory and praxis, write that they “are committed to the dialectical interchange between theory and practice and have little tolerance for persons who give categorical defence for either a purely deductive-rational theory of knowledge or a purely experiential-intuitive practical argument.” This dialectical interchange between theory and praxis will be important for what I intend researching as neither theory nor practice develops in isolation of each other. Furthermore, a new revised theological theory on leadership as well as a new praxis will be suggested.

Further views on praxis are found in the work of Jurgens Hendriks (2000:80). In his understanding the continued interaction and communication between theory and praxis is clearly expressed when he writes that praxis is "a hermeneutical-communicative, critically informed spiral process of action-reflection-action in which theory is shaped and reshaped in a critical engagement with the reality which one encounters." The significance of this for this research study is that this discussion will introduce an ever dynamic process which will continue to be interpreted and communicated without finding a final solution.

The ever-evolving aspect of this dynamic process is also described by Johannes Van der Ven (1983:xi-xii) who explains praxis as not being the same as practice which describes what is happening in the church, but praxis refers to a practice in which a transformatory orientation is active.

Gerald Hawkes (1984:38) defines practical theology as "the study of the practice of Christian ministry, whether ministry of individuals (lay or ordained), of congregations or of any other groups." Other definitions of Practical Theology includes that of "problem-posing" theology (Fowler 1995:5) and "empirical theology" (Van der Ven 1983:19-20) because it investigates our empirical reality in order to find credible facts. It explores, describes and explains the empirical aspects of the relation between present-day texts and contexts.

Bearing all of these different definitions and explanations in mind, the major emphasis of this research study will be to determine the reasons for the apparent break down between the theory (faith and theology) and the praxis (practical experiences, understanding of the processes and procedures) of the United Congregational Church in regard to the election of members to positions of leadership and administration within the church. Much of what Congregationalists believe is founded on the teaching of the Reformers which purports to be biblically informed.

The importance of investigating the theoretical dimensions is underscored by Finney (1989:9) when he states that “it is impossible to evade theory. Every decision we take, every approach we make to a problem, rests on assumptions, hypotheses and expectations, i.e. on the theory. Often these fundamental beliefs are quite unconscious but they determine how we tackle a situation and what we anticipate will happen because of our action. Practice and theory are inextricable. It is as important for a leader to examine the roots of his [sic] own method of working as it is essential for the pastor to discern the reasons behind his own emotions.”

Adding yet another perspective, Hawkes (1984:40-42) identifies three views pertaining to the role of theology within Practical Theology. The first two consider the subject as *applied dogmatics* and as *learning from experience*. Neither of these views is adequate to deal with the dynamic of the relationship between theory and praxis and the breadth and depth of the field of practical theology. The third is that "Practical Theology is *critical engagement of theology and practice*: Practical Theology brings theology and the practical situation together in mutual interaction". This view supports the fact that this type of study is best placed within Practical Theology.

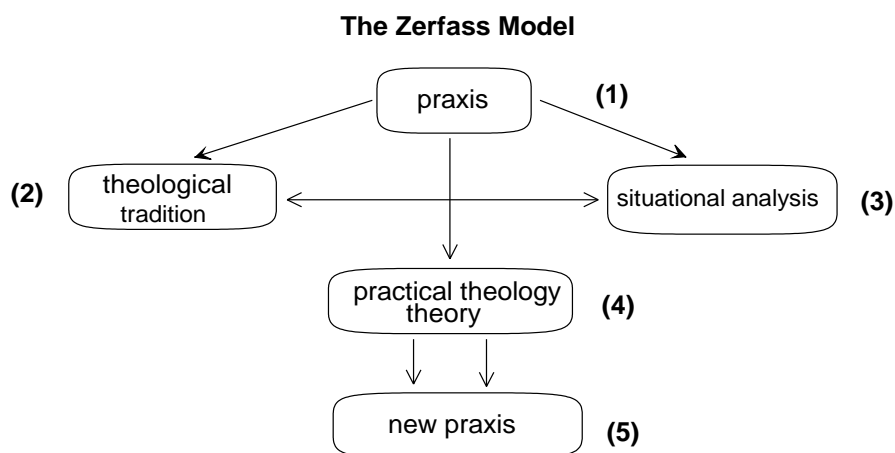
This investigation will also consider the practical processes in operation in the church. A first question here, with specific regard to the election procedures is: Could this problem stem from the apparent democratic approach in the congregational meetings? This implies that the processes, procedures and systems employed allow for full participation by all parties involved. Practically, this means that every member of the church may nominate, propose or second any other member of the congregation for a leadership position. Also, the process allows for all members to vote for any candidate of their choice.

Furthermore, Practical Theology offers useful models for the understanding of the relationship between theory and praxis and vice versa. I shall make use of the model suggested by Rolf Zeffass (in Heyns and Pieterse 1990:38-40) and later modified by Dingemans (1986:21-22). Pieterse (in Coenie Burger 1991:11) states that Zeffass developed a model for the theory-praxis reflection process that has become widely known in theological circles. Zeffass' model accommodates the dialectical relationship between theory and praxis. It begins with the investigation of an existing practice, via empirical analysis of the contextual situation, in conversation with theological sources and allows for theory-praxis interaction as well as interpretation of the interaction. Hawkes (1984:42), in reflecting on this dialectical relationship between theory and praxis, writes that this relationship is never final. He states that "theology and concrete situations (analysed with the help of methods of the social sciences) are to be brought into confrontation, and out of this confrontation theories are constructed. But theories are never final, so theory and praxis must continue in a mutually critical relationship."



The final result of this entire process always leads to a new revised praxis.

### 1.4.2 The Zeffass Research Model



The starting point of the Zerfass model for research is an existing praxis. In this instance, the existing praxis comprises the current procedures and processes operating in the United Congregational Churches by which members are elected to positions of leadership and administration. Second, the researcher then allows this praxis to enter into conversation with the stated theological tradition, i.e. sustained reflection on the theological foundations (Scripture, tradition, theology) for the problem addressed. As part of this theological reflection, this study will investigate theological perspectives on the gifts of the Holy Spirit, in particular. A next contribution to the reflection of the theoretical side of the argument, will be a discussion of the gifts of leadership and administration, along with certain related terms and phrases.

The reflection and interaction between theological theories about the gifts and their understanding in the UCCSA, leads to the third step required by the Zerfass research model, namely that of situational analysis. This is done by means of empirical research of the election processes and procedures operating within United Congregational Churches at present. Besides the election procedures, the gifts of elected members will also be analysed. This study will also establish *how* the theory has informed or influenced the praxis as well as the other way round. The fourth step will be to introduce a revised theological theory for a revised praxis of the process of election for and training of members eligible for positions of authority within leadership and administration. Practical theology must establish which theories form the foundation of particular praxis and determine whether they are effective or not. If it should be found that these theories are not effective, it is the responsibility of the practical theologian to develop new theories (Hawkes 1984:42). This new theory will hopefully result in changes to the old procedures and a new praxis.

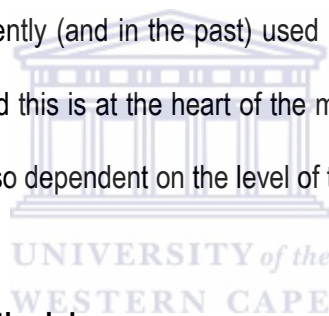
As theological research of this nature is dynamic, the entire process is open to further research for ever newer theological theories and praxis. "Praxis is action concurrent with reflection or analysis, which

should in turn lead to new questions, actions or reflections" (Ackermann 1985:31). This research will be open-ended and will mention its shortcomings and limitations as well as some areas requiring further research (see chapter 6).

## **1.5 Hypothesis**

The hypothesis which undergirds this research study is the following: *The process by which members of UCCSA Churches are elected to and trained for positions of leadership and administration, is not theologically grounded nor practically effective.*

The processes and procedures currently (and in the past) used in the UCCSA do not necessarily link the election and training aspects, and this is at the heart of the matter for me. I hope to show that the effectiveness of elected leaders is also dependent on the level of training received.



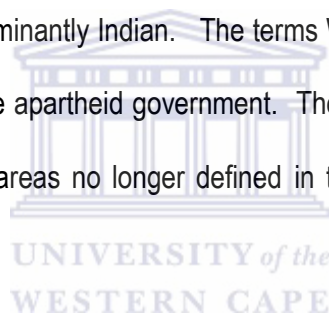
## **1.6 Parameters of the research methodology**

The method of research will be both documentary (literary and textual) and empirical in nature. Initially documentary sources will be explored to determine the current praxis in the UCCSA (refer to Zerfass' step 1). This will include both historical and theological perspectives, especially related to the processes of leadership election. Thereafter, the descriptive process of research will continue with the setting out of biblical and theological perspectives on spiritual gifts. Specific attention will be given to the scriptural texts on the gifts, with the major emphasis on the gifts of leadership and administration (refer to Zerfass' step 2).



The empirical research (refer to Zerfass' step 3) will be based on the above biblical and theological perspectives on gifts. The purpose of this research will be to determine what are the actual practices in some of the congregations of the United Congregational Church in the Peninsula Region of the Western Cape. The theoretical and theological framework will then be compared with the practical experiences and practices in the churches. Finally, an alternative approach for the election of members to positions of leadership and administration will be submitted.

The Peninsula Region of the UCCSA in the Western Cape currently has 21 churches within the region. Of these churches, 14 are located in urban areas and 7 in rural or semi-urban areas. Seven are predominantly 'White' churches, 1 is predominantly Black and 12 are predominantly 'Coloured', with none that can be classified as predominantly Indian. The terms White, Black, Coloured and Indian are used as previously defined under the apartheid government. The reason for using these designations is that the churches are located in areas no longer defined in this way, but still mostly inhabited as such.

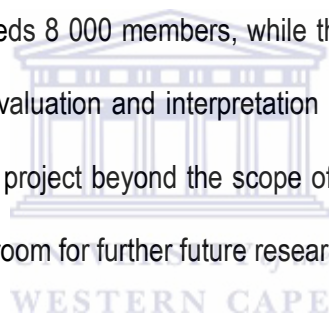


The Peninsula Region stretches from Cape Town to Worcester. Most of these churches have a membership drawn exclusively from only one or two race groups due to a history of racially segregated practices. This is particularly evident in the Coloured communities, with 12 out of the 21 churches falling within this community (Bellville, Bishop Lavis, Bonteheuwel, Franschoek, Gleemoor, Harrington Street, Kuils River, Paarl, Pniel, Robertson, Worcester and Wynberg). The churches in the sample are:

<b>Church</b>	<b>Established</b>	<b>Location</b>	<b>Membership</b>
Bellville (C)	1971	Urban	510
Bishop Lavis (C)	1992	Urban	329
East Claremont (W)	1932	Urban	135
Gleemoor (C)	1937	Urban	811
Langa (B)	1902	Urban	500
Paarl (C)	1901	Semi-Rural	5,700
Rondebosch (W)	1900	Urban	198
B = Black; C = Coloured; W = White			

The empirical study took place in two major phases. The first phase comprised a questionnaire completed by those in positions of leadership and administration within the different churches. For the purposes of this study, the leadership sample was confined to the members of the church councils. The researcher is aware of the fact that leadership is broader than simply the church council, but in order to make the research project manageable, many leadership groups were excluded. These included, for example, the leadership of young people's and women's groups.

Concentrating on church councils limited the age and gender sample of this study as church councils are not representative of the church population and are mostly older male members. Limiting the study to church council members was introduced due to time and capacity constraints as the total membership of the 7 churches exceeds 8 000 members, while the leadership component is in excess of 15% of this total. The detailed evaluation and interpretation demanded for each set of completed questionnaires, will put the research project beyond the scope of the researcher, unless limited in this manner. This does, however, leave room for further future research possibilities.



Another major limitation of this research study was the identification of the sample of the UCCSA churches to be researched within the Western Cape. A process of random selection was used to determine the churches to be included in the research sample. The sample of churches chosen for this research project was randomly selected from the 21 UCCSA churches in the Western Cape. In addition to the 12 churches from 'Coloured' communities, 1 church is from the 'Black' community (Langa), while the other eight churches are from 'White' communities (Bergvliet, Bethel, Claremont, East Claremont, Emmanuel, Llandudno, Observatory and Rondebosch). The sample was skewed in favour of urban churches as a result of the random selection.

The process used was to list all the churches in the Peninsula Region in alphabetical order according to the names of the towns or cities in which they are located. The first church on the list was selected and every succeeding church thereafter. This resulted in the identification of the chosen seven churches. The sample of seven churches includes the one 'Black' church in the region, four out of the twelve 'Coloured' churches and two out of the seven 'White' churches.

The questionnaire will include questions of a general as well as of a ministry-specific nature (see chapter 5). The purpose of this part of the empirical research will be to determine the types of involvement as well as the levels of involvement and areas of interest (other than those in which they are currently involved) of the leadership (Annexure B). All of the above processes of the empirical research will address the first part of the stated hypothesis (1.5) which relates to the election of the leadership, i.e. whether the most appropriate members were elected.

The second phase of the empirical study will entail a gift-analysis exercise by the participants. This will assist the participants in identifying their own spiritual gifts. The gift-analysis exercise to be used will be one which has already received international recognition for being scientifically acceptable and valid for the purpose for which it is intended<sup>6</sup>. It is acknowledged that the use of such a tool has limited value (See Campbell and Reiersen 1981:29-32 on the use of secular resources) as the gift lists in the scriptures (Rm 12:4-8; 1 Cor 12:7-11 and 27-31; Eph 4:11-13; 1 Pt 4:10-11) are only representative in nature. Having people participate in such exercises may, however, sensitise them to the biblical teaching on the subject and help to identify areas of interest or giftedness that have been latent until then. The gift-analysis exercise will, hopefully, establish whether there is any link between people's

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<sup>6</sup> The gift-analysis exercise to be used emanates from Church Development Resources (CDR) in the USA and Canada. This particular questionnaire (and the material it is based on) have gone through at least three rewrites and updates over the past ten years to ensure that it stays accurate and relevant in respect of what is tested. The material has been tried and tested especially by the Christian Reformed Church of America.

areas of giftedness, the areas in which they have received training and the ministries in which they are involved.

After critical evaluation of the empirical data, a revised theory for praxis will be developed and a strategy suggested on how to assist both the people and the church organisations *to identify and develop the gifts and skills related to leadership and administration* (chapter 6).

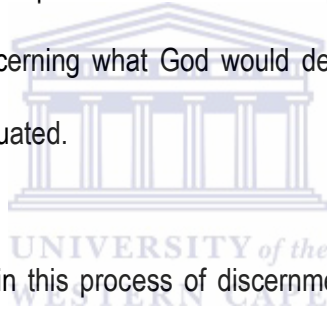
### **1.7 Ethics in Practical Theology**

The ethical dimension of Practical Theology is raised in a study such as this since "theological ethics should play a privileged role in the clarification of the goals of Christian praxis" (Browning 1984:19). The understanding of 'privileged role' is that of a central and integral role. A survey of Practical Theology in South Africa conducted by Burger (1991:77) shows that those participating in the research study attached a very high value to ethics in Practical Theology. Burger states that the issue at stake here is that it must never be allowed in the church for church ministry efforts to be destroyed and to develop independently to the point where the Christian life of the members is overshadowed completely.

For Hendriks (2000:56) ethics in Practical Theology revolves around the issue of discernment. He states that "congregations are continually faced with important decisions concerning their future. To make the right decisions, one has to do theology, that is, discern the will of God in a specific situation. One should not make decisions merely in a pragmatic way." Hendriks's view of discernment, which has to be seen against the background of his definition of theology as a missional endeavour, is explained by Guder, quoted in Hendriks (2000:78) as

a process of sorting, distinguishing, evaluating, and sifting among competing stimuli, demands, longings, desires, needs, and influences, in order to determine which are of God and which are not. To discern is to prove or test 'what is of the will of God - what is good and acceptable and perfect' (Rm 12:2)... It is the role of the Spirit to convict, convince, and lead those who profess faith in Jesus Christ into God's truth. Discernment requires this guidance because God acts and speaks in and through the ambiguous circumstances of worldly life.

In a subsequent discussion on *critical correlational hermeneutics*, Hendriks (2000:64-66) gives a clear understanding of our struggle to discern God's will for our present situation in the church. He outlines eight presuppositions for discernment which focus on the 'how' of discernment. The first presupposition (2000:64-65) states that the 'triune God is the One taking initiative.' This means that "discernment is a process in which the faith community depends on the Holy Spirit's initiative to lead the community in discovering God's will in order to take part in God's missional praxis." Hendriks's understanding of God's praxis is basically that of discerning what God would desire or will for the church, given the particular context within which it is situated.



A second presupposition (2000:65) in this process of discernment, is that "Scripture has an integral place." With reference to Hanson (1986:535), Hendriks continues by stating that the "Bible should not be interpreted with a static view of authority, being a collection of immutable laws and infallible truths." This means that a "faith community is not an archive where members study records about ancient happenings, nor is it an institution perpetuating bygone structures. It is a community participating in an ongoing drama initiated and led by a living triune God. The faith community's traditional creeds and confessions, likewise, are important witnesses of their quest to understand God's will and they continue to play an important role."

The third presupposition is, "the context within which the faith community receives God's guidance, his perspective and empowerment that make understanding and discernment possible, is the gathering of those who continue to live in communion with God". The fourth presupposition (2000:65), is that

“theology cannot be an abstract academic discipline, apart from the faith community's life and struggle to discern God's ongoing praxis.” Important to recognise here is that “theology can only be done from within the community of the faithful.”

The final three presuppositions have no direct bearing on this research study, except for the seventh presupposition (2000:66) which states that “discernment can only take place if penultimate concerns are not placed before God's praxis. Good examples of these concerns which obstruct God's praxis are: churches which focus on institutional structures, church law and regulations, as well as personal ambitions with regard to status and financial gain. Anything that receives a primary focus and attention and, as such, obstructs God's missional praxis, becomes an idol.”

These views on discernment as an ethical dimension of Practical Theology, when applied to the hypothesis of this research study, raise questions about the congregation's discernment of who should be elected to positions of leadership and administration. Discernment, as an ethical concern, is important, as it impacts directly on the quality of the vision and strategy which the church has for electing members. Where vision or strategy is not undergirded by ethical considerations, the question arises on what basis discernment took place or if in fact there was any discernment in the election process at all. Flowing from the above discussion, the application of discernment is inclusive of God taking the initiative, the central role of Scripture and that the context of the church sets it apart from other institutions. Throughout this process of discernment, the focus must be on God's ultimate purpose for the church and never on any other issue.

## 1.8 Significance of this study

The current as well as the past processes used for identifying the most suitable candidates for positions of leadership and administration, are the subject of research for this dissertation. Certain practices raise questions. Often those elected to a particular office can remain in office for more than ten years, a practice which members agree to simply to avoid having to take on responsibilities themselves. The "democracy" of such a system is, therefore, counterproductive. At other times, suitable replacements are not nominated and the person in the post stays on, even when a constitution stipulates that after 3 or 4 years posts have to be vacated.

Christian leadership is under attack as it has lost its critical, yet constructive, prophetic voice in the South African communities. The church is acknowledged as one of the most important organs of civil society, yet it has become silent in the performance of its ethical and moral leadership role. The church is no longer the conscience of the secular society. In a context such as this there is a need for a new paradigm for competent and inspired leadership of the churches. Too often people have been appointed to positions of authority without having a clear understanding of the fact that the authority comes with a high level of responsibility and accountability (see chapter 4 for a detailed discussion of these and other related concepts).

This study hopes not only to bring errors in the processes of election of leaders to light, but also to evaluate the different approaches to solving the difficulties experienced in electing the appropriate members to positions of leadership and administration. It is also hoped that this study will help to clarify the teaching on spiritual gifts without sacrificing or playing down the significant role of the Holy Spirit in equipping the people of God. Further to the above, this research study may also assist the church in making theological language on the subject of spiritual gifts more accessible to lay people by

familiarising members with the biblical teaching on spiritual gifts and also by ensuring that all ministry involvement is directly linked to the gifts of all members.

The study is being done in the UCCSA in the Western Cape, but its application will be of value inter-denominationally. Many denominations and churches do not use a congregational style of government, but with a few adjustments to the suggested new approach to the electoral process, the system may prove to be useful in a number of different situations. To shift paradigms will not be a quick and easy process, but with time it may prove to be invaluable.

Besides churches finding value from this study, its application can be broadened to include all non-profit organisations such as Educare Centres, different Foundations and Trusts, as well as schools (especially with the election of School Governing Bodies), tertiary institutions, or any organisations which are concerned with the election of members to boards. Currently an "open democratic" approach is widely used. This results in people being elected to boards who may not be competent to deal with the needs of organisations. People would then declare themselves eligible should they feel that they can add value in a particular portfolio or responsibility category.

A further issue to be considered is how the findings and suggestions encompassed in this research study can be incorporated into the objectives of the National Qualifications Framework (NQF) of the South African Qualifications Authority - SAQA (SAQA Bulletin - Vol 1 No 1 May\June 1997, pp 4 and 5), the structures of the many Non-Governmental Organisations (NGO's) as well as the Community Based Organisations (CBO's). SAQA came into existence through an act of the South African Parliament - SAQA Act of 1995. The functions of SAQA are: (1) to oversee the development of the National Qualifications Framework (NQF); (2) to oversee the implementation of the NQF; (3) to advise the Ministers of Education and Labour; (4) to consult with all affected parties. The objectives of the NQF



are to create an integrated national framework for learning. Access, mobility and progression are key objectives, as is the need for *advancing quality* in education and training. Attention must be given to the speedy redress of past discrimination in education, training and employment. Through these objectives, the NQF contributes to the *full personal development of each learner* and the social and economic development of the nation at large. Such a contribution could lead to a revision of the hypothesis: *The process by which staff members of private and public business concerns are appointed to and trained for positions of leadership and administration, is not practically effective nor scientifically grounded. When applied to the business community, spiritual gifts could be replaced by competencies.*

South Africa is currently in the process of introducing major changes to its labour laws with the enactment of the Employment Equity Act, the Skills Development Act and the Basic Conditions of Employment Act. Especially in the area of employment equity, many companies and organisations are on many occasions ignoring people's levels of competencies, to simply meet employment equity ratios demanded by the Act. In these situations, the subject of this research project can be effectively applied.

## **1.9 Contents**

In determining what each section and each chapter should contain, the following question is used as a guide: What is it that the reader should know, recognise, acknowledge, or be made aware of after having read the particular section or chapter?

In chapter 2 a documentary study of some aspects of the historical and theological background of the United Congregational Church in South Africa will be done. The purpose of this chapter will be to “situate” the problem of the research study within the UCCSA by describing current praxis (see Zerfass'

model - step one). Special attention will be given to the definition of terms and phrases used in the UCCSA as they pertain to the research study. These terms and phrases will include: what constitutes a congregation; what is meant by the *congregation shall govern*; and what is a member *in good standing*.

Further to the above, this chapter will also consider the form of government operating in the church. A comparison will be made with other church models. As the researcher's interest is the election process, the weaknesses in the current election procedures will be discussed. A brief biblical perspective on elections will also be stated.

In chapter 3, inquiring into Christian theological traditions will commence and perspectives on the gifts of the Holy Spirit will be developed (see Zerfass' step two). This chapter will start with a biblical overview of spiritual gifts. Although the major focus of the research study will be the New Testament, an Old Testament perspective on spiritual gifts will first be referred to. Thereafter, the term *charismata* will be discussed, followed by a description of what spiritual gifts are. Special attention will be given to 1 Corinthians 12. This will start with a discussion on the appropriation of the gospel in a gentile context. The researcher will, amongst other things, look at Paul's responses to the *glossolalia* issue and then draw inferences from this for the gifts of leadership and administration under consideration.

Important in this chapter will be to look at the role of the Holy Spirit with regard to the giving of gifts as well as the purpose for the giving of spiritual gifts. Other matters to be discussed as part of the perspectives on the gifts of the Holy Spirit will include: the process of discovering one's spiritual gifts; *charismata* and church offices; the relationship between gifts and ministries and the effective use of spiritual gifts.

In chapter 4 (continuation of Zerfass' step two), the gifts of leadership and administration will be discussed in greater detail. Besides coming to a better understanding of these spiritual gifts, the relationship between them will also be considered. Terms related to these two spiritual gifts will be explained. These will be: responsibility, accountability, stewardship, authority, and equality. The importance of the role of the laity will conclude this chapter.

In chapter 5 (Zerfass' step three), the findings of the empirical research done in the United Congregational Churches in the Peninsula Region of the Western Cape will be summarised, critiqued and evaluated to test the original hypothesis as to its accuracy or otherwise. This evaluation will be discussed in the following way: the general composition of the church membership; findings regarding the gift analysis exercise; charts outlining areas of giftedness of the leadership; and an evaluation and interpretation of all these findings.



The concluding chapter of the dissertation will outline a new approach or strategy for the election of members to positions of leadership and administration within the church. This new approach will focus on the role of the gifts of members and how to determine these as well as the equipping of the members within their areas of giftedness. A new approach should not abandon the former democratic process of elections, but will rather hope to make the process more practically and theologically grounded and the outcome more effective for all involved. Essential to this chapter will be a setting out of the limitations encountered in this research project.

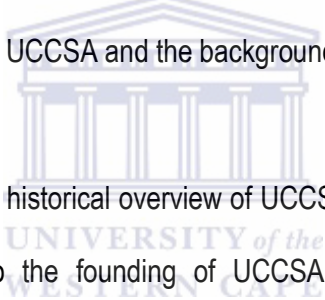
Further to the above procedures, two important documents will also be developed to assist the leadership with this new process. These will be a new format for the *Application for Membership Form* (Annexure F) as well as the introduction of a new style *Directory of Church Members* (Annexure G).

## CHAPTER 2

### SITUATING THE PROBLEM WITHIN THE UCCSA

#### 2.1 Introduction

This chapter will attempt to understand how the current system of church government within UCCSA came into existence. This understanding will include both an historical and a theological overview to the system of congregationalism. This will by no means be an exhaustive overview, but simply an attempt to draw on those historical and theological developments that may have a bearing on this research study. This constitutes phase 1 of this research project as set out in Zeffass' model - a description of the current praxis in the UCCSA and the background which gave life to it.



The first aspect considered will be an historical overview of UCCSA. This will basically deal with some historical background information to the founding of UCCSA. Thereafter, important theological perspectives of UCCSA will be looked at. Essential to this will be a further development of the covenant concept. In this section the covenant model for church structures will be compared with more traditional hierarchical models. In conclusion of the theological perspectives, a short overview of covenant ecclesiology will be given.

Clarification concerning certain terms and phrases within Congregationalism will also be made. Besides this, answers to the following three questions will be sought: What constitutes a congregation? What is meant by the phrase *the congregation shall govern*? What is a member *in good standing*? These questions underlie present praxis of electing church members to positions of leadership.

An important section to this chapter will be that on the congregational church government. I realise that for the purposes of this study I will be concentrating on only a minute aspect of what church government entails. The focus for me will be specifically on the election processes within the church. As part of this section I will attempt to show what the possible weaknesses or shortcomings are in the current system. Thereafter, a short biblical overview on election procedures will be set out.

This insight into the congregational church government is deemed important in establishing or refuting the hypothesis on which this research study is based. By understanding how the congregational system of government came into being and operates, I hope to ensure that not only symptoms of an observed problem, but that the real causes of the observed difficulties in the election process are addressed.

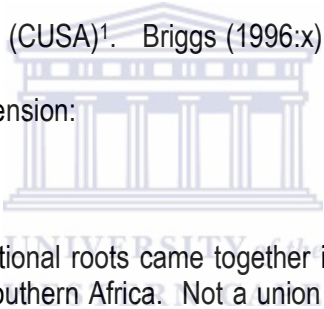


## **2.2 The founding of the UCCSA**

Historically, the origins of Congregationalism as a movement, can be traced to the Reformation. Joseph Wing (1977:71) identifies three major influences in the origin of Congregationalism. These are John Wycliffe, the Anabaptists and John Calvin. First, three cardinal principles of Wycliff's teaching form the basis of Congregationalism: (1) The Bible is the ultimate court of appeal in all matters of doctrine, conduct and government; (2) Private judgement exists in doctrinal matters; (3) The church, in grasping temporal power, sacrifices her true authority. Second, the Anabaptists and "spiritual" reformers form the second influence in the origin of Congregationalism. They were the radical left wing of the Reformation whose ideal was a congregation which was self-governing, independent of state or Episcopal control and which had the Bible as its only law.

The third influence is found in the teaching of John Calvin. Congregationalism started at the same time as the spread of Calvinism. For Calvin the autonomy and independence of the church were essential and, just like Wycliff and the Anabaptists, he too believed in the sole sufficiency of the Scriptures for ecclesiastical polity. Congregationalism is indebted to Calvin's theology as well as his form of church order.

The most significant South African link to this church movement was initiated on the 3rd of October 1967 when the United Congregational Church of Southern Africa (UCCSA) was constituted in Durban, Kwa-Zulu Natal. UCCSA was founded with the coming together of the London Missionary Society in South Africa (LMS), the Bantu Congregational Church of the American Board (AMB), and the Congregational Union of South Africa (CUSA)<sup>1</sup>. Briggs (1996:x) in his preface confirms this and adds yet another important theological dimension:



Three bodies with Congregational roots came together in Durban to form the United Congregational Church of Southern Africa. Not a union or even a federation of local churches, but a *Church*, with a conciliar structure, and a covenant as its founding principle. For Congregationalists this was a new kind of polity, whose implications many of our people have yet to realise and understand. But it is imperative that they do so.

The starting point for much of the above was the 1945 Assembly of CUSA, where it was decided to appoint a CUSA Council to come up with plans and to make recommendations with regard to which could only be implemented by the Assembly or the Executive Committee. The Council played an important role in the life of the CUSA and it was this body which, in 1959, took the first steps towards the formation of UCCSA by suggesting that discussions be initiated which might lead to the eventual uniting of the three Congregational bodies in Southern Africa. At the 1960 meeting of the Council it was decided to draw up a memorandum which could serve as a basis for discussion at the meeting with the

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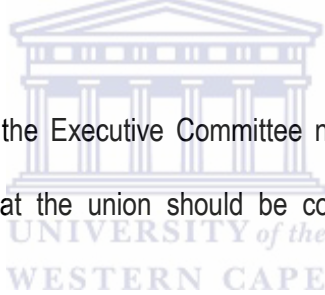
<sup>1</sup>Samuel Arends in the foreword to Briggs (1996:viii) adds the understanding of covenant to these historical facts. He writes that the three bodies entered "into a solemn covenant of union."

representatives of the LMS and the ABM at the end of that year. The subcommittee chosen to work on the memorandum made extensive use of a memorandum drawn up by the Revs J Wing and G O Lloyd (Yearbook of CUSA - 1961-1962:58).

In reporting to the 1963 Assembly (CUSA Yearbook 1963-64:42), the representatives of CUSA on the Joint Committee for Church Union made the following statement:

For many years we have been aware of our common heritage within the Church of Christ, springing as we do from similar patterns of churchmanship. We have felt an increasing urge to come together in our work and witness that we might give a fuller expression to our Lord's High Priestly prayer, 'that they may all be one...that the world may believe...!' In the difficulties and tensions of our times we have been more and more conscious of the need to consolidate our ranks and to strengthen the service we render to the community.

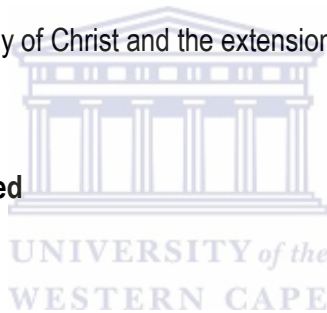
In its report to the 1964 Assembly, the Executive Committee notes the 'anxiousness' of the bodies comprising the Joint Committee "that the union should be consummated as quickly as possible" (Yearbook of CUSA - 1964-1965:38).



The joint committee prepared a constitution for UCCSA and resolutions were passed by each of the assemblies of the BCC and CUSA as well as by the LMS church council in 1966 so that the United Congregational Church of Southern Africa could be constituted by the target date in Durban on 3 October 1967. This is borne out by Thorogood (1994:28) when he writes that "thus was born a church which acknowledged a common ancestry in the arrival of the first LMS missionaries at the Cape in 1799; a church spread over five countries of Southern Africa - Botswana, Mozambique, South West Africa, South Africa and Rhodesia (South West Africa is now called Namibia and Rhodesia is known as Zimbabwe)".

We are reminded by Briggs (1996:x) that this was not only the coming together of three different church groupings. He says that this was "not a union or even a federation of local churches, but a **Church**, with a conciliar structure, and a covenant as its founding principle. For Congregationalists this was a new kind of polity, whose implications many of our people have yet to realise and understand. But it is imperative that they do so." This truth is born out by the fact that the covenant entered into in 1967, by the three groups to form the UCCSA, was based on five affirmations which are embodied in the preamble to the constitution of the UCCSA. These are (Wing 1980:6) : 1. "We believe in God our heavenly Father; 2. We confess Jesus Christ as God and Saviour; 3. We depend on the guidance of the Holy Spirit; 4. We seek to live in God's presence according to all that he [sic] has made known to us or will make known to us; 5. We covenant to worship, work and witness together in the fellowship of the UCCSA for the building up of the Body of Christ and the extension of the Kingdom of God on earth."

### 2.3 Three church models considered



The next important aspect to consider is that of church structure. Volf 's introduction (1998:222) to the subject of church structures and models of church structures states that

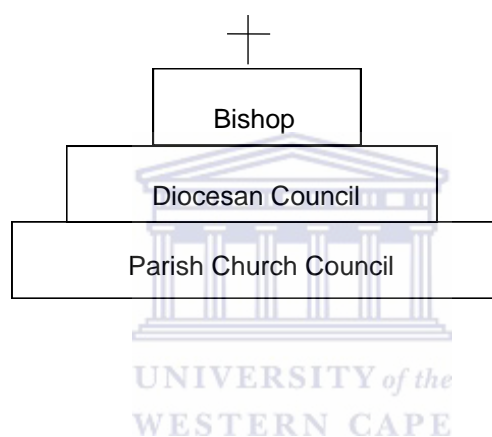
"reflection on ecclesial structures obviously presupposes reflection on the church. If the structures of the church really are to be the structures of the church rather than structures over the church, then the church must take precedence over its structures." He insists that "one must first determine what the church is, how salvation is mediated within it, and how it is to correspond to the Trinity as its ground and goal. Only after dealing with these fundamental ecclesiological questions can one reflect meaningfully on the structures by first addressing the problem of participation in church life."

Bearing the above in mind, this chapter will also look at characteristics of the covenant concept (2.4), some aspects of UCCSA ecclesiology (2.5), key concepts and terms within Congregational church government (2.6), some biblical perspectives on elections (2.7) and an overview of pneumatology in UCCSA (2.8). However, to initiate all of these sections as well as give some background to the UCCSA



understanding of the concept *covenant*, three models of church structures will now referred to. These are the Episcopal, Presbyterian and Covenant models. This comparison is to show the theological significance of the covenant model approach adopted by UCCSA and also to show how this approach impacts on this study. It is not the intention of the researcher to set one church model against another, but rather to simply introduce them and to show what the church model entails.

### 2.3.1 The Episcopal Model



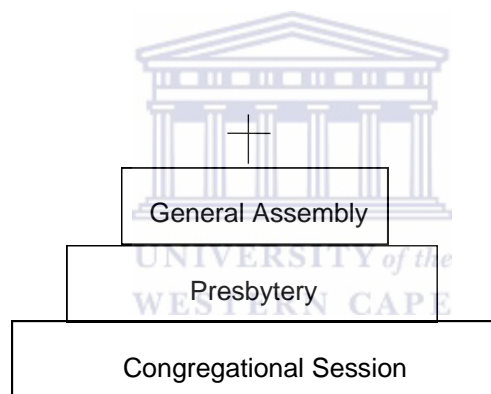
Christianity has a long and rich tradition of Episcopal churches. In this model, the bishop of the church has all authority vested in him. Practically, this means that although the diocesan council has some say in the affairs of the diocese, the power to veto decisions is retained by the bishop. Interestingly, in this system the diocesan council will, in turn, have the same powers over decisions taken at local church level (Briggs 1996:30-31).

Confirming this very approach of sole authority comprised in one person, in a subsection entitled *Bishop or Everyone?* Volf (1998:223) writes that "Catholic and Orthodox ecclesiologies are emphatically episcopocentric." With specific reference to the role of the Bishop, he points out that "his pre-eminent position in the church is decisively associated with the notion of the church as a subject, a notion in its own turn sustained by the idea of the "whole Christ," head and members. The church

needs the bishop as the one human subject in order itself to be concretely capable of acting as a subject." The difficulty with this analogy is that it does not bear in mind that the bishop is also just one of the members of the body and that positional leadership does not elevate him/her above the rest of the church in a superior manner.

However, if a bishop carries out his/her task properly as overseer and pastor to the clergy, this model has advantages. No church structure can function effectively without authority - the right kind that is wise and kind and concerned.

### 2.3.2 The Presbyterian Model

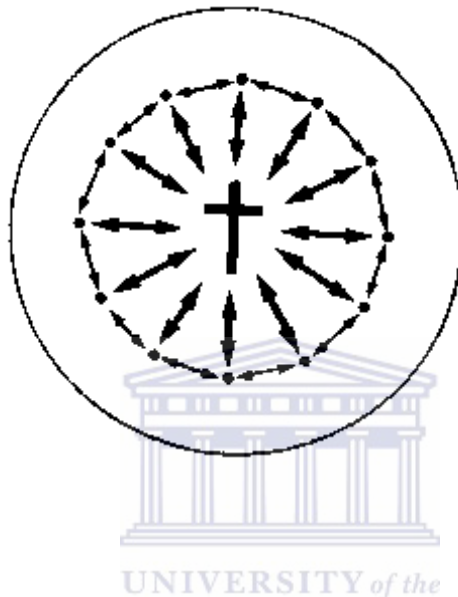


The Presbyterian model of church structure is a modified version of the Episcopal model. Briggs (1996:31-32) explains that (with reference to the above drawing) "the General Assembly is the supreme court of the church, though the actual executive authority in many matter is vested in the presbytery, the court consisting of the ministers and representative elders of the congregations within its bounds. The session of elders in the local congregation is subordinate to the presbytery."

In this system ordinary church members are subject to the authority of the presbyters. Those serving as the Presbytery are given exclusive rights to act and decide for and on behalf of the local church

without having to consult. The danger here is that ordinary members can be relieved of a sense of responsibility and accountability as active functioning members of the church.

### 2.3.3 The Covenant Model



When focusing on the covenant model of the church, as found in Congregationalism, thoughts of a 'higher' and 'lower' court in a hierarchical structure can no longer be entertained. The reason: the covenant relationship members have with one another makes any such model impossible. The above diagram tries to capture the essence of this type of church structure. A circle is the most appropriate way of expressing the idea of a covenant with all members of the church.

In the above diagram the local church is represented by the dots as a covenanted gathered fellowship. The small arrows depict their relationship, which is one of being mutually interrelated. The cross at the centre of the circle reminds us that it is the presence of our risen Lord among his covenant people which constitutes the church in any place.

Volf (1998:224) again confirms what Briggs states when he writes

(1) that the church is not a single subject, but rather a communion of interdependent subjects, (2) that the mediation of salvation occurs not only through officeholders, but also through all other members of the church, and (3) that the church is constituted by the Holy Spirit not so much by way of the institution of office as through the communal confession in which Christians speak the word of God to one another. From these three basic theological convictions, it follows that the life and structure of the church cannot be episcopocentric. The church is not a monocentric-bipolar community, however articulated, but rather fundamentally a *polycentric community*.

In a footnote to the concept *polycentric community*, Volf (1998:224) quotes Michael Welker who writes that the "simple hierarchical structures...still characterising our churches" should be replaced by "the development of new forms making it possible for the congregation to participate in producing and shaping worship services, including the content of such services." (Welker, *Kirche im Pluralismus*, 125f.). Within the framework of Catholic hierarchical ecclesiology, Avery Dulles (1974:126) has also advocated an understanding of the church as "polycentric community."

#### 2.4 Characteristics of the Covenant concept

The concept of *covenant*, forms the basis of Congregational ecclesiology. Briggs<sup>2</sup> (1996:18) in discussing the concept of covenant writes that "from the outset there was one thing above and beyond all else which our Congregational forebears believed made a group of Christians a church, and they were careful to ensure that this mark was visible in all their gathered churches." In accepting Robert Brown's view of the local church, the church was described as a company of believers who voluntarily made a covenant with God. This understanding of church includes that the members are under the government of God and Christ and that they keep the commandments in *one holy Communion*.

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<sup>2</sup> I have relied mostly on the book by Briggs (1996), entitled *A Covenant Church: Studies in the Polity of The United Congregational Church of Southern Africa in Terms of Its Covenant*, as it was strongly suggested to me by the leaders of the denomination as the 'best' currently available. These leaders included Prof. John de Gruchy and Rev. Desmond van der Water. Briggs refers to more than 45 key writings on Congregationalism in his selected bibliography and throughout the book.

According to Briggs (1996:21), this distinguishing mark of Congregationalism can be traced back as far as 1645. In explaining the relationship between the different roles performed by God, the members and the covenant, he summed it up by saying that "it is **God who creates** the church, brings it into being; **'visible saints'**, the members whose lives give evidence of Christ's saving work, **comprise it**; and **the covenant provides its form**, its shape."

To understand the Congregational perspective of the covenant more clearly the characteristics of this concept will now be considered.

Important for the understanding of the Covenant concept is that it encompasses at least the following six core characteristics. These characteristics impact directly on my understanding of the church as mutually interdependent group, set apart by the fact that God is the author and initiator of these mutually interdependent relationships. After stating each characteristic, a short comment will be made to relate the characteristic's importance for this study.

The first and most probably the most significant characteristic is that *it is always God who initiates the covenant* (Briggs 1996:10). We are reminded of Christ's injunction to his disciples in Jn 15:16 - 'You did not choose me: I choose **you**.' In the relationship God had with Israel and now with the church, there could never be any suggestion of an agreement between equal parties, but only a "gracious offer gladly and gratefully accepted." The significance of this is for each member, each committee, each church council, each congregational meeting to recognise that the ultimate authority is with God and not ourselves or our systems of church government.

The second characteristic is that *God's covenant is a covenant with the redeemed* (Briggs 1996:11).

As stated above, significant about this is that the parties to the covenant are not equals in any sense, but there is much more to it than that. Briggs (1996:12-13) continues:

There is no other qualification for entry into this covenant than acceptance of the divine offer of salvation through Jesus Christ. And so, as Robert Browne put it when our spiritual ancestors were feeling their way towards the fuller expression of Congregationalism, it is 'the worthiest, were they never so few' who belong here - and not for any good or merit in themselves, but only because they have been **made** worthy by grace alone. Amazing grace - the grace which takes sinners, frees them from the grip of sin, redeems them by outstretched arms nailed to a cross, and transforms them into saints!

This characteristic builds on the first to confirm the fact that we are a Body of believers, set apart to achieve God's purpose for the church. This in itself sets the backdrop for the third characteristic.

The third consideration with regard to a better understanding of the Covenant is what Briggs (1996:13) refers to as *the tie that binds*. In God's covenant with Israel the relationships that are developed are two-fold. God initiates the relationship with the people of Israel, but then each person is under obligation to establish the same covenant relationship with each other. For the purposes of this study, there is an acknowledgment that since we are one in Christ, we will make our decisions in the best interest of both the vertical as well as the horizontal relationships we partake in.

The fourth contributing factor to a Covenant is the *covenant commandments* (Briggs 1996:14-15). There is only one essential way in which these relationships between God and the people and between the people themselves can be maintained and that is if there are guidelines to give direction to these relationships. These are the covenant commandments. The major commandment is that of love. We are instructed to love God and one another (Jn 13:34 and 14:15). This is the same instruction that must be adhered to in the exercise of our spiritual gifts (1 Cor 13).

Reflecting on archaeology and in particular God's covenant with Abraham, the idea of *covenant sacrifice* (Briggs 1996:15-16) is developed. The sacrifice aspect meant death in the Old Testament accounts, e.g. the Passover Lamb. This insight into sacrifice should guide and direct us when we consider our responsibilities toward one another, the use of authority in the church, our accountability in matters assigned to us, stewardship and equality. In the New Testament the sacrifice is Christ's death that seals the covenant. We are reminded of bread (a body) broken and of wine (his blood) poured out every time we partake in the Lord's Supper.

The most assuring part of living under a covenant of grace is the *covenant promise* (Briggs 1996:17). We are assured of the fact that even though we will not be in any position to fulfil our obligation, our part in the covenant relationship without failing, the covenant promise of God is: 'I shall be their God and they will be my people (Jer 7:23).'



In 'the new covenant' there are similar wonderful promises. Our risen Lord assures us of his presence with us to the very end (Matt 28:20), and that where even two or three gather together in his name he is there (Matt 18:20). His body the church has frequently broken faith with him, and still does so, but he remains faithful, 'for he cannot disown himself (2 Tim 2:13).'

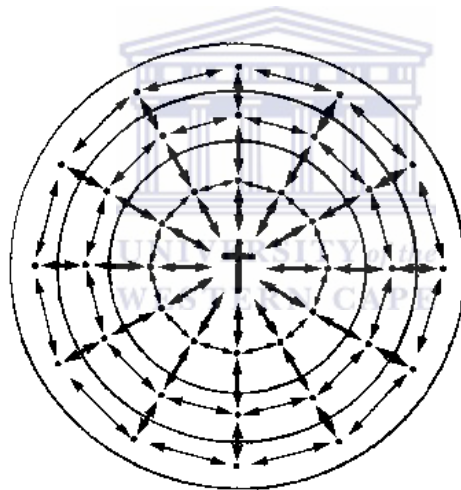
Now that the significance of the concept, *covenant*, for Congregationalists have been examined, the ecclesiology that flows from this and related concepts will be discussed.

## **2.5 Covenantal ecclesiology**

In the description of the covenant model for the local church (which also includes similar models for the Regional Council, Synod, and the Assembly), Briggs illustrates at least five important aspects of a UCCSA understanding of the church. These five aspects, which will be dealt with briefly below, are

theological consistency, a uniform emphasis of each dimension, the church in every dimension, a dual relationship and the extended covenant family.

Theological consistency is understood as the UCCSA having a consistent view of itself as a covenantal church. This is clearly seen when three models for the different dimensions of church life is combined. The theological consistency in this model starts with the covenant which is established between each member and Jesus Christ as Saviour and Lord of their life. This same covenant is entered into between the different members, all standing in relationship to Christ as well. While this occurs on the local church level, the same happens on the regional and national levels of the church.



Briggs (1996:35) continues to emphasise this important covenant aspect when he states that as Congregationalists

we believe that the church is the Church, fully and completely, in each of its dimensions, because Jesus Christ, the Lord of the Church, is there among his covenant people gathered in his name, among his covenant churches – there in all his risen, exalted glory, with the full authority and power which have been committed to him in heaven and on earth. He is there in the gathered local church, wherever it might be located, however large or small its numbers, no matter how stately or primitive the building in which it meets. And, because his presence makes the Church, but also because he cannot be divided, the local church is still as fully the Church as any other dimension of it. In the same way the Regional Council, the Synod (where



there is one), and the Assembly are each the Church, fully, completely, and for the selfsame reason: Christ is there in glory, with supreme authority.

The author correctly points out (1996:36) that the composition of the church will vary. There are the covenant members in the local church, representatives of covenant local churches in the Regional Council, delegates of covenant Regions in a Synod and delegates of covenant Regions and Synods in the Assembly. This, however, makes no difference to two essential facts: "Christ is there among his people and his churches, and *ubi Christus, ibi ecclesia* – 'where Christ is, there is the Church'. And the uniting factor is the same in each dimension: the covenant."

The second theologically significant aspect is that of a uniform emphasis on each dimension of the church structures. In the Congregational understanding of the relationship between the various courts of the church, there is no "grading among them because the covenant operates equally in each of them." None is supreme or higher to the other. As Briggs (1996:36) states that "the model of the Church based on the covenant relationship does not relegate the local church to the status of a mere appendage to some other body. Neither does it leave the Regional Council or the Synod (where that exists) in some indeterminate limbo. In each case the Church is as fully the Church as anywhere else."

In discussing the third aspect, Briggs (1996:37) points out that even though this point, the church in every dimension, follows very naturally and logically on the previous one, it is at this very point that we part company with earlier Congregationalist thinking. The model we are now suggesting for the Church is to allow the Church to be the Church in every dimension. "When we move from the gathered local church into the wider dimensions of Regions, Synods, and the Assembly, we are concerned not with a union of churches, nor yet with a federation of churches, but with the Church."

An important conclusion drawn from this type of theological reflection is that (1996:38) "in all these activities, we believe, we are obeying the Holy Spirit's leading, as he brings to us 'more light and truth', which is so precious a Congregational tenet. This also reaffirms the contention we have already made that Congregationalism is essentially open-ended, though this in no ways gives us licence to deny or distort or dilute the fundamental principles our forebears laid down under the guidance of the same Holy Spirit."

The fourth aspect, that of a dual relationship, is to simply remind us that our covenant relationship is not only with each other, but even more so with God through Jesus Christ as he initiates the relationship, not us. When taken to "the dimension of local church Christ comes to those whom he has saved through his atoning death, to offer them his covenant. As each of them accepts it, that person enters a new relationship with Christ, but also with all the others who accept, and the local church is born. Subsequently, as more enter the covenant and are received with joy, the covenant membership increases and the relationship expands to include them. This is a dual relationship, and so there is a mutuality about it, with Christ and with the other covenant members (1996:39-40)."

He again concludes by reminding us that this type of dual relationship, both vertically and horizontally, leaves no room for pride on our part about this relationship. With reference to Christ and his disciples in the upper room in Mk 10:44, we are told to be servants one of another, the willing slaves of all. Goba (1980:11) reminds us that "at the centre of our faith as Congregationalists there is the affirmation that "Jesus is Lord". This is what identifies our vision about the church and our mission in the world."

The final of the five aspects of covenant ecclesiology is that of the extended covenant family. With reference once again to the combined model depicted on the previous page, we note that the arrows linking the members of the local church run both ways. This emphasises (1996:41) "the mutuality of the

relationship which exists among them. This in turn implies that each member has to affirm his or her relationship with all the others in the covenant, and be affirmed by them for that person's membership to attain its full stature."

In applying this most important principle to our African context, Briggs (1996:41) correctly concludes that "this is a theological or ecclesiological instance of what our African people know as *Ubuntu*, with its insistence: *Umuntu ngumuntu ngabantu*, 'A person is a person through persons.'"

When the covenantal ecclesiology set out above is evaluated against the seven criteria given by Dulles (1974:198-199) it passes the test. The seven criteria by which we can evaluate different theological models are: (1) Basis in Scripture; (2) Basis in Christian Tradition; (3) Capacity to give Church members a sense of their corporate identity and mission; (4) Tendency to foster virtues and values generally admired by Christians; (5) Correspondence with the religious experience of men today; (6) Theological fruitfulness and (7) Fruitfulness in enabling Church members to relate successfully to those outside their own group.

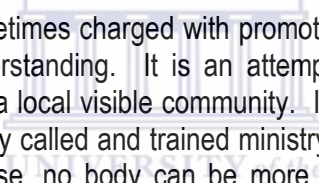
## **2.6 Key concepts and specific terms**

### **2.6.1 Congregationalism**

An understanding of the nature of congregationalism, must include at least the following, namely, the basis for membership and what constitutes the UCCSA perspective on the Lordship of Christ and authority in the church. This last mentioned aspect, will in turn speak to the authority of Scripture, the authority of creeds, confessions and statements, the role of the courts of the church and the member's right to dissent.

According to Wing (1980:8), "Congregationalism is an understanding of the church according to which a group of believers who have acknowledged Jesus Christ as Lord, and have covenanted with God and one another to walk in the ways of the Lord made known or yet to be made known to them, constitute a Church. Such a Church is an authentic manifestation of the Church universal." This group of believers is established with the confession of faith that Jesus Christ is Lord by each member before being taken into membership. This is the only essential condition for membership of a Congregational church. Any other articles of faith or convictions held by Congregationalists will be considered as important, but never as a condition for membership.

Eliade (1989:44), in the Encyclopaedia of Religion states that



Congregational polity is sometimes charged with promoting spiritual individualism, but this is based on a misunderstanding. It is an attempt to give the most concrete expression to the church as a local visible community. It must be properly organised, with Bible, sacraments, a duly called and trained ministry, and deacons and members in good standing. With these, no body can be more fully the church, because all necessary means of grace are available. Congregationalism has never concluded that this has meant spiritual isolation or indifference to *the communion of the churches with each other*. This is shown by the fact that no group of churches has shown a greater readiness to enter schemes of reunion.

With reference to the Lordship of Christ, the following statement captures the UCCSA viewpoint: "The Constitution of the UCCSA 'acknowledges Jesus Christ as Lord as the Head of the church, which is his body.' The theological principles appended to the Constitution also affirm that 'the church is under the Lordship of Christ who is its Head and its foundation. From Christ it derives its authority (Wing 1980:6).'" What this means is that the church accepts God's authority as ultimate and that the Scripture is the primary witness to God's revelation - the only basis on which God's revealed will in Christ can be known.

Recognising that the church needs to remain relevant to the context in which it operates, the UCCSA acknowledges the value of creeds, confessions and statements, but with the caution that none of these may ever be regarded as final. They only bear witness in a given historical context. The same is true of the courts of the church. Their function is "to discern the mind of Christ and enable faith and obedience (Wing 1980:7)." These courts cannot exercise Lordship - this belongs to Christ alone.

The UCCSA also acknowledges that all Christians approach Scripture from "a cultural background and ecclesiastical heritage which colours our interpretation and understanding of the Word of God (Wing 1980:8)." It is therefore not practice within the UCCSA circles "to persecute or anathematise heretics" on the grounds of Gamaliel's statement in Ac 5:38-39: "*If this is man's design or man's undertaking, it will come to nothing; if it is God's you will not be able to stop it.*"



### **2.6.2 What is meant by the phrase *the congregation shall govern*?**

Stated in its simplest form, the phrase *the congregation shall govern*, means that the final decision-making power on any matter pertaining to the life of the local church, rests with the gathered church who meet to decide. Practically this would mean that any proposal the church council may bring to the monthly or quarterly members' meeting, may be changed, accepted or even rejected by the members. In the instance where it is changed or rejected, the congregation may formulate, discuss and accept a new proposal from amongst themselves at the members meeting. Another option open to the members is to refer the matter back to the church council for further deliberation.

The significance of the above phrase for this research study is in the fact that this idea is taken too far at times. The congregation can govern only as far as God would allow the fulfilment of God's ultimate purpose. Should the church use this to 'override' what God intends, it is an abuse of a well meant idea.

Furthermore, this idea is sometimes the very reason that the importance of recognising spiritual gifts, does not have its full force in church meetings.

John de Gruchy (1980:15), in referring to the importance of the guidance of the Holy Spirit in meetings, warns of the misuse of the words in Ac 15:28 - "*It has seemed good to the Holy and to us...*".

But how often have we misused these words? How often have we used them to bless and sanctify our own opinions and wills? How often have we arrived at decisions which please us, satisfy us, and then, in order to justify what we have done called upon these very words! It really seemed good to us...therefore we presume to the Holy Spirit as well. It is really true that a decision by the majority at our Assembly or in our church meetings is necessarily the will of God? It may well be, but we cannot simply take that for granted.

Some other important practical implications that flow from the concept of the covenant's expression in and through the church meeting, is alluded to by Briggs (1980:49). The first of these implications pertain to the individual member and the exercise of free choice, while the second refers to the role of the diaconate. On the responsibility of the individual member, Briggs writes that

the individual member is subject to the church meeting's decision and must carry them out. Yet he must also assess them in light of his own conscience, and, where he does not agree with them, he is free - and is expected - to raise the issue at a subsequent meeting and have it re-discussed. 'The Lord hath more light yet and truth to break forth from his holy word!' In this way Congregationalism seeks to safeguard the minority view, through which in its experience Christ has often spoken more clearly than in the thinking and speaking of a majority.

The responsibility of the diaconate is ultimately "to the church meeting which elected them - not merely in terms of their election, however, but primarily because it is the church meeting that under Christ governs the local church." The seriousness of this responsibility is further outlined when Briggs (1980:50) relates it to the basic belief of the covenant community. "For a committee to bear ultimate responsibility to a body outside the local covenant would be a breach of basic Congregational belief."

### **2.6.3 What is a member *in good standing*?**

Any person who has been accepted into membership and is not under the discipline of the church, is considered to be a member in good standing. The basis of membership in any Congregational Church is the confession of faith that Jesus Christ is Lord. The report to the Assembly of UCCSA (1980:5) reads

The confession of faith - Jesus Christ is Lord - is the only essential condition for membership of a Congregational Church. There will undoubtedly be other articles of faith and conviction held by Congregationalists, but the moment they are made conditions of membership, the local church which insists upon them ceases to be, in the words of Dr R W Dale, "A society for all Christians and becomes a society for a particular description of Christians. It is a sect - not a church."

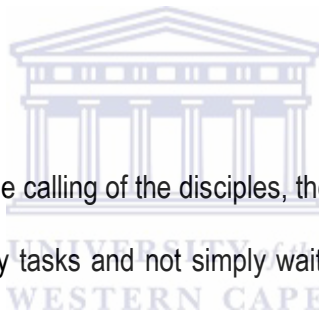
The importance of this is that many members may technically fit a profile, but as far as their gifts are concerned, may not be the best suited for the position. In many instances the technically correct has superseded the ones more suited because of their gifts. CAPE

We now turn to some biblical examples of elections for insight into how such processes can take place.

### **2.7 Some biblical perspective on elections**

In the Scriptures there are occasions where people are elected to positions of authority that give little indication of a democratic election process, but rather reflect a variety of emphases. Examples of these are: The calling of the disciples - Mt 4:18-22; Mk 1:14-20 and 3:13-19; Lk 5:1-11; Jn 1:35-42; Calling of Matthew - Mt 9:9-13 and Lk 5:27-32; Election of Matthias - Ac 1:21-26; Choosing of the seven deacons - Ac 6:1-7; Setting apart of Saul and Barnabas - Ac 13:1-3.

An analysis of these Scriptural accounts (excluding texts referring to the calling of the disciples) reveal that: 1. those elected were not new converts (Ac 1:21, 1 Tim 3: ). This indicates the biblical relevance of the UCCSA prescription that it must be 'a member in good standing'; 2. the leadership takes the initiative in the election process (Ac 1:23 - they proposed, Ac 1:24 - they prayed, Ac 1:26 - they cast lots); 3. prayer is an integral part of the election process (Ac 1:24; Ac 6:6; Ac 13:3); 4. depending on the context and purpose for which people are elected, criteria for their election are given ahead of the actual 'election' process. In Ac 6:1-7, the seven leaders elected had to be 'full of the Holy Spirit and wisdom'. In the time period of Timothy, where the emphasis of the church was on offices to which people were being elected, the structure required very specific 'qualifications'; 5. The Holy Spirit is involved in the process of election (Ac 6:6 and specifically Ac 13:2 where it states that 'the Holy Spirit said: Set apart for me...').



With reference to the Scriptures on the calling of the disciples, the following aspects were noted: 1. The men called were busy with their daily tasks and not simply waiting around to be called by Christ. 2. When approached and called by Christ to be his disciples, they immediately left all and followed him. 3. Nobody else, except for Christ and the ones called, was involved in the calling and election process. 4. No voting on any of the occasions. 5. The men called to be disciples were mostly simple, every day fishermen. One or two were exceptions, e.g. Levi the tax-collector.

This does raise the question whether the church is a democratic institution and whether the present election procedures in Congregational churches achieve the best results. Briggs (1980:48-49) writing on the basic principles of Congregationalism, states that one of the corollaries that flow from the basic principles can be summarised as follows:

Since Christ does not speak to his people with a divided voice, a clash of opinions in the church meeting can only mean that his will has not yet been discerned, and so the



discussion must continue (if necessary at the next meeting) until those present are of one mind. Only then may they assume that they have the mind of Christ. Hence a Congregational church meeting must not be described as a democratic procedure; while every member in the covenant enjoys the right to speak in any discussion, it is not the will of the majority that carries the day - not *vox populi*, *vox Dei* - but unanimity in obedience to Christ's revealed will, as *vox Dei* becomes *vox populi*.

This perspective clearly indicates that, correctly interpreted, the Congregational Church meeting is not the final word, but rather that the mind of Christ must be sought in all matters.

Another factor that influences the electoral process is the fact that the church is a voluntary organisation, making use of volunteers who offer themselves in service to the church. This results, it appears, in many people being elected only on the basis of their being *willing* and *available*.

Being *willing and available*, in the context of church election procedures, is not necessarily considered as negative. The concern is when *willingness and availability* are the only criteria used to determine successful candidates in an election process. In an attempt to deconstruct this phrase, *willing and available*, I would like to refer to three other possible scenarios in light of some biblical 'appointments'.

The first scenario is where the person is *willing and available*, but the prevailing system does not allow for such an option. A biblical illustration of this first scenario is the account of David versus Goliath as recorded in 1 Sm 17:1-40 (only certain verses are quoted below).

<sup>12</sup> Now David was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah. Jesse had eight sons, and in Saul's time he was old and well advanced in years. <sup>32</sup> David said to Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him." <sup>33</sup> Saul replied, "You are not able to go out against this Philistine and fight him; you are only a boy, and he has been a fighting man from his youth." <sup>34</sup> But David said to Saul, "Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock, <sup>35</sup> I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. <sup>36</sup> Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of

the living God. <sup>37</sup> The LORD who delivered me from the paw of the lion and the paw of the bear will deliver me from the hand of this Philistine.” Saul said to David, “Go, and the LORD be with you.” <sup>38</sup> Then Saul dressed David in his own tunic. He put a coat of armour on him and a bronze helmet on his head. <sup>39</sup> David fastened on his sword over the tunic and tried walking around, because he was not used to them. “I cannot go in these,” he said to Saul, “because I am not used to them.” So he took them off. <sup>40</sup> Then he took his staff in his hand, chose five smooth stones from the stream, put them in the pouch of his shepherd's bag and, with his sling in his hand, approached the Philistine.

In this account of Scripture, it is recorded that King Saul made offers of wealth and position to any person who could kill the defiant Goliath from the Philistine camp. David visited the army camp to bring provisions to his brothers. He enquired about the happenings in the camp and then volunteered to fight Goliath. The objection comes from the King when he states "You are not able to go out against this Philistine and fight him; you are only a boy, and he has been a fighting man from his youth." David, in turn, protests against this and finally it is agreed that he could go, but that he should wear the garments of a soldier. The outfit is simply too heavy for him and he decides to go and fight Goliath in the manner he was accustomed to - that of using a sling and some stones. This first scenario raises the question of how a Congregational church meeting would deal with someone who was not nominated by anybody, but who simply volunteers his/her services to the church.

The second scenario is where the person has been identified by God as the one for the position, but the following difficulties ensue: 1. The person is not *willing and available* as the person is already involved in other responsibilities; 2. The system prescribes how an official must be elected and this particular individual is not recognised as eligible. One of the biblical illustrations applicable is the anointing of David as King of Israel in 1 Sm 16:1-13.

1 The LORD said to Samuel, “How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.” <sup>2</sup> But Samuel said, “How can I go? Saul will hear about it and kill me.” The LORD said, “Take a heifer with you and say, ‘I have come to sacrifice to the LORD.’ <sup>3</sup> Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate.” <sup>4</sup>

Samuel did what the LORD said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, "Do you come in peace?" <sup>5</sup> Samuel replied, "Yes, in peace; I have come to sacrifice to the LORD. Consecrate yourselves and come to the sacrifice with me." Then he consecrated Jesse and his sons and invited them to the sacrifice. <sup>6</sup> When they arrived, Samuel saw Eliab and thought, "Surely the Lord's anointed stands here before the LORD." <sup>7</sup> But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart." <sup>8</sup> Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, "The LORD has not chosen this one either." <sup>9</sup> Jesse then had Shammah pass by, but Samuel said, "Nor has the LORD chosen this one." <sup>10</sup> Jesse had seven of his sons pass before Samuel, but Samuel said to him, "The LORD has not chosen these." <sup>11</sup> So he asked Jesse, "Are these all the sons you have?" "There is still the youngest," Jesse answered, "but he is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives." <sup>12</sup> So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; he is the one." <sup>13</sup> So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah.

What is noteworthy in the above Scriptural account is God's direct involvement in the process. This is indicated by phrases such as "*I have rejected...*" (verses 1 and 7); "*I have chosen...*" (verse 1); "*I will show you...*" and "*the one I indicate...*" (verse 3). This is similar to 1 Cor 12, concerning the giving of spiritual gifts. It records: "All these are the work of one and the same Spirit, and he [sic] gives them to each one as he determines" (verse 11); "But in fact God has arranged the parts in the body as he wanted them to be" (verse 18); "And in the church God has appointed..." (verse 28).

Something else that comes through in this account is that of the human perspective or viewpoint versus the divine perspective. In verse 6 it states: 'When they arrived, Samuel saw Eliab and thought, "Surely the Lord's anointed stands here before the LORD.'" This is set aside by God in verse 7: 'But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart.'

Also of interest to the hypothesis of this research study is that here we have more of a process of elimination of individuals rather than the selection or election of one person. When David is finally the last son left, two issues seem to 'count against' him, namely the fact that he is the youngest and also that he is already busy with something else - that of tending sheep. In this instance it did not deter the prophet from obeying the voice of God.

In a discussion with the Rev Daniel George of the Bellville Congregational Church<sup>3</sup>, he mentioned that 'according to oral tradition' this very situation had already occurred in the history of the church. At the founding meeting of the UCCSA in Durban in 1967, all three church bodies (LMS, AMB and CUSA) came prepared to nominate their general secretary as the first general secretary of the newly established church organisation. The result was that on the day of the voting, the meeting was in deadlock over the issue and a decision could not be made. The chairperson requested that all in attendance 'seek the mind of Christ' on this very important issue and then to return the next day to continue the deliberations. At the next meeting, there was total agreement that the finger of God was pointing to someone not even nominated by any of the three groups. The end result was that the Rev Joseph Wing was appointed as General Secretary of the UCCSA.

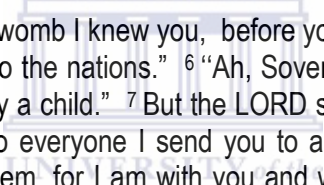
The third scenario is where a person is identified by God as the one to fulfil the role, but the person is not *willing and available*, so much so that there is actual protest against the idea of the appointment from the person. In the case of Moses in Exodus 3:10-13, we read that God had determined that Moses should be the one to go to Pharaoh to set the Israelites free. Moses questioned his status in comparison with that of Pharaoh's, but God assured him of God's presence with him. Moses again offered some protest, but also to this God had a response for him.

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3 <sup>3</sup>I have not been successful in finding documentary evidence for this historical account.

<sup>10</sup> So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” <sup>11</sup> But Moses said to God, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” <sup>12</sup> And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.” <sup>13</sup> Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?”

The account of Jeremiah's calling in Jeremiah 1:5-10 (quoted below), is similar to that of Moses and indicates the same idea of someone not being willing or available. Based on these scenarios of Moses and David, consideration must be given to what will happen in a church meeting if God should indicate the person to perform a specific role and the identified should not be willing and available. How open would the meeting be to the guidance of the Holy Spirit in such matters?



<sup>5</sup> “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” <sup>6</sup> “Ah, Sovereign LORD,” I said, “I do not know how to speak; I am only a child.” <sup>7</sup> But the LORD said to me, “Do not say, ‘I am only a child.’ You must go to everyone I send you to and say whatever I command you. <sup>8</sup> Do not be afraid of them, for I am with you and will rescue you,” declares the LORD. <sup>9</sup> Then the LORD reached out his hand and touched my mouth and said to me, “Now, I have put my words in your mouth. <sup>10</sup> See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.”

Furthermore, Finney (1989:8) also brings the role of the minister into the equation. The issue addressed here is also that of how to get rid of people in a natural way since they volunteered to perform these functions. Suggestions on this will be made in chapter 6.

It is sometimes said that the church is a voluntary organisation and does not operate in the same way as a company with paid employees. While it is true that there are differences, much the same principles apply. For example, it is much more difficult to get rid of obsolete structures and people in a voluntary organisation: as Peter Drucker says, 'Most innovations in public-service institutions are imposed upon them by outsiders or by catastrophe'. However, the principles whereby you may discover obsolescence are the same in both. It has also to be remembered that the church is only partly a voluntary organisation - it is a mixture of those who are paid and those who are voluntary, and this sets up its own tensions.

Besides the above, it appears that in all of these different processes the giftedness, skills and training of the candidates are seldom considered. It can of course be argued that one would assume that those nominating members for positions will consider these issues, but it is not a stipulation of the UCCSA. The most important "qualities" considered are those of being a Christian in "good standing with the church"<sup>4</sup>, a person of character, integrity, honesty and respected by all. A consideration of Scripture passages such as Ac 6:1-7, 1 Tm 3:1-13 and Tt 1:7-9 reveal that for eligibility as a deacon or elder it was required to give evidence of godly character and some spiritual gifts, e.g. hospitality (1 Tm 3:2; Tt 1:8), administration or management (1 Tm 3:4, 5), teaching (1 Tm 3:2; Tt 1:9), service (the overriding emphasis of these passages), and wisdom (Ac 6:3).

The following question now surfaces: Is there not possibly another approach that churches can utilise in the election of its leadership and administration that will address these weaknesses and this incongruity between theory (ascribing allegiance to the guidance of the Holy Spirit) and praxis (caught up in a system that dictates our actions)? The reason for the question arises from the fact that all of these technically, politically and democratically<sup>5</sup> correct procedures appear not to take into account at least two biblical teachings that I believe have a bearing on the appointment of people to positions of leadership and administration. These biblical teachings are that all Christians have received at least one spiritual gift to be used for the common good of others as well as the fact that members of churches should be developed in their gifts to ensure greater effectiveness in ministry. A closer consideration of these teachings can be summarised as follows:

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4 <sup>4</sup> Any person who has been accepted into membership and is not under any discipline of the church is considered to be in good standing.

5 <sup>5</sup> Stott (1984:59) writes that 'the word "democracy" and its derivatives apply to decision-procedures,...It describes three aspects of the decision-making process. The first concerns *who* takes it. Secondly, democracy describes *how* a decision is reached. Thirdly, democracy describes *the spirit* in which a decision is made.... So democracy reflects the balanced biblical view of man, as we might expect in view of its roots in post-Reformation Christian Europe.

(a) The NT states that God has endowed all Christians with one or more spiritual gifts (refer to chapter 3 for a more detailed discussion). The gifts of leadership and administration form part of these gifts of grace. Rm 12:6 and 8 reads: *We have different gifts, according to the grace given us... if it is leadership, let us govern diligently.* (Also Mt 25:15; 1 Cor 12:4 and Eph 4:11). The Old Testament also gives evidence of the fact that gifts from God were already a phenomenon experienced during Old Testament times (Job 32:8; Ec 2:26; Is 50:4). The leadership and administrative roles of people such as Abraham, Joseph, Moses, Nehemiah, Solomon, Debra and Daniel bear testimony of this fact<sup>6</sup>. This view finds support in the writings of Nuttal (1957:87), a Congregationalist, when he states:

Quoting from a sermon by William Strong: "First, the Spirit doth gift the men, and qualifie them for the work...Secondly,...he doth stir up the hearts of men, to chuse men, & to call them forth unto the works whom he hath gifted, and qualified for it...Thirdly, there is yet something more, and that is persons being chosen, there is a sanction, and a stablishment from the Holy-Ghost, that doth come upon them:..."

(b) Furthermore, the Scriptures encourage those who received the gifts of leadership to prepare, i.e. through training and development, God's people for the different ministries of the church. Eph 4:11-12: *It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service* (my bold insertions). The scriptures, however, view this responsibility of preparation as belonging to more than just the leadership and also assigns this responsibility of cultivating of the gifts to Christians in general (Mt 25:20; 1 Tm 4:7; 2 Tm 1:6). The significance of this aspect to the election process is in the fact that it establishes one of the important reasons for members being elected to positions of leadership.

When bearing the idea of 'preparing people for ministry' in mind, one will have to evaluate exactly where and how it should be introduced into the electoral process currently operating in the church. This

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6 <sup>6</sup> See White (1986), and Barber (1984).

will hopefully result in a more biblically rooted approach, with much of the congregational style of government being retained.

## 2.8 An overview of pneumatology in UCCSA

An understanding of pneumatology in UCCSA, includes, but is not limited to, at least the following five important concepts. The relationship between the *Word of God* and the Holy Spirit, the significance of remaining relevant, while still depending on *guidance* from the Holy Spirit and the fact that *relevance* comes when the *context* of the church as well as *prayer* is not excluded. In the pre-amble to the constitution of the UCCSA, five affirmations (see 2.2) are stated. In the third of these UCCSA confirms the fact that 'we depend on the guidance of the Holy Spirit'. This needs to be fleshed out for its true meaning to become clear and also to see its significance for this research study.

In an article entitled, *Word and Spirit*, de Gruchy (1980:15) writes that "throughout the history of our Congregational church tradition we have sought to take seriously the belief that God leads his [sic] people into the knowledge of his will and truth through the Holy Spirit."

In applying this truth to the day-to-day life of the church, de Gruchy (1980:16) states:

There are many problems we have to wrestle with for which there is no clear plain answer in Scripture, nor in our Congregational tradition, or the experience of the whole church throughout the ages. Even when we do search the Scriptures we sometimes fail to discern the living voice of Jesus Christ speaking to us today, speaking as he did through the Spirit and the Apostle to the seven churches in Asia Minor. For this reason we find that one of the gifts in the New Testament was the gift of prophecy, the gift by means of which the Spirit could speak afresh to the church in new situations.

There is a very strong link for Congregationalists between the Word of God and the guidance of the Holy Spirit. This means that "the truth is not sucked out of the air. The truth is not derived from our



own inclinations. It is the truth that breaks forth from the Word..." (de Gruchy 1980:17). In an accompanying article on the same topic, Douglas Bax (1980:18) uses Eph 2:20 to confirm this great reality: "*You are members of the household of God, built upon the foundation of the apostles and prophets.*" He continues (1980:20) to write that "when the Spirit is absent, the Word lapses into being a mere dead letter that condemns men to death, whereas when the Spirit is present it becomes the living Word that imparts to them life and liberty (2 Cor 3)." This means that there is an interdependent relationship between the Spirit and the Word. The Spirit's task is not to speak independently of the Word of God. Where the two appear not to be aligned, it can be that a false spirit is speaking (1 Cor 12:2, 1 Jn 3:24-4:6 and 5:6-8). Bax emphasises the fact that we do, however, need to study our own time and culture and then translate the Word of God into relevant 'thought forms'. He reminds us (1980:31) "that we must be students of our times, our society and our culture, as well as of the Bible."

To ensure relevance for the context within which we live is correct, but great care needs to be taken that the Word never loses its eternal dimension. Always wanting to be relevant also runs the risk of false prophecy being given. This occurs when we try so hard to make the Word relevant that we start to "adjust and accommodate the Word of God itself, and not just its form (Bax 1980:32)."

Another important aspect to the church's relationship to the guidance of the Holy Spirit is the role of prayer. Congregationalists have always believed that there is no better way to hear the Word of God speak through the Spirit of God, than when one is in prayer (Bax 1980:31). This very fact is also seen in the member's meeting. Briggs (1996:183) reminds us that when the church meets, as the covenant people of God,

gathered in the Spirit in the church meeting, wait on God, he [sic] discloses his Word through them. Not only through Scripture or sermon or Sacrament, but through the open, free discussion of his people. As they wait prayerfully for the Holy Spirit to move their minds, then as they share their thoughts and understanding and concerns, as they put into words the ideas they believe God wants them to express, he speaks! In other words, it is through the praying and the thinking, the speaking and the listening

of his people that God allows the covenant family to learn his will for it, that he tells it what he wants it to do.

## 2.9 An Overview of Congregational Church Government

In the Congregational form of government, ministerial<sup>7</sup> authority is vested in the church courts. The church courts include the local church (with all its departments), the Regional Councils, Synods and the Assembly. Authority in the church is Christ's authority. Consequently, the Church courts cannot exercise lordship - which belongs to Christ alone. The Church exercises *ministerial* not *magisterial* authority in humility, patience and love. The regional and national organisations are only advisory in power and instituted simply for the purpose of co-operating in missionary work.

The church council of each congregation plays an important role in decision-making processes. In the majority of cases, discussions on issues that need to be decided on for the congregation, will be initiated at the council meetings. Although the discussion process starts at the council meeting, the issue may have been raised by members in a members meeting and referred to the council meeting for further deliberation. Proposals for the consideration of the members are then tabled at the monthly or quarterly congregational meetings. The congregation can then debate, change, accept or reject the proposals of the council. In this way the final decision-making authority rests with the congregation. In essence, this is what sets congregationalism, as a form of church government, apart from other church systems such as the Presbyterian or Episcopalian.

This practice of ensuring that each member is granted an opportunity to be involved in the government of the church, also evidences itself in the election procedures. In the United Congregational Churches the procedure is to elect people to positions of leadership and administration by first calling for

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nominations from the members whenever a vacancy arises (or a new post is created). Each nomination is usually signed by a proposer and a seconder to make it procedurally correct. The member nominated must also give approval to be nominated. At a general meeting of the members of the church, the chairperson (or the proposer of each candidate) will outline the character traits of each nominee as well as the reasons for making the nomination. The voting procedures of the church are invoked thereafter and finally the successful candidate is identified by the number of votes received from those eligible to vote.

There is no apparent or explicit theological basis for this process, except that the church accepts that each member is under the guidance of the Holy Spirit when exercising their right of involvement. It is for this reason that Briggs (1996:182-193) in talking about the Covenant Meeting, refers to the meetings of the members by seven different, yet complementary terms. These are 'a worshipping meeting (a continuation of the Sunday worship); a waiting meeting (as the church gathers in meeting, as it submits to God's Spirit, as it waits on God in an attitude of prayer, the Word of God comes to us and through us); a meeting under Christ (this would mean that the *vox populi*, *vox Dei* would apply, i.e. the 'voice of the people is (or becomes) the voice of God; a meeting in liberty (this is the liberty to listen to the Lord's voice in the thoughts and words of other covenant members); a meeting to *learn* God's will (Not my will, but thine be done); a meeting to *do* God's will (this is putting into practice the Words we believe we heard from God) and finally a meeting with authority (this is no ordinary gathering for the transaction of business, but rather one that imparts authority to God's people to do the will of God).

## **2.10 Weaknesses in the current election process**

The approach described above is, however, not without weaknesses or shortcomings particularly in regard to the election of members to positions of leadership. Weaknesses in these procedures can

simply stem from a lack of enthusiasm and interest in the task at hand. Eliade (1989:44) states that "one of the most distinctive Congregational institutions is that of the church meeting, a regular gathering at which all church members have the right and responsibility to participate in all decisions. This has not always had the vigour that its place in the polity demands, but strong efforts have been made to revive it in recent times."

Shortcomings and weaknesses of election procedures can be related to context. In many situations the election of leaders by secret ballot is perfectly acceptable, while in other situations it could be totally impractical. In many churches leaders were exposed to election procedures by secret ballot for the first time in 1994 with the first truly democratic election in the country. A secret ballot in certain groups could also be interpreted as indicating a lack of trust: "Why do you not want me to see how you are voting? Have you got something to hide? My focus will, therefore, not be so much on the process, but rather on how we determine that the best suited people are drawn into the process. The following shortcomings and weaknesses pertaining to the election process have been identified from personal experience and in discussions with church leaders.

1. The most significant weakness in the election process of the UCCSA is that the spiritual gifts of members are not recognised as central to this process. This is specifically apparent in the election of deacons, elders and other members of the church council. Only in the case of the trustees, i.e. the secretary, treasurer or chairperson are members elected to specific positions or portfolios. All the other members elected are considered simply as church council members and may have no specific responsibilities assigned to them except for the general duties performed by all the church council members. In practice no real distinction is drawn between the responsibilities of elders and deacons.

These general duties may include assisting with the serving of the Holy Communion, doing home visitations, taking prayer meetings or preaching appointments. The limitation of the system is not in the fact that these duties are expected of them, but rather that the spiritual gifts related to the doing of these duties were not held out as requirements or criteria determining eligibility for election. It is disturbing that often a person may never have been involved in any of these duties before their election and yet they are expected to carry them out without any equipping from the time they are inducted. The question arises why elected members are not assigned to areas of ministry directly related to their spiritual gifts?

2. Voting members present at the congregational meeting are called upon by a democratic process to choose one candidate from three or four church members, all of whom may evidence Christian character and be in good standing. A major problem with this procedure is that those who do the choosing lack an understanding or awareness of the theological and scriptural basis for electing them. A comparison between this procedure and the one in Ac 6:1-3 (the election of the seven deacons), is that in the latter situation, the criteria or basis for the election of the leaders were clearly stated: of good testimony, full of the Holy Spirit and having the gift of wisdom.

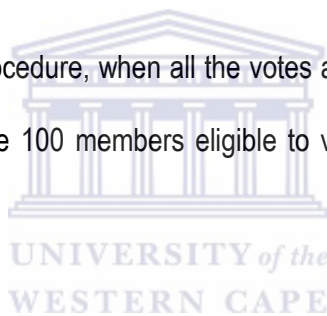
The character, willingness and availability of members who make themselves eligible for election, are not called into question, but the issue is really whether character, willingness and availability are sufficient reasons for appointment to the leadership structures of the church. This raises the question posed at the beginning of this research: is the current system theologically grounded and practically effective?

3. Another weakness of this system is that while each member is expected to vote for one of the candidates, different criteria for making a final decision are inevitably used. I am not suggesting that a

rigid list of criteria must be established. Such a list of criteria could restrict the individual's ability to discern and to be led by the Holy Spirit.

An example of how different criteria may apply would be when some members vote for the youngest candidate because they reason that some younger, more progressive views are needed on the council and that this young candidate embodies such views. Other members may vote for the only female candidate because they feel that it is about time that the views of women are represented on the church council. Besides these two examples, there may be further issues and concerns that motivate members to vote for a particular candidate. My concern is theological in nature: if all the members are being led by the Holy Spirit, should there not be greater agreement on who should be elected?

4. At the completion of the voting procedure, when all the votes are counted, a further area of concern surfaces. Let us assume there were 100 members eligible to vote at the meeting and also that the following result is attained:



<b>Candidates</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>
<b>Votes</b>	15	35	30	20

The major concern here is how these results can be interpreted, i.e. on what kind of a majority an election rests. A first question with regard to the above result is whether any significance should be attached to the fact that the difference in votes between candidates B and C is only 5? Furthermore, is a majority of 35 votes out of a possible 100 sufficient "proof" of acceptance for this member to serve as a council member? Is the principle of a simple majority also applicable viewed from theological and scriptural norms? In chapter 6 the idea of a simple majority is presented differently to the above, to allow for the concerns of this research study regarding the spiritual gifts of members as well as the equipping of members, to be incorporated into the new suggested approach to the election of leaders.

5. Another limitation is that the new leader is expected to perform well immediately in the new position, without having received any training. The UCCSA Constitution states that "among the powers and duties of the local church are...to provide for the training of its people in the Christian way of life." I am aware of the fact that younger members of church councils are sometimes assigned to more mature members for "schooling" in the areas of home and hospital visitations, but in general there is no constructive sustained approach to the development of leaders.

6. Other shortcomings of the election process include favouritism, nepotism, and tradition which play a part during the election process. For example, in many churches certain families have always been represented on the church council and this tradition is hard to break, irrespective of whether the family members are able to make any real contribution to the development of the church or not. De Gruchy (1980:17) reminds us of tradition in an even broader sense when he writes that "it is equally true that our own traditions, the traditions of the Reformers and the Congregational tradition itself, can be misused. They can prevent us from hearing what the Spirit is saying to the Churches today."

7. Maybe one of the greatest weaknesses is the fact that when members are elected, they are "elected for life". This results in such elected members viewing themselves as "owning the position" and any new member that could possibly be eligible for such a position soon comes up against all the reasons why the present incumbent cannot be "removed".

## **2.11 Conclusion**

This brief analysis of the historical and theological understanding of Congregationalism supports the idea that God is the only one whose mind must be sought in all church matters. This, however, is also

the most difficult part of the entire election process. It is for this reason that there is a need to now move from the UCCSA praxis to theological reflection to discern the best way to answer the concerns raised. The question to be answered will be whether the final authority for the appointment of the leaders is found in the Word of God and in the creeds or in the praxis of the church.

Another question to be addressed is: Is the emphasis more on processes and procedures than on the people? This particular concern will be addressed in chapter 6. The shortcomings and weaknesses in the election processes showed that should the emphasis be on process, there is much room for improvement. At no time should any church government system reach the stage where the impression is created that it is beyond improvement or change.

The short biblical overview of elections indicates that the emphasis should not be on process or procedure, but rather on people. If this was not the case, then Scripture would have cited only one or two election processes to be followed by all throughout. However, the biblical emphasis is rather more on the people being elected. Their personal qualities and spiritual gifts; their contributions they can make to the organisation or group to which they are elected.

We now move on to a consideration of some perspectives on the gifts of the Holy Spirit as well as the role of the Holy Spirit in the process of elections.

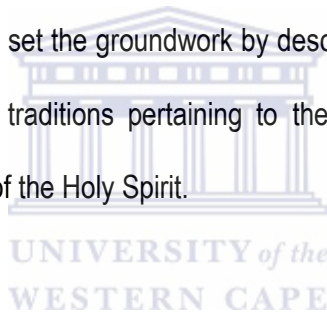


## CHAPTER 3

### PERSPECTIVES ON THE GIFTS OF THE HOLY SPIRIT

#### 3.1 Introduction

In chapter one (1.4.1), reference was made to Zerfass' research model. As indicated there, the theoretical perspectives on the argument, will be addressed in two phases. These are found in this chapter which deals with the gifts of the Holy Spirit in general and in chapter four where the specific gifts of leadership and administration are dealt with. In chapter 2 on the UCCSA, the first step of the Zerfass' model was addressed. This set the groundwork by describing the current praxis (1). We now move on to considering theological traditions pertaining to the Holy Spirit and gifts - in search of theological perspectives on the gifts of the Holy Spirit.



The subject of spiritual gifts has been approached in various ways by Christian communities over the ages. Some of these approaches include silence (this silence has also led to a lack of meaningful involvement of members in the ministries of the church, see Gibbs (1981:223-226), ignorance (In his letter to the Corinthian church, Paul starts his discussion by stating that he does not want them to be ignorant concerning spiritual gifts. It appears that as a result of ignorance the church allowed practices that were causing division amongst its members) and even confusion (Deere 1994:57-76). These have resulted in church groups, on the one hand, emphasizing certain spiritual gifts almost to the exclusion of others<sup>1</sup>, while, on the other hand, there are mainline churches ignoring the practical implementation of spiritual gifts. According to Vander Griend there appear to be three major factors that have

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<sup>1</sup> Compare Berkhoff (1977:92-93) and Gaybba (1987:225-226) for insights regarding the views and practices of certain Pentecostal groups, which is similar to what was happening in Corinth.

significantly affected the church's thinking on spiritual gifts. These are institutionalism, rationalism and emotionalism. He (1983:31) explains these as follows:

**Institutionalism.** Prior to the sixteenth century Reformation, the church was equated with institution. Certain gifts became associated with the clergy. Other gifts, finding no expression in particular offices of the church, were completely discounted. Church members, who relied on clergy to do the work of ministry, became passive and uninvolved. Though the Reformation corrected many of the abuses of the institutionalized church, it did not go far enough in reclaiming the rightful role and office of the member. **Rationalism.** The liberalizing trends of the eighteenth century played down the supernatural elements of the Christian faith. Spiritual gifts were naturalized and equated with natural aptitudes and talents. Spiritual gift-ministries were considered no different from other activities. **Emotionalism.** One reaction to the rationalistic tendency was the pietistic movement of the late eighteenth century. This movement focused attention chiefly on the emotional aspects of spiritual gifts. As a result, the experience of the gifted person was misunderstood as more important than the ministry performed.

The church should not, as in the Corinthian situation, allow silence, ignorance and confusion to create division or a withdrawal from activities amongst its members. The church, however, does allow institutionalism, rationalism and emotionalism to deprive itself of the spiritual gifts of many of its members. This research study will, therefore, set out to develop a theological theoretical basis for evaluating the understanding and use of gifts in the church.

Different perspectives surface which need examination and which will be approached in the following way. First, certain biblical teaching on spiritual gifts will be considered. This will be briefly looked at from an Old Testament as well as a New Testament perspective. Thereafter, an understanding of the term, *charismata*, within the context of the New Testament will be considered. Next, the nature of spiritual gifts will be the focus. This will be followed by a discussion on the Corinthian situation encountered by the Apostle Paul. The specific issues around *glossolalia* will be highlighted, after which some important inferences will be drawn from the Corinthian situation. There are at least three other scriptural texts on spiritual gifts in the New Testament (Rm 12, Eph 4 and 1 Pt 4), but I have chosen to

focus only on the Corinthian situation for reasons that will become clearer later in this chapter. I am aware of the fact that the church has roots in the synagogue and that the offices of prophet, priest and king are prominent. I will, however, not focus on these or any of the Old Testament teaching as my emphasis is the election processes used in the church as developed from New Testament times.

The next contribution to these perspectives on the gifts of the Holy Spirit will be the specific references to the doctrine of the Holy Spirit in relation to the following issues: What role does the Holy Spirit perform with regard to the giving of spiritual gifts? What purpose does the Holy Spirit wish to fulfill in the giving of spiritual gifts to the church?

The section after this will be on the process of discovering or determining spiritual gifts, followed by a discussion on *charismata* and church offices. This part is of importance because of an apparent shift in the perceptions of the New Testament (NT) church. In the earlier NT documents (Romans, 1 Corinthians) the emphasis is mostly on the use of *charismata*. The later documents (Ephesians, Timothy and Peter) seem to focus more on the *offices*. A question to consider is whether this was as a result of negative experiences of the use of *charismata* (e.g. the Corinthian situation).

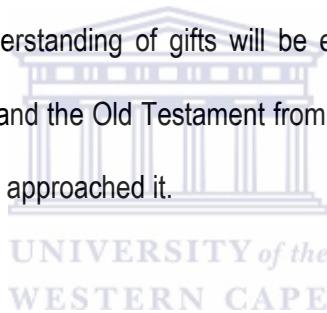
The next section of these perspectives on the gifts of the Holy Spirit will be to look at the relationship between spiritual gifts and ministries. The following incident will clearly illustrate this point. A church contacts me to assist with a planning meeting where they will be electing some new deacons to the church board. During the preliminary discussion, I ask why they need to appoint new members to the board. The response is that the term of office of two of the board members has come to an end and they need to be replaced. I follow this up by asking what they are looking for in the two new appointees. The response I receive is that if these members love the Lord and are committed to the

work of the church, they will be eligible. My next question is to inquire whether the spiritual gifts of the members will be considered at all. The answer to this is in the negative.

Finally, before giving a concluding summary, the effective use of spiritual gifts will be explained.

### **3.2 Biblical overview of spiritual gifts**

The biblical overview of spiritual gifts will be approached from different perspectives. First, a brief Old Testament perspective will be given on spiritual gifts. In doing this I want to consider whether or how the Old Testament view of spiritual gifts contributed to the understanding of gifts in the New Testament. Thereafter, the New Testament understanding of gifts will be explored in greater depth. I have to acknowledge that I read and understand the Old Testament from a New Testament perspective as this is the frame of reference from which I approached it.



The Holy Spirit is known as the *ruah* of Yahweh in the Old Testament. Examples of this are evident in the visitation of *ruah* upon people such as Samson (Jdg 14:6 - he receives superhuman physical strength when the Spirit of the Lord comes upon him), Saul (1 Sm 10:10 - the Spirit of God comes upon him and he is given the gift of prophecy), Micah (Mi 3:8 - He is filled with power and the ability to preach and prophecy). According to the Anchor Bible (1015), *Ruah* is also seen in the "cultivating of natural skills and abilities", in the case of Bezalel (Ex 35:30, 31)

The diversity of the Holy Spirit's work is also associated with prophecy (Num 11:25-29; 24:2; 1 Sm 10:6, 10; 19:20, 23; 2 Sm 23:2; 1 Ki 22:24; 1 Chr 12:18; 2 Chr 15:1; 18:23; 20:14; 24:20; Neh 9:30; Is 61:1; Mi 3:8; Zch 7:12), revelations (Ezk 2:2; 3:12, 14, 24; 8:3; 11:1, 5, 24; 37:1; 43:5), others speaking to God (Is 42:1; 44:1-5; 48:16; 59:21), and the prophets' empowerment to do miracles (2 Ki 2:9, 15; compare 1

Ki 18:12). The Old Testament, according to Keener (1996:109) "also shows the Spirit empowering people for various skills, including art and architecture devoted to God (Ex 31:3; 35:31) and military and political leadership (Nm 27:18; Dt 34:9; Jdg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sm 11:6; 16:13-14; Is 11:2; Zch 4:6)."

Keener (1996:109) continues to state that on occasion prophetic empowerment "evidenced empowerment for leadership (Nm 11:17, 25-26; 1 Sm 10:6, 10)." It is important to note that the Apostle Paul later reflects the same emphasis on the diversity of the Holy Spirit's work in his writings (1 Cor 12-14; Eph 4; Rm 12).

The possession of 'spiritual gifts', however, looks forward (Jl 2:28-32) to the messianic age when the Spirit of God was to rest upon and endue God's anointed one (Is 11:2). After Pentecost, the birth of the church was attested by apostolic 'signs of power' as a mark of the new age of messianic fulfillment which had arrived with the exaltation of Jesus the Messiah and the gift of the divine Spirit (Ac 2:17-39).

The New Testament understanding of spiritual gifts is more specific than the Old Testament and will be explored as follows: First, the term *charismata* will be explained as it does not always refer to spiritual gifts. Thereafter, the concept spiritual gifts will be explained. Next, a specific overview of the Pauline teaching on spiritual gifts will be dealt with. The idea is not to do an exegetical study of the text but rather to focus on the issues specifically related to the hypothesis of this study. In view of this, I also recognize that there are hundreds of literary sources on these issues, but for the purposes of this study I have decided to focus on the writings of Barret (1968), Robertson and Plummer (1975) Kraemer (1958); Wagner (1982); Harrisville (1987); Berkhoff (1977); Morris (1978); Banks (1980); Conzelmann (1975); MacDonald (in Mills 1986); Koch (1971); O'Toole (1990); Schatzman (1987); Bittlinger (1968 and 1973); Hans Küng (1986), Volf (1998) and Welker (1994). These authors were selected as they

presented a variety of perspectives and traditions. These authors also had a specific interest in questions pertaining to gifts, church administration and church leadership, which is the focus of this research study.

### 3.3 The term *charismata* in the New Testament

In the New Testament the concept *charisma* is found most frequently in Paul's writings. Out of the seventeen times *charisma* is used in the New Testament, sixteen are found in Paul with 1 Pet 4:10 being the seventeenth. Of the sixteen citations in Paul, six occur in Romans (1:11; 5:15, 16; 6:23; 11:29; 12:6) and seven in 1 Corinthians (1:7; 7:7; 12:4, 9, 28, 30, 31). The other three references are found in 2 Cor 1:11; 1 Tm 4:14 and 2 Tm 1:6 (referred to as Deutero-Pauline texts by some NT scholars).

*Charisma* is used in at least three different ways in the New Testament scriptures. In Rm 6:23 it refers to God's gift of salvation: "...the free gift (*charisma*) of God is eternal life in Christ Jesus our Lord", while secondly, in 2 Cor 1:11, the understanding is that of a blessing, an encouragement, or comfort. "You also must help us by prayer, so that many will give thanks on our behalf for the blessing (*charisma*) granted us in answer to many prayers". A third application of the term denotes a special ability to minister with effectiveness and power. In this context it is usually translated as spiritual gift. Examples from Scripture include, amongst others, Rm 12:6; 1 Cor 12:4; 1 Tm 4:14 and 1 Pt 4:10.

In attempting to understand the term *charisma*, it is necessary to bear in mind that "many recent treatments of *charismata*,...have hinged upon theological categorizations and presuppositions. Often these have also borne the marks of differing denominational perspectives (Schatzmann 1987:1)". This means that instead of trying to establish a true understanding, many explanations are derived from

within the theological framework of the author or from the theological persuasions of a particular denomination.

This study will focus on the distinctiveness of Paul's concept of *charismata* as used in the Corinthian Epistles. While it is improbable that Paul coined the word, he was certainly the first to give the term its distinctive significance. According to Schatzmann (1987:2), "the Pauline distinctiveness of "*charisma*" also implies that Paul is not indebted to the Old Testament for it. In fact, the term occurs only twice in the Septuagint, and then only in variant readings of the deuterocanonical Ecclesiasticus (Sirach)." This in no way negates the Old Testament perspective on spiritual gifts, but simply points to the fact that it is only after Pentecost that the gifts of the Spirit became prominent in the teaching of the Scriptures.

The same author (1987:4) also warns us that "to speak of distinctive significance is no warranty to regard the term *charisma* as a fully developed *terminus technicus*, especially when the term is conspicuous by its rarity. At best one might affirm that, for Paul, the term became a technical one in Romans and in 1 Corinthians."

The etymology of *charismata* reveals that it is derived from the root word *charis*. It is for this reason that Bittlinger (1967:20) defines a charisma as: "...gratuitous manifestation of the Holy Spirit, working in and through, but going beyond, the believer's natural ability for the common good of the people of God". He continues to explain that the term *charismata* means that the source of the spiritual gifts i.e. divine *charis* (grace) becomes "concrete." God's *grace* is the origin of every *charisma*. Charisma literally means *present* (i.e. in everyday Greek a birthday present). The ascended Christ has given presents to the Body: *When he ascended on high he led a host of captives, and he gave gifts to men,* (Eph 4:8). "The origin of a *charisma* never lies in the person, but in God's grace which surrounds him

[sic]. It is essential to bear in mind this origin whenever the gift is considered or experienced" (Bittlinger 1967:20).

### 3.4 What are spiritual gifts?

In an effort to understand what the different spiritual gifts are, one needs to know what a spiritual gift is. Once an understanding of the concept is established, individual gifts can be assessed.

Spiritual gifts can be differently understood, depending on one's reading of Scripture and theological assumptions. My understanding of spiritual gifts includes at least four important aspects. First, there should be a clear identification of the *source* or origin of the gift. The Scriptures teach that all gifts have God as the Source or Originator. God decides what gifts and how many to give (1 Cor 12:11, 18, and 28). In line with this thinking, Vander Griend (1983:15) defines spiritual gifts as "special abilities given by Christ through the Holy Spirit..." Volf (1998:225), writing on the structures of the church, aptly comments on the process by which Christians receive these special abilities for ministry. He states that "Christians are called to enter into communion with Jesus Christ (1 Cor 1:9) and to confess and witness him with words and deeds (1 Pt 2:9). At their initiation, they receive from God's Spirit the authority and capacity for this ministry."

Secondly, the *purpose* for the giving of the gift needs to be established. The Bible makes it very clear that the gifts are given for the common good of God's people (1 Cor 12:7). Gifts are also given to prepare God's people for ministry as well as for the building up of the church (Eph 4:12-16). Vander Griend's (1983:15) definition continues by stating that the gifts are "...to empower believers for the ministries of the body." The latter part of this definition can be viewed by some as meaning that



outside the context of the body this empowerment may not be present or applicable. I am in agreement with Volf (1998:226) when he broadens the application of the purpose. He states that

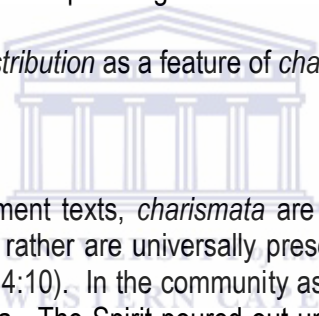
the specific way in which each Christian realizes his or her general priesthood must be established through the individual, specific charismata, even if it is true that each Christian already receives a specific charisma (or specific charismata) in the general call as such. For the charismata are empowerments for pluriform service in the church and *in the world*, empowerments which come from God's grace and which can change and overlap.

The understanding of this purpose is very important as Christians need to realize the significance of their role in influencing situations when they move from church responsibilities and functions into secular (worldly) duties and responsibilities. The Christian is still gifted in the very same way and should use these gifts in a positive and constructive way - wherever he/she finds him-/herself.

Thirdly, the *expected* purposes for the exercising of gifts should be considered. The Apostle Peter in 1 Pt 4:11 observes that God will be glorified in everything if believers, exercising their gifts, speak the words of God and serve in the strength which God supplies. Besides glorifying God, the gifts themselves should also multiply during this process of glorification and application of the gifts (Lk 19:11-27 and Mt 25:14-30). This aspect will be discussed further in this chapter (2.2.6) as well as in chapter 4 when we look at concepts such as responsibility, stewardship, accountability and others.

Finally, some clarity on who are the *receivers* of the gifts. In 1 Cor 12:4 we read that 'to each is given.' The *each* here would, in the context of the church, refer to a baptized member. Another way of looking at this is to say that every person who truly believes in God, receives one or more gifts. The receiving of a spiritual gift is no indication of spiritual maturity, but should lead to such if understood and applied correctly. These four aspects, together, contribute greatly to a proper understanding of what are spiritual gifts

Hans Küng, (in Anderson 1986:72-77), in an essay entitled, *The continuing charismatic structure*, captures the essence of the above thinking when he explains that a spiritual gift is "the call of God, addressed to an individual, to a particular ministry in the community, which brings with it the ability to fulfill that ministry." With reference to the last part of the definition it is important to note that ability is closely linked to opportunity. In the context of the South African churches, many believers were not granted the opportunity to be involved in certain ministries and as a result may have been evaluated by some as lacking ability. Küng continues to enumerate four important aspects of spiritual gifts that help to clarify not only his definition, but also any application we may want to make as a result of it. I am in full agreement with these observations. They are, first, that the spiritual gifts are not exceptional, but a regular aspect of church life. Secondly, the spiritual gifts are diverse rather than uniform in nature and function. A third consideration is that the spiritual gifts are for the many rather than for the few. Volf (1998:229-230) identifies *universal distribution* as a feature of *charismata*. He continues that



according to the New Testament texts, *charismata* are not 'phenomena limited to a certain circle of persons, but rather are universally present in the church' (see 1 Cor 12:7; Rm 12:3; Eph 4:7; 1 Pt 4:10). In the community as the body of Christ, there are no members without charisma. The Spirit poured out upon all flesh (see Ac 2:17-21) also distributes gifts to all flesh; these gifts are 'a present dispensed without distinction and without conditions.

Finally, the spiritual gifts are a continuing phenomenon in the church, and are not restricted to the first century.

This understanding of spiritual gifts, in my opinion, not only meets the different requirements as set out earlier, but also adds an interesting aspect, namely that of *the ability to fulfill that ministry*. This means that a Christian is assured of the fact that with the regular use of spiritual gifts, effectiveness in the ministry where the gift is used, is guaranteed (Lk 19:11-27; Mt 25:14-30).

Volf (1998:229) adds a dimension to this that is very significant as it enables us to understand spiritual gifts more broadly. He states that

the Spirit of God can also use people to perform certain ministries who have no particular gifts for these ministries, perhaps an ecclesial "manager" in order to strengthen faith, or an academic in order to console. What a person contributes to the life of the church, through secondary ministries or even through the living, spiritual "aura" surrounding a person, goes far beyond the particular charismata given to an individual.

Another approach taken by many authors in trying to establish definitions, is to group the gifts into categories. Bittlinger (1973:17) in his attempt to explain spiritual gifts, distinguishes four groups, namely gifts of proclamation (prophecy, teaching, words of wisdom, words of knowledge, etc.), gifts of service (administration of money, stewardship of possessions, chaplaincy, acts of mercy, deaconship, leadership roles, etc.), gifts of special power (faith, healing of the sick, exorcism, deeds of power, etc.) and gifts of prayer (singing, praying in the spirit, interpreting, giving thanks, etc.). The possible danger in categorizing gifts from a specific perspective is that the groupings usually reflect more of that writer's preferences than those of the original author of the scriptural text.

Leslie B. Flynn (1970:20, 21) in his description of a spiritual gift, defines it as "a special qualification granted by the Spirit to all believers to empower them to serve within the framework of the body of Christ." To further elucidate his understanding of what a spiritual gift is, he then refers to the *source* (the special grace of the Holy Spirit), *nature* (spiritual ability, endowment, power) and *purpose* (service, or ministry, to edify saints) of spiritual gifts.

Flynn (1970:28-33) classifies the gifts in the scriptures as speaking (apostleship, prophecy, evangelism, pastoring, teaching, exhorting, word of wisdom, word of knowledge, tongues, interpretation), ministering or serving (ministration or helps, hospitality, giving, government or ruling, showing mercy,

faith, discernment, miracles, healing) and signifying (miracles, healing, tongues, interpretation) after arguing that the lists are complete and only nineteen gifts can be determined from the different lists given in the Scripture.

While agreeing in general with Flynn, I disagree with him in two aspects of his classification of the gifts. These are, first, that his classification of spiritual gifts in which his *signifying group* (his term) is basically a repeat of the same gifts from his other groups (speaking and ministering gifts). Secondly, the fact that he considers his classification of the gifts as nineteen different gifts which are complete rather than a sampling for the church. Complete in this context is understood as a final list of gifts for all churches for all times.

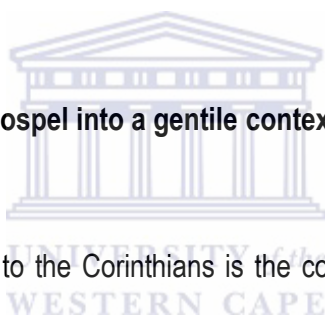
I am in agreement with Bittlinger (1973:18) when he writes that the Apostle Paul recognizes no distinction between natural and supernatural gifts. In his view the administration of money is just as much a *charisma* as is speaking in tongues and the work of *diakonia* is just as much a *charisma* as the exorcism of demons.

Another important aspect to bear in mind concerning spiritual gifts is that we may in many instances, be called upon to fulfill a role or responsibility, without possessing the necessary gifts that such a role may demand. In the church, as well as in our personal and public life, we are called upon to take on responsibilities for which we may not specifically be gifted. The concern here is that the church should not elect members to tasks for which they are not specifically gifted. This can lead to frustration and ineptitude. A better way would be to have ministry involvement linked directly to identified and confirmed areas of giftedness.

This idea of being called upon to fulfill a role or responsibility without necessarily being gifted for it is also commented on by Vander Griend (1983:13). With regard to leadership as a role he states that "all Christians should look ahead and set goals for their own spiritual development. Most believers are called to lead at some time in some aspect of life." The same idea is also true of other gift-areas, e.g. administration, mercy, intercession.

For the purposes of this research study, a spiritual gift is, therefore, understood as *a God-given ability (establishing the source) with which a believer (establishing the receivers of the ability) is endowed to use effectively in ministry (establishing the church as the primary context) for the common good of the people of God (establishing the purpose for the giving of the ability).*

### **3.5 Corinth: Appropriation of the gospel into a gentile context**



The major problem of the first letter to the Corinthians is the constant allusion to historical facts and problems about which we know very little. We can only surmise and fill in the gaps as best we can (Conzelmann 1975 and Harrisville 1987). We do know that the Corinthian Epistles were addressed to a congregation made up of people from different religious, cultural and philosophical persuasions. In First Corinthians, the focus of this study, the apostle Paul deals with issues such as division in the church (1 Cor 3), incest (1 Cor 5), legally immoral behaviour and fornication (1 Cor 6), the problems and pleasures of marriage (1 Cor 7), food offered to idols (1 Cor 8), the position of women, head coverings and the Lord's Supper (1 Cor 11) and spiritual gifts (1 Cor 12-14). First Corinthians concludes with Paul's theology of the resurrection (1 Cor 15).

Bernard Lategan (du Toit 1985:54) reminds us that "certain themes are dealt with nowhere else in the New Testament as comprehensively as here. This accounts for the timelessness of these books."

Much of the complexity of the context is seen in some of the themes discussed: the foolishness of the Gospel contrasted with the wisdom of the world; the nature of Christian freedom and responsibility for the weaker brother; the significance of the Lord's Supper; the primacy of love; the evaluation of the gifts of the Spirit; the position of women and the unity of the congregation.

Lategan continues (1985:53) to state that "what we find here is the Gospel in action - *applied theology* in the real sense of the term. Seldom do we encounter the theoretical discussion of theological problems so characteristic of Paul's other letters."

Conzelmann (1975:9) is in full agreement with Lategan when he writes that "the great attraction of 1 Corinthians, ..., lies in the fact that here Paul is practicing applied theology." The idea of "applied theology" is important for the purposes of this research study as it refers to theological theory directly derived from certain practices.



The letter to the Corinthian church was written to deal with major concerns which had arisen in the Corinthian context. An understanding of this context will assist in grasping more fully why the Corinthian church responded to spiritual gifts in the manner in which they did.

As a result of the Hellenistic preference for the indwelling Spirit, it is possible that a group of enthusiasts elevated the supernatural gifts, especially *glossolalia*, to the high point of the Christian life and thereby created an elitist group who took control of the worship services (1 Cor 14) and looked down on the other believers.

### **3.5.1 Paul's responses to the *glossolalia* issue**

Although this study focuses specifically on the gifts of *leadership* and *administration*, Paul's main focus is on clarifying misunderstandings regarding *glossolalia*. I will, therefore, consider the major teachings on *glossolalia* (3.5.1) and thereafter extract theses that are applicable to all or most of the other spiritual gifts and which are discussed in section (3.5.2).

The locus classicus of *glossolalia* is found in Luke's account of the first Pentecost: "And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance (Ac 2:4)". *Glossolalia*, the technical term used to describe this phenomenon, does not appear as one word in Greek. It has been coined as a descriptive expression of the phenomenon of speaking languages that one does not know except by the enablement of the Spirit of God. A more precise term would be "heteroglossolalia," since it is distinctively "other languages" which are specified in this foundational passage (cf. also 14:21). As stated by Welker (1994:265), "besides the Pentecost account, 1 Corinthians 14 provides the only detailed and graphic depiction" of what transpired in the church and led to Paul's giving such a strong and clear response to their concerns raised.

The following is a summary of the teaching in 1 Corinthians 12 to 14 on *glossolalia*. This summary, taken from MacDonald (1986:137), is not given in an order of significance, but attempts simply to enumerate MacDonald's thoughts on Paul's teachings on the subject.

1. *Glossolalia* is a lesser or subsidiary gift to gifts describing offices such as "apostles... prophets.. teachers" (12:27-30); it is also inferior to love (12:31-13:1) because *glossolalia* is finite, but love never ends (13:8). Welker (1994:266), in agreement with this, states that speaking in tongues is not privileged over other gifts of the Spirit. "This provides a basis for assigning speaking in tongues a relative position among the diverse gifts of the Spirit."

2. For congregational edification *glossolalia* is provisionally inferior to prophecy because it requires the operation of a second gift to clarify it. These two gifts, tongues plus interpretation, are equivalent to prophecy (1 Cor 14). "Yet the gift that is thus esteemed is at the same time sharply relativized inasmuch as it is made *subordinate to prophetic speech*: that is, to comprehensible speech that builds up the community" (Welker 1994:267).

3. Uninterpreted *glossolalia* in the public meeting of the congregation contributes to confusion rather than edification (14:6-17, 23). The scriptures clearly indicate that five words of prophecy are better than ten thousand words of *glossolalia* without interpretation (14:19).

4. *Glossolalia* is edifying to the speaker (14:4) though the mind is not cognizant of what is being said (14:13, 14, 19) and yet is desirable for all, though prophecy is even more desirable (14:5). Again Welker (1994:267) supports this view when he writes that "those who speak in tongues, speak to God, speak mysteries in the Spirit, and *build up* themselves."

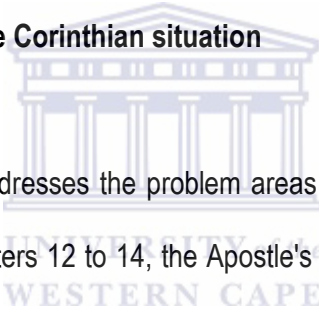
5. *Glossolalia* was prophesied in the Old Testament (14:21) and is said to be a sign for unbelievers (14:22), but prophecy is more effective for securing their repentance (14:22-25). Note the parallel on the day of Pentecost; the "tongues" spoke of God's great works, attracted attention, and created amazement, but Peter's "prophecy" divulged God's meaning in all God's mighty acts, beginning at the cross, and was the spoken instrument for their finding the way of salvation. "The most severe reproach is that made with reference back to Is 28:11ff, that speaking in tongues is a 'sign for unbelievers,' by which is said nothing less than that speaking in tongues provokes those who do not believe to persist in unbelief" (Welker 1994:267).



6. The exercise of *glossolalia* (like that of prophecy) must be regulated in an orderly fashion in the local church meeting. There should be no more than two or three who speak in a “tongue” during one service. Moreover, speaking in tongues should not be done simultaneously, but must be done individually and followed by interpretation. Where there is no interpretation present, the one claiming to have a message in tongues, must remain silent, speaking only to him-/herself and to God (14:27)

7. Prophecy is to be desired in the church more than *glossolalia*, but *glossolalia* is likewise the work of the Spirit (12:4, 6, 9) and must not be forbidden (14:39); these instructions are not merely apostolic “convictions” but are “a command of the Lord” (14:37).

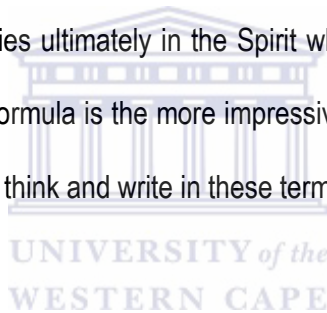
### 3.5.2 Important inferences from the Corinthian situation



The section on glossolalia (3.5.1) addresses the problem areas Paul responded to for the Corinthian church. However, contained in chapters 12 to 14, the Apostle's views on spiritual gifts transcends the Corinthian situation and may be applicable to churches today. While being aware of the other texts in the New Testament dealing specifically with spiritual gifts, I have decided to focus on only 1 Corinthians 12-14 as it is the most comprehensive teaching on the subject as the rest of this section will illustrate. The following theses are drawn from Paul's views on *charismata*, with specific reference to 1 Cor 12:1 to 14:40. The theses to be discussed are that: All gifts have their origin with God; the purpose for the giving of gifts is to serve others; the lists of gifts are open-ended and not complete; unity should prevail amidst the diversity of gifts; gifts are distributed individually (rather than evenly); ranking is according to their effects; and gifts must be exercised within a framework of love. These seven theses will now be dealt with in greater detail to ensure that our understanding of the Corinthian text is complete with regard to spiritual gifts.

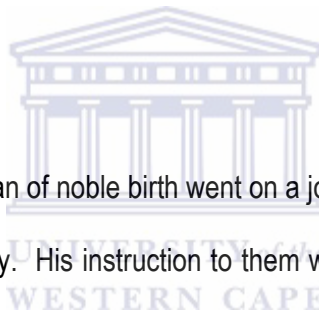
## Thesis No 1 - All gifts have their origin in God

The Bible makes it very clear that all spiritual gifts have their origin in the Godhead, i.e. all three persons of the Trinity. In 1 Cor 12:4-6 there is an overwhelming statement on the unity within the originators of the gifts. Over against this strong emphasis on unity of the Godhead - "the *same* Spirit, the *same* Lord, the *same* God" - stands an equally strong emphasis on the variety of the gifts - "there are *varieties* of gifts, *varieties* of ministries, *varieties* of working." Paul explains that while there is much variety on the side of those receiving the gifts (this is evidenced in the different types of gifts received), these same receivers are also called upon to be as united as the source (the Triune God) from which the gifts come. Barrett (1968:284) confirms this when he states that "uniformity of experience and service is not to be expected; unity lies ultimately in the Spirit who gives, the Lord who is served, the God who is at work - the Trinitarian formula is the more impressive because it seems to be artless and unconscious. Paul found it natural to think and write in these terms."



A conclusion one can draw from all of this is that the trinitarian origin of spiritual gifts is clear, namely the Godhead: Father, Son and Holy Spirit. The question now is the significance of this for the church. First, it spells out how seriously the spiritual gifts are to be taken in the life of the Church and that of the believer. They cannot be treated lightly. Second, in our accepting of the gifts, we acknowledge their origin with gratitude and awe. Third, that these spiritual gifts carry certain responsibilities for the recipients. One such responsibility is to reflect something of the relationship that exists between the members of the Trinity, i.e. a reciprocal mutuality of love in all our relationships. Robertson and Plummer (1911:258) endorse this thinking when they state that a "sure test of the origin of any spiritual gift is, Does it promote the glory of Jesus Christ? What dishonours Him cannot be from above. The good gifts are very various in their manifestations, but they have only one Source - God's Holy Spirit".

In 1 Cor 12:11 it is stated that gifts are from God, who as the giver, decides which gifts to give and to whom. This fact is confirmed by verses 18 and 28 of the same chapter. Wagner (1982:73) states that "there is nothing in the Bible to indicate that it is up to Christians to choose their spiritual gifts for themselves. The choice is up to God, and the first responsibility of every Christian is to discover which of the gifts God has given him/her". Kraemer (1958:32) adds an interesting insight to these thoughts on the possession of spiritual gifts when he states that "a gift, in ordinary speech, involves a transfer of ownership. If you receive a gift it is now yours, and the donor has no further rights over it: you may sell it or throw it away. But a spiritual 'charism' does not cease to be the possession of God". God is, therefore, not only the only decision-maker regarding the distribution of gifts, but even more so the continued owner of the gifts given. This is borne out by the parable of the ten talents in Lk 19:11-27 and Mt 25:14-30.



In this parable, as told by Christ, a man of noble birth went on a journey. Before leaving he called some of his servants and gave them money. His instruction to them was that they should 'put the money to work' until he returns. On his return he called them to give account of what they did with the funds provided to them. The first person to report had earned ten times more than the amount originally given. He was rewarded with the responsibility of taking charge of ten cities. The second earned five more than given and the reward was to take charge of five cities. The third servant to report told the noble man that he had simply put it away in a safe place and was ready to return it to him. His reason for taking this line of action is recorded as: 'I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.' The response of the master was that he judged the servant by his own words. He added: 'You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? Why then didn't you put my money on deposit, so that when I came back, I could have collected it with interest?' The end result is that the money is

taken from this servant and given to the first one who had brought back ten times more than the original amount.

Paul concludes that regardless of what spiritual gift each person has, the Trinity has sovereignly dispensed the gifts in accordance with the divine design for God's creatures. There is, therefore, no reason for anyone to look down on or deny another person's gift or one's own (12:15, 16).

### **Thesis No 2 - The purpose for the giving of gifts is to serve others**

This is a most important aspect of the biblical teaching on spiritual gifts since it establishes that the test for a genuine gift is its goal or purpose (Harrisville 1987:208). The gifts are not given for rivalry or jealousy, but for the benefit of all. Volf (1998:231) talks of *interdependence* as a characteristic feature of *charismata*. He continues by writing that "all members have *charismata*, but not every member has all *charismata*. The fullness of gifts is to be found in the entire (local) church." The apostle Paul emphasizes in several teachings that, commensurate with their functions, the members of the body of Christ have "*different gifts*" (Rm 12:6; cf 1 Cor 12:7-11).

Volf adds that "the church is not a club of universally gifted and for that reason self-sufficient charismatics, but rather a community of men and women whom the Spirit of God has endowed in a certain way for service to each other and to the world in anticipation of God's new creation." The one who has received the gift benefits as well, but the wider purpose is to benefit others. "Indeed, that is the point of it. Spiritual gifts are always given to be used, and the use is for the edification of the whole body of believers, not some individual possession of the gift (Morris 1978:170)."

This is confirmed by Berkhoff (1977:89) when he writes that "the *charismata* are gifts to the individuals, but they are never meant for private use." These gifts are meant to benefit the body as a whole. To this Paul adds in Eph 4:16: "*...when each part is working properly, the whole body...makes bodily growth and upbuilds itself in love.*" To conclude, Berkhoff (1977:89) states that "it is clear that being filled by the Spirit means to equip the individual in such a way that he [sic] becomes an instrument for the ongoing process of the Spirit in the church and in the world. "

All gifts are intended for the church. Thus no one may conclude that gifts are endowed for individual use or benefit.

### **Thesis No 3 - The lists of gifts are open-ended, not complete**

A question that comes to the fore quite often is whether we should consider the lists of gifts contained in the Scriptures as representative, i.e. open-ended or whether we should consider them as complete, i.e. that they cannot be add to. Berkhoff (1977:91) confirms the former view when he writes that in the different scriptural accounts, Apostle Paul lists certain spiritual gifts: Rm 12:6-8; 1 Cor 12:8-10, 28; 14:6; Eph 4:11. These lists are not identical, but tend to overlap one another.

A study of the different Scriptures on gifts leads to the conclusion that the gifts cover a variety of activities such teaching, leadership, administration, counseling, evangelism, missions and preaching without purporting to include all the gifts given by the Holy Spirit to the church. If there were gifts that should have received greater recognition or which should have been manifested by all believers, then

surely the different listings of the gifts would have revealed this fact. The fact that the lists are not identical is borne out by the following table<sup>2</sup>.

<b>Corinth: 55 CE</b>		<b>Rome: 57 CE</b>	<b>Ephesus: 61 CE</b>	<b>Diaspora: 64 CE</b>
1 Cor 12:8-10	1 Cor 12:28	Rm 12:6-11	Eph 4:11	1 Pt 4:9-11
Wisdom	Apostles	Prophecy	Apostles	Hospitality
Knowledge	Prophets	Faith	Prophets	Speaking
Faith	Teachers	Serving	Evangelists	Service
Healing	Miracle Workers	Teaching	Pastor-Teacher	
Miracles	Healers	Exhortation	(Pastors and	
Prophecy	Helpers	Contributor	Teachers)	
Discernment	Administrators	Acts of Mercy		
Tongues	Tongues	Cheerfulness		
Interpretation				

Some important conclusions can be drawn from the above. First, there are gifts which are mentioned only once and then only to a specific church. They are: Wisdom, knowledge, healing, miracles, discernment, tongues (speaking and interpreting), administration, exhortation, giving, mercy, cheerfulness, evangelism, hospitality. Second, the actual number of spiritual gifts mentioned in these lists also differ, e.g. to Corinth (13), to Rome (8), Ephesus (5) and Peter mentions only (3).

Third, the idea that these lists were never intended to be complete, but should only be seen as examples for the purpose of the writers is supported by the fact that the above teachings on spiritual gifts were given at four different times to four different church groups in different situations and yet all four lists differ. If it was ever intended for all Christians to evidence the same gifts, the Scriptures would have had to agree as to what those gifts are.

<sup>2</sup>In the table, the date for the Corinthian letter is accepted by Robertson and Plummer (1975:xix-xxxiii), while Paul's letter to Romans is dated as 57 AD by Cranfield (1977:1-16). On the Ephesian Epistle see Barth (1974:36-52). Peter's letter is to the Diaspora church and is dated 63-65 AD.

Banks (1980:97-98) compares the lists of gifts written to the Corinthians, Romans and Ephesians and concludes as follows:

The mention of particular *charismata* within the lists springs from the nature of the audience and the type of group to whom Paul is writing. The Corinthian community, ..., met as a 'whole' church as well as in house groups, and favoured the more extraordinary gifts - both of these factors are reflected in the wide range and specific items in the lists given in chapter 12. In Romans we have a briefer list. In Ephesians we have an even more restricted and structured list... Thus Paul nowhere attempts to provide a systematic or full description of the gifts available to the Christian community. Indeed it is reasonable to assume on the basis of the gifts included in these lists, that any contribution by any member of the community of a constructive nature would be recognized by Paul as a gift.

The question arises if God intended for all to come to the same understanding of God's glorious will for the church, would God not have inspired the writers in such a way that all the lists would at least agree? This does not appear to be God's intention or that of the writers of the epistles. This leads to the conclusion that the lists are therefore not complete. They are only representative. A reason for some of the different interpretations on this issue may be the way in which authors group gifts. For example Kinghorn (1981:28) identified twenty gifts. In his analysis he distinguishes between *giving* and *giving aid*, a distinction I found only in his writings. He also includes the gift of leadership under the definition of administration. The enumeration of the gifts in Rm 12 and 1 Cor 12 shows that they encompass a great breadth, e.g. from the administration of money to prophecy, from healing the sick to the interpretation of tongues.

#### **Thesis No 4 - Unity should prevail amidst the diversity of gifts**

In 1 Cor 12 a looming schism has its origins in problems arising from the giftedness of the members of this community. Here the specific issue that threatened the unity of the church was the fact that certain gifts (in particular *glossolalia*) were being elevated above other gifts. In trying to find a solution for the

tension in the church, Paul suggests that they consider the functioning of their own physical bodies. The lessons for unity amidst the diversity of gifts are numerous.

First, he describes how the physical body, while being one unit, is made up of many different parts, e.g. hands, eyes, ears, etc. The same understanding is now applicable to the church: the body of Christ is inclusive of a diversity of people. Bittlinger (1968:55, 56) reminds us that

Paul is not saying that the Christian church is like Christ's body, but rather you *are* the body of Christ. The body is therefore a reality. Christians are not like members of any body, but are, according to their very nature, members of a specific body, the body of Christ. In order to accomplish His work while on earth, Jesus had a body made of flesh and blood. In order to accomplish His work today, Jesus has a body that consists of living human beings.

Second, Paul points out that since the body consists of many parts, no purpose is served in denying the specific and different functions of each part of the body (cf 1 Cor 12:15, 16). Such denial can often be attributed to a misunderstanding of the function which each part should play. Where members of the church are not aware of their specific role in the Body, feelings of not belonging may result. This can also be the case where only those in more visible or leadership roles are honoured. Important here is also to understand that the impression can never be created by any member that the body has no need for the function of a particular part (12:21 and 22a). It is also essential for all to acknowledge that the allocation of gifts was done by God. It is God's prerogative to arrange the parts of the body, both physically and spiritually (cf 1 Cor 12:11, 18 and 28).

A most important conclusion for variety and diversity in the church is the fact that a body cannot consist of only one part. This is especially significant to Corinth and some modern-day churches that



overemphasize one particular gift (as Corinth did in regard to *glossolalia*) to the exclusion of the other gifts<sup>3</sup>. Should this ever happen, it would cease to be a true body, functioning in a multifaceted way.

### **Thesis No 5 - Gifts are distributed individually, rather than evenly**

According to 1 Cor 12:7 each person within the community receives at least one charisma for the benefit of other Christians. However, not all Christians have the same gift (1 Cor 12:29-30, Rm 12:6, Eph 4:11). On the other hand, some Christians have been granted more gifts than others. The conclusion we can draw from this is that the *charismata* are not distributed equally by the Holy Spirit. As mentioned in the previous principle, the distribution occurs as God deems fit - 1 Cor 12:11, 18, 28.

There is also no gender or race bias in the distribution and application of the gifts. This is seen in the different lists as well as in the writings of the biblical authors. At no time is there any indication that spiritual gifts are gender or race specific. Differences only occur when different functions are to be fulfilled. Banks (1980:98) concurs with this.

Though there is a democratic element in the Spirit's way of proceeding to the extent that no one is excluded from a share in the gifts, no egalitarian principle is involved. Nor does Paul envisage the possession of a gift as a static affair, so that the type of contribution each member makes to the life of the community has a fixed character about it. So, although the gifts are not distributed equally, they are not distributed in an inflexible, once-for-all manner.

One of the difficulties experienced in this regard is the fact that the church allowed herself to be influenced by political and secular thinking about equity. This results in theory and praxis not coming together since the theoretical foundation for the church is Biblical and theological, while many of the political systems and practices are gleaned from thinking other than simply biblical. A very apt

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3 <sup>3</sup>See also Grosheide (1953:282, 300).

comment on this comes from Finney (1989:11) when he states that "whatever the Bible says about equal status before Christ, the practice says something wholly different."

### **Thesis No 6 - In lists of gifts, ranking is according to their effects**

One of the issues we need to address is what exactly Paul understands by 'higher' gifts in 1 Cor 12:31 is. He describes the gifts to which people should especially aspire as 'higher' or more significant than others. In the Corinthian lists there is a ranking of gifts or of ministries. Banks (1980:98-99) reminds us that there is no grading according to the *form* of spiritual gifts. This prevents priority being given to the most extraordinary manifestations, such as speaking in tongues. This was the Corinthian error. Paul's different lists indicate that "quite ordinary, practical actions are more valuable than those the Corinthians prized. He wishes to eradicate any distinction between gifts made on this basis. Rather, the gifts are graded on the basis of their *effect*; those which make the most profitable contribution to the community's growth are accorded the highest importance."

One may also infer from Paul's writings that, according to the specific needs of the community at a given time, a gift that is generally of slightly lesser value (see Thesis 2) than another, for example teaching in comparison with prophecy, may in fact be more relevant to the situation at hand (12:22b-26). The following fable of Menenius Agrippa in Harrisville (1987:211), as related by the first-century Roman historian, Livy, illustrates this point:

In the days when man's members did not all agree amongst themselves, as is now the case, but had each its own ideas and a voice of its own, the other parts thought it unfair that they should have the worry and the trouble and the labour of providing everything for the belly, while the belly remained quietly in their midst with nothing to do but to enjoy the good things which they bestowed upon it; they therefore conspired together that the hands should carry no food to the mouth, nor the mouth accept anything that was given it, nor the teeth grind up what they received. While they sought in this angry spirit to starve the belly into submission, the members themselves

and the whole body were reduced to the utmost weakness. Hence it had become clear that even the belly had no idle task to perform, and was no more nourished than it nourished the rest, by giving out to all parts of the body that by which we live and thrive, when it has been divided equally amongst the veins and is enriched with digested food - that is, the blood.

This illustration of the physical body serves well to lead into the next thesis under discussion.

### **Thesis No 7 - Gifts must be exercised within a framework of love**

A final specific thesis for the exercise of gifts is that all the gifts are used within a framework of love for one another (1 Cor 13:1-13). Exercise of one's gift, however wholehearted, is unfruitful if love is absent (1 Cor 13:1-3). In the well-known text of 1 Cor 13, Paul defines love in terms of the fruit of the Spirit as outlined in his letter to the Galatians (Gal 5:22). Since love is not 'rude', does not 'insist on its own way' and is not 'jealous or boastful', it is easy to see its relevance to some of the principles we have already identified (1 Cor 13:4ff). Allowing others to contribute their gifts without interruption, submitting one's own giftedness to the testing of others and having a proper estimate of one's own abilities, have their roots in a loving respectful attitude towards other members of the community.

With reference to the hypothesis of this dissertation, pertaining to the election process, the following can be inferred. Where a member is not elected to a position of leadership, such a member will, first of all, accept the outcome of the process only if he/she feels loving support, understanding and a lack of judgmentalism. Second, it is important that a loving work relationship continues between the different members who were nominated. On many occasions I have seen members totally withdraw from ministry as a result of not receiving the majority vote. If gifts are exercised within a framework of love, this should never occur.

Very important in this discussion is the fact that the gifts of the Spirit and the fruit of the Spirit are inextricably bound together (so much so in fact that the same term can occur in both, i.e. *pistis*, faith, though certainly with a different emphasis, cf Gl 5:22; 1 Cor 12:9).

Banks (1980:107) reminds us that the "exercise of the one without the presence of the other leads to chaos in the gatherings, unfruitfulness in understanding and derision on the part of outsiders. Only when the two occur simultaneously is there proper order in the gathering and genuine edification of its members."

### **3.6 Final comments on the biblical perspective**

The scriptures indicate that the Holy Trinity is the source of all spiritual gifts to Christians and that these gifts are given for the common good of all fellow believers. The Bible also conveys no understanding that the lists of gifts should be seen as complete for all churches at all times. In the exercise of spiritual gifts, the unity of the church should not be sacrificed at any cost. A factor which can threaten this unity is the lack of understanding that gifts are distributed individually, but not evenly. Another factor is the ranking of gifts and resultant ministries resulting in some Christians feeling inferior to others. While the regular exercising of a gift may result in a 'full-time' ministry, the Bible teaches that any gift can be exercised on any appropriate occasion. Determining the appropriateness of such occasions is that gifts should be exercised in a balanced way, within an intelligible context, evoking a discerning assessment, under the individual's self-control and within a framework of love.

In addition to the above, the following also became clear from the biblical overview on spiritual gifts: all gifts have their origin in the Trinity; all believers have at least one spiritual gift; the gifts of members differ according to the functions, ministries and needs of a group of believers. Furthermore, while the Body is one, diversity is seen amongst the members because of their different gifts. There should,

therefore, be no dissension in the Body, for 'if one suffers all suffers, if one rejoices all rejoices.'

Christians are encouraged to make love the goal and the greatest gift to strive for.

Moving now to the role of the Holy Spirit in the giving of gifts, attention will be given to the following questions:

*What is the role of the Holy Spirit in the giving of gifts? How do we determine someone's spiritual giftedness? Is there or should there be a relationship between the spiritual gifts we have and the church offices we hold? What, if any, is the relationship between gifts and ministries? How do we encourage and prepare members to use their gifts effectively?*

All these and other related issues regarding spiritual will be addressed in sections 3.7 to 3.11.

### **3.7 The role of the Holy Spirit**



This section will address two specific questions which relate to the themes of this chapter. The first is what the role of the Holy Spirit is with regard to the *giving* of spiritual gifts. Thereafter, the question of the purpose for the giving of spiritual gifts to the church will be considered

The role of the Holy Spirit in the life of the church and the people of God is pervasive, all encompassing and cannot be circumscribed. One can at best piece together some of the functions assigned to the Holy Spirit in the Scriptures, but can never have a complete and comprehensive picture of how, when and where the Holy Spirit operates. We, therefore, have no clear idea of the working of the Holy Spirit. A significant contribution to our understanding of the Holy Spirit comes after Pentecost. The outpouring of the Holy Spirit in Acts is in accordance with the prophecy given through Joel in 2:28-32.

Among the functions ascribed to the Holy Spirit in the Scriptures is that of paraclete (Jn 14:15-18), that of being the initiator of Christian mission (Jn 16:8) (Green 1975:64-65), that of bringing people to

repentance and faith (cf Ac 11:15-18). The Holy Spirit also illuminates (1 Cor 2) and guides the believer (Green 1975:94-95) as well as empowers believers through prayer. The Scriptures also remind us that in the church the Holy Spirit creates unity (Eph 4:3-4), brings reconciliation (Eph 2:14 and 18), makes Christian fellowship possible (2 Cor 13:13; Phlp 2:1), and enables believers to praise and worship God (Ac 2:47). In the church the Spirit also speaks through preaching (Ac 4:8), enlivens the sacraments and inaugurates mission.

The different roles or functions performed by the Holy Spirit cover both the individual lives of Christians, as well as the life of the community of believers as a whole. A new life in Christ through regeneration is the starting point. This new life is for a purpose. It should be effective in the service of God. According to Scripture the effectiveness of a Christian can be found in the practice of the spiritual gifts received from the Holy Spirit. This process will now be elaborated upon in light of the following questions: First who are the receivers of this equipping for service through the giving of gifts and when does this equipping for service occur? The second and most significant aspect for the purpose of this study will be to look at why Christians are equipped for service in this fashion?

In response to the first concern raised, John 14 states that when someone receives Christ as personal Saviour, the Trinity comes and makes their home in that person. This is a more Protestant perspective where salvation is individualized. We are reminded of this view by Jonker (1981:248) when he states that there is a tendency amongst Protestants to narrow the work of the Holy Spirit to the salvation of individuals<sup>4</sup>. When the Holy Spirit enters a life, the person becomes equipped to serve (Eph 4:11-12)<sup>5</sup>. However, many believers may be unaware and ignorant of this reality (Ac 18:24-26)<sup>6</sup>. This is why

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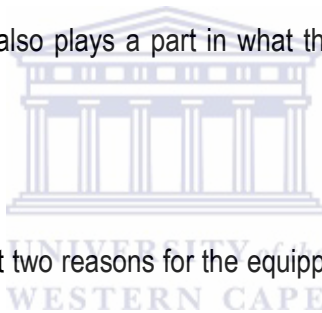
4       <sup>4</sup>See Berkhoff (1977:43)

5       <sup>5</sup>Eph 4:11-12 - *It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service,...*

6       <sup>6</sup>Ac 18:24-26 - *Meanwhile, a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. He had been instructed in the way of*

teaching on the spiritual gifts as well as assisting people to discover and develop their gifts, are essential.

An important aspect of this is whether the equipping consists of new gifts the person may not have evidenced until now or whether this is a process of making people aware of what is already present within them. God as Creator is aware of our entire being, i.e. our personality and our abilities. What happens on many occasions is that gifts of which we are not aware are simply brought to the fore. For example, I am aware of a person who had the desire to teach in a missionary situation in the East, but never really evidenced teaching as a gift, discovered that when he obeyed God's call and went into missions, was not only able and equipped to teach, but did extremely well. It is in instances like these that prayer, humility and obedience also plays a part in what the Holy Spirit accomplishes through a person.



I would like to concentrate on at least two reasons for the equipping for service of Christians. The first is to display the unity and mutual interdependence that results when we acknowledge each other's gifts. The Christian community is compared to the physical body in 1 Cor 12. The physical body is made up of many parts, yet continues to function as one single body - a united, interrelated and interdependent organism. This is due to the fact that each part "knows" exactly what is expected of it and it functions accordingly.

Paul identifies the church as the body of Christ (1 Cor 12:27)<sup>7</sup>. This metaphor allows Paul to conclude that the same united and interrelated functionality is expected from the church (the spiritual body). It is imperative, therefore, for the body of Christ to function in a united manner with all the different parts

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*the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.*

<sup>7</sup> <sup>7</sup>1 Cor 12:27 - Now you are the body of Christ, and each of you is a part.

each making its own unique contribution. Christians do not create unity when they operate as a body. We simply display the already existing unity we have in Christ. The First Epistle of Peter 2:4-6<sup>8</sup>, reminds us of the fact that all of us, like living stones, have to be built into a spiritual house and by our gifts contribute to the building up of the body.

The following statement by Berkhoff (1977:56) captures what this God-given unity should really mean.

The *magna charta* of this community is 1 Corinthians 12-14. At first it seems that Paul is mainly interested in the different gifts which the individuals in the congregation of Corinth possess. Paul sees how these gifts, on the one hand, and the lack of sensational gifts, on the other hand, are in danger of separating the body into two groups - one with an inferiority complex, the other with a superiority complex. He points out that the gifts are of no use at all as long as their results are dividing instead of uniting. Therefore, he shows to them a more excellent way (12:31) by emphasizing love, i.e., the love of Christ as the Head and of the members of the body as the centre of Christian life, without which the owner of even the highest gifts is but a noisy gong (13). His conclusion is: *Make love your aim, and earnestly desire the spiritual gifts* (14:1) for gifts have meaning only in the context of love and as instruments of love toward the less gifted brethren.

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A second reason for believers being equipped for service by the Holy Spirit through the giving of spiritual gifts, is to ensure that the gifts which we have received are used to extend the church of God. The church is involved in a spiritual battle (Eph 6:10-17) and ill-equipped people cannot assist those in darkness to come into the light of Christ. The use of all the spiritual gifts is essential if Christians are to achieve the goal of ensuring that the body of Christ is built up (Eph 4:13-16)<sup>9</sup>. Gaybba (1987:144) argues that he does not see the main reason for the Spirit's coming in *pragmatic terms*. He states that

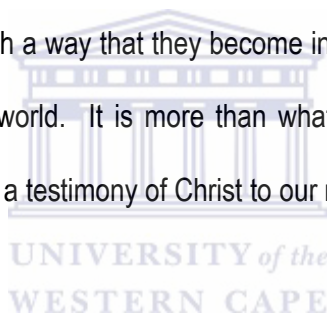
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<sup>8</sup> 1 Pt 2:4-6 - *As you come to him, the living Stone - rejected by men but chosen by God and precious to him - you also, like living stones, are being built into a spiritual house to be a spiritual priesthood offering spiritual sacrifices to God through Jesus Christ*

<sup>9</sup> Eph 4:13-16 - *...until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.*



“it is clear that the primary purpose of the Spirit’s mission is to unite God, Christ and us, and thereby to transform us and our world.” Without the Holy Spirit and the equipping of believers this unity cannot become a reality. This understanding of being equipped instruments, moving from the church into the world, is important as it indicates the influence Christians can have when their areas of giftedness are developed. This, however, is never accomplished independently of the work of the Holy Spirit in the life of the individual as well as that of the church. Berkhoff (1977:55) records that “every minister and every member should be fully alive to the fact that in the church we have not to do with human ideas, ceremonies, and activities, but with the authority and the action of the living Spirit, to which all our activities have to be subjected.” He then continues (1977:89) to summarize the reason for the equipping for ministry of the Christian when he states that “it is clear that being filled by the Spirit means to equip the individuals in such a way that they become instruments, for the ongoing process of the Spirit, in the church and in the world. It is more than what is expressed in sanctification which makes us, in love and in good works, a testimony of Christ to our neighbour.”



A concluding comment from Volf (1998:233) on the role of the Holy Spirit is that he views the acquisition of spiritual gifts as *from the Spirit of God. The individual*, with his/her personality, character and interests is not nullified but enhanced. This happens "through interaction with myself, that is, with that which I am by nature and that which I have become in society on the basis of my disposition and abilities, *and* through interaction with the church and world in which I find myself. Although charismata are gifts of the sovereign Spirit of God, they are not found in the isolated individual, but rather in persons in their concrete natural and social state. Precisely as gifts of the sovereign Spirit, the charismata are ecclesial not just in their direction, but *already in their bestowal*."

There are many reasons why Christians are equipped for service through the giving of spiritual gifts. According to John 14:12 if we believe in Christ, we will also do the works that He did. However, the

part of this promise that we tend to miss is that Christ continued in this teaching to say *"and greater works than these...because I go to the Father."* The church misses this important promise in many instances and then tries to simply duplicate what the first century Christians did. Our context is different, the church is more structured and the pattern observed in the pastoral epistles should be applicable. The structured church required offices and while the gifts of individuals were not ignored or nullified, it played a different role from what is observed in the Corinthian situation.

### **3.8 Discovering spiritual gifts**

The first and most important reason for Christians to discover and use their gifts, is that we may serve God and our respective communities and in so doing become who we are intended to be. As service is the main reason for the receipt of spiritual gifts, God has assigned very specific gifts, in very specific combinations (gift patterns) to us. This means that each person will have at least one gift, but other gifts may also be present, e.g. the person with the gift of evangelism, may often also evidence the gifts of mercy, service and prayer. These four gifts then create a gift pattern. Knowing what these gifts are will assist us in determining how God wants us to serve the church and all who are a part of her.

A second reason for discovering what our own particular gifts are, is the biblical teaching that the spiritual gifts are different and specifically given to each person and according to God's will. Bittlinger (1968:21-22), in referring to 1 Cor 12 states that "the gifts of divine grace are clearly distinguished from one another; an eye is not an ear, nor is a hand a foot (cf 1 Cor 12:15f). But the variety God manifests in the gifts is limited, for its source, outworking, and purpose are channeled by the same Spirit ...".

It is therefore important that I know which part(s) of the body of Christ I am. This will enable me to make an effective contribution to the functioning of the body. It would be dreadful and even dangerous

if I tried to function as a hand because I had not realized that I am an eye. A physical body cannot function in this manner. The church, as a spiritual body, can do no less.

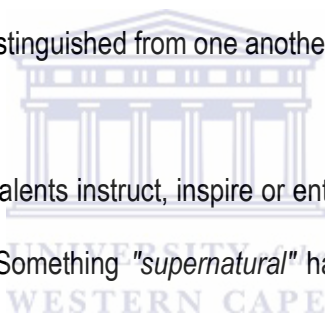
Thirdly, the Bible states in 1 Cor 1:7<sup>10</sup> that all the gifts which are needed for a particular congregation to function well, will be present amongst its members. The leadership of a church needs to realize this and assist members to understand that they may be the recipients of a number of gifts and to create opportunities for them to exercise their gifts within the body. An example of this, was the case of *glossolalia* in the Corinthian church. Instead of ministering in the areas in which God had given them gifts, it appears that members became obsessed with speaking in tongues. The point they missed was the fact that *glossolalia* was but one of many ways by which God intended building up the church. What then prevents Christians from discovering their spiritual gifts. Vander Griend (1983:25) suggests certain reasons that prevent Christians from discovering their gifts. First, there is the *lack of experience in ministry*. Christians often discover that they have a spiritual gift when they experience success in a particular ministry, e.g. teaching Sunday School. Those not involved in ministry will not have this opportunity to discover their gifts. A second factor that prevents Christians from discovering their gifts is *disobedience*. As mentioned earlier, it is one of the responsibilities of the leadership to create opportunities for ministry. In many instances in the church it may have been interpreted as disobedience when it was simply the exclusion of specific groups (race and gender in particular) from opportunities for ministry. In the areas of the gifts of leadership and administration this was particularly evident. However, this was prejudice and discrimination which flowed from centuries of misinterpreting Scripture as well as patriarchal traditions, more than straight disobedience. Obedience leads to discovery of gifts; disobedience, or being blinded by prejudice, stereotyping and discrimination, so that service to the community of faith is forsaken, will as a matter of course hinder the discovery of gifts.

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<sup>10</sup> 1 Cor 1:7 - *Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.*

Next *lack of commitment* must be considered. If believers are not committed to discovering and using their gifts, they may not find help from the leadership in using their gifts. Gifts are not for *knowing*; they are for *using*. A fourth possibility is *an unloving spirit*. Gift ministries must always be ministries of love. According to the Apostle Paul gifts and ministries without love are worth nothing (1 Cor 13:1-3). If we seek to discover gifts without being motivated by love for our fellow beings, our seeking will be obstructed and incomplete.

A fourth reason why it is important for Christians to discover their gifts as such is the confusion concerning natural talents and spiritual gifts. Are these concepts identical? Both come from the same God, so surely they must be identical. Flynn (1970:22) and Wagner (1982:86-87) argue that natural talents and spiritual gifts should be distinguished from one another.



Flynn (1970:74-75) writes that while talents instruct, inspire or entertain on a natural level, spiritual gifts relate to the building up of saints. Something "*supernatural*" happens in the one who is ministering when a gift is exercised. This is not the case when a natural talent is displayed. The following chart from Flynn, in the same section of his discussion, helps to substantiate his view.

	Talent	Gift
Source	Common grace of Spirit	Special grace of Spirit
Time Given	Present from natural birth	Present from new birth
Nature	Natural ability	Spiritual endowment
Purpose	Instruction, entertainment, inspiration on a natural level.	Spiritual growth of saints; Christian service.

Gibbs (1981:235) opposes this position in some ways by stating that he does not "agree that gifting can only take place subsequent to a person's conversion. The Holy Spirit is active in our creation as well as in our regeneration". To substantiate his position he quotes the examples of prophets like Jeremiah and John the Baptist who were set apart to be prophets from their mother's womb (Jr 1:5; Lk 1:15, 76).

On the other hand writers such as Lee, Campbell and Reiersen differ to some degree from Flynn and Wagner. Lee (1989:20) writes that “while God's gifts to the church are many and varied, they are given for the common good, for the sake of the life, well-being, and mission of the church. Some of the gifts are spiritual - faith, for example, or knowledge of the Son of God. Others are what we would call talents or abilities - preaching and teaching, for example”. This debate will continue and it is not the purpose of this dissertation to address it conclusively.

The views of Campbell and Reiersen (1981:26) are that “the New Testament affirms that all of the gifts utilized in any forms of ministry are gifts of the Holy Spirit and therefore should properly be called spiritual gifts (Heb 2:4). They take the form of both ecstatic and normal talents and activities, and they are all God-given.”

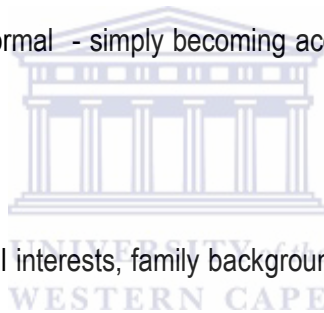
A fifth reason for discussing the process of discovering gifts, is the possible *misuse of spiritual gifts*. All spiritual gifts can be abused. According to Vander Griend (1983:30) there are four ways in which misuse can occur in the church: they are through gift glorification (where the possession of certain spiritual gifts, e.g. the gift of healing, brings acclaim to a person), gift projection (instances where Christians think their particular gifts are the most important and as a result project these gifts outward in such a way that others may feel ashamed or inferior if they do not have them), gift denigration (whenever a gifted person is put down in the church such as the "I do not need you" phenomenon of 1 Cor 12) or gift individualization (this is the tendency to over-individualize spiritual gifts). Gibbs (1981:235) adds another perspective to this argument.

...it cannot be automatically assumed that every natural talent will be converted into a gift of the Spirit. Some Christians who have exercised some great gift before their conversion do not feel moved to do so by the Holy Spirit after their conversion. This can occur for a variety of reasons. They may have so misused, distorted and debased the gift in the past that it is difficult to resurrect and apply it to the work of the Kingdom. Further more, we should not restrict our thinking to the gifts we had before our conversion as we make ourselves available to God for his service. We must be open

to the 'surprises of the Holy Spirit'. He may wish to equip us in new ways for fresh spheres of ministry.

A final question in this discussion is what would happen if people are not assisted in this process of discovering their gifts? Whenever church leadership does not help members to discover, develop and use spiritual gifts, the church will suffer from some or all of the following problems: an inactive, uninvolved membership; an overworked minority; an unsatisfied communal life; a lack of spiritual growth and an overdependence on programmes (Vander Griend 1983:40).

The discovery of spiritual gifts by members of the church should be seen as something that does not necessarily happen in one instance. It can happen over a period of time, possibly in different phases or steps. The first phase can be informal - simply becoming acquainted with the different lists of gifts as mentioned in the Bible.



Factors such as personality, personal interests, family background and church context all contribute to the pursuing of particular areas of ministry. This in no way contradicts the fact that God is free to intervene and equip any Christian for any purposes without the person necessarily fitting any human profile for having such gifts. As stated earlier, God is the creator and is fully aware of what potential is already within a person.

The process of discovering one's spiritual gifts can be divided into a number of sequential and interrelated steps. Throughout all of these steps, discernment is needed to ensure that our minds and thinking is not confused with what may be the mind of God for the situation. As stated above, the first phase would be to familiarize oneself with the different gift lists in Scripture. This can be done by simply studying the major texts containing gift lists, e.g. Rm 12, 1 Cor 12 - 14, Eph 4 and 1 Pt 4. The

reading of these particular scriptures will not lead to knowing or understanding the gifts, but will open the reader to possibilities hitherto not contemplated.

The second step would be to do an exercise in order to discover one's gifts. There are many such gift identification exercises available to the church. The differences between these exercises lie mostly in how the originators of the tests have grouped certain gifts. The result is that some tests give a response of twenty-eight different spiritual gifts, while others give less. It is, therefore, important to also understand the thinking of the authors of such gift analysis tests before introducing them to the members of the church.

A third step would be to involve oneself in different ministries to determine areas of interest. We all have different interests and these interests play a part in our deciding which ministries to be more involved in. If I am not comfortable while exercising my gift, these feelings should be born in mind when I finally decide where I would like to make my contribution in the church. It is, therefore, important as a fourth step to examine your own feelings. Although we can never fully define or explain the role of the Holy Spirit, our emotions and interests are important to the Holy Spirit to guide and direct us toward the ministries best suited to our gifts.

We can also expect confirmation from the members of the church. Others will also "recognize" what our areas of giftedness are and confirm them to us. We should allow these comments and input to guide us also with regard to the areas of ministry in which to involve ourselves. A final step in the process of discovering one's spiritual gifts would be to expect positive results from the ministries in which one is gifted and has a real interest. A good example of this would be the gift of teaching. I may think that I have the gift, but may find that I do not "get through" to people whenever I teach. This may

be as a result of not knowing how, but it may also be because I am not gifted in this particular area of ministry.

Not one of the above steps should be taken in isolation, but they should be viewed as an inclusive process whereby decisions are made on where and how to serve the church.

### **3.9 Spiritual gifts and church offices**

The significance of including this section in a theological perspective on the gifts of the Holy Spirit lies in the fact that the relationship between gifts and offices is not recognized sufficiently by the churches. However, the difficulty with this is that while both gifts and offices are viewed as important, they mostly function totally independently of each other. Another explanation for these difficulties is that those occupying church offices are too often viewed as 'simply holding a position within the church.' The persons holding such positions are usually elected to the position with little or no regard for their giftedness<sup>11</sup>. Barth (1974:435) writes that "by his gift the exalted Christ establishes an order and gives the church a constitution. Gift and institution or charisma and office, are not mutually exclusive alternatives; they are combined and inseparable."

The New Testament makes it very clear that besides the fact that gifts are given to all, there are also special ministries given to individual Christians to fulfill (1 Cor 12:28-30, Eph 4:11). In Ephesians, while neither the democratic process of electing officers, nor a ritual of ordination are mentioned, one thing only is clearly stated: Christ gives gifts to equip the saints for ministry. Disobedience would in fact mean the rejection of Christ's gift (Barth 1974:435). The early church differentiated between the

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<sup>11</sup> Although this research is conducted in the UCCSA, the researcher has found similar trends in many of the different theological groupings (Assemblies of God, Docks Mission, Moravian) i.e. people being elected to positions of leadership and authority with little or no regard for their areas of giftedness.



ministries done in each local congregation (e.g. overseers, elders and servants) and those ministries which were practiced between congregations (e.g. apostles, prophets, evangelists, pastors and teachers).

Only the recognition of the link between *charisma* and church offices will prevent individuals who hold office from thinking that they can function independently of the power of the Holy Spirit (Eph 4:11-16).

Volf (1998:226-7) warns against taking such a stand when he writes that

although one should in particular not underestimate the preeminent significance of officeholders, who have an indispensable role in the church, the whole life of the church is not ordered around them. Different persons can become the soteriologically "significant others" for other persons. He continues that "the Spirit does not constitute the church exclusively through its officeholders, but also through every member serving with his or her gifts.

A church which neglects spiritual gifts is likely to leave ministry to the office-bearers, the minister, elders, and deacons and settle for an institutional church rather than the dynamic *Body of Christ*, the model which is known from the New Testament. Bittlinger (1973:14) confirms that if we put our lives at the disposal of God, God will allow all the gifts placed in us to be active for ministry, and through them show God's grace and Spirit in a new way. Our natural gifts thereby become gifts of grace. This happens when we recognize and act on our dependence on God.

Whenever somebody is elected to a position within a church organization and there is no acknowledgment of their gifts, the person can at best only imitate what others have done in that office because his/her own gifts are not suited to the position. Bittlinger (1973:20) concurs with this view when he writes that

the person who does not stand in 'faith', that is, in a continually new dependence on God, is apt to consider many things as arising from his [sic] own talents or gifts, that on

closer inspection are nothing more than the imitation of a model that is especially impressive to him, or perhaps a pattern of behaviour that is practiced in his immediate environment. His actual charisma may lie in a wholly other area, remaining buried as long as he continues to orientate himself in the wrong position.

The end result of this is that members of churches seek the more glamorous types of ministries (as was the case in Corinth - 1 Cor 12 to 14). This is dangerous for the person and for the church as it is based on 'mere activism' or performance and not on the 'understanding of charismatic deeds' performed in the service of the church (Bittlinger 1973:19). Such performance can also result in those who hold office believing that they 'own' these positions.

### 3.10 The relationship between gifts and ministries

In a research study of this nature where it has been shown on more than one occasion that the purpose of the giving of spiritual gifts is to serve, it is essential to consider what the relationship is between the gifts received and the ministries<sup>12</sup> in which members involve themselves. A theoretical understanding of the spiritual gifts will not suffice if it is not translated into the ministries in which members are involved, i.e. into praxis. What is the value in knowing that I have the gifts of evangelism and mercy, and yet the areas of ministry in which I am involved do not relate to these gifts?


This significance of the relationship between gifts and ministries is further substantiated by Ackermann (1985:92) when she states that "to consider ministries without paying attention to the gifts of the Holy Spirit is to truncate the very meaning of ministry itself. To propound at length on the joys and diversity of spiritual gifts without anchoring them to ministry is self-indulgent, unproductive and unworthy of membership of the believing community."

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<sup>12</sup>The word *ministry* comes from the Latin *ministerium*, which means *service*. A ministry, therefore, is a service performed by Christians for Christ, the church and the world.

Bittlinger (1973:27) in his description of New Testament ministry writes that "the charismata must not be pushed aside by the ministry, nor may the ministry be pushed aside by the charismata. Charisma and ministry belong together, just like the motor and the steering wheel in an automobile. A car with a motor and no steering wheel is dangerous." He (1973:27) continues to state that church history has shown that uncontrolled charismata can create havoc. "A motor without steering wheel is dangerous, but a steering wheel without motor is senseless."

All gifted people should relate their involvement in ministries in the church to the gifts God has given them. This will be true of those in the so-called ordained or special ministries as well as the non-ordained ministries. Gaybba (1987:203), referring to apostolic times, finds that there appears to have been a

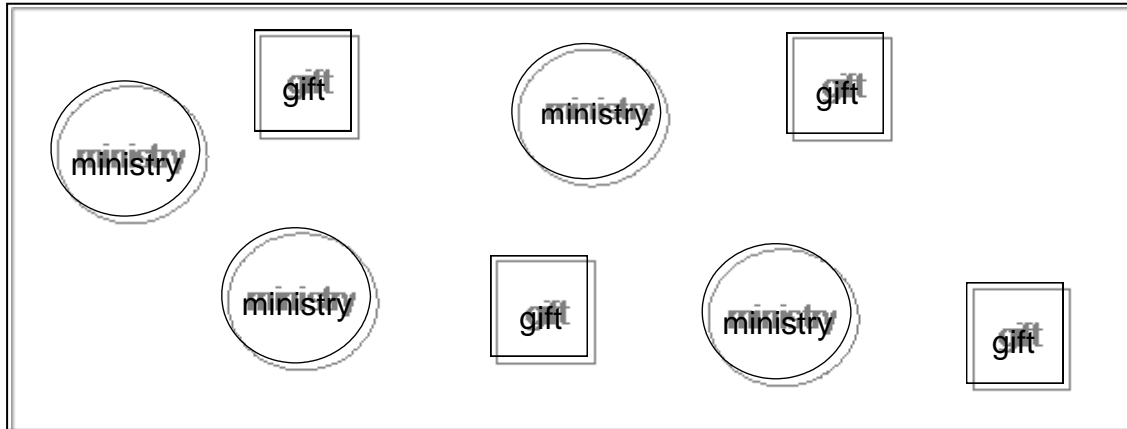


distinction between what can be called the 'special' ministries and the others. The distinguishing characteristic of the former is that they seem to have been part of the leadership structure of the church (e.g. apostles, teachers, prophets, but especially *episkopoi*, *presbuteroi* and perhaps *diakonoï*), while the others were not. In later history the distinction between the special ministries and the rest came to be known as the distinction between 'ordained' and the 'non-ordained' ministries.

In determining the relationship between gifts and ministries, I would like to suggest three possible scenarios which could assist the church in evaluating its own approach towards the relationship of gifts to ministries. These different scenarios may coexist in a church at the same time, i.e. while the church may use one approach for its congregational appointments (church treasurer, elders, deacons, etc.), another department or organization within the church (such as the Boys Brigade or Sunday School) may use a different approach. The following scenarios are considered from the perspective of the church in keeping with the research theme on which this research study centres, i.e. the theological background and practical efficacy surrounding the process of election.

## Scenario No 1:

### Gifts are not recognized or related to ministry involvement

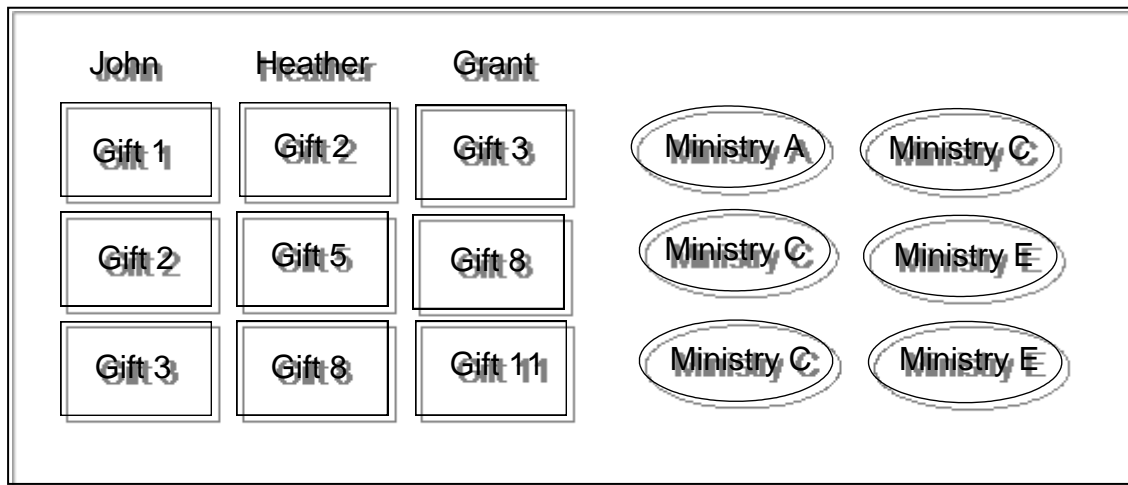


In this situation, the church does not deny that people have gifts, but there is no process to assist them in the confirmation of the gifts they have. In instances like these, leaders may give guidance subjectively only on what they observe in the people. The church may also encourage people to get involved in the different ministries. The specific gifts needed for each of these ministries have, however, not been made known to the membership. The result is that the ministries of the church are carried out by people who are *willing* and *available*, irrespective of their personal giftedness. Bittlinger (1968:21) reminds us that the purpose of all gifts is that someone is helped; that the church is strengthened. In this scenario the gifts of the people and the ministries within the church coexist, but do so without any real link or interaction between them. A graphic illustration of this situation is given by Bittlinger (1968:24, 25):

Imagine a person who possesses all essential organs and limbs, but is unconscious, so that his five senses are not functioning; he can neither see, nor hear, nor smell, nor taste, nor feel. Such an individual is alive, but he is out of contact with his environment. The senses with which he can establish contact are not functioning. Just as the human body exercises certain functions through the five senses, in like manner the spiritual gifts of the believer are necessary in order that the body of Christ can exercise certain functions.

## Scenario No 2:

### Gifts are recognized, but not related to ministry involvement



In the second scenario, the church acknowledges and confirms the gifts of the people, but these gifts are not related to their ministry involvement. In the above illustration, three church members are represented. Member John, with personal gifts 1, 2 and 3 is involved in Ministries A and C. Member Heather, with personal gifts 2, 5 and 8 is involved in Ministries C and E. Member Grant, with personal gifts 3, 8 and 11 is also involved in Ministries C and E. The positive aspects of this scenario is that members know their gifts and are involved in ministries in the church.

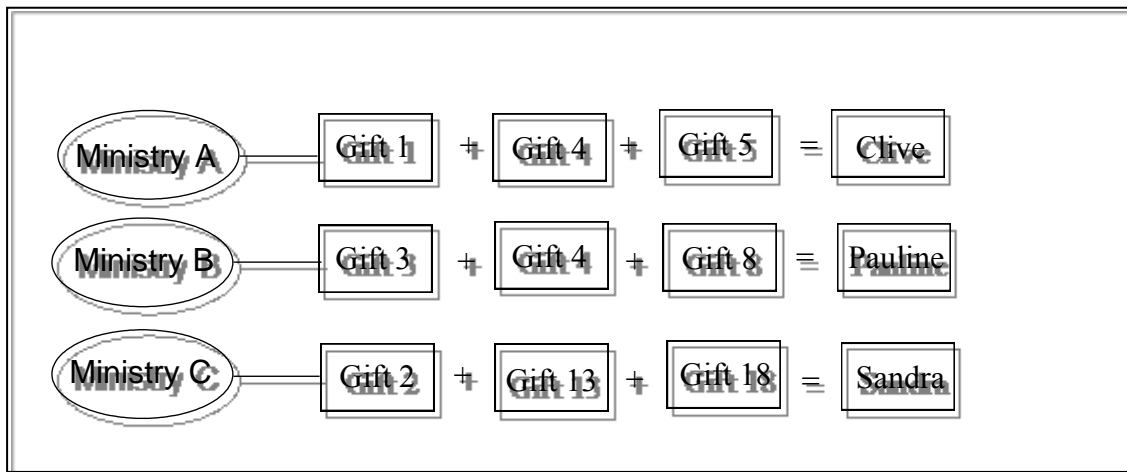
Although the gifts of members are recognized and even developed, their gifts are, however, not considered when they are elected to positions within specific ministries. In these situations the *willingness* and *availability* of members still serve as the major criteria for election<sup>13</sup>. There is little consonance between the gifts and the ministries which are being performed.

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<sup>13</sup> It will become clearer in chapter 6 that I am not opposed to members being willing and available, but I am rather concerned when this becomes the only criteria for electing members to leadership positions or to involvement in ministries.

### Scenario No 3:

#### Gifts are recognized and directly linked to ministry involvement



In the above group, gifts have not only been recognized and developed, but are directly linked to the ministry in which the person is involved. This link is achieved when the leadership, in consultation with the membership, establishes beforehand which gifts are for a particular ministry (see chart<sup>14</sup> below for a few examples). All the members who fit the gift profile for a specific ministry are then considered should they, at the time the vacancy arises, be *willing* and *available*. Should the leadership not consider such members, they may be disobeying the Holy Spirit.

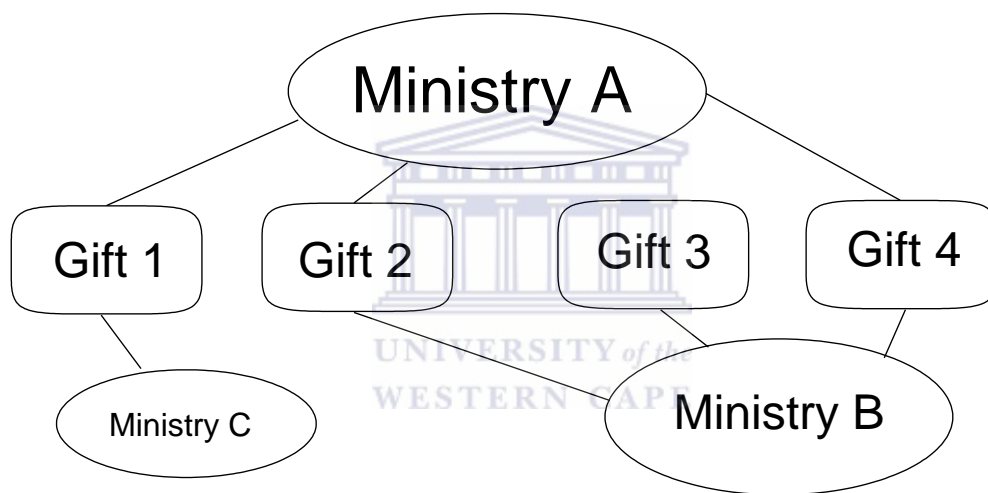
In the chart below, the essential gifts for deacons have been identified. These are the gifts of service, mercy and encouragement. Should the church have a vacancy, members with these specific gifts need to be considered first to establish whether they are willing and available (see chapter 6 for further details).

<sup>14</sup>This has been taken from the Elmhurst Christian Reformed Church (Vander Griend 1983:58-68).

Ministry Opportunities: Identified Positions in the Church		
Ministry	Position	Gifts Identified for Effectiveness in Ministry
Building Committee	Chairperson	Administration, Leadership, Service
Cadets	Counselor	Teaching, Creative Ability
Children's Worship	Coordinator	Administration, Encouragement, Leadership, Service
Deacons	Deacon	Service, Mercy, Encouragement
Elder	Shepherd Elder	Shepherding, Encouragement

A very important aspect that must be borne in mind with this third scenario is that of the over-involvement of members in ministries. The following drawing helps to illustrate this point.

### Ministry Involvement of Member Jill



Our involvement in the church must be aligned with gifts and ministries<sup>15</sup>, not with positions. In the above sketch, Member Jill has discovered her gifts 1, 2, 3 and 4. For her involvement in Ministry A, she needs to employ gifts 1, 2 and 4. For involvement in Ministry B, gifts 2, 3, and 4 come to the fore. Ministry C requires gifts 1, 8 and 10, of which Jill has only 1, but is still involved.

<sup>15</sup>The word translated as 'equipping' in Eph 4:12 is a medical technical term (*katartismos*) which denotes setting bones back into their proper place. Bittlinger (1973:82) adds to this that *only rightly set members are able to perform their assignment satisfactorily*. This would therefore mean that people need to be involved in ministries directly linked (rightly set) to their areas of giftedness.

It would therefore be prudent for church members to be involved in no more than two, possibly three ministries at any one time. Such prudence will ensure that all the gifted people in a congregation are given an equal opportunity to be involved<sup>16</sup>.

Gibbs (1981:223-226) cites the following seven reasons for a lack of involvement in ministries on the part of many Christians. (1) The majority of the congregation has not yet placed their lives under the lordship of Jesus Christ; (2) Many churchgoers undervalue the corporate nature of the Christian faith; (3) Many churches have no clearly defined aims and in consequence no cohesive programme; (4) Lay people may not be convinced of the relevance of the church's programme or its chances of success; (5) Lay people may be discouraged by their ministers from taking leadership initiative; (6) Lay people may be excluded by the established lay leadership from joining their number; (7) Lay people may be reluctant to get involved because they fear that their willingness will be abused. My personal involvement in the church has seen all of these reasons confirmed as valid. This also substantiates the fact that members must develop their understanding of the nature of the church as well as of their contribution to the life of the church.

Bittlinger (1973:98), quoting an old adage, writes that "anyone who is active beyond his measure becomes nervous; anyone who does less than God requires of him becomes discouraged". This statement confirms that many members do not give of their best because of their over-involvement in ministries. On the other hand, others may actually live in fear of being caught out. This fear stems from knowing that they have a contribution to make, but refusing to get involved.

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<sup>16</sup> A proposal on this will also be made in chapter 6 after the empirical research in the different churches is completed and can be used to show the validity of the above concern.



### 3.11 The effective use of spiritual gifts

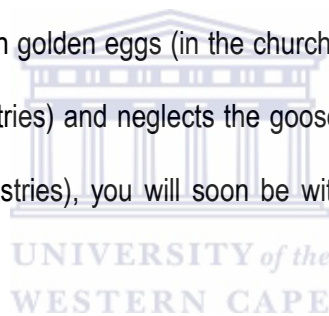
The effective use of spiritual gifts is essential to a proper understanding of a biblical and theological overview of gifts because if Christians are aware of their gifts and are using them, but without being effective in ministry, the process of discovery and use, is meaningless. For the purposes of this research, and the development of different perspectives on the gifts of the Holy Spirit, I would like to add at least two dimensions to what constitutes effectiveness.

The first of these is that a *person's* active involvement in a ministry can be effective, but in order to achieve the highest level of effectiveness such involvement must be undergirded by a willingness on the part of the recipient of gifts to use *these gifts* in service of God and the members of the church (for the common good of creation). In other words it is not what we do but rather what we, through a proper understanding of the gifts, allow the Holy Spirit to do through us. Bittlinger (1973:117) confirms this when he writes that "the more we retreat and allow God to work through us, the more God's gift will be able to accomplish something through us. The more we ourselves are active, the less God will be able to perform something through us. Detached from Jesus, our activity is 'nothing' (Jn 15:5)".

One may well ask why some members do not make use of the gifts they have been given. In 1 Corinthians 12:21-26, it appears that some members of the church were not employing their gifts because they felt inferior, less honourable, and less important than others. In the parable of the gold coins in Lk 19:20-27 (also compare Mt 25:24-30) a similar situation occurs when the third slave buries his talent because of fear. The following explanation (Bittlinger 1973:117-118) and response to the Lucan parable outlines further reasons for inactivity on the part of members who have received gifts from God.

The third slave represents those who have feelings of inferiority, who think themselves shortchanged in respect of gifts. This type of person despises his gift. He is evidently of the opinion that he could be a good slave to his Lord, even without special gifts. No doubt that sounds very humble, yet it is really quite selfish. People with feelings of inferiority are often 'proud' people, not content with what was given them because they believe they deserve something better. They are people who constantly pursue side-goals - perhaps with greater exertion - and imitate models whom they admire. They imagine that they are accomplishing something great for God, and that God is pleased with them indeed. They despise the gift with which God could do something through them, perhaps because they suspect, unconsciously, that they would attain less human fame and honour with the management of this gift than with their Christian activism.

A second important dimension to effectiveness can be drawn from certain business principles, with specific reference to the definition of effectiveness by Stephen R Covey (1986:54). With reference to Aesop's fable of the goose and the golden egg, Covey records (my inserts in brackets) that "if you adopt a pattern of life that focuses on golden eggs (in the church context this would be what members are expected to do in different ministries) and neglects the goose (the capacity of church members to perform effectively within these ministries), you will soon be without the asset that produces golden eggs."



He sees effectiveness as the balance between what he calls the P - Production of desired results and the PC - the production capacity, the ability or asset that produces.

$$\frac{P = \text{Production of desired results}}{PC = \text{the production capacity, the ability or asset that produces}}$$

This close interplay between that which we *expect from* the members (what they must do and how they must serve) and that which the church leadership *contributes to* (in the form of training and development) the members is often left to chance in the church. In other words, no proper planning or budgeting is done to ensure that members are developed in a structured manner in their areas of

giftedness. The leadership approaches the development of people from a position of wishful thinking, hoping that members will come prepared for the task.

In the church community and context, very little (if any) attention is given to the second part of Covey's definition, i.e. the focus on production capacity. It is expected of church members to get involved in ministries and to do well, but almost nothing is done to develop their capacity or ability in the particular area of ministry.

The following illustration may assist in our understanding of the importance of preparing members for ministry. When a member becomes a part of a particular church, he or she is basically like one of the ingredients of a cake, i.e. the flour, the eggs, the baking powder, etc. Left on its own, the ingredient's taste may range from reasonable to absolutely tasteless (even awful). It is now the church's responsibility to assist this 'individual ingredient' to find the place where its already existing qualities can best be put to use. Once it is 'mixed in' with the correct other ingredients and 'baked', the end result is a delicious confection.

This, according to 1 Cor 12, is God's intention for the church. According to this text, the members of the Church are to work together in relation to each other and not as a group of independently gifted individuals. When the parts of the body function well, the individual parts all rejoice together in this (1 Cor 12:26). However, when any one part of the body is not functioning or feels left out, the rest of the body is aware of it.

This process of learning to work together occurs during the process of equipping the saints for ministry (Eph 4:12) and therefore leads to greater and more effective use of spiritual gifts.

### 3.12 Concluding summary

In concluding this theological theory on spiritual gifts, I need to acknowledge at the outset with Bridges and Phypers (1973:32-34), that when any attempt is made to apply biblical teaching on the subject of spiritual gifts to the present-day situation, we are faced with problems for which we may not have answers. This, however, must not deter the church from finding solutions and not allowing silence, ignorance, confusion, institutionalism, rationalism and emotionalism to keep it from reaching its full potential for the Lord.

In trying to understand the spiritual gifts, the following aspects should be borne in mind. It is difficult to know exactly what the New Testament writers were describing when they wrote about the various gifts. This does not preclude the fact that the Bible is clear on the following: the source or origin of the gift; the purpose for which the gift is given; the goals of the exercising of the gifts; who receives gifts; and that the ability to fulfill a particular ministry comes with the giving of the gift.

A concept that is core to theological perspectives on spiritual gifts is *charismata*. Bittlinger's definition captures what the meaning and significance of *charismata* are for the church when he writes that it is the grace of God that is the origin of every *charisma*. Furthermore, the origin of a spiritual gift never lies in the person, but in God's grace surrounding such an individual.

Central to the understanding of spiritual gifts is the role of the Holy Spirit in the giving of gifts. The Holy Spirit enters the life of every person at conversion. Besides initiating a process of renewal within the believer, the Holy Spirit also gives spiritual gifts. These gifts are for the believer to use in Christian ministry for the building up of the church. "Both Paul's explicit words and his allusions to the work of

Spirit everywhere presupposes the Spirit as an empowering, experienced reality in the life of the church and the believer (Fee 1994:897)."

The Bible is the source book of the church, its teachings and its doctrines. Thus the text (1 Cor 12) considered in this chapter is important in establishing the biblical and theological understanding of spiritual gifts. The Corinthian teaching on gifts makes it clear that: all believers receive at least one spiritual gift; all gifts are of equal value to the church; the gifts are given for the building up of the body (1 Cor 12:7); the Triune God is the giver of gifts; neglect of gifts by any member of the body harms the whole body (1 Cor 12:26).

An understanding of the above should lead to the realization that God has placed no limitation on what can be accomplished by members of the church through the guidance of the Holy Spirit. However, to achieve this, calls for the recognition that *charismata* and church offices, and *charismata* and ministries are interdependent. Again, there is silence on exactly how the New Testament churches were structured and governed and how the authority of the leaders was understood. This study concludes that the relationship between *charismata* and church offices is found in the fact that the *charismata* should determine the office or ministry in which the person is to be involved. The election process of persons to office should, therefore, be governed by a recognition of their gifts which accord to the offices they will occupy. The gifts of the person comes first, the placement in a church office or ministry follows as a second act.

Where churches do not acknowledge the fact that members of the church have been gifted by God to serve and also do not give them opportunities to serve, problems can arise. First, persons who want to serve the church with their gifts and are not permitted to do so, may leave and get involved in ministries in other churches where they are allowed to exercise their gifts. Second, the members who do not want

to serve, use the fact that they do not know their gifts as an excuse for not getting involved. It is the responsibility of the church leadership to ensure that a process is in place to assist all members to discover what their gifts are and to make some contribution to the ministries of the church. Third, when gifts are not recognized, but members desire to be involved, they simply imitate the way in which other members approach their ministries.

The next step in this theological reflection process is to establish what the gifts of leadership and administration entail and why they have been linked in this research study.

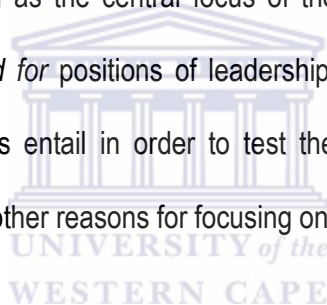


## CHAPTER 4

### THE GIFTS OF LEADERSHIP AND ADMINISTRATION

#### 4.1 Introduction

After pursuing some perspectives on the gifts of the Holy Spirit in chapter 3, this study will now turn to considering the specific gifts of leadership and administration. The reason for focusing on these two gifts is linked to the fact that those in leadership in our churches are usually in a leadership (leader of an organisation) or an administrative (chairperson, secretary, treasurer) position when appointed. These two gifts are also considered as the central focus of the hypothesis is the process whereby members are *elected to* and *trained for* positions of leadership and administration. It is, therefore, essential to set out what these gifts entail in order to test the hypothesis. In the section on the relationship between those two gifts other reasons for focusing on these two gifts will be outlined (4.5).



First, each of these gifts will be discussed separately as many writers view them as being two different gifts. Next, the relationship between the gifts of leadership and administration will be examined. This is necessary as leaders and administrators must work together to achieve the same goals and unless they understand each other's role, friction may result.

Thereafter, a number of concepts closely related to the gifts of leadership and administration, will be considered. There are a number of other concepts that have a bearing on these two gift areas, but for the purposes of this study, only the following will be dealt with: responsibility, accountability, stewardship, authority, and equality. Before drawing final conclusions, the role of the laity in the different ministries of the church will be discussed.

#### 4.2 The gift of leadership

Leadership is a much researched subject and widely documented. It is, therefore, impossible to capture all the available material on this subject in this project. On this very issue, Lee (1989:12) writes that "leadership has been the subject of a great deal of study during the past fifty years." He continues quoting James MacGregor Burns who says it is "one of the most observed and least understood phenomena on earth."

The complexity of understanding what leadership is finds support in Stogdill's (in Lee 1989:12) account of research on leadership which lists a bibliography of 189 pages of nearly four thousand books and articles on this subject. For the purposes of this research study, I will explore writings that give both a business and a theological perspective on leadership. The reasons for taking this approach include at least the following. The understanding of leadership in the business and theological arenas is in dialogue with one another. The church is clearly not a business, but it functions in a world in which different understandings of leadership exist. By examining secular understandings of leadership, this project finds that a theological understanding of leadership is enhanced. First, therefore, to a few business perspectives on leadership.

#### **4.2.1 Some business perspectives on leadership**

The business world offers many different understandings of leadership, most of which could never be reconciled with a theological perspective. A major reason for this lies in the difference between the nature of the church and that of a business organisation. The church is a living dynamic organism, finding its life and reason for existence from without, that is, from the God who created her. A business organisation needs to create its own life and reason for existence, all from within (Richards & Hoeldtke 1980:3-42). Other differences include aspects such as the profit motif, why people are granted promotion, how take-overs occur in the business world, etc. Clearly these considerations have no merit



in the church. The two authors I refer to, hereafter, have, however, brought a balanced perspective to the understanding of leadership and are respected in the business world for their views.

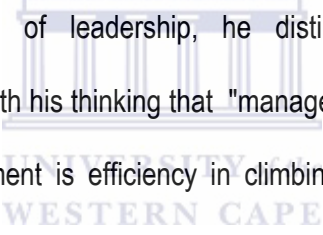
Koestenbaum (1991:7), in his book entitled *Leadership: The Inner Side of Greatness*, describes, what he calls, the *genuine leader* as committed to greatness in four areas of thought and action. In posing the question, "what makes a leader great?", the author looks beyond the competencies and charisma of the person. His interest is in what goes on in the hearts and minds that enable gifted leaders to carve out paths of opportunity for their companies and inspire their followers' loyalty, sacrifice, and initiative.

The leadership caste of Koestenbaum is achieved by developing the *vision* to look beyond daily responsibilities and to stay focused on long-term goals. It also means keeping in touch with business *reality* through meticulous attention to what is happening around you. Essential to Koestenbaum is the fostering of an organisation-wide sense of *ethics* which instils a desire to serve. The fourth dimension of effective leadership is that of marshalling the *courage* to take risks and act with sustained initiative.

The church can learn from these four dimensions of effective leadership in the secular world, namely vision, reality, ethics and courage, but must be careful not to incorporate every aspect of them without first ensuring that they are aligned to what God desires for the church.

The focus of Stephen R Covey (1976) in *The Seven Habits of Highly Effective People*, is on the achievement of personal and interpersonal effectiveness. He sets out his seven habits which move a person from being in a state of dependence to independence and finally to interdependence. It is especially in the development of the three habits that move one from independence to interdependence that I wish to focus. This is aligned with Paul's teaching on the body, that is, that every part should contribute interdependently to achieve the greater goal of the body.

The three habits that Covey includes here are: First, that of *Thinking Win-Win* (Habit 4, the habit of interpersonal leadership), Second, *seeking first to understand, then to be understood* (Habit 5, the habit of emphatic communication) and, third *synergize* (Habit 6, the habit of creative co-operation) As each person develops these 3 habits, there is personal growth in maturity from independence to interdependence. In applying these concepts to the church, reaching this level of maturity in one's personal life, equips the person for a better understanding of the mutuality required by, for example, the covenant concept in UCCSA. These habits, therefore, focus on the interpersonal relationships to be developed for people to be effective in their working together. Until we learn to work together for the mutual benefit of all involved, we are simply co-existing as independent beings striving only for personal success.



In Covey's (1976:101) description of leadership, he distinguishes between leadership and management. He does this in line with his thinking that "management is doing things right; leadership is doing the right things. Management is efficiency in climbing the ladder of success; leadership determines whether the ladder is leaning against the right wall." By distinguishing between leadership and management in this way, Covey clearly places the greater emphasis on the leader, rather than the manager. He also makes the following distinctions between managers and leaders: (1) The manager works *within* the paradigm, while the leader *questions* and *creates* paradigms; (2) The manager works *within* the system, while the leader works *on* the system; (3) You *manage things*, cash, inventory and physical resources, but you *lead people*. Ideally, being appointed to a position of management would demand that leadership qualities also be evident, but unfortunately this is always the case.

A theological critique of this distinction between leaders and managers comes from Buchanan (1995:81), who observes that "most congregations do not, as far as I can see, actually want a leader at all. They want a manager, one who keeps things moving efficiently irrespective of whether they are

focused on the goal." This is a sad indictment against the church, and adds to the need for a research study which focuses on the process of electing leaders, rather than simply appointing managers to retain the status quo.

Despite all we can learn from the secular world, I am in agreement with Bishop (1995:64) who cautions the church against defining excellence in secular terms. "In the corporate world the person who sells his marriage and health down the river for the extra few percent "on the bottom line" is too often considered "successful". In the Lord's work *integrity* before the Lord Himself is success: "I thank Christ our Lord, who has given me strength, that He considered me faithful, appointing me to His service." (1 Tm. 1:12)"

#### **4.2.2 A theological perspective on leadership**



A theological perspective on leadership, finds clear models in the Bible. What is it about Moses, Joshua, David, Jesus Christ, Paul and Peter that made people want to follow them? It is very clear that leadership in the church is markedly different from that in business. Christian leadership includes, amongst other things, the bearing of a cross (Mt 10:38, Lk 16:24 and in Lk 9:23 the idea of bearing it "daily" is added), righteousness (Gn 6:9, Ps 34:15, Pr 12:10, 14:34, 15:29, 1 Sm 26:23, Mt 13:43), persecution, (Mt 5:11-12, Mt 5:44, Jn 15:20, Rm 12:14, 2 Cor 4:9, 2 Tm 3:12), perseverance (Heb 12:1, Ja 1:4, Rv 2:2, 19), and dependence on prayer (Ps 32:6, Job 42:10, 1 Ki 18:36, 2 Ki 6:17, 2 Chr 30:18, Mt 6:5 and 9, Ac 16:25, 1 Th 5:17). These important aspects to leadership is developed further in the next section (4.2.2.1).

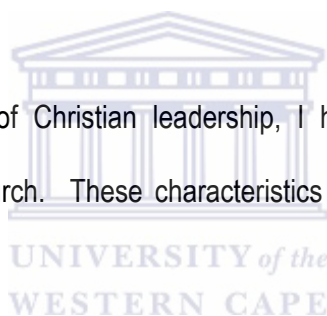
Other questions arise: What is it that sets Christian leadership apart from any other form of leadership? Is it the context of the Church? Is it because it is linked to God and a calling? Does it perhaps have

anything to do with the abilities and capacities of those in leadership? In trying to find an answer to these and other questions, I will reflect on the views of various writers under two sub-headings namely, characteristics of Christian leadership and pitfalls in Christian leadership.

For the purpose of this study, the gift of leadership will be understood as a God-given ability to lead the people of God toward God's vision for the church. Furthermore, those with the gift of leadership should facilitate the process of setting, communicating and carrying out the goals of the church, by inspiring, directing and co-ordinating the congregation to work together toward achieving these goals.

#### **4.2.2.1 Characteristics of Christian leadership**

In outlining certain characteristics of Christian leadership, I have chosen those which are more significant for the contemporary church. These characteristics should also set the Christian leader apart from other leaders.

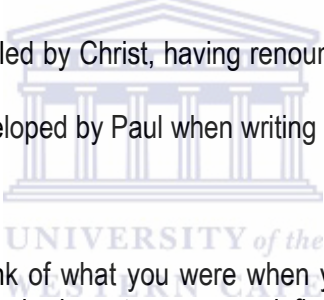


Christ, in the development of his relationship with his disciples, entrusted teaching on important character traits of the Christian leader to them. Shawchuck and Heuser (1993:29-38) comments on these leadership qualities when they write that "these foundational blocks of leadership - to grow into childlikeness, to journey toward being poor in spirit, to desire leadership in order to serve, and to continually examine one's private and public life - form the vortex of effective ministry."

There appears to have been a 'battle' amongst the disciples to always know who would be the greatest in the kingdom of heaven (Mt 18:1-5; 20:20-21; Mk 9:33-37; Lk 9:46-48). The response of Christ was to present them with a child as the answer (Mt 18): 3 "And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. 4 Therefore,

whoever humbles himself like this child is the greatest in the kingdom of heaven. <sup>5</sup> “And whoever welcomes a little child like this in my name welcomes me.” This concern with being the greatest continued right up until the Last Supper: <sup>25</sup> “Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. <sup>26</sup> But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves (Lk 22:25-26).”

The second leadership quality referred to by Shawchuck and Heuser (1993:32), is that of the leader as pauper or stated differently, for the leader to be poor in spirit. This is taken from Christ's teaching in Mt 5:3 - 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' "With this promise Jesus introduced the Beatitudes - the attitudes that are to shape our thoughts and lives. For those early disciples of Jesus, each one was called by Christ, having renounced everything." This understanding of Christian leadership is further developed by Paul when writing to the Corinthian church in 1 Cor 1:26-31.

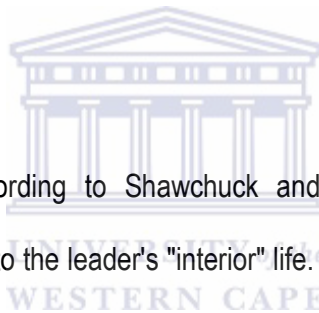


<sup>26</sup> Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. <sup>27</sup> But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. <sup>28</sup> He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, <sup>29</sup> so that no one may boast before him. <sup>30</sup> It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. <sup>31</sup> Therefore, as it is written: “Let him who boasts boast in the Lord.

The third leadership quality referred to above is that of desiring to serve, i.e. the leader as servant. This would mean that the desire to lead would be secondary to the desire to serve. An issue raised by this is whether a person in leadership should be "leader-first" or "servant-first". Shawchuck and Heuser (1993:35), in trying to establish the difference between these two extreme concepts, state that

Inherent in the call to "servant-first" leadership is to make certain other people's highest priority needs are met. The best test, but difficult to administer in evaluating one's own "servant-first" leadership, is to ask if 'those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society: will they benefit, or, at least, not be further deprived?'

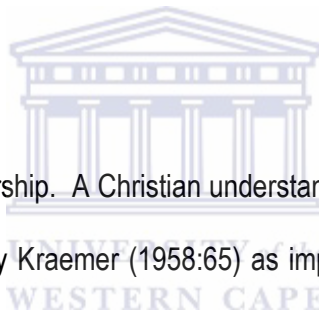
This most demanding character trait of Christian leadership, is also referred to by Buchanan (1995:87), who writes that "servanthood sees the other person as one to be served, which does not mean giving them what they want, but offering them what they need. Ultimately the service is not for the other person, but for God. Jesus demonstrates service as he washes the disciples' feet (Jn 13). As God's servant he shows a style of relationship which is reflected in Mk 10:35-45, a relationship reflected by Paul when he reminds Christ's followers that they should "*in humility regard others as better than yourselves*" (Phlp 2:3)."



The fourth leadership quality, according to Shawchuck and Heuser (1993:36), is that of self-examination, i.e. that which pertains to the leader's "interior" life. "One of the greatest dangers stalking all religious leaders is that of becoming so busy or so bored, so proud or so depressed, that the things they desire most, as well as their actions, go unexamined. Because we want it so much, we assume it is right for us and that we are therefore doing it well." This process of self-examination must occur continually and includes at least two steps. The first is to examine the character and structure of one's life when out of the public eye, i.e. "Who am I? What thoughts do I entertain? To what private and secret activities do I give myself?". The second step would be to "examine the quality and character of one's life and work when one is in the public eye: What are my values and behaviours as a leader? To what do I give myself? What are the true results of my leadership?"

Christian leadership is a gift from God. It has been described by Lee (1989:21-22) as "one of God's gifts to the church." This gift is acquired in a variety of ways, that is, by being chosen of Jesus as in the

case of the first disciples, by casting lots as happened when Mathias replaced Judas, or through the interviews and congregational votes of today's church, the leadership is one of God's gifts to the church. Our understanding of this gift would also preclude that of it being a calling and ministry (Lee 1989:23-25). Important for the purposes of this research study is Anderson's (1986:72-73) affirmation and agreement with Lee that "the New Testament makes it quite clear that the leadership of the church is a gifted leadership." This would mean that in the development of the leadership of churches, spiritual gifts appropriate to the leadership task need to be identified and developed. Anderson (1986:66-69) also states that it is "a gift that is acquired, and not a procedure that can be taught." This is of great significance for the hypothesis of this research study as it supports the view of the researcher that the gifts are from God and our responsibility is to develop them further for ministry once we understand what our gifts are.



Integrity is integral to Christian leadership. A Christian understanding of integrity includes every aspect of our lives. Integrity is described by Kraemer (1958:65) as implying "unity of life and consistency of action." He continues that those who are on the receiving end of leadership, may forgive a great deal from leaders such as incompetence, ignorance, insecurity or bad manners. But they will never forgive a lack of integrity. He concludes with a strong condemnation for those in authority who chose such a person. The blame I believe should not necessarily be laid at the feet of those currently in authority since they were most probably appointed through the same system, but there should be a serious evaluation of the process that may accommodate such election procedures.

Important for the church, is that its leadership must evidence dependence on God. This is where Christian leadership parts company with all other forms and styles of leadership. The Christian leader is totally dependent on God for personal and interpersonal (i.e. relations between people) guidance on how to function in different roles. Kraemer (1958:39) states that "a Christian leader does not just have

to be the right person in the right place at the right time, he also has to be God-gifted. Indeed if a Christian leader has many natural abilities it is all too easy for him to follow his own way, use his personal gifts to be 'successful', and end by building a construction of 'wood, hay or straw' which will not survive into eternity."

Responding positively to the same leadership concern, Bishop (1995:62) describes a true Christian leader as a man or woman not seeking the blessing of God upon his or her own agenda and initiative, but from the outset being a leader who responds to and co-operates with God's agenda.

Another important aspect of leadership for the church is that it is imperative for leaders to establish a proper vision for the church. This vision must encompass views from above and below, views for the present and the future, views which move from promise to practice (Anderson 1986:66-69). The question arises how this vision is acquired. Buchanan (1995:81) believes that vision is recognising what God wants of us and then taking the necessary steps to make the vision a reality.

#### **4.2.2.2 Pitfalls in Christian leadership**

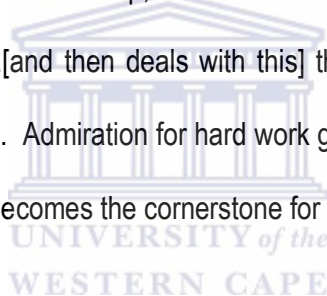
There are many pitfalls which Christian leaders need to be aware of. Those mentioned below are selected as being more directly linked to the themes of this research study.

Christian leadership takes its instructions from Christ and not the management styles of the business world. However, Christian ministry and leadership has become very professional and 'modern' in much of what it does. The pitfall in this is that leaders will rely more heavily on that what they glean from business leaders or read in leadership journals than they should, distracting them from focusing on the nature of the church. Finney (1989:6-7) reminds us that



we would be wise to return to the biblical understanding of leadership. A minister is much more than just the manager of a church or a professional exercising certain skills. The New Testament sees ministry as multifaceted. It cannot be tied down to one title, such as 'servant' or 'pastor', any more than it can be restricted to 'manager' or 'leader'. However Christian ministry today requires managerial, professional, administrative and leadership skills. It would be foolish to ignore the work which has been done in non-ecclesiastical circles in this field over many years, but at the same time it should never become normative, for the Christian leader should take his orders from Christ and not a book on management.

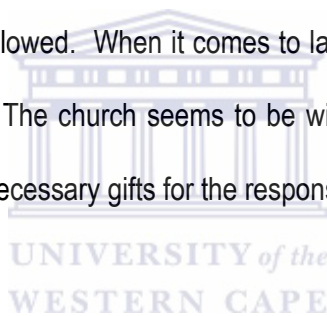
Another pitfall facing Christian leadership is that of Christian leaders trying to prove that they are relevant. Smit (1995:36), while wrestling with this and other questions on leadership, writes that "somehow spiritual leaders, working in an environment in which success cannot easily be quantified, are tempted to prove their relevance, to prove that they are needed." In reflecting on how the business world and society in general evaluates leadership, the Christian leader may have "the fear of not being valued by the standards of society...[and then deals with this] through ostentatious busyness. A full diary becomes the proof of relevance. Admiration for hard work gives the feeling of being needed. Not who the pastor is, but what he does becomes the cornerstone for his identity."



The pitfall of self-appointed leaders must also be mentioned as it is relevant to election procedures currently operating in the church. Bishop (1995:61) is very critical of such leaders and states this in no uncertain terms. "Self-appointed leaders proliferate, their fraudulence often betrayed by the unbiblical direction or manner of the ministry." In comparing this to the leadership of biblical days, he continues that "it is interesting to note that these apostles and prophets habitually produced their call as a badge of authenticity when preaching and writing. They were acutely aware that the authority for their ministries was located not in themselves, but in the Lord and His Word. So Paul could commend the Thessalonians who received the word of God from him, because they *“accepted it not as the word of men, but actually as it is, the word of God.”* (1 Th 2:13). The prophets could say with confidence, "Thus saith the Lord."

Linked closely to the above, is the appointment of people unsuited to positions of leadership. This is where the call of God on a person's life comes squarely into focus. As stated by Bishop (1995:67) "an authentic, convincing call from God is the cure for doubt that this is really of the Lord." As far as he (1995:67) is concerned we "should not be compromising the standards of leadership by begging unwilling and inappropriately gifted folk to take these leadership roles." This issue was referred to in greater detail in chapter 2 when weaknesses in the current election procedures of the UCCSA were outlined.

A further pitfall is the distinction made between lay leaders and full-time or career leaders in the church. This is very evident when election processes are considered. In the case of full-time leaders a structured appointment process is followed. When it comes to lay leaders who need to assist this full-time leader, no such care is taken. The church seems to be willing to accept people into leadership without ensuring that they have the necessary gifts for the responsibilities assigned to them.



In a chapter entitled, *the dark side of leadership*, Shawchuck and Heuser (1993:93-107), outline the characteristics of "neurotic" organisations which become what these designations indicate as a result of the leadership style of the leader. The pitfalls of each of these 5 leadership styles are summarised below. The titles used are those of the authors.

<b>Leadership Style</b>	<b>Description of this leadership style</b>
Dramatic leaders	Have an exaggerated view of themselves; sometimes act as self-appointed messiahs; pre-occupied with their own needs, while taking others for granted; unable to connect with the emotional needs of followers; may even possess a derisive disregard for others; what really matters is the 'self'; keep meddling in the routine matters of the organisation.

Suspicious leaders	Defensive, cold, vindictive, hypersensitive; lacks emotional sensitivity; insists on the loyalty of followers; control others through their incessant involvement in organisational details; highly secretive and suspicious of others; cannot get enough information to protect themselves; while leader pays attention to minutia, the 'big picture' is often overlooked; blind to their own shortcomings; quarrelsome and often blames others; clear categories are often seen in separating the loyal friends from critical enemies - and there is no in-between; those who are hired and promoted will usually reflect and promote the leader's views.
Detached leaders	Demonstrate emotional aloofness toward others; find it difficult to establish close relationships; avoid and repress their own feelings while feeling alienated from others; in interpersonal relationships they sometimes act like they are not in the present; also seem indifferent to praise, criticism or the feelings of others; since this type of leader vacillates among the different proposals of his or her subordinates, no clear sense of direction emerges.
Depressive leaders	Lacks initiative and confidence; extremely passive with a capacity for mediocrity and even failure; may also be passive-aggressive in interpersonal relationships; feeling that things are hopeless, they are apprehensive about the need for change; often waits for a 'messiah' from outside to make key decisions and rescue the organisation; much energy is spent on handling routine matters and details, the perfect climate for the "activity trap".
Compulsive leaders	Compulsive leaders desire to control everything and everyone in their lives; Assumption of this leadership style: the more control, the more likely problems will be solved; fear of losing control drives them to desire a world in which everything is predictable and ordered; cannot relax while being serious; formal in their interpersonal relationships.

The negative impact of any of these leadership styles becoming part of the church leadership cannot be emphasised enough. It is, therefore, imperative that the correct processes and procedures, in dependence on God, be put in place.

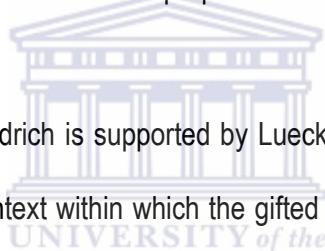
#### 4.3 The gift of administration

Engstrom (1989:25) introduces the concept of administration as a gift by asking the following questions: "Exactly what is this gift? Is this gift differentiated from other personal gifts? Must one possess the gift of administration in order to be able to function as an administrator?" The answers to these questions are important if the significance of this gift is to be understood fully.

In seeking answers to these questions, it is appropriate to begin with the Greek word for administration, *kubernesis*. Gerhard Kittel and Gerhard Friedrich (1966:1035-1037), in the process of explaining

*kubernesis*, describe the person with this gift as a director of the church's administrative order. They also relate it to other gifts in 1 Corinthians 12.

The reference can only be to the specific gifts which qualify a Christian helmsman to the congregation, i.e. a true director of its order and therewith of its life. What the scope was of this directive activity in the time of Paul we do not know. This was a period of fluid development. The importance of the helmsman increases in a time of storm. The office directing the congregation may well have developed especially in emergencies both within and without... No society can exist without some order and direction. It is the grace of God to give gifts which equip for government. The striking point is that when in verse 29 Paul asks whether all are apostles, whether all are prophets, or whether all have gifts of healing, there are no corresponding questions in respect to *antilenpseis* and *kubernesis*. There is a natural reason for this. If necessary, any member of the congregation may step in to serve as *deacon* or *ruler*. Hence these offices, as distinct from those mentioned in verse 29, may be elective. But this does not alter the fact that for proper discharge the charisma of God is indispensable.



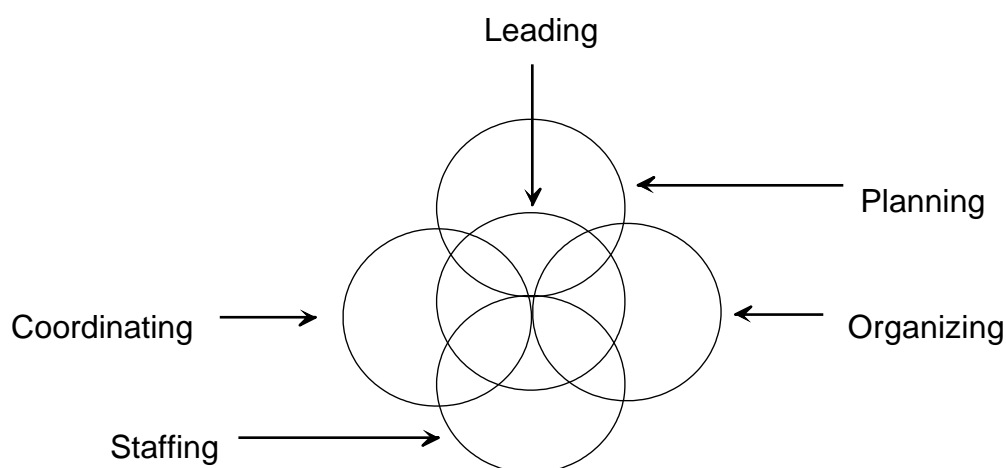
This understanding of Kittel and Friedrich is supported by Luecke and Southard (1986:56) when they emphasise the importance of the context within which the gifted administrator creates order. The last mentioned authors also state that "an organisation is a deliberately designed, goal-orientated pattern of expectations and relationships that sets a context for what people do together. Administrators manage this specialised environment." The gifted administrator is responsible for performing specialised roles, be it as an elder, deacon, trustee, secretary, committee member, treasurer, administrator, or whatever role is formally recognised by the church. The administrator would, therefore, have no part to play should these expectations and relationships not occur within a set context. In this instance the context is the church with its different ministries.

Adding to this understanding, Lee (1981:5) states that some writers distinguish administration from management, while others use these two words interchangeably. He continues to add a very essential dimension to the order and the context mentioned previously. This dimension is concerned with order and context, namely the fulfilment of the mission of the church. He writes that "in the context of church

life, administration may be defined as a discipline helping the church to order its life, enabling it to move toward the fulfilment of its mission. When defined in this way, administration touches everything a congregation does that contributes to the fulfilment of its mission."

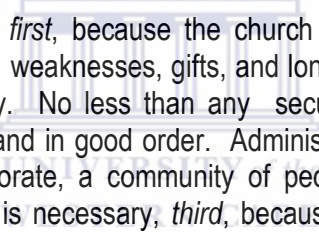
Support for this goal-directed approach comes from Anderson (1986:76) who also views the administrator as working together to achieve the church's goals. A view that comes through in his thinking is that he also includes leaders in this goal-directed action. In continuing to address the question of effectiveness, he writes that "when people can invest their own concern and their own actions in the organisation, it is most effective. This is the gift of administration, enabling others to *organise*."

According to Lee (1981:5-7) administration is concerned with specific functions: leading (with regard to administrative functions), planning, organising, staffing, and coordinating. These he illustrates as follows:



In the above diagram, leadership is not subsumed under administration, but rather in this instance the leadership referred to would pertain to giving leadership regarding the administrative functions of the church. It is significant to note that having this gift includes different aspects such as: context, order, co-ordination of others' gifts, the ability to inspire people to work together administratively in an effective manner to achieve God's goals and vision for the church.

In developing a case for the necessity of administration within the church, Lee (1981:5-7) continues to cite three reasons. It is important to note that all these reasons support the need for the church to recognise those with this spiritual gift of administration as the improper exercise of this gift could have a negative effect on church life.



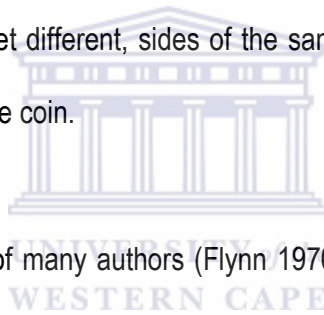
Administration is necessary, *first*, because the church is people - flesh and blood human beings with strengths, weaknesses, gifts, and longings. We do not minister in an abstract, ideal community. No less than any secular organisation, the church needs to do things properly and in good order. Administration is necessary, *second*, because the church is corporate, a community of people functioning as a group. Administration in the church is necessary, *third*, because the church has a mission. Without careful planning and execution, that mission never can be carried out. The church's mission can be described in various ways: preaching the gospel; making disciples of all nations; increasing love for God and neighbour.

I am not in agreement with Campbell and Reiersen (1981:17) who view the gift of administration as a gift only for ministers. They say that “conceptualising the definition of the clergy person around the ‘gift of administration’ will clarify the clergy role, support and enrich the priesthood of all believers, and strengthen the effectiveness of the church.” This will go to the heart of the issue discussed previously under leadership, namely that of making a hard and fast distinction between laity and full-time workers when considering spiritual gifts (refer also to the discussion under 4.6).

#### **4.4 The relationship between leadership and administration**

The difference between the gifts of leadership and administration are important for understanding these gifts as it is precisely the difference between the gifts that determines the working relationship that should exist between them. It is this relationship which led to this research study including both these gifts as church council members are viewed as the leaders of the church, but many of them are identified by the administrative functions they have, for example, chairperson, secretary and treasurer. The importance of this relationship also comes to the fore for those members who may evidence both gifts. Which gift takes precedence? Where must energies be focused as both gifts are important?

There are two ways of approaching these two gifts. The first would be where both gifts of leadership and administration are evident in the same person. This would be to view leadership and administration as two inseparable, yet different, sides of the same coin. Both sides are a reality and both make a unique contribution to the coin.



This view is prevalent in the works of many authors (Flynn 1970, Lee 1981 and Kinghorn 1981) who make little or no distinction between the gifts of leadership and administration. In a *Theology of Administration*, Lee (1981:13) views the gift of leadership as "the most inclusive of administrative functions." He continues to describe this leadership-administrative role as totally interlinked and overlapping with functions such as planning, organising, staffing, and coordinating. He concludes on this by referring to the inclusive nature of leadership, which for him is the reason it is so complex.

The same author (1989:27) continues to write that "while it is helpful to distinguish leadership from management, in actual practice the two activities are often integrated. Indeed, it is often the task of management to implement what leadership has said is the 'right thing'." In this type of situation it is important to know what each of these gifts entail to ensure their effectiveness when exercised in ministry.

According to Kinghorn (1981:11), who in giving a brief description of the gifts of the Spirit, also views leadership and administration as vested in the same person. He continues to state that such a gifted person has a co-ordinating role and is able "to provide leadership and guidance in matters of organisation and administration. The administrator serves by recognising and co-ordinating the abilities and gifts of other members of the group, institution, or church." According to the above quotation and with reference to his list of twenty spiritual gifts, Kinghorn, therefore, does not consider leadership as a gift to be viewed separately from the gift of administration.

Luecke & Southard (1986:55) see the gift of leadership as the function of the minister, but adds the important dimension of *purpose* to their understanding. They consider the administrative aspect of the pastor's role as the "craft of assuring" that the church serves its intended purpose. For this research study I am taking a broader view, that is, that leadership in the church should not be confined to the minister only but should be recognised in all who give evidence of it, since the spiritual gifts we receive from God were present long before we decided to become a lay leader or a pastor.

A second way of viewing these two gifts (Engstrom 1989, Fortune 1989, Vander Griend 1983) would be to see them as operating not in one person, but in different members of the Body. These differently gifted members now have to work together in a way that results in both finding fulfilment in what they contribute to achieving the same goal for the church. In this instance these two gifts operate on their own, but with such strong links that at times they may tend to overlap or are indistinguishable.

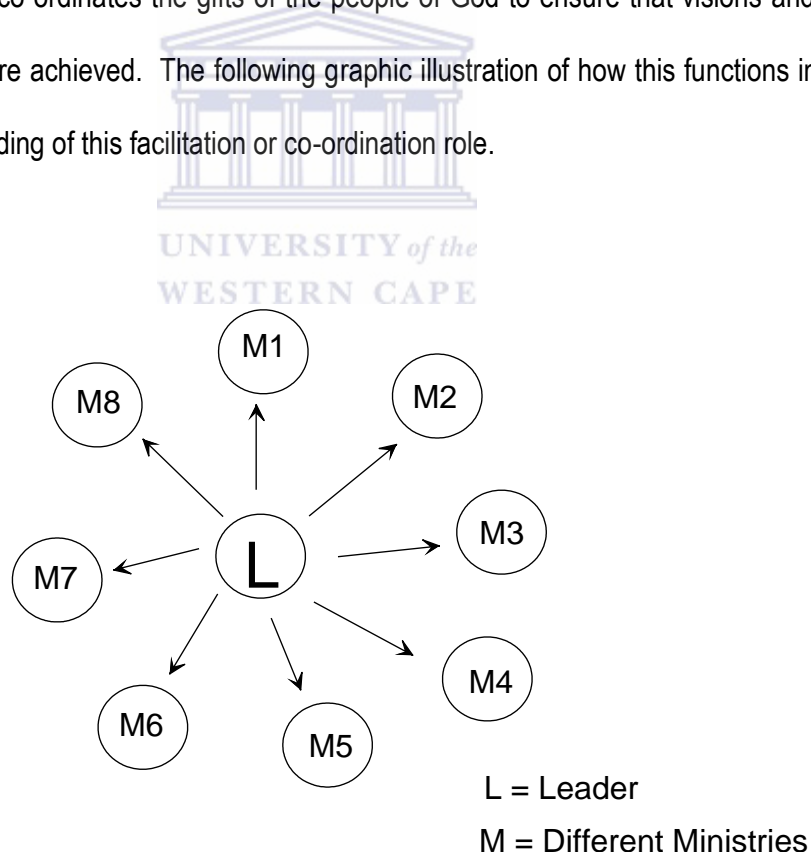
A cautionary note comes from Engstrom (1983:28-29) with regard to this working relationship between these individuals. He correctly states that "not all who administer do so in the same way. And not all who lead must specifically possess the gift of administration." He also acknowledges that it is especially at this point where "other gifts may also be effective in an administrative post."



Anderson (1986:76) in looking at the gift of leadership, identifies four spiritual gifts that are important to the gift of leadership. According to him, these are the gifts of exhortation, faith, administration, and stewardship. Concerning the gift of administration he states:

A third spiritual gift that is appropriate to the leadership of Christian organisations is the *gift of administration*, or enabling others to organise. In his first letter to the Corinthian Christians, Paul reminds them of this gift (1 Cor. 12:28). In his second letter we see this gift in operation, as Paul gives leadership to the project of raising support for the poor in the church at Jerusalem. There is an obvious administrative task connected with this gift. People in various parts of the world need to be organised in order for the project to succeed.

In bringing the above insights on leadership and administration together, the leader is viewed as the one who facilitates and co-ordinates the gifts of the people of God to ensure that visions and goals of the different ministries are achieved. The following graphic illustration of how this functions in practice will assist our understanding of this facilitation or co-ordination role.

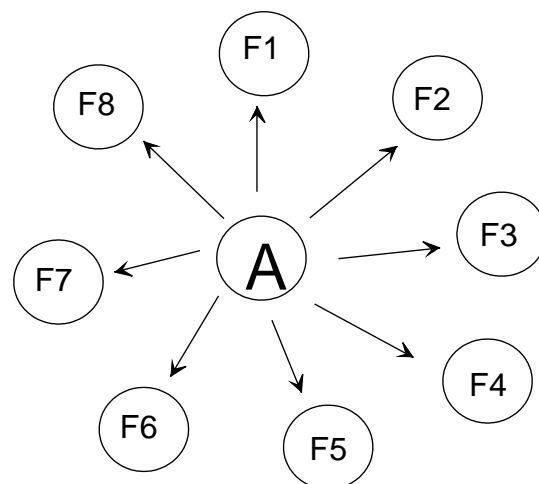


In the schematic presentation above, the different ministries are identified by M1 - M8. These could be the choir (as part of the music ministry), pastoring, preaching, evangelism, boy's and girl's brigade (as

part of youth ministries), bible study (as part of Christian education), etc. The church council will establish the overall vision and direction for the church and then the person with the gift of leadership assists with the coordination of this vision of the church within the different organisations and ministries of the church.

Where the gifts are held to be separate and distinct from one another, the member with the gift of administration will perform a similar co-ordination role to the person with the gift of leadership. The administrator will assist in the co-ordination of the practical details of the different ministries to ensure that there is no conflict in the church's strategic planning. These practical details may be anything that pertains to the meetings, finances, buildings and other assets of the church.

In the schematic presentation below, the different functions within and pertaining to ministries are identified by F1 - F8. In this instance, these functions could include finances, budgets, organisational structures, meeting times, agendas, minutes, etc.



A = Administrator

F = Functions within Ministries

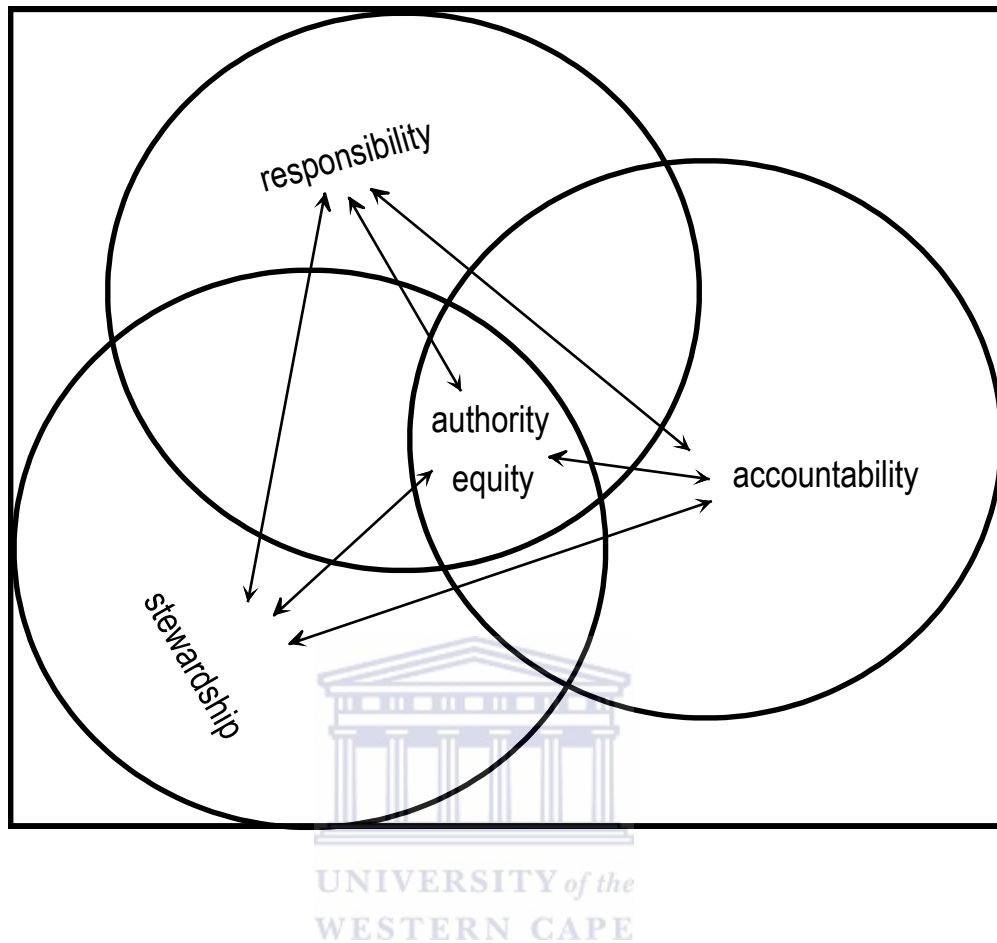
The 'leadership' role between these two gifted individuals (i.e. the one with the gift of leadership and the other with the gift of administration) is performed by the one who has the visionary ability. Without a vision the administrators will fall into the trap of busyness, that is, being occupied with doing all kinds of activities, but without these activities leading to any particular end.

#### **4.5 Related concepts**

Expanding our understanding of leadership and administration, and considering the relationship between the gifts of leadership and administration, concepts such as responsibility, accountability, stewardship, authority, and equality amongst others, come into focus. This is so for two reasons: First, there is the strong emphasis on a covenant relationship between the people of God in the ecclesiology of UCCSA. This covenant relationship would demand that in dealing with one another, the above stated concepts should have an impact on the different roles and relationships. Second, these concepts are interlinked and interrelated, to the extent that to be effective leaders (or administrators), all of these concepts need to be taken into account.

What is also significant here is that the leaders' understanding of *authority* and *equity* are evidenced in how they relate to responsibility, accountability and stewardship in the carrying out of their responsibilities. It will become clearer later in the discussion of the diagram why these two entities have been selected as the core items to which the others relate. With reference to the diagrammatical presentation of these related concepts, the leader's view of authority and equity is best seen at the intersection of responsibility, accountability and stewardship.

## Diagrammatical Presentation of Related Concepts



In the above diagram, the 'box' within which the circles are placed, represents the *context* within which all this happens. The importance of this is that should the *context* be something other than the church (for example a business organisation), the 5 concepts may be understood differently. Also, should *leadership* within the church not be under discussion, the concepts to be considered may be different. *Authority* and *equity* is seen as the inter-section between responsibility, accountability and stewardship. The understanding of this is that one's view and practical implementation of each of these 3 concepts will reveal one's perspective of *authority* and *equity*. Another way of looking at this is that how one views *authority* and *equity*, will be seen in how one approaches the other 3 concepts. Also, all of these 5 concepts are completely inter-related, i.e. responsibility to stewardship and accountability and vice versa.

Linking the above concepts to the gift of leadership and administration does not mean that these concepts are excluded from other gift areas or from those who are not in leadership or administration positions. Rather, these concepts have an impact on all spiritual gifts, but for this study will be considered only as they relate to leadership and administration.

For each of these concepts (authority, equity, responsibility, accountability and stewardship) an understanding of the following is assumed: In any and every working relationship between leaders and the members of the church, there is both a vertical and a horizontal relationship that must be maintained. Each of us is first in relationship with God and then as a result, in relationship with each other. These two relationships demand that each of these related concepts discussed here, be incorporated and practiced.

#### **4.5.1 Responsibility**

In working toward an understanding of responsibility within the context of the church, it is important to consider the theological significance of the term. As discussed in chapter 3, 1 Cor 12 likens the church and its members to a physical body in which each part has a specific function to perform. This raises the question of responsibility. Each part needs to recognise that it is responsible for certain tasks which, if it fails to carry them out, has repercussions on the functions of the other parts of the Body. This highlights the importance of responsibility.

As stated earlier, a covenant relationship is at the heart of Congregational ecclesiology. This relationship is found amongst the members of the local church, the regional council and the assembly. Important to note is that this is a "dual relationship", i.e. the "members' relationship to Christ and, through Him, to one another (Briggs 1996:43)." Briggs continues to outline responsibility as the corollary of this relationship. He writes that the corollary of the covenant relationship is that all the parties involved in it are responsible for its welfare. What this means is that members are responsible to Christ, but at the same time also to each other. This emphasises a mutuality of responsibility in these relationships.

There is an implication of common responsibility for the life of the church in the universal distribution of the *charismata* (Volf 1998:230). This author continues to give a serious warning that it cannot be the task of leaders to do everything in the church themselves. "This would lead to hypertrophy of this one member of the body of Christ and to a fateful atrophy of all other members." The task of leaders is to encourage all the members of the church to "engage their pluriform charismatic activities, and then to co-ordinate these activities." As for the development of the members, Volf sees leaders as responsible for a mature church that is called to test every manifestation of the Spirit (see 1 Thess 5:21, Eph 4:11-16).

Lee (1989:122), referring to a study of Kenneth R Mitchell entitled *Psychological and Theological Relationships in the Multiple Staff Ministry*, states that "to be responsible is to be in a situation in which you see yourself as called upon to respond to a wide variety of possibilities and needs. For example, a responsible person would pay simultaneous attention to the standards of the profession, to the needs of the church, to his or her inner integrity and relationship to God." The implication of this is that a responsible person, will evidence responsibility in almost any or every area of their life. It would then be easy to be responsible at church, at home and in the work place.

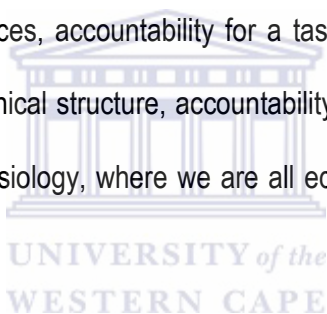
Briggs (1996:45), making the application more specific in relation to the local church, writes that

in the local church responsibility for pastoral care is vested primarily in the minister and the deacons, 'the elders' whom Peter enjoins to 'look after the flock of God whose shepherds you are' (1 Pt 5:1f) - and the other covenant members are usually only too happy to leave them to it! But this is precisely what they may not do. The fact that they belong in the covenant places on all the members the responsibility to love one another, care for one another, sacrifice for one another, even die for one another, as Christ loves them, cares for them, made the supreme sacrifice for them. In the circle of the local church (2.3.2.3) no one can escape the mutuality of responsibility, no matter how strenuously he or she tries to do so - not, at any rate, without disowning the covenant. Here the *Ubuntu* principle operates visibly, as each covenant member discovers his or her relationship to the extended covenant family, where the *seriti* force might well be the African equivalent of *agape*.

The conclusion one can draw from this is that every person who is a member of the Body is responsible for the effective functioning of the Body and this means that we are all in a web of mutual responsibility. The eye cannot say to the ear, I do not need you. We acknowledge that, since all members are endowed with spiritual gifts, none would have any excuse for not being involved in the Body in a responsible manner. The reason is that all the different parts need each other to operate effectively.

#### 4.5.2 Accountability

In moving from responsibility to accountability, it is important to outline the difference between these two concepts. When one is assigned a task, one knows that one is responsible for the completion of that task. However, in many instances, accountability for a task is shifted to the person who bears ultimate responsibility. In an hierarchical structure, accountability seems to be with the person on the next level up. In a covenantal ecclesiology, where we are all equal members of the same Body, this understanding cannot apply.



On the issue of accountability, Bishop (1995:64) refers to the fact that our faithfulness to God must include an undivided commitment to the priorities of God. He states further that God has a definite set of priorities for which we are accountable to our God (cf Rm 3:19; Heb 4:13)<sup>1</sup>. "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed ..." (1 Tm. 2:15) A leader who is sure of God's call to service, has all the motivation to do well, to excel, for God "*demand*s my life, my soul, my all." (1 Sm 7:3).

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<sup>1</sup> Rm 3:19 *Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.*

<sup>2</sup> Heb 4:13 *Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.*

The dimension of accountability is brought in line with servant leadership by Storey (1995:73) when he writes that "servant leadership is not an abdication of vision or authority." He views accountability as the very the reason for our existence (Ezek 34:10)<sup>2</sup>. Servant leadership, for him, begins with understanding that the task of leaders is to serve those they lead and that the best way of serving is through empowering. In comparing this type of leadership with the immature leader, he concludes that the latter type of leader needs to be seen as achieving, whereas the wise leader gains fulfilment in seeing others grow. Christ is the model of the empowering servant leadership style: "That's good Peter, you couldn't have got that insight from any mortal person! That's good!" (Mt 16:17).

The relationship between accountability and authority is understood by Briggs (1996:59) who comments that the "aspect of authority which we may never overlook is that those entrusted with it are held accountable for the way they exercise it." In the Apostle Paul this translates as 'stewards are required to show themselves trustworthy' (1 Cor 4:2), while the Epistle to the Hebrews refers to church leaders as 'those who must render an account' (Heb 13:17). The same idea is central to the parable Jesus told about the three servants whom their master left to work with his money while he went abroad: on his return each of them was required to answer for his stewardship (Mt 25:14ff).

Ministers of local churches and church council members are accountable, first to God and then to the church meeting for their stewardship: they have to answer for their whole ministry as much as for the way they exercise the authority entrusted to them. There can never be any suggestion that the conferring of authority implies exemption from accountability. In fact the greater the authority, the weightier the responsibility for stewardship. The Lord's own teaching still applies: 'Where someone

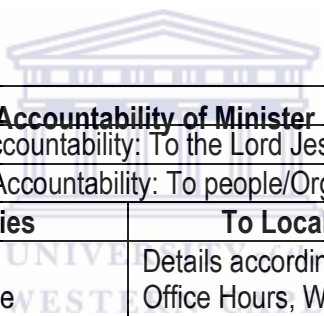
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<sup>2</sup>Ezek 34:10 *This is what the Sovereign LORD says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them.*



has been given much, much will be expected of him; and the more he has had entrusted to him the more will be demanded of him' (Lk 12:48). In the final resort we are all accountable to God.

This particular concept has varied understandings within the context of the UCCSA. On the one hand, it is quite clear that each minister of a congregation is accountable to the church authorities who appointed him/her. However, with the congregational understanding of church governance, the members usually have the final say in the decision making process. Ministers walk a tight rope between being accountable to the governing authorities of the denomination and being accountable to the council and members of the local congregation they serve. The following graph is helpful in this regard.



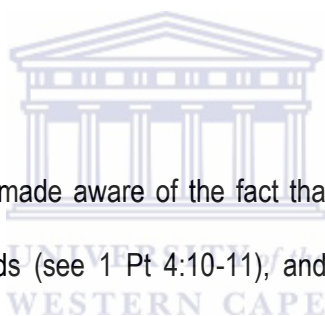
<b>Accountability of Minister</b>	
Primary Accountability: To the Lord Jesus Christ	
Secondary Accountability: To people/Organizations	
<b>To Denominational Authorities</b>	<b>To Local Church Council/Members</b>
Matters of Doctrine Matters of Church Policy and Practice Matters of Personal Ethical Practice	Details according to Appointment Letter, e.g. Office Hours, Work and Meeting Schedules; Involvement in activities outside the church Matters of Personal Ethical Practice

In many instances, a church council may want to follow the leadership of the minister, but it needs to recognise that they were elected and appointed by the members and are therefore “their servants”. However, an essential element not to be overlooked in this process is that each elected member is also God's hands, eyes, etc. in this world and therefore responsible to God for the fulfilment of any ministry.

#### **4.5.3 Stewardship**

In biblical times, the steward was the one left in charge of the household and estate during the absence of the owner. Thus, the steward is the executive who sees that the work is executed competently according to the will of the owner of the house.

Kraemer (1958:54) summarises the biblical teaching on stewardship when he discusses the relationship between responsibility, stewardship and accountability. He states that "the steward is the central figure in a number of parables and stories told by Christ. They show the characteristics looked for in a good steward: faithfulness and loyalty, business acumen (even willingness to engage in sharp practice), and the ability to discipline and care for those under him [sic]. He had to have a sense of responsibility when the master was absent for he was above all someone who was accountable to his superior for what he did."



Members of the church need to be made aware of the fact that all are "stewards of God's manifold grace through their deeds and words (see 1 Pt 4:10-11), and all have something to contribute in worship and in the entire life of the church. Volf (1998:226)."

With this in mind, the leadership of the church (the church council or board) need to be reminded regularly that they are there to serve the purposes of God. This means that they stay with the needs of the community and do not run ahead of them. It also means that staying with the community will not mean abdicating leadership responsibilities. The question is raised whether, in either of the above situations, church council members understand what is required of them and also whether the gift of leadership was a part of their personal profiles when they were elected.

There is a very clear link between accountability and stewardship. Stewardship involves accountability for the *use* of resources, not merely in making resources available. Stewardship is that which makes caring, acting and organising competently a means of carrying out the will of God. Without the gift of

stewardship, leadership can be either exploitative or self-serving. It is the gift of stewardship that underlies what is referred to as servant leadership. Stewardship is the gift of enabling others to *execute*<sup>3</sup>. This is seen in the fact that Christ never used the word manager, but rather the term steward (*oikonomos*). This word is the root word for manager or guardian of a household. "The steward-as-manager owned nothing, but his reputation was made with the ability to manage with integrity, or at least with prudence (Lk 16:1-8)." (Shawchuck and Heuser 1996:21).

The scriptural teaching on stewardship emphasises the following theological truths: According to 1 Pet 4:10-11, the recognition of the diversity of gifts in the exercise of one's stewardship duties is essential. It reads: 'Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ.' In Lk 19:13, Luke informs us that there is a clear distinction between ownership and stewardship. In the context of the church, it is always only the latter, that is stewardship, that applies. Another important theological aspect to stewardship is that faithfulness is required in the execution of responsibilities. According to 1 Cor 4:2 'Now it is required that those who have been given a trust must prove faithful.'

#### **4.5.4 Authority**

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<sup>3</sup>Anderson (1986:76-77). Also see Finney (1989:54-57) on the leader as steward.

For a theologically acceptable understanding of authority, it is important to consider both the negative as well as the positive aspects of authority. Smit (1995:36-37) refers to one such negative aspect, namely that of an authoritarian leadership style. He writes that

the symptoms of this very serious condition are quite obvious. It can be seen in the working habits of the pastor who strives to do all the caring, counselling, praying, educating and equipping that must be done in the congregation; who involves himself [sic] in every possible meeting in fear of decisions being taken of which he might not approve; who is running around to service and maintain the organisational infrastructure and administration of the congregation; and who makes his appearance in the worship service on a Sunday exhausted and offering little to nurture the faith of others.

According to Smit (1995:36), who also comments on the pastor who creates the impression that he/she is all powerful, the actions of such a pastor, whom he calls the "omniscient pastor is really detrimental to the life and ministry of the church. It almost limits the range of the church's ministry to the abilities and availability of a selected brand of believers, the professional clergy leadership." He concludes that the answer for such a situation must be in the empowerment of lay members.

Buchanan (1995:85), in attempting to answer a similar question relating to whether leadership is assumed or bestowed, concludes that the entire issue of "authority is strange. It must always be conferred. If it is assumed or taken, it is spurious, no matter how it is maintained. No wonder Jesus said, 'My kingdom is not of this world. If it were my followers would be fighting to save me from arrest. My kingly authority comes from elsewhere.' (Jn 18:36)."

In setting out his understanding of authority, Carroll (1991:14) includes both the aspects of consent and relationship. He writes that "authority is the right to exercise leadership in a particular group or institution based upon a combination of qualities, characteristics, or expertise that the leader has or that followers believe their leader has." It is quite clear from this that the consent comes from the leader

earning the right to lead from who or what he/she is. The same author continues to explain the relational aspect when he states that "to exercise authority involves influencing, directing, co-ordinating, or otherwise guiding thought and behaviour of persons and groups in ways that they consider legitimate." This legitimacy to lead comes from the relationship the leader has with those who need to follow.

Authority must not be confused with autocracy (Storey 1995:73). Two things that bring out the difference between these two concepts clearly are recognition of authority and empowering of people. Storey states that "true authority is recognised rather than imposed and it is most readily acknowledged when it is seen to be committed to empowerment."

In his understanding of authority, Dulles (1974:51) views *competent authority*, as that which is "normally institutionalised in the form of office." He concludes that such societies are "governed by explicit rules, often written." This view of authority leaves no room for those 'not in office' to have authority. It also creates the impression that *positional leadership* (leadership derived from being in a particular position or post) is the form of leadership that has authority. This study lays emphasis on *charismatic leadership* (derived from having the gift of leadership) which generates more authority in situations than the leader who needs to call upon his/her positional authority to accomplish things. An understanding of 'competent authority', such as that of Dulles, can lead to misunderstanding and confusion as members start to associate authority only with a formal office. This is particularly problematic when we consider the issue of equity, that is, the fact that young people, women, and certain racial groups can also exercise competent authority without being in any formal office.

A more balanced approach is suggested by Volf (1998:231) when he writes that "common responsibility implies *mutual subordination* (see Eph 5:21)." With reference to the Apostle Paul, he comments that Paul demanded that congregations acknowledge certain members and be subordinate to them (see 1

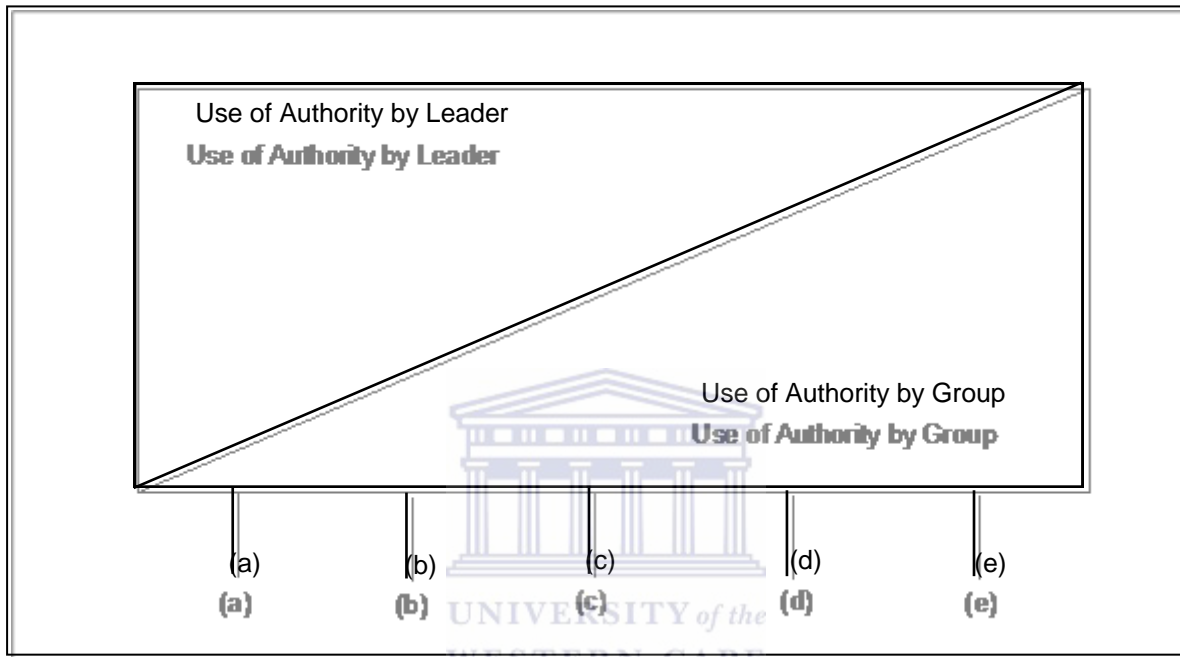
Th 5:12; 1 Cor 16:15-16). Also, the authority of these members is relativized in several respects and therefore protected. Volf's understanding of authority relates to the idea of mutual subordination. "First, such authority is not absolute, since the members of the church owe conditional obedience only to their common Lord. Second, it is based less on their formal position than on their active service in the congregation (see 1 Th 5:13). Ultimately, obligatory subordination to leaders stands within the framework of the obligatory mutual subordination of all, which is why Christian obedience can only be free obedience to the respectively different *charismata* of others."

In contrast to this theological view of authority, Lee (1989:43) identifies three major leadership styles, namely authoritarian, laissez-faire and participative. "The authoritarian style is one in which the leader prefers to make the decisions and direct the implementation of the plan without the participation of others." This type of leadership is prevalent in many churches, especially with reference to groups who have self-appointed leaders who do not recognise that they too have to be in a relationship of mutual subordination. "An authoritarian leader may consult with others and even work for a consensus, but few votes are taken. The authoritarian leader makes most of the decisions and announces them as he or she sees fit. This leader is usually seen as strong and decisive." Again, the understanding of being inclusive, consultative and sensitive is totally ignored in this approach to authority.

The laissez-faire leadership style (at the far right of the diagram below) is "practically no leadership at all. Leaders of this style wait for the group to initiate and decide, offering little if any perspective or information, seldom if ever making suggestions or recommendations. They would typically be seen as 'weak' or 'poor' leaders."

The third of the three basic styles, the participative, lies between the two extremes and provides for flexibility to move up and down the continuum as the particular situation requires. This leadership style

invites and welcomes participation of others in the decision-making process. Lee (1989:44) sees inefficiency as a shortcoming of this leadership style, but continues to outline the advantages as: people have a chance to express their views; more ideas and perspectives are considered; the leader is free to be forthright; and motivation to implement decisions is usually greater following participation.



In the above diagram (Lee 1989:44) the (a) represents the point where the leader makes decisions and announces them; (b) is where the leader consults, gets suggestions and makes the decision; (c) is where the leader or the group initiates. Consensus is reached in this case. (d) is where the group initiates, consults and makes the decision; (e) is where the group makes the decision and announces it.

#### 4.5.5 Equity

Why is the issue of equity raised in a study of this nature? The reason is that in many churches certain ministries are still reserved for certain groups, thereby excluding categories of members. The most prevalent example is gender inequity. Women are still excluded or in the minority on church councils,

as trustees of the church or even in the ordained ministry. They are considered as suited to ministries related to children, women's concerns, the aged, leading the Sunday School, home visitation, junior choir, girls brigade, but ministry which are perceived as having authority continue to be a male domain.

A similar phenomenon is found in regard to age. Many Christian communities still view senior members (older members) as more suitable to positions of authority based on the notion that experience gained over the years has automatically prepared them for leadership.

Equity, for the purposes of this study, will, therefore, focus on equity between men and women, young and old, and between people of different racial groups. A further area of inequity is found between leadership and laity. This will be discussed in much greater detail in section 4.6. In the church, equity also addresses differences in educational attainments, income levels, jobs and career types. I am aware of the impact that these differences have on the church, but for the purpose of this study, have included these categories in a limited way in the empirical research which is described in chapter 5.

#### **4.5.5.1 Gender equity**

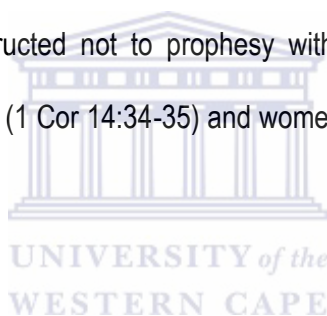
The church has a poor record of dealing with gender inequity. Kraemer (1958:69) comments that "there is..., no subject on which the Christian church has always been (and in most cases still is) so retrograde, so subject to non-Christian, pagan notions of the sexes and to patriarchal thinking as in regard to women and their place in the church."



Written in 1958, Kraemer's words (1958:70) are still true and relevant today.

The recognition of the equality of women with men in society, economic and political life, and the growing realisation of this recognition shows up the inferior position of women in the Church more and more as an unbearable anomaly. The inferior position of women (in the sense of an inferiority inherent in their sex, i.e. in nature) is, however, not only a cultural lag, still dragging on in the Church, but is chiefly so deeply rooted in the Churches because it depends on the question of what should be considered the right interpretation of the Scriptures. This puts the whole dispute on the status and rights of women and of their inherent inferiority on a different level. Not on the level of nature, but on that of God's ordering of nature and of obedience or disobedience to the Word of God.

This statement is a sad indictment against the church, especially where the Word of God is used to bring division instead of unity amongst the people of God. Scripture has often been cited in support of these views are: Women are instructed not to prophesy with uncovered heads (1 Cor 11:2-16); women are to be silent in the Church (1 Cor 14:34-35) and women are not to teach or to have authority over men (1 Tm 2:11-15).




I recognise that it is not within the scope of this study to comment adequately on these scriptures, but I do believe that the error of the church may be in trying to interpret Scripture which was written to a particular church within a particular cultural setting (see chapter 3 on the Corinthian example) and to make such teaching a doctrine for the church universal for all times.

In contrast to those who use Scripture to divide, Ackermann (1985:103) responds to the above by stating that "Paul's letters show women in prominent positions in local churches as travelling evangelists and prophetesses (see also Ac 4:2-3; 18:18, 26; 21:9 and Rm 16:3; 2 Tm 4:19; 2 Cor 8:23; Phlp 2:25; 4:3). As Paul's concept of ministry is charismatic (it is exercised by the community with their variety of gifts performing different functions), no hierarchical distinctions are made between apostles, prophets and teachers." Ackermann's understanding is that women fulfilled their ministries according to

their spiritual gifts (1 Cor 11 - where women prophesied, albeit with uncovered heads). The same writer continues to show that

Paul's writings contain what appear to be contradictory statements in regard to women: in 1 Cor 11 women are admonished for prophesying with uncovered heads; in 1 Cor 14:34-35 they are to be silent in church; in 1 Tm 2:11-15 women are forbidden to teach and to have authority over men. Yet Priscilla instructed Apollos, and Paul did not rebuke her (Ac 18:26, 27). He commended Phoebe who ministered in the church at Cenchreae (Rm 16:1). At times Paul seems to imply an hierarchical view of creation (1 Cor 11:3; Eph 5:22-24) of God, man, woman and nature, in that order. This view is difficult to reconcile with his great declaration in Galatians 3:28 'There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus'.

In bringing the equality experienced through the process of redemption to its logical practical implications, Carr (1988:22-23) concurs that



The Christian message, carried by the church's tradition, proclaims that in the life, death, and resurrection of Jesus, all humankind is redeemed in principle through the miracle of God's self-gift and word to all. In the sending of the Spirit, all are joined in communion such that the social distinctions of ethnicity, class, race, and sex are overcome. Equality, freedom in the Spirit, and love of one another are the hallmarks of the church, the one body of Christ, the People of God. In this communion women are told they share fully in the life of faith through Baptism. Nevertheless, the church has not, in its traditional practice, accepted women as sharing equally and fully in its life. Today, Christian women are no longer willing to gloss over this inconsistency between faith and practice.

I am in full agreement with Brown (1977:92) who sees the problem of the exclusion of women from participation in the ministry of the church, and the problem of the irrelevancy of church structures for its total ministry to and in secular society, as being inextricably related. Brown states that 'the church's placid acceptance of the marginalization of women in and by society is perhaps the most significant symptom of the illness which prevents it from presenting an honest witness to that society.'

Ackermann (1985:101-102) concludes that "when one seeks to find the reasons for the exclusion of women from ministries, one is confronted with a combination of both socio-historical factors and a long tradition of exclusivistic theologising." In continuing to comment on gender equity, she addresses two issues that are central to the argument of this study. First, the difficulty of overcoming the gap between the church's theory and its praxis. And, secondly, but even more importantly, the "giftedness of all believers and the need for all, regardless of sex, to serve." The Christian church, she concludes, upholds this, albeit only in theory.

UCCSA position on the role of women has been inclusive, balanced and scriptural. Eliade (1987:44) confirms the historical correctness and background to this when he comments that "women have always been active in Congregational churches, which were among the first of the American and British denominations to admit women to the full-time ministry of the word and sacraments."

The following quotes from Wing (1970:292) serves to support this point of view within the context of the South Africa church. "It is not surprising that in a denomination which has "rendered all distinctions void" women should be given complete equality with men in the Ministry of the Word and Sacraments." He continues to write that "to the Congregational Union of South Africa belongs the distinction of being the first and as yet the only major denomination in Southern Africa to appoint a woman to the highest office which it is within its power to confer." This being the case, one needs to ask what the reason may be for so many churches still not having women in leadership positions.

The biblical perspective is quite clear on this issue. The Apostle Paul addresses this inequity in three important areas of church life and community life in Gl 3:28. These three areas are social discrimination, - 'There is neither Jew nor Greek', social status - 'neither slave nor free' and gender inequity - 'neither male nor female'. The reason for this, Paul says is because, 'you are all one in Christ

Jesus.' The unity that Christians have with one another and in Christ, supersedes all other forms of inequity we may want to assign to people.

Another important contribution from Scripture comes from the creation account in Genesis and in particular, the biblical view on the image of God. It reads in chapter 1 verse 27 that "God created man in his own image, in the image of God he created him; male and female he created them." Each of the most important creations of God, male and female, were created equally in God's image. We would have no foundation in the church to discriminate on the basis of gender.

Central to this research study is the Scriptural understanding of spiritual gifts. The aspect that comes into play with regard to equity, is that the giving of gifts were decided by God and in this process of giving, gender is not considered as to which gifts to give. This is substantiated by 1 Cor 12:6, 18, 28<sup>4</sup> that shows that God chose as God willed.

Lastly, women as well as men were considered *diakonoi*, ministers, because women by being called to be "saints" (i.e. members of the Church) were just as men equally called to serve God's purpose in the world (Ac 18:26, 21:9, Rm 16:1, 3, 4, 12).

#### **4.5.5.2 Racial equity**

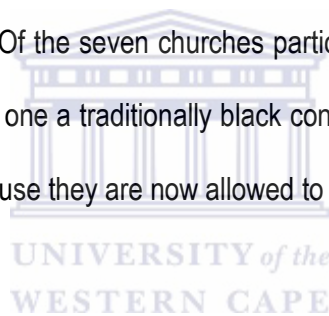
The significance of considering racial equity is in the fact that many churches developed along racial lines in South Africa. The Dutch Reformed Church (DRC) is one of the best known examples of a denomination who followed such practices. Smit (1995:41) reminds us that the DRC became captive to this type of divisive thinking due to a blending of religious, cultural and political motives. Instead of

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<sup>5</sup>41 Cor 12: 6 *There are different kinds of working, but the same God works all of them in all* and verse 18 *But in fact God has arranged the parts in the body, every one of them, just as God wanted them to be* and verse 28 *And in the church God has appointed...*

recognising their error, "much energy was spent in efforts to legitimise apartheid." It took just as much effort for the DRC to be liberated from this legacy. "On a congregational level it boiled down to boards becoming involved in decisions about who, on the grounds of skin colour, was allowed to attend or preside at worship services in church buildings." Much of this has changed, and "it is interesting though to notice recent acknowledgements of guilt in maintaining the racial paradigm from church leaders in other predominantly white churches. Over a broad spectrum it was apparently done more subconsciously than most people realised."

The UCCSA is more likely to fall into the group that has these divisions on a less conscious level. The apartheid structures allowed for Congregational Churches to develop along the lines of the areas in which their members were located. Of the seven churches participating in the empirical research, five are still so-called coloured churches, one a traditionally black congregation and the two white churches have people of colour attending because they are now allowed to live in these residential areas.



We are also reminded by Henwood (1995:53), that

the church in South Africa with its strong colonial roots has also been deeply affected by the scourge of apartheid. The empire building church, with its heavy Western cultural bias and prejudice, trivialised the local culture and promoted a passivity among the local people, while the policy of apartheid treated the majority of church members as less than human and therefore not worthy of leadership or positions of responsibility in the church community. The church in this land has been shaped by the political and sociological history of the country and this too has led to the situation in which we have the practice of a 'clericalized church.'

Historical evidence abounds that bears witness to the fact that the UCCSA never really publicly condoned or approved of any of the racially divisive legislation that plagued the country for many years.

The following quote from Wing (1970:289) is but a grim reminder of what this entailed.

Southern Africa has been a turbulent sub-continent for the past quarter of a century and the spiritual heirs of John Philip and John Mackenzie have witnessed the erosion of the rights those doughty fighters won for the Coloured and African people of South Africa. The full gamut of apartheid legislation, including the removal of Coloured voters from the common roll, the Group Areas Act, the Bantu Education Act, the Bantu Laws Amendment Bill and a mass of other restrictive and repressive measures, has disrupted the work and witness of the Churches and caused deep distress to the majority of those who comprise the Congregational family in Southern Africa. Two great Congregational institutions, Adams College and Tiger Kloof, became victims of the Bantu Education Act, but worse than the loss of schools was the loss of homes, the break up of family life and the humiliating injustice to which so many Africans and Coloureds were submitted. If Congregationalists had stood by and said nothing, they would have betrayed their heritage in Southern Africa.

The greatest impact of racially divided churches was most probably on the development of the laity in leadership roles. The churches with the better facilities, resources and infrastructures (usually white) were streets ahead of the black churches. This is always evident when either visiting the different church premises or when the deacons of 'Black' or 'Coloured' churches had to present something, it mostly appeared to be inferior to that of their 'White' counterpart. The sadness in all of this is in the fact that we were locked in a covenantal relationship that should have had a greater driving force than the political policies of the government. Unfortunately, the covenantal relationship and the fact that we were all gifted of God were completely overlooked because of the racial divide.

#### **4.6 The involvement of laity**

The involvement of laity in the leadership and administration of the church is central to the understanding of a covenantal ecclesiology in which the gifts are exercised for the good of the Body. As discussed above, the concepts of authority, accountability, stewardship, responsibility and equity all demand that all people, regardless of position, have equally valuable tasks to fulfil. One of the reasons for the lack of involvement of laity in the ministries of the church could be ascribed to the fact that over time it has become accepted that leadership refers to those who are on the payroll of the church. As

volunteers or lay-persons are not remunerated, they are perceived as having less authority or accountability. The reason for this perception is a lack of teaching, preaching and training on the biblical views of spiritual gifts and leadership in the church.

Commenting on this type of a scenario, Finney (1989:8) writes that "it is sometimes said that the church is a voluntary organisation and does not operate in the same way as a company with paid employees. While it is true that there are differences, much the same principles apply. For example, it is much more difficult to get rid of obsolete structures and people in a voluntary organisation:...It has also to be remembered that the church is only partly a voluntary organisation - it is a mixture of those who are paid and those who are voluntary, and this sets up its own tensions."

Another reason for passivity amongst laity is given by Volf (1998:68) when he critiques the views of Zizioulas who sees "the laity's task, indeed, its exclusive prerogative is to say the "amen" as a response to the grace they have received." The people of God is, therefore, totally inactive and all they are called upon is to respond and follow - like the Israelites in their relationship with Moses. Volf continues his comments: "This devaluation of the laity, judged from my perspective, corresponds to the soteriological and ecclesiological enhancement of the bishop; whoever assumes "the place of God" must simply be followed. Admittedly, the laity is not to follow the bishop as an individual who simply stands opposite them, but rather as someone who represents them in a very real fashion."

Henwood (1995:56-67) cites at least five reasons for the non-involvement of the laity in our churches. These are secularism, the role of the ordained ministers, the separation of religion from everyday life, the fact that the church is seen as a society or club and that too many ministers tend to monopolise the ministry. In writing on the secular age and the church, Henwood (1995: 56-67) captures the context of the South African churches accurately when he states that the church finds itself in an "environment

where the majority of our working members (remembering that a substantial number of church members find themselves unemployed) are slaves to their jobs and their bosses, more and more demands are made on their time in order to make more and more profits. They become mere production units and the making of money becomes the most important goal, if not the single goal in life."

This kind of situation impacts very negatively on the involvement of the laity in the churches. In many of our Black and Coloured churches, people may appear not to be interested in serving in leadership positions. The practical reality is, however, that often church councils cannot meet regularly and that evening meetings are difficult because members arrive home from work very late. To serve in a leadership position and attend meetings, may now mean sacrificing Saturday or Sunday afternoons.

The other two reasons cited that have already been discussed, are the role of the ordained ministers and the fact that too many ministers tend to monopolize the church's ministries. This means that the people are quite prepared to allow the ordained minister to do most of what needs to be done and the minister in turn is also prepared to have it this way. This develops a dependency culture and the members are never encouraged to develop their own areas of giftedness.

In Ac 4:13 it is stated that the meeting of priests and scribes were astonished about the outspoken witness of Peter and John, the more so because they were uncultured (*agrammatoi*) and common (*idiotai*) people. The Christian church started its course through the witness and activity of "common" people. In the New Testament (cf. esp. 1 Cor 12) the "diakonia" (or "ministry" in the non-technical sense) was, to a great extent, charismatic. Thus, many apostles, prophets, teachers, evangelists, etc (cf Eph 4:11) were lay-people. Most of Paul's companions were dedicated lay-people. Women as well as men were lay "ministers" (cf Ac 18:26; 21:9; Rm 16)(Kraemer 1958:19). Finney (1989:2) comments.



The emphasis on what is variously called the 'ministry of all the baptised', 'every-member ministry' or 'freezing the frozen' has rightly shifted the spotlight from the minister to the people. But team ministry of this kind demands accomplished leaders. The 'one-man band' personality cult which dominated the church for so long requires only limited skills from the minister as he organises his 'helpers'. To guide and encourage a team of gifted individuals is much more subtle, complex and demanding.

Anyone involved in voluntary ministry must be committed. Most ministries require a high level of commitment such as the number of hours required for Sunday school teaching or the time required for evangelism or the creative ministries (music, singing, art, spiritual dancing) of the church. Time is needed for preparation, practice, training and the actual carrying out of the ministry.

Smit (1995:36) cites two reasons for the lack of involvement of laity in our churches, namely, what he calls the omniscient pastor and the self-perpetuating church board. Concerning the first of these reasons, he writes that



very often, one observes a development in which a dark side of spiritual leadership surfaces, namely when the pastor becomes the only "key player" and "captain" in the life of the congregation. This is the point at which a serious illness strikes: the omniscient pastor lives, works and leads as if he is to be everything in and for his congregation. At first this could have been born out of a genuine desire to serve, but as it develops it becomes an usurpation of the congregation's ministry and a personification of the authority of the Gospel now vested in an authoritarian leadership style.

In looking at the second reason, Smit (1995:41) suggests four ways in which a church board can become self-perpetuating, the point at which the board loses vision and becomes mainly involved with maintaining the infrastructure of the congregation and with perpetuating its own existence as a board. Thus the board becomes a self-satisfied unit which uncritically maintains the status quo. The four specific ways he suggests are "(1) when institutional interests dominate, (2) when diversity is not tolerated (while homogeneity is highly valued), (3) when the tensions inherent in the relationship between the gospel and the social, cultural, economical and political reality are being dropped, and (4)

when the voices from the edge are not allowed to rock the boat. It must be evident by now that the self-perpetuating church board is a real threat to the witness of any faith community.”

Shorter periods of commitment are preferable and more realistic. Instead of becoming a deacon for life, serving for a maximum of two years is sufficient. After this period, the member steps down for at least one year before being eligible for re-election.

Henwood (1995:51) interviewed a number of ministers from different denominations who are involved in ministry within the inner city of Johannesburg. He states that “from these interviews it became abundantly clear to me that on the whole ministry remains the prerogative of the ordained/professional minister. This reality is reflected in the following statements made by various ministers from a variety of denominational traditions: “It is a minister's church and not a members' church.” “It is a pulpit-, rather than a pew-driven church.” “It is a clergy-, rather than a lay-driven church.” “Ordained ministry is the only authentic and real ministry.” He concludes that “no matter how we define the status quo, it would be true to say that we live in a highly clericalized church society, with a minimum of lay ministry.”

Although the above critique of and comments on the laity are understandable, the church cannot allow itself to lose the central focus of the body-ministry concept contained in 1 Cor 12. Each member of the church has been gifted by God to fulfil a specific function. The church becomes less than what it is intended to be when all the different parts are not recognised and allowed to function optimally. Members must be assisted to discover which parts they represent, how these parts function, and how and where they can get involved in contributing to the functioning of the body.

#### **4.7 Conclusion**

In narrowing the focus to the gifts of leadership and administration specifically, what surfaces are the problems of defining leadership and administration and the relationship between them. It is apparent that in describing leadership and administration, there are major differences in understanding between the business or secular perspective as over against the church's understanding. One major difference is that of context. In the church, those members with leadership gifts, must focus on the true tasks of leading, in obedience to God and to ensure that the vision of God for the church, is achieved. Furthermore, within this context, the leaders must continue to ensure that how they lead and assist in the development of the gifts of the people under their care is in line with where God is leading the church. To achieve this end requires prayer, discernment, a listening soul and the ability to take decisions which may be unpopular. Essential to this that church leaders must take their example from Christ as their leader.



The gifts of leadership and administration are closely linked and at times appear inseparable. While this may be so, the leadership role does take priority as it encompasses the important aspect of being visionary, emphasising the biblical teaching that "without a vision, the people perish (Pr 29:19)".

This chapter also indicated that in the interplay between these two gifts, other related concepts need consideration as well. These are concepts such as responsibility, accountability, stewardship and equality. These concepts cannot really be viewed in isolation but must be seen as influencing, relating to and impacting on each other.

The question of equity is one that will remain with the church until the issues around gender and racial inequality are dealt with in a just and life-affirming manner. Unfortunately the church has not escaped

this criticism and reality. Ageism, a lack of education, and other forms of inequity may still have an impact on how we minister to and with each other.

The fact that the church makes use of volunteers or laity in the fulfilment of its ministries is of great significance. Each member of the church has a definite contribution to make to the building up of the whole. Should such a member for any reason not be involved in the area of ministry where their greatest contribution can be made, it deprives the church of their spiritual gifts. Smit (1995:36) writes:

Faith communities in South African must be empowered to contribute towards the restoration of the country. In order to become empowered they must first be liberated from leadership patterns that do not serve the promotion of the reign of God in the world. In the local faith community that process of liberation starts with the clergy and lay leadership.

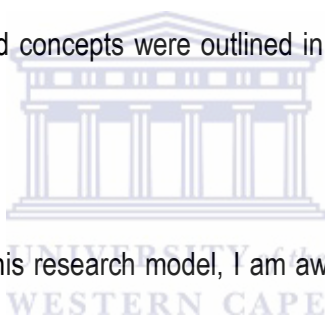


## **CHAPTER 5**

### **AN EMPIRICAL STUDY OF LEADERSHIP AND ADMINISTRATION IN THE UNITED CONGREGATIONAL CHURCH OF SOUTH AFRICA**

#### **5.1 Introduction**

Following the Zerfass research model, an attempt was made in chapter 1 (1.4) to first establish the theoretical framework of the argument. In chapter 2 the "problem" was positioned within UCCSA. In chapter 3 some perspectives on the gifts of the Holy Spirit were pursued, while the gifts of leadership and administration, along with related concepts were outlined in chapter 4, completing the theoretical basis of the argument.



Moving now to the praxis phase of this research model, I am aware of the fact that the points of view interrogated are often subjective. As Dulles (1974:21) warns, "we cannot fully objectify the church because we are involved in it; we know it through a kind of intersubjectivity". Hendriks (2000:60) refers to this intersubjectivity as "participating action research." This phase of the research is encapsulated in this phrase and it will be participative and active in nature. The empirical approach of this study is quantitative in nature. The quantitative nature of the research is observed in the fact that it contains "pre-planned observation" and that these "observations may even be scalable" and that the researcher remained "aloof." (Mouton and Marais 1988:162). Others aspects of the research that also show that it falls within the quantitative range is that the observations are "usually with an inventory previously drawn up and the expected observations are placed in categories in anticipation. "

#### **Random selection process**

The Peninsula Region of the UCCSA in the Western Cape currently has 21 churches within the region. Of these churches, 14 are located in urban areas and 7 in rural or semi-urban areas. Eight are predominantly 'White' churches, 1 is predominantly Black and 12 are predominantly 'Coloured', with none that can be classified as predominantly Indian. The terms 'White', 'Black', 'Coloured' and 'Indian' are used as previously defined under the apartheid government. The reason for using these designations is that the churches are located in areas no longer defined in this way, but still mostly inhabited as such.

This region stretches from Cape Town to Worcester. Most of these churches have a membership drawn exclusively from only one or two race groups due to a history of racially segregated practices. This is particularly evident in the 'Coloured' communities, with 12 out of the 21 churches falling within this community. A major limitation of this research study was the identification of the sample of the UCCSA churches to be researched within the Western Cape. A process of random selection was used to determine the churches to be included in the research sample. The reasons for the random sampling approach was used to ensure that an objective approach to deciding which churches to include in the research project and also to reduce the research sample to a manageable size for the researcher. The sample of churches chosen for this research project was randomly selected from the 21 UCCSA churches in the Western Cape. The process used was to list all the churches in the Peninsula Region in alphabetical order according to the names of the towns or cities in which they are located. The first church on the list was selected, the next two missed, resulting in churches 1, 4, 7, 10, 13, 16, and 19 being selected. The sample of seven churches includes the one 'Black' church in the region, four out of the twelve 'Coloured' churches and two out of the eight 'White' churches. The sample was skewed in favour of urban churches as a result of the random selection. The churches participating in the research study are indicated with the *founding date, location type and number of members* in the graph below.

Church	Established	Location	Membership
1. Bellville (C)	1971	Urban	510
2. Bergvliet (W)			
3. Bethel (W)			
4. Bishop Lavis (C)	1992	Urban	329
5. Bonteheuwel (C)			
6. Claremont (W)			
7. East Claremont (W)	1932	Urban	135
8. Emmanuel (W)			
9. Franschoek (C)			
10. Gleemoor (C)	1937	Urban	811
11. Harrington Str (C)			
12. Kuils River (C)			
13. Langa (B)	1902	Urban	500
14. Llandudno (W)			
15. Observatory (W)			
16. Paarl (C)	1901	Semi-Rural	5,700
17. Pniel (C)			
18. Robertson (C)			
19. Rondebosch (W)	1900	Urban	198
20. Worcester (C)			
21. Wynberg (C)			
B = Black; C = Coloured; W = White			

## Research methodology

The empirical research is in two distinct parts. The first part (Annexure A) is a questionnaire to be completed by the minister or secretary of the church (5.2). The second part (Annexure B) is a questionnaire to be completed by all the members of the different church councils of the seven UCCSA churches (5.3). The empirical research process was initiated with contact made with each of the ministers of the seven churches randomly selected from the different Congregational Churches in the Western Cape.

The method of research of this dissertation was both documentary (literary and textual) and empirical in nature. Initially documentary sources were explored to determine the current praxis in the UCCSA (chapter 2). Thereafter, the descriptive process of the research continued with the setting out of biblical

and theological perspectives on spiritual gifts. The empirical research was based on the different perspectives on gifts. The purpose of the research was to determine the actual practices with regard to election procedures in some of the congregations of the United Congregational Church in the Peninsula Region of the Western Cape.

The empirical study occurred in two major phases. The first phase comprised a questionnaire completed by those in positions of leadership and administration within the different churches. For the purposes of this study, the leadership sample was confined to the members of the church councils. The researcher is aware of the fact that leadership is broader than simply the church council, but in order to make the research project manageable, many leadership groups had to be excluded. These included, for example, the leadership of young people's and women's groups.

Concentrating on church councils limited the age and gender sample of this study as church councils are not representative of the church population and are mostly older male members. Limiting the study to church council members was introduced due to time and capacity constraints as the total membership of the 7 churches exceeds 8 000 members, while the leadership component is in excess of 15% of this total. The detailed evaluation and interpretation demanded for each set of completed questionnaires, would have put the research project beyond the scope of the researcher, unless limited in this manner. This does, however, leave room for further future research possibilities.

The questionnaire included questions of a general as well as a ministry-specific nature. The purpose of this part of the empirical research was to determine the types of involvement as well as the levels of involvement and areas of interest (other than those in which they are currently involved) of the leadership. All of the above processes of the empirical research addressed the first part of the stated



hypothesis (1.5) which relates to the election of the leadership, i.e. whether the most appropriate members were elected.

The second phase of the empirical study entailed a gift-analysis exercise by the participants. This assisted the participants in identifying their own spiritual gifts. The gift-analysis exercise used was one which had already received recognition for being scientifically acceptable and valid for the purpose for which it is intended. It is acknowledged that the use of such a tool had limited value as the gift lists in the scriptures are only representative in nature. Having people participate in such exercises may, however, sensitise them to the biblical teaching on the subject and help to identify areas of interest or giftedness that have been latent until then. The gift-analysis exercise, hopefully, established whether there is any link between people's areas of giftedness, the areas in which they have received training and the ministries in which they are involved.

Once the ministers agreed to assist with this research regarding the spiritual gifts of Leadership and Administration, the next step was to deliver the questionnaires to the different churches. My suggestion to the ministers was to allow me to conduct a workshop with the church council members to ensure that there is total clarity on what the gift discovery and development process is about. The suggestion was, however, not acceptable to the ministers. The reason given was that only a few hours are set aside each month for the church council meetings and that a workshop of this nature would either prolong the meeting or demand that another day be set aside for the church council meeting. The ministers also felt that they would explain the details of what is required on the questionnaires to the church council members. The following letter was printed on each questionnaire, ensuring the participants of total confidentiality. It is also for this reason that their names were not requested on the questionnaires.

*Dear Christian Friend*

*Thank you for assisting me with this research study. To complete the questionnaire should take approximately 30 - 40 minutes. The aim of the study is to look at the process by which we elect members to positions of leadership and administration in our churches. My special area of interest is the recognition of spiritual gifts in the election process. These questionnaires will be completed by the church council members of seven churches within the Peninsula Region. Please return the completed questionnaire in the envelope provided. You may seal the envelope.*

*I will collect the questionnaires from the church office. All the information given will be treated confidentially and used only for the purpose of this research study.*

*Thank you for assisting me with this research study.*

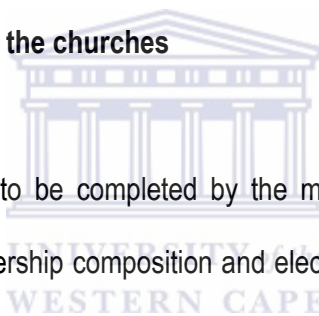
*Sincerely.*

*Basil C Leonard*

Churches were allowed between 2 to 6 weeks to complete the questionnaires. The questionnaire for each individual church council member was estimated to take between 30 and 45 minutes to complete. None of the churches returned the questionnaires within this 2 to 6 week time period. The last questionnaires were only returned after 6 months and many telephone calls to some of the ministers. The major reason for this delay in returning the questionnaires was that some members of the church councils struggled with the completion of the questionnaires. This may have been due to the fact that the majority of church council members were older members of the congregations and not accustomed to this type of questionnaire. The 'younger' (under forty years of age) church council always completed their questionnaires first. The ministers gave no real reasons for the delay in the completion of the questionnaires, except to say that the members have not returned them yet and when they do, they'll get back to me. The Rev Douglas Bax did mention that the members found the questionnaire very repetitive. At the Langa and Paarl churches arrangements were made for the researcher to present a short workshop to assist deacons with the process. This was my original suggestion to all the ministers, but they felt that members would not commit themselves to attending such a workshop as it would take up too much time. Even though I assured the ministers that it would be no longer than

three hours of their time (including the time for completing the questionnaire), none of the ministers agreed to this and requested that I simply drop off the questionnaires and they would speak to the church council members. I collected the questionnaires from the churches (except for Langa and Bishop Lavis - the latter group bringing it to me), mostly in total (i.e. all of the questionnaires returned at the same time (the exception here was Rondebosch where the questionnaires were returned in a piecemeal fashion). The Langa church never completed any of the questionnaires and all information concerning the church was obtained from the minister. The process of analyzing these questionnaires only started once "all" had been received. Sections 5.2 to 5.3 will now outline in greater detail the aim of the different questions in the questionnaires.

## 5.2 General information concerning the churches



The questions in the questionnaire to be completed by the minister or church secretary contained general information regarding membership composition and election practices. The questions centred on church statistics (5.2.1), the training and equipping of members (5.2.2), election procedures (5.2.3) and spiritual gifts (5.2.4). I will now discuss each of these sections separately. Each discussion will be preceded by the actual questions posed to the churches.

### 5.2.1 Church statistics

Number of Members on Church Register				
Females		Males		Children (u13)
Young People (14-25yrs)		Senior Members (over 60 yrs)		
Number of Members in Leadership Positions (Church as a whole)				
Number of Members on Church Council				
Number of Church Ministries (or Departments/Organisations)				

The reason for asking these questions was to collect as much statistical data relevant to the research study. The number of members on the church register and the different categories within which this information can be presented, will be used to draw certain conclusions applicable to this study.

The answers to these statistically related questions will be used for making comparison between the different churches, especially with regard to membership composition (of the church in general and the church council specifically) Different graphics and charts will be composed from the responses of the seven churches and conclusions will be drawn from them.

### 5.2.2 The training and equipping of members

Amount Budgeted for Training in 1999	R
Percentage of Total Church Budget	%

The information acquired here hopes to show how churches view training. It does not, however, represent a complete picture of their commitment to training and development. On the one hand, the Regions of UCCSA can organize training for which churches do not necessarily have to pay. On the other hand, many churches who desire training, do not, as yet, have a culture of payment or the means to pay. Such training should be viewed as a ministry and should not entail any payment. This may work well with members of the church, but as soon as training is required to be done by somebody outside the membership of the church, the non-payment approach may fail. In the black churches, a constraint on training and development may still be part of its history of "missionary rule" where everything was done for these churches by the white missionaries and mission organisations.

### 5.2.3 Election procedures of the church

Do you deviate in any way from the congregational nomination and election procedures for the election of members to positions of leadership? If yes, what do you do differently?	
Use the space below for your response.	
For how long (yrs/mnths) are members elected to positions of leadership?	

The Congregational system of elections, along with its weaknesses, was discussed in chapter 2. These questions are aimed at determining whether the churches participating in the study had already identified and made the necessary adjustments to address the shortcomings mentioned in chapter 2.

The question on the length of appointment of leaders was to establish whether churches had established any such "requirement" for elected members as the suspicion exists that elections are often for "life". This would mean that only when new positions are created when resignations occur, will elections be held. The remaining members of the church council simply continue serving until such time as they stepdown.

### 5.2.4 Spiritual gifts

Do you make use of any gift analysis procedures?		Yes	No		
If yes, do you use the results in the election process?		Yes	No		
How often (if at all) is teaching and/or preaching given on Spiritual Gifts?					
never	weekly	monthly	quarterly	annually	when?

The reason for requesting this information was to determine whether churches make use of any gift analysis procedures. More specifically and more importantly for the purposes of this research study, it

was to establish whether the results of such gift analysis exercises form part of the election procedures. The final question on spiritual gifts was to establish how often teaching and/or preaching is given on spiritual gifts. Once the incorporation of any process of gift identification becomes a part of the church's practices and its convictions, it could be expected that teaching and preaching on the subject would occur. This thinking is based on my experiences in the UCCSA during the apartheid years. Many sermons and much teaching were done on the evil of the apartheid practices, but what was always striking at regional meetings of this nature, was that after the meeting we would all return to our own homes and former situations, without any real change having occurred.

### 5.3 Personal and ministry related information of leadership

The questionnaire to each individual church council member used in the empirical research, consisted of two distinct sections. In the first section (**Section A: Personal Information of Member**) of the questionnaire (Annexure B) focused on personal information of each participant. Although most of the questions are of a general nature, there are a few which need clarification as to the rationale for the questions.

#### 5.3.1 Personal information of members

The first part of the questionnaire to the church council members requested the following information.

Date of Birth				Today's Date			
Gender	Female	Male	Work/Job/Career				
Highest educational level attained							
Years of membership at this church				Years in leadership positions			

**Date of Birth** (to establish the age of participants): The questionnaire focused on church council members who are usually more mature members. However, the purpose of asking the question was to establish whether there is any relationship between the gifts members may evidence and their age. The answer to this question will also give the researcher an indication of how representative church councils are, especially when compared to the age spread within the church.

**Gender:** The response to this question will be used to assess what people's perceptions are of the relationship between a person's gender and areas of giftedness. The response to this will also impact on how we assign responsibilities to the leadership of churches. The significance of this was also to indicate whether the theological position of UCCSA (which makes no gender discriminations) was being adhered to in practice.



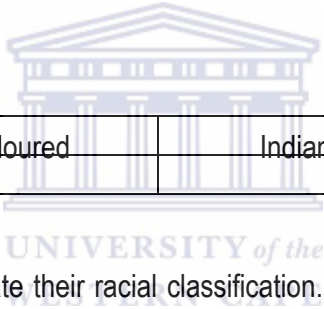
**Work/Job/Career:** This was included to establish whether there is any relationship between a person's spiritual gifts and their careers. Often people make career choices based on reasons other than their interests, skills, competencies or gifts. Career choices are often influenced by the availability of jobs, who is willing to employ the person or what degree or diploma programmes the person qualified to register for at college or university. In many instances members are elected according to their secular jobs, e.g an administrator or business manager is elected as church secretary, an accountant is elected as treasurer, a teacher is elected as Sunday school superintendent. However, such persons may be frustrated administrators or teachers in their careers. The major question for this research is whether the person is gifted in those areas to which they are being elected.

**Highest educational level attained:** The response to this question will be used to assess if there is any connection between a person's level of education and areas of giftedness. The response will also be used to gain clarity on the supposition that people who are highly educated are more or better gifted

than those who are less educated. If properly understood, this may result in the removal of a major area of discrimination. The significance of this question is particularly relevant when considering the black or coloured congregations. Many members never had the opportunity of attaining much education, yet they are deeply involved in ministries in the church.

With regard to the questions on *years of membership at this church* and *years in leadership positions*, I was interested in establishing whether there was any relationship between these two categories. Being elected to a church council would be seen as an honour bestowed on those who have been faithful members over many years.

**Racial classification:**



Black	Coloured	Indian	White
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Participants were requested to indicate their racial classification. The researcher is aware of the fact that many South Africans, due to past racist practices, are sensitive about this type of information. The racial classification was needed to determine whether any of the churches had undergone changes with regard to the racial composition of their leadership structures, despite the fact that all the churches were still predominantly in one particular racial area.

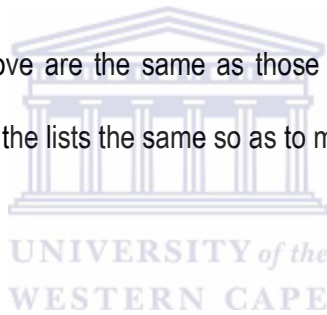
**5.3.2 Information on gifts and ministries**

In Section B of the first part of the questionnaire completed by church council members, the focus was on three specific questions related to their spiritual gifts. These questions pertained to the member's level of involvement in ministries of the church, the level of training received in these areas of involvement and finally on the frequency of preaching and teaching of spiritual gifts in the church.



<p>Read through the following list of Gifts and Ministries</p> <p>and then answer the questions that follow</p> <p><i>Administration, Creative Ability, Discernment, Encouragement, Evangelism, Faith, Giving, Healing, Hospitality, Intercession, Interpretation of Tongues, Knowledge, Leadership, Mercy, Miracles, Preaching/Prophecy, Service, Shepherding, Teaching, Speaking in Tongues, Wisdom</i></p>					
<p>Are you <b>INVOLVED</b> in any of the above gift areas/ministries? If yes, list no more than 4 (four) and also indicate your level of involvement by circling one of the numbers to the right.</p>					
Areas of Giftedness and Ministries	Level of Involvement				
	Very Little	Little	Some	Much	Very Much
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5

The gifts and/or ministries listed above are the same as those referred to in the actual gift analysis section (5.4). It was decided to keep the lists the same so as to make the analysis and its interpretation compatible.



The question on involvement was asked to ascertain how church council members view their respective roles. Do they see themselves as elected to serve on the church council as well as in other ministries or is their membership on the church council the totality of their involvement at church? In many churches membership of the church council is not seen as a ministry and yet members are not necessarily involved in any other ministries or departments of the church. This perspective is not necessarily wrong, especially if it is related to the gifts of the particular member. The responses of the church council members will be compared to their gifts as revealed in the gift analysis questionnaire.

Have you received <b>TRAINING</b> in any of the above gift areas/ministries? If yes, list no more than 4 (four) and indicate the level of training you received by circling one of the numbers to the right.					
Areas of Giftedness and Ministries	<b>Level of Training Received</b>				
	Very Little	Little	Some	Much	Very Much
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5

The hypothesis of this research study (1.5) questioned whether the process whereby members are *elected to* and *trained for* positions of leadership and administration in our churches is theologically grounded or practically effective. It was with this second concern in mind, i.e. the training of members that this particular question was asked. As also indicated in chapter 2, with regard to Eph 4:12, the *equipping of saints for ministry* is a responsibility assigned to the leadership of the church (Eph 4:11). However, if the same leadership does not place much emphasis on their own training and development, on what basis would they plan and budget for the training and development of the members involved in ministries? Hopefully the responses will give some indication of attitudes and approaches to training and development.

How often is there teaching or preaching on spiritual gifts in your church? Tick the most appropriate response according to your judgment of the situation.					
Teaching on Spiritual Gifts	Very Little	Little	Some	Much	Very Much

The question on the teaching and preaching of spiritual gifts was also asked in the questionnaire to the church secretary. It is repeated here simply to collect further views on this issue. Should *very little* teaching or preaching on the subject take place, it may point to people's lack of understanding of their part in making the entire body work together (1 Cor 12:12-26).

## 5.4 Gift analysis questionnaire

The Gift Analysis Questionnaire (GAQ)<sup>1</sup> used in this research study was selected for a number of reasons. The major reasons flow from the fact that: (1) it has already been well-tested in the Christian Reformed Church, an influential denomination, in the United States of America. According to the leadership of the denomination, it has been successfully applied to many groups of members. In South Africa, it was the Gereformeerde Kerk (Potchefstroom) who "imported" this gift analysis approach. Many churches participated in one-day seminars, with each individual participant receiving a detailed study booklet on spiritual gifts. (2) It has gone through a number of revisions and rewrites (3 in total since its original development). The first edition was developed in 1980 and took only 15 spiritual gifts into account. In 1996, it underwent its third revision. At this time the gifts of healing, interpretation of tongues, knowledge, miracles, tongues and wisdom were added to make the analysis comprise 21 spiritual gifts. (3) Together with the GAQ, an entire system of different forms and questionnaires have already been developed. The details of all these different questionnaires are put together in what the originators of the GAQ entitled a Ministry Profile, i.e. a curriculum vitae of ministry involvement. The researcher's greatest reservation was the fact that this is an American developed GAQ and, therefore, not necessarily applicable to all situations within the South African context.

The GAQ completed by each participant (Annexure B) is made up of 126 questions, divided into 6 sections of 21 questions each. This means that a total of 6 questions are asked regarding each gift. The church council member is given the following instructions to assist with the completion of the questionnaire:

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<sup>1</sup> The researcher is aware of other GAQ's, e.g. Kinghorn (1981), and Fortune (1989). The questionnaire by Fortune, is specifically aimed at parents to assist their children with the process of discovering their spiritual gifts.

Read each statement and decide to what extent the statement is true of you.  
Place a circle around the appropriate number. Your first impressions are usually correct.  
Avoid circling too many as some (3). There are no right or wrong answers.

**The following is TRUE of me...**

Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%;  
Much (4) = 61% to 80%; Very Much (5) = 81% to 100%

Once completed, the responses of the member are recorded on a sheet as indicated below. As indicated above, the highest response for any statement is 5 and the lowest 1. Once all these scores are recorded, three scores are totalled for each gift under two different categories, i.e. active gifts and gifts waiting to be developed.

**GIFT ANALYSIS OF A PARTICIPANT**

ACTIVE GIFTS						Total	GIFTS TO BE DEVELOPED						Total
1	5	43	5	85	5	15	22	5	64	5	106	5	15
2	4	44	2	86	3	9	23	2	65	2	107	3	7
3	3	45	4	87	5	12	24	4	66	4	108	4	12
<p>Gift 3 has a total of 12 in the Active Gifts column as well as Gift 7. In such situations we add the total of the Gifts to be Developed Column.</p> <p style="text-align: center;"><b>Gift 3 = 12 + 12 = 24</b></p>													
4	3	46	3	88	5	11	25	3	67	5	109	2	10
5	1	47	2	89	3	6	26	2	68	3	110	1	6
6	2	48	2	90	2	6	27	3	69	2	111	2	7
7	4	49	4	91	4	12	28	3	70	3	112	4	10
<p>Gift 3 has a total of 12 in the Active Gifts column as well as Gift 7. In such situations we add the total of the Gifts to be Developed Column.</p> <p style="text-align: center;"><b>Gift 3 = 12 + 10 = 22</b></p>													
8	2	50	2	92	2	6	29	1	71	1	113	1	3
9	3	51	2	93	1	6	30	2	72	1	114	4	7
10	4	52	1	94	1	6	31	4	73	2	115	3	9
11	1	53	1	95	1	3	32	1	74	1	116	4	6
12	1	54	1	96	2	4	33	1	75	2	117	2	5
13	4	55	4	97	5	13	34	5	76	5	118	5	15
14	1	56	1	98	1	3	35	1	77	2	119	1	4
15	2	57	1	99	1	4	36	1	78	3	120	1	5
16	2	58	4	100	4	10	37	1	79	5	121	4	10
17	4	59	3	101	4	11	38	3	80	3	122	1	7
18	2	60	2	102	5	9	39	4	81	2	123	1	7
19	5	61	5	103	5	15	40	4	82	5	124	5	14
20	1	62	1	104	1	3	41	1	83	2	125	1	4
21	4	63	3	105	5	12	42	4	84	5	126	5	14

The terms **Working Gifts** and **Waiting Gifts** are used by the original developers (Vander Griend 1983:51) who explain them as follows:

A working gift is a gift you have used or are currently using in some way. You are able to identify working gifts by answering questions aimed at your past or present ministry activities. A waiting gift is a gift which you have not used in ministry but which is waiting to be developed. Even though you have not used a waiting gift, there will be hints of it in your daily living. Waiting gifts can be identified by answering questions related to interests, inclinations, sensitivities, attitudes, and concerns.

Determining the participant's four highest scored gifts: The highest scores of each of the gifts scored out of a possible 15 points, are circled by the participant in the total column on the left side. The left total column indicates the gifts in which the respondent are currently involved. Where the final scores of gifts are equal, e.g. 2 gifts totalling 12 (Gift 1 and Gift 5), the scores in the totals column to the right of the same gift are then taken into account. Example (as per the chart above): Gift 3 and Gift 7 both total 12. In these instances the gift total on the left is added to the gift total of the same gift to the right. Gift 3 will now have a combined total of  $12 + 12 = 24$ , while gift 7 will total  $12 + 10 = 22$ . According to the method by which this system has been developed, gift 3 (discernment) will now be ranked third, while gift 7 (giving) will be ranked fourth.

## **5.5 Research results of individual churches**

In this section the information gathered through the research questionnaires at each of the participating churches, will be outlined and explained. The details are stated here without any interpretation or conclusions made. This will be done in the next section (5.7). The charts outlining the gifts (G1 to G21) of the leaders all make use of the following key: Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership

(G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21).

The general information obtained from the church is given under the same headings for each church taking part in the research study i.e. statistics, training of members, election procedures, spiritual gifts and finally, preaching and teaching on spiritual gifts. Thereafter, an evaluation of the information of the respondents (Annexure B) will be summarized. This summary pertains to ministry involvement, training received and the gifts of the member as per the analysis. The final aspect stated per church will be the respondents indications of racial classification.

### 5.5.1 Bellville Congregational Church



#### Statistics:

The Bellville Congregational Church was founded in 1971 and currently has a membership of 510, which is made up as follow:

Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
201	309	170	105	375	60

The female members of the congregation constitute 61% of the church membership, while the male component is 39%. In this congregation more than 73% of the membership fall in the age category 26-60 years. Of the 15 members on the church council, 10 are male and 5 are female.

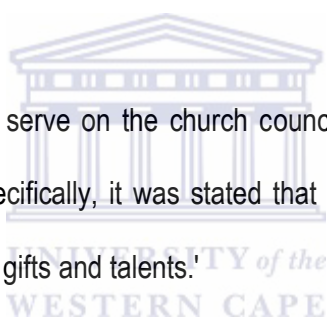
Of all the church members, only 36 are in leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 15 serve on the church council. In total 11 members of the church council returned their questionnaires, resulting in a response of 73%.

**Training of Members:**

The church spent approximately 5% of its budget on training 1999. The actual rand value of this 5% was, however, not stated.

**Election procedures:**

At Bellville, members are elected to serve on the church council (and in leadership positions) for at least two years at a time. More specifically, it was stated that the process comprises: 'Approaching people with identifiable specific skills, gifts and talents.'



**Spiritual gifts:**

The church stated that a gift analysis procedure is being used and that the results from this are incorporated into the election process. On the question of how often there is teaching and preaching on spiritual gifts, the response was that this happened once a month.

**Preaching and teaching on spiritual gifts:**

Possible score levels	1	2	3	4	5
Responses of participants	3	0	2	4	2

The report from the church secretary indicated that preaching and teaching on spiritual gifts occurred monthly, while church council members participating in the study indicated that it varied from very little (1) to very much (5). No real correlation was found between these different responses.

### Evaluation of Ministry involvement, Training and Gift Analysis

An analysis of the responses of each church council to the spiritual gift statements will be summarized below. Three rows of numbers are shown in the chart below. The first row of numbers indicate how many of the participants are involved in ministries related to the specific gift area. The second row of numbers refers to how many received training in that particular gift and then finally, the third row indicates how many participants evidenced the particular gift as per the gift analysis questionnaire.

G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)																				
Number of participants involved in ministries indicated by these gifts																				
5	4	1	2	0	0	1	0	4	3	0	1	8	0	0	4	8	0	0	0	0
Number of participants trained in ministries indicated by these gifts																				
4	2	1	2	1	0	0	0	2	3	0	0	6	0	0	5	4	1	0	0	0
Number of participants giving evidence of these gifts																				
5	2	3	4	0	3	4	2	6	3	0	0	0	1	2	0	4	2	1	0	2

The most significant correlation between these three sets of results were with regard to the gift of intercession (G10). This was closely followed by those with the gift of administration (G1). In the area of leadership (G13), eight church council members saw themselves as involved, while only six indicated having received training in leadership. In the analysis of the gift questionnaire, none of them indicated leadership as a gift. The gifts not evidenced amongst the above church council members were six in total. These were G5 (evangelism), G11 (Interpretation of Tongues), G12 (knowledge), G13 (leadership), G16 (preaching) and G20 (speaking in tongues).



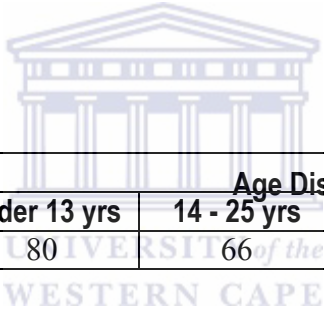
### Racial Classification:

Of the eleven participants, seven indicated their race as 'Coloured', three left it blank and one person wrote that he is a person, a fellow believer in God and a South African.

### 5.5.2 Bishop Lavis Congregational Church

#### Statistics:

The Bishop Lavis Congregational Church was founded in 1992 and currently has a membership of 329, which is made up as follows:



Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
123	206	80	66	169	14

The female members of the congregation constitute 63% of the church membership, while the male component is 37%. In this congregation more than 51% of the membership fall in the age category 26-60 years. Of the 8 members on the church council, 6 are male and 2 are female.

Of all the church members, only 28 are in official leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 8 serve on the church council. In total 7 members of the church council returned their questionnaires, resulting in a response of 88%.

#### Training of Members:

According to the church secretary, the church spent 0% of its budget on training in 1999.

**Election procedures:**

At Bishop Lavis, members are elected to serve on the church council (and in leadership positions) for at least two years at a time. The church simply adheres to the procedures for elections as set out by UCCSA.

**Spiritual gifts:**

The church stated that no gift analysis procedure is being used. On the question of how often there is teaching and preaching on spiritual gifts, the response was that this happened approximately once a year.



**Preaching and teaching on spiritual gifts:**

Possible score levels	1	2	3	4	5
Responses of participants	2	1	2	2	0

The report from the church secretary indicated that preaching and teaching on spiritual gifts occurred monthly, while church council members participating in the study indicated that it happened from very little (1) to much (4). No real correlation found between these different responses.

## Evaluation of Ministry involvement, Training and Gift Analysis

G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)																				
Number of participants involved in ministries indicated by these gifts																				
2	0	1	0	1	0	0	0	0	3	0	0	4	1	0	2	5	0	0	0	0
Number of participants trained in ministries indicated by these gifts																				
1	0	1	1	1	0	0	0	0	2	0	0	2	1	0	2	3	0	0	0	0
Number of participants giving evidence of these gifts																				
2	2	3	3	1	2	1	2	3	2	0	1	0	0	0	1	0	2	2	0	1

The most significant correlation between these three sets of results were with regard to the gift of evangelism (G5). Other gifts that showed a close correlation were administration (G1), and intercession (G10). In the area of leadership (G13), four church council members saw themselves as involved, while only two indicated having received training in leadership. The gifts not evidenced amongst the above church council members were six in total. These were G11 (interpretation of tongues), G13 (leadership), G14 (mercy), G15 (miracles), G17 (service) and G20 (speaking in tongues).

### Racial Classification:

All seven participants indicated that they belong to the 'Coloured' population group.

### 5.5.3 East Claremont Congregational Church

#### Statistics:

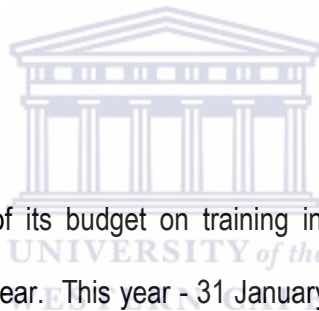
The East Claremont Congregational Church was founded in 1932 and currently has a membership of 135, which is made up as follow:

Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
45	90	45	25	30	40

The female members of the congregation constitute 67% of the church membership, while the male component is 33%. In this congregation only 22% of the membership fall in the age category 26-60 years. Of the 14 members on the church council, 10 are male and 4 are female.

Of the church members, 40 are in official leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 14 serve on the church council. In total 11 members of the church council returned their questionnaires, resulting in a response of 79%.

#### **Training of Members:**



The church spent R1000,00 (2%) of its budget on training in 1999. The church added: "We do leadership training one week-end a year. This year - 31 January 2000 - we are joining with St Martins in Bergvliet to do training in abuse counselling."

#### **Election procedures:**

At East Claremont, members are elected to serve on the church council (and in leadership positions) for a period of one to three years at a time. The church stated that they do not deviate from the UCCSA procedures when electing leaders. 'However, deacons would always check out people proposed for positions before their names come to the council meeting.'

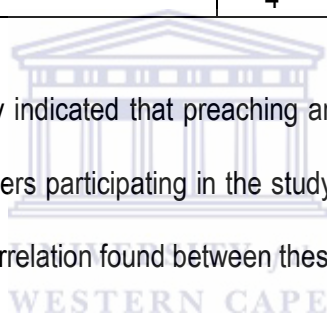
## Spiritual gifts:

The church stated that a gift analysis procedure is being used, but that they rather 'recognize' gifted people. On the question of how often there is teaching and preaching on spiritual gifts, the response was once a year. The church added: 'All our leadership is [sic] in positions that utilise their gifts - we stopped trying to force square pegs into round holes years ago.'

## Preaching and teaching on spiritual gifts:

Possible score levels	1	2	3	4	5
Responses of participants	4	0	4	1	2

The report from the church secretary indicated that preaching and teaching on spiritual gifts occurred annually, while church council members participating in the study indicated that it happened from very little (1) to very much (5). No real correlation found between these different responses.



## Evaluation of Ministry involvement, Training and Gift Analysis

G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)																				
Number of participants involved in ministries indicated by these gifts																				
3	1	0	2	1	2	2	1	3	3	0	0	6	0	0	4	3	0	4	0	0
Number of participants trained in ministries indicated by these gifts																				
1	0	0	1	2	1	1	2	0	3	0	0	4	0	0	1	1	0	3	0	0
Number of participants giving evidence of these gifts																				
6	3	2	2	0	3	4	5	1	4	0	0	1	1	1	1	5	1	1	1	2

The most significant correlation between these three sets of results was in regard to the gift of intercession (G10). There was no real correlation between the other gifts and any of the three sets of

information provided. In the area of leadership (G13), six church council members saw themselves as involved, while only four indicated having received training in leadership. One person also showed leadership as one of his gifts. The gifts not evidenced amongst the above church council members were very few, only totalling three. These were G5 (evangelism), G11 (interpretation of tongues), and G12 (knowledge).

**Racial Classification:**

Of the eleven participants, only one indicated 'white', one wrote 'South African' and the rest all drew a line through this block.

**5.5.4 Gleemoor Congregational Church**



**Statistics:**

The Gleemoor Congregational Church was founded in 1937 and currently has a membership of 823, which is made up as follow:

Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
346	465	169	187	269	186

The female members of the congregation constitute 58% of the church membership, while the male component is 42%. In this congregation more than 33% of the membership fall in the age category 26-60 years. Of the 21 members on the church council, 17 are male and 4 are female.

Of all the church members, only 27 are in official leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 21 serve on the church council. In total 8 members of the church council returned their questionnaires, resulting in a response of 38%. The minister requested only 15 research questionnaires. At the time of the request I was not aware of the fact that 21 members serve on the church council and simply provided the questionnaires. The reason for him requesting less questionnaires than what there are church council members was never pursued as I did not see this as my role. The same situation arose with the Paarl church.

### **Training of Members:**

The church could not indicate what was spent on training in 1999.

### **Election procedures:**



At Gleemoor, members are elected to serve on the church council (and in leadership positions) for at least two years at a time. On the question of whether they deviated from the UCCSA approach, the church recorded the following statement: "Yes. A nomination form for deacons, secretary, minute secretary, treasurer, property steward. This must be signed by a proposer, seconder and nominee. Nominee, on the basis of gifts and commitment, meets with trustees to determine the eligibility of nominee."

### **Spiritual gifts:**

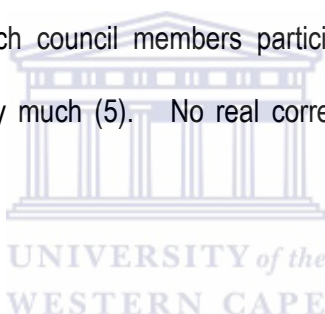
The church stated that a gift analysis procedure is being used and that the results from this analysis is incorporated into the election process. On the question of how often there is teaching and preaching

on spiritual gifts, the response was once a year at Pentecost. The church added: "The first Sunday in February is our Covenant Commitment Sunday where members are encouraged, in terms of their gifts, to become involved. Also, at our induction of leaders, the need to use their gifts for the building up of the church is emphasized. The minister also does one-on-one teaching."

**Preaching and teaching on spiritual gifts:**

Possible score levels	1	2	3	4	5
Responses of participants	2	0	1	3	2

The report from the church secretary indicated that preaching and teaching on spiritual gifts occurred annually (at Pentecost), while church council members participating in the study indicated that it happened from very little (1) to very much (5). No real correlation found between these different responses.



**Evaluation of Ministry involvement, Training and Gift Analysis**

G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)																				
Number of participants involved in ministries indicated by these gifts																				
3	1	0	3	0	1	2	0	0	2	0	1	5	0	0	4	3	0	1	0	0
Number of participants trained in ministries indicated by these gifts																				
1	0	0	2	1	0	1	0	0	2	0	0	4	0	0	3	4	1	1	0	0
Number of participants giving evidence of these gifts																				
1	0	2	2	1	2	6	0	5	4	0	0	1	1	0	1	3	0	2	0	1

The most significant correlation between these three sets of results were with regard to the gift of intercession (G10). Other gifts that showed a close correlation were encouragement (G4), and service (G17). In the area of leadership (G13), five church council members saw themselves as involved, while

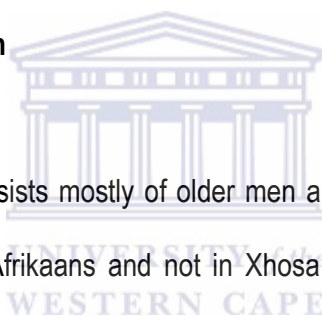


only four indicated having received training in leadership. One member of the church council evidenced the gift of leadership. The gifts not evidenced amongst the above church council members were six in total. These were G2 (creative ability), G8 (healing), G11 (interpretation of tongues), G12 (knowledge), G18 (shepherding), and G20 (speaking in tongues).

### **Racial Classification:**

Of the eight participants, seven indicated their racial classification is 'coloured'. One person did not respond to this question.

#### **5.5.5 Langa Congregational Church**



The fact that the church council consists mostly of older men and women and that the questionnaire was only available in English and Afrikaans and not in Xhosa may have contributed to the church council members not completing the questionnaires. A very important lesson I learned from this is that the emphasis of any new election approach is not so much the completion of questionnaires, but rather that a system be put in place by which gifts can be identified. Furthermore, where questionnaires are used, they must not be too daunting or foreign to any member asked to participate in the process. As stated before in this chapter, these questionnaires were lengthy and rather complicated to understand. Also the fact that the researcher applied an American model to South African situations may have added to the reasons for the lack of response. The minister, Rev Mooi, however, provided the information stated below.

### Statistics:

The Langa Congregational Church was founded in 1902 and currently has a membership of 500, which is made up as follow:

Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
150	350	70	55	75	300

The female members of the congregation constitute 67% of the church membership, while the male component is 33%. It is also noteworthy that more than 60% of the membership fall in the age category over 60 years. Of the 27 members on the church council, 20 are male and 7 are female. Also the majority of the church council members are over 50 years old.

Of all the church members, only 32 are in official leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 27 serve on the church council. None of these members of the church council returned their questionnaires, resulting in a response of 0%.

### Training of Members:

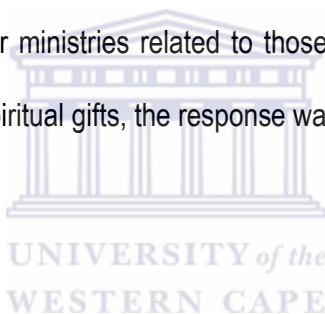
The church spent about R500 on training in 1999 . The minister indicated that they would love to do more, but since the majority of his membership are pensionares and unemployed, finances are not available for training and development. He also indicated that he would welcome any assistance in this regard.

**Election procedures:**

At Langa, members are elected to serve on the church council (and in leadership positions) for at least three years at a time. More specifically, it was stated that when a member's term expires, they are immediately considered eligible for another three year term if elected at the meeting of the congregational.

**Spiritual gifts:**

The minister stated that no formal gift analysis procedure is being used, but that they do try and recognize those with specific gifts for ministries related to those gifts. On the question of how often there is teaching and preaching on spiritual gifts, the response was that it happened once a month.

**Racial Classification:**

The membership of the Langa church is made up of only black Xhosa speaking members.

**5.5.6 Paarl Congregational Church****Statistics:**

The Paarl Congregational Church was founded in 1901 and currently has a membership of 5700, which is made up as follow:

Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
2,500	3,200	700	1,800	2,920	280

The female members of the congregation constitute 56% of the church membership, while the male component is 44%. In this congregation more than 51% of the membership fall in the age category 26-60 years. Of the 63 members on the church council, 48 are male and 15 are female. When I contacted the minister to enquire as to how many questionnaires to send to him, he asked for only 30.

Of the church members, 78 are in leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 63 serve on the church council. In total 18 of the requested questionnaires were returned, resulting in a response of 60%



#### **Training of Members:**

The church spent 0% of its budget on training in 1999. The church secretary was very apologetic about the fact that no funds were spent on the training and development of the congregation.

#### **Election procedures:**

At Paarl, members are elected to serve on the church council (and in leadership positions) for at least one year at a time. The church also does not deviate in any way from the nomination and election procedures of UCCSA.

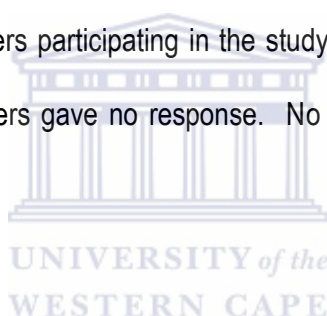
## Spiritual gifts:

The church stated that no gift analysis procedure is being used. On the question of how often there is teaching and preaching on spiritual gifts, the response was seldom.

## Preaching and teaching on spiritual gifts:

Possible score levels	1	2	3	4	5
Responses of participants	3	1	4	3	0

The report from the church secretary indicated that preaching and teaching on spiritual gifts occurred seldom, while church council members participating in the study indicated that it happened from very little (1) to much (5). Seven members gave no response. No real correlation found between these different responses.



## Evaluation of Ministry involvement, Training and Gift Analysis

G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)																				
Number of participants involved in ministries indicated by these gifts																				
10	4	0	4	1	1	2	0	1	1	0	0	2	0	0	5	3	1	2	0	1
Number of participants trained in ministries indicated by these gifts																				
9	3	0	3	1	1	2	0	1	1	0	0	2	0	0	3	2	0	1	0	0
Number of participants giving evidence of these gifts																				
8	1	3	4	6	8	6	4	9	6	0	0	1	2	2	4	3	1	2	0	2

The closest correlation between these three sets of results were with regard to the gifts of administration (G1), encouragement (G4) and service (G17). Other interesting indications were that only one person in the gifts of hospitality (G9) and the intercession (G10) indicated involvement, but

according to the gift analysis completed, the results were nine for G9 and six for G10. In the area of leadership (G13), two church council members saw themselves as involved, while also two indicated having received training in leadership. One person, however, gave evidence of this through his gift analysis questionnaire. The gifts not evidenced amongst the above church council members were three in total. These were G11 (interpretation of tongues), G12 (knowledge) and G20 (speaking in tongues).

**Racial Classification:**

Of the eighteen participants, four indicated that they were from 'coloured' group, while the rest gave no indication at all.



**5.5.7 Rondebosch Congregational Church**

**Statistics:**

The Rondebosch Congregational Church was founded in 1900 and currently has a membership of 198, which is made up as follow:

Gender Distribution		Age Distribution			
Males	Females	Under 13 yrs	14 - 25 yrs	26 - 60 yrs	Over 60 yrs
99	99	30			

In response to the request of the above statistical information, the church wrote the following: 'We do not have a record of the ages of our congregation although we do have a growing Sunday school and creche with 30 babies/children. We do not record how many male or female congregants there are, but I would estimate that its fairly balanced.'

Given the above situation, I was able to determine that of the 13 members on the church council, 7 are male and 6 are female.

Of the church members, 18 are in official leadership positions (throughout the different organizations and ministries within the church). Of those in leadership, 13 serve on the church council. In total 5 members of the church council returned their questionnaires, resulting in a response of 38%.

**Training of Members:**

The church spent 0% of its budget on training in 1999.



**Election procedures:**

At Rondebosch, members are elected to serve on the church council (and in leadership positions) for at least three years at a time

**Spiritual gifts:**

The church stated that no gift analysis procedure is being used. On the question of how often there is teaching and preaching on spiritual gifts, the response was annually.

**Preaching and teaching on spiritual gifts:**

Possible score levels	1	2	3	4	5
Responses of participants	1	2	2	0	0

The report from the church secretary indicated that preaching and teaching on spiritual gifts occurred annually, while church council members participating in the study indicated that it happened from very little (1) to sometimes (3). No real correlation found between these different responses.

### Evaluation of Ministry involvement, Training and Gift Analysis

G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)																				
Number of participants involved in ministries indicated by these gifts																				
2	2	0	2	0	0	0	0	2	1	0	0	2	0	0	0	3	0	0	0	0
Number of participants trained in ministries indicated by these gifts																				
0	1	0	0	0	0	0	0	1	1	0	0	2	0	0	0	0	0	1	0	0
Number of participants giving evidence of these gifts																				
3	2	3	1	1	1	1	0	1	1	0	0	0	0	0	0	4	1	1	0	0

The most significant correlation between these three sets of results were with regard to the gift of intercession (G10). Other gifts that showed a close correlation were creative ability (G2), and hospitality (G9). In the area of leadership (G13), two church council members saw themselves as involved, while two indicated having received training in leadership. The gifts not evidenced amongst the above church council members were nine in total. These were G8 (healing), G11 (interpretation of tongues), G12 (knowledge), G13 (leadership), G14 (mercy), G15 (miracles), G16 (preaching), G20 (speaking in tongues) and G21 (wisdom).

### Racial Classification:

Of the five participants, three indicated their race as 'white', while the other two left this section blank.

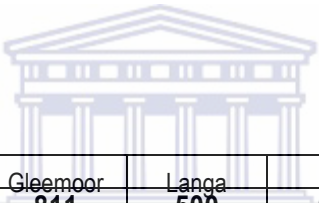


## 5.6 Summary of research findings

In summarizing the findings of the research study, the focus will be on the following: First, the significance of the relationship between the male and female members of the congregations with regard to leadership appointments. Second, the gift distribution amongst members of the church council. Third, the age distribution of all the members of the churches. Fourth, the distribution of employment and finally some comments on the educational levels of church council members.

### 5.6.1 Relationship of Males to Females

#### Total church membership

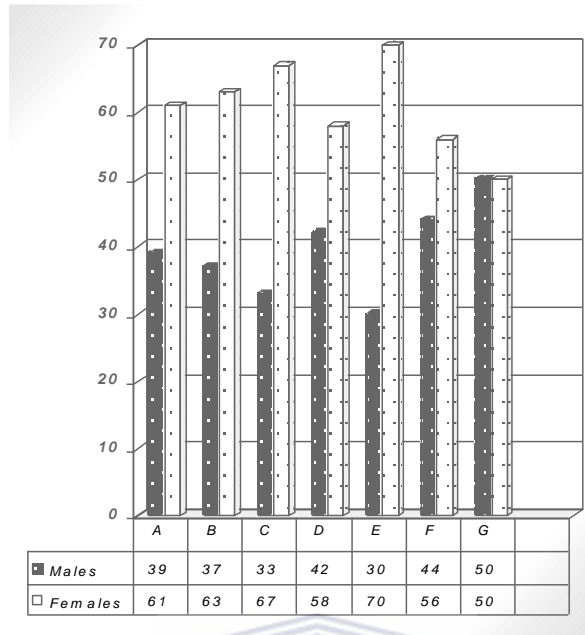


Bellville		Bishop Lavis		Claremont		Gleemoor		Langa		Paarl		Rondebosch		Total	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
510	309	123	206	45	90	346	465	150	350	2,500	3,200	99	99	3,464	4,719
39%	61%	37%	63%	33%	67%	42%	58%	30%	70%	44%	56%	50%	50%	42%	58%

It is very clear from the above that the female component of all the churches is in the majority. Rondebosch indicated a 50-50 split. Both in the latter as well as in other cases, the churches did not have accurate enough records and it became guess work from those in the leadership as to what the actual position is.

Graphically, the above information can also be presented as follows:

## Relationship of Males to Females (in total church)



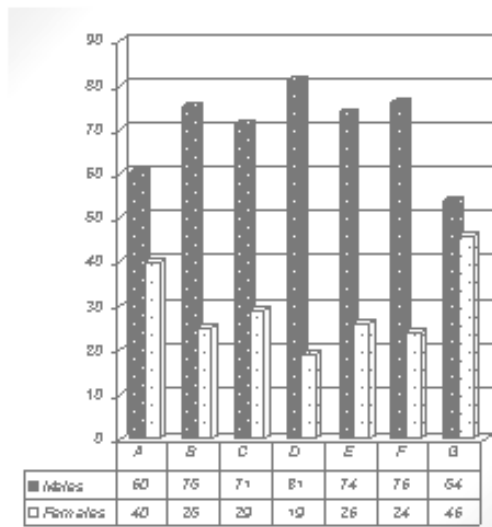
In the above chart, the churches are represented by the letters A to G: A - Bellville; B - Bishop Lavis; C - East Claremont; D - Gleemoor; E - Langa; F - Paarl and G - Rondebosh. On the Y-axis the Percentage of Total Membership is set out from 0% to 70% (being the highest percentage of females in any of the churches surveyed).

When turn to the actual numbers of male and female members serving on the church councils, the opposite picture emerged. In the above, 42% of the members are males and 58% females. On the church councils, the ratio was 73:27 for males to females. The details of this for each of the participating churches are given below.

### Church council membership

Bellville	Bishop Lavis	Claremont	Gleemoor	Langa	Paarl	Rondebosch	Total
15	8	14	21	27	63	13	161
Church council membership expressed as a percentage of total membership							
2,9%	2,4%	10,3%	2,6%	5,4%	1,1%	6,6%	1,96%
M	F	M	F	M	F	M	F
9	6	6	2	10	4	17	4
20	7	48	15	7	6	117	44
60%	40%	75%	25%	71%	29%	81%	19%
74%	26%	76%	24%	54%	46%	73%	27%

## Relationship of Males to Females (in church council)



In the above chart, the churches are represented by the letters A to G: A - Bellville; B - Bishop Lavis; C - East Claremont; D - Gleemoor; E - Langa; F - Paarl and G - Rondebosh. On the Y-axis the Percentage of Church Council Membership is set out from 0% to 90% (with 81% being the highest percentage of males in any of the churches surveyed).

The most significant conclusion to be drawn from this is that the church council leadership is still predominantly male. An interesting question that arises is why female members 'prefer' to nominate and vote for male members since they are in the majority. It appears that certain gifts, especially those of leadership and administration, are perceived in essence to be 'male'.

I do not know what would be the ideal ratio of church council members to the total number of members in the congregation, but it is important to recognize that should the people serving on the council be elected and serving the church according to their spiritual gifts, the number on the council would be of little significance.

## 5.6.2 Gift Distribution Amongst Church Council Members

The gift distribution amongst church council members, being one of the major reasons for this research study, substantiates the initial hypothesis by the results achieved. (The details for each of the churches were discussed under 5.5). Of the sixty church council members who completed the gift analysis questionnaire, only three (one each from East Claremont, Gleemoor and Paarl) gave evidence of possessing the gift of leadership within their portfolio of four highest scoring gifts. Important too is that twenty five believe that they have the gift of administration. The only gift not seen in the responses was that of speaking in tongues (see graph below).

At least three of the churches indicated that they made allowances for the gifts of members to be brought into the process when leadership elections occur. While this may be so, the difficulty would be with the gifts being determined by one or two of the leaders only. Also when the church as a body is not informed of how this 'detection' process works and of how each member can be involved to have his or her gifts detected.

Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), and Wisdom (G21)

The spiritual gifts of the 60 participating church council members are categorized in totals per gift for the churches in the following order:

Bellville (row 1), Bishop Lavis (row 2), East Claremont (row 3),  
Gleemoor (row 4), Paarl (row 5) and Rondebosch (row 6)

<b>R</b>	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
<b>1</b>	5	2	3	4	0	3	4	2	6	3	0	0	0	1	2	0	4	2	1	0	2
<b>2</b>	2	2	3	3	1	2	1	2	3	2	0	1	0	0	0	1	0	2	2	0	1
<b>3</b>	6	3	2	2	0	3	4	5	1	4	0	0	1	1	1	1	5	1	1	1	2
<b>4</b>	1	0	2	2	1	2	6	0	5	4	0	0	1	1	0	1	3	0	2	0	1
<b>5</b>	8	1	3	4	6	8	6	4	9	6	0	0	1	2	2	4	3	1	2	0	2
<b>6</b>	3	2	3	1	1	1	1	0	1	1	0	0	0	0	0	0	4	1	1	0	0

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25 10 16 16 9 19 22 13 25 20 0 1 3 5 5 7 19 7 9 1 8

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The numbers below express the totals above as a percentage of the total number of gifts (four per person) of the entire participant group

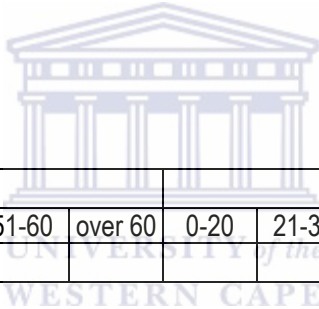
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10 4 7 7 4 8 9 5 10 8 0 0 1 2 2 3 8 3 4 0 3

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These sixty church council members make for a very well balanced group. Since vision comes from only a few, that is fine, as long as there are others who can now give practical meaning to that vision. This is to be observed in the above group as twenty five have the gift of administration, twenty five the gift of hospitality, twenty two with the gift of giving, nineteen each with the gifts of faith and service. These are closely followed with sixteen in the areas of discernment and encouragement.

### 5.6.3 Age Distribution of Churches



Males						Females					
0-20	21-30	31-40	41-50	51-60	over 60	0-20	21-30	31-40	41-50	51-60	Over 60

I very much wanted to get the above information from the churches, but the record keeping of the churches leaves much to be desired and insufficient information was furnished in this regard. The significance of this would have been to show the actual age distribution of the churches and then to indicate what is happening with regard to age distribution on the church councils. While I was not able to get the more specific details, in the majority of cases the average age of the church council members was fifty or above.

### 5.6.4 Employment distribution amongst participants

The analysis of the employment and types of careers of the participants below, reveals a great variety of occupations with no real correlation between the members of the churches and the tasks they

perform in the different ministries. Similar types of jobs were, however, found in all the participating churches, e.g. administrative related work.

The significance of the employment distribution for this research study is that it serves as a warning to churches to not only appoint people according to career types. Reasons for people choosing careers are not always necessarily linked to their gifts.

Bellville	Administrative related careers, Clerk, Home Executive, Lecturer, Painter, Teachers
Bishop Lavis	Administrator, Driver, Home Executive, Police Officer, Stock Controller, Store Clerk, Student
East Claremont	Builder, Materials Buyer, Medical Doctor, Minister of Religion, Sales Person, Student, Teacher, Youth Pastor
Gleemoor	Gases Co-ordinator, Home Executive, Nurse, Printer, Supervisor, Systems Co-ordinator
Langa	The minister indicated that the majority of the members are pensioners or unemployed. Some run their own small businesses. 0% feedback.
Paarl	Accounts Manager, Administrative Clerk, Bricklayer, Domestic Worker, Florist, Home Executive, Storeman, Teacher, Welder
Rondebosch	Administrative Secretary, Home Executive, Managing Director, Medical Doctor, Sales Person

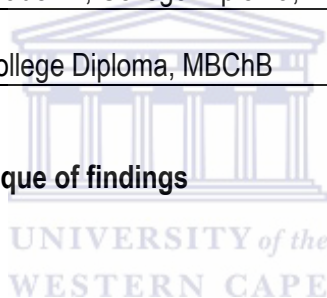
### 5.6.5 Educational distribution amongst participants

An analysis of the educational levels of the participants (below) revealed two specific issues. First, that in the so-called lower socio-economic areas (e.g. Bishop Lavis, Langa), the average level of education is rather low (in this instance not beyond high school). In the better socio-economic areas (e.g. Bellville and East Claremont) the level of education includes more college and university graduates. Secondly, people's spiritual gifts are not determined by their levels of education. This became very evident with

the individual analysis of each church council member (5.5). Important for the study is the fact that there is no real relation between levels of education and the gifts of the Holy Spirit.

Bellville	Grade 8, Grade 10, Grade 12, Administrative Diploma, BA, BEd, BSc, Degreed, Diplomate
Bishop Lavis	Grade 7, Grade 8, Grade 10, Grade 11, Grade 12
East Claremont	Grade 11, Grade 12, BSc, MBChB, Lower Teachers Diploma, BSC (Hon), BA (Theology), National Diploma
Gleemoor	Grade 10, Grade 12, Diploma
Langa	The minister did not have this information at hand
Paarl	Grade 10, Grade 12, College Diploma,
Rondebosch	Grade 12, College Diploma, MBChB

## 5.7 Evaluation and critique of findings



### 5.7.1 Findings

The most important findings of this research study pertain to at least nine areas of church life.

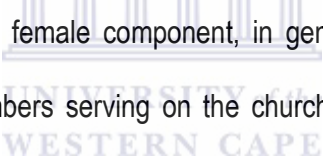
#### Gift distribution amongst the church council members

The gift distribution amongst church council members, being one of the major reasons for this research study, substantiates the initial hypothesis of the dissertation through the results achieved. Of 60 church council members who participated, 3 gave evidence of possessing the gift of leadership within their portfolio of four highest scored gifts, while 25 have the gift of administration. The only gift not seen in the responses was that of speaking in tongues.

## **Election procedures within the different churches**

While all the churches adhere to the basic tenets of Congregationalism, variances do occur with regard to how the election process is evoked. Three of the churches indicated that allowances are made for the gifts of members to be brought into the process when elections occur. While this may be so, the concern is the subjective manner in which these gifts are determined by one or two of the leaders. I recognise that the process is almost always subjective, but my concern is with the fact that the church is not informed or aware of how this 'detection' process works or of its results until a member is approached to serve in a leadership role.

## **Gender composition of church leadership**



The researcher found that while the female component, in general, of all the churches was in the majority, the number of female members serving on the church councils, was in the minority. The significant leadership of the churches is, therefore, predominantly male.

## **Age composition of church leadership**

While the researcher posed specific questions regarding the ages of members, the finding was that due to poor record keeping on the part of the churches, the information was just not available. From the information gathered with regard to the ages of the participants, it clearly showed that the church councils still compromise mostly members over the age of 50 years old.

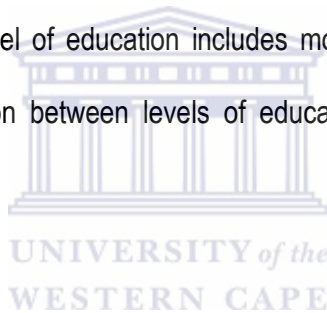


## **Employment and career types**

The analysis of the employment and types of careers of the participants revealed that there was no correlation between the employment and career types of members and the tasks they performed in the different ministries.

## **Educational attainments of the church council members**

The educational levels of the participants revealed two specific issues. First, that in the so-called lower socio-economic areas, the average level of education is rather low (not beyond high school). In the better socio-economic areas the level of education includes more college and university graduates. Secondly, there was no real relation between levels of education and the gifts of the Holy Spirit evidenced by the members.



## **Teaching on the gifts of the Holy Spirit**

The questions pertaining to the teaching and preaching on the gifts of the Holy Spirit in the different churches revealed that teaching and preaching is confined to certain times of the year, e.g. Pentecost or to once or twice per annum.

## **Relationship of gifts to training and ministry involvement**

There was no real relation between members' spiritual gifts, their areas of ministry involvement and the areas in which they received ministry equipping. Most of the training received was also not necessarily

in a structured format or provided by the churches. The research also showed that very little is currently budgeted for or spent on the training and development of members for ministry.

### **Racial classification of members**

The researcher found that, while some members had no problem with indicating their racial classification, others did and refused to mark this particular block on the questionnaire or simply crossed it through. In the case of one of the churches it appeared as if someone had crossed out this section before handing it to the members. This could not be substantiated.

### **5.7.2 Evaluation**

As a result of the findings of the researcher, the original hypothesis regarding the theological grounding of the election process stands. The reason for this is the fact that there is no real effort on the part of churches to ensure that members are taught concerning gifts and that this teaching is incorporated into the election processes operating in the churches.

As for the practical effectiveness of the election processes being used, there was no evidence presented that any of the churches had a process that could be proven to be effective. This is not due to the fact that members may not be effective, but rather due to the fact that no evaluation processes are in place to determine effectiveness. In many cases the churches may prefer not to know whether the members are truly effective. The standard nomination and election procedures were used by all with little or no regard for the outcome of the process. The willing and available member was still the 'best' candidate, irrespective of the requirements of the position.

The significance of the employment distribution for this research study is that it serves as a warning to churches to not only appoint people according to career types. Reasons for people choosing careers are not always necessarily linked to their gifts.

Based on the above, the researcher concludes that the original hypothesis still stands and though it may need some re-evaluation or perhaps a different formulation, given a different context or another church group, it is substantiated for the purposes of this research project.

### 5.7.3 Critique

The most important critique is in the fact that exposing members to very complicated systems of analysis can at times be more hindering than helpful. Added to this, the age of participants also play a role. Many of the younger (below forty) members of church councils had no difficulty with the questionnaire, but older members needed more assistance. The questionnaire also does not explain at any point why and how the twenty one gifts shown, was determined.

It also became apparent that it would be better to do this type of research questionnaire in a workshop setting. In workshop situations members could ask questions and issues could first be clarified before the actual questionnaire is completed. In a discussion with Dr Flip Buys<sup>2</sup> of the Gereformeerde Kerk, he stated that his experience with the use of this tool is that it creates more difficulties if given to members without first setting the background for their understanding through a detailed workshop. He further more said that in the workshop setting he discovered that people are in a position to also

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<sup>2</sup> Dr Flip Buys is responsible for bringing the Gift Analysis Questionnaire used in this research project to South Africa. He has already conducted more than 150 workshops, ranging from 20 to 300 people in attendance. These workshops have been conducted amongst the Boesmans in Botswana and also illiterate people. In the last two instances, Dr Buys made use of students to assist with the interpretation and explanation of the statements.

confirm each other's gifts, which all assists in the understanding of the gift-concept and its application to church life.

As this questionnaire only tested members' perceptions of their gifts, it is important to recognise that this is by no means the only way of assessing gifts. The reason for stating this is that such a questionnaire cannot address problems such as lack of insight (i.e. not understanding the process of assessment) or excessive humility (i.e. giving low scores in response to the statements) on the part of the members. Furthermore, the questionnaire could not address the experience and perceptions of the community of faith in regard to a person's gifts.

I would like to suggest that a truly qualitative process may be more successful since the quantitative process lacks important qualitative aspects. This could be done through loosely-structured interviews, which could lead to a greater depth being attained. Through the interviews the researcher may have the ability to bring the members being interviewed to a greater awareness of their own spiritual gifts and its relationship to the ministries in which they are involved.

Another important aspect to bear in mind when doing this type of research study is the language proficiency of the researcher. This was very apparent when talking to the minister of the Langa church. The minister had to communicate with me in what may have been his third or fourth language. Added to this, is the more crucial element that the questionnaire must be available in the language of the people.

Furthermore, one must bear in mind what the purpose of such testing is and find the method that would be most acceptable to the majority of those being 'tested'. In this research I did not do that, but rather made use of an already developed questionnaire. The questionnaires also proved to be too

complicated for many of the participants and a South Africa version should be developed to ensure greater understanding on the part of participants.

## **5.8 Conclusions**

The original intent was to determine if the process by which members are appointed to positions of leadership is theologically grounded and practically effective. Given the statements by some that they do recognize the gifts of people, there is, however, no real theological basis on which it occurs. Where gifts are 'identified', it occurs subjectively and is confined to the findings of one or two people, one of which is usually the minister. The teachings of 1 Cor 12-14 are not ignored, but also not incorporated into the teachings and preaching of the churches.

Very significant was the fact that I found no real correlation between the ministry involvement and the gifts of the church council members. The same was true of the training and development received and the gifts indicated through the gift analysis questionnaire. In some instances, however, there was a perfect match between the training received and ministry involvement of the participants. This, however, is more due to the fact that once the person is involved in that ministry, they are sent for training, rather than that their gifts were being developed.

The training mentioned by members of church councils may not necessarily have instigated by the church as churches committed almost no funds to the training and development of its members. It appears that much of the training occurred within vocational training and on-the-job training at people's places of employment. Fortunately for the church, this was all brought back into ministries of the church.

Given the above, the researcher is more convinced than ever that a new approach for the electing of members to positions of leadership must be developed. This will now be presented in the next chapter of this dissertation.



## CHAPTER 6

### A NEW APPROACH FOR ELECTING MEMBERS TO POSITIONS OF LEADERSHIP

#### 6.1 Introduction

In chapters two to four the theoretical aspects of the theory-praxis argument were set out, while in chapter five the current praxis, with regard to gifts and election procedures, of some of the Congregational Churches in the Peninsula Region of UCCSA was investigated. In line with the Zerfass model outlined in chapter one, it is now appropriate to suggest a possible new praxis for the election processes which form the nub of this research.

In the hypothesis of this thesis (1.5) I stated that *the process by which members of churches are elected to and trained for positions of leadership and administration, is not theologically grounded nor practically effective.* From both the theological as well as the practical aspects, this hypothesis is shown to be substantiated. Theologically, the incorporation of the biblical teaching on spiritual gifts and the equipping of members for ministries, was found not to be a part of the process in the majority of cases. Furthermore, the lack of the theological understanding of the purpose of the gifts of the Holy Spirit, the nature of these gifts as well as the role of the gifts in the community of faith, all laid the foundation for the right teaching to take place. Practically, the majority of leaders on the church councils, which were part of the empirical research, were found to be involved in ministries which were not necessarily linked to their areas of giftedness, but which were mostly based on their willingness and availability to serve. Their willingness and availability at no stage disqualified them, but it calls into question whether they were the best suited member for the position.

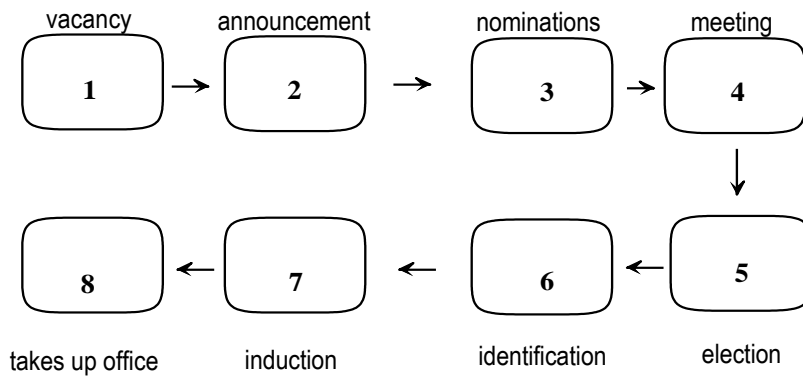
I shall now suggest an amended approach to correct the shortcomings noted in the election process (chapter 2) which will hopefully ensure greater theological soundness and practical effectiveness. This new approach will be set out as follows: First, I will summarize the current election process. Thereafter, the suggested new proposal will be explained in four different phases comprising the new process. I will then do a critique of the research study to indicate especially the shortcomings and limitations identified throughout this study.

## **6.2 The Current Election Process**

The current election process is best explained by way of an example. A vacancy arises or a new leadership position is created. An announcement is made to the congregation regarding the vacant position and members are invited to submit nominations (chosen from members in 'good standing') for this position. Those nominated must agree to the nomination by signing a prescribed form. The form also contains the signatures of both the person proposing the nomination as well as a seconder. The completed nomination forms are handed to someone in authority, usually the church secretary. At an official members' meeting the names of the nominees are announced and the nominated members "introduced" to the congregation by the members who proposed them. The election procedures of the church are then invoked and adhered to at the meeting. A process of voting (by secret ballot or the showing of hands) now determines who will fill the vacancy. The newly elected official is "introduced" to the meeting and welcomed into the new position. At a church service the newly elected official is inducted and welcomed by the congregation. The official then takes up "office".

A more graphic illustration of this process is given below. As shown here, the process may encompass at least eight steps. Allowing for minor differences to this particular election approach in churches, one or more steps may either be added or deleted.





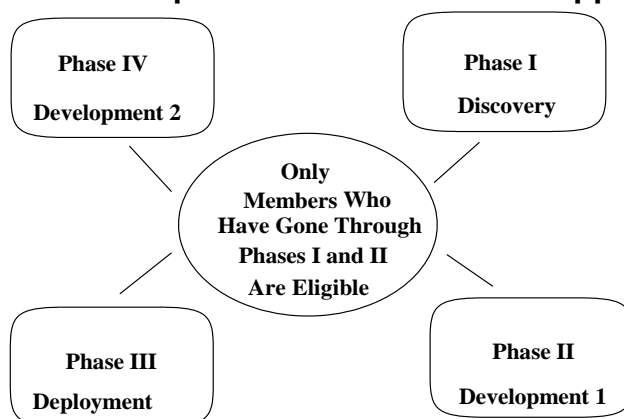
### The Current Election Process

#### 6.3 A New Proposal for Election Procedures

The new approach for the election of members to positions of leadership consists of four different phases. Each of these phases will now be explained in greater detail. To start with a schematic presentation of the new approach is given below. In the proposed new approach, the four phases follow in a set order of priority. The new approach is not prescriptive on how the discovery and development of the gifts for leadership and administration should take place. It is more in the nature of a series of suggestions which can be incorporated in the election process. The deployment phase, however, is more explicit as it focuses on the election process. Important in this new approach will also be that the eligibility of members for positions of leadership should only be considered after the completion of phases I and II.


In each phase there are a number of objectives to guide the process. These objectives help to ensure that the particular phase is understood by all concerned and that the processes for a particular phase are completed before moving on to the next phase. These objectives are explained in the introduction to each phase.

## Schematic Representation of the New Approach



### 6.4 Different Phases for the Implementation of the New Approach

#### 6.4.1 Phase I: Process of Discovery



Phase I has three objectives. First, all members are allowed to participate in a process of gift identification. Churches can ensure that this becomes a reality by incorporating the gift analysis questionnaire into the Membership Application Form (Annexure F). For the members already on the church register, it may be good to have workshops which deal specifically with the gifts in greater detail. An outline of such a workshop is shown in Annexure H.

The second objective is to ensure that all agree that the results of the gift analysis be made public (congregational) knowledge. This will allow members to see what roles they can fulfil in the different ministries of the church. An abbreviated example of such a list is shown on the next page.

The third objective is to make participation in this discovery process a prerequisite for the first development phase. This will ensure that all members are treated equally and are also not allowed to

simply be involved in development processes, without the leadership being sure that such development will have the expected outcomes.

In this first phase, entitled *the process of discovery*, the church may make use of one or other gift analysis exercise by which the different spiritual gifts of the members can be identified. Whatever the gift analysis exercise, all the members of the church should participate as a prerequisite for any involvement in ministry. Along with this gift discovery process, the churches must also identify the gifts most necessary for each ministry. This aspect was referred to in chapter three and the example cited there is given below again.

<b>Ministry Opportunities: Gifts Identified For Positions In The Church</b>		
Ministry	Position	Gifts Identified for Effectiveness in Ministry
Building Committee	Chairperson	Administration, Leadership, Service
Cadets	Counsellor	Teaching, Creative Ability
Children's Worship	Co-ordinator	Administration, Encouragement, Leadership, Service
Deacons	Deacon	Service, Mercy, Encouragement
Elder	Shepherd Elder	Shepherding, Encouragement

Once all the members had their gifts identified, the pastor or a leader to whom this responsibility has been assigned, will list all the different gifts and exactly who and how many members are in each gift category (similar to sections 5.5.1 to 5.5.7 of the churches who participated in the empirical study). In the list below, e.g. twelve members indicated by their responses to the statements of the gift analysis exercise, that they have the gift of administration (G1), while ten did so in the leadership gift (G13) area.

<b>Gifts Of The Members Of A Congregation Spread Over All The Different Gift</b>																				
G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	G19	G20	G21
12	34	15	25	15	18	56	23	65	10	29	45	10	11	23	19	25	45	27	31	12
Administration (G1), Creative Ability (G2), Discernment (G3), Encouragement (G4), Evangelism (G5), Faith (G6), Giving (G7), Healing (G8), Hospitality (G9), Intercession (G10), Interpretation of Tongues (G11), Knowledge (G12), Leadership (G13), Mercy (G14), Miracles (G15), Preaching/Prophecy (G16), Service (G17), Shepherding (G18), Teaching (G19), Speaking in Tongues (G20), Wisdom (G21)																				

Taking only gifts G1 (administration) through to G13 (leadership) of the first ten members (in alphabetical order), the list, with members names, may appear as follows.

<b>Gifts of the Members of Congregation X for Gifts G1 to G13</b>													
Members	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13
A		*						*					
B			*			*		*					
C	*			*									
D								*	*	*			
E	*	*	*				*						
F	*												*
G						*		*		*			
H	*						*	*					
I							*			*			
J	*					*	*						
<b>Totals</b>	<b>5</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>0</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>1</b>	<b>3</b>	<b>0</b>	<b>0</b>	<b>1</b>

We now need to imagine such a list for all of say 200 members. It may then mean that 43 members are gifted in the area of evangelism, and 60 in the area of discernment and so on. A positive side benefit of assisting members to discover their gifts, is that members can now also start focusing on the ministries related to their gifts. When gifts are not recognised and as a result not used in ministry, according to Kraemer (1958:73) "the people concerned will be discontented and unfulfilled." He continues to add a serious warning by stating that "many splinter churches have been formed by someone with charism of leadership which is not affirmed and used within the parent church. He or she leads a group of people into a new fellowship. In such cases the blame for the sin of schism is not only to be laid on the shoulders of the person who led the breakaway, but also on the church leadership which failed to recognise a charism." In such situations the command to leaders to "equip saints for ministry" (Eph 4:12) is ignored and the end result is that a discontented and unfulfilled member sees the establishment of another community of faith as the solution to his/her leadership gifts being put to use.

Lee (1989:121) in writing more about the leadership team and specifically on how to select an effective ministry team, suggests that such a team should comprise of members with a variety of gifts and talents. He continues to emphasize the fact that "while there is a point at which diversity becomes incompatibility, resulting in insufficient consensus and ineffectiveness, a diversity of gifts is nevertheless desirable." This was clearly seen in the results of the empirical research. Church councils showed a variety of gifts and this I believe may be the reason for much of the success they experience.

#### **6.4.2 Phase II: Process of Development I**

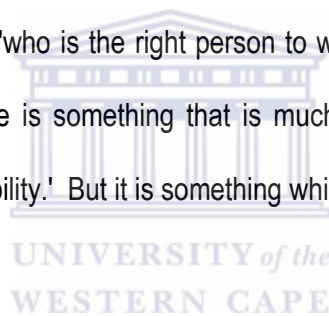
The second phase is entitled *process of development I* since we will later encounter another process of development in phase four. The objectives of the second phase are: First, ensure that once all members know their specific gifts, they are equipped for ministries by developing their specific gifts. The focus is both on the member seeking development as well as on the church leadership who plans the development programmes. Members should not be required to attend workshops and seminars in which they have no real interest or which will not contribute to their involvement in their particular ministries. This leads to the second objective, i.e. to link involvement in ministries to the level of training received. This objective is best explained by way of an illustration.

Often believers become involved in the ministry of counselling. However, the ministry of counselling has developed to the extent where there are numerous categories of counselling, e.g. those pertaining to pre-marital issues, marriage, the sick and the aged, trauma patients, HIV-Aids, coming to salvation, etc. For any member to simply be involved in counseling in general, without receiving specific training, could be harmful to both the counsellor and the counselee.

The third objective is to make participation in and completion of Phase II a prerequisite for involvement in Phase III. Thus eligibility for ministry will be different from current practice as those who nominate members will first have to ensure that such members have progressed through phases I and II.

Ephesians 4:11-16 states that God has given the leaders the gifts of apostleship, prophecy, evangelism, pastoral care and teaching *to equip the saints for works of ministry* (4:12). It is this equipping process that constitutes the second phase of these amended suggestions. This perspective is supported by (Finney 1989:23) when he writes that "part of the task of the Christian leader is to help each one for whom he [sic] is responsible to develop their potential in Christ."

Kraemer (1958:86) on the question "who is the right person to whom to delegate the work?" refers to Robert Half who advises that "'there is something that is much more scarce, something rarer than ability. It is the ability to recognise ability.' But it is something which every leader is asked to do."



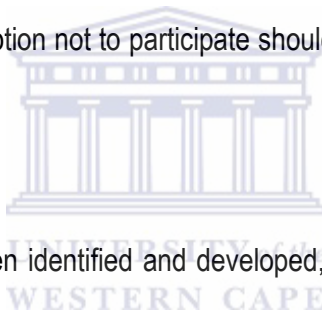
At this stage of the process I am suggesting that members be trained only with regard to their particular spiritual gifts. In practice this would mean that if someone has indicated that they have the gifts of teaching, discernment, hospitality and leadership, such a person now be instructed in what it means to have these gifts. An example of what such a teaching session will comprise is in the illustration from the Church of the DR in Annexure I.

Besides knowing one's own particular gifts, it is important to know what the other gifts entail. This means that if I am an 'eye', I should not only understand what the functions of the eye are, but also know the functions of the ear and the nose. Then an 'eye' will not try to function like an ear or a nose.

### **6.4.3 Phase III: Process of Deployment**

During phase III the following objectives are sought. First, members should only be eligible for a ministry position once training has been completed. All members need to understand and agree to this. It is important, therefore, that this information (training records) be made available to the leaders of the different ministries.

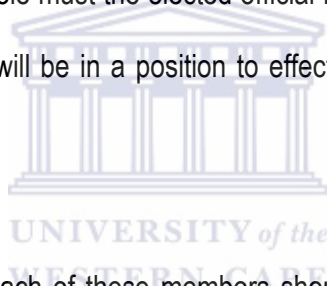
A second objective is that members should be free to choose whether they want to be involved in ministries. Often members are approached to encourage them to become involved. Hopefully, these suggestions will mean that leaders will only approach those who are *gifted* and *trained*. The third objective is that **willingness** and **availability** should still serve as secondary criteria for involvement in ministries. A member may be gifted and trained, but not be willing or available to serve at a particular time. The freedom to exercise the option not to participate should be available without undue pressure being exerted by anybody.



Once the gifts of members have been identified and developed, such members are now "eligible" for deployment into church ministries. The process of deployment can occur as follows. In church A, there is a need for a secretary for the church council. Because of the nature of the responsibilities linked to this area of ministry, it was decided that the members proposed should evidence at least the Gift of Administration (G1) and the Gift of Service (G17). The suggestion now is that the process for finding the member best suited to this ministry should start by checking how many members have at least these two gifts (G1 and G17). Let's assume that there are six such members. These six have already gone through Phases 1 and 2 as outlined above. The gift analysis of these six are:

Chart Showing Each Members Gift Areas					
Member 1	Member 2	Member 3	Member 4	Member 5	Member 6
G1, G17, G7, G20	G1, G17, G8, G16	G1, G17, G10, G13	G1, G17, G6, G19	G1, G17, G5, G15	G1, G17 G3, G21
Administration Service Giving Tongues	Administration Service Healing Preaching	Administration Service Intercession Leadership	Administration Service Faith Teaching	Administration Service Evangelism Miracles	Administration Service Discernment Wisdom

Bittlinger (1973:48), with reference to Ac 6:1-6 and the choosing of the seven deacons, identifies what he calls "a threefold action." He writes that "first, the apostles call the congregation together, explain the necessity of the ministry of a deacon and propose qualifications required of those to be chosen and concerning the division of tasks (vv 2-3)." I believe it is important to mention the fact that these elections were linked to needed ministries and did not take place simply to fill a vacancy. Another way of stating this would be to ask what role must the elected official fulfil? With regard to the six members above, it is evident that all of them will be in a position to effectively serve the church in the role for which they are being considered.



My suggestion is that at this point each of these members should be approached to determine their level of *willingness* and *availability* to serve as church secretary *at this time*. Their *willingness* and *availability* can be determined by asking them to indicate the amount of time they have available to serve in such a position. Their *willingness* and *availability* can also be established by determining how many other ministries they are currently involved in. If, say there are only two members *willing* and *availability* for further consideration, after this process the voting procedures can be evoked or an interview with each candidate can be held to establish what other interests and experiences have "prepared" them for such a position. Much of this preparation may have been in non-church settings.

If only one candidate appears to be the obvious choice after these steps have been followed, good and well. If not, there will still be only two or three members gifted and equipped in the areas of the ministry



for which they are being proposed and this should give any one of them them a better opportunity of being effective in ministry.

#### **6.4.4 Phase IV: Process of Development II**

The objectives of the fourth phase, can best be explained as follows: First, it seeks to ensure complete understanding by the elected member of what is expected in the particular ministry. Kraemer (1958:88-89) underscores this thinking when he says that the process "has come through the recognition of a charism from God, followed by much support and encouragement, usually given *while they are doing the job*. Preliminary training courses before starting are not usually the best way forward for those with little formal education. 'Apprenticeship training' or 'learning on the job' is more appropriate."

The second objective is to have the newly deployed member minister alongside a mentor for a period of time. As mentioned under the discussion of phase II with regard to levels of training, the mentors will need to be specifically trained as mentors within specialised areas of ministry. This process of mentorship should continue until the mentor and the person being mentored are satisfied that the newly deployed member can function independently and effectively. The third objective is to ensure that any changes in ministries that may be decided at other levels of church organization, are conveyed to those directly involved with those particular ministries. This in reference to changes introduced at church council, regional or synodial level. It will be important to ensure that any such changes do lead to greater effectiveness before being incorporated into ministries.

The idea of having a process of further development is to ensure that the member is equipped with regard to the actual responsibilities they have to perform within the ministry. In the example of the church secretary, this would mean teaching or training the member with regard to such things as the

writing of minutes; the development of an agenda for a meeting; how to respond to correspondence; the secretary's responsibility as a trustee of the church, etc.

This training can be done through professional organizations or simply by the previous holder of this position (provided such a member was well-equipped and effective). The one difficulty with this approach could be the sharing of ignorance where the previous person also was not equipped properly.

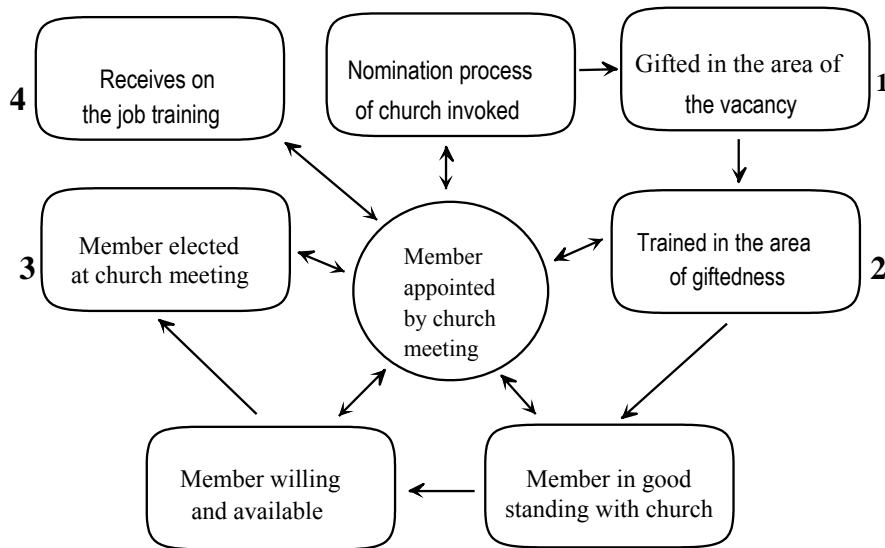
In the previous approaches to elections, it can very easily become a "spiritual popularity contest", as people tend to vote for the most spiritual or most popular person in their estimation. This popularity can be determined in different ways (referred to in chapter 2).

In the suggested approach being "popular" is no longer a prerequisite and it is replaced by giftedness and training of those willing and available to serve at the time the vacancy arises. Kraemer (1958:101) captures the responsibility of the church in this process very well he comments that "there should be in the church a willingness to see the gifts which people have and then let them exercise them without interference, giving them only that personal support and basic accountability we all need."

#### **6.4.5 The Suggested Process in Summary**

The following graphic illustration captures the essence of the suggested new approach in summary. Churches will continue with election processes as they currently stand, but will simply make room for the additional steps, namely, those of identifying spiritual gifts and then developing and training the people within their areas of giftedness.

### Process By Which Members Are Elected To Leadership Or Other Positions



For the newly suggested election process to be effective, it is important to note that the basics or foundational blocks of the previous system are retained. The added steps are 1, 2, and 4 above. This can be viewed as just another system, which in fact, it is. I agree with Anderson (1986:46), that systems or "methods do not have the power in and of themselves to fulfil the kingdom of God or to move from an immediate objective to an ultimate objective." If God is not recognized and His Spirit not allowed to have the last "say", all our methods, systems and approaches will be to no avail.

#### 6.5 Critique of Research Study

As this research project proceeded, I became deeply aware of the fact that only the tip of the iceberg, in regard to the complexities of the relationship between the gifts and ministries, has been touched on. I also became aware of the shortcomings and limitations of this particular project which I will now try and outline.

The study was conducted only in the UCCSA Churches of the Peninsula Region within the Western Cape. Besides the UCCSA Church Group, there are also the United Congregational Churches (Presbyterian/Congregational), the Independent Congregational Churches and many others, which all have a congregational system of church government. Ideally, these groups should also be included in such a research project so that findings could be cross referenced and compared. Since the study was conducted in the UCCSA, the focus was on the congregational system of church government. Ideally, one would have liked to have shown how this new approach could be applied in the presbyterian, episcopal and other church government systems.

Besides this shortcoming, the study was also limited geographically, i.e. only to churches in the Western Cape. This was necessary in order to be able to complete the project in the required study time. A group larger than the seven churches researched would have been too unwieldy.

A further limitation was the fact that only the church council members of the seven churches participated in the study. I would have preferred to do the gift analysis with the entire membership of each of the churches to identify who may have been the most suitable members for leadership positions. Important in this regard would also have been to determine the gifts of children in these churches so as to establish who should be developed to take up future leadership positions in the churches.

A last issue that I recognize as a shortcoming of this research study is best expressed by a question: How would the process of elections (appointments) change (or be different) if the church was not to use volunteers to take charge of ministries, e.g. appointing a full-time administrator or a full time Christian educationalist? The process would be more structured and the church may even make use of the services of personnel consultancies to assist in the search for the best suited person. Again we need

to watch that the process is not taken over by secular methods and organizations that may lose sight of the purpose of God for the church.

## **6.6 Conclusion**

At the outset of this research study I made it clear that the major reason for embarking on this project was because of what I had observed and experienced in my church. Now at the conclusion of this study, not many of those initially observed concerns have changed, i.e. the observations expressed in the hypothesis have been substantiated.

The greatest lesson I have learnt from this study is that when one deals with the gifts, abilities and competencies of people, there are just too many questions to which you simply have to respond that you do not know. An example of this is to know whether the specific gifts of an individual is the right mix for serving in a particular ministry. Some of these questions pertain to the role of the Holy Spirit, the work of Christ, the grace of God and the context of the church. All of these leaves one completely without any hard and fast rules with regard to the predictability of the Holy Spirit. Our God is a God who surprises us. We cannot prescribe, describe or circumscribe the work of the Holy Spirit.

With the above in mind, I would, however, like to suggest that the church is long overdue for a new approach to electing and the training and development of its members. Whatever new approach is adopted, care must be taken that the new system or approach does not become the central and motivating driving force. At all times it is the guidance of the Holy Spirit that is pre-eminent.

Churches need also to realise that, however, good systems and approaches may be, they need to stay people-centred. The church of God is about the people for whom Christ gave His life and any human

system, no matter how excellent it may appear to be, are always of secondary concern and merely a tool for the fulfillment of God's purpose for the church.

Can we ever understand the graciousness of our God? In 2 Cor 12:9 the Apostle Paul received a response that overrides all that is written in this dissertation: "My grace is sufficient for you." May we never forget this godly injunction.



## ANNEXURE A

### Questionnaire To Be Completed By Church Secretary

General Information on the Congregation	
Name of Church	

A. Statistics:				
Number of Members on Church Register				
Females		Males		Children (u13)
Young People (14-25yrs)		Senior Members (over 60 yrs)		
Number of Members in Leadership Positions (Church as a whole)				
Number of Members on Church Council				
Number of Church Ministries (or Departments/Organisations)				

B. Training of Members:	
Amount Budgeted for Training in 1999	R
Percentage of Total Church Budget	%

C. Election Procedures:	
<p>Do you deviate in any way from the congregational nomination and election procedures for the election of members to positions of leadership? If yes, what do you do differently?</p> <p style="text-align: center;">Use the space below for your response.</p>	
For how long (yrs/mnth) are members elected to positions of leadership?	

D. Spiritual Gifts:					
Do you make use of any gift analysis procedures?			Yes	No	
If yes, do you use the results in the election process?			Yes	No	
How often (if at all) is teaching and/or preaching given on Spiritual Gifts?					
never	weekly	monthly	quarterly	annually	when?

## ANNEXURE B

### GIFT ANALYSIS QUESTIONNAIRE (Individual Council Members)

Please complete with a blue or black pen (no pencils). Complete Sections A and B below before responding to the statements in the Gift Analysis Section. Each statement in the Gift Analysis Questionnaire (and some in Section B) has five possible responses related to how much the statement is true to you/your situation.  
 Very Little = 0% to 20%; Little = 21% to 40%; Some = 41% to 60%;  
 Much = 61% to 80%; Very Much = 81% to 100%

<b>Section A: Personal Information of Member</b>					
Date of Birth				Today's Date	
Gender	Female	Male	Work/Job/Career		
Highest educational level attained					
Years of membership at this church			Years in leadership positions		
<b>Section B: Information on Gifts and Ministries</b>					
Read through the list of Gifts and Ministries and then answer the questions that follow <i>Administration, Creative Ability, Discernment, Encouragement, Evangelism, Faith, Giving, Healing, Hospitality, Intercession, Interpretation of Tongues, Knowledge, Leadership, Mercy, Miracles, Preaching/Prophecy, Service, Shepherding, Teaching, Speaking in Tongues, Wisdom</i>					
Are you <b>INVOLVED</b> in any of the above gift areas/ministries? If yes, list no more than 4 (four) and also indicate your level of involvement by circling one of the numbers to the right.					
Areas of Giftedness and Ministries	<b>Level of Involvement</b>				
	Very Little	Little	Some	Much	Very Much
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5
Have you received <b>TRAINING</b> in any of the above gift areas/ministries? If yes, list no more than 4 (four) and indicate the level of training you received by circling one of the numbers to the right.					
Areas of Giftedness and Ministries	<b>Level of Training Received</b>				
	Very Little	Little	Some	Much	Very Much
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5
How often is there teaching or preaching on spiritual gifts in your church? Tick the most appropriate response according to your judgment of the situation.					
Teaching on Spiritual Gifts	Very Little	Little	Some	Much	Very Much
Read each statement and decide to what extent the statement is true of you. Place a circle around the appropriate number. Your first impressions are usually correct. Avoid circling too many as some (3). There are no right or wrong answers.					
<b>The following is TRUE of me...</b> Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%; Much (4) = 61% to 80%; Very Much (5) = 81% to 100%					
1. I enjoy organising programmes, tasks, and people to achieve an objective.	1	2	3	4	5
2. I have used my ability in music, acting, visual arts, or graphic arts to benefit the body of Christ.	1	2	3	4	5
3. I can usually discern whether a person's words, actions, or motives are sincere.	1	2	3	4	5



4. I regularly minister to others by offering practical counsel and guidance for their spiritual growth.	1	2	3	4	5
5. I enjoy talking about Christ to those who don't know him, and I usually receive a positive response.	1	2	3	4	5
6. I have had the experience of knowing that God wanted to do something and then saw it happen in response to faith and prayer.	1	2	3	4	5
7. I enjoy sharing the financial resources God has shared with me.	1	2	3	4	5
8. I know that God heals supernaturally, and I have seen him do so.	1	2	3	4	5
9. I like to provide hospitality for guests and do not feel imposed upon by unexpected visitors.	1	2	3	4	5
10. I enjoy praying for the needs of others and do so regularly.	1	2	3	4	5
11. I sense what God is saying when I hear someone speak in tongues.	1	2	3	4	5
12. I can distinguish my own thoughts from knowledge I have received from the Spirit.	1	2	3	4	5
13. God, at times, gives me a vision for a task that attracts others to get involved.	1	2	3	4	5
14. I feel deeply for hurting people and often am able to turn compassion into practical, cheerful help.	1	2	3	4	5
15. I am confident that God can and does work miracles today because I have seen them.	1	2	3	4	5
16. With a message from God I have pleaded the cause of God to the people of God.	1	2	3	4	5
17. I enjoy doing tasks that help others serve more effectively.	1	2	3	4	5
18. I enjoy taking responsibility for the spiritual well-being of others who were helped to grow spiritually through my assistance.	1	2	3	4	5
19. Content comes alive for students (children or adults) when I teach.	1	2	3	4	5
20. I pray in an unknown language at various times.	1	2	3	4	5
21. I often give people practical insight that help to solve problems.	1	2	3	4	5
Read each statement and decide to what extent the statement is true of you. Place a circle around the appropriate number. Your first impressions are usually correct. Avoid circling too many as some (3). There are no right or wrong answers.					
<b>The following is TRUE of me...</b> Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%; Much (4) = 61% to 80%; Very Much (5) = 81% to 100%					
22. I like to make things more orderly.	1	2	3	4	5
23. I enjoy expressing myself creatively for God through music, drama, poetry, visual arts or graphic arts.	1	2	3	4	5
24. It disturbs me when false teachings and false practices creep into the church.	1	2	3	4	5
25. I suffer along with hurting, troubled and discouraged people, and want to help them see God's answers to life's problems.	1	2	3	4	5
26. I desire to share my faith with others.	1	2	3	4	5
27. I find myself taking God's promises and applying them to given situations without doubt.	1	2	3	4	5
28. I am easily moved to give when I become aware of need or opportunity in people's lives or in God's kingdom.	1	2	3	4	5
29. A deep compassion for the sick often motivates me to pray for their healing.	1	2	3	4	5
30. I am sensitive to offer small acts of kindness that makes a difference for guests or strangers.	1	2	3	4	5
31. I am sensitive to the prayer needs of others and desire to give them prayer support.	1	2	3	4	5
32. I am drawn to worship services in which tongues are not unusual, and I have a heightened sense that God is speaking to us through tongues.	1	2	3	4	5
33. I regularly receive impressions that I believe come from the Holy Spirit.	1	2	3	4	5
34. I am able to present the vision for a task in a manner that attracts others to get involved.	1	2	3	4	5
35. I find myself drawn to hurting people, and I desire to help them.	1	2	3	4	5
36. I sense specific instances when a miraculous display of God's power would strengthen our faith.	1	2	3	4	5
37. I receive spiritual insights from the Word and/or Spirit concerning people and issues, and desire to express those insights.	1	2	3	4	5
38. I sense when others need a helping hand, and I am ready to give it.	1	2	3	4	5
39. My desire to see spiritual growth in believers leads to a willingness to be personally involved in nurturing and discipling ministries.	1	2	3	4	5

40. I have a strong desire to communicate truths and/or information that will help believers (young or old) to grow in the faith.	1	2	3	4	5
41. I delight in being open to the supernatural influence of the Holy Spirit and I allow the Holy Spirit to take over my tongue.	1	2	3	4	5
42. I sometimes have extraordinary, God-given insights into situations, but I am not given to express these insights.	1	2	3	4	5
<p>Read each statement and decide to what extent the statement is true of you. Place a circle around the appropriate number. Your first impressions are usually correct. Avoid circling too many as some (3). There are no right or wrong answers.</p>					
<p><b>The following is TRUE of me...</b> Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%; Much (4) = 61% to 80%; Very Much (5) = 81% to 100%</p>					
43. I am able to design and execute effective plans to accomplish goals.	1	2	3	4	5
44. I have special music, drama, writing, painting, or sculpting skills that I like to use in God's kingdom.	1	2	3	4	5
45. I detect phoniness or false teachings in situations where others are swayed and misled.	1	2	3	4	5
46. People in the Christian community have been spurred on to love and good works by my counsel and encouragement.	1	2	3	4	5
47. I have been instrumental in leading others to believe in Christ as their Saviour.	1	2	3	4	5
48. In certain cases I have a conviction that God would do what seemed unlikely.	1	2	3	4	5
49. I give cheerfully and liberally in support of the Lord's work, often above the average.	1	2	3	4	5
50. I pray expectantly for persons who are physically, emotionally or spiritually ill.	1	2	3	4	5
51. I have a knack for making strangers feel at ease in my home and at church.	1	2	3	4	5
52. I agonise over and identify with others as I pray for them.	1	2	3	4	5
53. Believers gathered in public worship have been edified by my interpretations of tongues.	1	2	3	4	5
54. God has revealed to me knowledge of things that would happen before they actually came to pass.	1	2	3	4	5
55. God has used me to motivate others who have willingly followed and worked together in a project to advance God's kingdom.	1	2	3	4	5
56. I regularly enjoy helping those who suffer physical, mental, or emotional problems.	1	2	3	4	5
57. God has used me to demonstrate his miraculous power in a situation in which natural means were not sufficient.	1	2	3	4	5
58. God is using me to build up and encourage other Christians by speaking to them of spiritual things.	1	2	3	4	5
59. I willingly do menial tasks that help build up the body of Christ.	1	2	3	4	5
60. I am able to provide ongoing care, spiritual nourishment, and protection to other believers.	1	2	3	4	5
61. I find that I communicate truth clearly and effectively in such a way that others (children or adults) learn.	1	2	3	4	5
62. I am being built up in the faith when I use the gift of tongues.	1	2	3	4	5
63. God gives me insights in situations in which I had no previous knowledge.	1	2	3	4	5
<p>Read each statement and decide to what extent the statement is true of you. Place a circle around the appropriate number. Your first impressions are usually correct. Avoid circling too many as some (3). There are no right or wrong answers.</p>					
<p><b>The following is TRUE of me...</b> Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%; Much (4) = 61% to 80%; Very Much (5) = 81% to 100%</p>					
64. I would enjoy giving direction to a church ministry.	1	2	3	4	5
65. I think I could be very creative in music/arts/drama/writing, and I am open for ways to develop this ability.	1	2	3	4	5
66. I tend to perceive when hidden motives are present in people's words or behaviours.	1	2	3	4	5
67. I believe that counsel and instruction from the Word will help people grow to spiritual maturity.	1	2	3	4	5
68. I have a burden for friends and acquaintances who do not know Jesus Christ.	1	2	3	4	5

69. I sense occasions when the "prayer of faith" is needed.	1	2	3	4	5
70. I am willing to make personal sacrifices and to maintain a lower standard of living in order to benefit God's work.	1	2	3	4	5
71. I am drawn to ministries that offer care and healing to hurting persons.	1	2	3	4	5
72. I tend to be more aware of the needs of guests than of my own needs.	1	2	3	4	5
73. At times I am motivated to pray by an inner conviction that God does things in response to prayer that he would not do otherwise.	1	2	3	4	5
74. An interpretation I received from the Spirit was confirmed when someone more experienced in tongue-interpretation gave publicly the very interpretation I had received.	1	2	3	4	5
75. When talking with a troubled person, I sometimes discern the previously undetected root hurt without being told.	1	2	3	4	5
76. I have a sense for motivating and directing others in a project.	1	2	3	4	5
77. The sight of misery always makes me want to find a way to express God's love to those who suffer.	1	2	3	4	5
78. I get excited that God "is able to do immeasurably more than all we ask or imagine" (Ephesians 3:20), and I believe that God wants to demonstrate this power through me.	1	2	3	4	5
79. I am strongly motivated to declare the truth as God has revealed it to me.	1	2	3	4	5
80. I like to serve, and sometimes I take the initiative to meet needs.	1	2	3	4	5
81. I sense a deep pastoral concern when I know of Christians who need spiritual counsel.	1	2	3	4	5
82. I am motivated to get involved when there is an obvious need for knowledge or insight.	1	2	3	4	5
83. I sometimes feel a flow of life and love within me that transcends the rational.	1	2	3	4	5
84. I enjoy seeing spiritual knowledge applied in real-life situations.	1	2	3	4	5
Read each statement and decide to what extent the statement is true of you. Place a circle around the appropriate number. Your first impressions are usually correct. Avoid circling too many as some (3). There are no right or wrong answers.					
<b>The following is TRUE of me...</b> Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%; Much (4) = 61% to 80%; Very Much (5) = 81% to 100%					
85. In a leadership role I am able to motivate, delegate and co-ordinate effectively.	1	2	3	4	5
86. I have communicated biblical truth in visual, graphic, dramatic or artistic ways.	1	2	3	4	5
87. I have developed an ability to distinguish between truth and error in the spiritual realm.	1	2	3	4	5
88. I am excited at the potential I see in people, and I often encourage them in order to bring out the best in them.	1	2	3	4	5
89. I am flexible and adaptable, I become all things to all people in order to win some.	1	2	3	4	5
90. At times I expect God to intervene in supernatural ways in spite of evidence to the contrary.	1	2	3	4	5
91. I take a personal interest in the cause and people I support, both financially and in ministry.	1	2	3	4	5
92. People have experienced healing as a result of my ministry with them.	1	2	3	4	5
93. My home is always open to those in need of hospitality.	1	2	3	4	5
94. I am conscious of ministering to others as I pray for them, releasing God's power and grace in their lives.	1	2	3	4	5
95. I have spoken in tongues and have also received an interpretation.	1	2	3	4	5
96. I sometimes experience God-given, supernatural insights when I am in prayer.	1	2	3	4	5
97. I have served effectively as a leader by setting clear goals and by involving people in working towards these goals.	1	2	3	4	5
98. I am effective in ministering to hurting people who often attest to the blessing they have received.	1	2	3	4	5
99. I was God's instrument in opposing Satan's work in a specific way through God's mighty power.	1	2	3	4	5
100. God has used me to proclaim timely and urgent messages that have come to me through the Word and/or the Spirit.	1	2	3	4	5
101. I find practical ways of helping others, and I gain satisfaction from doing this.	1	2	3	4	5
102. The Lord uses me to watch over and guide other Christians toward spiritual maturity.	1	2	3	4	5
103. I usually know what it takes to hold the interest of those I teach.	1	2	3	4	5
104. Sometimes I am so caught up in wonder and love for God that I pray in the Spirit.	1	2	3	4	5

105. I am able to apply spiritual knowledge in practical ways.	1	2	3	4	5
<p>Read each statement and decide to what extent the statement is true of you.  Place a circle around the appropriate number. Your first impressions are usually correct.  Avoid circling too many as some (3). There are no right or wrong answers.</p> <p style="text-align: center;"><b>The following is TRUE of me...</b>  Very Little (1) = 0% to 20%; Little (2) = 21% to 40%; Some (3) = 41% to 60%;  Much (4) = 61% to 80%; Very Much (5) = 81% to 100%</p>					
106. I have a sense for how and when a project or ministry needs to be better organised.	1	2	3	4	5
107. I am drawn to people with creative abilities, and I see them as persons who model what I want to be and do.	1	2	3	4	5
108. I perceive when people pretend to be what they are not.	1	2	3	4	5
109. I am glad when someone who needs comfort, consolation, encouragement, or counsel seeks my help.	1	2	3	4	5
110. I seek relationships with non-Christians and enjoy helping them come to know the Lord.	1	2	3	4	5
111. I find it easy to believe that "mountains are moved" by faith.	1	2	3	4	5
112. I see money and possessions as tools to serve God, and I regularly set them aside for this purpose.	1	2	3	4	5
113. I am aware that God has given me a healing touch that needs to be more fully developed.	1	2	3	4	5
114. I have a genuine appreciation for each person to whom I minister.	1	2	3	4	5
115. I am trying to intercede regularly for those in ministry to advance the Lord's work.	1	2	3	4	5
116. I am sensitive to nudges from the Holy Spirit.	1	2	3	4	5
117. I sometimes know things without knowing how I came to know them.	1	2	3	4	5
118. I am quick to sense when a group is spinning its wheels for lack of leadership, and I want to take charge.	1	2	3	4	5
119. Kindness and compassion are so much a lifestyle for me that needy persons are attracted to me.	1	2	3	4	5
120. When I sense a need or concern, I tend to imagine God working a powerful miracle to solve the problem.	1	2	3	4	5
121. I am convinced that God wants me to speak out on social and moral issues of the day.	1	2	3	4	5
122. I am usually able to identify needs, and I don't mind offering help.	1	2	3	4	5
123. I like being with other Christians and am willing to be involved if they need counsel or guidance.	1	2	3	4	5
124. I get excited about new ideas I can share with others.	1	2	3	4	5
125. In expressing praise to God, I sometimes come to the point where cognitive speech no longer conveys the meaning.	1	2	3	4	5
126. I often know what to do, how to do it, and when to do it in situations that leave others puzzled.	1	2	3	4	5

**CHART TO RECORD PERSONAL SCORES**

ACTIVE GIFTS					Total	GIFTS TO BE DEVELOPED					Total
1		43		85		22		64		106	
2		44		86		23		65		107	
3		45		87		24		66		108	
4		46		88		25		67		109	
5		47		89		26		68		110	
6		48		90		27		69		111	
7		49		91		28		70		112	
8		50		92		29		71		113	
9		51		93		30		72		114	
10		52		94		31		73		115	
11		53		95		32		74		116	
12		54		96		33		75		117	
13		55		97		34		76		118	
14		56		98		35		77		119	

15		57		99			36		78		120		
16		58		100			37		79		121		
17		59		101			38		80		122		
18		60		102			39		81		123		
19		61		103			40		82		124		
20		62		104			41		83		125		
21		63		105			42		84		126		

<b>My Active Gifts</b>		
Highest scored gift		
2nd		
3rd		
4th		
<b>KEY TO MY SPIRITUAL GIFTS</b>		
1. Administration	8. Healing	15. Miracles
2. Creative Ability	9. Hospitality	16. Prophecy (Preaching)
3. Discernment	10. Intercession	17. Service
4. Encouragement	11. Interpretation of Tongues	18. Shepherding
5. Evangelism	12. Knowledge	19. Teaching
6. Faith	13. Leadership	20. Speaking in Tongues
7. Giving	14. Mercy	21. Wisdom



## ANNEXURE C

### Summary of Gift Analysis information of participants

The analysis of the findings of each participant is recorded below. These are given in no specific order as the members did not record their names. The alphabetical allocation was done simply to make the recording and analysis of information more manageable for the researcher. In the example that follows, the explanations are given for what is recorded on the graph of each member.

#### Example of the details of each participant

<b>Participant A</b>		Participants were randomly assigned letters of the alphabet as the questionnaires were returned.																			
Age	Gender	Career Type										Education					Mmbr Yrs	Leader Yrs			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
<p>The above numbers (1-21) represent the spiritual gifts as used throughout this research project.</p> <p>Administration (1), Creative Ability (2), Discernment (3), Encouragement (4), Evangelism (5), Faith (6), Giving (7), Healing (8), Hospitality (9), Intercession (10), Interpretation of Tongues (11), Knowledge (12), Leadership (13), Mercy (14), Miracles (15), Preaching/Prophecy (16), Service (17), Shepherding (18), Teaching (19), Speaking in Tongues (20), Wisdom (21)</p>																					
	3		5								3				5						
<p>The first line, after the row of gifts, records the member's ministry involvement.</p> <p>The number assigned (1-5) is for the depth or level of involvement according to the member.</p> <p>Only the responses of the member are recorded. Where there was no response, the line appears blank.</p>																					
	2		1								4				3						
<p>The second line, after the row of gifts, records the member's training received for ministry.</p> <p>The number assigned (1-5) is for the depth or level of training according to the member.</p> <p>Only the responses of the member are recorded. Where there was no response, the line appears blank.</p>																					
14									15					15						14	
<p>The third line, after the row of gifts, records the member's gifts as per the questionnaire.</p> <p>The number assigned (1-15) is for how positive the member views the particular gift.</p> <p>Only the responses of the member are recorded. Where there was no response, the line appears blank.</p>																					

### A. Bellville Congregational Church

Participant A																				
Age	Gender	Career Type						Education						Mmbr Yrs	Leader Yrs					
56	M	Painter						Grade 8						34	12					
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	2		4									3				4				
14									15					15						14

Participant A is involved in the ministries related to the following gift areas: creative ability, encouragement, leadership and service. According to the gift analysis completed by the same member, the gifts getting the highest scores were however: administration, intercession, miracles and wisdom.

Participant B																				
Age	Gender	Career Type						Education						Mmbr Yrs	Leader Yrs					
51	F	Teacher						BSc, BEd						20	15					
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5									4			5			3					
2									2			3			3					
12								13								13	13			

The above member, who is one of the better qualified participants of this church, indicated that her involvement is in the areas of administration, intercession, leadership and preaching. According to her, she has received some training in these areas of involvement. The gift analysis confirmed the gift of administration, but also pointed to hospitality, service and shepherding.

Participant C																				
Age	Gender	Career Type						Education						Mmbr Yrs	Leader Yrs					
50	M																			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			12					11		9										8

This male member did not complete the parts of the questionnaire pertaining to some of his personal details, areas of involvement and levels of training received. The gift analysis indicated the gifts of encouragement, healing, intercession and wisdom.

Participant D																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
48		M		Administrative							Dip Admin				10			2		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4			3									3				4				
4		3	3						3											
			10	11									11	11						

The above member is well trained in the area of administration and is employed in the same field. Ministry involvement for him includes the use of the gifts of administration, encouragement, leadership and service. Interestingly development was also shown in the areas of discernment and intercession. The gift analysis confirmed the gift of encouragement and pointed to the gifts of evangelism, mercy and miracles.

Participant E																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
48		F		Retired Teacher							BEd				30			6		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
								4	4			5			3	4				
			13			12		12	12											

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The female participant E is a well qualified retired teacher who identified five areas of ministry involvement, namely, hospitality, intercession, leadership, preaching and service. The gift analysis confirmed the hospitality and the intercession. The other two gifts indicated on the analysis were encouragement and giving.

Participant F																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
48		M		Teacher							Degree/Dip				26			10		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4	3														5	3				
	4											4			2					
		13														12	12	13		

The 48 year old male member's gift analysis pointed to discernment, service, shepherding and teaching as his spiritual gifts. His involvement is in the areas of administration, creative ability, preaching and service. He indicated that he has also received development in leadership.



Participant G																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
47	M	Clerk									Grade 12				30	10				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4						4						4				5				
3				3								3			3					
					11	12		11								11				

Ministry involvement for this 47 year old clerk is in the areas of administration, giving, leadership and service. Of these, he has been through some development in administration and leadership. The gift analysis confirmed encouragement and service and also pointed to faith and hospitality.

Participant H																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
69	F	Home Executive									Grade 10				30	20				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			4					5	4							4				
			3					2	4							3				
		12			12		12	14												

Participant H indicated that ministry involvement for her is comprised of encouragement, hospitality, intercession and service. She also received some equipping in each of these areas of ministry. Her gift analysis confirmed the hospitality, but pointed to the gifts of discernment, faith and healing.

Participant I																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
49	M	Lecturer									BEd				26	9				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4												4			3	4				
2												3			1	2				
10		12	9				10													

The details of participant I revealed that he is a well qualified lecturer, involved in ministries related to administration, leadership, preaching and service. He received limited training in each of these areas. The gift analysis confirmed administration as a gift and also indicated discernment, encouragement and giving.

Participant J																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
57		F		Teacher							BA					19			1	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	5							5				5				5				
	5							4				5				4				
13	13							15								13				

The above female participant scored herself high for involvement, training as well as on the gift analysis questionnaire. She also confirmed the relationship between her ministry involvement and gifts in at least three areas: creative ability, hospitality and service. While she is involved in leadership, her fourth highest gift, according to the analysis, was administration.

Participant K																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
61		F		Retired Teacher							HTDIII					23			15	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	4							4			4	4								
												3			3	3	3			
12	12					12		13												

Participant K, a retired teacher, with 15 yrs experience in leadership, indicated her involvement in ministry as: creative ability, hospitality, knowledge and leadership. Interestingly, for levels of development she identified leadership and added preaching, service and shepherding. The gift analysis in turn confirmed the gifts of creative ability and hospitality, but also pointed to administration and giving.

## B. Bishop Lavis Congregational Church

Participant A																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
50		M		Driver							Grade 10					15			4	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4				4								4				4				
				2																
			13		13			14	13											

Participant A at Bishop Lavis indicated a high level of involvement in administration, evangelism, leadership and service. A low degree of development occurred only in the area of evangelism. The gift analysis, in turn, revealed encouragement, faith, hospitality and intercession as part of this member's gift combinations.

Participant B																				
Age	Gender	Career Type									Education				Mmbr Yrs		Leader Yrs			
73	M	Administrative (Retired)									Grade 7				30		29			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
									4			3			4	4				
									1			1			1	1				
			12	12													12	12		

The above 73 year old member had received no real training during his term of office in the areas of intercession, leadership, preaching and service. Noteworthy is the fact that the gift analysis by the same person revealed different gifts: encouragement, evangelism, shepherding, teaching.

Participant C																				
Age	Gender	Career Type									Education				Mmbr Yrs		Leader Yrs			
63	M	Police Officer									Grade 8				30		28			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	8					8	8	8												

The male police officer did not complete the sections of the questionnaire dealing with his ministry involvement and levels of training for ministry. The gift analysis, however, identified his gifts as: creative ability, giving, healing and hospitality.

Participant D																				
Age	Gender	Career Type									Education				Mmbr Yrs		Leader Yrs			
43	M	Store Clerk									Grade 11				9		2			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
									4			3				4				
			2																	
		11	11		12		13													

In the case of the above member, there was again no relationship between ministry involvement, training received and gifts revealed through the gift analysis. Involvement included intercession, leadership and service,

while training was in the area of encouragement. The analysis, in turn, revealed discernment, encouragement, faith and healing.

Participant E																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
60	M	Stock Controller										Grade 8			32	30				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			13							13					14		14			

Church council member E, did not indicate his ministry involvement or levels of training. It is interesting, though, that he has been in leadership for 30 of his 32 years in membership. The analysis indicated his gifts as discernment, intercession, preaching and shepherding.

Participant F																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
64	F	Home Maker										Grade 8			17	12				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
									4			4			3	3				
									1			4			4	4				
12		13							13											13

Participant F indicated four areas of ministry involvement which were completely different from that revealed by her gift analysis. Ministry involvement and training were in the areas of intercession, leadership, preaching and service, while the gift analysis pointed to administration, discernment, hospitality and wisdom.

Participant G																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
20	F	Student										Grade 12			5	1				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5		4											5			3				
5		4											3			1				
14	14										15								15	

The student member of the church council indicated that her ministry involvement and training for ministry included administration, discernment, mercy and service. The administration aspect was confirmed by her gift analysis, but the gift analysis also indicated creative ability, knowledge and teaching.

### C. East Claremont Congregational Church

Participant A																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
23	M	Youth Pastor									BSc				5	4				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
									3			5			2			4		
												3						3		
13												13							12	13

One of the youngest participants in the research study, participant A, was also one of the three members of the church councils that identified leadership as a gift. In addition, administration was also revealed. The other two gifts were speaking in tongues and wisdom. Ministry involvement and training was confirmed only in the area of leadership. Other areas of ministry included intercession, preaching and teaching.

Participant B																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
47	M	Builder									National Dipl				40	25				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			5						5			5						5		
			5						3			5						2		
15	15		15						15											

The builder member of this leadership team identified very strongly with encouragement and intercession as areas of ministry involvement and areas in which he has been developed. Both of these were confirmed by his gift analysis. The gift analysis also included administration and creative ability. The areas of ministry involvement, however, were leadership and teaching.

Participant C																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
75	M	Retired													35	15				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4			4					4				3								
10					10	10										9				

In the case of the above member, his involvement in administration was also confirmed by his gift analysis questionnaire. All other areas of ministry involvement were different from what the gift analysis revealed.

Ministry involvement included: encouragement, hospitality and leadership. The gift analysis also identified: faith, giving and service.

Participant D																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
	F																			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
								5	8	5							9			

The only personal item by which the above member could be identified was that of gender. No other personal details or information with regard to ministry involvement or levels of training were completed. The gift analysis, however, identified the following gifts for her: healing, hospitality, intercession and service.

Participant E																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
56	M	Materials Buyer										Grade 11			30	20				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5												5			2					
				5			5													
15			11											12		13				

In the information received from participant E, only the gift of administration was in relationship with the same area of ministry involvement. Other areas of involvement indicated by the member were leadership and preaching. The levels of training also differed from these gifts indicated. These were evangelism and healing. The other gifts identified by the analysis were encouragement, miracles and service.

Participant F																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
40	M	Medical Doctor										MChB			22	3				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
						4		5				5				5				
												4								
13						13	14						12							

The second medical doctor that participated in the research study, identified giving, hospitality, leadership and service as areas of ministry involvement. Development for ministry occurred only in the area of leadership. The gift analysis, however, confirmed only giving, while also pointing to the gifts administration, healing and mercy.

Participant G																				
Age	Gender	Career Type									Education				Mmbr Yrs			Leader Yrs		
72	F	Teacher									LTD				6			3		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
					4		5		4									5		
					4		4		5									4		
					14		15		15									15		

The 72 year retired female teacher indicated that her areas of ministry involvement and training has been in faith, healing, intercession and teaching. With the gift analysis, all of the above gifts were confirmed. This is the only participant that had an excellent and complete relationship between gifts identified and involvement in ministries.

Participant H																				
Age	Gender	Career Type									Education				Mmbr Yrs			Leader Yrs		
59	M	Minister of Religion									BA (Theology)				13			13		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4	5			5											5					
5				5					5						5					
	15						15								15		15			

The areas of involvement of member H were administration, creative ability, evangelism and preaching. Training and development was in three of these areas, namely administration, evangelism and preaching. Training and development also occurred in intercession. Gifts were confirmed in the areas of creative ability and preaching. Other gifts identified were healing and shepherding.

Participant I																				
Age	Gender	Career Type									Education				Mmbr Yrs			Leader Yrs		
24	M	MSc Student									BSc (Hon)				3			3		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
															3			3		
10	12	9					12													

The above participant did not give much information, personally, or ministry and training related. He did however indicate that he is involved in the areas of preaching and teaching. The gift analysis, in turn, indicated his gifts as administration, creative ability, discernment and giving.

Participant J																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
73		F		Retired												8			2	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
						2										2				
						1										1				
						3			3							2				3

This participant only had two areas of ministry involvement indicated on her response sheet. Both of these were in line with what her gift analysis revealed. In addition to giving and service, intercession and wisdom was also identified as gifts.

Participant K																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
58		M		Salesperson							Grade 12					6			3	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
					3			3				2				3				
												3								
		9			10		10									10				

Of four areas of ministry involvement, that is, faith, hospitality, leadership and service, two were confirmed as such by the gift analysis. In addition, the gifts of discernment and healing was also revealed. For this participant training occurred only in the area of leadership.

#### D. Gleemoor Congregational Church

Participant A																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
49		F		Supervisor												35			4	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			3						4						3	4				
			2						3						2	2				
		6	6			7			8											

Church council member A, identified her areas of ministry involvement as that of encouragement, intercession, preaching and service. Training for ministry was received in all these gifts. The gift analysis indicated her gifts to be discernment, encouragement, giving and intercession.



Participant B																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
62		F		Retired Nurse							Grade 12					37			18	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
3						3						3				3				
4												4				4				
						12		12	12							12				

The 62 year old retired nurse, with gifts of giving, hospitality, intercession and service, identified her areas of ministry involvement as administration, giving, leadership and service. She also stated that she received ministry training and development in three of these.

Participant C																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
59		M		Retired												45			15	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4			4						3			4								
				3								4				4	3			
						9		9	8			9								

Participant C indicated three different gift areas for ministry involvement from that of levels of training. Again, there was a difference of three gifts as per his gift analysis. This is one of the three participants who showed leadership as a spiritual gift. Areas of ministry involvement were: administration, encouragement, intercession and leadership. Areas of training for ministry are: evangelism, leadership, service and teaching. Gifts as per analysis are : giving, hospitality, intercession and leadership.

Participant D																				
Age		Gender		Career Type							Education					Mmbr Yrs			Leader Yrs	
60		F		Home Executive							Grade 10					43			30	
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
															3			5		
																		4		
			12					13							12			12		

Participant D indicated only 2 areas of ministry involvement, namely, preaching and teaching. Both of these were also revealed through the gift analysis. In addition, the gifts of encouragement and hospitality were shown. The participant, however, did not acknowledge or record this of her own accord.

Participant E																				
Age	Gender	Career Type										Education			Mmbr Yrs			Leader Yrs		
78	M	Retired										Grade 10			30			22		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
					2							1			1	2				
									2			3			1	2				
					10	8			10									9		

The above participant indicated very low levels of ministry involvement. These are faith, leadership, preaching and service. Having received training in three of these and in intercession, the gift analysis identified his gifts as faith, giving, intercession and teaching.

Participant F																				
Age	Gender	Career Type										Education			Mmbr Yrs			Leader Yrs		
49	M	Printer										Grade 10			32			23		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			3			4						4			3					
			3			3						3			3					
				10		11		10					10							

Church council member F indicated ministry involvement in the areas of encouragement, giving, leadership and preaching. He also stated that he had received some training in all these areas. The gift analysis was in agreement with him on the gift of giving, but also revealed his other gifts as evangelism, hospitality and mercy.

Participant G																				
Age	Gender	Career Type										Education			Mmbr Yrs			Leader Yrs		
42	M	Systems Co-ordinator										Diploma			4			1		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
					13	12										12				12

Participant G did not complete the sections on ministry involvement or on training received. However, the gift analysis indicated his gifts to be that of faith, giving, service and wisdom.

Participant H																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
52		M		Gases Co-ordinator							Grade 12				23			4		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4	5										5	5								
11		14						11								13				

There was alignment for participant H between ministry involvement and the gift analysis only in the area of administration. He stated that ministry involvement also included creative ability, knowledge and leadership, while the gift analysis revealed discernment, hospitality and service.

### E. Paarl Congregational Church

Participant A																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
69		M													42			38		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
				12			12	12								13				

This 69 year old male participant did not complete the sections on areas of ministry involvement or levels of training received. It is noteworthy, though, that he has been in the leadership of the church for 38 of his 42 years in membership.

Participant B																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
47		M		Accounts Manager							Grade 12				30			2		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4																				
1																				
11					10	9								8						

This 47 year old accounts manager only indicated one area of ministry involvement, that is, administrative. This corresponded well with the scores of the gift analysis as administration was his highest scoring gift.

Participant C																				
Age	Gender	Career Type										Education				Mmbr Yrs	Leader Yrs			
46	F	Administrative Clerk										College Dip				2				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			4		5	4														
			4		4	4														
			13	15	15	15														

This female member of the leadership team had a very positive alignment between the areas of involvement, training and giftedness of three of her gifts, namely, encouragement (G4), faith (G5) and giving (G7). These gifts can be utilised in any leadership position.

Participant D																				
Age	Gender	Career Type										Education				Mmbr Yrs	Leader Yrs			
62	M	Retired Teacher										Univ Dip				50	28			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4															4	4				
4															4	3				
									13				14		13			13		

The above retired teacher had one gift area that was well aligned as far involvement, training and giftedness were concerned. This was in the ministry of preaching. He also had the gift of teaching as one of his four highest scoring gifts. Involvement in administration and service is standard for a church council member.

Participant E																				
Age	Gender	Career Type										Education				Mmbr Yrs	Leader Yrs			
45	M	Florist										Grade 10				29	16			
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5	5																	5		
5	5																	5		
13	9							8									8			

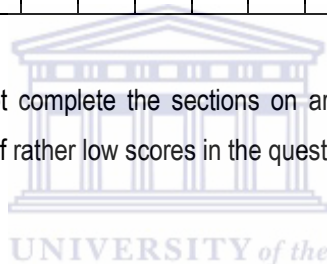
This 45 year old male florist is involved and equipped in two of his highest scoring gift areas, namely that of administration and creative ability. He has also been equipped in the area of teaching, where he is involved for ministry purposes.

Participant F																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
75	F														55					
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
8							5	10	9											

This 75 year old female member did not complete the sections on areas of ministry involvement or levels of training received. It is noteworthy, though, that she is still actively involved in a leadership position at this age.

Participant G																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
57	M	Bricklayer																		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			6	6	6	6														

This 57 year old bricklayer also did not complete the sections on areas of ministry involvement or levels of training received. He also scored himself rather low scores in the questionnaire.



Participant H																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
66	M	Storeman									Grade 12				36	5				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	5											5				3				
	4											4				4				
							9		9					7		7				

This 66 male member of the leadership team is involved and equipped in the areas of creative ability, leadership and service. One of the four highest scoring gifts was service, but the others were healing, intercession and miracles. These last three are well aligned as areas for ministry.

Participant I																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
60	M	Retired Teacher									PTD III				37	20				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4															3	4		5		
9		10			9				12											

Although this member gave some indication of ministry involvement, he did not show what level of training (if any) he had received for these areas of ministry. Besides administration, none of the other gifts indicated as per the gift analysis, are out of line for someone in leadership: discernment, faith and hospitality.

Participant J																				
Age	Gender	Career Type										Education		Mmbr Yrs	Leader Yrs					
50	M	Administrative										Grade 12		40	10					
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5																				
5																				
13						11						12	12							

Like participant B, this member also indicated only one area of ministry involvement, that is, administrative. This person's career, training and area of giftedness are well aligned. This is also one of the three members who participated in this research study whose gift analysis showed that they had the gift of leadership.

Participant K																				
Age	Gender	Career Type										Education		Mmbr Yrs	Leader Yrs					
71	M	Administrative Clerk										Grade 8		42	36					
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4																				
2																				
				12	11					12					12					

Unlike participant J, this participant, also in an administrative career type and also involved in and equipped for administration, did not show administration as one of his highest scoring gifts. Evangelism, faith, intercession and preaching were his gifts as per the analysis.

Participant L																				
Age	Gender	Career Type										Education		Mmbr Yrs	Leader Yrs					
63	M	Retired Teacher										Grade 12		60	4					
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
3												3			3					
3												1			2					
9			11			9		9												

This 63 year old retired teacher is involved in administration, leadership, and preaching, all ministries for which he had not received much equipping. His gift analysis indicated that he is gifted for administration, encouragement, giving and hospitality.

Participant M																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
45	M	Welder									Grade 10				5	3				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5																				
1																				
					9			9							9					10

This male member is very involved in the administrative side of ministry, has received very little training and his areas of giftedness as per his own response to the questionnaire indicated the following gifts: faith, hospitality, preaching and wisdom.

Participant N																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
61	F										Grade 6				45	4				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5																				
								13	13							12		12		

The above female participant is involved in ministries related to creative ability, for which according to her, she has not received any training. Her spiritual gifts are: hospitality, intercession, service and teaching. Like with so many of the other participants, education, age, gender and career type is no indication necessarily of what the person's spiritual gifts are.

Participant O																				
Age	Gender	Career Type									Education				Mmbr Yrs	Leader Yrs				
51	F	Domestic									Grade 10				39	3				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			4			5		5	3											
			1			1		1	1											
						11	14	12	12											

A member who not only knows her own gifts, but whose involvement in ministry is perfectly aligned with what her gift analysis indicated. The one aspect that is missing is that she indicated that she received no training in any of the areas of ministry in which she is involved.

Participant P																				
Age	Gender	Career Type									Education				Mmbr Yrs			Leader Yrs		
71	M	Retired Teacher									Grade 10				54			20		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5															4					
2															2					
12		13						14							13					

This 71 year old member indicated administration and preaching as two of his gifts. According to the analysis, these same gifts were shown, along with discernment and hospitality.

Participant Q																				
Age	Gender	Career Type									Education				Mmbr Yrs			Leader Yrs		
46	M										Grade 10				31			30		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
3	4		3	4																
2	2		2	2																
4			8	11	6															

This male participant is involved in three areas in which he has been gifted of God, namely, administration, encouragement and evangelism. Although there was no indication of the gift of leadership, these gifts would be supportive of his leadership roles.



Participant R																				
Age	Gender	Career Type									Education				Mmbr Yrs			Leader Yrs		
50	F	Home Maker									Grade 12				28			7		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			5												4		3			5
		12		12	13															13

This female member indicated wisdom as one of her areas of involvement for ministry and the gift analysis agreed with this view. Her other gifts are: discernment, evangelism, and faith.



## F. Rondebosch Congregational Church

Participant A																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
24	F	Medical Doctor										MChB			9	6				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	5		3									4				3				
	4											5						4		
14	14	12																12		

Participant A indicated that her areas of ministry involvement are those pertaining to the gifts of creative ability, encouragement, leadership and service. Equipping was received in creative ability, leadership and teaching. The gift analysis indicated her gifts as administration, creative ability, discernment and teaching.

Participant B																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
52	F	Managing Director										Diploma			16	12				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
4																				
13		11			11											11				

The 52 year old managing director indicated administration as the only area of ministry involvement. The gift analysis confirmed giftedness in this area as well as that of discernment, faith and service.

Participant C																				
Age	Gender	Career Type										Education			Mmbr Yrs	Leader Yrs				
77	F	Retired Admin Secretary										College Diploma			39	10				
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
5	4															5				
												4								
	5	10				7										12				

The church council member, identified as participant C, indicated her areas of ministry involvement as administration, creative ability and service. Development occurred only in the area of leadership. The gift analysis revealed creative ability, discernment, giving and service as her gifts.

Participant D																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
60		F		Home Executive							Grade 12				10			7		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			3					3				4				3				
10			3													4	3			

The 60 year old home executive indicated that her areas of ministry involvement are encouragement, hospitality, leadership and service. With no indication of any training having been received, the gift analysis identified administrative, encouragement, service and shepherding as her gifts.

Participant E																				
Age		Gender		Career Type							Education				Mmbr Yrs			Leader Yrs		
55		F		Sales Manager							Grade 12				20			5		
Comparison between Ministry Involvement, Training for Ministry and Gifts as per analysis																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
								4	3											
								1	1											
				10				14	11							12				

Participant E indicated two areas of ministry involvement, namely hospitality and intercession. Both of these were confirmed by the gift analysis, with evangelism and service as the other two gifts revealed.

## ANNEXURE D

### Organisational Structure of the UCCSA

#### 1. The Local Church

1.1 The United Congregational Church of Southern Africa is comprised of local churches, which may consist of one or more congregations.

1.2 Each local church is constituted by resolution of the Assembly of the United Congregational Church of Southern Africa, in terms of the covenant made between the members of the local church concerned.

1.3 The governing body of the local church is the Church Meeting which every church member in good standing is entitled to attend.

1.4 The local church elects its own officers and deacons in terms of the appropriate provisions of the constitution.

1.5 The officers and deacons, when elected, together with the minister/ministers, constitute the Diaconate/Deacon's Court or Church Council, which functions as the Executive Committee of the local church, with the power to submit recommendations to the Church Meeting and to act on its behalf in between meetings.

1.6 The local church may call its own minister, subject to the approval of the Regional Council, and determine the terms of his/her service.

1.7 The minister is responsible, inter-alia, for the worship of the church, the pastoral care of the members, the general oversight of the work and witness of the local church, and outreach into the community.

1.8 The local church may direct its own affairs and control its own finance and property, subject only to the provisions of its constitution and the constitution of the UCCSA.

1.9 Each local church is represented on the Regional Council within whose bounds it falls by its minister/ministers and the appropriate number of lay delegates.

#### 2. The Regional Council

2.1 Local churches are grouped into Regional Councils, the bounds of which are determined by the Assembly. Delegates to the Regional Council are elected by the local churches.

2.2 The Regional Council is governed by the appropriate section of the UCCSA constitution, in which its powers and responsibilities are defined.

2.3 The Regional Council elects its officers, committees and official representatives to the Synod/Assembly and other bodies.

2.4 The standing committees of the Regional Council are:

2.4.1 *The Administrative Committee*, which processes business for the Council, acts on its behalf in between meetings and conducts investigations in terms of the provisions of the constitution.

2.4.2 *The Finance Committee* which is responsible for the collection of assessments and the administration of the Region's finances.

2.4.3 *The Ministerial Committee* which has corporate responsibility for the oversight of the ministers in the Region, the supervision of probationer ministers, the approval of calls and appointments, the examination and recommendation of candidates for the ministry and disciplinary matters relating to ministers.

### 3. The Synod

3.1 The Synod is an optional court of the Church which is constituted by the Assembly in areas where two or more Regional Councils require an intermediate court to deal with matters of common interest and concern. Delegates to the Synod are appointed by the Regional Councils.

3.2 The Synod is governed by the appropriate section of the UCCSA constitution, in which its powers and duties are defined.

3.3 The Synod elects its officers, committees and official representatives to the Assembly and other bodies.

3.4 The Standing Committees of the Synod are:

3.4.1 *The Synodical Committee*, which processes business for the Synod, acts on its behalf between meetings and conducts investigations in terms of the provisions of the constitution.

3.4.2 *Finance Committee*.

3.4.3 *Ministerial Committee*.

### 4. The Assembly

4.1 The Assembly is responsible for the administration of the Church in its entirety and is its highest court.

4.2 Delegates to the Assembly are elected by the Synods and Regional Councils.

4.3 The Assembly is governed by the appropriate section of the UCCSA constitution, in which its powers and duties are defined.

4.4 The Assembly elects its officers, committees and official representatives to ecumenical, national and international bodies.

4.5 The Standing Committees of the Assembly are:

4.5.1 *The Executive Committee*, which administers the affairs of the Church in between meetings of the Assembly and, if necessary, acts on its behalf.

4.5.2 *The Finance Committee*, which directs the financial policy of the Church.

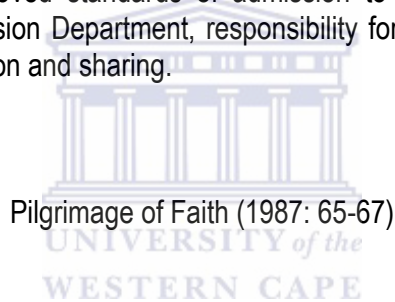
4.5.3 *The Assembly Ministerial Committee*, which is responsible for ministerial training, the direction of probationer ministers, the processing of candidates for the ministry, requirements for ordination, and the discipline of ministers.

Notes:

The UCCSA has a system of graded courts, and business which cannot be dealt with at the level of a particular court moves in an ordered progression from one court to the next, each of which has the responsibilities conferred on it by the constitution.

Members, ministers and local churches may appeal to a higher court against the decision of a lower court, but only in terms of the Procedure for Investigations and Appeals. Legal proceedings in a court of law are not allowed until such time as the procedures of the church have been exhausted.

When the United Congregational Church of Southern Africa was constituted in 1967, Southern African Congregationalism moved away from independence to interdependence. Examples of this are to be found in the way in which the local churches have accepted the principle of assessment, a compulsory pension fund for ministers, approved standards of admission to and training for the ministry, the establishment of a Church Extension Department, responsibility for missionaries in Jamaica, and the principle of ecumenical co-operation and sharing.



Pilgrimage of Faith (1987: 65-67)

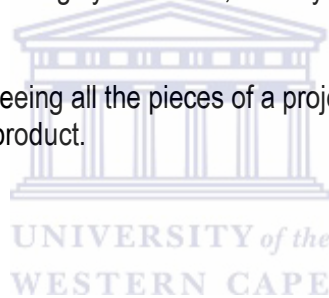
## ANNEXURE E

### Character Qualities and Personal Traits of Those Possessing the Personal Gift of Administration

1. Possesses an ability to integrate several ministries, people tasks, and/or projects towards the fulfilment of a long-range goal.
2. Is sensitive to future needs, particularly to future needs that are not being planned for by others.
3. Has an ability to visualise overall needs and to clarify long-range goals.
4. Has an ability to assist an individual Christian by designing and setting up a ministry that offers that Christian the greatest personal satisfaction because it makes the fullest use of the individual's talents, resources, and gifts.
5. Has an ability to put together individual Christians to form efficient, well-organized teams - teams on which the members work well together, divide their labour efficiently, and enjoy each other's company.
6. Has an ability to discuss the talents, resources, and spiritual gifts of individual Christians.
7. Has an ability to discern and unify available resources toward the fulfilment of a goal.
8. Tends to avoid involvement in anything for which he [sic] has no organisational responsibility. Furthermore, his tendency is to remain on the sidelines until the leaders in charge turn responsibility over to him.
9. Tends to assume responsibility if no structured leadership exists.
10. Desires to see that his personal time and the time of others is used efficiently.
11. Tends to insist on thorough planning and organisation before embarking on a new task or new ministry. Tends to avoid the develop-as-you-go type of ministries or projects. He wants things done right from the beginning.
12. Demonstrates a willingness to wait on a project or ministry until it is properly set up. Once a project is set up, however, he will push for maximum speed in accomplishing its goals.
13. Is strongly motivated to organise anything for which he is responsible.
14. Has an ability to make use of the resources available at the present time, not waiting for future resources to develop.
15. Is motivated to delegate, if at all possible.
16. Has an ability to know what can or cannot be delegated.

17. Is sensitive to recognise and to acknowledge other people's hidden achievements that have helped in reaching a goal.
18. Tends to put high priority on loyalty in selecting people for a team.
19. Tends to be neat and orderly in everything: home, appearance, job, other activities (even recreation), and projects.
20. Is reluctant to pay for organisational services, preferring to perform these himself. He prefers to make proposals rather than ask for bids. He wants to be his own contractor.
21. Tends to assign tasks or solve problems with his eyes on the future impact of his decisions and actions.
22. Is able and willing to endure reaction from others in order to accomplish an ultimate goal in a minimum amount of time. He recognises that others are not as sensitive as he to the overall picture or to the importance of the goal.
23. Is strongly motivated to help others become more efficient in carrying out tasks.
24. Recognises the importance of maintaining good records and of writing clear instructions. He sees that with these aids a tasks can be easily repeated in the future or in some different context.
25. Places a high premium on reliability and responsibility. He tends to react to people who do not follow through and help with the cleanup or with the behind-the-scenes work.
26. Tends to avoid the limelight; however, he definitely enjoys the role of a strategic commander working behind the scenes, pushing pawns on the game board of life.
27. Tends to remain firm and steadfast, regardless of opposition, once he has determined that a particular goal is in God's will.
28. Believes strongly in the importance of keeping commitments even in adverse or difficult circumstances.
29. Appreciates initiative. He values people who can foresee problems and take action to prevent or correct them without having to get detailed instructions.
30. Demonstrates an ability to finalise difficult decisions, though he is very careful and deliberate to first examine all of the pertinent facts.
31. May appear to be a perfectionist because he insists on detailed planning and preparation.
32. May tend to overlook spiritual weaknesses and faults of key persons on the teams that he designs because he focuses almost solely on the personal talents, training, and spiritual gifts that will be useful for achieving a particular goal.

33. If problems exist in his organisation, he tends to handle them by readjusting the responsibilities and positions of individuals on the team in order to achieve more compatible working relationships (as opposed to first solving individual's personal problems).
34. May tend to view people impersonally as resources available for helping him achieve goals. People working for him or with him may feel that they are being used.
35. May appear callous to those who misinterpret his willingness to endure reaction.
36. May appear insensitive to the weariness, schedules, and priorities of people on his team because of his strong desire to complete a task as quickly as possible.
37. May appear lazy or skilled in avoiding work because of his ability and willingness to delegate responsibility.
38. May cause others on his team to feel that they are being misused if he fails to explain thoroughly enough the reasons why their tasks must be done within a certain timespan.
39. Is strongly motivated to look for and move on to a new challenge whenever a project comes to completion. If this motivation is highly exercised, he may get the reputation of being an empire builder.
40. Receives great fulfilment in seeing all the pieces of a project fitting together and in seeing others enjoying the finished product.



Engstrom (1989:30-34)



## ANNEXURE F

### Membership Application Form

Personal Information of Member						
Surname		Names (in full)				
Address					Postal Code	
Date of Birth				Gender	Male	Female
Marital Status	Married	Single	Divorced	Widow	Separated	
Contact Numbers	(H)		(W)		(C)	
Church where membership was held						
Number of years in membership						

Ministry specific information			
(indicate in which of the following areas of ministry you have been involved over the past 2 yrs) Tick as many blocks as applicable/add in if ministry is not listed			
administration	creative ability	evangelism	giving
healing	Hospitality	intercession	interpreting tongues
leadership	Miracles	preaching	service
shepherding	Teaching	speaking in tongues	

Are you **INVOLVED** in any of the above gift areas/ministries? If yes, list no more than 4 (four) and also indicate your level of involvement by circling one of the numbers to the right.

Areas of Giftedness and Ministries	Level of Involvement				
	Very Little	Little	Some	Much	Very Much
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5

Have you received **TRAINING** in any of the above gift areas/ministries? If yes, list no more than 4 (four) and indicate the level of training you received by circling one of the numbers to the right.

Areas of Giftedness and Ministries	Level of Training Received				
	Very Little	Little	Some	Much	Very Much
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5

## ANNEXURE G

### Directory of Church Members

The Directory of Church Members will include the usual general information of the members as per Example 1, (below), but in addition I am suggesting that the results of the Gift Analysis of the members also be included (Example 2, below). The results of the Gift Analysis can be subdivided, where applicable, as set out under Creative Abilities.

#### Example 1: General Information of Members

Surname	Names	Address and Contact Details	Birthdates
Adams	Trevor (Mr)	167 - Testra Drive, Bishop Lavis 8765	23 Sept
	Naomi (Ms)	Tel (021) 904.5678	15 July
	Dale (Son)	Cell 083 345 7890	03 Aug
	Tarryn (Daughter)	e-mail - adamst@iafrica.com	16 Jan
Brown	Rodney (Mr)	23 - Smith Str, Bishop Lavis 8765	13 June
	Sheila (Dr)	Tel (021) 904.8907	15 Dec
		Cell 082 564 8976	
Court	John (Mr)	66 - Von Scillens Road, Bishop Lavis 8765	02 Nov
	Sandra (Ms)	Tel (021) 904.1234	06 Mar
	Peter (Son)	e-mail - courtjs@mweb.co.za	18 Apr
Fester	Ivan (Mr)	8 - Donney Street, Bishop Lavis 8765	23 Sep
	Yvonne (Mrs)	Tel (021) 904.5432	30 Oct
	Carl (Son)		05 Jun
	Merlin (Daughter)		15 Feb
	Tessa (Daughter)		29 May
Lodders	Carolus (Mr)	30 - Jines Circle, Bishop Lavis 8765	14 Aug
	Hilda (Mrs)	Tel (021) 904.6732	28 Jan
	Soraya (Daughter)		17 Oct
	Elevia (Daughter)		23 Dec
	Al (Son)		20 Apr

## Example 2: Gift Analysis of Members

<b>Gift area</b>	<b>Names of Members with the Particular Gift</b>
Administration	Q, U, O, H, K
Creative Ability	Musical Instruments: G, L, P, W, V, H Spiritual Dancing: Y, K, P, V, X, Z Flower Decorating: A, D, F, R, T Catering: T, C, P, K, S
Discernment	W, Y, D, J, B
Encouragement	H, I, G, N, A
Evangelism	M, S, R, P, J
Faith	Q, K, L, T, O
Giving	E, M, T, Y, C
Healing	D, P, W, K, Q
Hospitality	T, P, S, H, L
Intercession	M, I, R, P, A
Interpret Tongues,	F, V, X, T, G
Knowledge	W, D, B, J, E
Leadership	S, L, Y, X, W



## ANNEXURE H

### Outline of Membership Training Programme

#### Discover and Develop Your Spiritual Gifts

#### Week-End Workshop

##### **Friday:**

19h30 - Registration

20h00 - Welcome and Opening

20h30 - Session I: Discovering My Gifts

22h00 - Closing of Session I

##### **Saturday:**

08h30 - Session II: Biblical Foundation on Gifts from 1 Cor 12

10h00 - Refreshments

10h30 - Session III: Different Gift Concepts

12h00 - Break

12h15 - Session IV: Question and Answers

13h00 - Lunch

14h00 - Session V: Practical Application of Gifts - Personally, in Church, in Community

15h30 - Refreshments

16h00 - Session VI: Gifts and Ministries



## Discover and Develop Your Spiritual Gifts

### Outline of Bible Study Series

Study No 1: Introduction to Spiritual Gifts

Study No 2: Basic Biblical Teaching on Spiritual Gifts

Study No 3: Discovering your Spiritual Gifts

[Gift Analysis Exercise]

Study No 4: Steps toward confirmation of my Spiritual gifts

Study No 5: The Misuse and Abuse of Spiritual Gifts

Study No 6: Spiritual gifts and related concepts

Study No 7: The Church as a gifted community

Study No 8: The link between gifts and ministries

Study No 9: The link between gifts and church offices

Study No 10: The role of leadership in gift administration



## ANNEXURE I

### Teaching Programme On The Gifts of Administration and Leadership

#### THE GIFT OF ADMINISTRATION

##### Definition

The special Spirit-given ability to design and execute a plan of action through which a number of believers are enabled to work effectively together to do the Lord's work.

##### Administration as a Spiritual Gift

The gift of administration is identified in 1 Cor 12:28. The Greek word for administration – *kubernesis* – means “one who guides or directs toward a goal.” It was commonly used to identify the one who steers or pilots a ship. An able pilot had the ability to keep the ship and crew sailing smoothly to the next port. The word was also used to describe the manager of a household. As a spiritual gift, administration has to do with a God-given ability to guide the affairs of the kingdom of God. The person with this gift brings organisational and management skills to the body of Christ.

This gift is also called the gift of organisation. But this does not necessarily mean the administrator has a neat desk and well-organized files. Rather, the administrator is a people organiser. In the church he or she gives clear guidance to the process of ministry and facilitates the activities of other working toward kingdom goals. The gifted administrator is able to get things done through people by directing, motivating, and co-ordinating their activities. Nehemiah, for example, was an expert administrator, motivating and harmonising the activities of thousands of people as they rebuilt the walls of Jerusalem.

The gift of administration mentioned in 1 Cor 12:28 must be distinguished from the gift of leadership (Rm 12:8). The two are related yet different. The leader sees the future and sets the goals; the administrator devises the plans to accomplish the goals. The leader knows where the port is; the administrator knows how to navigate the ship into the port. The leader holds out the vision; the administrator helps to translate the vision into reality by developing a plan of action and directing other believers involved in the process. While the gifts of administration and leadership are different, it is not uncommon for one person to have both gifts.

The gift of administration can be used in many different ways. A person with this gift will usually take an organised approach to daily activities such as personal devotions, time management, and family life. In the life of the church he or she will be a model committee member, co-ordinator, director, superintendent, or planner. On a board this person will provide valuable insights into managing a system and achieving goals.

## Characteristics of the Spiritually Gifted Administrator

If this is a working gift for me,

- I am able to organise ideas, tasks, people, and time to achieve an objective.
- I am able to make effective plans to achieve goals.
- I have a sense for delegating important tasks to the right people at the right time.

If this is a waiting gift for me,

- I like to help plan things in which people are involved.
- I would enjoy giving direction to a church ministry.
- I have a sense for how and when projects or ministries need to be better organised.
- I am a good decision maker and problem solver.

## Ways to Use the Gift of Administration

Personal/informal uses:

- organise family devotions
- help a friend develop a family budget
- organise a neighbourhood get-together

Ministries within the church:

- oversee the church school
- direct a program
- chair a committee



Community-oriented ministries for Christ:

- organise a fund-raising campaign
- serve on the board of a home for the elderly people
- organise a rally

## Potential Liabilities in the Gift of Administration

The spiritually gifted administrator can sometimes tend to

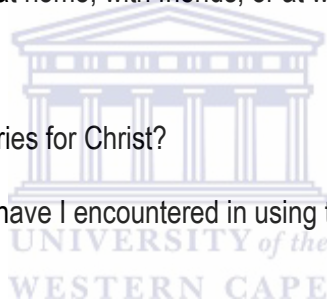
- rely on well-organized plans rather than on the power of the Spirit and on prayer.
- think of projects as more important than people. People get used instead of loved and supported.
- "take over" in such a way as to leave little room for other people's ideas and concerns.
- be too careful and block progress toward an overall vision.

## **Administration as a Responsibility of All Christians**

An administrator devises effective plans and carries them out to accomplish a task. All people are administrators in their own lives. Jesus calls us to plan wisely and effectively. "Store up for yourselves treasures in heaven," he said (Mt 6:20)). He expects Christians to plan their lives well by building on a solid foundation (Mt 7:24-27). Scripture warns against planning that leaves out the Lord (Ja 4:13-15).

## **Discerning the Gift of Administration**

1. What inclinations, insights, sensitivities, or concerns have I had that indicate I have the gift of administration?
2. How has God used this gift through me to affect the lives of other people?
3. Have others said things about me that have helped to confirm that I have this gift? If so, what?
4. In what ways could this gift be further used ...
  - a. in my personal relationships at home, with friends, or at work?
  - b. in the church?
  - c. in community-oriented ministries for Christ?
5. What problems or pitfalls, if any, have I encountered in using this gift?



## **Exploring Administration from Scripture**

1. Write out the part of 1 Corinthians 12:28 that refers to this gift.
2. How does Jethro exercise the gift of administration in Exodus 18:12-27?
3. How does Nehemiah exercise this gift? (See Nehemiah 4:11-13, 16-23.)
4. What does Luke 14:28-30 teach us about the importance of good management?
5. How did the appointment of deacons with administrative gifts help the newly founded Jerusalem church (Ac 6:1-7)?



# LEADERSHIP

## Definition

The special Spirit-given ability to lead others by seeing and casting a vision, setting and communicating goals, and inspiring and directing people to work together toward those goals.

## Leadership as a Spiritual Gift

Leadership is listed by Paul as a spiritual gift in Rm 12:8. The Greek word used there identifies a person who “stands before”, rules, leads, or directs. The help given by the leader is often for the well-being of the person led. The leader cares for or gives aid. Moreover, the tense of the verb in Rm 12:8 suggests that the leader also participates in the activity being led. He or she is a kind of “player-coach”, according to various Bible scholars.

Rm 12:8 states that the one who leads must do so “diligently”. Diligence involves doing one's best, exerting oneself, putting forth an intense effort. Paul's diligence in leading is evident in 2 Thess 3:7-9: “We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, labouring and toiling so that we would not be a burden to any of you.”

Nehemiah is a good example of a spiritually gifted leader who exercised his gift. He cast a vision for rebuilding the walls of Jerusalem, established and communicated goals to accomplish the task, and inspired and directed those who followed him to work together toward a common purpose. He was concerned about the welfare of the people living in a city without walls, so he gained the confidence of those who were needed to do the work, and he provided direction to bring the whole project to a glorious conclusion (see Nehemiah 2:11-20; 4:14; 12:27-43). Nehemiah was also a gifted administrator (see Nehemiah 4:11-13, 16-23). (See the gift study on administration for a comparison of leadership and administration as different yet related gifts.)

The Bible gives direction to church leaders in their leadership roles. Those who are chosen to lead or rule must demonstrate their ability first in their own homes (1 Tim 3:4). Elders are to “direct the affairs of the church” (1 Tim 5:17) and serve “as overseers – not because (they) must, but because (they) are willing, as God wants (them) to be; not greedy for money, but eager to serve; not lording it over those entrusted to (them), but being examples to the flock” (1 Pt 5:2-3). The Scriptures also speak to those who are led: “Respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work” (1 Thess 5:12-13).

## Characteristics of the Spiritually Gifted Leader

If this is a working gift for me,

- I have provided the overall vision for a task and given direction for its completion.
- I have been used of God to motivate others who willingly followed and worked together in a kingdom project.
- I have served effectively as a leader by setting clear goals and involving people in working toward those goals.

If this is a waiting gift for me,

- ·I am able to present the vision for a task in a manner that attracts others to get involved.
- ·I have a sense for motivating and directing others in a project.
- ·I am quick to sense when a group I am part of is spinning its wheels for lack of leadership, and I sense the need to take charge.

## **Ways to Use the Gift of Leadership**

Personal/informal uses:

- ·manage my own life well
- ·lead my family in a project
- ·help a friend set long-term objectives

Ministries within the church:

- ·chair a committee
- ·spearhead a new movement
- ·help the church establish long-range plans

Community-oriented ministries for Christ:

- ·give leadership in a service agency
- ·serve on a steering committee for a new retirement home
- ·serve in political office



## **Potential Liabilities in the Gift of Leadership**

The spiritually gifted leader can sometimes tend to

- ·be insensitive to those involved in carrying out details of the vision.
- ·get too far ahead of his or her followers.
- ·take pride in position or power.
- ·make projects more important than people.
- ·be more authority-conscious than ministry-conscious.

## **Leadership as a Responsibility of All Christians**

The leader is a person who is usually a step or two ahead, who sets goals for the future, and who motivates people toward those goals. Every Christian has these responsibilities in one way or another. Parents lead their children. Mature Christians lead new Christians. Elders and deacons lead in the church. All Christians should look ahead and set goals for their own spiritual development. The importance of planning for the future was surely in Jesus' mind when he spoke of counting the cost before building a tower (Lk 14:28-30). Paul was concerned to make goal-oriented planning a part of every Christian's life when he spoke of pressing on toward the goal "to win the prize for which God has

called us heavenward in Christ Jesus” (Phlp 3:14). In this sense, all Christians have leadership responsibility.

### **Discerning the Gift of Leadership**

1. What inclinations, insights, sensitivities, or concerns have I had that indicate I have the gift of leadership?
2. How has God used this gift through me to affect the lives of other people?
3. Have others said things about me that have helped to confirm that I have this gift? If so, what have they said?
4. In what ways could this gift be further used ...
  - a. in my personal relationships at home, with friends, or at work?
  - b. in the church?
  - c. in community-oriented ministries for Christ?
5. What problems or pitfalls, if any, have I encountered in using this gift?

### **Exploring Leadership from Scripture**

1. Write out the part of Rm 12:8 where Paul identifies leadership as a gift. Note that some translations use “give aid” or “have authority” instead of “lead.”
2. What was the role of church leaders as noted in Heb 13:7? How were followers to benefit from their leaders?
3. What qualifications for leadership are apparent in David (Ps 78:72)?
4. What does 1 Thess 5:12-13 reveal to us about leadership in the church? What is expected of followers?
5. Describe in your own words the attitude required of a leader as shown by Jesus in Lk 22:24-27.
6. What characteristics of a good leader are apparent from 2 Thess 3:7-10?

(Vander Griend 1983: 73-75; 115-117)

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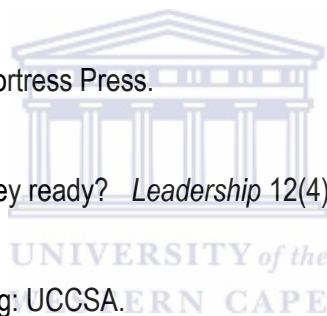
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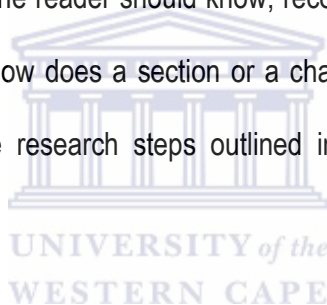
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## SUMMARY

The hypothesis which undergirds this research study is the following: *The process by which members of UCCSA Churches are elected to and trained for positions of leadership and administration, is not theologically grounded nor practically effective.*

The researcher has drawn on his personal experiences, both in the church as well as in the business world, as a basis for conducting this study. Situating the study within the field of Practical Theology, Zerfass' model is used to address the theoretical, contextual and practical aspects of the research problem. In determining what each section and each chapter should contain, the following questions are used as a guide: What is it that the reader should know, recognise and acknowledge after reading the particular section or chapter? How does a section or a chapter contribute towards exploring the stated hypothesis and how are the research steps outlined in Zerfass' model used to guide the coherence of the project?



The research process was initiated with the placing of the "problem" within the context of the UCCSA. Special attention was given to the definition of certain phrases used in UCCSA. Furthermore, the form of government operating in the church was also considered. A comparison was made with other church models. As the researcher's interest is the election process, the weaknesses in the current election procedures was discussed. A brief biblical perspective on elections was also stated. The findings of this process was that the UCCSA is 'governed' by its understanding and acceptance of the covenant relationship that exists between God and the people as well as between the members of the church. This relationship, therefore, also informs the election processes in the church.

The theoretical side of the praxis-theory relationship was continued with perspectives on the gifts of the Holy Spirit being developed. This was done through the following: a biblical overview of spiritual gifts; a



discussion of *charismata*; a description of the nature of spiritual gifts with special attention to 1 Corinthians 12; the appropriation of the gospel in a gentile context; Paul's response and finally the drawing of inferences for the gifts of leadership and administration. This concluded with insights into the role of the Holy Spirit; discovering of spiritual gifts; *charismata* and church offices; the relationship between gifts and ministries and the effective use of spiritual gifts. A detailed discussion of the gifts of leadership and administration followed. Besides a better understanding of these spiritual gifts, the relationship between them was also considered. Related concepts: responsibility, accountability, stewardship, authority, and equality was explained. The importance of the role of the laity concluded the theoretical side of the argument.

The findings of the empirical research done in UCCSA was summarised, critiqued and evaluated to test the original hypothesis as to its accuracy or otherwise. This evaluation was discussed as follows: general composition of the membership; findings regarding the gift analysis exercise; charts outlining areas of giftedness of the leadership; and an evaluation and interpretation of all these findings.

The concluding chapter of the thesis outlines a different approach for the election of members to positions of leadership. This new approach focuses on the role of the gifts of members, how to determine them as well as the training and development of members. The new approach does not abandon the democratic aspects of elections, but rather makes the process theologically grounded and more practically effective. Essential to this chapter was the researcher's critique of the research study - indicating limitations encountered.

## KEY WORDS

administration

church

church council

context

covenant

development

elections

leadership

procedures

spiritual gifts

training

UCCSA

