

**Leadership mentoring and succession in the
charismatic churches in Bushbuckridge:
A critical assessment in the light of 2 Timothy 2:1-3**

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September 2013

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A critical assessment in the light of 2 Timothy 2:1-3**

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Submitted in accordance with the requirements for the degree of

PHILOSOPHIAE DOCTOR

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September 2013

ACKNOWLEDGEMENT

This thesis is a tapestry whose pattern is owed to the contributions of many different artists. I am eternally indebted to an experienced and patient mentor and promoter whose wisdom guided me from start to finish — Dr Elijah Mahlangu.

I am grateful to my wife Joyce and my special granddaughter Khanyisile who were deprived of my precious company and tolerated my constant irritation, “I am busy with my research now.”

I am also indebted to the following people:

- ❖ The leadership of my local church (Living Waters Ministries) and the congregants who provided every support I needed and allowed me to take time off my work to complete this thesis.
- ❖ My aged mother Rosline who encouraged me to pursue education when I almost dropped out of school at tender age.
- ❖ Dr Mike van der Linde who patiently guided me through the jungle of statistical analysis and interpretation.

This thesis is dedicated to the only living God who spared me from all evil and preserved me for such a time as this!

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SUMMARY

This study investigated the state of leadership mentoring and succession planning in the Charismatic Churches in Bushbuckridge. In order to gain a full understanding of the Charismatic Movement which emerged in Bushbuckridge only four decades ago, it was necessary to trace its origin from the Azusa Street Revival which gave birth to Pentecostalism almost a century ago. The Charismatic Movement emerged as a distinct movement only five decades later following the birth of the Pentecostal Movement. The reviewed literature revealed that the Charismatic Movement is a child of the marriage between the Pentecostal Movement and traditional denominations. The main watermark distinction between the theologies of the two movements is based on the fact that the Pentecostal Movement emphasises speaking in tongues while the Charismatic Movement places emphasis on the manifestation of the gifts of the Holy Spirit.

By virtue of their one-man-founder, Charismatic Churches are likely to experience the same leadership mentoring and succession problems that are common to family businesses. An assessment of leadership mentoring and succession practices in the business world proved that the concept has been researched, practiced, and perfected more in the secular world than in the world of religious and biblical studies. Although this study uncovered some exceptionally successful mentoring relationships in both the New and the Old Testaments, they do not provide details of what those who were involved in the mentoring relationships did for them to be successful. It is in the secular world that mentoring relationships, stages and models have been researched and practiced. It is when mentors and protégés are paired correctly and their relationships managed properly throughout all the mentoring stages that organisations can be assured of smooth leadership transitions.

A triangulation of the qualitative and the quantitative methods was used to collect data in this study. On the qualitative side of the research, data was collected by means of interviews and focus group studies. Interviews with the apostolic fathers of the Charismatic Movement in South Africa raised a concern over the lack of leadership mentoring and succession programmes, especially amongst the younger generation of churches. The concern was confirmed in all the focus group studies which were conducted in Bushbuckridge.

The data which was collected from the qualitative side of the study provided a basis for the content of the questionnaire the researcher drew up for the quantitative side of the study. This side of the study contradicted the views of the participants in interviews and focus groups in that it reported that many Charismatic Churches in Bushbuckridge do in fact have leadership mentoring and succession programmes (85% and 72% respectively). The quantitative side of the study further revealed that

education levels and gender have a statistically significant effect in leadership mentoring, while location does not.

The researcher suggests that the contradiction in the outcomes of the two research methods deserve a follow-up study. This study presents to Charismatic Church leaders in Bushbuckridge lessons drawn from the leadership mentoring and succession practices of both the biblical and secular worlds. This study would be incomplete without the bringing to the fore of an illustrative text in the 2 Timothy 2:1-3. Generally speaking, adherents in the Charismatic Churches read and interpret the bible as authoritative for faith and life. The participants' call for the introduction or/and enhancement of leadership mentoring and succession is therefore harnessed by the biblical message in 2 Timothy 2:1-3. Such model of leadership could serve as an important and significant form of discourse in Africa in the context of leadership.

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Chapter 1

Introduction and Background

1.1 INTRODUCTION

Although a proliferation of literature on leadership mentoring and succession exists in many disciplines such as in Human Resources and other social sciences, little has been written and no research has been conducted in the context of the Charismatic Churches in Bushbuckridge. It seems evident from the perusal of the pastoral letters that mentoring young prospective leaders was central to the Apostle Paul's strategy for developing church leaders. A study of leadership emergence patterns in the bible reveals that many leaders, whether by coincidence or by design, had understudies they mentored to whom they handed over the "baton" at the end of their ministries. This is evident in the relationships between Moses and Joshua, Eli and Samuel, and Elijah and Elisha (Joshua 1:1-3; 1 Sam. 3:8; 2 Kings 2:15; Kislev 2009:430; Angel 2009:145; Hurowitz 1994:483).

The New Testament leaders starting with Jesus Christ did not deviate from the norm of mentoring leaders for leadership succession. A priority for Jesus was the recruitment of disciples even before he took his ministry to the public domain (John 1; Matthew 4; Mark 1-2; Luke 5). Jesus' express intent for mentoring his disciples was two-fold viz: that they would take his vision to the rest of the world and that they would mentor new converts who would in turn mentor others (Matthew 18:19-20). Although the pages of the book of Acts are filled with mentoring stories, the apostle Paul no doubt reveals that he mentored his followers with leadership succession in mind (2 Timothy 2:2). In this study, the researcher will in the light of Paul's theology of leadership mentoring and succession investigate the Charismatic Churches in Bushbuckridge.

The Charismatic Movement in South Africa, as it is the case all over the world, distinguishes itself from other groupings and traditions by emphasising the operation of the gifts of the Holy Spirit. Maimela & Köning describe Charismatic Churches as follows:

"It was mentioned earlier that Lederle prefers the designation *Third Wave* to apply to the rise of independent Charismatic denominations and networks. The first of these is the so-called *Faith Movement*. The Rhema Churches and many of the independent "Charismatic Centres" belong to

this category. They have a distinctive teaching on the power of the spoken word and on prosperity. There is an emphasis on faith as being at the disposal of the believer” (1998:199).

This movement teaches that there is creative power in the believer’s confession. They believe that confessing the word of God can change the believer’s conditions and that faith is the answer to all the problems of mankind. For this reason, they take a strong stance against poverty, sickness, and many other ills. Amongst the Charismatic Churches in Bushbuckridge are those who subscribe to the idea of the restoration of the full complement of the five-fold ministries to the present church (Eph. 4:11). Not only do they recognise these ministerial offices, but some use the five-fold ministries as titles. They argue that calling every minister of the gospel “pastor” amounts to a negation of the other offices such as apostle and prophet.

Successful mentoring relationships for instance should mitigate the ills typically associated with leadership transition. If leaders possess merely symbolic value, succession should not affect performance. However, if leadership indeed has instrumental value, changing leaders should affect performance appreciably (Haveman 1993: 864-881). When a leader is succeeded by another who is at least equally qualified, if not equally experienced, changes in leadership do not dramatically disrupt organisational performance, neither can it lead to immediate improvement (Smith, Carson, Kenneth, Alexander & Ralph 1984: 775-776). Churches that have effective leadership mentoring and succession programmes are less likely to plunge into a leadership transition crises when their leaders pass on, retire or descend into moral failure.

The Charismatic Churches in Bushbuckridge are usually founded and led by one person. They thus lack the advantages inherent in a denominational structure, such as the economies of scale and the large pool of leaders who can be considered for leadership succession. The researcher has observed Independent Charismatic Churches rise and fall with their leaders. Currently, this observation may not apply to the Charismatic Churches in Bushbuckridge because many of them are still led by their first generation of leaders.

In the absence of effective leadership mentoring and succession programmes, when a leader dies or descends into moral failure, leadership transition invariably results in a crisis and leadership vacuum. In an effort to salvage the situation, one of the family members of the deceased leader usually assumes the position of leadership in the church. Doing this without prior preparation for the responsibility, they usually tend to be dysfunctional leaders. This causes ill feelings amongst those members of the church who feel better qualified for the

position. They often accuse the family of the deceased founder/leader of nepotism and of leading God's work like a family business, franchise or dynasty. Such allegations breeds discontent which in turn leads to church divisions or cessation.

The researcher maintains that the process of leadership mentoring and succession planning does not only ensure a smooth leadership transition; it also prepares the incumbent for acceptance by the church. If the incumbent is competent, his/her relationship to the founder leader becomes a secondary issue. Paul's vision and passion to reach the whole world with the gospel message compelled him not only to mentor leaders for leadership succession, but to prepare leadership for the then fast growing church (1 Tim. 1:5). The researcher is concerned that Charismatic Churches seem to be in the forefront of evangelism campaigns in South Africa, yet in Bushbuckridge they are apparently doing little for providing effective leadership for the growth of the church.

Charismatic Churches are the main drivers of church growth. They accounted for 68% growth during the period 1996-2001. During the same period, the membership of the Apostolic Faith Mission of South Africa and that of the Dutch Reformed Church declined by 78% and 15% respectively. Thus, denominational churches, having the internal capacity for leadership mentoring and succession planning, are shrinking in size. Charismatic Independent Churches lacking this organisational support are confronted with the challenge of planning ahead for leadership mentoring and succession in a manner that is commensurate with their growth rate.¹

A large percentage of the church growth about which the Charismatic Church boasts is likely due to church division. Whilst there could be other causes for church schisms, it is very likely that many Charismatic Churches divide because they fail to develop leadership capacity. From personal observation, the researcher is tempted to believe that many of the Charismatic Churches in Bushbuckridge do not have mentoring programs. Those that have such programmes often seem to be ineffective, sporadically offered, and unstructured. As a result, it is difficult to measure their effectiveness. Emerging leaders are often frustrated by the absence of clear career paths and succession plans. This could be the reason for church schism—young emerging leaders start their own ministries or churches without having gained the relevant experience or training.

¹(<http://forum.skeptic.za.org>)

It is the researcher's view that it is a common trend for church leaders who were raised in dysfunctional leadership structures to transfer those very same structures and problems to the churches they start. Unless corrected, this trend will perpetuate and affect many generations of church leaders. Emerging leaders need experienced mentors who will give them a variety of experiential learning opportunities. A major function of every leader ought to be the selection of rising leadership and finding ways of enhancing their development (Clinton 1998:199).

The absence of formal mentoring programmes does not necessarily suggest a complete neglect of all forms of mentoring and a succession planning process. While formal mentoring programs will contribute to standardisation and an ability to measure effectiveness, mentoring need not always be formal in nature.

Informal mentoring takes place when the mentee takes the initiative to find a mentor for himself or herself. This search for a mentor may be due to the organisation not having a structured approach to mentoring (Meyer 2006:113). Tepper (1995:1194) contends that one of the advantages of informal mentoring over formal mentoring is that the protégés are at liberty to use personal tactics more frequently than their colleagues who are in formal mentoring programmes.

The need for the existence of a special relationship between the mentor and protégé is fundamental. Timothy's special relationship to Paul lends him a certain authority that positions him to continue with Paul's ministry (Towner 2006:488). The element of trust between Paul and Timothy was like that between a father and a son (2 Timothy 2:1). Hanby defines a spiritual father as, "...someone whose life and ministry raised you up from the mire of immaturity into proper growth and order" (1996:94)

Mentoring relationships can affect a person's career and job attitude. Protégés with highly satisfying mentors may display positive work attitudes and to the contrary, there may be a few differences between non-protégés and protégés who have marginally satisfying or dissatisfying mentors (Ragins et al. 2000:1178). Although some church leaders talk about "raising Timothy," this study will reveal if satisfying relationships exist between mentors and their protégés in the Charismatic Churches in Bushbuckridge, if there are any such relationships. A naturally developed friendship ought to be considered a prerequisite for a mentoring relationship (Driscoll 2000:40).

The Charismatic Movement was birthed and promoted in the United States of America. Thus it carried with it American culture wherever it was embraced (Maimela 1998:192). As a result, church leaders are eager to learn church leadership skills and principles from their successful American counterparts. The value system of North American society is undoubtedly enshrined in the worship style and the hermeneutics of the Bushbuckridge Charismatic Churches and in addition they have copied American leadership styles.

To adopt and to practice without question foreign leadership practices is to impose less than optimum conditions within the Charismatic Churches of Bushbuckridge. It is tantamount to turning a blind eye to the potential that is inherent in the African soil: community-focused values, aspirations, human resources, skills complement and the structure of society in general (Christie 1994:120).

The researcher maintains that the rich cultural heritage that South Africa boasts has a lot to offer which can be blended into leadership mentoring and succession programmes. Church leaders in Bushbuckridge can achieve more by blending Afro-centric leadership approaches into their mentoring programmes. It is important for modern-day African leaders to be able to translate the traditions and values of their African cultural identity into leadership principles, since the failure to honour their indigenous African cultures has undermined the development and effectiveness of their modern institutions (Mbigi 2005:1)

The apparent gap that exists between the Charismatic Churches in Bushbuckridge and Paul's leadership mentoring and succession model poses a threat to any hope that they will be able to provide quality biblical leaders to lead the church for future generations. This also brings us to the question of the relevance of the leadership role models the present leaders display to their followers. In his corpus, it is apparent that Paul was conscious about his role as a role model and spiritual father to many in the Early Church. His statements, "Follow my example as I follow the example of Christ" (I Cor. 11:1) and "Whatever you have learned or received or heard from me, or seen in me—put it into practice" (Phil. 4:9) are indicative of his intent to serve as a role model. Paul was saying to them "Let me mentor you. Let me be your mentor" (Kreider 2008:15).

1.2 BUSHBUCKRIDGE MUNICIPAL AREA: AN OVERVIEW

Bushbuckridge Local Municipality came into existence in 1994 and was part of the then Northern Province (now Limpopo Province) under the Bohlabela District Municipality. Prior to 1994 under the Apartheid regime which pursued an agenda of separate development, the National Party had as early as in the 1950s moved blacks from fertile commercially viable land such as Graskop and Hazyview and settled them in Bushbuckridge. They did the same to those who lived on the Eastern side of Bushbuckridge along the Mozambican boundary to provide land for Kruger National Park (Thornton 2002:6). Bushbuckridge was composed of districts which were administrated by the former homeland governments of Lebowa and Gazankulu. Their populations were comprised of a majority of Shangaan/Tsonga and Northern Sotho speaking people living in densely populated rural villages. The influx of Mozambican refugees aggravated their living conditions in the 1980's (Freeman 2002:15).

Though there are a few semi-urban areas such as Acornhoek, Thulamahashe, Bushbuckridge, Dwarsloop, Marite, and Mkhuhlu, most of Bushbuckridge Local Municipality is rural with a population of about 720 000. Only 9 percent of this population lives in the urban centres and the rest in rural villages. Young people under the age of 24 make up 65 percent of the population. Bushbuckridge Local Municipality is classified with some of the poorest municipalities in South Africa, with 84 percent of its population classified as indigent earning less than R1300 per household per month and an unemployment rate of 82 percent (Mayher & Raab 2008:11; Mayher & Rub 2009:106).

Bushbuckridge Local Municipality was named after its oldest town Bushbuckridge, a small town which served as a commercial and administrative centre. Its indigent status coupled with the high rate of unemployment was the main cause for the municipal 1990s boundary dispute. The dispute erupted after the decision of the Commission for the Delimitation/Demarcation of regions (CDDR) in 1993, which resolved to situate Bushbuckridge in the Northern Province rather than in the Mpumalanga Province. To the contrary, the residents of Bushbuckridge did not want to be administered by the Northern Province which was characterised by poor service delivery, hoping that their conditions would improve under the Mpumalanga administration (Mavungu 2011:22; Narsiah & Maharaj 1999:40).

After many negotiation instruments such as the Referendum Facilitation Committee failed, the Executive Committee Members (MECs) which was a joint committee comprising of members from both the Northern Province and the Mpumalanga Province, the people of Bushbuckridge formed the Bushbuckridge Crisis Committee (BCC) with the aim of taking the state to court. After many negotiations, the matter was settled out of court when both provinces resolved on May 18, 1995 that Bushbuckridge should be included in the Mpumalanga Province (Narsia & Maharaj 1999:47).

Presently, Bushbuckridge Local Municipality is one of the five local municipalities in the Ehlanzeni District Municipality in the Mpumalanga Province, situated in the north-east of the province. On the east, Bushbuckridge Local Municipality is bordered by the private game ranches and the Kruger National Park, which is the main economic hub of the region (Freeman 2002:6; Raab & Mayher 2008:11). Figure 1.1 below depicts the geographic location of Bushbuckridge Local Municipal area.

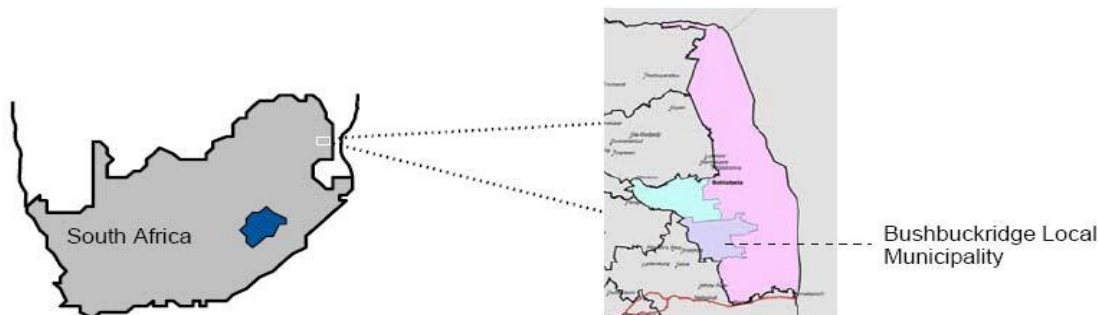


Figure 1.1 (Source: Maluleke et al. 2005: **Demarcation Board**)

The demographics and socio-economic conditions of Bushbuckridge Local Municipality present some challenges for church leadership. The high rate of unemployment and the indigent nature of the population are a breeding ground for such social ills as HIV and AIDS and alcohol abuse. The fact that youth comprises a large majority of the population (65%) is compelling enough for attention to be paid to such interventions as training and development. To the contrary, there are no youth training centres in Bushbuckridge except for one Further Education and Training College at Acornhoek (Maluleke, Thomas, Cousins & Smits 2005:5). As far as church leadership training is concerned, Bushbuckridge does not have formal institutions for theological training. The Church of the Nazarene operated a bible school from

1963 and closed it down in 1990 when all their Bible schools amalgamated and centralised in Honeydew, Johannesburg (Personal communication with Dr. Enoch Litswele, May 8, 2012).

1.3 PROBLEM STATEMENT

In both Testaments, biblical leaders mentored emerging young leaders with the intent of handing the baton of spiritual leadership to them when the elder leaders passed on. Denominational churches that have developed leadership structures over many decades have demonstrated their ability to provide leadership successors. The Assemblies of God (USA), for example, has through its training arm, Global University, committed to leadership training for the past few decades. One of the strengths of their training programme lies in the fact that they engage academically qualified and experienced mentors.¹

In contrast, a typical Charismatic Church in Bushbuckridge is usually led by one person who founded the church and who is usually the sole decision maker. Such leaders tend to focus their energies on their pressing immediate schedules, rarely setting long-term goals toward mentoring emerging leaders. Munroe contends, “Where purpose is not known, abuse is inevitable and precious time, energy, and resources are wasted” (2009:139). Whether the leaders do possess the necessary qualifications and skills is another issue, what is at stake is how seriously they take the issue of creating development opportunities and the relevant learning climate that ensures a readily available pool of talent to meet the leadership needs of the next generation (Pedler, Burgoyne & Boydell 1991:89).

Some may argue that the lack of resources is reason that many church leaders have not clearly stated leadership mentoring and succession goals. Although that argument may apply to costly formal training centres and institutions, leadership mentoring can be practiced without a costly budget.

If church leaders argue lack of financial resources to be the main hindrance to effective leadership development programmes, they should rely on the more easily accessible forms of leadership development, including mentoring. There is therefore, a need to assess whether the Charismatic Churches in Bushbuckridge, do in fact, implement leadership mentoring and succession programmes to prepare emerging leaders for leadership transition when the current leaders die, retire, or descend into moral failure.

¹<http://www.globaluniversity.edu/about/about.html>

1.4 RESEARCH QUESTIONS

1.4.1 MAIN QUESTION

In this study, the researcher intends to answer the following question:

Does the Charismatic Churches in Bushbuckridge embrace and promote Paul's leadership mentoring and succession model as demonstrated in 2 Timothy 2:1-3, especially with regard to the challenge of leadership transition as founding pastors grow older?

1.4.2 Subsidiary Questions

The following subsidiary questions will enhance the gathering of the relevant data:

1.4.2.1 Do the Charismatic Churches in Bushbuckridge have and implement leadership mentoring programmes?

1.4.2.2 Do the Charismatic Churches in Bushbuckridge have leadership succession plans in place?

1.5 THE SIGNIFICANCE OF THE STUDY

Any organisation that has a vision to serve future generations acknowledges that no matter how effective its current leaders are, there will eventually be a need to replace them. Visionary organisations can tick along for many centuries as long as they proactively plan for leadership transition (Collins 2004:184). Due to the lack of mentoring programs, some Charismatic Churches in Bushbuckridge wind up or divide when the founding leaders pass on. This is largely because those churches neglect the need for leadership mentoring and succession while great emphasis is placed on exorcism and the gospel of prosperity in an effort to address the perceived needs of the masses (Pauck 2004: 1).

An effective mentoring and succession programme ensures that there will always be a pool of competent leaders who are ready to take the church to the next generation. Elliston writes, "We live in a complex world which demands increasingly competent leaders whose ministries exemplify biblical ideals in culturally appropriate forms and methods" (1992:9). This study will contribute in many ways to the body of knowledge in Biblical and Religious Studies. Its findings will reveal whether or not the Charismatic Church leaders of Bushbuckridge do follow the Pauline model of leadership mentoring and succession as demonstrated in the Pastorals. The recommendations which will follow from this study will serve as a springboard for church

leaders in their endeavour to practice Paul's leadership mentoring and succession model. The recommendations in this study will point to specific themes and areas of possible further research.

1.6 AIMS OF THE STUDY

This study aims at accomplishing the following objectives::

- 1) To investigate when and how the Charismatic Movement started and spread to Bushbuckridge.
- 2) To investigate how the theory of leadership mentoring and succession generally applies to organisations.
- 3) To investigate how leadership mentoring and succession planning can enhance leadership transition.
- 4) To investigate the state of leadership mentoring and succession programmes in the Charismatic Churches in Bushbuckridge.
- 5) To illustrate from 2 Timothy 2:2 Paul's commitment to leadership mentoring and succession planning.

1.7 RESEARCH DESIGN AND METHODOLOGY

In this section, the writer describes the research design and methodology he intends to choose for the study.

1.7.1 RESEARCH DESIGN

As depicted in figure 1.2, the steps followed by this study comprises of an introduction and orientation, a historical synopsis of the Charismatic movement in Bushbuckridge, leadership mentoring and succession practices, presentation and analysis of research data, the Pauline model of leadership mentoring and succession, and finally, summary and recommendations.

something in more than one way, researchers are more likely to see all aspects of it (de Vos et al. 2005:362).

Sale, Lohfeld & Brazil (2002:46) argue in favour of the mixed-method research as follows:

- a) The two approaches can be combined because they share the goal of understanding the world in which people live, they share a unified logic, and the same rules of inference apply to them.
- b) The two paradigms are thought to be compatible because they share the tenets of theory-ledness of facts, fallibility of knowledge, in determination of theory by fact, and a value-laden inquiry process.
- c) Combining research methods is useful in some areas of research because the complexity of phenomena requires data from a large number of perspectives.

Creswell & Tashakkori (2007:108-109) cited the following attributes of a mixed-method research:

- a) The manuscripts need to be well-developed in both quantitative and qualitative components. The article is expected to have two distinct strands, one qualitative and one quantitative, each complete with its own questions, data, analysis, and inferences.
- b) By the end of the manuscript, conclusions gleaned from the two strands are integrated to provide a fuller understanding of the phenomenon under study.
- c) A strong empirical mixed methods manuscript includes mixed methods components that add to the literature about mixed methods research.

1.7.3 POPULATION AND SAMPLING

The term, “population” refers to individuals in the universe who possess specific characteristics. It is a set in which all the measurements of interest to the researcher are present or a total set from which the individuals or units of the study are chosen (de Vos, Strydom, Fouché & Delport, 2005:193). Of the 180 churches registered in the database of the Department of Community Services in Bushbuckridge Local Municipality, 47 are Charismatic Churches. Given the small size of the population and the consideration of the care that must be taken to ensure that a sample comprises all the characteristics of the total population, the researcher will do a survey of all the 47 churches (Leedy & Ormrod 2001:211).

Researchers usually resort to sampling only when the feasibility of covering the total population is threatened and when time and the cost factor place a restraint on the project (de Vos *et al.* 2005:194).

1.7.4 PILOT STUDY

A pilot study is a small-scale implementation of the planned investigation in order to identify and correct possible deficiencies in advance. The purpose of a pilot study is to determine whether the relevant data can be obtained from the respondents. It allows the researcher to focus on specific areas that may have been unclear previously or to test certain questions. During the pilot study, the researcher is able to test the nature of questions in an interviewing schedule or focus groups (de Vos *et al.* 2005:82, 331).

A pilot study serves to try out particular procedures, measurement instruments, or methods of analysis. It is an excellent way to determine the feasibility of a research project. In this study, the researcher will do a preliminary investigation in two focus groups. The pilot study will be conducted in selected local churches which the researcher can access with ease and at a minimal cost (Leedy & Ormrod 2001:116).

1.7.5 THE REQUISITE DATA AND TOOLS

The following is an explanation of the data the researcher will need at each step of the research and the tools he will use to extract the data:

Step 1: Introduction and Orientation.

Here, the researcher will express his perceived need for investigating leadership mentoring and succession in Charismatic churches in Bushbuckridge. This will be informed by his personal experience as a resident of Bushbuckridge and his observation of signs that point to a lack of leadership mentoring and succession among the Bushbuckridge Charismatic Churches. The researcher will orientate the reader to the topography, demographics of and the ethnic groupings resident in Bushbuckridge Local Municipality.

Step 2: The Charismatic Movement in Bushbuckridge: A Historical Synopsis.

The researcher will review relevant literature on the origin and the spread of the Charismatic Movement. He will trace the Charismatic Movement from the Azusa Street Revival in North America and how it spread to South Africa and Bushbuckridge. Where literature is not available, especially in Bushbuckridge, the researcher will use semi-structured interviews (Appendix B) and focus group studies (Appendix C). Semi-structured interviews allow the researcher to obtain a detailed picture of participants' beliefs or perceptions about a particular topic. In this type of interview, both the researcher and the respondent are provided with much more flexibility in that the researcher is able to follow up particular interesting avenues that emerge in the interview and the participant is allowed the freedom to give a fuller picture (de Vos *et al.* 2005:296). Focus groups are a means of better understanding how people feel or think about an issue. Participants are selected because they have certain characteristics in common that relate to the topic to be discussed (de Vos *et al.* 2005:299).

Step 3: Leadership Mentoring and Succession – Theories and Practices:

Leadership mentoring and succession practices have been researched and implemented in disciplines such as business, human sciences, and religious studies. There is therefore, a wealth of literature on the subject. The researcher will review relevant available literature to determine the best practices available on the subject from which the Charismatic Churches in Bushbuckridge can benefit.

Step 4: leadership Mentoring and Succession Practices in Bushbuckridge.

The researcher will collect data by means of a questionnaire (Appendix A) which he will analyse, interpret, and draw conclusions.

Step 5: The Pauline Model of Leadership Mentoring and Succession.

The researcher will do an exegetical hermeneutical study of 2 Timothy 2:1-3 to assess Paul's leadership mentoring and succession practices that may be used as a model for the Charismatic Churches in Bushbuckridge.

Step 6: Summary and Recommendations.

Based on the above steps, the researcher will make recommendations to the Bushbuckridge Charismatic Churches on Paul's model of leadership mentoring and succession practices as

demonstrated in 2 Timothy 3:1-2. This will be followed by recommendations for possible future research.

1.8 CLARIFICATION OF CONCEPTS

For the purpose of this study, the following concepts and abbreviations are to be interpreted as follows:

❖ **Bushbuckridge**

Bushbuckridge is a local municipal area falling under Ehlanzeni District Municipality in Mpumalanga, South Africa. The name derives from Bushbuckridge town (Thorton 2002:3).

❖ **The Charismatic Movement**

The Charismatic Movement is that movement which believes in the baptism of the Holy Spirit as a subsequent experience after regeneration evidenced not necessarily in speaking in tongues, but in the manifestation of spiritual gifts and ministries (Lederle 1988:228).

❖ **Mentoring**

The dynamic and reciprocal relationship in a work environment whereby a more advanced and wise career incumbent helps a less experienced person who has developmental potential develop in some specified capacity (Meyer & Fourie 2006:2).

❖ **Mentor**

A mentor is a person with a serving and inspirational attitude who sees development and leadership potential in a still-to-be-developed person. Then the mentor supports, advises and guides, and eventually significantly influence the protégé in the realisation of potential (Steinmann 2007:3).

❖ **Protégé**

A person who perceives himself or herself or was perceived by another person to have had his or her professional and/or personal growth and development significantly influenced by another person (Doherty 1999:6).

❖ **Formal Mentorship**

Formal mentorship refers to a structured mentoring relationship that is initiated by a third party in an organisation for the purpose of developing an employee for a higher level position (Meyer & Fourie 2006:112).

❖ **Informal Mentorship**

Informal mentorship exists when the onus is on the protégé to informally select a mentor that she or he could learn from in the absence of an organisation's formal or structured approach to mentoring (Meyer & Fourie 2006:113).

❖ **Leadership Succession**

The attempt to plan for the right number and quality of managers and key-skilled employees to cover retirements, death, serious illnesses or promotion, and any new positions which may be created in future organisation plans (Sambrook 2005:58).

1.9 CONCLUSION

In this chapter, the researcher presented the need for the Bushbuckridge Charismatic Churches to maintain the norm of leadership mentoring and succession as demonstrated in the Pauline Pastorals. The chapter has oriented the reader to the Bushbuckridge municipal area, stated the research problem and research questions. The researcher stated the significance and aims of the study, research design and methodology. A portrait of the Charismatic Movement in Bushbuckridge is an imperative entry point to this study.

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Chapter 2

The Charismatic Movement in Bushbuckridge: A Historical Synopsis

2.1 INTRODUCTION

In this chapter, the researcher presents a brief history of the Charismatic Movement and how it was introduced to Bushbuckridge. The wave of the Charismatic Movement which later engulfed the conservative world of Protestantism and Catholicism owes its origin to the renowned 1906 Azusa Street Revival which saw the birth of the Pentecostal Movement (Burgess & van Der Maas 2003). Any trace of the history of the Charismatic Movement that does not take into cognisance its Pentecostal background will be too scanty. This chapter therefore, calls for an assessment of the Azusa Street Revival, the Pentecostal Movement, and the Charismatic Movement.

First, attention will be given to the individuals, circumstances, and the environment which served as antecedents of the Azusa Street Revival. Second, the researcher will focus on how the Pentecostal Movement was birthed and propagated. Because its impact was felt all over the world, a wholesale approach of the history of this movement can constitute a study on its own. For this reason, the researcher will attempt to limit his assessment to its impact in North America, South Africa, and finally, Bushbuckridge, which is the focus of this study. The researcher will follow a similar approach in his assessment of the history of the Charismatic Movement. He will run it side by side with the assessment of the history of the Pentecostal Movement in North America, South Africa, and Bushbuckridge.

2.2 THE AZUSA STREET REVIVAL

The Azusa Street Revival was preceded by the work of Charles Fox Parham. Parham, a former Methodist pastor and a holiness teacher ran a Bible school in Topeka, Kansas in 1901. His students were drawn from the revivalist tradition which taught, for a person to be saved, he or she should go through a two-stage process, starting with conversion which marks the beginning of sanctification, and through to what they called entire sanctification. John Wesley, the founder of Methodism had taught that a person who had reached the level of holiness, called entire sanctification, could no longer sin deliberately. Building on Wesley's doctrine of sanctification, the holiness groups associated the baptism of the Holy Spirit with what they

termed entire sanctification. Pentecostals disputed the teaching that baptism in the Holy Spirit renders people incapable of committing deliberate sins, but they believe that it brings about empowerment for the work of the ministry (Hanson 1997:236).

The revivalists at the Topeka college believed that a person's salvation comprised of two main experiences namely, conversion to the Christian faith followed by the second experience of baptism in the Holy Spirit, which usually comes later. They believed that the second experience was not necessary for one to go to heaven, but brought one to a deeper level of commitment to Christ. Perham and his Bible college students conducted an investigation to resolve what he perceived to be the problem of interpretation of Acts chapter 2. Perham believed that the experience of those who received a baptism of the Holy Spirit should tally with that of Acts chapter 2. He then instructed a group of his Bible college students to diligently study the biblical evidence of the baptism of the Holy Spirit so that they might present before the world a teaching that would not be disputed because it tallied with the Word. After a three-day search of biblical evidence, all the students came to the conclusion that although there were different things that occurred when the Pentecostal blessing fell, the indisputable proof of each occasion was that they spoke with other tongues. The next day on January 1, 1901, the findings were confirmed when one of the students spoke in tongues for the first time (Hanson 1997:237; Stronstad 1995:12, 13; 1984:1).

Following the findings of the study and the evidence of one of the students who spoke in tongues, Perham started to teach with confidence about the baptism of the Holy Spirit with the evidence of speaking in tongues. His revival campaigns in the Midwest led to Perham opening a Pentecostal Bible School in Houston, Texas in 1905. William Seymour, an African American preacher who later became the leading figure behind the Azusa Street Revival, was exposed to Perham's teaching in one of his campaigns between 1905 and 1906. Because of the racial segregation laws of the southern states, Seymour was only allowed to listen to Perham's teachings from outside through a half-opened door (Anderson 2004:39; Synan 2001:46; Menzies 2000:16).

Perham argued that tongues were a supernatural impartation of human languages for the purpose of world evangelisation. He urged missionaries to study foreign languages to prepare themselves to preach in miraculous tongues all over the world. He founded the Apostolic Faith Church Movement. Perham's students drew the conclusion that the book of Acts teaches that there is no baptism of the Holy Spirit apart from speaking in tongues (Menzies 2000:16). His

doctrine of the baptism of the Holy Spirit with the evidence of speaking in tongues sparked Seymour's ardent desire to experience it. Seymour was raised with a Methodist background in the state of Louisiana. He moved to Indianapolis in his early adulthood, where he joined a local Methodist church. He later joined the Church of God which exposed him to radical holiness teachings, and where he later received his ordination certificate as a minister of the gospel (Synan 2001:46).

Seymour was invited to be a resident pastor of the African American Holiness church in Los Angeles in 1906. His proclamation of the Pentecostal experience caused a stir amongst local leaders. Opposition was so acute that it led to his expulsion (Menzies 2000:16). He took the few who followed him and continued to teach them at the home of Owen Lee who volunteered to host his meetings. When the Lee's house proved inadequate to accommodate the increasing number of congregants, they moved yet to another house belonging to Richard Asbery where they held prayer meetings and worship services. They hosted Seymour and his followers not because they accepted his teachings, but because they felt sorry for him because of what happened to him at the African American Holiness Church (Synan 2001:47; Anderson 2004:39).

The small congregation comprised of washerwomen and domestic servants not exceeding forty in number. Seymour taught them about baptism in the Holy Spirit with the evidence of speaking in tongues (Synan 2001:40). Initially, the meetings were attended mainly by Negro domestic servants and a few of their husbands (Synan 2001:47). Seymour had a challenge though—although he was teaching baptism in the Holy Spirit, he had not yet received the baptism himself and was having a hard time trying to lead others to this experience. The news of Seymour's message soon reached William Pendleton, a pastor of the Holiness Church and Arthur Osterberg, a pastor of the independent Full Gospel Church. Towards the end of March 1906, the small group was joined by some white believers who were seeking a Baptism of the Holy Spirit with the evidence of speaking in other tongues (Synan 2001:48).

Out of despair since Seymour had not himself experienced the baptism of the Holy Spirit, he asked for help from Parham. Responding to his request, Parham sent to Seymour in late March 1906 Lucy Farrow and A.J. Warren from Houston to assist him. Since Warren had not received the baptism with the Holy Spirit either, Lucy Farrow took the platform and stirred the meetings with her testimonies of her experience of baptism with the Holy Spirit in the evidence of speaking in tongues (Synan 2001:47).

Seymour's breakthrough was sparked on April 9, 1906 while on his way to the prayer meeting. He stopped off at Owen Lee's house to pray for his healing. Lee asked him to pray with him to receive baptism in the Holy Spirit, even though he had not experienced it himself. As they prayed together, Lee began speaking in tongues (Synan 2001:48). When he arrived at the prayer meeting, Seymour shared Lee's experience. Suddenly Seymour and seven others were slain to the ground and began speaking in tongues. News of what happened spread throughout the neighbourhood such that a bigger crowd congregated in the street the next night to hear Seymour preach. Following this experience there were people from various denominations and independent churches attending Seymour's meetings. Many people were reported daily as having fallen under the power of God and receiving baptism in the Holy Spirit (Synan 2001:49-50).

The crowds increased daily such that the foundation of the house in which the meetings took place shook and collapsed. Seymour had to look for another place to accommodate the crowds. An abandoned two-story framed building was identified on a street in the old downtown industrial district, which was part of the African-American ghetto (Synan 2001:50; Allen 2004:129). The building had originally belonged to Stevens African Methodist Episcopal Church. The church had moved to a better part of the town where its embers had migrated. The building was later used for such varied purposes as wholesalers, timber yard, tombstone shop, and a stable with rooms for rent upstairs. The building later fell into a state of disrepair as its doors and windows were broken (Synan 2001:51).

Arthur, the pastor of the Full Gospel Church hired men and paid them from his personal coffers to replace the windows and doors in the building. A devout Catholic by the name of J.V. McNeil donated timber and other supplies toward the repairs of the building. Seymour and his team cleared and cleaned up the ground floor and prepared it for church meetings. They also cleaned up the second floor and prepared it for use as a waiting room for those seeking baptism in the Holy Spirit. Some of the rooms on this floor were used as bedrooms for Seymour and some of the fulltime staff (Synan 2001:52).

Soon after Seymour and the congregation occupied the building, it was packed to capacity. Their services were characterised by tongues, singing in the spirit, prophecies, and fervent prayer. There was no need for a programme or start and finish times as the meetings went on for as long as there was still someone left praying in the building. As word spread about the meetings, they attracted media coverage and people travelled from all over the United States

including missionaries who were hoping to learn the secret of running successful services in difficult times (Allen 2004:129).

It brought about the full integration of both black and white men and women as they worked together. Seymour was reputed among his colleagues and those he led as a meek and gracious man of prayer. The healing evangelist John G. Lake, when he met him for the first time in 1907 exclaimed that Seymour had more of God in his life than any man he had ever met. The effects of the Azusa Street revival lasted for at least three years making it the most prominent centre of Pentecostalism (Anderson 2004:40).

2.3 THE PENTECOSTAL MOVEMENT

In this section, the researcher assesses the roots of the Pentecostal Movement from Azusa Street and how it spread in North America until it reached the rest of the world. For the purpose of this study, it is of particular importance to assess how the Pentecostal Movement hit the shores of South Africa and spread and reached Bushbuckridge which is the focal point for this study. Although there were pockets of Pentecostalism in Bushbuckridge at the beginning of the 20th century, they did not have a significant impact until after the first half of the century. Denominations that made big strides in propagating the gospel in Bushbuckridge until then were the Church of the Nazarene and the Tsonga Presbyterian Church (personal conversation, E.H. Litswele, May 26, 2012; O.D. Baloyi, June 25, 2012). Therefore, the researcher will first trace the contribution the two denominations made in Bushbuckridge long before the Pentecostal Movement became prominent.

2.3.1 THE ROOTS OF THE PENTECOSTAL MOVEMENT

The Azusa Street experience sparked the fire of Pentecostalism as many Pentecostal pioneers who received the baptism of the Holy Spirit with the evidence of speaking in tongues went back to their homes and spread the movement among their own. Many of those who embraced the movement were from the holiness movement. Amongst these were some from the Church of God, The Pentecostal Holiness Church, the Fire Baptized Holiness Church, and the Pentecostal Free-Will Baptist Church (Synan 2001:5).

Pentecostalism caused a shaking in denominational structures that left those who embraced it unsettled in their church structures. Their style of worship which included loud joyful worship, clapping of hands, and sometimes dancing, shaking violently, and falling “under the power”

had no place in conservative denominational structures. Menzies (2000:25) cites this worship style as the cause for critics of the Pentecostals labelling them as “Holy Roller.”

As they were rejected by the religious world, Pentecostals resorted to forming fellowship among their own wherein they could worship and encourage one another freely. Their fellowship programmes were not predictable since anyone who felt led by the Spirit could randomly stand up and sing, prophesy, or preach. Whilst enjoying this utmost form of freedom from conservative structures, the Pentecostal Movement suffered its own teething problems. In the absence of an organised structure, followers depended on the strong personalities who assumed positions of leadership. Since these lacked coordination, standardisation of doctrine amongst groups became a problem, as a result of which cliques were formed. Some leaders fell into moral failure and others caused their groups financial embarrassment. As a result, a need arose for the groups to organise themselves and to foster discipline (Menzies 2000:25).

As Pentecostals began to organise themselves, they began to form loose federations of believers called, “Apostolic Faith.” William Durham appeared on the scene in 1910 and advocated for a doctrine that conflicted with the Wesleyan Holiness teaching which was espoused by Parham and Seymour. This new teaching was more appealing and as a result, overshadowed the Apostolic Faith movement. This doctrine was influenced by the Keswick movement which contended with the holiness movement’s teaching of “the second blessing” as an eradication of the sinful nature in man. Although this movement was of British origin, its influence was chiefly propagated in America by D.L. Moody. The Keswick doctrine viewed the baptism of the Holy Spirit as an experience distinct from the regeneration work and as means of the imparting of power for service and victory over sin. Although Durham himself had received baptism in the Holy Spirit in Azusa Street in 1907, his teaching of the “finished work,” a doctrine of gradual progressive sanctification, caused a rift in the “Apostolic Faith” (Menzies 2000:26; Synan 2001:6,30).

As the need arose for the Pentecostal groupings to organise themselves, a call was made for a General Council which represented a wide contingency of the American Pentecostal denominations. It was this council that gave birth to the Assemblies of God with the express purpose of facilitating the task of world missions, for providing schools to train future leaders, for coordinating publishing work, and for standardising doctrinal teaching and providing ministerial discipline. This happened despite the fact that originally, the Pentecostal groupings

had no intention of constituting themselves into church structures, but the nature of their services demanded an organised formal structure (Menziés 2000:26; Synan 2001:6).

As the main representative group, the Assemblies of God adopted its creedal statement in 1906 and by the time it adopted its constitution in 1927, it already carried the status of a fully-fledged denomination. Many of the Pentecostal denominations that were formed were distinguished by the word, “Pentecostal” in their names, whilst others avoided doctrinal implications in their names. Some of these were the Assemblies of God, Church of God, Church of the Foursquare Gospel, and Church of God in Christ. During their formative stages, Pentecostal denominations suffered rejection by the religious society, chiefly because there was also a bit of intellectual snobbery as they were considered to be uneducated people especially their leaders. They were harassed, tormented, persecuted, and martyred (Menziés 2000:27; Synan 2001:97).

The Full Gospel Businessmen's Fellowship International (FGBMFI) added impetus to the spread of Pentecostalism since its inception in 1951. Although its membership was not open to women or church ministers, FGBMFI was instrumental in bringing laymen to the Pentecostal experience first, in USA and its rapid growth soon impacted on other nations. It was largely supported by Oral Roberts who was invited to speak at its first meeting (Anderson 2004:145). Its influence on Pentecostalism on South African soil was evident in the involvement of David du Plessis. Synan (2001:212) states, "Such Pentecostal leaders as David Wilkerson, David du Plessis, and Vinson Synan gave significant input and direction to the renewal in the early days." As the Pentecostal Movement spread to the nations of the world through its vision for world missions, South African was no exception.

2.3.2 THE PENTECOSTAL MOVEMENT IN SOUTH AFRICA

Following the organisation of the Pentecostal denominations in America, was the need for world missions. Individuals committed to overseas missions without any formal structures tailor-made for supporting missionaries. Churches were planted in many nations and the trend during the early decades of Pentecostalism was for individuals to experience a sense of calling for mission. Groups such as the Assemblies of God however, began to develop departments within their structures to fund, deploy, and supervise mission personnel (Menziés 2000:28).

The drive for mission work did not spare the African continent. Anderson (2004:104) asserts, “Classical Pentecostals have been operating in Africa since 1907, when the first missionaries

from Azusa Street arrived in Liberia and Angola.” Liberia played a major role providing mission stations that spread Pentecostalism on the African continent. It hosted the first missionaries from Seymour’s Apostolic Faith mission (Synan 2001:280).

The name of John Graham Lake is synonymous to the father of Pentecostalism in South Africa. Lake, a successful businessman in the insurance industry and a former elder in Zion City which was founded by Alexander Dowie, received his baptism in the Holy Spirit in 1907. He then abandoned his insurance business in response to a long-standing call to missions in South Africa. He arrived in Johannesburg, South Africa in 1908 from where he began to propagate and spread the Pentecostal message throughout the country. This led to the establishment of the Apostolic Faith Mission in South Africa. Two years later, he had managed to establish two large influential churches. The white branch adopted the name of the Apostolic Faith Mission, named after the great mission in Azusa Street. The black branch eventually developed into the Zion Christian Church which grew to six million members by 2000. Lake returned to the United States in 1912 (Anderson 2004:58; Synan 2001:7).

David du Plessis who became known all over the world as “Mr Pentecost,” was raised in the Apostolic Faith Mission (Synan 2001:7; Anderson 2004:58). In his early days of ministry, du Plessis was concerned about the competition he saw amongst denominational churches and prayed to God for help to end it. He was greatly encouraged by the ministry of Smith Wigglesworth who prophesied the revival God was going to use him to advance. David du Plessis became a prominent leader of the AFM in South Africa where he served as General Secretary from 1936 to 1947 until he migrated to USA where he became a leading spokesperson for the Pentecostals to the ecumenical movement (Anderson 2004:108; Hocken 1986:19).

Dr Fred Roberts who is the founder of the Durban Christian Centre is one of the second generation preachers who descended directly from the mission work of John G. Lake. His parents were converted when Lake came to South Africa in 1908. He grew up with the teaching of the Apostolic Faith Missions which were then very strict, emphasising the doctrine of holiness. The doctrine was so strict that as a young person, Dr Roberts was taught that it was a sin to go to the cinema. John G. Lake painted traditional healers, medical doctors, and demons with the same brush. The Apostolic faith mission was the only Pentecostal Church in the city of Durban and its first pastor was Fred van Eck who later migrated to Australia in response to a call to missions (personal communication with F Roberts, June 1, 2012).

The Full Gospel Church of God is one of those that made a huge contribution toward the establishment of the Pentecostal Movement in South Africa. George Bowie, a missionary sent from the Bethel Pentecostal Assembly in U.S.A came to South Africa in 1909. He pioneered the Pentecostal Mission in 1910 which was to become the Full Gospel Church of God in Southern Africa. His vision was to evangelise the indigenous inhabitants of South Africa, which later embraced all the race groups¹. According to Roberts, the Full Gospel Church of God was very instrumental in promoting Pentecostalism in South Africa. Its biggest branch was in Durban and it housed a Bible School (personal communication, June 1, 2012).

Anderson (2004:42) credits the Azusa Street Revival for the work of the Pentecostal Movement in South Africa. He avers, “Pentecostal missionaries were sent out all over the world from Azusa Street, reaching over twenty-five nations in two years, including places as far away as China, India, Japan, Egypt, Liberia, Angola and South Africa.”

As if South Africa was on the top of the list of the nations targeted for mission by the Pentecostal Movement, it experienced it in different forms and emphasise. A Brazilian Pentecostal Bishop by the name of Edir Macedo who founded a prosperity-oriented healing and deliverance church in 1977 known as the Universal Church of the Kingdom of God expanded its operation to fifty other countries, including South Africa.

He stood at odds with the Pentecostal movement because he attacked all forms of theology and rejected the puritanical rules which were propagated by the Pentecostals in his own country.

He targeted poor people and encouraged them to bring money to church in order to receive the blessings of God. He sold them Holy oils, anointed handkerchiefs, fig paste, water from the Jordan River and other sacred objects as healing accessories (Anderson 2004:73-74). As Pentecostalism spread like a veld fire in South Africa, its torch blazed Bushbuckridge.

¹<http://www.fullgospelchurch.org.za>

2.3.3 THE PENTECOSTAL MOVEMENT IN BUSHBUCKRIDGE

There were pockets of Pentecostalism in Bushbuckridge as early as 1910, but their impact was minimal as they only reached a few villages on the east along the Kruger National Park boundary, now known as Bushbuckridge South. Although not Pentecostal, the Church of the Nazarene and the Presbyterian Church are discussed here because they laid the foundation for the Pentecostal movement in Bushbuckridge. Although such organisations as the Roman Catholic Church, the Lutheran Church, and the Dutch Reformed Church also did some work in Bushbuckridge, they were not considered for the purpose of this study because their impact was largely overshadowed by the impressive achievements made by the Church of the Nazarene and the Evangelical Presbyterian Church. In this section, assessment of the Pentecostal movement in Bushbuckridge will be preceded by an assessment of the work done by the two organisations.

2.3.3.1 The Church of the Nazarene

The Wesleyan revival of the 18th century in Great Britain led by John Wesley of the Methodist Church was a direct antecedent to the founding of the Church of the Nazarene in North America. The Wesleyan revival was characterised by its emphasis on regeneration by grace through faith, sanctification by grace through faith, and the witness of the Spirit to the assurance of grace. By 1784, the Methodist Episcopal Church was organised in North America with a clear intent to spread scriptural Holiness over the entire continent. By the 19th century, the renewed emphasis on Christian holiness had already spread throughout the United States. The holiness revival caught up with and affected Christians outside of the bounds of the Methodist's movement and led to the establishment of several holiness movements which organised themselves into independent churches (Fairbanks, Hahn, Moore, Stone, & Warrick 2001:15).

Some of the holiness movement leaders organised the Church of the Nazarene in 1895. Their aim was to propagate in an organised manner, the reality of sanctification received through faith in Christ. In 1904, two major independent churches namely, the New Testament Church of Christ and the Independent Holiness Church merged and adopted the name, "Holiness Church of Christ." Several leaders of this church were active in the Holiness Association of Texas, an interdenominational body which sponsored the college at Peniel. In 1907, the Church of the Nazarene merged with the Association of Pentecostal Churches of America and

the Holiness Church of Christ and adopted the name, “The Pentecostal Church of the Nazarene” (Fairbanks et. al. 2001:18). In 1919 the General Assembly of the church deleted the word ‘Pentecostal’ from the title because the term was associated with the Charismatic glossolalia and its official name became the Church of the Nazarene (Whitelaw n.d:15).

A young man by the name of Harmon Schmelzenbach who was a student at the Texas Holiness University felt a consuming burden to take the Gospel to African soil. He terminated his studies and sailed to South Africa on May 5, 1907 in the company of two other students who had completed their studies. They arrived in Port Elizabeth on June 18, 1907. They were joined by two other young people who assisted them with the development of the Church of the Nazarene. Schmelzenbach and his team travelled to Transkei with the intent of opening a mission station. Soon after Schmelzenbach had begun his study of the Xhosa language, he was notified by the governmental authorities that he should not continue with the missionary work among the natives. The ruler of the Cape then, Great Britain, had passed a law that prevented whites from living in African homelands unless they were representatives of an acceptable denomination. They then travelled north towards Durban and later settled at Escort where they joined the South African Compounds and Inland Mission. They started learning Zulu, a language Schmelzenbach mastered (Esselstyn 1978:1; Delong & Taylor 1956:183).

While at Escort in 1909, Schmelzenbach received news that the church and college at Peniel and the Texas Holiness University had joined the Pentecostal Church of the Nazarene in 1908. Schmelzenbach received an invitation to join the denomination and open a Nazarene mission in Africa, a challenge he gladly accepted. As a result, he resigned from the South African Compounds and Inland Mission on October 3, 1910, travelled a long distance in search for a place where they could start a mission. They arrived in Piggs Peak, Swaziland in December 11, 1910. There they established the first mission of the Church of the Nazarene in Africa. By 1918, a number of missionaries had joined them and a Bible College, schools, and a clinic, which later became a hospital, were established. By this time, there were more than ten churches established in Swaziland (Esselstyn 1978:10; Delong & Taylor 1956:183; Whitelaw n.d: 15).

After their mission staff had increased considerably in 1920, Schmelzenbach and team considered opening a new area. During the same time, the gold mining industry was booming in Sabie, Eastern Transvaal now called Mpumalanga, which attracted thousands of people who sought employment. This presented an opportunity to the missionaries for preaching the

Gospel to the miners. Rev. Herbert Shirley and his wife were sent for this task. They were later joined by Miss Robinson. They started a day school at the mission as well as a night school in the compounds where the mine workers lived. This was followed by the establishment of a printing press which produced many tracts and a Zulu preachers' magazine. The first Zulu hymnal (*Izihlabelelo Zokudumisa*) was produced (Esselstyn 1978:12).

Gold mining began to dwindle in Sabie while it was flourishing in Witwatersrand. This created a need for plantations to produce wooden supports for the mines in Johannesburg. Sabie became the ideal area for growing eucalyptus and pine trees for this purpose. As the mountains were converted into forests, people were forced to move away. A new Nazarene mission station became a necessity and it was opened on a farm called Bethel at Richmond, which was led by Rev. Penn and his wife. Shortly after his arrival, Rev. Penn led to the Lord five young men and sent them off to the Bible School in Pigg's Peak, Swaziland. Amongst them were Samson Mkhabela and Enos Mgwenya (E. Litswale, personal communication, May 5, 2012; Esselstyn 1978:15).

In the meantime, the Church of the Nazarene had established itself in the mines in Johannesburg as well as in Mozambique. By 1933 it had become clear that the mission station would not be reopened as the expansion of the new forests had reached the mission at Bethel and blacks were moving to the Lowveld. A decision was made to sell the property at Sabie and to relocate the mission to an area where the church was showing growth. A suitable site was found in 1935 at Arthurseat near Acornhoek (Esselstyn 1978:3; E. Litswale, personal communication, May 25, 2012). Rev. Shirley and his wife moved to this site and occupied the little mud and thatch hut that was on it. There they built a little stone church and a small structure to house the presses. At the door of the church was a tree called, "*Mnombela*" by the native people. The mission station was subsequently called *Mnombeleni*, a name derived from the tree (Esselstyn 1978:15).

As the printing work required the full-time involvement of Rev. Shirley which left the work in the Eastern Transvaal without a supervisor, a decision was made to move him with his printing work to Swaziland. He was replaced by Rev. Schmelzenbachs who spent about twenty years working in the Eastern Transvaal. By 1945 the missionaries could not cope with the rapid expansion of the church. They realised that further expansion would only be possible if driven by Africans themselves. The need for the training of African ministers became increasingly evident. By 1949, the rapid expansion of the work led to its organisation into four districts in

South Africa, the Eastern Transvaal being one of them. In response to the need to provide high school education, the Church of the Nazarene opened a high school at Arthurseat in Bushbuckridge, which was named after the chief of the area, Marepe (Esselstyn 1978:18).

During 1956, the South African government changed its laws which led to the withdrawal of government subsidy from mission schools. The decision dealt a heavy blow to the high schools which were already operating at Arthurseat and Cottendale. Both high schools had to be turned over to the government. The government moved the school to Thulamahashe in the area of the Shangaan speaking people who changed its name from Marepe to Orhovelani. The vacated school infrastructure was converted into a Bible school in 1963. From this time on, the Church of the Nazarene in the Eastern Transvaal discontinued sending their pastors to the bible school in Swaziland. The bible school continued until it was closed down in 1990 when a decision was made to centralise the Church of the Nazarene Bible School ministry in Honeydew, Johannesburg (E. Litswale, personal communication, May 5, 2012).

It is evident from the above that the Church of the Nazarene in Bushbuckridge had a long-term vision not only to preach the gospel, but to also train future leaders, especially those from indigenous people with a view to prepare them for leadership succession. The establishment of a school and a Bible school in Bushbuckridge was a direct response to the demands of this vision. According to I. Malele, a standard of leadership mentoring and succession plan was already set by the Church of the Nazarene when the Charismatic Movement made its first appearance in 1974 (personal communication, July 12, 2012). E. Litswele stated with a sense of excitement that the strategy of the Church of the Nazarene to prepare indigenous people for self-propagation, self-governing, and self-supporting was achieved when the North American missionaries handed over all their work to black leaders in the early 1980's (personal communication, May 5, 2012).

It took the church of the Nazarene about 20 years to raise leaders in Bushbuckridge from the early 60's to the early 80's when the missionaries relocated to other places where the need was greater. Considering the fact that this remarkable achievement was made at a time when the literacy levels were still very low, the Charismatic Churches in Bushbuckridge should do much better in the 21st century. The strategy of the Church of the Nazarene to establish bible schools for the purpose of training church leaders should be considered a good foundation for leadership mentoring and succession planning. Without theological training, endeavours to nurture leaders by means of leadership mentoring alone may not be successful in the long term

as they may pose a threat to sound biblical doctrine. An assessment of how the Evangelical Presbyterian Church established itself and produced leaders in Bushbuckridge seems to confirm that mission organisations considered theological training as key to developing emerging leaders for succession.

2.3.3.2 The Evangelical Presbyterian Church

According to C. Mabundza, three missionaries arrived in Lesotho from Switzerland where they were warmly received by Chief Moshweshwe in July 1833. Two of the missionaries namely, Creux and Berthoud decided to venture into South Africa in 1857. They arrived in the then Northern Transvaal, now Limpopo and camped at Valdezia in 1873. In their company were some of those who had converted to Christianity in Lesotho. Pondo, the father to the former Chief Minister of Gazankulu, HWE Ntswanwisi established a strong relationship with Bethuel Raditau who was in the company of the missionaries. This must have made life easier for the missionaries who had a problem communicating with the Tsonga speaking people. It is not clear how this relationship came into being because Pondo was living in Letaba, Tzaneen. It can only be assumed that Pondo must have learned the Sotho language from the mines in Johannesburg (personal communication, July 17, 2012).

C. Mabundza reports that by June 1875, the work at Valdezia had yielded 34 converts. Some of the missionaries who later joined the two had travelled from St Lucia, via Algoa Bay to Mozambique. They did not stay long in Mozambique but went out and travelled to Lesotho before they came to South Africa. When they realised that the Tsonga language sounded similar to the one spoken by the Mozambicans, they later sent some from their converts in Valdezia to start mission work in Mozambique. Calvin Maphophe and Mawela were part of the delegation that went to Mozambique (personal communication, July 17, 2012).

According to C. Mabundza, the Swiss Mission had, and still has a three-pronged vision namely, the propagation of the gospel, promoting education, and providing health facilities and services. In pursuant of this vision, they established the Xiluvana hospital as well as Lemana School in 1886. In 1905, the missionaries sent to school two of the converts among the Tsonga speaking people—Jonas Maphophe and Samuel Mawelele. The school was based in Doornfontein, Johannesburg. They were ordained in 1909 and 1911 respectively. Maphophe was sent to Mpisana Bushbuckridge in 1915 to start a work there. That is when Wisane Primary School was established at Rolle. A mission station was later established in

Bushbuckridge town in 1933. This led to the establishment of the Masana School and Masana Hospital (personal communication, July 17, 2012).

D.O. Baloyi, one of the former students of Masana School recalls with excitement how the Swiss Mission developed and prepared him for a bright future. His school career started in Mozambique where he was born. After passing standard two, his father who was working in the mines in Johannesburg and was part of the network of the Swiss Mission in South Africa, decided to take him to Masana Primary School in Bushbuckridge. Baloyi recalls how he and his father travelled for days through the Jungle of Kruger National Park. His father left him under the care of the missionaries at Masana in 1939 and proceeded to the mines in Johannesburg. After passing standard 5, Baloyi had to go to Lemana where he was enrolled for standard 6, where he got a first class pass. He then enrolled for a Teacher Certificate which he completed in 1951, subsequent to which he was offered a teaching post in Soweto in 1952 where he worked for a few years. He later took a transfer back to Masana Primary School where he taught for many years. Baloyi saw and was part of the transition when the government took over the mission schools in 1956. He progressed through the ranks until he retired as a school inspector in 1990 (personal communication, June 25, 2012).

As far as the training of pastors is concerned C. Mabundza stated that during the Apartheid era, the church used to send its students to the University of Fort Hare for a three year diploma in theology. Now that learning institutions in South Africa are open to all races, they can now enrol at the University of Pretoria for a four year degree in theology. The church subjects those who feel called to the work of the ministry to pre-training and post-training probationary periods. In the pre-training period, the candidate gets placed under an experienced and qualified pastor for a period of one year. The pastor observes the candidate against a set of criteria to determine if he or she is fit for the work of the ministry. It is only after passing the probationary period that the candidate can then proceed with the university programme. After completing the training, the candidate is again placed under a qualified mentor for another period of one year before he or she is allocated to a parish (personal communication, July 17, 2012).

It is clear that the Presbyterian Church, now Evangelical Presbyterian Church had a programme for leadership development. Because their lower education function was taken over by the government, they now concentrate on their need for training pastors. This, coupled with their probationary system serves as a tool for leadership mentoring and succession. An assessment

of the Pentecostal Movement in Bushbuckridge completes the loop that laid a foundation for the Charismatic Movement.

2.3.3.3 The Pentecostal Churches

Presently, nothing has been written on the history of the Pentecostal movement in Bushbuckridge. One contributing factor to this could be the fact that for a very long time the Pentecostal Churches in Bushbuckridge placed the need for the baptism in the Holy Spirit above education. Many of their pastors hardly went beyond primary school education. The younger generation who have had tertiary education have become educators who are employed by the Department of Education. Although they are ordained as pastors in their local churches, their careers come first and their pastoral responsibilities are secondary. Interviews remained the only option available for collecting data. The researcher interviewed respondents from different Pentecostal Churches (Appendix B). All of those interviewed consented to having their voices recorded.

According to E. Mathumbu, it was in 1910 when a man by the name of Luka Mhlongo emerged with the gospel message that introduced Pentecostalism to Bushbuckridge. Born on September 15, 1878 at a place now known as Skukuza Camp in Kruger National Park, Luka Mhlongo's family later relocated to Agincourt, now Croquet Lawn. It did not occur to Luka that when he went to White River in search of a job and where he was employed in a hotel, he was taking the first step that would lead to his conversion. In pursuit of greener pastures, Luka migrated to Johannesburg and was employed at another hotel in Johannesburg. That is where he was exposed to Pentecostalism and was converted. Responding to his burning desire to take the gospel to his home villages, Luka could not wait for his annual leave during which he planted churches in different villages (personal communication, July 10, 2012).

According to M. Mathumbu, at the end of one of his annual leaves in 1923, Luka took with him his first born son John to Johannesburg to help him find employment. Luka's son was attacked by a protracted illness that threatened his life and Luka decided to take him back home where he would find better care. As they were travelling, his son died on the train. The first opportunity for Luka to alight from the train was when it stopped at Komatipoort where they were supposed to connect with another train that would take them home. Depressed and in a state of grief for the loss of his son, Luka asked people at random if anyone could assist him to bury his son. He was directed to a missionary, Norman Bailey who was reputed for assisting

the villagers with burial services. Norman, seizing the opportunity not only to minister to Luka but also to bury his son, he did not hesitate to offer his assistance (personal communication, June 4, 2012).

E. Mathumbu relates that as they finished closing up the grave, Norman started praying. To the missionary's surprise, he heard Luka praying earnestly in the background and continued a while after Norman had finished praying. In amazement, Bailey asked Luka if he was a Christian, to which question Luka responded in the affirmative. Thereupon, a relationship started. Luka told Norman that he was a preacher who already had congregations established in Bushbuckridge. Bailey seizing the opportunity to assist Luka and to extend his influence, offered to visit Luka on a set date in order to assess the work before he would commit his support. When Bailey alighted from the train on the set date, he found Luka waiting with a horse he had hired for his guest. Luka had invited all his congregations to his home village where he wanted Bailey to meet with them. Impressed with the magnitude of Luka's work, Norman advised Luka to resign his work in Johannesburg and concentrate on the work of the ministry, which advice Luka accepted. Norman bought Luka a bicycle in 1924 to help him visit his congregations with ease and he committed to giving him a monthly stipend (personal communication, July 10, 2012).

According to M. Mathumbu, the working relationship between Norman and Luka grew from strength to strength. It was only when Norman Bailey was about to retire that he proposed to Luka that he should submit to his colleague Herbert Phillips at Emanuel Press who was working at the Emanuel Mission. An arrangement was made for Luka and Norman to meet with Phillips at Nelspruit. Luka submitted himself and his church to Emmanuel Mission. In 1943, Emmanuel Mission amalgamated with the Assemblies of God. Luka and his team served under the Assemblies of God. Among the first churches Luka planted were Agincourt, Justicia, Mobeni (Mavuraka), and Magudu. Everywhere Luka started his mission work, he also established a school. Some of his children and his brother became part of his teaching staff only with substandard B qualification, now Grade R. Some of those who attended Luka's school later became part of his preaching team. All of the schools Luka started continued to exist until they were taken over by the government (personal communication, July 4, 2012).

It is likely that Luka had attended some night school classes when he was working in Johannesburg. Because he had basic reading and writing skills, reading and communicating the message of the Bible was made easier for him. It is without wonder that he considered the

establishment of schools as part of preaching the gospel. Luka therefore realised the need for leadership mentoring and succession, which could not be easily achieved without education. Some of his preaching team that joined him in his old age in the 1960's are still part of the church. Orbed Ngonyama reports that he joined Luka's team in 1960 as a young man who felt called to preach the gospel. Luka mentored him, helped him get married, Luka conducted the wedding and established him as a fully-fledged pastor. Luka was very practical in his mentoring approach. After preaching to them, he always sat down and allowed them to take turns preaching back to him from the same scripture passage he read. He then gave them feedback, pointing out areas that needed improvement. It was after they demonstrated competency that he sent them out to preach without supervision and later trusted them with pastoral responsibilities (personal communication, July 4, 2012).

According to P. Nzima, evangelist Nicholas Bhengu came to the Eastern Transvaal, and met with Herbert Phillips in Nelspruit. Because the Emmanuel Mission already had many black pastors such as Luka, Mjaji, and Mabitsela who were operating in the black communities, Phillips established a working relationship with Bhengu and the black pastors agreed to work under the Assemblies of God. All of the black pastors including Luka Mhlongo had to submit to Nicholas Bhengu (personal communication, June 12, 2012).

D. Chawane relates how her family was converted when Nicholas Bhengu's Back to God crusade tent came to Marite, Bushbuckridge for the first time in October 1967. The tent was pitched adjacent to her yard fence and the singing, testimonies, and the preaching that took place in the tent were so loud and clear to her as if she was part of the service. She agreed with her husband that they should both go to the tent meeting. Chawane related with emotions the experience she had when she was converted in 1967. As she was relating the experience, she sang to the researcher the chorus that was woven in the ambiance that ushered her into the spiritual life that she is still grateful for at age 75. Because her husband was the principal of Muduping Primary School, the villagers considered them belonging to the upper class and that placed them on top of the list of those who were considered to host Nicholas Bhengu. Chawane still counts it an honour that the man who was so extensively used by God was accommodated in her house every time he visited Bushbuckridge. She related with a sense of humility and gratitude how she was repeatedly elected as the chairperson of the women's ministry in Bushbuckridge over many years (personal communication, July 25, 2012).

According to P. Nzima, Bhengu decided to break away from the white led Assemblies of God church during the early 1970s because he felt that blacks needed to receive the gospel free from the imposition of western culture. In 1977, a conflict arose between Bhengu and some of the pastors who were formerly part of the Emmanuel Mission led by Herbert Phillips. They did not approve of Bhengu's strategy of raising and administering funds. This led to the split that saw the former Emmanuel Mission pastors reorganising themselves under the name "Emmanuel Assemblies," which had no links with the Emmanuel Missions. The rest of the pastors who were mentored by Luka Mhlongo remained in the Back to God movement (personal communication, June 12, 2012).

O. Ngonyama reported that he and his colleagues enjoyed being administered by the Back to God movement because they had become part of a bigger family in South Africa under the leadership of Nicholas Bhengu. Although Bhengu did not send pastors to bible schools for training, he had a strict leadership development programme. Those who felt called to the ministry were interviewed and placed under the supervision of qualified pastors for a minimum period of four years after which they would be recommended to the District Council for appointment as pastors. As far as discipline is concerned, anyone who fell into moral failure was subjected to a disciplinary hearing by the District Council and if found guilty, the pastor was suspended and the decision was circulated to all the congregations in South Africa. The suspended pastor could only be restored to his or her original position if he or she demonstrated remorse and behavioural change at the end of the set term (personal communication, July 4, 2012).

Stressing how Bhengu valued Luka's work in the eastern part of Bushbuckridge, E. Mathumbu stated that it was unnecessary for Bhengu to take his crusade tent to the same areas that Luka had evangelised. Instead, he concentrated on the western side of Bushbuckridge. Bhengu equally valued the work of Bishop Benjamin Silinda at Acornhoek, Bushbuckridge North because he strived to maintain good relationships with other ministers of the gospel (personal communication, June 10, 2012).

There were other pockets of Pentecostalism in Bushbuckridge that emerged to be noticed over time such as the Faith Assembly and the Pentecostal Holiness Church. Efforts to find elderly people from the Pentecostal Holiness Church failed since it is now led by a young generation that neither has a written record or an oral history passed on to them by their predecessors in Bushbuckridge. Bishop Isaac Hlatshwayo of Faith Assembly, a Pentecostal Church which was

founded in Johannesburg by a man by the name of Ntsatsweni, at age 95 now recalls vividly how he was converted to Pentecostalism and later became the leader of his church in Bushbuckridge. Born to a father who was an *Inyanga* in Alexandria, he was not exposed to Pentecostalism until in 1938 when he went to work in the mines at Sabie. According to Hlatshwayo, he was attracted to a group of young people who preached the gospel at the mine village and expressed his desire to be converted. The group referred him to seek the counsel of their pastor, Rev. Mtshabane who was stationed at White River. Hlatshwayo took advantage of his next weekend off and rode his bicycle to White River where he was warmly received by Mtshabane who led him through the conversion experience. Hlatshwayo, still excited by his new life, travelled home to report to his father before heading back to work. Although his father did not understand what his son had let himself in for, he advised him to invite Mtshabane because he wanted to see the man who had converted his son. Pastor Mtshabane's visit introduced prayer meetings which the whole family attended as often as he repeated his visits. Although Hlatshwayo's family members were not converted, they participated in prayer meetings when the opportunity was presented to them, but did not give up their *Inyanga* rituals (personal communication, July 12, 2012).

According to Bishop Hlatshwayo, he did not wait to be baptised by pastor Mtshabane because of the distance he would have to travel from Sabie to White River. News reached him one weekend that a pastor from the Faith Mission church was baptising people at Sabie River. Hlatshwayo requested the Faith Mission pastor to baptise him, which he did. In 1948, ten years after his conversion, he resigned his work in the mines and pursued his call to the ministry. As there were no resources at that time, he sometimes had to travel long distances planting churches and encouraging other congregations which he became responsible for after Mtshabane had passed away. Because Mtshabane died before he introduced him to the mother church in Johannesburg, Hlatshwayo became the ultimate leader of the church in Bushbuckridge. When he retired in 2007, his son Themba succeeded him and was ordained to the office of Bishop, taking over the responsibility of the church that had grown to 17 branches in Bushbuckridge (personal communication, July 12, 2012). The Charismatic Movement in Bushbuckridge owes its origin to the foundation laid by the Evangelical and Pentecostal churches discussed above.

2.4 THE CHARISMATIC MOVEMENT

Because the Charismatic Movement started as a renewal movement in almost all mainline denominations all over the world, an open-ended assessment would constitute a completely different study on its own. Also, an ambiguity existed for a long time between the terms “Pentecostal” and “Charismatic” caused by the fact that the Charismatic Movement went beyond being a renewal movement in the mainline churches to nondenominational Charismatic Churches with a very thin watermark that distinguishes it from the Pentecostal movement. Anderson (2004:156) avers, “The terms ‘Pentecostal’ and Charismatic’ began to be used interchangeably and the term ‘neopentecostal’ was applied to the ‘nondenominational’ churches, later referred to as ‘neoCharismatic.’” For this reason, the researcher’s assessment of the Charismatic Movement will refer to the traditional mainline churches only in as far as it involves individuals who stood out as pioneers of the movement. The discussion of the Charismatic Movement in this section will be with reference to the nondenominational Charismatic Churches as they became known since the 1960s (Anderson 2004:144; Synan 2001:153).

2.4.1 THE ROOTS OF THE CHARISMATIC MOVEMENT

The Charismatic Movement emerged as a distinctive movement for the first time during the late 1950s and early 1960s (Anderson 2004:144). Stronstad (1984:1) describes Charismatics as children of the marriage between Pentecostal experience and traditional Reformed, Lutheran, or Catholic theology. As neo-Pentecostal, they interpret the baptism of the Holy Spirit to be a subsequent experiential evidence of the Holy Spirit who was given earlier in conversion. It was in 1956 when Richard Winkler, a rector of Trinity Episcopal Church in Wheaton started the first Charismatic prayer meeting among Episcopalians soon after he experienced the baptism of the Holy Spirit. During the same year, a Presbyterian minister, James Brown, received Spirit baptism and started a Charismatic prayer meeting in his church in Pennsylvania. The following year, Bredesen began a Charismatic prayer meeting in his church in New York. By the early 1960s, the Charismatic Movement was already represented in many conservative denominational churches, but many of those who experienced it did not come out to the open for fear of persecution and rejection (Anderson 2004:144; Synan 2001:153). Hanson wrote:

“Then in 1959, through contact with Pentecostal Christians, people in mainstream churches began to have Pentecostal experiences. Most of these people chose to remain

in their mainstream churches rather than join a Pentecostal church. This movement involving mainstream church people with Pentecostal experiences is commonly called the *Charismatic movement...*” (Hanson, 1997:236).

The events which took place in St. Mark’s Episcopal Church in California in 1960 marked the “inauguration” of the Charismatic Movement. Ennis Bennett, a rector of St. Marks’ Episcopal Church who had received baptism in the Holy Spirit in 1959 through a vicar and lay persons in his parish, had led about seventy people in his parish to receive baptism in the Holy Spirit by April, 1960. It was during the same year that Bennett testified openly to his parishioners at a Sunday service. Pandemonium broke out as some members of his parish protested. McDonnell (1980:1) states that one of his curates resigned, another declared that the Episcopal Church could not tolerate such matters, and the church treasurer demanded Bennett’s resignation (Synan 2001:153).

Following Bennett’s saga was the decision of the Bishop of Los Angeles diocese to ban speaking in tongues at functions held under church auspices. He thereupon appointed a commission to study the outbreak of tongues. The commission studied the New Testament evidence and the attitudes of the historic church and made comparisons with the glossolalia practiced by Bennett and friends. The commission’s report identified those speaking in tongues as enthusiasts who placed their achievement above Jesus Christ and his church. The report labelled Bennett’s testimony as focusing on his newly found happiness rather than confessing the lordship of Jesus Christ. The report concluded with doubts over the normality of those speaking in tongues when compared with the Acts 2 experience in which those who spoke in tongues could be understood by bystanders (McDonnell 1980:1).

Bennett’s humiliating experience deserves much attention as it provides background for the emergence of the Charismatic movement. Bennett's story made news headlines all over the world. The national publicity he received made him a controversial figure overnight. This encouraged other Charismatic Christians to take their testimonies to the public domain. Subsequent to this, the Charismatic Movement became publicly known as 'The Charismatic Renewal' or Neo-Pentecostalism' (Anderson 2004:147; Synan 2001:153).

It appeared later that the humiliation Dennis Bennett suffered was actually setting him up for a significant ministry. Another bishop who sympathised with his sacking appointed Bennett to the position of a rector of a small Episcopal Church in Seattle, which was struggling. Under

Bennett's leadership, the church experienced rapid growth until it was the largest in the diocese, boasting a parish membership that afforded him a platform to minister to 2000 people weekly. Bennett turned the run-down urban church into a centre of Charismatic Renewal which attracted people from different denominations including Baptists, Methodists, Catholics, and Presbyterians. It was possible for people from other denominations to attend his meetings because Bennett was conducting evening services in which people were baptised in the Holy Spirit daily (Synan 2001:155).

It was through Bennett that other ministers became involved in the Charismatic Movement, especially with the support of FBMFI (Full Gospel Businessmen's Fellowship International). It appeared as if the Charismatic Movement was fuelled by the opposition it received from such conservative denominations as the Southern Baptist Convention, the Church of the Nazarene and the Lutheran Church. They expelled Charismatic ministers and congregations. But regardless, the Charismatic Movement continued unabated, causing church splits which precipitated the rise of independent Charismatic Churches (Anderson 2004:148; Synan 2001:155).

Media reports accentuated the growth of the Charismatic Movement in 1963. Whilst the FGBMFI's *Voice* was the main publication promoting the Charismatic renewal, one of the Charismatic members, Jean Stone saw the need to establish a quarterly magazine called *Trinity* 1961 which served as a herald for the acts of the Charismatic Movement. It was in the 1960's that the Charismatic Movement spread like wild fire in the United States and Canada, with such men as Bredesen and Larry Christensen, a pastor from the Lutheran Church taking the lead. Bredesen introduced Yale University students from different denominations to the Charismatic Movement in October 1962, an event which received international publicity. Christensen took the Charismatic experience to Britain and Germany in 1963. Even as popular as the Charismatic Movement had become in the 1960's, it did not spread without opposition. Some conservative church leaders labelled it as a dangerous movement that was posing a threat to the unity of the church. Anderson wrote the following about the publicity which the Charismatic Movement enjoyed:

“In spite of the opposition, Charismatic experiences in the older churches were encouraged by news reports of Charismatic happenings and by hundreds of popular publications – the two most influential of which were probably David Wilkerson's *The*

Cross and the Switchblade (1963) and journalist John Sherrill's *They Speak with Other Tongues* (1964)" (Anderson 2004:148).

Wilkerson, a rural Assemblies of God pastor, wrote a book on the Charismatic Movement experience whose story the Reader's Digest carried around the world. He established an organisation called, "World Challenge" in 1972 which served to expand his ministry. He subsequently resigned from the Assemblies of God and joined efforts with his brother Don and founded the Times Square Church in New York in 1987. The fire of the Charismatic Movement that took off in the 1960's affected many people in many nations whose stories were not necessarily documented. A youth movement called *Jesus People* emerged on the Pacific Coast in 1967 in which thousands of former hippies were converted in Christian coffee houses that offered deliverance from drug addiction. The Jesus People movement made a huge impact especially among young people. One of its youth centres grew to an estimated membership of 300 000 young people (Anderson 2004:149).

Opposition did not contain the fire of the Charismatic Movement in the United States. Charismatic leaders took advantage of televised broadcasts to spread the Charismatic experience. In the forefront of this were such leaders as Oral Roberts who left the Pentecostal Holiness Church to join the United Methodist Church in 1968. His move earned him a reputation in the Charismatic Movement. Amongst many TV evangelists who emerged during and after this time were Jimmy Swaggart and Jimmy Bakker. The popularity of TV ministries gave rise to such networks as the Christian Broadcasting Network (CBN) which commenced in 1959 and the Trinity Broadcasting Network (TBN) which started in 1973 (Anderson 2004:148).

With time, the Charismatic Movement grew to the effect that even some of the leading conservative denominations such as the Anglican Church were not spared from its fire. A group of evangelicals established an ecumenical body of Charismatic Christians mainly led by the Anglicans. In South Africa, it was led by Archbishop William Burnett of Cape Town (Synan 2001:157).

Whilst any attempt to draw a straight line of distinction between the Charismatic Movement and the Pentecostal movement may not yield a convincing outcome, it is worth noting that the attributes that are distinct to the former lay in the foundation of the latter (Anderson 2004:144). According to F Roberts, what the one believes, the other also believes except that the

Charismatic places more emphases on the gifts of the Holy Spirit (personal communication, June 1, 2012). Many attempts that have been made to describe its theology are largely based on observation, mainly because there are not yet many theologians who emerged from within it to write about and sketch out the contours of its theology. McDonnell (1980:476-77) asserts that groups within this movement are united by a common interest in the spiritual renewal of the church and that this renewal is characterised by the following four basic elements:

First, the movement's orientation towards the central tenets of faith emphasises the fundamental elements of the tenets of faith which forms the basis for the understanding of Christian existence. The sacrificial death of Jesus, the coming of the Holy Spirit, and the second reappearance of Jesus to take the church are at the core of the movement's tenets of faith. The movement emphasises redemption, living a victorious life over sin, and walking in the Spirit.

Second, the significance of spiritual experiences for the living out of faith emphasises basic conversion experiences, definite Charismatic experiences, and prayer experiences. For this reason, the movement places evangelism means of winning souls to Christ very high on its list of priorities. The movement encourages its followers to seek after such experiences as to identify with God-experiences in the biblical sense. These experiences serve to elicit, accompany, and confirm the believer's faith and are understood as evident signs for the will of God for renewal. Followers of this movement like giving testimonies that seem to confirm God's miraculous involvement in their daily lives.

Third, the movement emphasises spiritual obligations as a way of life that presupposes a readiness and willingness to entrust oneself fully to the guidance of the Spirit present in the community. McDonnell asserts that the emphasis in this connection with the community becomes practical and prescriptive in ordering the spiritual life of the individual to commit to the reading of the Bible, prayer meetings, charismas, and participating in the life of the community.

Fourth, in order to counter an individualistic perception of salvation, the movement places emphasis on the integration of the individual in the community. It encourages those who have been renewed to keep the company of their fellow compatriots in renewal. Individuals must view as a condition of renewal, their association with those who seek a radical following of Christ. The movement understands the interaction of the individual with the community as a

necessary mutual reciprocity. Followers are taught that just as the organs of the human body are interdependent in order to maintain a healthy functionality of the body, they too are members of one body—universally and in their respective communities.

As opposed to the Pentecostals who emphasise the Pentecostal event of Acts 2, the Charismatic Movement's emphasis is on the gifts of the Holy Spirit (*charismata*), with the name 'Charismatic' according it a perfect identity. Whilst Pentecostals see the baptism of the Holy Spirit as a separate event from regeneration, Charismatics generally don't. The Charismatic Movement's experience did not contain itself within the walls of Pentecostalism, but as a renewal, it affected virtually all denominations including Catholicism. It is however, in order to acknowledge that its theology bears more resemblance to that of the Pentecostals (Menzies 2000:31).

Lederle (1988) comes out very strong in his views on how the Charismatic Movement understands "Spirit Baptism." He contends that to a Charismatic Christian, Christian life has an experiential faith dimension to it. He insists that where faith is not experiential, it does not exist in its healthy form and he advances his argument as follows:

"The normal integrated Christian life is living the life of Christ or walking in the Spirit...on this pathway of grace God showers the church with his spiritual gifts and ministries. The power of God becomes experientially manifested in various ways, not the least of them being that the Spirit's gifts or charisms to the body of Christ" (Lederle 1988:228).

The Charismatic Movement therefore, distinguishes itself by acknowledging and practicing the entire body of *charismata* as taught in the New Testament as well as those that are of a social nature such as, helping the poor, the aged, and other vulnerable groups of society. On the spiritual flip side of it, it manifests in intercessions, exorcising spirits and witnessing to the great deeds of God (Lederle 1988:228).

McDonnell (1980:479) warns against generalising the elements that identify the Charismatic Movement as if they apply to all the groups uniformly. He contends that in spite of their many points of similarity, the Charismatic Movement is by no means a uniform movement. He cites among many differences, the ages of the groups as a cause for differing approaches, and the person of the leader in each group. Groups with longer traditions dating back to the Charismatic revival of the early 70s find it difficult to be receptive to Charismatic experiences

than those that were formed later in the Charismatic resurgence. The leader of the group may exert a considerable impact on the group's formation thereby influencing areas of emphasis. The gap gets wider when considering the Charismatic groups of different denominational backgrounds.

Points of contrast between the Charismatic and Pentecostal theologies derive from their attitudes towards evangelism and missions. Whilst Pentecostals believe that they mainly exist to evangelise the world, Charismatics tend to see their role as a revitalising influence within their own tradition. Menzies (2000:31) contends that it is only recent that the Charismatics are responding to the challenge of world missions.

2.4.2 REPORT AND ANALYSIS OF THE INTERVIEWS WITH CHARISMATIC LEADERS

The Charismatic Movement has been in existence in South Africa for almost half a century now, yet very little is documented about it. One of the reasons for this could be that they tend to avoid anything that has scholarly overtones. This is apparent in many of their bible schools that have a preference for teaching practical ministry courses over theological courses. Due to the unavailability of literature on the subject, the researcher resorted to interviewing the leaders who played a significant role in the pioneering of the Charismatic Movement in South Africa (Appendix D). Amongst those he interviewed were Dr Fred Roberts the founder of Durban Christian Centre, Mrs Pal Roebert the wife of the late Ed Roebert the founder of Hatfield Christian Church, Mr Marius Oosthuizen, lecturer at Rhema Bible College (representing Pastor Ray McCauley) and Pastor Christ Venter, the International Overseer of the IFCC. All interviews followed a semi-structured format and the respondents granted their consent to have their voices recorded. The following questions were asked in each interview:

- a) When did the Charismatic Movement come to South Africa?
- b) What was your contribution to the leadership of the Charismatic Movement in South Africa?
- c) What distinguishes a Charismatic Church from the Pentecostal Church?
- d) How does the Charismatic Church approach Leadership Mentoring and what are your concerns if any?
- e) How does the Charismatic Church approach Leadership Succession and what are your concerns if any?

The following is the report and analysis of the outcome of the interviews:

2.4.2.1 The Charismatic Movement Comes to South Africa

According to Pastor Chris Venter, the international overseer of the IFCC, the Charismatic Movement started as a result of the failure of the Pentecostal movement which God used and unfortunately got stuck in their structures. The Charismatic Movement came as a result of a cry and hunger of those who wanted to see the fullness of the gifts of the Holy Spirit (personal communication, July 31, 2012). Amongst the church leaders in South Africa who were yearning for the move of the Holy Spirit was Pastor Ed Roebert, who, while pastoring the Baptist church in Hatfield, heard about the Charismatic Renewal in North America and Europe in the late 1960s. He began to investigate avenues that would lead him to Charismatic Renewal. He had a deep quest for leading not only his congregation, but the nation of South Africa to a complete Christian walk through the power of the Holy Spirit. On May 16, 1964, Roebert came across some articles amongst which were testimonies of how Dr Howard Ervin and Rev. Frank Downing had their Holy Spirit baptismal experiences. Their testimonies fanned his desire to seek the Holy Ghost baptism which, according to him would take his ministry to another level of effectiveness. Roebert was enthused about the testimonies so much that he was convinced that Christian life involved more than just being converted and set out to settle for nothing less than his full inheritance in Christ. He was tired of the monotonous liturgy of the Baptist church which he practiced for many years without vibrancy in his congregation (Roebert n.d: 31-34).

According to Pal Roebert, Roebert started encouraging his congregation to seek baptism in the Holy Spirit. His quest was so strong that he and his prayer partner, Kevin Doran began to meet together at six o'clock every morning on Meintjieskop, a hill behind the Union Building in Pretoria, to wait on the Lord. They were praying for revival for their church and the nation (personal communication, August 17, 2012). One of the motivating factors behind his quest for baptism in the Holy Spirit was according to Roebert (n.d:135), "...he sensed that time was running out and that God's children needed every available gift or spiritual endowment to enable them to be victorious, overcoming Christians and to win more people to Christ."

Being a traditional Baptist pastor at the time, Roebert opened up to the baptism of the Holy Spirit at the risk of being expelled or at the least, ostracised. He weighed up the benefits against the cost and found that the results that the experience was reported to have had in the

lives of others were worth taking the risk. The unavailability of literature on Charismatic Renewal and the fact that there were no people who had had the experience in South Africa, left pastor Roebert with no option but to resort to studying every passage in the New Testament relating to baptism in the Holy Spirit. In this research, he noticed the boldness that came to the disciples when they were filled with the Holy Spirit and the signs and wonders that accompanied their ministry and wished that he and the church should experience this blessing. For this to happen, he would have had to make a public announcement that he was going to lead the congregation to uncharted waters in as far as the Baptist church's doctrine was concerned. Following this announcement, he introduced a series of bible studies on the gifts of the Holy Spirit after which he encouraged the congregation to wait on the Lord for the manifestation of the gifts of the Holy Spirit (Roebert n.d:135).

Almost a year later, all the teaching efforts on the subject of baptism in the Holy Spirit and all the waiting on the Lord for the experience did not seem to yield any results. Roebert's passion for the renewal was not quelled instead he introduced another series of bible studies on the gifts of the Holy Spirit. Impetus to his efforts was injected by the visit of a young technician from England, Bob, who visited Pretoria to do work at the Council of Scientific and Industrial Research. One Sunday morning while he was leaving the church after preaching, Bob greeted him at the door telling him, "I felt the same heavy anointing as I have experienced back home in the Anglican Church I attended in England." Roebert invited Bob to join him and Kevin in a morning prayer where they asked him many questions about speaking in tongues. As the three knelt down and began to pray, Bob started speaking in tongues. A jolt of excitement hit Roebert and Kevin as they heard for the first time someone speaking in tongues. Although the two did not speak in tongues, they were encouraged to press on. Although Pentecostal churches in South African had long experienced speaking in tongues, Roebert, being a Baptist, did not feel free to learn from them because of the negative reports he had received on how they were conducting their meetings (Roebert n.d: 37).

News about a Methodist minister in Nigel who had been baptised in the Holy Spirit reached Roebert. He made an effort to obtain and listen to his audio cassettes through which he learnt that God was using the minister to impact a high school in Nigel where many students were converted, baptised by the Holy Spirit and received healing miracles. His spirit was stirred when he perceived that the renewal had moved from America and Europe closer to home ground. Roebert, wanting to expose his church elders, encouraged them to attend one of the

Methodist minister's meetings in Nigel. On their return, he invited them to his house for tea where they reported with excitement how they received baptism in the Holy Spirit when the Methodist minister laid his hands on and prayed for them. Although Roebert rejoiced over the long-awaited breakthrough, he had mixed feelings in that it had the potential to split the church because many began to speak in tongues publicly in church meetings while others gave interpretations. Sad however, was the fact that Robert himself did not receive the experience until a few years later (Roebert n.d:38-39).

Dr Fred Roberts the founder of Durban Christian Centre is one of the first generation of leaders who took part in the pioneering of the Charismatic Movement in South Africa. Having been born to and raised by parents who were members of the Apostolic Faith Mission gave him a good Pentecostal background. At that time, Pentecostals believed that a true Christian should not consult doctors because those who accepted Jesus Christ as their Saviour had accepted him as their healer too. To them, accepting the help of a human doctor was an act of rejecting "Dr Jesus" (Roberts 2004:5).

According to Roberts, he was fortunate to have been exposed to different Pentecostal churches. He was raised in the Faith Mission, chose to be a member of the Full Gospel Church when he grew up, and when he felt called for the ministry he was trained in the Assemblies of God Bible College in England. By the time Roberts went to bible school, he had long received the baptism of the Holy Spirit. On completion of his training, he was offered employment by the Assemblies of God as a pastor of one of their churches in England in the late 1960s. He returned to South Africa and pioneered a church for the Assemblies of God in Escort in the early 1970s. During the same time, the Full Gospel Businessmen's Fellowship International (FGBMFI) from North America came to Durban. Roberts emphasised, "This Charismatic thing was started by the FGBMFI in this part of our country in the early 1970s" (personal communication, June 1, 2012).

Roberts was overwhelmed by the love the FGBMFI displayed as he listened to them singing about love and saw them hugging one another. Unbeknown to him, they had sown a seed of the Charismatic Movement in his life. He began to work closely with them when they invited him to assist them with their evangelism meetings at Stanger. He saw in those meetings many people getting saved, healed, and receiving the baptism of the Holy Spirit (Robert 2004:82). This got him thinking deep thoughts about church. He decided to leave the denomination he was with and started meetings in Durban. His meetings drew big crowds such that he soon

bought a little old theatre and held meetings in it. When it also got too small for the crowds, he hired the Embassy Theatre which could sit 2000 people which he eventually bought, renovated and turned it into a proper church auditorium. In it, he ran two church services on Sunday morning and one on Sunday night. People from different denominations who needed the Charismatic experience attended his evening meetings and some invited him to their churches. Roberts recalls with excitement when a priest from the Catholic Church at Empangeni requested him to pray for him to receive the baptism of the Holy Spirit. As soon as he laid his hands on the priest to pray for him, he spoke in tongues. During those days Roberts witnessed many people being filled with the Holy Spirit. The hunger was mainly from historical churches. Roberts received people who travelled long distances to hear him teach on the baptism of the Holy Spirit. He states, “When we started in this Charismatic flow here, the hunger was tremendous” (personal communication, June 1, 2012).

Pastor Ray McCauley, the founder of the Rhema Bible Church came into the Charismatic Movement much later than Roebert and Roberts. Both acknowledge him as having been instrumental in the founding of the International Fellowship of Christian Churches (IFCC) in 1985. In an interview with Pastor Marius Oosthuizen a lecturer at the Rhema Bible College, he stated that McCauley got involved in the Charismatic Movement in the late 1970s. At the time of his involvement with the IFCC, McCauley was already leading a large crusade in Randburg. Roberts wrote:

“I then joined up with Rheinhardt Bonke and Ed Roebert who had received the infilling of the Spirit and left the Baptist to establish Hatfield Christian Church in Pretoria, and Ray McCauley who established the Rhema Bible Church in Johannesburg which had grown into a very large work” (Robert 2004:108).

According to Pastor Chris Venter, McCauley had no religious experience when he was converted because he was not raised in a devout Christian family. As a result, he followed a simple and practical approach in his witness to the lost. As a body builder then, he used to take his shirt off and flexed his muscles to attract onlookers. When their attention was drawn, he would start testifying to them about his new life in Christ. McCauley was later drawn to the ministry of Kenneth Hagin, a Charismatic leader in Tulsa, Oklahoma, USA where he went to do a two-year Bible study programme. He returned to South Africa around 1979 to start the Rhema Bible Church (personal communication, July 31, 2012).

2.4.2.2 Respondents' Contribution to the Charismatic Movement in South Africa

In 1985, Roebert felt the need for the Charismatic leaders to hold regular fellowship meetings which would provide mutual support and encouragement. The first meeting which gave birth to the International Fellowship of Christian Churches (IFCC) was held on August 18, 1985 in Durban where the leaders agreed that its main object was to provide a platform for fellowship and cooperation of affiliated churches and ministries. All the leaders in attendance, Ray McCauley, Tim Salmon, Fred Roberts, Reinhardt Bonke, and Nicky va der Westhuizen endorsed Roebert as their chairperson (Roebert n.d:90). Fourteen years later, Roebert resigned from the IFCC when he realised that it was adopting a formal denominational type of structure. Having come out of a denominational structure, he did not want to go that route again (Roebert n.d:110). In an interview, Mrs Roebert stated that it was somehow easier for people like their friend Dr Fred Roberts of the Durban Christian Centre who was raised with a Pentecostal background to make a transition to the Charismatic renewal than for those from the traditional Baptist background (personal communication, August 17, 2012).

Roberts confirmed that his direct contribution to the leadership of the Charismatic movement in South Africa started when he became a member of the IFCC that Pastor Ed Roebert had initiated. He and Pastor Ed Roebert were tasked to get the constitution set up. Many leaders all over the country decided to join the IFCC because after leaving their denominations to be part of the Charismatic flow, they needed to be part of something that could provide them with a sense of security and belonging. The IFCC spread all over the country and regional coordinators were appointed to provide leadership at regional levels (personal communication, June 1, 2012). His concern however, was the fact that black preachers were not part of the fellowship. Knowing that God's move was bigger than the confines of racial bounds, he was convinced that God wanted the Charismatic blessing to fall on all races. Roberts shared the same sentiments as concerned Pastor Ed Roebert about the direction the IFCC was taking. Contrary to their need for a less formal and less prescriptive organisation, the IFCC was becoming top-heavy and it was ideal for those who needed another denomination (Roberts 2004:109).

Pastor Chris Venter recalls that Pastor Ray McCauley was part of the meeting in which the IFCC was birthed in 1985 and that currently, he is the only one of the founding members who is still involved in its leadership. McCauley led the IFCC for many years as its president. He

saw the organisation transforming from its fellowship status to a federation. The Rhema Bible Church contributed immensely to the continued existence of the IFCC by providing financial assistance during its difficult times and office space for the administration staff (personal communication, July 31, 2012).

2.4.2.3 The Charismatic Movement Distinguished from the Pentecostal Movement

The fact that the differences between the Pentecostal movement and the Charismatic Movement lay not so much in what each believes, but more in the emphases each places on the usage of the gifts of the Holy Spirit makes it rather difficult to draw a straight line of distinction. While Pentecostals consider speaking in tongues as an experience every Christian should strive for on/or subsequent to conversion, Charismatics do not consider it a must (Hanson 1997:238). In his response to this question, Roberts stated, “What the Pentecostal believes, the Charismatic also believes.” He holds the view that God raised the Charismatic Movement to bring life to dead traditional churches (personal communication, June 1, 2012).

According to Venter, Pentecostals and Charismatics hold the same doctrine. One of their differences lies in that Pentecostals follow a structured way of worship while Charismatics exercise freedom in their worship. He argues that Pentecostals are rooted in a Presbytery form of church governance while Charismatics believe that the senior pastor with other senior leaders of the church can make decisions and cascade them down to the other levels of the leadership structure. Venter points out some of the disadvantages inherent in each form of governance, namely that the presbytery approach tends to dominate the local pastor and that Charismatic leaders tend to be a law unto themselves (personal communication, July 31, 2012). Oosthuizen concurs with Venter in as far as what seems to be the abuse of power by some leaders of Charismatic Churches is concerned. He is concerned about some leaders of Charismatic Churches who, because they are the pioneers, do not realise the need to submit to some other authority. Oosthuizen contends that this behaviour undermines the matrix of the relationships within which Christ intended Christians to function so that there may be mutual edification, just as iron sharpens another iron. By isolating and elevating themselves above others, such leaders expose themselves to temptations that lead to moral failure which could be avoided if they were to subject themselves to some authority (personal communication, August 16, 2012).

2.4.2.4 The Charismatic Church's Approach to Leadership Mentoring

All the three leaders of mega churches within the Charismatic flow in South Africa who took part in the interviews namely, Roebert, Roberts, and McCauley (represented by Marius Oosthuizen) have Bible Schools in their churches. Their capacity to train emerging leaders lays a foundation for leadership mentoring and succession. By the time Roebert passed away in 1997, he had twenty six pastors under his leadership. All of them were groomed from within as he believed that a good quality of leaders who would embrace his vision and take the church to future generations could only be developed from within (personal communication, August 17, 2012).

Roberts believes that just as Paul raised Timothy and others and entrusted to them the responsibility of raising leaders for the next generation, every minister of a Charismatic Church must be in relationship with and under some spiritual authority. He feels so strong about this, so much that he does not allow anyone to preach in his church unless he or she is under some spiritual authority. Roberts expressed his concern about the mushrooming independent Charismatic Churches whose leaders have not been released by ministers of character and integrity. Although he believes that some of them start churches from pure motives, he is concerned about those who break away from their churches out of strife, either because they consider ministry as a gateway to wealth or means to build their family empires. Roberts is concerned about preachers calling themselves bishops or apostles without biblical merit. Although Roberts accepts the fact of the existence of Charismatic independent churches, he does not believe that a church should be independent because it is in a network of relationships with others where stability and accountability can be ensured. He raised many leaders in his church and bible school and released them to the work of their calling in South Africa and other nations. His bible school, which is called, "The School of the Spirit" focuses on basic ministerial skills. According to Roberts, his idea was not to become another university. He emphasised, "You can study the Bible and get degrees, but the main thing is the Holy Spirit (personal communication, July 1, 2012).

Oosthuizen expressed the concern that in the Charismatic Movement, leadership tends to be understood as something that is centred in a single person. He argues that whilst it should be appreciated that the Charismatic Church needs the leadership of a strong Charismatic leader who breaks the ground, one of the challenges of Charismatic leaders is that they find it difficult to take others on board and hone their leadership skills. According to him, McCauley's

approach to leadership mentoring is exceptional in that he allows individuals to express themselves and to exercise their leadership potential. His followers are given room to try out new ideas and to learn from their mistakes. His observation is that many Charismatic leaders are not process people. Leadership mentoring requires taking emerging leaders through some developmental process. He argues that to the contrary, many Charismatic leaders are not relational people. According to Oosthuizen, the challenge facing many Charismatic leaders is that they operate prophetically as apostolic leaders from the mode and office of the pastor. Leadership mentoring thrives in an environment where the lead person takes the challenge of breaking the ground for others while at the same time understanding the need for others to exercise their ministry as pastors as it was the case with the Apostle Paul and Timothy and Titus (personal communication, August 16, 2012).

Venter contends that leaders of Charismatic Churches are generally weak in the area of leadership mentoring. According to Venter, mentors raise other mentors. He observed many students who came from rural areas to study at the Rhema Bible College. Instead of going back home to submit to their spiritual leaders, after completing their training, they planted churches in Gauteng. The effect of this is that because they refused to be mentored, they are likely not to mentor others. In most cases, they are motivated by the need to raise financial support for themselves. Because they find it difficult to reach people of diverse backgrounds with the gospel that is peddled out of a false motive, they tend to resort to people of their own cultural background. That is the reason there are many small congregations that constituted themselves according to their ethnic grouping. Leaders of such type of churches are less likely to engage in leadership mentoring because instead of focussing on the future leadership needs of the church, they get preoccupied with short-term strategies of raising funds for their personal needs (personal communication, August 31, 2012).

2.4.2.5 The Charismatic Church's Approach to Leadership Succession

Leadership succession should be planned in advance and championed by the current leadership. Venter contends that for leadership transitions to be successful, the present leadership needs to identify emerging leaders, take them through developmental process, release responsibility to them and provide correction and guidance until they are ready to take over leadership. Venter warns against Charismatic Church leaders advancing their own family members to take over leadership roles with no consideration given for the calling or gift in the person, which is a primary requirement for the position of church leadership. According to

Venter, the appointment of family members to take over positions of leadership usually takes place after the death of the leader in which case the successor is not afforded the opportunity to go through the developmental processes in which he or she can make mistakes and be corrected before it is too late. This is one of the main reasons why some Charismatic Churches rise and fall with their leaders (personal communication, July 31, 2012).

According to Oosthuizen, one of the challenges inherent in Charismatic Churches is that because a Charismatic Church is understood to have been started by the Charismatic endeavour of its leader, much focus is placed on the present leader than on planning for leadership transition. He contends that Charismatic Church leaders need to understand that leadership revolves around a vocational calling in the realm of marriage, family and community. Care should be taken that none of those are blindly elevated above the others without merit. He warns that should the family life of the pastor and his or her financial needs revolve around the church, then the church becomes the pastor's wallet, in which case leadership succession decisions lose objectivity. Oosthuizen is not opposed to family members taking over the leadership from their parents or spouses as long as they have the gift and the calling and have gone through the necessary developmental processes. Oosthuizen commends the leadership of Rhema Bible Church for the leadership succession plan it has in place. He stated that McCauley's son, Joshua, is currently undergoing a process that prepares him to succeed his father (personal communication, August 16, 2012). Venter Adds, "Joshua has a team of people that Pastor Ray has identified to assist him as he goes through the process that is in place" (personal communication, July 31, 2012).

Roberts holds the view that in a Charismatic Church, the current leader must be led by the Holy Spirit to choose a successor while he or she is still alive, just as Paul chose Timothy and Titus. He believes that the main man that God has raised for the time is the set man and that every Charismatic Church must have a set man. According to Roberts, those who understand this principle will find it easier to follow Paul's pattern of developing and establishing churches. Roberts believes that it is wrong to vote church leaders into positions because people will, for example, vote for an influential businessman who does not have what it takes. He emphasises, "When a Charismatic church slips into the democratic process, it cannot be blessed." The current leader must run with the successor for a while, delegating responsibilities to him or her until the leader becomes convinced that the successor is ready to assume the position of leadership. Roberts warns against the practice of many Charismatic leaders who build their

churches around the personality of the individual. He asserts that when such an individual dies, the church crumbles because it was not built on the word of God with proper structures (personal communication, June 1, 2012). Although Roberts did not discuss his succession plan during the interview, it is highly likely that his son-in-law John Torrens will be the man. Expressing his joy over having his family involved in the ministry he wrote, "...John has become one of my senior pastors and my right-hand man" (Roberts 2004:122).

Included in the twenty six pastors Roebert mentored at the Hatfield Christian Church was his son, John. He had told the church leadership long before he passed away that he would like his son John to succeed him in the leadership of the church. Unfortunately, after he died, his family members felt that there was no more room for them in the church. This led to John deciding to tender his resignation and seeking employment in the secular world, which he found and only kept for eighteen months. John sensed a heavy burden to start a church. After discussing it with his mother and brothers, they gave him the go-ahead and pledged their support for him. After all the arrangements were made for the new church to start in a hired hall one Sunday morning, the family waited with mixed feelings anticipating many feet to begin to walk in. The turnout surpassed their expectations as they received in the excess of 500 people in their first meeting. The church continued to grow until they purchased a huge property. In this, Mrs Roebert saw God's faithfulness in fulfilling his servant's desire to have his son succeed him in the ministry despite the fact that it did not happen at the church he had founded (personal communication, August 17, 2012).

2.4.3 THE CHARISMATIC MOVEMENT IN BUSHBUCKRIDGE

Due to the unavailability of literature on the Charismatic movement in Bushbuckridge, the researcher resorted to interviews as a means of collecting data. Face-to-face interviews afford the researcher the opportunity to establish rapport with the respondents thereby gaining their cooperation. Such interviews tend to yield the highest response rates in survey research. The researcher used semi-structured self-administered questionnaires. In a semi-structured interview, the researcher is able to follow the standard questions with one or more individually tailored questions to get clarification or probe the respondent's reasoning. Semi-structured interviews allow the researcher considerable flexibility in scope and depth (Leedy & Ormrod 1985:196; de Vos et al. 2005:292).

In each interview, the researcher sought the permission of the respondents to have their voices recorded, to which they agreed. It was as early as 1974 when the Charismatic Movement made inroads into Bushbuckridge. In an interview with Dr Israel Malele of Shatale, Bushbuckridge, the founder of Word of Life Bible Church he related how he invited Reinhardt Bonke with his tent crusade in 1974. Malele and group had already pioneered the Charismatic Movement in high schools. The group had organised itself under the name, “Reaching the Unreached Christian Organisation” (RUCO) when they were students at the University of the North, now University of Lipompo. They were greatly inspired by the ministry of Reinhardt who conducted evangelism crusades across the nation. Malele and friends used to travel long distances to attend Bonke’s meetings in Gauteng. Bonke came to Bushbuckridge with his team in the company of reverend Richard Ngidi of the Faith Mission Church. He pitched his tent in three places; Nwaritjane, Shatale, Dwarsloop, and Acornhoek. It was at Bonke’s tent meetings that Bushbuckridge experienced the Charismatic Movement with a demonstration of the gifts of the Holy Spirit. Some people spoke in tongues, others were reported to have seen visions of angels, and many were overpowered under the power of the Holy Spirit (personal communication, July 12, 2012).

According to Bishop Benjamin Silinda the founder of the Nazarene Revival Church, when Bonke came to Bushbuckridge in 1974, he received him in his house. Silinda was raised in the Church of the Nazarene, and had no intention of starting a church. His main object was to take a revival to the communities of Bushbuckridge. A conflict started in 1969 when the leadership of the Church of the Nazarene became aware that Silinda was exorcising demons, laying hands on the sick and encouraging people to seek the baptism of the Holy Spirit. This was the time when the church of the Nazarene was still led by the missionaries from North America. The missionaries called Silinda and his wife for a disciplinary hearing following which they warned them not to exorcise demons nor lay hands on the sick. To the contrary, Silinda felt compelled not to compromise his calling. In the meantime, he launched his evangelism ministry calling it Nazarene Revival Crusade. It was in 1973 when the leadership of the Church of the Nazarene sacked Silinda and family. Even after he was sacked, Silinda had no intention of starting a church. It was only when groups from the different communities where his tent had been requested him to organise Sunday morning church services that he felt it was the direction God wanted his ministry to take. He then constituted a church under the name, “Nazarene Revival Church” which now has many branches in South Africa (personal communication, August 7, 2012).

According to Silinda, when his ministry started, there were no divides between the Pentecostal and the Charismatic movements. He was happy to cooperate with any minister who brought revival to Bushbuckridge. He recalls vividly how he received evangelist Bhengu of the Back to God movement when he came to Bushbuckridge. Bhengu spent a couple of days in his house during which they agreed to establish a working relationship. When evangelist Rheinhard Bonke came to Bushbuckridge later in 1974 he enjoyed the comfort of Silinda's hospitality. At the time, Bonke did not bring along his own tent, but used Silinda's. During the periods when Bhengu and Bonke ran revival meetings in Bushbuckridge, Silinda postponed his own meetings to support them (personal communication, August 7, 2012).

According to Malele, it was difficult back then for an individual to start a church. Any church that did not have the backing of missionaries was considered a cult and those who started such churches were labelled as backsliders and rebels. Apart from Silinda who started with a tent ministry, Malele was the first preacher to start a Charismatic Church in Bushbuckridge in 1988 and called it "Word of Life." His church was severely criticised by the mainline churches because it did not honour the generally accepted dress code in the area. It was for the first time that ladies were accepted in church wearing trousers and jewellery and without head coverings (personal communication, July 12, 2012).

2.5 CONCLUSION

In this chapter, the researcher assessed the Charismatic Movement beginning with the Azusa Street Revival which gave birth to the Pentecostal movement. Antecedent to the Pentecostal movement was the Wesleyan doctrine of holiness which originated in England and spread to North America resulting in the formation of holiness groups. The holiness groups held the view that those who were baptised in the Holy Spirit reached the highest level of sanctification and as a result, they could no longer sin deliberately. Perham, who ran a Bible College at Topeka, was one of the revivalists who disputed this view. Perham constituted a research team in 1901 comprising of his Bible college students to investigate the circumstances that surrounded the experiences of those who were baptised in the Holy Spirit in the New Testament. The outcome of the research confirmed that baptism in the Holy Spirit has always been accompanied with the evidence of speaking in tongues.

The Topeka Bible school student research findings gave Perham the courage to preach on the subject with biblical evidence. William Seymour, a leading figure in the Azusa Street Revival

had been influenced by Perham's teachings. The Azusa Street Revival attracted many church leaders from all over North America to learn how they could take revival back to their churches. Many of those who experienced the blessing of baptism in the Holy Spirit were forced to leave their denominations because they were no longer accepted. This led to the mushrooming of independent Pentecostal churches which later proved to be problematic because of inconsistency in the doctrines of the different churches. With an attempt to standardise the doctrine, came the formation of Pentecostal denominational churches. Many of the denominations ventured into world missions which resulted in Pentecostalism being introduced in Africa. Many of such leaders who pioneered the Pentecostal Movement in South Africa included Alexandria Dowie, John G. Lake, and David du Plessis. The researcher tracked down the Pentecostal movement and how it reached Bushbuckridge. Such churches as the Church of the Nazarene and the Evangelical Presbyterian Church warranted investigation because they were already on the ground for about one and half centuries before the Charismatic Movement reared its head.

The Charismatic Movement came into being in the late 1950s as a result of individuals who experienced the baptism of the Holy Spirit in their historic churches, but did not want to join Pentecostal churches because they catered mostly for the lower economic groups (Hanson 1997:237).

In the 1960s, the Charismatic Movement was already popularised by TV evangelists some of whom left the historic churches and started their own ministries. The Full Gospel Businessmen's Fellowship International was instrumental in spreading the Charismatic Movement in South Africa, as it was all over the world. The Charismatic Movement in South Africa attracted those who were yearning for a spiritual renewal in the historical as well as the Pentecostal Churches. Amongst some of those who became pioneers of the movement in South Africa were Fred Roberts who left the Assemblies of God and founded the Durban Christian Centre, Ed Roebert who left the Baptist church and founded the Hatfield Christian Church, and Ray McCauley the founder of the Rhema Bible Church. It was these and other leaders who saw the establishment of the International Fellowship of Christian Churches which was instrumental in spreading the Charismatic Movement in South Africa, including Bushbuckridge.

Due to lack of literature on the Charismatic Movement in South Africa, data was mainly collected by way of interviews and focus group discussions (Appendices B & C). A concern

was raised by all interviewed about the lack of leadership mentoring and succession planning in the Charismatic Churches in South Africa. Those who were interviewed representing the pioneers of the Charismatic Churches in South Africa reported that their churches were in the process of grooming emerging leaders from their families to take over the leadership of their churches.

It was in the early 1970s when the Charismatic Movement was introduced to Bushbuckridge. Bishop Silinda and Dr Israel Malele played a pivotal role in its fledgling stage when it was faced with fierce rejection by the traditional churches, though not as grave as it was the case in North America where the supporters of the Charismatic Movement were persecuted. As was the case all over the world, the Charismatic Movement grew from strength to strength from a predominantly two-man leadership band to a host of 11 254 congregants worshipping in 47 churches led by 124 pastors and 330 elders in a space of about four decades. For the Charismatic Church in Bushbuckridge to maintain and keep up with future church growth, it has to have in place effective leadership mentoring and succession programmes without which it may slip into heretic doctrines.

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3.1 INTRODUCTION

Leadership mentoring and succession is as old as the human race and it has been practiced both in the secular and the biblical worlds. Before the researcher endeavours to make a presentation and analysis of leadership mentoring and succession in the Charismatic Churches of Bushbuckridge, it is important to first explore the current mentoring and succession theories in the secular world. Literature review reveals that leadership mentoring and succession have been researched and practiced extensively in the business world more than in any other field. The advent of the electronic media and the swift transportation systems turned the world into a global village in which acculturation took place amongst the nations of the world. As people of diverse cultural backgrounds engaged in business and sporting activities for instance, their worldviews of leadership changed and affected all their organisations, the church included.

Any attempt to confine the assessment of leadership mentoring and succession to the researcher's field of study can only be realised at the cost of some of the best theories and practices championed in other disciplines. Lee (2003) has the following to say regarding work borrowed from secular writings:

“While drawing from secular writings may surprise some, it is well to remember that the church has often used insights from the secular world to further its course—philosophy to interpret its message, speech to proclaim it, psychology to enhance its pastoral care, and organizational development to strengthen its administration. The leadership skills and knowledge required in other disciplines are essentially the same as those required in the church (2003:22).”

The contributions that research in the business world and other social sciences have made to the subject of leadership mentoring and succession is so enormous that borrowing from them can only enhance this study. The church being part of complex modern society is exposed to varied leadership development concepts and strategies across many disciplines. The need for leadership mentoring and succession plans cuts across all types of organisations—for profit and not-for-profit alike.

In this chapter, the researcher will investigate the critical nature of leadership, leadership in the African context, leadership mentoring and succession in the business world, and finally, the biblical theology of leadership mentoring and succession. The purpose of this excursion is to allude to leadership mentoring and succession theories and practices in other fields and paradigms. In other words, the following chapters (4 and 5) will take due note of these processes.

3.2 THE CRITICAL NATURE OF LEADERSHIP

Leadership is fundamental to any group of people that have a common goal to accomplish, be it a nation, global or small organisations, or a group as small as a family unit. History archives are replete with impressive achievements that nations and organisations boasted when they were led by specific leaders. After the death of a great leader, Joshua, bible records tell us that the nation of Israel had no leader and as a result, everyone did as he saw fit (Judges 21:25). This is one example of how a leadership vacuum can reduce to a mockery what an organisation or nation achieved over many years of good leadership.

The fact that leadership is a subject most written about is indicative to the ever-increasing complexities inherent in it. Zenger (2009:2) avers that the fact that more than 10 000 articles, nearly 1000 books, and 1000 research journals have been published in the past century, could lead to the conclusion that enough has been written on the subject of leadership. But, the varying personal opinions authors express as they attempt to define leadership, the values of the led groups, and the contexts within which leadership takes place perpetuate the complexities of the subject.

Unlike defining a static phenomenon, efforts to define leadership are invariably confronted with the dynamic and complexities of human nature. The complexity intensifies as the human race becomes smarter over time. A successful leader in the 21st century is expected to know, do more and better or even apply a different leadership style compared to that in the 20th century in a similar setting. Clinton (1992:39) maintains, “I personally believe that leadership style is a dynamic concept and not a static concept.”

Munroe (2005:52) defines leadership as follows: “Leadership is the capacity to influence others through inspiration motivated by a passion, generated by a vision, produced by conviction, ignited by purpose.” The key words in this definition are “influence,” “vision,” and “purpose.” A leader is a person of foresight. He or she should strive to cast the vision to the followers,

inspire or influence them to want to employ the best of their talents and resources toward the fulfilment of the vision.

Maxwell (2007:16) believes that the key to effective leadership is the leader's ability to influence followers. He contends: "The true measure of leadership is influence—nothing more, nothing less." Lee (2003:32) describes leadership as, "...that which moves persons and organizations toward the fulfilment of their goals." Clinton, (1988:14) defines leadership as, "...a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people towards His purpose for the group."

The task of leadership calls for intelligence, effective communication skills, and the ability to command the respect of the followers (van Zyl 2009:26). Common in the above definitions of leadership is that a leader is someone who influences followers to accomplish a common vision. Since leadership is more of an art rather than a science (Lee 2003:320), it is practiced differently depending on the personality types and the leadership styles of individual leaders as well as the maturity levels of their respective followers.

Leadership is a dynamic phenomenon and demands different styles for different situations. A leader who knows the different styles is in a better position to adjust according to the demands of the situations and to recognise the style that will directly affect the developmental rate of his or her protégé (Clinton 1992). The introduction of a scientific thinking process in the early nineteenth century saw a sudden increase in people who had an interest in writing about leadership. They used observation, deduction, and replication of findings as an approach to obtain facts. Their theory developed from the so-called Great Man theory, Early Trait Theory, to Situational Analysis Theory in the late twentieth century. The Great Man Theory focused on great leaders and their achievements to determine what made them great. The Early Trait Theory focused on the traits of leaders that differentiated them from their followers. The situational Analysis Theory focused on leadership basal elements such as leader, follower and situation (Clinton 1992:13).

It is the thinking behind those theories that has led to the modern leadership theories that the researcher considers classical and worth discussing here such as the Charismatic Leadership Theory, the Transformational Theory, and last, the Servant Leadership Theory. A discussion of the concepts of emotional intelligence and African leadership deserves attention in this section as awareness thereof and sensitivity thereto can enhance the effectiveness of leaders in

Africa, irrespective of their leadership styles. In view of the fact that the thrust of this thesis is Charismatic leadership and mentoring and succession, the researcher finds it appropriate to refer to the Charismatic leadership theory.

3.2.1 CHARISMATIC LEADERSHIP THEORY

Bushbuckridge Charismatic Churches by the nature of their identity undoubtedly subscribe to the Charismatic leadership style – knowingly or unknowingly. An assessment of this style should reveal whether its strengths can enhance the culture of leadership mentoring and succession. Robbins (2005:363) describes Charismatic leadership as follows: “According to Charismatic leadership theory, followers make attributions of heroic or extraordinary leadership abilities when they observe certain behaviours.” Robbins (2005:363) attributes 5 key characteristics to Charismatic leaders:

Charismatic leaders are good at articulating their vision that proposes a future better than the status quo clearly and they clarify the importance of the vision in terms that are understandable to others. If Charismatic leaders are passionate about their vision, one would conclude that they are keen to do everything necessary to provide leadership that will cause their vision to transcend future generations. By doing so, they place the need for succession planning on top of their priority list and that leadership mentoring should be given its proper attention.

Charismatic leaders are willing to take on high personal risks, incur high costs and engage in self-sacrifice to achieve the vision. According to the researcher’s observation, this characteristic is probably the reason many Charismatic leaders believe in engaging in long fasts when they want to overcome challenges in their ministries. Another observation the research has made which falls within the sacrificial nature of Charismatic leadership is that many young people who leave their denominations to start their own ministries, resign their jobs, draw their pension funds and other investments for a start-up capital in their ministries. They do this without hope of other sources of income except what they believe will come as a blessing from God. Leaders serving under the comfort of huge denominational structures are not likely to make such personal sacrifices.

Charismatic leaders are able to make realistic assessments of the constraints in their environment and the resources needed to bring about change. Although research findings on Charismatic leadership are not limited to Charismatic Churches, but includes leaders in business, non-profit organisations, and government institutions, the researcher’s observation is

that they apply to all organisations. Leaders of Charismatic Churches in rural communities for instance, do rise above the constraints that economic conditions impose on churches. They have the ability to motivate their followers to tackle big church projects in places where other denominational churches find it difficult to do the same.

Charismatic leaders are sensitive to the needs of their followers. They are perceptive to their abilities and aptly respond to their needs and feelings. The researcher has observed that Charismatic Churches hardly end their church services without inviting the sick and those who are distressed for prayer. Many of their churches have registered with the Department of Social Development (South African Government) as NPO's (non profit organisations) and are involved in many social programmes.

Charismatic leaders are distinguished by their unconventional behaviour. They engage in behaviour that is sometimes perceived as counter to norms. Whilst denominations adhere to norms relating to liturgy and dress code for instance, Charismatic Church leaders discourage this. A male preacher from a denominational setting will rarely preach without wearing a jacket and a tie, but some Charismatic preachers do not observe any form of dress code.

Robbins (2005:364) contends that because Charismatic leaders come out strong in the area of vision, they should be able to create possibilities that are inspirational, unique, and offer a new order that is able to produce organisational distinction. Charismatic leaders are able to motivate their followers to high levels of performance with a sense of satisfaction. This is possible because their followers accord them unusual respect as they consider them to be endowed with exceptional powers and qualities.

As they communicate vision, Charismatic leaders often refer to basic values, collective identity, long term goals, and the followers' worth and efficacy as individuals. Charismatic leaders may however, not be as effective in situations that are not characterised by high stress and uncertainty. On the down side of charisma is that because followers place too much focus on their leader, Charismatic leaders can become a liability to their organisations. Despite having a sense of purpose and vision, they manage at the level of events. They deal in vision and crisis, they are always reactive, have no control over their time, as a result of which they rarely produce long-term plans. Leadership mentoring and succession planning are likely to pose a serious challenge to Charismatic leaders because they require long term plans (Senge 1990:355; Dipboye et al: 1994:271; Collins 2001:73; Robbins 2005:365).

3.2.2. TRANSFORMATIONAL LEADERSHIP THEORY

A discussion of transformational leadership is not complete without a brief detour into transactional leadership because the former builds on the latter (Robbins2005:367). Transactional leaders place equal emphasis on the task a follower must do and the reward he or she will earn, which may be financial or mere praise. They motivate their followers by showing them how their needs are linked to goal achievement (Amos et al 2005). Stone (2004:350) contends that transactional leadership is based on bureaucratic authority, focuses on task completion, and relies on rewards and punishment. Robbins (2005:367) describes transactional leaders as, “These kinds of leaders guide or motivate their followers in the direction of established goals by clarifying role and task requirements.”

Transformational leaders are the type that takes the interest and needs of their followers seriously whilst at the same time preparing them to accept the purposes and mission of the organisation. This helps their followers to look beyond their personal interests for the good of their organisations. Bass (1990:27) avers that transformational leaders are a step ahead of transactional leaders in that they relate better with their followers and contribute more to the organisation.

Transformational leaders motivate their followers to discover new ways of solving old problems. Because they place a high value on followers, transformational leaders are considerate to their needs, provide them with intellectual stimuli, and act as mentors to those who need help, even outside formal structures. Dipboye (1994:279-280) lists the following behaviours that are associated with transformational leaders:

- a) Identifying and articulating a vision: This aims at identifying new opportunities for the organisation and developing and inspiring others to exploit them for the future. Leadership mentoring and succession is enshrined in this behaviour.
- b) Providing an appropriate model: The leader models the appropriate behaviour to the followers that is consistent with the values he or she espouses.
- c) Fostering the acceptance of group goals: The leader displays to followers the behaviour that aims at encouraging them to cooperate with one another for a common goal.
- d) High performance expectations: The leader demonstrates to the followers his or her expectations for excellence, quality and high performance.

- e) Providing individualised support: The leader models behaviour that demonstrates to the followers that he or she is concerned about their personal feelings and needs.
- f) Intellectual stimulation: The leader's behaviour challenges followers to think of better ways of improving their performance.

Bass (1990:21) concurs with the above characteristics of transformational leaders. Organisations that are led by transformational leaders are likely to recruit candidates for senior positions from within. This should be possible given their commitment to empower their followers and to inspire and challenge them to optimise their performance. The characteristics of transformational leaders reveal that although they model behaviour that encourages and inspires their followers to collectively strive toward a common vision, they do not stumble over their own selfish interests. In his profile of level 5 leaders, Collins (2001:21) stresses that they have no ego or self-interest and that their ambition is first and foremost for their institution and not for themselves.

3.2.3 SERVANT LEADERSHIP THEORY

This genre of leadership seems to originate from and connotes some biblical values. The term 'charisma' is from the Greek word, 'χάρισμα' meaning "favour given" or "gift of grace". Its theological usage means "divinely conferred power or talent."¹ In the same way, biblical leaders referred to themselves as servants of the Lord (Rom. 1:1; Gal. 1:10; Heb. 3:5). They were conscious of their stewardship position (Luke 16:1-2). Russell and Stone (2004:149) contend that stewardship is a fundamental part of service and that it involves managing the property or affairs of another person. Van Zyl (2009:5) concurs with the idea that leadership originated from the not-for-profit sector and that it was later adopted by the business sector. He argues that this genre of leaders lead because they want to serve others and that people follow servant leaders because they trust them. Servant leaders therefore, like transformational leaders, place the interest of their followers above their own and focus on guiding their collective efforts towards the accomplishment of the goals of the organisation.

The concept of servant leadership suggests that leaders do everything possible to empower their followers to accomplish common organisational goals.

¹ <http://en.wikipedia.org/wiki/Charisma>

In the researcher's opinion, this type of leadership would be best represented by an inverse organisational structure that places followers at the top and leaders at the bottom of the structure. Instead of placing emphasis on power and seniority, it focuses on support systems that aim at empowering the front line personnel.

Servant leaders who understand that the primary purpose of leadership is to meet the needs of their followers, their focus shifts from self-interest to the pressing need of motivating followers. Servant leaders communicate their vision clearly and develop their followers to acquire the requisite skills and knowledge needed to optimise their performance. This earns them credibility and trust that every leader expects from followers. Servant leaders identify themselves by their ability to influence followers, provide inspirational motivation, intellectual stimuli, and individualised attention (Stone et al. 2004:350).

Church leadership starts with conversion. That is when the prospective leader surrenders his/her life and will to the lordship of Jesus Christ. Following this is God's call for the leader to a specific ministry. This was demonstrated when God for instance, called David to be the king of Israel, and Saul and Barnabas to be missionaries to the Gentiles (1 Sam. 16:1; Acts 13:2). The leader must then depend on God for the empowerment to do the work of ministry (Eph. 4:11) after which the leader can be referred to as a spiritual leader. Elliston (1992:23) defines a spiritual leader as, "... the one who voluntarily or willingly submits to the sovereign authority (lordship) of Jesus Christ to obey him as directed for His benefit."

As a servant leader, the spiritual leader is expected to serve with humility and integrity; serve in harmony with other leaders, be patient with those who do not yet make the grade, and most importantly, disciple young prospective leaders with a succession plan in mind (Osei-Mensa 1990). All leaders should assume the responsibility of providing their organisations with qualified candidates who will be ready to succeed them when they retire or pass on. Clinton (1988) contends, "The leadership gap will never be met unless all leaders begin to take to heart Paul's admonition to Timothy (2 Timothy 2:2). That means each should take an active interest in leaders."

3.2.4 EMOTIONAL INTELLIGENCE

Emotional intelligence is the ability to understand and manage moods and emotions in the self and others (George 2000:1027). Though not a leadership style, emotional intelligence can affect the effectiveness of a leader. Leaders' feelings or moods and emotions can influence their communication with and the responses of followers. So, emotional intelligence can enhance the effectiveness of a leader's style, especially that of a Charismatic leader (George 2000:1028). It is the Charismatic leadership style that thrives in charging and guiding the followers' emotions in the direction that intends to maximise their input towards the accomplishment of a common goal.

Salovey and Mayer (1990:187) define emotions as follows: "We view emotions as organized responses, crossing the boundaries of many psychological subsystems, including the physiological, cognitive, motivational, and experiential systems." Mayer, Caruso & Solvey (2000:267) concur with this view. They say that emotions are internal events that coordinate many psychological subsystems including physiological responses, cognitions, and conscious awareness. To the extent that leaders are able to understand and manage their own emotions and those of their followers, they are likely to be effective in their leadership, no matter the style they subscribe to. Just as good emotions can enhance the performance of followers, bad emotions can also hinder performance (Robbins 2005:123).

The leaders, who rate high on emotional intelligence irrespective of the nature of the organisation they serve in, are most likely to achieve more than their colleagues who rate low. Those who have developed their emotional intelligence skills are in a better position to express their own emotions, recognise those of others and motivate them to adapt according to the demands of the task at hand. This is because leadership by its nature is a dynamic process that interplays the emotions of the leader and those of his or her followers (George 2000:1046; Salovey et al 1990:200; Mayer et al 2000:295).

The task of leadership mentoring and succession planning involves long and sometimes complex processes that require emotional intelligence skills on the part of leaders. Protégés often express emotions of discouragement, frustration, or even of excitement about their mentors and the skills they are expected to master. Also, it is when the mentors themselves feel excited and enthusiastic about their roles that they may be able to motivate their protégés

by conveying to them a sense of competence and optimism (Robbins 2005:121). Leaders who have emotional intelligence skills are more likely to assess the environment and context characterising the groups they lead. The Charismatic Churches in Bushbuckridge comprise entirely of indigenous Africans who embrace and are guided by the concept of *Ubuntu*. Leadership mentoring and succession must be contextualised within the value system that governs the lead groups.

3.3 LEADERSHIP IN THE AFRICAN CONTEXT

The concept of *ubuntu* sets the parameters for the African worldview of leadership. It informs the traditions and values of the African people's cultural identity. Mbigi (2005:80) asserts, "African cultures and civilisations have much to teach us about leadership, transformation and development, and today's leaders need to take cognisance of these issues if they are to develop a truly African spirit of leadership." Although South Africa is a multicultural nation, the different cultural groupings share a common value system which is largely informed by the concept of *ubuntu*. The African cultural value system comprises of, amongst others, preference for spiritual collectivism to individualism, consensus in problem-solving rather than dissension, humility and helpfulness instead of wanton criticism, and they expect that those who are in supervisory positions will display sound leadership and not let their subordinates down (van Zyl 2009:32). This is the value system that distinguishes the African context of leadership from the Ero-American individualistic worldview (van Zyl 2009:33). For a leader to be accepted and understood by his or her followers, he/she must be seen to be conforming to this value system that makes up the context within which African leadership is practiced. Understanding the dynamics of leadership in an African context is essential as disregarding them can lead to unnecessary conflicts between leaders and their followers.

The *ubuntu* cultural heritage is passed on from generation to generation and it is a source of guidance for communities in times of peace, uncertainty, birth, life and death (Malunga 2006:2). Masangu (2002:708) contends, "Africa has a rich heritage of leadership, but it is not uniform." The vastness of the African continent may be responsible for the lack of uniformity, but an assessment of leadership practices in one nation such as South Africa in which *ubuntu* overarches the diverse cultural subsystems, renders diversity a secondary issue.

There is currently a groundswell of African researchers and writers who contend for the restoration of the dignity of African leadership. Necessitating this are the negative

connotations that the Western world attaches to African leadership. These include amongst others dictatorship, corruption, military coups, misuse of power and incompetency (Masango 2002:707; Usue 2006:635). Those practices on the African soil lend themselves to civil wars, poverty, economic crisis and many different types of suffering that is inflicted on innocent civilians. Mbigi (2005:191) proposes the following antidote: “The *ubuntu* values of human dignity, respect, interdependence, compassion, solidarity, and taking care of our own should be incorporated in our governance systems. They should be no unjust treatment of African people by their governments.” Unfortunately, church leaders are not exempted from some of the indecent and unbiblical leadership practices found in the secular world.

The good values enshrined in the concept of *ubuntu* have become antiquated in the minds of many Africans. More is heard about *ubuntu* in boardrooms, lecture halls, church meetings, and academic literature, especially when it presents an opportunity for the speakers to justify their views and practices that do not conform to those of a Western worldview. It seems as if the mighty wind of Western civilisation coupled with the drive for the globalisation of products, services and ideas are slowly displacing this rich African heritage – *ubuntu*. Urbanisation attracts people from the underdeveloped parts of African nations to cities as they seek employment and business opportunities, but at the same time, they get exposed to the cultural values of other nations. In an attempt to become good neighbours, acculturation takes its toll, which is not necessarily a bad thing. As a result, they trade some *ubuntu* values for the low social context values of Western nations.

The spirit of *ubuntu* however, cannot be substituted; its principles remain palpable in the hearts of all the people who are of true African origin. *Ubuntu* serves as a conscience even to those who are wont to adopting Western values that promote individualism. Malunga (2006) identified the following five principles of *ubuntu* which deserve attention in this study because of their influence in African leadership development:

3.3.1 SHARING AND COLLECTIVE OWNERSHIP

The spirit of *ubuntu* places ownership of all things, including the people themselves in the hands of their society with their traditional leader assuming the role of a custodian. Their children are raised as those of the community and any member thereof can discipline children who are not his or her own and be commended by their parents for a good work done. This is

possible because the community children respected and accorded any adult member of the community a parental status (Mbigi 2005:87).

Families of the same community collectively ensured that those who are less resourced are not disadvantaged. During the times of ploughing their fields or harvesting, those who had oxen would plough the fields of those who did not have. The recipient families were only expected to provide food for the community members in exchange for helping them (Mbigi 2005:96). The community assumed responsibility for the caring of their sick and their children. Funerals and weddings were community events and community members were expected to contribute toward their costs (Malunga 2006:3).

Unlike other organisations and institutions, the church is considered as a community of God's people. Congregations need to identify with the unique community of those who acknowledge the authority of Jesus Christ as their King (van Engen 1991:109). The early church embraced the principle of collective ownership. This was evident in the willingness of individuals to share their belongings such that there were no needy persons amongst them. Some went to the extent of selling their property and entrusted the proceeds to the care of the apostolic leadership (Acts 2:44). The principle of collective ownership is in agreement with the *ubuntu* concept. All the African leader needs to do is to translate biblical leadership principles and values into those already espoused by the African people (Mbigi 2005:79). With the principle of collective ownership in mind, church leaders should govern merely as stewards of their communities. In this regard, Elliston (1992:24) asserts, "The functioning of Christian leaders ought to be seen in terms of obediently serving, shepherding and stewarding as directed by what God has revealed."

3.3.2 THE IMPORTANCE OF PEOPLE AND RELATIONSHIPS

The fact that indigenous African people are of a high social context suggests that their actions are not motivated by individual self interest but community interest. In indigenous African communities, uncles carry the same status as one's father and aunts as mother. The whole community gets involved in raising children in one way or another. Children of deceased parents get adopted by close relatives, but if there is none, any family in the community can adopt them without going through legal processes as long as the adoption has been reported to the traditional leaders (Malunga 2006:4).

In the case of funerals, community members flock to the bereaved family to give emotional support and gifts. If a young man married from another community, he was considered as having married a daughter of the community and he would be treated a son-in-law of the entire community (Malunga 2006:4). With such interwoven relationships in indigenous African communities, Christian leaders need to be aware of the fact that one disgruntled member of their congregation can influence many who are in his or her relationships network. The opposite is also true for a member who is impressed with the leadership of the church. In this social context, people are motivated for the sake of their families and not just for themselves. They prefer responsibilities that afford them the opportunities to contribute to the welfare of the extended families over those that lead to self-actualisation (Mbigi 2005:85). Unlike in societies of the Western world where success is measured by one's balance sheet, in the indigenous African context, it is measured by the contributions one makes toward the welfare of the entire community.

To assume that church leaders in the African context must be guided by the principle of collective ownership, especially in modern societies, would be misleading. Many of those societies have not only lost their collective identity due to the forces of Western influence, but also treat with contempt those who promote it. It is however, advisable for them to be aware of this and to encourage their followers to reconnect with their African heritage (Mbigi 2005:3).

3.3.3 PARTICIPATORY DECISION MAKING AND LEADERSHIP

The fact that chiefs and kings in the indigenous African communities were not voted into office, but came into power by birthright may lead to the conclusion that they were autocrats and that they were imposed on their followers. But to the contrary, their subjects respected them and rarely challenged their positions. Their decision making processes were transparent and participatory in nature (Malunga 2006:5). The tribal council in the researcher's rural community for example, comprises of men and women of high standing who debate over every case presented to them in the presence of the chief who remains silent until every council member has had the opportunity to express his or her view. The chairperson of the council summarises the deliberations and hands over to the chief who then makes a ruling.

As far as leadership is concerned, Africans distinguish themselves from the rest of the world by their community concept of leadership and management. The values of *ubuntu* suggest that leaders do not exist independently from their community on behalf of which they must lead.

African leaders whether in business, government, or non-profit organisations need to adopt a community concept that acknowledges that the leader and the led have a sense of shared destiny. Because those organisations are viewed as part of the community, they will display the features of a caring and generous extended African family (Mbigi 2005:96).

3.3.4 PATRIOTISM

In *ubuntu*, patriotism placed the kingdom of a clan above its members' personal interests, even above those of the chief or king. Although the leader was not elected by the people, he or she was expected to act in the best interest of the collective clan. If the actions of the kings posed a threat to the future of the kingdom, he or she would be executed or asked to drink a lethal substance. Children were taught the history of their clan and families and how they should take pride in them (Malunga 2006:6).

In African culture, the concept of family embraces all of those who have blood ties, including the extended family and the clan. It is for this reason that many people in the community are referred to as aunts, uncles, sisters, and brothers Mbigi (2005:7). Leadership in a patriotic environment becomes more complex in that the leader has to always bear in mind that whilst dealing with one person, a follower, his or her actions are likely to affect many people who are part the follower's extended family tree.

3.3.5 RECONCILIATION AS A GOAL OF CONFLICT MANAGEMENT AND RESOLUTION

Ubuntu encapsulates societal values that promote unity, interdependence, mutual respect, and a sense of the community as a big family. Conflict resolution processes were aimed at reconciling the conflicting parties and this took place at different levels namely; family, at the village *induna* (an elder who served as a village counsellor and a member of the chief's court council), and the chief's court. Trivial conflicts were addressed at the family level and the serious ones at the chief's court (Malinga 2006:6).

As conflict is an integral part of all societies and groups, in an African context, a good leader is one that learns quickly how to manage conflict and maintains the solidarity of his followers, failing which he or she would be criticised and dethroned. At the heart of every African leader, was a deeply entrenched sense of stewardship for and accountability to the big family—the community (van Zyl 2009:183; Lwesya 2010:4).

A church leader in the African context must take cognisance of the underlying value system of his or her followers. The African spirit of collectivism will relentlessly fight against and eventually rid itself of any “individual hero” or system that may seek to dominate them. This is probably the reason many ministries that are named after their founders do not flourish in Africa, whereas they are commonplace in Western societies.

3.4 LEADERSHIP MENTORING AND SUCCESSION IN THE BUSINESS WORLD

The world of business is replete with literature on the subject of mentoring and succession. Organisations that run effective mentoring programmes are a step ahead of others. Usually, these are organisations that have a policy to recruit from within, candidates to fill senior positions. Collins (2004:173) contends, “Visionary companies develop, promote, and carefully select managerial talent grown from inside the company to a greater degree than the comparison companies.” In the modern highly competitive global business environment, it is becoming increasingly difficult for companies to attract from the market competent leaders who will place their organisations on the cutting edge. Well-designed mentoring programs offer a powerful and strategic tool for organisations to develop and retain talent within their own workforce. The costs of traditional human resource development, such as classroom training, compels companies to consider alternative and cost effective means of staff development, one of which is mentoring (Murrell, 2009:3).

3.4.1 LEADERSHIP MENTORING

Authors differ in their definitions of mentoring in that some emphasise the structural relationships of mentoring functions, yet others gravitate toward the personal relationship side of mentoring. Structural relationships emphasise status and office power which legitimate the roles that mentors play to provide advice and sponsorship to their protégés. Those who emphasise personal relationships are developmental in their approach. Recently, mentoring literature tends to favour the inclusion of mentor related roles and functions in the definition of mentoring (Gibson, 2004:259). Currently, definitions of mentoring tend to emphasise what seems to be a departure from the conventional one-to-one relationship between an experienced person (mentor) and a less experienced person (protégé), to the radical humanist perspective that goes beyond the functionalist approach. This approach to mentoring emphasises the development of an environment in the work place that encourages risk taking, dialogue and,

horizontal relationships as a means of creating new knowledge (Waters, 2002:108, Darwin, 2000:8).

Meyer (2006:2) defines mentoring as a dynamic and reciprocal relationship in a work environment whereby a more advanced and wise career incumbent helps a less experienced person who has development potential to develop in some specified capacity. Steinmann (2006, 3) defines mentoring as a dynamic, shared personal relationship in which a more experienced person acts as an adviser, guide, and role model for a less experienced person. Rothwell (2005:58) defines mentoring as follows: “Mentoring occurs when a talented junior person forms an attachment to a sensitive and intuitive senior person who understands and has the ability to communicate with the individual.” Central in the above definitions is a mentoring relationship between a senior (mentor) and a junior (protégé).

What stands out clear in the above definitions is the emphasis they place on a relationship between a senior who is experienced, and a junior inexperienced incumbent. Seniority here refers to work related experience and not to age. Instead of emphasising status, as it is the case in the functionalist approach, mentors who favour the radical humanist approach promote a mutually beneficial relationship in which an exchange of knowledge and skills takes place between mentor and protégé. As opposed to the functionalist’s view that stresses hierarchy, status and power, the radical humanist approach argues that the functionalist’s approach can pose challenges to adult learners. This view argues that mentors can get as much as their protégés from a mentoring relationship if they view it as a learning partnership. In this view, mentors do more listening and questioning protégés and only offer advice once the mentees have had the opportunity to explore alternatives for themselves (Aynsley, 2005:2). Zachary (2000:3) supports this view. She argues that the mentor’s role has shifted from that of a traditional authoritarian to that of a facilitator in which the mentor engages the protégé in the learning process by creating a climate conducive to learning. This suggests that mentoring relationships should be approached without a hierarchical structure in mind and the age-long notion that places protégés on the receiving end, always finding themselves at the mercy of their mentors is dispelled.

Ferman (2002:147) defines mentoring as follows: “Mentoring may be defined as a process whereby one is assisted, guided and advocated for by another.” Notably, this definition does not follow the functional approach to mentoring, but departs from a hierarchical relationship, which presupposes the seniority of the mentor. This view is supported by Healy (1990:17)

who advanced a definition which was informed by the current thinking in developmental-contextual theory that is both functional and comprehensive. He defines mentoring as, "... a dynamic reciprocal relationship in a work environment between an advanced career incumbent (mentor) and a beginner (protégé) aimed at promoting the career development of both." Healy's (1990) definition of mentoring departs from the common superior/subordinate interactions and it bridges the gap between formalised and classical mentoring. Nothing should preclude a younger person who is more skilled and experienced from playing the role of a mentor to a novice older person. Seniority therefore, in a mentoring relationship should be defined by the knowledge, experience, and skills that qualify one to be a mentor of another apart from age.

Critical in mentoring relationships are such decisions as choosing a mentor, managing the mentoring relationship, spelling out the role of the mentor, identifying the appropriate mentoring models best suited for the business nature and environment, and last, when and how to terminate the mentoring relationship.

3.4.1.1 Choosing a Mentor

The task of choosing a mentor is crucial and determines to a large extent the success of the mentoring relationship, irrespective of whether the mentoring programme is formal or informal. A formal mentoring program has organisational support and clear implementation plans. In a formal relationship, a third party acts as a mentor to develop skills that can assist with the career development of an individual (Meyer 2006:116-117). Formal mentoring occurs when an organisation designs and implements mentoring programmes for employees in an attempt to reap the potential benefits across the organisation (Gibson 2004:264). A formal mentoring programme overarches the human resources development needs of an organisation and it must be guided by the organisation's policy.

Ragins (2000:1177) contends that formal mentoring relationships usually develop by the assignment of members to the relationship by a third party and that, in some cases, the mentor and protégé have not even met before the match is made. Formal mentors are often contracted to focus on career goals that are short-term and only applicable to the protégé's current position. Mentee-mentor pairs in formal mentoring programmes are often formed by the programme coordinators. Preceding this formal matching is the coordinator's consideration of the interests of the mentees and the expertise of the mentors (Bell 2010). Because a formal

mentoring relationship is monitored by a programme coordinator who is sensitive to charges of favouritism, a formal mentor may be less likely than an informal mentor to intervene on a protégé's behalf, even if the protégé is not happy with his or her current job or career path. Another setback of formal mentoring programmes is that they are not focused on the protégé's career goals at all, but are directed toward orienting new employees (Ragins 2000:1179).

Informal mentoring programmes on the other hand, take place when an organisation does not have a structured approach to mentoring. Meyer (2006:113) asserts that people learn from their interaction with people who indirectly assume the role of mentors. Such mentors could be parents, other family members, teachers, community leaders, religious leaders, professors, or managers. Spencer (2003:51) contends, "... many of us can point to a few inspiring individuals who have made such a difference. Someone special might have taken a unique interest in us, provided counsel, suggested direction, and helped us advance our careers." Informal mentoring therefore does not require the approval of those in authority for it to take effect. Each form of mentoring enjoys some advantages over the other.

An informal relationship is often driven by developmental needs and sets the mentor at liberty to address midlife issues and to make a contribution to future generations (Ragins 2000:1179). In an informal mentoring setting, the relationship can be formed spontaneously. A senior staff member may approach a newer or more junior staff member and offer an informal mentoring relationship or the junior staff member may informally identify a senior staff member as a mentor. Whilst participants in such relationships may not even consider them as mentoring relationships, the outcomes of such relationships are generally regarded as superior to those achieved in formal mentoring relationships (Bell 2010:n.p). Bell (2010) further asserts that whilst in some formal mentoring programmes, mentees are able to select their own mentors the general practice is that the mentee-mentor pairs are formed by programme coordinators.

Since informal mentoring relationships are voluntary, they may be ended abruptly because people may simply end dissatisfying relationships. In as far as the benefits that accrue to an informal mentoring relationship are concerned; it is generally believed that protégés with formal mentors received less compensation and less satisfaction than those with informal mentors (Ragins 2000:1179-1180). Contrary to this view, Organiz (2003:271) contends, "The belief that informal mentoring is better, deeper or more valuable than formal mentoring is still alternative, although the few studies that address this issue leave room for doubt."

For a mentoring relationship to yield the desired results, it is very important for the protégé to choose a mentor who displays interest in his or her professional development, and exposure to knowledge and learning. The mentor must familiarise him or herself with the protégé's personal goals and talents and should try to identify aspects of the protégé's development where change should be encouraged. Without the mentor's interest in the protégé's life and career, the mentoring relationship is threatened (Schmidt, 2009:375). The researcher is of the view that it was almost impossible for successful mentoring relationships across the colour lines to succeed in South Africa given the limitations imposed by Apartheid legislation. Gerber, Nel & van Dyk (1993:44) contends, "In addition, restrictive legislation in the past, such as job reservation, has led to the over utilisation of the white labour force, while the black labour force was underutilised." Apart from the interest the mentor has in the protégé's professional development, the sex of the mentor is another crucial element to be considered. Problems may arise when a mentor relationship and a romantic component are combined. This may be equally damaging to both the mentor and the protégé alike (Schmid 2009:377).

In choosing a mentor, a protégé must be guided by the qualities of a good mentor. Singletary (2005:849) contends that good mentors have certain traits in common: they serve as a sounding board, they provide an entry point into the political and networking system, they provide a role model for adherence to the highest values, they provide their trainees with the opportunities to learn through experience, and they find tremendous joy and satisfaction in their work, and an equal joy in mentoring others to assume a role in the profession they love. From Singletary's (2005) assertion, it is evident that a mentor, whether chosen by a programme coordinator or by the mentee, should serve as a role model, and demonstrate love for his or her profession and for mentoring others.

While it is important to maintain a healthy mentor-mentee relationship, care must be taken that the mentee must find it challenging at all times. A mentoring relationship that loses sight of its overarching goals may lend the mentee into a counter-productive comfort zone. It is against this that Gordon (2005:1) contends, "...you will derive most benefit from mentors who force you to address the uncomfortable sides of your character. That said, a good mentor will never be negative but will offer you 'tough love', pushing you out of your comfort zone and helping you to address areas in a challenging and fulfilling way." In choosing a good mentor, the mentee must ask uncomfortable questions and identify people that inspire him or her and

demonstrate the skills, attributes and attitudes that he or she would like to exhibit in himself or herself (Gordon 2005:1).

One of the most important things that a mentor can offer a mentee is a listening ear and a caring and understanding heart (Smith 2005:64). When choosing a mentor, especially in an informal mentoring relationship where the protégés are accorded the liberty to choose mentors, the protégé must go for a mentor who demonstrates listening skills and takes special interest in his or her career development. Steinman (2006:51) stresses the point: “Good listening skills are rated by protégés as one of the most important skills they would like their mentors to exhibit.”

3.4.1.2 Mentoring Relationships

In the business world, mentoring relationships proved to be instrumental in moving protégés to the higher echelons of their organisations. Studies show that many successful top executives in companies had mentors in the early stages of their careers and that they described the functions of their mentors as teacher, sponsor, host, and guide (Klauss 1981:489). Although studies have shown a significant relationship between the presence of a mentor and positive work attitudes, the presence of a mentor alone does not automatically lead to positive work outcomes. The outcomes may depend on the quality of the mentoring relationship (Ragins 2000:1190).

Mentoring relationships do not occur randomly but they are initiated and have start and completion stages. Mentoring relationships progress through four main stages: the initiation stage, protégé stage, the break up stage, and the lasting friendship stage (Hunt 1983:483). The timing of the relationship is crucial as it must be appropriate to the career stages of the mentor and protégé. The initiation stage is a period of six months to one year. During this time, the relationship gets started and begins to have importance for both the mentor and the protégé. The roles of both the mentor and the protégé are identified and their positions become apparent. Fox (1992:856) refers to this stage as, “recognition and development phase.” In this phase, the mentor and the protégé recognise the need for mentoring, mutual respect and trust develops, and an environment of empathy and understanding develops. Gordon (2000:32) contends, “During the first phase, the cost to the mentor is greatest as the mentor expends more time and energy than the protégé.”

The protégé stage spans a period of two to five years. In the protégé stage, the protégé’s work is not yet recognised for its own merits, but rather as the by-product of the mentor’s instruction,

encouragement, support, and advice. The mentor displays his or her confidence in the protégé by affording the protégé opportunities, not given to apprentices, to make key decisions. Fox (1992:856) refers to this as, “the emerging independence phase.” During this phase, the mentor uses his or her power base, status and expertise to facilitate the learning process for the novice. The protégé benefits from self-discovery, newly learned competence, and continues to have emotional support and encouragement from the mentor (Gordon 2000:32).

The breakup stage is the separation stage of the relationship and it occurs from six months to two years after a significant change in the structural role relationship. The lasting friendship stage is when after a period of separation, the mentor and the protégé re-establish contact and go through a period in which their relationship is significantly changed (Hunt 1983:483). According to Fox (1992:856), this is the “letting go” phase in which independence is achieved by the protégé and the mentoring relationship moves into its final phase. Gordon (2000:32) states that the cost to the mentor is low as it only involves the emotional work of letting go, whilst at the same time, the cost to the protégé decreases as the goal of independence is reached.

Since the outcomes of a mentoring programme depend on the quality of the mentoring relationships, both mentors and protégés should take advantage of every situation that presents to them an opportunity to socialise with each other outside the gates of their organisation. A protégé who plays golf with his or her mentor for instance, stands a better chance of cementing a good relationship than those who do not socialise with their mentors. Johnson (1999:385) asserts, “If we accept that relationships contributes to socialization then we can postulate that structured relationships such as mentoring are also a form of socialisation.” The researcher agrees with this view only to the extent that it confirms that socialisation enhances mentoring relationships. Accepting that mentoring is a form of socialisation should not lead to the conclusion that socialisation and mentoring are synonymous.

A good mentor should provide substantial amounts of career and psychosocial support as well as developmental assistance. A protégé should strive to go beyond the limitations of a traditional mentoring relationship and seek to include sponsors in his or her development network. Sponsors are the people who will provide the protégé with large amounts of carrier support, but low amounts of psychosocial support (Higgins 2001:269). The researcher concurs with Higgins (2001) that contributors to the value chain of mentoring cannot be limited to the mentoring relationship because protégés are a part of a broader social network.

A good mentor should receive the credit of good mentoring outcomes with humility, admitting that there are many social systems that may have had a positive impact on the protégé during the mentoring relationship. Higgins (2001:281) further contends that without high levels of career and psychosocial support from within one's own organisation, protégés are likely to feel less confident that they are valued for their own abilities, thus decreasing their sense of potential. Such informal relationships as supervisory and co-worker relationships appear more important to the outcomes than formal mentoring relationships do (Raabe 2003:280).

In support of this view, Kram & Isabella (1985:112) argue that in a mentoring relationship, there are many relationships that could meet developmental needs other than the mentoring relationships that directly encourage, support, and contribute to progress in the life and career of the protégé. These include relationships with bosses, and peers. It is even better in a situation where the developmental networks occur within the organisation. Mentoring relationships tend to yield desirable outcomes if both the protégé and the mentor derive mutual benefits from the relationship. According to Kram & Isabella (1985:111), a complementary need solidifies a mentor relationship during the initiation phase, and propels it forward to a stage when the range of functions provided by the relationship expands to its maximum. Mentors who entered into many mentoring relationships with different protégés are, given their past experiences, in a better position to decide whether or not to enter into a new mentoring relationship. When mentoring becomes intergenerational, experience in mentoring relationships influences anticipated costs and benefits and may facilitate future decisions to be a mentor. Protégés in effective mentoring relationships are more likely to succeed in their mentoring role because they use their mentors as role models (Ragins 1999:507). While the need to examine mentor relationships is essential, it can be enhanced by studying the role the mentor plays in the relationship.

3.4.1.3 The Role of the Mentor

At the heart of a mentoring relationship is the exchange of behaviour that takes place throughout the relationship. The accumulated exchange of behaviours between a mentor and protégé comprises the relationship. It is only when the perceived benefits in the mentor relationship outweigh the cost that the protégé may be willing to engage in the relationship (Young, 2000:191). The responsibility of a good mentor in the mentoring relationship is to fulfil certain roles and the success of the mentoring programme depends on the mentor's ability to apply those roles correctly. In a mentoring relationship, the mentor is expected to play the

role of a father, teacher, adviser, sounding board, inspirer, developer, role model, and listener (Meyer, 2006:41).

❖ **Father**

In the role of a father, the mentor provides an environment and atmosphere in which the mentee feels safe and comfortable to grow and develop. This involves providing direction and teaching the lessons of life to the mentee (Meyer, 2006:41). The road to success can be lined with perils and danger. Because mentors have travelled the road to success, they are more familiar with the signs of danger and should be prepared to protect their protégés. When the protégé's career gets threatened by bureaucratic entanglements, conflict with colleagues, and hostile criticism, a good mentor in a "father" role must bear the armour, shield, and sword to discourage inappropriate attacks. This must be done with calmness and some degree of assertiveness. Outrage, indignation and personal disturbance can diminish the mentor's credibility. The mentor must play his or her protective role with a degree of sensitivity to the impressions his or her actions send to the protégé. An overprotective mentor tends to turn a blind eye to the protégés weaknesses and poor performance (Johnson, 1996:21).

❖ **Teacher**

In the role of a teacher, the mentor shares knowledge and expertise as he or she instructs the protégé regarding job requirements. The mentor gives feedback on the protégé's performance, gives career advice and long range planning (Gordon, 2000:31). In the teacher's role, the mentor teaches the protégé certain skills which he or she will need to do the job. The mentor must clarify performance goals and development needs, orientate the protégé towards important values, principles and issues in the organisation. The mentor must provide on-the-job training by affording the protégé opportunities to implement the learned skills and knowledge. This will provide opportunities for the mentor to give feedback and to reinforce and recommend specific behaviour in which the protégé needs improvement (Meyer, 2006:51). Progressive mastery of the learned skills feeds the protégé's confidence.

❖ **Adviser**

One of the conditions for a successful mentoring programme is that the mentor and the protégé must enjoy a good relationship. It is this relationship that earns the mentor the role of an adviser. As an adviser, the mentor provides psychological support and positive reinforcement

to increase the self-confidence of the protégé. The mentor provides moral and emotional encouragement (Gordon, 2000:31).

Acting as an adviser, the mentor provides information from a variety of professional experiences that can benefit the protégé facing a situation for the first time. This may include how to deal appropriately with the political system in which the protégé functions, how to set and meet professional standards of performance, and how to maintain one's personal sense of self in relation to the work self (Schmidt, 2009:374). As an advisor, the mentor mitigates the risk the protégé may incur by making hasty decisions and by violating the prevailing organisational culture which is often not in writing.

The mentor provides the advices the protégé needs to make decisions or to implement a particular action plan in the correct way. In the role of an adviser, the mentor must communicate the informal and formal realities of progression in the organisation, help the protégé to make the right decisions, assist him or her with ideas to execute a particular project or task, and recommend appropriate strategies for career direction and advancement. Every protégé depends on the mentor for assistance to implement actions from lessons learned and to review his or her development plan on a regular basis. As an adviser, the mentor must help the protégé to identify obstacles to goal achievement and career progression and to take appropriate action (Meyer, 2006:43).

❖ **Sounding Board**

As a sounding board, the mentor must appraise the protégé's behaviour and give them a chance to review their strengths and weaknesses by providing feedback and personal impressions about a particular issue. The mentor must provide a shoulder for the protégé to lean on, vent out frustrations and share difficulties. This must be done in a frank, honest and candid atmosphere. The mentor must be open to the ideas of the protégé and provide appropriate feedback and comments that will assist in his/her career advancement. An effective sounding board is someone who is a good listener, evaluates the feasibility of the protégé's ideas and encourages him or her to consider different alternatives before making a decision. As a sounding board, the mentor helps the protégé to find an effective solution and credit it to the protégé (Meyer, 2006:43).

❖ **Inspirer**

All protégés thrive on the inspiration of their mentors. A mentor must be an enthusiast and someone who takes joy and pride in his or her job. A mentor must do, say or demonstrate skill with the aim of igniting the initiative of the protégé. No matter how hard a task is, the mentor must find a way of developing the interest of the protégé such that the latter looks forward to the challenge it presents. When the hopes of the protégé are shattered by a seemingly impossible task, the mentor must motivate and stimulate the protégé to discuss impressions, ideas, visions and creative concepts that are inside or outside their work context. As an inspirer, the mentor must help the protégé to set challenging goals and objectives, and to meet and exceed those. The mentor must provide encouragement when things go wrong, praise the protégé for a job well done, and keep him or her focussed on matters of importance (Meyer, 2006:44).

❖ **Developer**

Meyer (2006:44) maintains that the aim of mentoring is to promote the personal and professional development of a person to meet the needs of the protégé and the mentor, as well as the organisation at large. The emphasis on the mutual nature of the needs is indicative to the fact that both parties must benefit from the mentoring relationship. A mentor should always be on the lookout for opportunities to develop the protégé, allow him or her freedom to make mistakes without fear of serious repercussions, demand high standards of performance and encourage the protégé to have a high expectation of him or herself. The mentor must identify and point out the protégé's strengths, abilities, talents, and promote his or her feeling of competence and self-esteem, help him or her to deal with and work on weaknesses, and review the development of the mentee on a regular basis (Meyer, 2006:45).

A very important task of the mentor as a developer is to provide access to resources and protection for the protégé as the novice expands expertise and knowledge (Gordon, 2000:31). Resources may be those that are required for the protégé to master the task at hand or to progress to the next level. Protégés need to be protected from organisational politics that may hinder their acceptance and progress.

❖ **Role Model**

One of the reasons why protégés choose mentors is that they look up to them as role models. They are expected to model out the appropriate values, attitude, and actions that will enhance the development and advancement of their protégés. A role model is a person who demonstrates a highly skilled level of performance that is worth imitating by the protégé. New professionals look to senior members of the administrative staff for role model possibilities. Often, the role models may not even be aware that newcomers consider them as such. It is worth noting that protégés do not blindly imitate role models, but are highly selective in adopting role model characteristics that meet their immediate needs (Schmidt, 2009:372).

Mentors must demonstrate such values as respect and honesty in their dealings with colleagues. In professions that prescribe a particular code of conduct and ethics, mentors must not only teach these but also demonstrate their commitment to observing them. Mentors demonstrate peaceful relations by negotiating their way and not through domination. Their constant availability and effort, consistency and ability to practice what they preach make up the list of a protégé's expectations. Mentors who preach one thing and practice something else stand the risk of losing their credibility (Meyer, 2006:45).

❖ **Listener**

Protégés have fears, concerns, and frustrations they want to share with someone they can trust. Because mentors are best positioned for this, they need to develop listening skills. A good mentor is always a good listener. A mentor must listen to the problems and concerns of the protégé with the intent to help the latter find solutions. A good mentor concentrates and pays attention when the protégé speaks, uses such body language as eye contact and head nods to show the protégé that he or she is listening. A good mentor avoids interrupting the protégé even if the latter struggles to express him or herself. A good mentor asks questions merely to clarify understanding. A good mentor is one who has the skill to listen between the lines, makes notes of the important things the protégé says, and is open to the ideas and opinions of the protégé (Meyer, 2006:49).

Active listening is a complex and demanding activity, consisting of several skills. A good mentor must use nonverbal responses and verbal prompts to encourage protégés to express themselves as fully as possible. The mentor must accurately reflect what the protégé

communicates. This can be done by paraphrasing or summarising the main points of the protégé's message (Johnson, 2004:47).

3.4.1.4 Mentoring Models

Assumptions about knowledge, power, and seniority that are implicit in traditional mentoring practices are increasingly challenged by Radical Humanist conceptions. The traditional approach to mentoring promoted paternalism and dependency. Technological advancements introduced added complexities to the role of mentors. Instead of looking to mentors for every bit of information needed, protégés can use the electronic media to research information independently and bounce their findings with their mentors for approval. Changes in work settings as a result of downsizing and rationalisation demand different models to mentoring than what the traditional approach can offer. In response to this, organisations diversified their work contracts; some employees work from home offices, and yet others work short hours (especially those who want to strike a balance between their careers and raising their children). This undoubtedly renders the on-the-job learning approach to mentoring obsolete. Because protégés are social beings, they have other mentoring relationships running concurrently with those of their mentors, which are not openly acknowledged (Brammoh 2008:16, Hamilton & Scandura 2003:388, Darwin 2000:1-13).

Johnson's (1999:385) mentoring model represented by figure 3.1 comes in handy as a preamble to the discussion of the various mentoring models that mentors and protégés may consider for their unique settings. The model attempts to delineate the influence that socialisation, task, and lifespan blend into a mentoring relationship. Johnson contends that these are interactive forces which shape the mentor and protégé relationship.

First, socialisation is depicted by the outer ring which represents the learning process. Here, the protégé learns the rules of behaviour specific to his/her culture. The protégé is assisted in this learning by such environments as home, school and media. Mentors and protégés do not exist independently from their specific socialisations. The individuals go through the pre-formative, formative, and post-formative phases. When they enter for the first time a new environment like a school, they are in a pre-formative phase in which they adjust to their new environment. In the formative phase, the individual is presented with only a few choices and as a result, the organisation usually assigns a mentor to assist. In the post-formative phase, protégés are at liberty to choose a mentor as he or she is considered capable of taking the

responsibility for own development. The phases are not necessarily sequential; the mentor or protégé can be in one or more of the three stages at any given time.

Second, the task of development interactive dimension comprises of work skill development and family skill development as its major facets. In order to understand the mentoring relationship, it is important for both the mentor and the protégé to be aware of where each is in the work or family skill development. Work skill development is the set of competencies needed to compete for and achieve satisfaction within the work environment. It is responsible for maturing in one's work environment. Career functions and psychosocial functions are the two broad categories that surround the mentor/protégé relationship. Career functions include sponsorship, exposure-and-visibility, coaching, protection, and challenging assignments. Psychosocial functions include role modelling, acceptance-and-confirmation, counselling and friendship.

Third, the lifespan dimension examines the change and growth across an individual's lifetime. This is the dimension that is internal and personalised to the individual, covering the entire spectrum of the individual's life from conception to death. Areas of lifespan development include physical, cognitive, social and personality. By observing these, one can determine whether the mentor and protégé are equal in their life development stages or different.

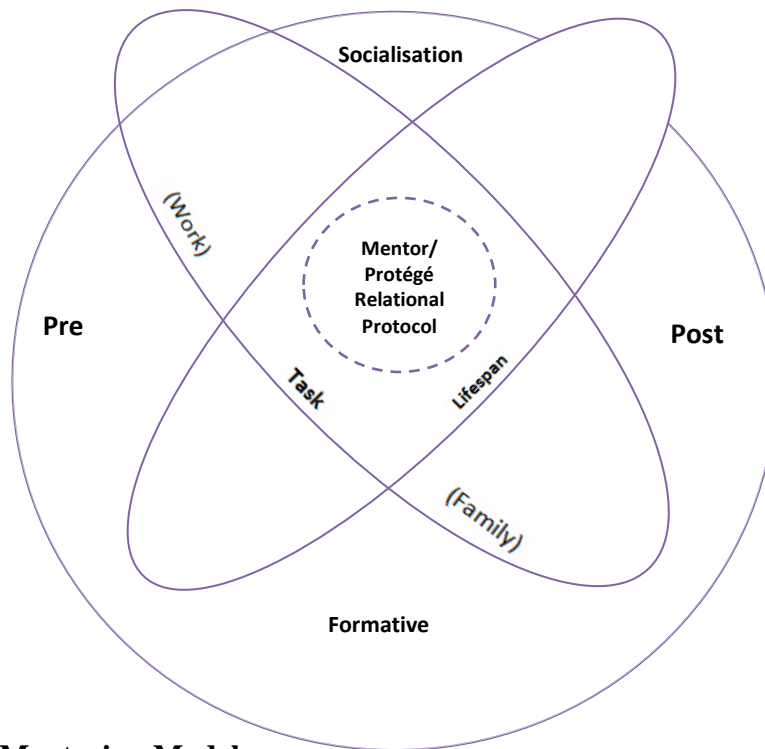


Figure 3.1 The Mentoring Model

Source: Adapted from “*The Mentoring Model Theory: Dimensions in Mentoring Protocols*” (Johnson, 1999:386).

Johnson’s (1999:386) mentoring model sheds some light on to the environment within which mentoring relationships take place and the interplay of the dimensions which shape them. His mentoring model theory lays a good foundation for a discussion of the different mentoring models one can consider for a given situation such as, E-mentoring, Lateral Mentor- Protégé Relationships, and Hierarchical Mentor-Protégé Relationships.

a) E-Mentoring

E-mentoring refers to the process of using electronic means as the primary channel of communication between mentors and protégés (Hamilton 2003:388). E-mentoring differs from traditional mentoring in that in the latter, the relationship is created and natured by a face-to-face contact between the mentor and the protégé whereas in e-mentoring, the relationship may be created face-to-face or electronically, but the continuation primarily takes place electronically. Various electronic media, such as e-mail, chat, web, and message boards may be employed. E-mentoring offers the advantage that protégés do not have to be at the right location to find a mentor because distance is no longer a factor. Hamilton (2003:392) contends

that e-mentoring provides options to the following barriers associated with the traditional mentoring relationships:

- Distance: Through the internet, one can access prospective mentors in one's field regardless of geographic location or organisational level.
- Interpersonal barriers: E-mentoring places emphasis on shared values rather than on characteristics that are easily discernible face-to-face.
- Structural changes: Flat organisational structures, job-sharing, compressed workweeks, and telecommuting reduce opportunities of face-to-face meetings with potential mentors, but e-mentoring offers more convenient and flexible options.

Because e-mentoring surpasses most barriers associated with traditional mentoring, it has the potential not only to increase mentoring participants on a larger scale, but to also enhance the effectiveness of traditional mentoring if used concurrently with it. Although Hamilton (2003) presents e-mentoring as a mentoring model, the researcher feels that it cannot be a model on its own, but a medium of communication. In the researcher's opinion, a mentoring model should offer an alternative to the traditional "mentor".

Eby's (1997) work responded well to the need for alternative forms of mentoring. She suggested mentoring models that respond to the rapidly changing business world thereby taking cognisance of the mentoring demands arising from downsizing, corporate restructuring, participative work arrangements such as teams, and total quality management (TQM) initiatives, as well as domestic and international relocations and expansion. These changes demand a departure from the traditional career paths which were hierarchical, specialised and continuous. The trend in modern organisations favours flat organisational structures. This necessitates the need for job enrichment training and mentoring programs to prepare employees not only for their current positions, but also for the industry. The skills of motor mechanics trained by BMW for instance, should not become redundant should they move to Mercedes Benz workshops. For them to be marketable both within and outside their organisations, they will have to develop a diversified set of skills that will be portable to other organisations within the same industry or even across industries (Eby 1997:125). Common, however, in both Eby's (1997) and Hamilton's (2003) e-mentoring model, is the fact that both focus their responses on the dynamic organisational environment.

Eby (1997) presents in figure 3.2 below, mentoring models which differ according to the form of relationship and the type of skill development needed. They are: Lateral Mentor-Protégé Relationship (Job-Related Skill Development), Lateral Mentor-Protégé Relationship (Career Related Skill Development), Hierarchical Mentor-Protégé Relationship (Job-Related Skill Development), and Hierarchical Mentor-Protégé Relationship (Career-Related Skill Development). The categories are not mentoring models themselves; they are types of relationships that determine mentoring models that are appropriate to each. It is within those mentoring relationship types that the researcher discusses mentoring models below.

b) Lateral Mentor-Protégé Relationship, Job-Related Skill Development

According to Eby (1997:127), this form of mentoring as represented by Cell I in figure 3.2 refer to relationships among individuals who are at comparable organisational levels in terms of pay, status, and job responsibilities. Here, the mentoring relationship focuses on the development of job-related skills that will help the protégé develop within the organisation.

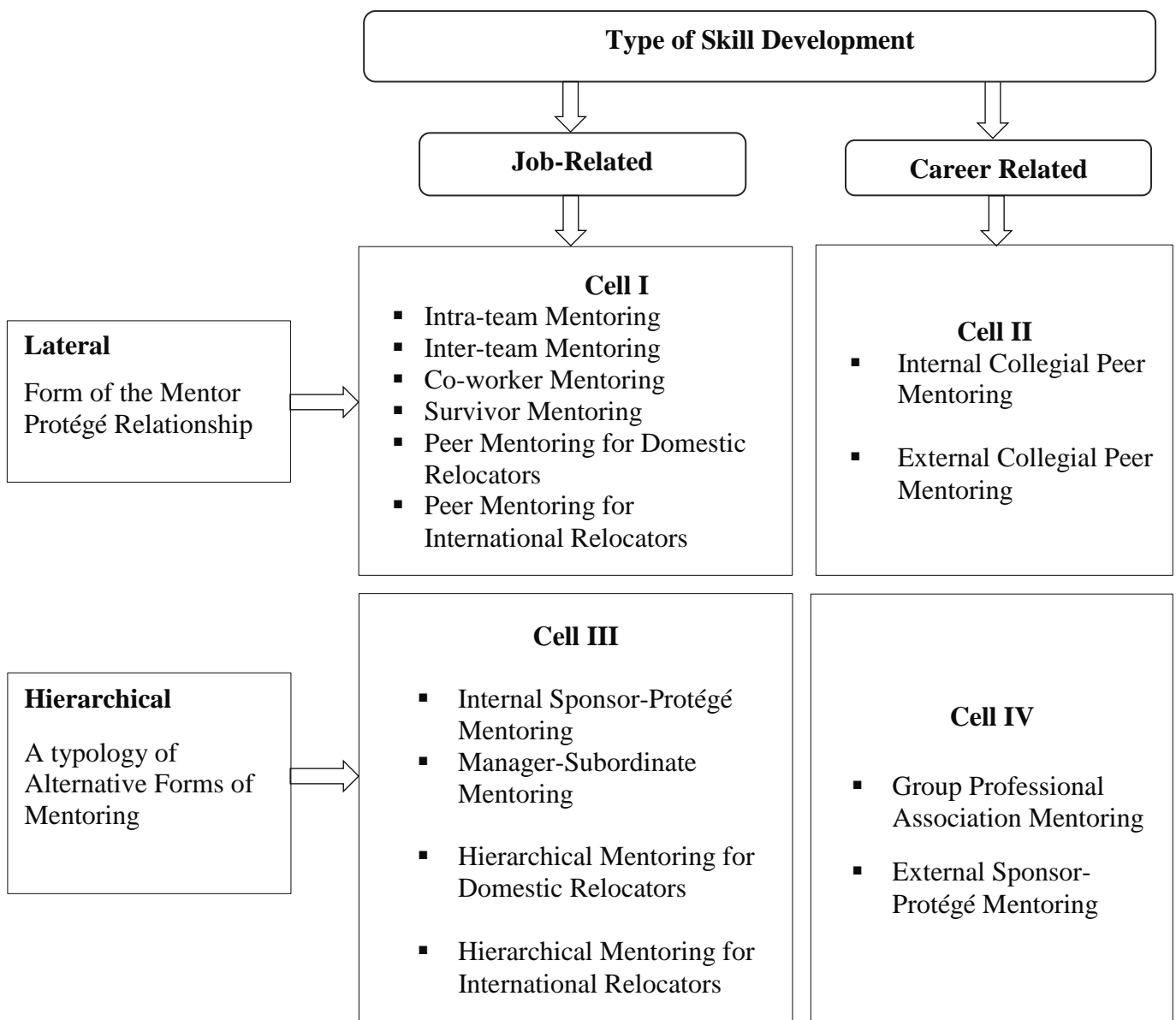


Figure 3.2: Development of Job Related Skills

Source: Adapted from “Alternative Forms of Mentoring in Changing Organizational Environments: A Conceptual Extension of the Mentoring Literature” (Eby, 1997:129).

The following are types of peer mentoring existing between individuals who are working in the same organisation:

❖ **Intra-team Mentoring**

This refers to work teams taking on management responsibilities such as planning and organising work, setting performance goals, and providing performance-related feedback to each other, and training teammates (Eby 1997:128). Eby (1997:129) contends that team experiences can contribute significantly to professional and personal development of individual team members. She argues that through performance monitoring and feedback, the team may shape individual team members' skill acquisition and career development much like a traditional mentor. The rich pool of technical skills and knowledge resident in the team gets shared amongst team members. Teams provide support and guidance amongst team members, and meet their needs for inclusion, affiliation, identity, and affirmation. In this type of peer mentoring, individual team members mentor each other (Zachary 2000:4). Hunt (1983:476) holds a different view to those of Eby (1997) and Zachary (2000). He contends that peers cannot be mentors to each other. This is understandable in view of his description of a mentor that includes a teacher, coach, guide, sponsor, boss, and guru, which is very close to the traditional definition that portrays a mentor as a “godfather.”

❖ **Inter-team Mentoring**

This is a type of mentoring relationship that occurs among members of different teams. It is common amongst teams that are responsible for integrated products or services. In this type, teams exchange technical assistance, discuss job-related problems, obtain job related feedback, and gather information on the competition, the market, and technology from other teams. While it is not clear whether inter-teams can fulfil their members' psychosocial needs, it is practical for those who rely on each other for information and support as well as providing role modelling to each other—a psychosocial function (Eby 1997:130).

❖ **Co-worker Mentoring**

Peers in the same department or unit provide career-enhancing functions as they share job-related information, exchange personal career strategies, and provide each other with job-related feedback. Peer mentors also fulfil psychosocial functions in the form of emotional support, feedback on personal problems, and confirmation (Eby 1997:131).

❖ **Survivor Mentoring**

Survivor mentoring refers to mentor-protégé relationships among peers who have managed to survive staff cutbacks either in the same department/unit or among peers from different units. Survivor mentors provide job related feedback and retraining to protégés. Organisational changes such as downsizing and restructuring require survivors to learn new skills. Survivor mentors clarify policies and procedures help protégés prioritize tasks, and assist protégés in obtaining information to clarify their new roles (Eby 1997:31).

❖ **Peer Mentoring for Domestic Re-locators**

Re-locators can suffer both job-related and non-job-related stress. Uncertainty about policies, procedures, and role relationships within the organisations relate to job-related stress, whereas marital stress and problems with children's adjustment to new schools are classified under non-job-related stress. Peer mentoring can assist protégés who relocated to another site within the organisation. As far as job-related stress is concerned, peer mentors can assist protégés in socialising into their new work environment. Re-locators usually prefer their peers to their seniors as far as assistance with job-related information is concerned because they do not want to appear to be incompetent. Peer mentors also provide emotional feedback and friendship—a psychosocial function (Eby 1997:31).

❖ **Peer Mentoring for International Re-locators**

This one differs from the peer mentoring for domestic re-locators in that it presents unique stresses that international transfers pose for transferees and their families. These include obtaining clearance for the spouse to work, language barriers and schooling problems. Mentoring can address problems that relate to adjusting to a new country and returning to a home country. Peer mentors assist with clearing role ambiguity and role conflict, providing social support, reducing the novelty associated with the host organisation's culture, and providing job-related and non-job-related support when the individual returns to his or her domestic location (Eby 1997:233).

c) **Lateral Mentor-Protégé Relationship, Career Related Skill Development**

This mentoring relationship is represented by Cell II in figure 3.2. It is expected to meet both instrumental and psychosocial needs and the skills developed are career enhancing and can be transferred to other organisations. Because this type of mentoring includes

developing relationships outside one's own organisation, it presents opportunities for broadening one's network of contacts and for developing a wide range of career related skills. Two types of mentoring models fall within this type of relationship; internal collegial peer mentoring and external collegial peer mentoring (Eby 1997:133-134).

❖ **Internal Collegial Peer Mentoring**

Internal relationships with colleagues can develop into peer mentoring relationships, especially if the organisational structure is highly participative and encourages interdepartmental interactions. Mentoring relationships that may be formed can provide both instrumental and psychosocial functions for protégés. Instrumental functions can assist protégés to obtain additional expertise within the organisation, while meeting such needs as confirmation, emotional support, personal feedback and friendship provides a psychosocial function (Eby 1997:134).

❖ **External Collegial Peer Mentoring**

Colleagues from previous jobs, high school or college peers working in other organisations, and members of professional organisations who share common non-work interests or experiences may fulfil some career or psychosocial functions. These are sources of support which can influence individuals' personal and professional development; especially that they may assist protégés access information which would otherwise be inaccessible, such as unadvertised job leads within the mentor's organisation (Eby 1997:134).

d) Hierarchical Mentor-Protégé Relationship, Job-related Skill Development

In this type of mentoring relationship, the mentor is a senior member in the organisation, and the protégé is a junior member of the same organisation. It is represented by cell III in figure 3.2. The relationship is similar to that of a traditional mentoring relationship. It focuses on the development of job-related skills. Eby (1997:34) argues that this type may be important for protégés' advancement and survival within their organisation and that it may be less useful in helping protégés develop portable, career-enhancing skills applicable to other organisations. According to Eby (1997) the following mentoring models belong to this type:

❖ **Internal Sponsor-Protégé Mentoring**

This type of mentoring is what is most referred to in mentoring literature. It refers to a mentoring relationship between a senior, influential organisational mentor and a younger more junior protégé. Usually, the sponsor does not have a direct line of authority with the protégé. As a result, sponsors are less likely to have first-hand knowledge about a protégé's performance, and therefore, less likely to provide specific task related feedback to protégés. Because of the internal sponsor's experience, rank, and influence within the organisational environment, they provide exposure and visibility, sponsorship, coaching, protection and offer challenging job assignments to protégés. Because of their influence in the organisation, sponsors are able to expose protégés to important and influential members of the organisation. As a coach, the internal sponsor may initially provide information and advice relevant to the protégé's specific job. Later, it is more likely that the internal sponsor may move into a role of career-coach, providing strategies for achieving recognition and success within the organisation. By virtue of their standing in the organisation, sponsors may have varied experiences within the organisation and be privy to information that is not readily accessible to protégés. This type of mentoring is distinguished from that of a first-line career mentor in that it fosters career mobility and access of unique information within the organisation (Eby 1997:135). Hunt (1983:476) contends that sponsors have less organisational position power than mentors in promoting their protégés' career.

❖ **Manager-Subordinate Mentoring**

Manager-mentors may act as role models for subordinates, facilitating protégés' learning of technical and interpersonal skills necessary for advancement within the organisation. If the manager is respected and perceived as competent in the organisation, protégés are likely to adopt his or her leadership style. Manager-mentors are most likely to help their subordinate-protégés develop plans to meet their specific career goals. Also, manager-mentors are able to provide subordinates with challenging work assignments, provide exposure and visibility to important organisational members. They are also in a position to coach protégés, give specific job-related performance feedback, and instil a sense of competence in subordinates. Manager-

mentors may be able to meet subordinates' psychosocial needs and to serve as role models (Eby 1997:236).

❖ **Hierarchical Mentoring for Domestic Re-locators**

This type of mentoring may help re-locators gain a clear sense of their career path after relocation. A hierarchical mentor may also help the protégé understand how the current experience will fit into his or her overall career plan within the organisation. Once the protégé is in a new position the mentor may also provide an important source of sponsorship and visibility by introducing the protégé to other influential members in the new location, providing the opportunity to work on challenging projects or task forces, or coaching the protégé on the types of experiences that will enhance his or her likelihood of advancing within the organisation. Hierarchical mentors are likely to fulfil many of the traditional psychosocial functions. To a protégé who is struggling with family issues surrounding the move, the mentor may take on some of the qualities of a parental role (Eby 1997:37).

❖ **Hierarchical Mentoring for International Re-locators**

At the new location or upon return from an international assignment, protégés need the services of a high-ranking mentor. For the expatriate, a high-ranking mentor may be able to meet some of the protégé's career development needs by clarifying how the overseas experience is valuable for his or her development within the organisation. By providing feedback and confirmation, the high-ranking mentor may clear uncertainty on how the protégé will fit into the organisation's business operations upon return to their home country. Having a mentor on return to their home country may help the protégé to access important organisational information about what happened in the organisation during the repatriate's absence. The mentor may also provide sponsorship for the repatriate and increase his or her visibility within the organisation upon return. Mentors can also help repatriates adjust psychologically to their return by being an important source of support and friendship. Mentors can fulfil many instrumental and psychosocial needs of expatriates and repatriates (Eby 1997:137).

e) **Hierarchical Mentor-Protégé Relationship, Career-Related Skill Development**

This type of mentoring is also consistent with the traditional definition of mentoring in that it is characterised by a relationship between a senior, high-ranking individual and a more junior, lower-level individual. It is represented by Cell IV in figure 3.2. It focuses on the development of career-related skills that the protégé can transport to other organisations and contexts. Eby (1997:137) contends, “This focus on the acquisition of broad-band, career-related skills make this form of mentoring especially important in turbulent organisational environments”. Through the development of external relationships with mentors in other organisations, the protégé is able to develop alliances that will be helpful in the event that they are faced with a voluntary or involuntary turnover. This type involves group professional association mentoring and external sponsor-protégé mentoring.

❖ **Group Professional Association Mentoring**

Eby (1997:38) argues that this type of mentoring is similar to, yet distinct from, external collegial peer mentoring in that group professional association mentoring is limited to relationships that emerge through professional association membership. Members within professional associations share common careers, occupations, or trades. This type is also unique in that the protégé is a member of the professional organisation and the professional organisation as a whole serves as a mentor. Professional associations may complement, or even substitute for, traditional mentoring relationships. They offer the opportunity for challenging assignments such as task forces and committee memberships. They can also serve as a source of recognition, feedback, and evaluation for individual members. These may instil a sense of competence and personal confirmation. Such traditional psychosocial functions as acceptance and role modelling may emerge through codes of conduct and professional ethics.

❖ **External Sponsor-Protégé Mentoring**

Eby (1997:138) argues that an external sponsor mentor is similar to an internal sponsor in that he or she is a high-ranking individual with more experience, tenure, and influence than the protégé except that this type of sponsor is employed in a different organisation from the protégé. The main advantage of this sponsor is that it may be invaluable for individuals who desire mobility outside of their own organisation.

Mentors outside one's organisation may become important sources of information, guidance, and career advice. They can also fulfil traditional mentoring functions such as sponsorship, exposure, and visibility to protégés. Their focus may be on increasing the protégé's visibility within the business community. In this sense, it is different from the traditional career functions of an internal sponsor, yet very important in today's business environment. One of the difficulties associated with this type of mentoring is that not all individuals may have access to an external sponsor (Eby 1997: 138-139).

3.4.1.5 Termination of Mentoring Relationships

According to Gordon (2000:32), phases in the mentoring process comprise the recognition and development phase, emerging independence phase, and last, letting go. Major tasks during this final stage involve realignment of the relationship or termination. Kram (1983:617) attaches a period of time to the mentoring phases. She argues that the mentoring relationship lasts for a period of time ranging from two to five years, after which it moves into the final phase of separation. This period is generally characterised by turmoil, anxiety, and feelings of loss. Steinmann (2006:148) contends that mentors must know how to let go and how to deal with feelings of loss and anger associated with this phase.

The termination phase lends the protégé to a time when he or she experiences new independence and autonomy. One of the reasons why anxiety sets in at this phase is that it is difficult to plan for closure because some relationships can end earlier or last longer than anticipated. In a formal mentoring programme, a specific end date of the programme cycle dictates the winding up date. The difficulty associated with a set end date is that partners sometimes stay in mentoring relationship even though the learning goals have been achieved, or they conclude on time but without having achieved learning goals (Zachary 2000: 145, Kram 1983:618).

The mentor/protégé separation occurs both structurally and psychologically. If the structural separation is timely, it enhances the psychological preparation on the part of the protégé. It affords the protégé the much needed opportunity to do independent performance try-outs without guidance and support. Both parties are bound to go through a process of adjustment because career and psychosocial function cannot continue in their previous forms. After a loss of some functions and the modification of others as a result of the termination of the relationship, both parties will need to redefine their relationship. Care must be taken not to

impose structural separation prematurely as this may lead to the protégé feeling abandoned and unprepared to meet new challenges (Kram 1983:619).

When the termination phase is handled successfully, it provides an opportunity for the young manager to demonstrate essential job skills independently from the support of the mentor. It also presents to the mentor the opportunity to demonstrate to peers and superiors that he or she has been successful in developing new managerial talent (Kram 1983:620).

It is evident from the above discussion that there is no substitute for thorough preparation for the winding up of a mentoring relationship. Good mentors find creative methods for recognising and honouring good collaboration, strong friendship, and important professional growth in a protégé. One of the most effective methods of ending a mentoring relationship is to schedule a formal time to process and celebrate the protégé's moving on. This may be done over dinner or a cup of coffee. A formal meeting offers the mentor an opportunity to say goodbye to the protégé by way of storytelling, highlighting the protégé's developmental milestones. As a mentor and protégé share reflections and express gratitude for one another, relationship closure occurs (Johnson 2004:132).

3.4.2 SUCCESSION PLANNING

The success of an organisation depends largely on its ability to plan for its leadership transitions. This is more critical in small family founded organisations because they hardly survive more than one generation (Lee, Lim, and Lim 2003:557). Charismatic Churches in Bushbuckridge, by virtue of the fact that they were founded by one person each, are likely to be affected by the challenges facing family businesses. Given the idiosyncratic nature of family organisations, they tend to keep leadership in the hands of the founders' offspring even though the need to pass the reigns to more suitably qualified persons who are not family members may be apparent (Lee *et al.* 2003:658).

The willingness by the founding family to consider appointing successors outside the family circle does not however, eliminate the succession challenges facing small organisations. Inherent in such organisations are problems relating to transitioning from a one-person style of leadership to a functionally organised professional team (Wasserman, 2003:151). One of the challenges facing those who favour family member successors relates to the tendency to postpone succession planning decisions. This is usually the case when the prospective family successor is too young or seems uninterested, or appears to have a borderline ability. Then the

decision is postponed to see whether he or she will show interest in future or will over time demonstrate competency to take over the leadership (Trow, 1961:234).

Rothwell (2001:6) defines succession planning as, “A deliberate and systematic effort by an organisation to ensure leadership continuity in key positions, retain and develop intellectual and knowledge capital for the future, and encourage individual advancement.” Leadership succession therefore follows a resolve by the current leadership to develop a policy which will ensure that the organisation has at all times, leadership development candidates who will be ready to replace those who are in key positions when they retire, resign, or pass on.

Sambrook (2005:580) defines succession planning as follows: “Succession planning can be defined as the attempt to plan for the right number and quality of managers and key-skilled employees to cover retirements, death, serious illness or promotion, and any new positions which may be created in future organisation plans.” This definition points out the comprehensive nature of succession planning. Evident is the need to provide the right number and quality of key personnel that will replace those that will vacate their positions including those new positions that may be created in future organisational plans. This suggests that for the organisation to have an effective succession plan, it must have a long term business strategy. Although this is common practice in government departments and large corporations, it remains a challenge to small business and churches given the limitations in planning skills and financial resources.

Atwood (2007:1) defines succession planning as, “... the ongoing process of identifying future leaders in an organization and developing them so they’re ready to move into leadership roles.” Atwood’s (2007) definition underscores the ongoing nature of the succession planning process. He suggests that it is not a once off event, but like many other processes in an organisation such as, job evaluation, it should continue for as long as the organisation exists. Rothwell (2001:327) concurs with this view. He describes succession planning as a process of identifying replacements for key executives used at lower levels as a foundation for a systematic development plan for the organisation. All organisations, churches included, should identify the absence of a leadership succession plan as a high risk element.

Martin (2010:257) defines succession planning as follows: “Succession planning is about finding people with the right skills and experience to fill more senior jobs.” This definition does not address the effort organisations must make to identify and develop lower level

potential leaders for the purpose of filling key senior positions when they fall vacant. “Finding people with the right skills” as suggested in Martin (2010), lurches on to a recruitment strategy, which may not necessarily focus on internal human resources development. Visionary successful organisations tend to promote and develop leadership talent grown from within their internal structures. Although recruiting from outside holds in it the promise of injecting the outside world’s innovative thinking, it fails to preserve the core of the business which may have taken a long time to develop (Collins, 2004:173; Wasserman, 2003:149).

Succession planning therefore follows a deliberate attempt by the current leadership of an organisation to provide for its future needs for competent personnel in key positions that may become vacant due to retirements, deaths, promotions, or resignations and those created as a result of strategic changes. Although most research on succession planning focused on profit organisations, church organisations are not exempted from their findings. The challenges facing the one-man founded Bushbuckridge Charismatic Churches may be aggravated by their small size pool of internal candidates from which to select successors (Sambrook, 2005:582).

In the business competitive world, leadership succession that ensures a smooth transition that guarantees the same, if not a better supply of products or services to clients, cannot be left to chance. It must be informed by a well-thought-through strategy hence, it is appropriate to refer to leadership succession planning. Although the object of this study is to assess leadership mentoring and succession with a special emphasis on the position of the founder-leader, leadership succession planning is not limited to the positions of the top executives; it may cater for as many key positions as may be identified at various levels of the organisation. Its purpose is to prepare the organisation for the challenges and opportunities associated with changes in critical key positions at all levels (Atwood 2007:6). Atwood (2007) contends that the time for succession planning is not when someone exits the organisation, but when a new person comes in. It ensures that an employee has been developed and is ready to step into a leadership role when the opportunity arises. The organisation must be proactive in identifying critical positions in advance and a careful analysis of the requisite competencies for the positions.

Rothwell (2005:23) sights the following reasons for succession planning and management programmes:

- They contribute to implementing the organisation's strategic plans.
- They help to identify "replacement needs" as a means of targeting necessary training, employee education, and employee development.
- They increase the talent pool of promotable employees.
- They provide increased opportunities for "high potential" workers.
- They tap the potential for intellectual capital in the organisation.
- They help individuals realise their career plans within the organisation.
- They encourage the advancement of diverse groups.
- They improve employee morale.
- They improve employees' ability to respond to changing environmental needs.
- They cope with effects of voluntary separation programs.

Given the above reasons for succession planning, organisations that have succession plans in place should have a motivated pool of emerging leaders because of the grounds that they will have clearly outlined career paths. If the Bushbuckridge Charismatic Churches had succession plans in place, the frequency of schisms would be reduced. Organisations that do not have succession planning programmes are forced to hire from outside. They create intellectual capital risks and send the wrong message to their employees—that internal staff is not good enough to be considered for senior positions. Those that hire from inside show that they have made efforts to develop internal talent and that they have a trans-generational vision. The intellectual capital risks posed by the absence of a succession plan are greater in family businesses. It is estimated that only 30% of family business survive in that form through to the second generation, and that only 10% survive to the third generation. Only a small percentage of family firms grow to become large businesses which are more likely to plan for leadership succession (Butler 2006:379). By virtue of their one-founder leader, Bushbuckridge Charismatic churches are likely to compare well with these statistics. Attempts to develop leadership succession plans must follow a process that seeks to define the concept and articulates its intended aims.

Succession planning therefore is that ongoing process in the organisation of identifying and analysing the skills of those in key positions and identifying and training those who have the

potential to succeed them when they exit the organisation for whatever reason. Succession planning boosts the morale of employees at all levels because it creates the prospect of promotional opportunities. Organisations that do not have succession plans are usually not keen to promote their skilled employees because they may not have a replacement strategy (Atwood 2007:29). Those who do not invest in succession planning programmes argue that appointing outsiders to senior positions helps to bring in new ideas, and that appointing from inside poses the danger of stagnation. Organisations that fail to develop and promote employees from within may breed low staff morale due to lack of a sense of career path (Martin 2010:258).

Leadership succession planning challenges are likely to be greater in small companies due to the many limitations they have such as budgetary constraints in as far as the retention of skilled and gifted personnel is concerned. Because small owner-managed firms compare well with the one-founder-led Charismatic Churches in Bushbuckridge, an investigation of how they deal with leadership succession challenges is appropriate. Trow (1961:234) sights the following reasons for lack of leadership succession planning in small companies:

- a) Size of management group: The smaller the firm, the more difficult it is to support a successor-designate.
- b) Growth: Growth is conducive for succession planning; where it is absent, planning is less likely to happen.
- c) Ownership: Smaller firms are more likely to be family owned and managed; this makes planning for succession difficult if there is no available successor within the family.
- d) Predominance of short-term management problems: The manager of a small firm is likely to be concerned largely with problems of the day-to-day operation, very often in a specialised area on which the company success has been built, and may not have the time or ability to train a successor.
- e) Outside counsel: Small firms are less likely than large firms to have access to outside advice that might encourage planning for succession.
- f) Retirement: Managers of small firms are frequently in a position to refuse to retire, in which case planning for succession is likely to be postponed, or a successor-designate may become impatient and leave.

- g) Procrastination: Managers of small firms often have the attitude that “time will produce a successor,” an attitude that excuses lack of planning and may also serve to postpone it further.

Studies have shown that only a few family businesses survive more than one generation because the owner-managers do not look beyond their own family members and close relatives for succession. Nepotism is generally perceived as the reason why families hand over their businesses to their offspring or a close family member (Lee 2003:557). This view is supported by Sambrook (2005:582) who argues that the survival rate of family firms is very low compared to non-family firms. He contends that training family members is vital both to improve their business skills and to improve generational succession. Having assessed leadership mentoring and succession in secular circles with an attempt to compare them with the Charismatic Churches in Bushbuckridge, it is now appropriate to assess the biblical theology of leadership mentoring and succession. Because biblical theology of leadership mentoring and succession is closer to home as far as Charismatic Churches are concerned, it will be interesting to find out how well they compare.

3.5 THE BIBLICAL THEOLOGY OF LEADERSHIP MENTORING AND SUCCESSION

In Biblical times, God called and anointed leaders for leadership responsibilities. They used different leadership styles to lead different groups of people in different settings (Harris 2003:21). Whoever God chose as a leader, he appointed, empowered, and confirmed to the people he or she was called to lead (Elliston 1992:102; Clinton 1988:10; Harris 2003:30). Even if the chosen person was not their preferred leader, once it was clear that he or she had God’s approval for the leadership position, all objections were laid to rest (1 Sam. 10:23-24; 2 Ch. 1:9).

There is overwhelming biblical internal evidence pointing to the fact that God chose people contrary to the expectations and approval of the general populace (Judg. 6:15; 1 Sam. 9:21; 1 Sam. 16:7). When God called Gideon and Saul respectively, each one of them objected on the grounds that their clans and families were the least in Israel. The prophet Samuel on his mission to anoint King David was attracted to the physical appearance of Eliab David’s elder brother, only to be confounded by God’s choice. Only God determined the terms of appointment and of termination of office. Appointments to leadership positions were an act of

God's grace and a public display of his favour on those he chose. Because of this, the leadership candidate's merit did not count at the entry point. The tenure of the office however, depended on the incumbent's obedience to God who appointed him or her. Those who failed to obey God's instructions served for a short time and got dethroned, while those whom God was pleased with remained in office for a life time (1 Sam. 13:1, 13:1, 28:17-18; 2 Sam. 7:8; 1 Kings 3:14, 15:25; 2 Kings 15:8; 1 Chron. 3:4). It is evident in the scriptures that although God himself chose and appointed leaders to succeed those he removed because of moral failure or death, he used existing structures such as families and current leadership to prepare candidates for leadership succession. God used Moses to shape and prepare Joshua to lead Israel to the Promised Land (Angel 2009:147). He used Gideon's parents to prepare Gideon for his leadership role as the judge of Israel (Judges 13:4-5).

As far as the titles are concerned, God used those that the people were familiar with and were part of their daily public image such as, servant, shepherd, and steward (Elliston 1992:7). It was only after the people were lured by their heathen neighbouring countries to copy from their leadership styles and titles that God reluctantly allowed them to have leaders titled, "kings" (1 Sam. 8:5-7).

An assessment of biblical leadership mentoring and succession must take into cognisance that observable leadership mentoring and succession models emerged in history from the period of the Patriarchs (ca. 3500 BC) to the New Testament Epistles (ca. A.D. 60 – A.D. 80). The Bible is replete with stories of leaders who served as good examples as well as those who were bad examples (Schultz 1990:19; Tenney 1985:3660).

God created and delegated to man the requisite authority to rule and subdue the earth (Gen. 1:26). Leaders in biblical times were considered to be God's agents and their ultimate goal in leadership was to glorify God. It was the general understanding of all biblical leaders that they stood in a position of accountability first, to God and second, to the people they served (Usue 2006:636). It is part of human nature to fight against any force that threatens man's right to rule or dominate. Munroe (2005:39) avers, "Leadership is inherent in our nature and is fundamental to our origins, our human makeup—and our destiny." The fall of man created a leadership vacuum that reared its head of rebellion from time to time (Ex. 23:21; Num. 20:24).

God chose Israel as his own people and dictated to their leaders how they should lead the nation (Deut. 4:37). A leadership vacuum in Israel was metaphorically compared to sheep

without a shepherd. When God announced to Moses the regrettable news that he was going to view the Promised Land from the top of Mount Nebo after which he would die, Moses pleaded with God to appoint a successor so that the nation may not be left like sheep without a shepherd (Num. 27:16-17). Jesus raised the same concern when he saw the multitude harassed and helpless (Matt. 9:36).

The metaphors commonly used in the Bible to refer to leaders' titles sheds some light into the significance of the role that leadership played in biblical times. Elliston (1992:23) made the following thought-provoking observation: "Multiple metaphors are like the facets of a finely cut jewel. Each reflects a face with its distinctive hues, but it is defined by other metaphors which reflect other hues. Only when taken together is the whole understood." In this case the bible uses such metaphors as shepherd, servant, and steward. An assessment of those metaphors is necessary to get the meaning of the imageries they evoked in the minds of the people who used them.

❖ **Leader as Shepherd**

The metaphor of a spiritual leader as shepherd draws parallels between the responsibilities of a leader and those of a shepherd. A job description of a shepherd comprises of feeding, nurturing, protecting, and guiding. Shepherds are expected to know the sheep by name and to risk their own lives for their comfort and safety (Elliston 1992:24). It would seem that a good track record of a shepherd was a major deciding factor in the appointment of a leader. Many leadership characters in Israel were shepherds before they were trusted with the leadership of the nation. Before they assumed prominent positions of leadership, Jacob tended his uncle's sheep, Moses his father-in-law's, and David his father's (Gen. 31:38; Ex. 3:1; 1 Sam. 17:34-35).

God repeatedly reminded leaders that he appointed them when they did not qualify by human standards (2 Sam. 7:8; 1 Kings 16:2). He did this to remind them that they were not appointed on merit but solely by grace. It was necessary for the leaders to be reminded of this fact because obliviousness thereof led to them slipping off from God's Commandments. It is in the nature of a good shepherd to, after straying for a while, suffer remorse and reconcile to God. Soon after Nathan the prophet confronted King David with the sin he committed against Uriah, he humbled himself and pleaded God's mercy for forgiveness (Psa. 51:1-11). It is interesting to note that David specifically asked God neither to cast him away from His presence nor take

away from him the Holy Spirit. This reveals that a shepherd leader should constantly recognise the need for intimacy with God through the Holy Spirit. Leadership was not a head thing that could be attained through human efforts. McCormick and Davenport (2003:5) stated, “Shepherd leadership is whole-person leadership. It is not just a matter of thinking in a certain way or doing things in a certain way. It is a fully integrated life—a matter of head, hand, and heart.”

Just as David was reputed to be a good shepherd and a man after God’s own heart (1 Sam. 13:14), Jesus, the Son of David (Matt. 21:9; Luke 18:39) declared Himself as the good shepherd (John 10:11). It seems that the title of a shepherd in the Old Testament was symbolic, pointing to the appearance of the Good Shepherd in the New Testament. The qualities of a shepherd leader are therefore, best illustrated in the life of Jesus Christ. These include the shepherd’s knowledge of the followers, risking his life for them, meeting their needs, protecting them and communicating a clear vision.

Jesus demonstrated that a leader shepherd must know his/her followers and that each one of them is as important as the collective many. The parable of the lost sheep demonstrated that a shepherd should not be content with the many in the fold until the straying one is found (Luke 15:24). Sheep were not just something to use as a wealth indicator to the shepherd—they were an intricate part of the shepherd’s life (McCormick & Davenport 2003:21). In John 10:14, Jesus emphasised the mutual relationship that existed between Him and the “sheep.” Park (1999:147) asserts that this mutual knowledge is a demonstration of mutual trust, a personal bond, and responsibility and intimacy.

The commitment of a good shepherd to the sheep is best demonstrated in Jesus’ willingness to lay down his life for his sheep (John 10:15). Contrary to the leadership in the business world which is motivated by the drive to optimise shareholders’ earnings, the shepherd leader is motivated by his love for the sheep—love to the point of death. It is leadership that puts first the interest of the followers. There is no room for tyranny or dictatorship in this type of leadership. Jesus’ voluntary vicarious death for the sheep was an expression of the highest form of his obedience to the Father’s commandments (Park 1999:155).

Sheep have needs that only the shepherd can meet. Modern day leaders need to learn to conceptualise their core business in terms of meeting the needs of those they lead, moving away from just engaging their time, but also their minds and hearts (McCormick & Davenport

2003:13). From the miracle of feeding the multitude in John 6, developed a lengthy controversial discourse about Jesus being the bread of life that came down from heaven. Jesus knew that in that particular instance, the multitudes were not following him in pursuit of eternal life, but with an expectation of a repeat miracle. Although it was true that Jesus was concerned about hungry followers, of greatest concern to him was their spiritual hunger (Park 1999:171).

One of the qualities of a shepherd is the ability and willingness to protect the sheep from danger. Jesus portrayed the imagery of a shepherd calling his own sheep because they knew his voice, and leading them out as he goes before them. Contrary to a herd man who drives his cattle from behind, the shepherd leads his sheep so he can identify any looming danger and deal with it before it attacks the sheep (McCormick & Davenport 2003:35). Jesus exercised the duty of a shepherd to protect his sheep on many instances when He protected the disciples from danger. On the morning of his arrest, Jesus protected the disciples from the band of soldiers, chief priests, and Pharisees (Park 1999:225). David's experience as a shepherd sheds some light on how a shepherd was expected to risk his life to protect his sheep from ferocious animals (1 Samuel 17:34-35).

A shepherd leader keeps followers motivated by constantly communicating to them his or her vision. Jesus the great Shepherd (Heb. 13:20) apart from preparing their minds for the agony he was going to be subjected to (Matt. 17:22-23), he constantly painted out to them a picture of the kingdom of God (John 14:2-4). Most of the disciples had left families and property to follow Jesus (Luke 18:29-30). There could not have been a better vision for such a people who after they lost everything and were told about the depressing message of the pending suffering and death of their leader, rather than the promise of eternal life and the comfort that awaited them.

A vision is a clear and compelling picture of the future people yearn to bring into reality (Spears & Lawrence 2004:216). Jesus often used parables to impress his vision on his followers. He did it with such a compelling force that to this day, when the same parables are read, the reader gets the impression that they still evoke the same response as they did when they were first told. Most appealing to Jesus' vision was the fact that it was not about Him, but it was holding better promises for his followers. Any vision that does not bring hope to the followers will eventually fade away from their minds. Leaders of Charismatic Churches in Bushbuckridge can achieve more by placing the interest of their followers above their own. One way of doing this is to make a clear commitment to leadership mentoring and succession

planning because that will impress on their followers that they have the future continuity of their churches at heart.

❖ **Leader as Servant**

The biblical portrait of a spiritual leader is that of a servant. This is how the apostles referred to and introduced themselves in their epistles (Rom. 1:1; 2 Pet. 1:1). Jesus taught them not to follow the order this world uses to promote its own to leadership positions, but to be servants of those they want to lead (Mar. 9:35). A spiritual leader is one who volunteers to submit to the Sovereign authority of Jesus Christ to obey and serve him. Elliston (1992:23) contends that the benefits of a servant-leader are for Jesus' pleasure, which in turn results in the good of the followers and ultimately of the servant.

Van Dierendonck & Patterson (2010:13) describe servant leadership as follows: "Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making." Servant leaders are distinguished from the leader-first type of leaders by placing the interest of their followers first. They make certain that the needs of others are served before considering their own and that those they serve grow as persons. Because it is incumbent upon all leaders to develop upcoming leaders for the next generation, servant leaders lead by example, and in so doing, produce amongst their followers other emerging servant leaders (Spears & Lawrence 2004:7). Leaders who fail to plan for leadership succession and to inspire young leaders to aspire to challenging leadership positions stifle their initiatives and innovative abilities. A church that thrives in a leader-first environment does not take into cognisance the need for the development of new leadership, which should be a major function of all leadership (Clinton 1988:200). Biblical examples of servant leaders such as Moses, Elijah, and Paul identified and developed young leaders in preparation for the time they would have to hand over the leadership batons. As a result, they did not leave a leadership vacuum when they passed on.

A servant leader persuades followers to expend their energies and resources towards that which will be for the good of all (Frick & Spears 1996:129). Amongst the characteristics displayed by servant leaders are listening, empathy, foresight, and a sense of building a community. A servant leader seeks to listen to the will of the followers and to help them attain to it. As far as empathy is concerned, they need to recognise that people need to be accepted for who they are and helped to overcome their shortcomings. Through foresight, the servant leader is able to

make decisions that are informed by the lessons drawn from the past and present realities. Servant leaders seek to invest in the human capital of their immediate community by empowering those working in their organisations (van Dierendonck & Patterson 2010:17-19; Spears & Lawrence 2004:150).

Although servant leadership can be taught, it is not a skill that one can master and use to manipulate followers to up their performance; it is a heart thing—a leader’s attitude. A servant leader’s primary purpose is to serve others by investing in their development and wellbeing for the common good of all. Although servant leaders are sensitive to the needs and feelings of their followers, this must not be mistaken for weak leadership. Like all other effective leaders, they must be tough-minded and be resilient. Servant leadership and Charismatic leadership, by virtue of their biblical origin share common values, although the latter has been systematically studied and developed into a rigorously tested theory. It is a leadership style that admits that leaders do not have all the answers and encourages them to draw from the collective wisdom of the group. Some of the attributes of servant leadership are honesty and integrity (Russell & Stone 2002:148; Sendjaya & Sarros: 2002:61; Taylor, Martin, Hutchinson, & Jinks 2007:405).

❖ **Leader as a Steward**

In biblical times, leadership was understood to be a position of stewardship and that is how leaders were perceived by their followers. God appointed and empowered leaders according to the demands of the task at hand (2 Chr. 29:14). Layton (1990:633-635) traced the practice of the use of the term, “steward” from the days of Joseph in Egypt to its usage in the royal administrations of the kings of Israel. He made two observations: First, in Genesis 41:40 Potiphar, an Egyptian officer appointed Joseph over his house. Second, in 1-2 Kings, the Hebrew title denotes a royal administrative official. The general usage of the word therefore, distinguished between a household or private steward and a royal steward. In Israel, the office of a royal steward was officially recognised during the reign of King Solomon and it increased in importance over the centuries. A royal steward then was a diplomat and was expected to master the language of diplomacy (Layton 1990:41). In its first usage, the term referred to one placed over the palace’s activities, but in the course of time, it increased to include the activities of a senior administrator—one of the highest officials in the state (Layton 1990:649).

Birch (2002:358) defines stewardship as follows: “A steward is one who has responsibility for the care and use of resources that belong to another.” In this view, leaders must be seen as

trustees who guard what has been entrusted to them (1 Tim. 6:20; Elliston 1992:24). A steward had responsibility to act on behalf of and to protect the interest of another, who is in a position of authority by virtue of his wealth or office. It is evident that concomitant with the rise of the Israelite monarchy was the creation of a royal officialdom to meet the administrative needs of the nascent kingdom and to carry out the will of the king.

What distinguishes biblical stewardship from the secular view is the fact that linked to it is God's involvement with the human agency in his creative and redemptive purposes. As God uses man to fulfil his purpose, man acts in a stewardship relationship to God. This was evident in God's people fearing him and believing in him and his servant Moses (Ex. 14:31).

Examples of biblical leaders who occupied stewardship positions include amongst others, Ahishar, Arsa, Jotham, and Shebna (1 Kings 4:6; 1 Kings 16:9; 2 Kings 15:5; Isa. 22:15). Leadership therefore, should not be viewed as an achievement of skills, but as a calling to be nurtured. It is a gift that God bestows upon the one he has chosen for a leadership position and should therefore, be viewed as a stewardship issue rather than a skills development issue. Although necessary, leadership development should not be viewed as a process of accumulating formal qualifications, but as one that focuses on the development of the whole person and his or her unique gifts (Birch 2002:358).

In the New Testament, some of Jesus' parables were based on a similar understanding of the position of a steward as prevailed in the Hebrew biblical context (Luke 12:42-43; 16:1-8; 19:11-27). The faithful and wise manager whom the master put in charge of his servants, the manager whom the rich man accused of wasting his possessions, and the wicked servant who did not invest his master's money in the bank so it could earn interest, were all acting in positions of stewardship. It is from this biblical point of view that church leaders should pursue leadership mentoring and succession. Stewards ought to develop and use their abilities as gifts that God graced them with in order for them to serve his people and prepare them for their mission in the world (Birch 2002:368; Eph. 4:11-13). Such leaders do not use their authority to build their own empires and manipulate followers for selfish gain. They serve with compassion and their communication is characterised by openness and thrives on persuasion rather than controlling to get the organisational goals achieved. Spiritual leaders understood that they acted in positions of trust, guarding what God had entrusted to them with the view of accounting to him (Elliston 1992:24; van Dierendonck & Patterson 2010:19).

Apart from the values that govern stewardship, its secular meaning does not deviate from the biblical meaning. Murphy and Roberts (2008:27) assert that the word “steward” developed from as early as the 11th century from the word *stigwaerd*, meaning warden of a house. They contend that to be a steward is to devote a substantial amount of one’s thoughts and efforts to maintaining or enhancing the condition of something or person, and not primarily for one’s sake.

Having assessed the concept of leadership from a biblical point of view and the metaphors that were used to add meaning to it, it is proper to investigate how leadership mentoring and succession planning were practiced in both the Old and New Testaments.

3.5.1 OLD TESTAMENT LEADERSHIP MENTORING AND SUCCESSION PRACTICES

Leadership mentoring and succession practices can be traced back to the Old Testament regime. Biblical leadership emerged and distinguished itself from secular leadership when God chose Moses to be his spokesperson to the king of Egypt and to lead the nation of Israel to the Promised Land. Moses modelled and mandated leadership as a future responsibility and expectation of his and subsequent generations (Deut. 6, 7-9; 20-25, 11, 19-21). After shadowing Joshua from youth until he was ready to take over leadership, Moses presented him to the nation of Israel as his successor (Deut. 31:1-3).

Moore (2007:161) presents Elijah as the strongest example in the Old Testament of a prophet as a mentor. He contends that the fact that Elijah shadowed Elisha coupled with the latter’s expression, “my father, my father” (2 Kings 2:12), typifies a mentor-protégé relationship. Elisha’s request for a double portion of Elijah’s spirit (2 Kings 2:9) was a culmination of the leadership succession plan which undergirded their relationship (Moore 2007:164). These and many other relationships in the Old Testament serve as examples of the pattern leaders of Charismatic Churches in Bushbuckridge should follow in leadership mentoring and succession planning (1 Cor. 10:6).

Leadership mentoring and succession planning are best placed in churches that have a vision for church growth with the aim to impact many future generations. In the New Testament, Jesus’ instruction to his disciples implied leadership mentoring and succession. He stated, “Therefore, go and make disciples of all nations, baptising them... and teaching them to obey everything I have commanded you” (Matt. 28:19-20). Inclusive in the call for church leaders is the passion to empower followers for the work of the ministry. Leaders who are committed to

the call for leadership mentoring and succession equip, support, motivate and mentor other emerging leaders to realise their full leadership potential (Schwarz 1996:22).

It is how people define concepts that affect their application thereof. Clinton (1988:130) defines mentoring as, "... the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be developed person, the protégé, and is able to promote or otherwise significantly influence the protégé along in the realization of potential." Of interest in this definition is the absence of the functional authority that many definitions credit to the mentor who is usually older than the protégé.

Johnson (2000:36) defines mentoring as, "A brain to pick, an ear to listen, and a push in the right direction." Introducing a spiritual dynamic to mentoring, Anderson and Reese (1999:12) define spiritual mentoring as, "... a triadic relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God intimacy with God, ultimate identity as a child of God and a unique voice for Kingdom responsibility." Martin (1998:27) defines mentoring as, "A purposeful relationship in which one person empowers another person, by the sharing of God given resources."

One of the reasons church leaders cite for not facilitating leadership mentoring programmes or planning for leadership succession is that they do not have the time (Angelthaler 2006:84). Future leaders are not going to be randomly selected from the masses; they have to be developed for their leadership responsibilities. Maxwell supports this view as follows:

"Most people believe that each new generation of leaders is born rather than developed. They think that new leaders come out of the womb as leaders and simply wait until they are old enough to take their rightful place in society. As a result, many leaders are waiting simply to produce followers, expecting new leaders to show up on the scene when their time comes." (1973:197)

Leadership mentoring therefore is a well-thought-through process that requires the commitment of finances, time and human resources with the long term view to ensure a successful leadership transition when the current leaders vacate their positions. If the future survival of an organisation depends on its sustainable ability to provide skilled leaders, then great leaders make great organisations. In view of the fact that leadership plays a critical role in organisations, leadership development should not be left to chance. It must be placed high in the organisation's list of priorities. In biblical times, God called and anointed leaders for

leadership responsibilities. They used different leadership styles to lead different groups of people in different settings (Harris 2003:21).

It takes leadership to mobilise and motivate people to strive for the accomplishment of a common vision. God appointed Adam to take charge of his vision to multiply and populate the earth (Gen. 1:28). After Adam's sin spread and corrupted future generations, God identified Noah, a righteous man and entrusted to him the responsibility to replenish the earth (Gen. 8:17). There is overwhelming biblical evidence that points to God's concern for the need of providing leadership to future generations (Deut. 4:9; 2 Sam. 7:16; Joel 1:3). God instructed the children of Israel to pass on to their children the laws he gave to them. This was a way of ensuring that the nation would always have a leadership succession plan.

In this section, the researcher will discuss some of the Old Testament leaders who modelled leadership mentoring and succession planning. Although the leaders' succession intent was not apparent, it was implicit in the fact of them invariably handing over leadership to their assistants at the end of their terms. Such models as Moses and Joshua, Eli and Samuel, and Elijah and Elisha deserve a detailed assessment as they stand out like a rainbow in Israel's history.

3.5.1.1 Moses and Joshua

The narration of Moses' encounter with God does not provide details about his leadership experience or qualifications. Instead, Moses cited his personal weaknesses as an excuse to try and turn down God's offer (Ex. 3:11; 4:10-13). In his defence to the charges the party of the Sadducees levelled against him, Stephen provided hints to the education and training Moses received in Egypt prior to his calling to the position of leadership (Acts 7:22). Moses was educated in all the wisdom of the Egyptians. That alone qualified him to be a mentor to emerging leaders. As part of Joshua's training, Moses gave him several tasks, including the fight against Amalek, watching over the people while Moses spent time on the mountain with God, and to lead the spies (Ex. 17:9; 24:13; Num. 13:16; Reiss 2004:178). Based on these exposures the nation must have gained confidence in the Joshua's leadership and in the trust Moses demonstrated in him.

That a mentor/protégé relationship existed between the two is evident in the incidences that led Moses to correct Joshua's errors. First, when Moses descended to address Israel's golden calf idolatry, Joshua spoke in error when he reported that he heard a cry of war in the camp.

Second, when Joshua heard Eldad and Medad prophesy, he urged Moses to stop them. Again Moses corrected his misjudgement by expressing his wish that all God's people should be prophets (Ex. 32:17-18; Num. 11:27-29; Angel 2009:145-1460). Like a protégé in a carpentry workshop who acts with great caution after wasting material by occasionally cutting wrong timber sizes, Angel's (2009:146) observation is that during the debacle with the spies, only Caleb spoke, but Joshua, avoiding speaking in error again, waited for Moses to speak first.

Like a good mentor who focuses on getting his or her protégés over their mistakes and to the predetermined level of competency, Moses did not give up on Joshua. Instead, he kept encouraging him by giving him the assurance that he was the one to lead the nation of Israel to the Promised Land (Num. 31:7). Notable, is God instructing Moses to encourage Joshua to be strong and resolute (Deut. 1:38). After Moses' death, God took it upon himself to encourage Joshua to take over the leadership (Josh. 1:6-9). There seemed to have been no doubt in Moses' mind that Joshua was going to be his natural successor. The fact of God placing his seal of approval on Joshua's appointment to be Moses' successor lends value to the quality of the mentorship the young emerging leader received from his mentor Moses. Angel (2006:149) noted that contrary to Moses' leadership that constantly struggled with a rebellious and rioting people, they only grumbled once under Joshua's leadership, suggesting that he proved to be more effective in leadership than his Mentor Moses. It should be every good mentor's heart-felt compulsion to raise leaders who will be better than themselves. This should be normative to Christian leaders who serve with a sense of theocentric and anthrocentric accountability. Such leaders are godly, disciplined, visionary, humble, honest, relational, empathetic, accountable, democratic and altruistic (Usue 2006:636).

The smooth leadership transition that took place between Moses and his protégé Joshua deserves attention here. After Moses received the devastating announcement of his imminent death, he, contrary to human nature, still expressed his concern for the leadership vacuum his death would create. He pleaded with God to appoint "someone" to lead God's people so they may not be "sheep without a shepherd" (Num. 27:16-17). Knowing very well that he had prepared Joshua to be his successor, he still allowed God to choose his preferred successor. Moses' attitude concords with Use's (2009:636) description of transcendental leadership that must reflect God's rule, purpose, plan and glory, accountability to God first, and second to the people. Another striking point in this leadership transition was Moses' obedience in carrying out everything God instructed him to do in order to transfer leadership authority to Joshua

(Num. 27:22-23; Kislev 2009:430). Joshua's investiture as Moses successor was a public event and the words of encouragement and exhortation Moses spoke publicly were timely for the termination of the mentoring relationship and for presenting Joshua as an able leader. This must have been an emotional experience for Moses especially that it had become public knowledge that he was going to die shortly after transferring leadership to Joshua.

When mentoring relationships end, although painful, they usually do so with a celebration and mutual expressions of gratitude. If the emotional component of closing a mentoring relationship comprises discomfort, anxiety, fear, disappointment, relief, grief, and excitement, it is hard to imagine the severity of the emotional burden Moses and Joshua were subjected to (Zachary 2000:146; Steinmann 2006:148; Kram 1983:618). Notwithstanding the painful closure of the mentoring relationship, its success was celebrated later in Joshua's leadership (Josh. 24:31).

3.5.1.2 Eli and Samuel

The researcher deduces that Samuel was in a formal mentoring relationship to the priest Eli. First, his presentation suggests that it was formal because it was accompanied with prescribed sacrifices (1 Sam. 1:24-25). Second, Hanna vowed to give him over to the Lord for his whole life (1 Sam. 1:28). Informal mentoring relationships are spontaneously and voluntarily formed. It is usually the protégé that chooses a preferred mentor. Informal mentoring relationships are not managed, structured, nor formally recognised by the organisation. Formal mentoring relationships however, are initiated and controlled by the organisation's programme coordinators (Bell & Treleaven 2010:n.d; Chao, Walz, & Gardner 1992:620). In this case, Samuel did not choose his mentor—he was too young to make such a decision, and the programme was initiated by his mother Hannah and managed and controlled by God himself. The mentoring relationship conforms to the characteristics of a formal mentoring programme described above.

Like all protégés, Samuel performed his duties under the supervision of his mentor, Eli (1 Sam. 3:1). The bible does not detail the training process the young priest underwent especially because his status changed from a novice temple servant in the first verse to a renowned prophet in the last. Having been called at such a very young age, Samuel's training must have been possible only with patience, fatherly care, and conditioning on Eli's part (1 Sam. 3:1; 3:21; Hurowitz 1994:483). There seems to have been a list of simple routine tasks that Eli

allocated to Samuel from the very beginning of the training programme. Included in it was the responsibility to open the temple doors in the morning and to shut them in the evenings (1 Sam. 3:15; Janzen 1983:89). That his mentoring programme was designed to prepare a multi-skilled leader is evident in that apart from his priestly calling, he practiced as a prophet and judge. Hurowitz (1994:484) describes this unique responsibility as a “heavy yoke” placed on the young man.

Samuel’s prophetic encounter was unprecedented and came at a time when the word of God was rare (1 Sam. 3:1). Samuel could not tell the difference between God’s and Eli’s voices. The fact that Eli himself had not heard God’s voice for a long time may be the reason why he only advised the boy after he repeated his judgement error three times. The next morning, the novice prophet had no guts to confront Eli with the prophetic word he had received from God. Here again, the experienced mentor steps in and adjures him not to hold back anything of what the Lord told him. He does it in such a manner that he imposes an oath upon the young protégé (1 Sam. 3:18; Hurowitz 1994:487). Janzen (1983:92) suggests that the three-fold repetition in verses 17-18 coupled with the use of dialogical and narrative modes adds prominence to the aspect of revelation. The hard lesson the young prophet drew from this encounter is that prophets don’t compromise God’s word, a quality he demonstrated fearlessly later in his ministry (1 Sam. 15:23).

It is unusual in a mentoring relationship for a protégé to convey news that threatens his mentor’s career. In the normal course of events, a protégé would like to stay clear of all matters that bring into question his mentor’s reputation. This is undoubtedly the reason the next morning Samuel went about his normal daily business (Hurowitz 1994:487). It was only after Eli prodded him that Samuel told him all the words of God without holding back anything. Hurowitz (1994:147) contends that Eli could not bear Samuel’s silence about what happened the previous night. It is highly probable that Eli saw it coming because he had warned his sons earlier on about the danger of man sinning against God (1 Sam. 2:25).

The next question that this mentoring relationship raises relates to Eli’s qualities as a mentor. Although there is no question about his role in Samuel’s leadership development, his track record as a mentor of his own sons evidently stands against him. There are enough hints from the prophetic message one prophet conveyed to Eli (1 Sam. 2:27-36) that lend weight to the suggestion that he was not a good mentor. Eli was forewarned about the fate of his family and

priestly calling, hence his anxiousness to hear what God had said to the young prophet. The writing was already on the wall.

If Eli was not a good mentor, who did Samuel owe his successes to as a renowned priest, judge, and prophet (Hurowitz 1994:483)? Attempts to answer this question open a door that leads to an enquiry of what lies beyond this study. Janzen (1983:91; 1 Sam. 3:15) suggested hidden meanings that lay behind the words, "... he opened doors of the house of the Lord." He attached an allegorical meaning to the statement; namely, that opening the temple doors represented God's divine intervention in the opening of Hanna's womb and the end of Israel's deprivation of Yahweh's word and vision. Janzen further contends that Hannah became fertile, so the word of the Lord was again revealed to Israel at Shiloh. He vehemently asserts, "And the narrative of the transition from deprivation to provision, from closure to openness, in each case, focuses on Samuel as 'opener' and embodiment of the provision, through his transition from enclosed space to outside world (1983:91). This view suggests that Samuel's appointment as a prophet is tantamount to his "rebirth" (Hurowitz 1994:484). This view then, adds more credits to God's providence than to Eli for the development of the young prophet. Whatever the case, God uses man to prepare young leaders as in the case of Samson the Nazirite (Judg. 13:1-5).

3.5.1.3 Elijah and Elisha

Elijah is reputed as one of the best examples in the Old Testament of prophets who mentored other prophets. Scripture is silent on Elijah's background in relation to who mentored him and to what extent he was exposed to the work of other prophets before he hit the road running as a fully-fledged prophet (1 Kings 17:1; Moore 2007:161). The introduction, "Now Elijah the Tishbite" gives the reader the impression that he was already a renowned prophet before he confronted Ahab. His confidence demonstrated in the words, "As the LORD, the God of Israel lives..." lends more weight to the deduction that he was not a novice prophet and that he commanded authority (1 Kings 17:1).

Elijah was an important prophet of the Old Testament whom Christians closely associated with Moses and Jesus (Schell 2009:428). During the transfiguration, he appeared with Jesus and Moses (Matt. 17:1-8; Luke 9:28-36). When Jesus' audience saw the miracles he performed, they thought that he was Elijah reincarnated (Matt. 16:14; Schell 2009:428). Schell (2009:428)

noted that Elijah's importance in the Jewish faith is evident by his presence at the most important Jewish ceremonies—Circumcision and Passover Meal.

Many view the continuation of the role of the prophets as mentors in the light of Moses' yearning for all of God's people to be prophets (Num. 11:25; Moore 2007:158; Angel 2009:146). If this is true, then the assumption that Elijah acted in imitation of Moses bears relevance (Burnett 2010:286). Moore (2007:177) noted that Elijah was the only Hebrew prophet other than Moses to have a theophany. It is reasonable to posit that Elijah may have been influenced by Moses' writings, prophetic ministry, and leadership. This cannot however, amount to the existence of a mentoring relationship between Moses and Elijah since they lived in different generations. For a mentoring relationship to have taken place, the mentor and the protégée must have co-existed and entered into a mentoring agreement—formal or informal (Meyer 2007:2; Steinmann 2006:3; Rothwell 2005:58).

The Elijah/Elisha mentoring relationship conforms to the father role that a mentor must play to the mentee (2 Kings 2:12; Meyer 2006:41). The "father" role transferred from Elijah to Elisha and it somehow got missing in the course of history in Israel, hence one of the subsequent prophets pointed to the need of turning the hearts of the fathers to their children (Moore 2007:162; 1 Kings 19:4; Mal. 4:6).

It is interesting to note how Elijah and Elisha got paired into a mentoring relationship. How a mentor or protégé was chosen largely determines whether the relationship is formal or informal. Ragins, Cotton & Miller (2000:1177) asserts that in a formal mentoring relationship, a third party assigns members to the relationship and that the members may not even have met before the assignment. In this case, Elijah received a clear instruction from God to anoint Elisha son of Shaphat from Abel Meholah to be his disciple or protégé (1 Kings 19:16; Reiss 2004:178; Schell 2009:433). This relationship was assigned by a third party—God, which according to Ragins *et al.* (2000) reduces it to a formal mentoring relationship. The prospective mentor and mentee did not play a part in their pairing.

God's succession intent was very clear in the instruction given to Elijah. He told him to anoint Elisha who would replace him as a prophet (1 Kings 19:16). This came as an answer to Elijah's plea for God to take his life, which if happened without a successor appointee, would have left a vacuum in the office of prophets in the absence of a succession plan (1 Kings 19:4; Moore 2007:162). Probably, Elisha knew from his first encounter with Elijah that he was

being chosen to be his successor. Throwing his mantle on him signified the transfer of authority or office or delegation of power to be the next prophet, which was a symbol of succession (Reiss 2004:179; Carroll 1969:401). Apparently, Elijah was meeting Elisha for the first time. Levine (1999:43) asserts that had they met before, there would not have been a reason for God to provide Elijah with a detailed identification of Elisha.

To become Elijah's successor seems to have been a goal that Elisha considered worth pursuing at all costs. He would not let anything hinder him from realising it, not even Elijah's dissuasion efforts (Rice 2007:3; Schell 2009:433; 2 Kings 2:2). Like all other protégés in biblical times, Elisha received his training by serving Elijah in the position of a servant, attendant, assistant, disciple, or the one who poured water on Elijah's hands (1 Kings 19:21; 2 Kings 3:11; Rice 2007:4; Levine 1999:41; Reiss 2004:174). When God told Moses that Joshua would succeed him and that he would lead the nation of Israel to the Promised Land, he referred to him as, "Joshua your assistant" (Deut. 1:38). Unlike succession in the case of the kings which followed a dynasty order, it seems that it was generally expected for an assistant to succeed his or her leader as it was the case with Joshua and Samuel.

During Elisha's mentoring tenure, there were groups of prophets who had already acknowledged Elijah's leadership and subsequently his (1 Kings 18:4, 13; 19:9; 22:26-27; Rice 2007:4). Rice (2007:4) asserts that the sons of prophets referred to Elijah as Elisha's master implying that he was operating under Elijah's authority. He contends that this is indicative to the awe and reverence they felt toward Elijah. That the bands of prophets later held Elisha's prophetic ministry in high regard is evident in their continued association with him (2 Kings 4:38-41). Although Elisha was not part of the school of prophets which was already in existence, his training needs must have been met by the special attention he received whilst serving Elijah. This is probably the reason the sons of the prophets received him as an authority after he succeeded Elijah (Rice 2004:4).

When entering into a mentoring relationship, both the mentor and the protégé expect the mentor to assist the protégé to acquire the necessary skills and knowledge that are required at the next level of competency (Singletary 2005:849). At the end of the mentoring programme, the mentor is expected to exercise caution not to abandon the protégé and to minimise the anxiety that naturally flows from the termination of the relationship (Steinmann 2006:148; Kram 1983:619; Johnson 2004:132). Unceremonious winding up of the mentoring relationship may lead to the protégé feeling frustrated and losing interest in the career he or she was once

passionate about. This does not seem to have been a matter of concern to Elijah. Rice contends that the immense sorrow this painful parting caused Elisha is manifest not only in him tearing his clothes, which was a traditional expression of sorrow, but tearing them into two pieces, expressing the depth of his sorrow (2004:4).

On the last day of the mentoring relationship, Elijah advised Elisha to remain in Gilgal as he journeyed to Bethel (2 Kings 2:2). To this, Elisha responded with an oath not to remain behind. Under normal circumstances, the dialogue would have introduced a conflict to the mentoring relationship. A mentoring relationship is supposed to be guided by the principle of mutual trust. This dialogue raises two questions. First, why would Elijah discourage his protégé from journeying with him knowing very well that the climax and the success of their mentoring relationship lay on the other side of the Jordan River? Second, why did Elisha take an oath against Elijah's instruction? Rice (2007:4) suggests that Elijah was testing Elisha's commitment to take up the unfinished work of his master. Elisha must have, either by intuition or revelation known that it was in his best interest not to part with Elijah at the particular instance. When the sons of the prophets asked if Elisha knew that his master was going to be taken away that same day, he answered in the affirmative and warned them not to talk about it (2 Kings 2:3). This confirms that he probably knew what was on the cards for him.

As if the first test was not enough, Elijah invites Elisha, "ask! What may I do for you, before I am taken away from you?" (2 Kings 2:9 NKJV). Elisha asks for a double portion of his spirit. Strange! A mentor is supposed to be the protégé's model and under normal circumstances protégés do not aim above the competencies of their mentors (Meyer 2006:41). Is Elisha implying that he is not impressed with the miracles Elijah performed? Elijah does not find the request unacceptable, but only considers it difficult probably because he knew that only God could grant the request. But, if that be the case, why the test, "...yet if you see me when I am taken from you it will be yours—otherwise not" (2 Kings 2:10). Was it the reason he wanted Elisha to remain in Gilgal?—not to see him taken away? Does he not accept him as his successor? (Reiss 2004:179). The researcher believes that answers to these questions are in the negative since at no stage did Elijah display a sense of disapproval of his protégé's conduct or correct him of any wrong doing. The dialogue can be best viewed in the light of tests that were meant to vindicate Elisha's commitment to his prophetic calling. Perhaps, a different conclusion would be reached if the tests were set for a protégé who repeatedly acted in error like it was in the case of Joshua (Ex. 32:17-18; Num. 11:27-29; Angel 2009:145-1460). The

test, “...yet if you see me when I am taken from you it will be yours—otherwise not” deserves some attention. First, Elijah rated Elisha’s request as a difficult thing. This suggests that he assumed responsibility for granting the request because nothing is too difficult for God, which fact was confirmed by the miracles he performed (Gen. 18:14).

Also, the question, “What may I do for you, before I am taken away from you?” implies that Elijah has the capacity to perform, apart from the stated fact that Elisha happened to ask for a difficult performance. Second, the condition, “...yet if you see me when I am taken from you it will be yours—otherwise not” (2 Kings 2:10) suggests that Elijah could grant the request if Elisha met the condition, which turned out to be true. Reiss’s (2004) question, “Is Elijah reluctant to accept a successor?” cannot be correct because Elijah, like a mentor who delights in the success of his or her protégé was willing to grant the “difficult” request.

Elisha saw Elijah taken away from him, took his mantle, and walked back to the Jordan River, but he still needed to do a performance try-out to see if authority was transferred to him. Typical of a newly qualified protégé, Elisha does the same thing he saw his master doing—rolling the mantle up and striking the water (2 Kings 2:8, 14; Reiss 2004:179; Rice 2007:9). His question, “Where now is the LORD, the God of Elijah” displays that at that point, Elisha was not sure that he was empowered with the spirit of Elijah. The water divided and Elisha crossed over (2 Kings 2:15). To this, Rice (2007:9) exclaims, “Elisha was empowered with Elijah’s spirit and was confirmed as his successor!”

Did the miracle of dividing the water of and crossing the Jordan River confirm Elisha as Elijah’s successor? Just as Joshua was declared and confirmed publicly as Moses’ successor (Num. 27:22-23; Kislev 2009:430), when Elisha performed his first miracle, the sons of the prophets from Jericho were watching and concluded, “The spirit of Elijah is resting on Elisha.” They went to meet him and bowed to the ground before him and referred to themselves as, “...we your servants...” (2 Kings 2:15-16; Rice 2007:9). Already, they were acknowledging Elisha as an authority who replaced Elijah. Carroll (1969:405) contends that they were compelled to acknowledge him as their leader. Schell (2009:433) avers, “Having witnessed the ascension, Elisha becomes the prophet after Elijah is taken to heaven, immediately, being able to perform miracles.”

Having established that Elisha passed all the tests that qualified him to receive Elijah’s mantle (Moore 2007:164), it is fitting to investigate the double portion of Elijah’s spirit that was part

of the transaction. Elisha's request for a double share was not baseless; it was commonly applicable to the first born son in the family and successor of his father as head of the family (Deut. 21:15-17). Rice (2007) asserts that Elisha does not ask to receive twice as much spirit as that of Elijah, but twice as any other "son" of Elijah so he could be Elijah's successor and leader of the prophetic communities. Carroll (1969:405) concurs with this view and states, "This reception of the double share identified Elisha as the first-born among the prophets, that is, as the one entitled to become the new leader of the prophetic guilds in the place of the departed leader." This is in agreement with Elisha's exclamation, "my father, my father" when Elijah was taken away (2 Kings 2:12). Moore (2007:162) argues that this title corresponds to "the sons of the prophets" who appear in the background of the same event and in the subsequent ministry of Elisha, and that this was pointing to the relationship of a prophetic leader among a small group of disciples.

Other scholars like Levine (1999:44) and Reiss (2004:180) hold the view that Elisha requested to receive twice as much as Elijah's spirit and that this was confirmed in that he performed twice as many miracles as Elijah did. Rice (2007:6) warns against this view and states, "...ancient and modern interpreters are wont to count and compare the traditionally eight miracles for Elijah and sixteen for Elisha.

Whatever the interpretation, the researcher takes interest in highlighting the fact that the event presents a portrayal of a mentor who bent over to transfer authority to his protégé, something he considered difficult to do. The fact that Elisha performed more miracles than his mentor can only affirm that Elijah was a successful mentor. The researcher believes that despite the mysterious spiritual dynamics behind Elisha's empowerment which may not be clear to the present day church leaders, mentors should strive to produce successors who will do better than themselves. The critical nature of the need for leadership mentoring and succession planning in biblical times seems to have been taken seriously by the New Testament spiritual leaders.

3.5.2 NEW TESTAMENT LEADERSHIP MENTORING AND SUCCESSION PRACTICES

Leadership mentoring and succession planning did not cease with the close of the Old Testament. The Old Testament leadership mentoring and succession planning practices seem to have been treated as normative for the New Testament. Starting with Jesus Christ who mentored his disciples, corrected their erroneous judgments and rebuked them for lack of faith, he taught and performed miracles in their presence. He also afforded them opportunities to do

performance try-outs. He gave them power and authority to drive out demons and to heal the sick (Luke 9:1-6). When the mentoring tenure was over, he commissioned them to take to the rest of the world the work they witnessed him do (Matt. 28:18-20). The researcher believes that although the book of Acts does not say much about the twelve disciples' mentoring activities when they were confined in Jerusalem, they must have engaged in some form of group mentoring. However, there are New Testament figures that exemplified leadership mentoring and succession, such as Barnabas and Paul, and Paul and Timothy.

3.5.2.1 Barnabas and Paul

A cursory reading of the book of Acts and the epistles leaves the reader with the impression that Barnabas operated either on an assignment by the apostles or under Paul's shadow. There is a general concern by some New Testament scholars that Barnabas' role has been downplayed and overlooked for too long (Bauckham 1979:62; Stenschke 2010:504). Taylor (2004:n.p) wrote, "Because he worked with Paul who is a dominant figure, Barnabas often is overlooked in leadership studies." Branch (2007:297) regrets that although Barnabas had a decisive influence on the fate of the church in the first century, he now resides in obscurity.

A closer look at Barnabas' role in the book of Acts reveals an impressive profile. Barnabas is said to have followed the ministry of Jesus from its inception to the end (Branch 2007:301; Read-Heimerdinger 1998:40; Acts 11:24). Branch (2007:301) asserts that Joseph Barnabas followed Jesus' ministry from its early days and that he was part of the 70 disciples Jesus sent out to evangelise.

Barnabas was a Hellenist Jew born in Cyprus. His birth name was Joseph and the disciples nicknamed him "Barnabas" which means "son of encouragement, exhortation, or comfort" (Murphy 2010:321; Stenschke 2010:505; Branch 2007:300). If Read-Heimerdinger's (1998:41) assertion is correct that Barnabas was one of the two men put forward as candidates to replace Judas Iscariot, he must have been recognised as an influential leader by his peers the apostles, even before the ascension of Jesus Christ. The criterion the eleven disciples used to nominate candidates concords with this. Peter stated that the candidate should be a person who followed Jesus ministry the whole time beginning with John's baptism to the time Jesus ascended to heaven (Acts 1:21-22). Although Joseph Barnabas lost the election to Matthias, a man of whom no mention was made before and after the elections, he continued to serve the

church with his gift of encouraging others to the extent that he earned his nickname, “son of encouragement” (Murphy 2010:321).

Barnabas’s name reveals the admiration the apostles had for him and it speaks of how he was perceived by the church leaders as someone who comforted, encouraged, and exhorted others. Luke describes him as a good man who was full of the Holy Spirit and faith. His generosity and submissiveness to the leadership are evident in his sale of land and trusting the apostles with the proceeds thereof. That the leadership of the church had confidence in both his leadership and doctrine is confirmed by their decision to trust him with the new work in Antioch. The Antioch church confirmed this when they trusted him with the money that was collected to relieve the Judean church from famine (Acts 11:24, 29; Branch 2007:305; Murphy 2010:321). Apart from his gift, it is highly probable that Barnabas must have received good training that honed his leadership skills. Branch (2007:302) posits that like Paul, Barnabas was taught by Gamaliel, which suggests that he also had a leadership mentor in his life.

Barnabas emerged for the first time as Paul’s mentor when the latter returned from Damascus out of fear of the Jews who conspired to kill him after he converted to Christianity. When he arrived in Jerusalem, full of zeal and determination to preach the gospel he once stood in opposition of, the church was afraid of him—not believing that he was a real disciple. Barnabas took courage and believed that the former persecutor could have genuinely converted and became a disciple of Christ. He took Paul and introduced him to the apostles, which is indicative of his influential abilities and the respect the apostles accorded him (Acts 9:26-27; Stenschke 2010:506). It was after Barnabas used his gift of speaking and advocated for Paul to the disciples that Paul moved freely and preached openly and boldly (Acts 9:29; Murphy 2010:323; Branch 2007:306). Stenschke (2010:507) avers that had it not been for Barnabas’ intervention, Paul would have become an insignificant figure in Jerusalem. Barnabas believed in people. Branch (2007:306) contends, “He believed the Lord could work with very unlikely candidates like a blood-thirsty persecutor and even with the uncircumcised Gentiles. Barnabas changes the course of history because he befriends Saul.” It takes great courage for a leader to risk his or her image and accept someone who is rejected by the leadership and the general Christian populace. Barnabas must have had a sharp sense of discernment that Paul had truly converted to Christianity. Many gifted young leaders get banished never to be afforded a second chance by their leaders because they found themselves on the wrong side of their church constitutions. Barnabas risked his own reputation by accepting a “worse case” and an

unlikely candidate, shaped and prepared him for his great calling that shook the then Roman world.

Paul later lost his fellowship with the church in Jerusalem after he experienced a staunch opposition because of his preaching. In order to save his life, the Christians in Jerusalem sent him to his home town in Tarsus. When news reached the apostles in Jerusalem that a Christian church was established in Antioch, the leaders sent Barnabas to go and encourage them. Being a Hellenist Jew, Barnabas was most probably the right man for the difficult mission (Acts 11:22; Branch 2007:309; Stenschke 2010:507). Murphy (2010: 326) posits that assigning Barnabas to this difficult assignment which, according to past practice would have been carried out by either Peter or John signalled his leadership position in the Jerusalem church.

Having sized up the magnitude of the task at hand, Barnabas thought of no one else who could assist him except Paul. This assignment presented Barnabas with yet another opportunity to reconnect with the man he earlier started a mentoring relationship with. He travelled to Tarsus to search for Paul and brought him to Antioch. Stenschke (2010:507) stresses, “Barnabas now took Paul under his wing and became his mentor.” It is in this instance that Barnabas’ passion for mentoring upcoming leaders was displayed. Barnabas could have identified someone in Jerusalem to be his assistant, but he chose a man whose credentials were shrouded in controversy in as far as the Jerusalem church was concerned. Knowing how great a leader Paul turned out to be later on, it is safe to conclude that Barnabas had long discerned that Paul possessed unusual leadership capabilities (Stenschke (2010:507; Branch 2007:307).

In Antioch, Paul taught side by side with Barnabas, a setting typical of a mentor/protégé relationship. Stenschke (2010:508) contends that apart from what Paul knew from the public preaching of the apostles in Jerusalem it is through the ministry with Barnabas that he became acquainted with the traditions of the Church in Jerusalem, the life and the teaching of Jesus and how to interpret the Jewish Scriptures in view of their fulfilment in Christ. In his involvement with the new church in Antioch, Barnabas displayed the same characteristics he demonstrated in Jerusalem. He acted openly, listened to people, and made ethical decisions without falling victim to preconceived ideas. Instead of being judgemental of the predominantly Gentile church, he encouraged them to remain true to the Lord with all their hearts (Acts 10:23; Branch 2007:309). He was the right person Paul could have learned his cross-cultural ministry from. He probably could not have learned this from other apostles because even Peter, when he visited Antioch, was prejudiced by his Jewish traditions (Gal. 2:1-14). Since Barnabas was

sent to go and find out what was happening in the Antioch church, the natural thing to do was for him to have returned to Jerusalem. He could have left Paul there, but the fact that he remained and ministered with him for a year could mean that he wanted to mentor Paul. Stenschke (2010:508) contends, “he also learnt from Barnabas (and presumably other Hellenistic Jewish Christians in Antioch, whose role should not be underestimated) how to develop and use his gifts.”

Barnabas’ heart of willingness to share his resources with the needy resurfaced again in Antioch in response to Agabus’ prophecy that predicted the famine that would affect the church in Judea. He must have taken the lead in encouraging the Antioch church to contribute to the relief fund, which was entrusted to him and Paul to take to Jerusalem (Acts 11:28-30; Murphy 2010:326). Paul continued with the compassionate act of providing for Christians who were in need later in his ministry—the same thing he learned from Barnabas (Gal. 2:10).

When Barnabas and Paul set off for their first missionary trip, they started with a familiar ground—Cyprus, the island from which Barnabas came. With a home ground advantage, Barnabas might have had useful contacts that assisted him and the team. Barnabas was recognised by the sending church in Antioch as the leader of the team. His name is first in the list of the teachers and prophets and Luke continues this order as he records the events in the first missionary journey (Acts 13:1, 2,7; Murphy 2010:331; Read-Heimerdinger 1998:39). It is a simple matter for a leader to remain the head of the team, but the test of a true mentor is in the willingness of that mentor to see the protégé excel and rise above the mentor. A true mentor should have the depth of heart and the love for the development of others to the extent of passing on the leadership baton to them. Good mentors should not fear working themselves out of their positions because the ultimate goal of mentoring is leadership succession. Mentoring is a selfless activity that requires the mentor to always think of developing and mentoring the protégé as one who is grooming his or her replacement (Hoefler 2012: 144).

The team was in Paphos when the enduring spirit of the mentor, Barnabas, was put to the test. The proconsul, Sergius Paulus called for Barnabas and Paul so he could hear them. When a sorcerer Elymus tried to turn the proconsul away from the faith, Paul rebuked him and declared that he was going to turn blind, which happened immediately. Barnabas did not rebuke or correct Paul, especially that his word was confirmed instantaneously. By so doing, Barnabas allowed Paul to act independently and to freely test his gift (Acts 13:6-11; Stenschke 2010:510). The baton changes hands from Barnabas to Paul as the team sails from Paphos to

Perga (Acts 13:13; Stenschke 2010:511). Paul's name is first in the list of the entourage, which suggests that he has taken over leadership from Barnabas. Is it because of the Elymus' miracle that Paul became the focus of Luke's attention? From this point on, Barnabas clearly moved into a supportive role. The fact that this transition occurs without conflict and that Barnabas continues with the team, signals that he has embraced his supportive role (Murphy 2010:332). Stenschke provides the following apt description of Barnabas' attitude towards his protégé:

“Barnabas was the kind of person who could step back if someone else – even if it was his former “apprentice” – could do things as well as, or maybe even better than himself, or when for other reasons it was wiser that these things should be done by Paul. Barnabas, “the first man” of this team, in his relationship with Paul became a “second man”, who continued to join in as a second man, and seems to have done so readily. Barnabas did not embark upon a power struggle, nor did he withdraw to sulk – rather, he continued to support his gifted protégé” (2010:513).

Barnabas continues in his supportive role throughout the team's first missionary trip. It is appropriate to bring John Mark into the picture at this stage because he is in the centre of the conflict that arises in the mentoring relationship between Barnabas and Paul. John Mark's mother, Mary whose house was an important meeting place for the Church in Jerusalem, was Barnabas' sister. On their return from Jerusalem to Antioch, Barnabas and Paul take John Mark with them on their first missionary trip as their assistant (Acts 12:12, 13:5; Col. 4:10; Stenschke 2010:514). This suggests that Barnabas does not only have Paul as his protégé, but also his cousin John Mark. For whatever reason, John Mark deserted them in Pamphylia and returned to Jerusalem (Acts 13:13).

Paul, now acting as the leader of the team suggests to Barnabas that they should go back and follow up on the Christians they preached to earlier. Barnabas wants to take John Mark who had accompanied them in the first trip. Paul disagrees with the idea, and according to Luke's record, a “sharp disagreement” arises between the two that leads to them parting ways. Barnabas takes John Mark and heads for Cyprus, and Paul chooses Silas as his new partner (Acts 15:39-40; Read-Heimerdinger 1998:39). Luke does not provide the details of the controversy that terminates the long-standing relationship. Neither does he mention the reason for Mark deserting them at Pamphylia (Read-Heimerdinger 1998:40). It is inconceivable that the two would decide to end their partnership after Barnabas demonstrated willingness to take a second position. The separation of the two strong leaders signals that as much as Paul was a

dominant personality, Barnabas was by no means a weak person (Stenschke 2010:519; Taylor 2004:n.p).

A point of interest here is an inquiry into the reason that leads Barnabas to choose Mark's side to the extent of severing his partnership with Paul. Is he departing from his strength as an encourager and comforter? It is highly probable that his decision is in keeping with his strength of identifying potential leaders and committing to assist them to develop their gifts. Just as he rightfully judged Paul's leadership potential when no one else amongst the leaders in Jerusalem would have risked embracing a former persecutor, he now elects to encourage John Mark whom Paul rejects. As always, Barnabas was willing to take a chance on a potential leader who had a failed track record. Even as he did for Paul previously, he now advocates for John Mark, indicating that he places a person's potential above his or her limitations (Murphy 2010:340; Taylor 2004:n.p; Stenschke 2010:519). Egeler (2003:141) contends, "The same potential he discerned in the life of Saul, he saw in the life of a member of the next generation."

It is a regrettable state of affairs that after parting ways with Paul, not much mention is made of Barnabas in the book of Acts. Paul's later references to Barnabas only come as would be necessary to support a point in question (Gal. 2:11-14; 1 Cor. 9:16; Stenschke 2010:521). One would expect Paul to continue to honour Barnabas for the contribution he made in his ministry, but instead, he references him as a bad example of one who was once carried away with the hypocrisy of others (Gal. 2:13). Bauckham (1979:62) picks on his argument in defence of his credibility in the light of the apostolic conference in Jerusalem and observes that he played down Barnabas' role. He argues, "The Jerusalem apostles are likely to have regarded Barnabas as the senior partner of the two, both as an apostle before Paul and as more experienced, quite apart from his closure connexion with the Jerusalem church" (1979:62).

On a positive note, there is evidence indicating that Paul and John Mark may have reconciled and had a good working relationship later in their ministries. In the absence of records that point to the reconciliation between Paul and Barnabas, it is safe to assume that since John Mark was the reason for and in the centre of their conflict, they too may have settled their differences (2 Tim. 4:11; Col. 4:10; Branch 2007:316). Stenschke (2010:521) seems to be in agreement with this view and posits, "...Paul remained faithful to the principles of his mentor even after their ways had parted – Paul continued to follow the pattern they had established together."

Against the background of how good mentoring relationships should wind up, it is apparent that Barnabas and Paul were not ready for the abrupt ending of their relationship. This type of closure was not beneficial to either of them. It is possible for mentoring relationships to end in utter failure or yield unintended negative consequences. Knowing how effective Paul was in his ministry, although the relationship ended on a bad note, it ended with resounding success. Otherwise, Paul could have felt abandoned and unprepared to meet the new challenges ministry imposed on him (Zachary 2000:147; Wilson & Elman 1990:92; Kram 1983:618).

As in all mentoring relationships outcomes, there are great lessons to be drawn from this relationship. Chief amongst them is that when the mentoring relationship fails, each member of the relationship should focus on his or her calling and pursue it without falling victim of the hurts incurred in the relationship. Stenschke (2010:520) contends that Barnabas and Paul's separation was not disastrous, but an opportunity for the establishment of two mission trips. The success of their mentoring relationship is seen later in the skills Paul demonstrated in his mentoring relationship with Timothy.

3.5.2.2 Paul and Timothy

The successful mentoring relationship between Barnabas and Paul prepared the latter to be a mentor of other emerging leaders in their ministry. Timothy emerges as a protégé whom Paul loved and prepared to be his successor. Their relationship is a good example of New Testament leadership mentoring and succession in that Paul's intent is clearly expressed in his letters to Timothy and the churches to which he recommended him (1 Tim. 1:3, 1:18; 5:21; 2 Tim. 4:6; Phil. 2:19-24; Holloway 2008:543; Stepp 2005:135). Hoehl (2011:35) asserts, "Paul recognized the importance of equipping a successor to carry on the gospel message after his life and ministry were over." The Paul/Timothy mentoring relationship displays some attributes common in mentoring practices such as choosing a mentor, the nature of the mentoring relationship, the mentor's role, succession planning, and winding up.

a) Paul Chooses Timothy

Although protégés in informal mentoring relationships are at liberty to choose their own mentors, it is the mentors who are in a better position to spot and identify talent in emerging leaders and take it upon themselves to facilitate their development until they reach their full potential. Talent on the part of the prospective protégé is not the only determining factor for the success of the mentoring relationship. It also depends on the readiness of the mentor as

some may not be psychologically or secure enough to give of themselves to younger emerging leaders. It is therefore, crucial that both parties must be willing to engage in a mentoring relationship. Informal mentoring relationships such as the Paul/Timothy's tend to yield better results, probably because the matching process was not forced to the parties by formal programmes (Wilson & Elman 1990:90; Young 200:189; Gipson 2004:265).

It was on his second missionary trip after parting with Barnabas that Paul went to Lystra and spotted the young disciple, Timothy. As in all mentoring relationships, whether formal or informal, the success of mentoring depends largely on the care taken to pair a mentor and protégé. Paul was careful in choosing a protégé he would groom to become his successor. Amongst the things he considered in choosing Timothy was his good reputation and his Jewish background. Paul's decision to mentor Timothy was immensely influenced by the good report he received from the Christians in Lystra and Iconium. The mentoring relationship started with Paul's decision to take him along. An added advantage for Timothy was the fact that his mother was a Jewess and that she had already laid a good foundation for his faith (Acts 16:1-3; Hoehl 2011:35).

Paul's choice of Timothy was put to the test on numerous counts yet Timothy proved to be the right candidate for the job. He proved to be a trusted worker over many years of ministry. When Paul faced adversity in Thessalonica and got sent away, he only had Timothy to instruct to remain encouraging the new converts along with Luke. Later, Paul commissioned Timothy and Erustus to Macedonia for ministry work. Again, Paul sent Timothy to Thessalonica to strengthen and exhort the church there (Acts 17:15-15, 19:22; Huston1997). At no stage, including the above instances and later in Timothy's ministry, did Paul express regrets for having chosen Timothy, instead he showered him with lots of commendations (2 Cor. 1:1; Phil. 1:1; Thess. 1:1, 3:2; Huston 1997:60).

b) The Mentoring Relationship

The success of a mentoring programme depends largely on the quality of the relationship between mentor and protégé. Smith contends as follows:

“At its basis, mentoring is a relationship. It is about one caring and more experienced professional reaching into the life and practice of a generally younger and less experienced colleague, offering to assist that person in the development of a range of professional and, to some extent, personal behaviour” (2005:62).

Mentoring involves intense interpersonal exchanges which must be rewarding to both the mentor and protégé. The question of cultural identity is also crucial in a mentoring relationship. Mentors who share the same cultural background with their protégés tend to bring into the equation psychological and social support. Cultural biases need to be addressed as they can cause an embarrassment in or even disrupt a mentoring relationship which would otherwise be successful. In order to minimise cultural barriers in his protégé, Paul decided to circumcise Timothy. Protégés in informal mentoring relationships receive more psychosocial mentoring than those in formal arrangements. Acute cultural differences may impede effective communication and limit learning experiences (Acts 16:3; Thakur 2008; Ragins et al. 2000; Gibson 2004:261, 266; Stanek 2001:68). The fact that the initiation of the mentoring relationship between Paul and Timothy was not informed by a formal structure renders it informal.

Mutual trust and respect are a critical element of a successful mentoring relationship. It is within an atmosphere of respect that the parties engage effectively and the protégé is free to learn. Although trust is earned over time, both the mentor and the protégé can prepare a seedbed for it from the onset by relating in the manner that values each other's contributions to the relationship by speaking openly, being truthful and consistent (Zachary 200:123). The element of trust is evident in the commendations Paul made about Timothy to the churches he sent or wished to send him to. Whoever read Paul's epistles that made references to Timothy, would no doubt know that he valued him highly (Phil. 2:19-20; Col. 1:1; 1 The. 3:2).

The level of intimacy in a mentoring relationship, especially in a church setting, must be modelled after a family-type relationship. Mentors must give of themselves to their protégé as parents do when preparing their own children for adulthood (Kreider 2008:28). Relating with Timothy from a family perspective, Paul alternately refers to him either in a father-son or brotherhood relationship. Paul's statement, "I have no one else like him..." places a seal on the relationship. With such intimacy, the mentoring relationship is bound to succeed (Phil. 2:2, 20; 1 Cor. 4:17; 1 Tim. 1:18, Hoehl 2011:40). Protégés need to know that their mentors approve of and appreciate them. Paul does not stop at commending Timothy to the churches he intended sending him to. In the epistle he writes to him, he wants him to know how proud he is of him. He refers to him as, "...my true son in the faith" (1 Tim. 1:2). When mentors affirm their intimacy in the mentoring relationship, their protégés can only feel appreciated and confident. It is crucial for mentors to establish solid relationships with their protégés because

leader-follower relationships represent an ideal state of communication between leaders and their followers (Hoehl 2011:45).

c) Paul's Role in the Mentoring Relationship

Choosing a mentor or protégé and concluding a mentoring agreement does not guarantee the success of the mentoring relationship. Neither is instructing the protégé in the new trade complete on its own. The learning process is not complete until the protégé fully understands, appreciates and internalises the lesson. Only then can the mentor begin to see behavioural changes demonstrated (Egeler 2003:71). This process calls for the mentor to put on so many caps amongst others as father, teacher, advisor, and role model. The success of a mentoring relationship therefore, depends largely on how well the mentor applied the expected and pre-agreed roles (Meyer 2006:41; Kreider 2008:129; Klauss 1981:492).

Overwhelming evidence exists in the paragraphs that displays Paul as a father-figure in his mentoring relationship with Timothy (Phil. 2:22; 1 Tim. 1:2, 18; 2 Tim. 1:2, 2:1). As a father, the mentor must protect, correct, discipline, and guide the protégé towards adulthood and mastery of the skills and knowledge comprised in the mentoring agreement (Zachary 2000:94). Paul tends to see the role of a father as a leader of his household being a decisive factor in church leadership (1 Tim. 3:4). A shared meaning of the father role of a mentor seems to have existed on the minds of both Paul and Timothy, hence the statement, “as a son with his father” (2:2). This family-type relationship already settles the questions relating to trust and respect between mentors and protégés (Zachary 2000:123).

Paul's pastoral letters reveal that he believed in transforming lives through teaching his followers. He instructed his protégé to assume a position of authority in as far as maintaining and passing on sound doctrine to the next generation is concerned. In view of rumours of false doctrine at the time, he made it clear to his followers that what was taught was as good as the source thereof (1 Tim. 4:11; 2 Tim. 3:14; Tit. 2:1). As a sign of the confidence Paul had in Timothy, he instructed him to remain in Ephesus so he could restrain and correct those who were teaching false doctrines (1 Tim. 1:3; Mappes 1999:452). Lawson (2002:81) contends, “This stated preoccupation with biblical teaching and preaching is not surprising because it is to be the nerve centre for the body of Christ, the chief means of cultivating spiritual life in the church.”

As advisor, Paul points out to his protégé the things that he must do and those he must avoid. Paul advises Timothy not to neglect the spiritual gift that is within him, as that may render him ineffective in ministry. Unless advised, the young preacher's attention may be drawn to other things that may lure his attention away from the set goal. Paul advises him to endure faithfully in his preaching, no matter what happens to him (1 Tim. 4:14; 6:11; 2 Tim. 2:22; Lawson 2002:89). It would appear that Timothy was faced with the task of appointing leaders in Ephesus, something he was not yet confident to do. Paul hands out to him a criteria list of what to consider when appointing elders and bishops (1 Tim. 3:1-13). This is in keeping with his succession intent to pass on the apostolic gospel to reliable persons who will also instruct others (2 Tim. 2:3; Kelly 1972:174).

As a role model Paul displays in his writings an imagery of one who is acting and modelling acceptable behaviour on the stage whilst his audience is watching, with the aim of emulating him. He commends Timothy as one who is an example of those who qualify to teach the same apostolic doctrine he teaches everywhere. Although it would be ideal for them to imitate Christ directly, having lived with some of those Christians, Paul wants them to imitate him because he imitates Christ. It is a lot easier for people to imitate another person than to imitate God (1 Cor. 4:16; Gal. 4:12; Phil. 3:17; 1 The. 1:6; 2 The. 3:7; Barrett 1968:117). The call to imitate Paul is clearly made to the churches he founded, to which he qualifies to be their mentor and spiritual father such as those in Thessalonica, Corinth, Galatia and Philippi. The call to imitate him is a means of demanding obedience, to reinforce his authority and to define his group's identity. His goal is that those churches must emulate his humility (Clarke 1998:332).

d) Paul Prepares his Successor

Leadership succession is a planned transition. It is a deliberate and formal process that facilitates the transfer of leadership from one leader to another. Leaders who fail to plan for succession equally fail to own up to the fact that they will eventually die. Succession planning is not a short term strategy, but entails a long term and an extensive approach towards the training and replacement of leaders in key positions (Sharma, Chrisman & Chua 2003:2; Barry & Jacobs 2006:327). Paul had such a long term view in his strategy for developing young leaders for leadership succession. Hoehl (2011:35) avers, "Paul recognised the importance of equipping a successor to carry on the gospel message after his life and ministry were over..." Of critical importance in church leadership succession is ensuring that the doctrine that future

leaders will be teaching remains true to that of the apostolic teachings. Implicit therefore, in leadership succession should be the apostolic mission (Stepp 2005:3).

Paul's leadership succession intent is clear in his instructions to Timothy (1 Tim. 1:3, 18; 5:21; 6; 13-14; 2 Tim. 2:1-3). It is on this basis that Stepp (2005:135) contends, "I find that the letter itself ... serves as an act of symbolic succession." At the time Paul was in prison and could not move freely, he offered Timothy as his substitute to some of the churches, such as Philippi (Phi. 1:22; Holloway 2008:543). However, before a conclusion is drawn on Paul's succession plan, it is necessary to identify those elements in Paul's correspondences to and about Timothy that carry leadership succession inferences.

Paul reminds Timothy of the instruction he earlier gave him to remain in Ephesus for the purpose of commanding some men not to teach false doctrines (1 Tim. 1:3). Here, Paul is already trusting Timothy with the position of authority to command respect, the same thing he would do if he were present himself. This suggests that he has already given him enough training that prepared him for this task. Stepp (2005:138) distinguishes Timothy's succession from Paul from that of the latter's succession from Christ. He argues that contrary to Paul's succession from Christ which came as a direct command from God, Timothy's succession is indirect in that it is Paul who calls Timothy to ministry. Step further argues that the succession that calls Timothy to ministry is a succession of task and that Paul gives him the necessary authority to carry it out. This is in line with the need not only to pass on leadership to the next generation, but to also ensure that the correct doctrine passes on with it. Because the church is the foundation of the truth, care must be taken about the character of its leaders. The correct interpretation and application of the Law was chief amongst Paul's concerns in the preaching of the gospel (Mappes 1999:454).

Paul charges Timothy to take care of something of great value that has been entrusted to him—the care and administration of the gospel and all that it produces (1 Tim. 6:11-15; Stepp2005:138). Timothy can only do this by holding close to his heart such virtues as righteousness, godliness, faith, love, endurance, and gentleness. One of the challenges facing church leaders is to not only to develop emerging leaders for succession, but to also ensure that they guard their doctrine closely and not get carried away with heresy. Charismatic Churches, being liberal in approach, should take heed that they do not open up to new doctrines that have the potential to derail their mission.

Paul charges Timothy to continue with the public reading of scripture, preaching, teaching, and to put to good use the gift he received through ordination (1 Tim. 4:13-15). This instruction relates to how to lead the church and to preach in a manner that pleases God. Timothy as a protégé who is charged with the daunting task of leading a church in which false teachers are spreading heresies, can easily get overwhelmed by the pressing challenges and neglect his ministry. The city of Ephesus was notorious for its occult worship dedicated to Artemis. This background predisposed the church to heretic teachings. Paul draws his attention to the primary task of preaching into which he should pour himself. Mentors should in the same manner, clearly point out to their protégés the core competencies which will determine their success. This will give the protégés a sense of focus (Lawson 2002:80,81; Step 2005:139; Sumney 2001:36; Hoehl 2011:38).

Paul's emphasis on the need for Timothy to preserve and promote Orthodoxy deserves more attention here. Before Timothy stamped his foot down in defence for Orthodoxy, it would have to be abundantly clear that he acts on Paul's instruction. Ascough (2002:38) concludes that it is abundantly clear in both 1 and 2 Timothy that Paul prepares Timothy for leadership succession and that there is a shift from flexible, multiple leadership options towards stability and order. Stepp (2005:141-447) avers that Timothy has unquestionable authority as Paul's successor in that he oversees the work of other leaders, he has authority over elders, and that he has authority to pass his task and authority to his successors.

As far as overseeing the work of other leaders is concerned, Paul provides Timothy with a list of criteria he must use to monitor the qualifications and character of the overseers. This allows him to use the list as a standard against which the overseers will be measured. Paul wants the believers to be motivated and to aspire to excellent conduct as they are connected to God. The outcome of this will be a vibrant church that will strengthen and support the truth of the gospel. Paul wants the church's witness to contribute to the positive reception of the truth in the world (1 Tim. 3:2-7; Magee 2008:256; Step 2005:145). As a person in authority, Timothy can appoint or disqualify overseers. In Paul's absence, Timothy functions with some degree of independence because he is a trusted protégé (Phi. 2:20). This is the whole purpose of mentoring: that mentors will identify talented emerging leaders and assist them to develop their skills and acquire knowledge until they are confident to function independently.

As protégés demonstrate confidence over the tasks mentors assign to them, they get trusted with authority to handle even more difficult assignments. Paul places Timothy in a position of

authority over deacons. As in the case of overseers above, he provides Timothy with a list of criteria that must be used for the appointment of deacons. Over and above monitoring the deacons' work, Timothy must test the candidates to see if they qualify. Although the nature of the test is not specified, it must involve a time period during which the candidates will be measured against the standard set. Timothy is received in his position of authority by virtue of him being Paul's successor. It is very likely that any attempts of self-imposition would be resisted. This is probably the reason Paul spoke highly of him to the churches he assigned him. This was no easy task. But because Paul wanted Timothy to maximise ministerial competencies and increase his effectiveness, he trusted him with it (1 Tim. 3:8-13; Hoehl 2011:39; Stepp 2005:146).

The need for mentoring emerging leaders should not only stop with the current candidates. Timothy must mentor them with a long term objective of preparing them to become mentors of the next generation of leaders. Protégés who enjoy good relationships with their mentors are more likely to want to assume the role of mentors to others. It is on the grounds of the good relationship that exists between Paul and his protégé that he authorises Timothy to mentor others to whom he may pass his task and authority. He is instructed to officiate this by laying his hands on them, which act he must be careful not to do hastily. Paul instructs Timothy to elect his own successors to perpetuate leadership succession from generation to generation. What was done to him by the laying on of hands, he now must do to his followers (1 Tim. 4:14). This is in keeping with the instruction in 2 Timothy 2:2 to teach reliable men who will in turn teach others what he learned from Paul (1 Tim. 5:20-22; Ragins, Cotton & Miller 2000:1178; Stepp 2005:146).

e) Winding Up

The final step in a mentoring relationship involves closure. At this stage, the protégé has successfully completed the programme and is ready to face career challenges unassisted by a mentor. For those mentoring relationships that rated high in areas of mutual satisfaction and self-fulfilment, ending the relationship can be a highly emotional experience. When the mentor and the protégé value their relationship, they tend to avoid going through the emotional stress of letting go. In such cases, it is advisable for the two to formally close the mentoring relationship and agree to start a new relationship as friends. Winding up a mentoring relationship has two sides to it; the structural side and the psychological side. If the structural

part of it has been properly planned and is timely, it stimulates emotional separation (Gordon 2000:32; Kram 1983:618; Zachary 2000:146).

Winding up becomes a lot easier if its process is clearly outlined at the inception of the mentoring agreement. It does, however, happen that the mentoring relationship is subjected to unanticipated circumstances that lead to closure, such as a transfer or sudden death of the mentor. In the case of a transfer, the mentor and the protégé must where possible, use the best opportunity available to end the relationship. Winding up a mentoring relationship must therefore, be planned for and both parties must be aware of the steps leading to it and they must be ready for it (Zachary 2000:147). Unlike the mentoring relationship between Barnabas and Paul that terminated abruptly and on a very high emotional tide, both Paul and Timothy were not caught off guard when their relationship came to a close. Although it is difficult to determine with precision how Paul died, he anticipated and prepared Timothy for it (Phil. 2:17; 2 Tim. 4:6).

3.6 CONCLUSION

In this chapter, the researcher attempted to explore the critical nature of leadership, leadership mentoring and succession planning, and leadership mentoring practices. The literature the researcher reviewed revealed that all organisations, whether for profit or not-for profit, have a common need for effective leadership. This was made possible by the research stepping a little beyond the researcher's field of study to consider the contributions the business world made to the subject of leadership mentoring and succession planning. This was rewarding in that the researcher observed the harmony that exists in the theory of the different fields he assessed. Many leadership definitions reviewed describe leadership as the ability to influence people to achieve organisational goals. As different situations require different leadership styles, an understanding of those can enhance leaders' effectiveness.

One of the challenges facing the church in the Third World is the fact that the church grows so fast that it outstrips its leadership (Clinton 1988:196). Leadership succession planning has been described as posing more challenges to smaller organisations compared to large organisations that have the resources and a large pull of potential emerging leaders. Leadership succession is that deliberate systematic effort that an organisation makes to identify and develop leadership potential among its lower level personnel with a long-range view to ensure leadership continuity in key positions. Organisations that do not have leadership succession

plans are forced to recruit from the outside market, which leads to the neglect of internal potential leadership resources.

Leadership mentoring is mandatory in all organisations that are committed to leadership succession. It has been broadly described as a dynamic reciprocal work relationship between two incumbents in which the more advanced and experienced person helps the less experienced one to develop. This relationship can be formal or informal. It is formal when it has been initiated by the organisation and informal if the protégé took the initiative to identify a mentor and assumes responsibility for the success of the relationship.

Leadership mentoring distinguishes itself from other leadership development systems by the unique relationships that develop between mentors and their protégés, the role that mentors play, and the different mentoring models it offers. The success of a leadership mentoring programme depends largely on the extent to which both parties commit to the relationship. Mentors play a critical part in the career path development of their protégés in their roles. The dynamic nature of mentoring relationships and the complexities that different situations introduce, demand different approaches. Leadership mentoring models provide different alternatives that mentors and protégés can adopt to suit their unique situations.

The researcher proceeded to assess biblical leadership mentoring in two parts: the Old and the New Testaments. On the part of the Old Testament, an assessment was made of three pairs of mentoring relationships, namely, Moses and Joshua, Eli and Samuel, and Elijah and Elisha. The mentors in those relationships happened to be prophets. The assessment shed some light on the fact that God intended for the institution of prophecy to be a continuous and permanent office constantly supplying the people of Israel with a covenant mediator who would continue in the role of Moses for the nation (Deut. 18:15; Carroll 1969:401). Moses' identity has been projected as the prophet *par excellence*, the one who would serve as a standard for all Hebrew prophets to come. All leading prophets in the Old Testament seemed to have had one principle in common; to mentor their own successors. It appears as if succession planning was a constitutive requirement of the prophetic vocation. Moses is presented as the foundational prophetic figure, Elijah, the leading prophet of the former prophets, and Isaiah, the preeminent prophet of the latter prophets (Moore 2007:157).

The bible is silent on how Moses chose Joshua as his protégé, but as in all mentoring relationships, it is safe to conclude that the two were not paired randomly. Moses must have

chosen his protégé either on the basis of merit or by God's providence. Moses trained Joshua and trusted him with leadership responsibilities over the nation of Israel and finally confirmed him in a public ceremony as his successor (Num. 27:22-23; Kislev 2009:430).

Although Eli's leadership qualities disqualified him from being a role model in that he failed to lead his own sons, God nevertheless used him to train and raise Samuel who later succeeded him and became a prominent priest who led the nation of Israel and subsequently anointed the first two kings—Saul and David (1 Sam. 9:16; 1 Sam. 16:12; Spina 1994:74). When Elijah was about to be taken away, he received God's instruction to anoint Elisha who became his successor. Although Scripture does not provide details pertaining to the nature of training Elisha received, his competency is evident in that he passed all the tests Elijah set for him and finally became his successor who was acknowledged by the sons of the prophets as their new leader (Rice 2007:6).

Because of the spiritual dimension that cannot be subjected to scrutiny, caution should be taken not to generalise the lessons drawn from the three mentoring relationships as each case is surrounded by a unique set of circumstances (Carroll 1969:403). Moore's closing comment on the Elijah/Elisha pair is pertinent here:

“...2 Kings 2 presents a divinely graced instance of prophetic succession that offers the best model and hope for all Israel finally to succeed—indeed, to experience the ultimate success of succession, which is all about transmitting the sacred inheritance to the next generation” (2007:162).

The leadership succession stories exemplified in the three pairs should serve as models to the New Testament generations of leaders and to the Bushbuckridge Independent Charismatic Churches.

On the part of the New Testament, the researcher assessed two mentoring relationships namely, Barnabas and Paul, and Paul and Timothy. The literature consulted brought to light the concern that Barnabas' role in the New Testament leadership, especially the role he played as Paul's mentor has been overlooked for too long (Bauckham 1979:62; Stenschke 2010:504; Branch 2007:297). Barnabas emerged as a leader when he sold his land and gave the proceeds thereof towards the welfare of the church (Branch 2007:302; Acts 4:36).

Although Paul had a bad reputation in the church, Barnabas identified him as one who had special abilities to become a prominent leader. When no one was willing to embrace him, Barnabas gave him the right hand of fellowship and introduced him to the church in Jerusalem. Paul's ministry was threatened when he was later rejected in Jerusalem and went to Tarsus. Barnabas did not give up on his plan to mentor Paul. He took advantage of the first opportunity which was presented to him by the apostles assigning him to the church in Antioch. He travelled to Tarsus and brought Paul back with him to Antioch. The Antioch church served as the training ground Barnabas used to mentor Paul (Murphy 2010:323; Branch 2010:306; Stenschke 2010:507).

In response to God's directive for the church in Antioch to release Barnabas and Paul to the work of evangelising the world, the two set off on what is referred to as their first missionary trip. Barnabas displayed unprecedented leadership qualities as a mentor when he allowed Paul to step forward and assume leadership later in the first missionary trip. It is a regrettable state of affairs that after Paul gained confidence to lead the team, his mentoring relationship with Barnabas ended abruptly in spite of the fact that Barnabas was willing to support him (Murphy 2010:331; Read-Heimerdinger 1998:39; Stenschke 2010:511).

The Paul/Timothy mentoring relationship serves as good example of a New Testament mentoring model in that it conforms to a contemporary mentoring theory. The reader can follow in it almost all the stages of a mentoring relationship from start to finish. Paul chose Timothy, prepared him through circumcision so he could be accepted by the Jewish communities, matured him through training, and bade him farewell when he felt he was about to die. That Paul was looking for specific qualities in a protégé is evident in that his choice for Timothy was motivated by the report he received from the churches in Lystra and Iconium (Acts 16:1-3; Hoehl 2011:35).

As would be expected from a good mentoring relationship, Paul related well with Timothy. Inferences of their good relationship are drawn from how well Paul wrote to other churches about his young protégé (Phi. 2:2; Hoehl 2011:40). In agreement with current mentoring theory, Paul played the role of a father and adviser to Timothy (Phil. 2:22; 2 Tim. 1:2). Paul allowed his protégé to practice the skills he learned from him. This, he did by assigning him to some churches and reminding him what to do and teach (Stepp 2005:135; Holloway 2008:543; Phil. 1:22). Near to the end of the mentoring relationship, Paul prepared his protégé for

winding up. He advised him what to do as he was “being poured out like a drink offering” (Phil. 2:17; 2 Tim. 4:6).

Although Scripture does not provide the step-by-step mentoring programmes that biblical leaders and their protégé followed, this assessment coupled with the research findings of others can be resourceful to leaders of the Charismatic Churches in Bushbuckridge. If biblical leaders considered leadership mentoring as key to equipping young emerging leaders for leadership succession, leaders of the Charismatic Churches in Bushbuckridge can only ignore it at the church’s peril.

Chapter 4

Presentation and Analysis of Data

4.1 INTRODUCTION

One of the aims of this study as stated in chapter 1 is to investigate the state of leadership mentoring and succession programmes, if any in Bushbuckridge. In pursuit of this objective, the triangulation method was used to collect data in this study. De Vos et al (2005:314) contend that using a triangulation method ensures that the strengths of one procedure compensate for the weaknesses of another approach. In this chapter, the researcher presents and analyses the data collected by using a triangulation of the qualitative and the quantitative methods. The findings from the qualitative data and the quantitative data will be discussed below in sections 4.2 and 4.3 respectively.

4.2 PRESENTATION AND ANALYSIS OF THE QUALITATIVE DATA

On the qualitative side of the investigation, the researcher collected data by means of interviews and focus group studies. The researcher personally conducted semi-structured interviews and focus group studies to ensure consistency and cost curtailment. In all cases, the permission of the participants was obtained to have their voices recorded on tape. In this section, the researcher presents an analysis of the outcomes of the focus groups and one-on-one interviews.

4.2.1 FOCUS GROUPS

Four focus group studies were conducted, including a pilot study (Appendix C). A pilot study is a brief exploratory investigation that helps the researcher to determine the feasibility of the study. It is by means of a pilot study that the researcher gets an estimate of how much time will be required to administer the research instrument and which approaches will and will not be effective (Leedy & Ormrod 2001:116). After conducting the pilot study, the researcher was able to adjust his questions to avoid ambiguity. The pilot study was conducted in one of the sub-urban churches and it involved six participants. Because Bushbuckridge is predominantly rural with a few suburban towns, the researcher randomly selected eight participants for each focus group; four from rural churches and four from suburban churches. The participants in the two focus groups were drawn from the leadership structures of their churches. The third

focus group comprised of eight senior pastors who are founders of Charismatic Churches in Bushbuckridge. They were randomly selected from both the rural and suburban churches on equal representation basis. The following questions were asked:

- What is a Charismatic Church?
- What is Leadership mentoring?
- Do churches in Bushbuckridge have leadership mentoring programmes?
- What is leadership succession planning?
- Do churches in Bushbuckridge have leadership succession plans?
- What are the benefits of leadership mentoring?

The following is the report and analysis of the outcome of the focus group discussions:

4.2.1.1 What is a Charismatic Church?

This question sought to probe the groups' knowledge of the Charismatic movement. Common to the responses of all the groups was the view that a Charismatic Church tends to emphasise the manifestation of the gifts of the Holy Spirit. The gifts of healing, the word of knowledge, prophecy, and the gift of compassion came out strongly as those that distinguish the Charismatic Church from other movements. One respondent pointed out that when praying for the sick, Charismatic Churches tend to believe in instant healing miracles.

The respondents stressed that Charismatic Churches tend to place too much emphasis on prosperity. They use 3 John 1:2 as their basis for advocating for prosperity. Charismatic Churches portray poverty as a curse that the devil uses to prevent the church from enjoying the full blessing that God intended for her. Wealth which is believed to be God's bestowal upon Christians gets constantly contrasted to poverty implying that it is God's will for every Christian to have abundance. This creates a rat race in the minds of some Charismatic Christians who want to be free of poverty as a sign of God's blessing upon their lives. It is for this reason that any financial or material increase that Charismatic Christians experience, whether it is a salary raise or a new car becomes a point of testimony to God's miraculous intervention to the needs of his people. Respondents stated that it is regrettable that many preachers of the gospel in the Charismatic circles tend to measure their success by material

possessions and not by the number of new converts. Respondents argued that some preachers create the impression that even their drive to win souls is motivated by the desire to have the new converts contributing to their financial needs.

One respondent expressed concern about some practices of some Charismatic leaders who compete over material possessions supposing that success in the ministry can be measured by one's material possessions. A common concern to all the groups was the apparent distortion with which Scripture is presented to entice congregants to "bless" the preacher. An example was given in one focus group of pastors who form cliques with friends and exchange pulpits to encourage their churches to bless their pastors by running what is generally known as, "pastors' appreciation" functions. When preparing for such functions, the congregations are told to give money to their pastors. They usually raise a lot of money that their pastors use to pay off their cars, home bonds, and finance overseas holidays. One respondent expressed her frustration over this practice and stated that pastors use their congregations as *stockvels* to accumulate wealth. This, according to the respondent, happens at the expense of the ministry of the church to the poor. One respondent quoted Galatians 2:10 in support of her view stating that the early church always raised money to help the plight of the poor. The observations expressed by the focus groups in as far as materialism is concerned, concurs with the concerns the apostolic fathers of the Charismatic Movement who were interviewed. One of them, Dr Fred Roberts stated, "A young preacher who starts a church to raise income for himself knows very well that if he can attract ten professionals who will be faithful to pay their tithe he will live as comfortable as they" (personal communication, June 1, 2012)

Respondents stated that one of the ways in which the Charismatic Church can be distinguished from other movements is on the emphasis they place on hearing from God. Some group members felt strongly that although it may be true that some Charismatic leaders do hear from God, the practice tends to be exaggerated by many. The respondents felt that many express their wishes, feelings, and impressions as something they heard from God. When what they said they heard from God does not come into effect, they blame the devil. According to one respondent, such statements as, "God said to me," "God asked me," and "God told me" belong to the camp of the Charismatic Church.

According to the respondents, another element that distinguishes the Charismatic Church is that the founding leader becomes a centre of focus. Although respondents were in agreement with the fact that in a Charismatic Church, God speaks to one person, the leader to whom he

gives the vision to start the church, they felt that some leaders claim too much authority as if they were infallible. According to some respondents, this undermines the gifts of the Holy Spirit, especially the five-fold ministries which God endows different individuals with, to edify Christians. As a result, some Charismatic Churches are founded on the strength of the gifts of the founder leaders. Some respondents were in agreement that for every Charismatic Church, God appoints a “set man” who is supposed to be the apostolic father of the church. This is in agreement with the view held by the apostolic fathers. Dr Fred asserted, “The Charismatic Church is not supposed to be run by committees like it is the case in Presbyterian churches—God appoints the set man for every Charismatic Church” (personal communication, June 1, 2012). Participants condemned the practices of some leaders who tend to claim that they have answers to all the leadership questions of their churches. The participants however, commended the Charismatic Church for honouring their apostolic leaders as “father-figures.” They argued that this should be the model that the New Testament church should embrace, citing the example of the father-son relationship that existed between Paul and Timothy. They strongly contended that it is in a father-son relationship that biblical leaders can be groomed.

Some respondents stressed that according to their observation, Charismatic Churches place a high premium on spiritual gifts at the expense of leadership mentoring. They argued that many of the founding leaders of the Charismatic Churches in Bushbuckridge are school teachers and have had neither theological training nor proper mentoring. This form of ignorance, compounded with the fact that they lead independent churches which do not submit to any form of authority, often renders them vulnerable to doctrinal errors, heretic teachings, and lack of moral discipline. One participant warned that because no one person can possess all the spiritual gifts, by specialising in their individual gifts, Charismatic Church leaders in Bushbuckridge tend to nurture lopsided Christians.

The above observation leads to the conclusion that a Charismatic Church can only be defined by the emphasis it places on the gifts of the Holy Spirit and that it has no theology of its own. The way focus group participants defined the Charismatic Church in Bushbuckridge seems to be the generally acceptable approach in South Africa and in North America, where it originated. In South Africa, because such apostolic fathers as Pastor Chris Venter and Dr Fred Roberts follow the same approach. When asked to distinguish the Charismatic Movement from the Pentecostal Movement, Roberts stated in an interview, “What the Pentecostals believe, the Charismatics believe too—the only difference is in the emphasis Charismatics place on the

gifts of the Holy Spirit” (personal communication, June 1, 2012). In his response to the same question during an interview, Pastor Chris Venter explained that there is not really any difference except that God raised the Charismatic Movement to bring an awakening to the Pentecostal church. He contended that the Charismatic Movement brought a touch of life and vibrancy to the Christian community in South Africa (personal communication, June 31, 2012). The same view seems to be held in North America because the apostolic fathers acknowledged that the Charismatic Movement was introduced to South Africa by missionaries from North America. Dr Fred Roberts stated that it was introduced when the Full Gospel Business Men’s Fellowship International came to Durban in the 1970’s.

The blurred and open-ended definition of the Charismatic Movement calls for a high level of discipline by its followers. The researcher has observed many Charismatic Church leaders who drifted into occult worship in the name of being open to new revelation. Could this open-ended definition of the Charismatic Movement be responsible for the seemingly doctrinal diversity among Charismatic Churches? Because Charismatic Churches are wont to accept new revelations, they often tend to be too liberal to the extent that it becomes difficult for them to enforce discipline to those who fall into moral failure. This is bound to be the case because usually, Charismatic Churches are founded and led by one person who has the final word. The fact that the leader of a Charismatic Church stands in a father-son relationship with his followers disqualifies them from pointing out his shortcomings especially in indigenous African communities where sons are not allowed to question their father’s decisions.

4.2.1.2 What is Leadership Mentoring?

One respondent said that leadership mentoring refers to a type of leadership development where an experienced person takes under his or her arm an inexperienced person to assist him or her to attain to the required level of competency. Another respondent said that leadership mentoring is when a person who is knowledgeable offers to train someone who does not have the same knowledge or skill. In one group, a lengthy discussion ensued on whether the mentor or the mentee must take responsibility for initiating the mentoring relationship. The group came to the conclusion that in a church setting, although it is possible for the mentee to initiate the relationship, it works out better when the mentor initiates it. This conclusion was based on the assumption that it is the mentor who spots out a gifted prospective leader and that by initiating the relationship he or she will attempt to ensure that the relationship succeeds. Two

groups cited the example of Paul and Timothy as a model to be followed because it was Paul who took interest in Timothy and initiated the relationship (Acts 16:1-3).

Participants debated the relationship that must exist between a mentor and a mentee and made references to that of Paul and Timothy. Again, the father-son concept was brought into discussion. Participants agreed unanimously that for a mentoring relationship to succeed in the Charismatic setting, it must be modelled on the example of Paul and Timothy. Although the researcher agrees with this notion, it presents another challenge. The challenge it poses to mentors in the Charismatic Churches is that their claims to the status of a father in mentoring relationships should be accompanied by a desire to strive for the level of discipline that Paul exhibited in his writings (1 Cor. 9:27; Phil. 3:13, 14). Adopting a nominal title without the responsibilities that come with, it is likely to lead to church schisms as those who are disgruntled in the relationship decide to start their own churches. Is it a good thing that a church can start in South Africa and exist for a decade without registration papers? Will any mentoring relationships that take place in a church that disregards the laws of its country produce good Christian leaders? These are some of the questions that are brought to mind when biblical claims are made with the commensurate level of maturity in those who make them.

4.2.1.3 Do Charismatic Churches in Bushbuckridge have Leadership Mentoring Programmes?

The first response to this question in all four groups was an outburst of laughter, ridiculing any claims to the existence of leadership mentoring programmes in Charismatic Churches in Bushbuckridge. In one group, one participant spoke in defence of her own church. She argued that the group was generalising because she does have a leadership mentoring programme in her church. The group felt so strongly that her exception was irrelevant and insignificant compared to the entire body of Charismatic Churches in Bushbuckridge. The researcher quickly interrupted and gave direction to the discussion because the focus was shifting towards proving the dissenting participant wrong.

All the groups attributed church schisms in Bushbuckridge not only to a lack of leadership mentoring, but also to church leadership in general. Respondents argued that in an environment where there are leadership mentoring programmes in place, church schisms or breakaways will be kept to the minimum. One respondent argued that some leaders of

Charismatic Churches in Bushbuckridge experience church schisms as a harvest of the seed they sowed when they broke away from their churches. One group ventured into establishing the causes for the lack of leadership mentoring programmes amongst the Charismatic Churches in Bushbuckridge. One respondent asserted that it only takes a leader to develop another leader. His argument was that the greater number of the current leaders in Bushbuckridge started churches before they attained to a level of leadership development that qualified them to be mentors. As a result, they lack confidence in and do not trust those who serve under their leadership.

Taking further the assumed correlation between the absence of leadership mentoring programmes and church schisms in Bushbuckridge, one respondent argued that some leaders are comfortable leading people who do not aspire to leadership. They keep information and knowledge to themselves because they are afraid that should their followers be empowered, they might break away and start their own churches. One respondent felt that the apparent lack of leadership mentoring can be blamed on sheer ignorance. She argued that if the Charismatic Church leaders knew better, they would commit to leadership mentoring and succession planning. She stressed that it is regrettable that church leaders do not realise the enormity of the leadership gap in the Charismatic Church in Bushbuckridge.

Participants asserted that the fact that many of the lead pastors of Charismatic Churches in Bushbuckridge have had no theological training is largely responsible for the lack of leadership mentoring programmes. This notion was supported by the fact that of the eight pastors who were in the church leaders' focus group, only one had a Bachelor degree in theology. The rest did not have any form of basic training in theology. One respondent expressed a concern relating to the lack of doctrinal uniformity amongst the Charismatic Churches. She cited the example that Pentecostal churches share a basic doctrine that is embraced by all, but it appears as if the Charismatic Churches in Bushbuckridge build their churches on the strengths of their founding leaders. Because too much emphasis is placed on the gifts of the Spirit, a church leader who has the gift of healing for example is likely to only preach about healing. According to the respondent, some of their churches are named after the founding pastor's gift. The respondent argued that if the founding pastor's gift becomes the centre of gravitation, then the need to develop the gifts of their followers will be neglected.

4.2.1.4 What is Leadership Succession?

One respondent defined leadership succession planning as a proactive initiative that the current leaders take to plan for the development of emerging leaders thereby creating a pool of competent leaders who will be ready to take over the leadership of the church. One respondent said that the vision of the church is central to the leadership succession plan. He argued that a compelling vision will always point beyond the lifespan of the current leader. According to the respondent, churches that do not cast their visions clearly to their followers are less likely to plan for leadership succession. Central to the participants' definition of long term planning is a clearly defined vision. They argued that succession planning is a means of implementing a long term vision. One participant stated that a leader, who does not have a vision that casts its shadows farther than his or her lifespan, is less likely to plan for leadership succession. One participant lamented that many leaders of Charismatic Churches in Bushbuckridge do not even know what a vision is, let alone the need for setting long term goals, which is what succession planning is all about.

4.2.1.5 Do Charismatic Churches in Bushbuckridge have Leadership Succession Plans?

In all the focus groups, when asked whether the Charismatic Churches in Bushbuckridge had leadership succession plans, the response was the same as for leadership mentoring above — laughter. They stated that there were no leadership succession plans at all amongst Bushbuckridge Charismatic Churches. In each group, discussions focused on the reasons for the lack of leadership succession plans in Bushbuckridge. In one group, a respondent felt very strongly that leadership succession planning must start in the family of the founding leader. His argument was based on the conclusion he made that the family members of the founding leader are core-founders together with him or her. Some responded by saying that family-member succession cannot always be justified in that in many cases, it is motivated by the fear of a loss of family income when the founding leader dies.

One respondent said that there is nothing wrong with the family members of the founding leader taking over the work of their parent or spouse if they were given proper training in preparation for the responsibility. An example was given of such North American church leaders who were succeeded by their sons such as Oral Roberts, Kenneth Hagin, and John Osteen whose sons took over their ministries when they retired or died. Some felt that the example cited could be the reason for the problems experienced by African Charismatic

Church leaders who try to copy church leadership styles from their American counterparts. They argued that succession planning must be contextualised to the culture of the indigenous people it is meant to serve. A long discussion ensued on the differences between African and the American cultures. It was felt that because Africans are communal by nature, succession planning must not depart from the cultural makeup of African societies. One respondent argued that if leadership succession must be contextualised, then Africans must approach it the same way as it is practiced by the chiefs of their clans. One respondent argued that contextualisation does not mean that people must use a wholesale approach to impose their culture on Christianity. She argued that Christianity comes with its own culture to the people and that the role of Christian leaders is to introduce it with caution and sensitivity to the culture of the people it aims to serve.

One respondent in one focus group warned against family member succession as it is practised by chiefs and argued that one becomes a successor of a chief by birth rite. He stated that it is common knowledge in Bushbuckridge that when a chief dies, his first son must succeed him. He argued that if it is by birth rite then there is no need for the candidate to meet a set of criteria. The respondent argued that church leadership succession is different because it is God who calls and appoints leaders. Another respondent agreed with this view and cited the example of how God chose Paul and Barnabas in Corinth for missions (Acts 13:20). At this point, there seemed to be unanimity of minds. The group seemed to be in agreement that leadership successors must demonstrate that they have a calling to ministry and that it must be evident to many in their churches that they have what it takes to be a leader. One respondent uttered a statement that sounded like he put the cherry on top of the cake. He argued that this is where the beauty of leadership mentoring sets in. He said that if the church witnessed the successor being mentored by his or her predecessor, then the church will have been prepared to accept the new leader.

In one group, an example was cited of a Charismatic Church leader in Bushbuckridge who when he passed on was succeeded by his son. The participant said that although the man welcomed the decision to take over his father's work, he was not prepared for the responsibility. As a result, the church experienced a breakaway soon after the preacher's son took over. The group argued that if the church had a leadership succession plan, the whole church would have known about it and the successor would not have faced resistance. One respondent related his past experience in another Charismatic Church. The pastor of the

church called his seven-year old son forward and announced to the congregation that the boy was going to be their next pastor. This sparked a lively discussion as some thought that there was nothing wrong with the pastor's action because he was expressing his wish to have his son following after his footsteps. Another respondent said that people become church leaders by God's call and not according to their parents' wishes. Some said that just as the founding leader wished for his son to succeed him, he should have appreciated the fact that there could have been other parents in the same congregation who wished the same for their children.

One respondent drew the attention of the group to the fact that the Charismatic Church in Bushbuckridge is still led by its first generation of leaders and that as a result, the church has not yet experienced many leadership succession transition crises. She warned that as the present generation of leaders grow older, leadership succession crisis will increase and that because leadership succession planning is a long drawn out process, many will be left without enough reaction time to correct the situation.

In another group some felt very strongly that there is a direct correlation between training and leaders' willingness and ability to plan for leadership succession. Some respondents argued that although biblical training may not address leadership succession as a subject, it does somehow enhance the conceptual skills of the leaders. One respondent arguing in favour of this view said that trained leaders will always plan for the future of their churches and not just leave leadership succession to chance, which is seemingly the case in Bushbuckridge.

Some respondents attributed the lack of leadership succession planning to a lack of a sense of accountability by the current leadership. They asserted that many Charismatic Church founding leaders hold the notion that their churches belong to them, especially because Charismatic Churches in Bushbuckridge do not have a governing body to which they account. One respondent said that if church leaders acknowledge their stewardship position, they will realise that succession planning is part and parcel of Jesus' command for the church to make disciples. He said that those who fail to disciple others and prepare them for positions of leadership, prove that they still need someone to disciple them. One respondent said that it takes the spirit of a servant leader to consider planning for the leadership of the church beyond the leader's life span. Another respondent expressed the seriousness of the situation by stating that he wondered if some church leaders ever think that they will die eventually because if they do, they would start planning for the time when they will be no more. To this, Maswanganyi has the following to say, "I believe strongly in the passing of the baton and the torch to the

younger generation of leaders of all human institutions, because I am fully convinced that I cannot be a champion of all generations” (Maswanganyi 2010: 2).

The above discussion presented some pointers to some leadership succession planning factors that need to be considered. First, is that leadership succession must be contextualised, meaning that what works in one culture will not necessarily yield the same results in another culture. In low social context societies like North America where individualism is promoted, leadership succession by family members in Charismatic Churches is commonplace. It is accepted in church almost the same way it is in business.

The approach is however different in high social context societies occurring in Africa where collective ownership is promoted. In a high social context, one’s child is considered to be a child of the entire clan and the land belongs to all who live in it, with the chief playing the role of custodian. Mbigi (2005:99) wrote, “Land defines our sense of belonging, bonding, existence, life and wealth.” It is for the same reason that a man who migrated to Gauteng and worked there for twenty years, established his family there and own land and property still says “I am going home” when visiting his extended family members in Bushbuckridge. The philosophy of collective ownership becomes a guiding force across all social structures, the church included. It is against this background that church is considered as belonging to the people of the community it serves. Whilst in a low social context, people may be willing to support a ministry which has been named after its founder; ministries named after their founders in a low social context are accepted with a pinch of salt.

Second, is the need for a clear vision and long term goals. Leaders plan for succession because they see beyond their current generations. A leader who has a vision for a three-year project has no need to worry about the leadership of the same project in thirty years to come. Because Charismatic Churches in Bushbuckridge do not exist for their present generation only, it is imperative for them to formulate and communicate trans-generational vision statements. The vision to pass the gospel message to many generations will compel leaders to plan for leadership succession.

Third, is the element of nepotism. One of the reasons which focus group participants cited for the lack of leadership succession plans in the Charismatic Churches in Bushbuckridge is the preference to have their leadership batons passed on to their family members. If church leaders’ preferences become a policy to them, then their stewardship position is negated.

Kruger (2002:379) wrote, “Surely any Christian vision of the stewardship of people would include considerations of justice and fairness.” Christian leaders must be guided by the principles of justice and fairness. The best candidate must get the job and if it happens that he or she is a member of the church leader’s family, so be it. Church leaders who are conscious of their stewardship positions ensure that they develop a leadership succession policy which will be communicated to and adopted by the leadership of the church.

4.2.1.6 What are the Benefits of Leadership Mentoring?

Brief discussions in all the focus groups were directed to the benefits that accrue to the churches that have effective leadership mentoring and succession programmes. One respondent said that leadership mentoring and succession programmes can reduce church schisms and breakaways as emerging leaders will get the sense that there is room for growth in their churches. This view was motivated by the notion that schisms are caused and led by emerging leaders who do not see their way up the echelons because their gifts and potential are not recognised by their spiritual leaders. One participant said that it is natural for people to leave organisations that stifle their growth.

Some respondents felt that leadership mentoring and succession plans foster trust between leaders and followers as delegation of authority devolves to emerging leaders. This, according to one respondent reduces the workload of church leaders leaving them with more time to concentrate on issues of a strategic nature. Another respondent said that leadership mentoring and succession programmes ensure smooth leadership transitions. One respondent cited the transitions that took place between Moses and Joshua, and Elijah and Elisha as perfect examples of smooth leadership succession transition. One respondent said that one of the reasons why Charismatic Churches in Bushbuckridge do not seem to concern themselves with missions is that they are not training leaders. Leadership mentoring and succession planning programmes will provide a pool of leaders who will not only be ready to take over the leadership of their national churches, but also to venture into missions. Another participant said that leaders grow with their followers, meaning that when leaders allow and support their followers to grow, they too will be bound to move to the next level. Group members felt that currently, Charismatic Churches in Bushbuckridge are led by what they referred to as, “fatherless leaders.” They said that it is only through leadership mentoring and succession planning that the cycle can be broken because those who will have been mentored will acknowledge their mentors as their spiritual fathers. One respondent said that church leaders

who die without having prepared their successors cannot rest in peace because while in their death beds, they will be worrying about the future of the work they will be leaving behind.

Some felt that churches which have leadership mentoring and succession programmes tend to grow faster than those who do not because those who have share their responsibilities amongst many. One respondent said that such churches do not rise and fall with their leaders, but are able to serve many generations as leadership batons pass from one generation to another. Some said that churches with leadership mentoring and succession programmes stand to benefit from the five-fold ministries and other spiritual gifts because they allow prospective leaders to emerge and exercise their gifts.

4.3 PRESENTATION AND ANALYSIS OF QUANTITATIVE DATA

From literature the researcher reviewed and the interviews and focus group studies he conducted while assessing leadership mentoring and succession practices in chapter 3 of this study, he got an indication of the type of questions he should ask respondents in the quantitative part of the study. He then drew up a questionnaire and submitted it to the Department of Statistics (University of Pretoria) for formatting. The research questionnaire was distributed to all the 348 leaders in the 47 Charismatic Churches in Bushbuckridge. Of the 348 questionnaires, 240 (69%) were distributed to rural and 108 (31%) to suburban churches. Of the 240 and 108 questionnaires, 203 (85%) and 84 (78%) respectively were returned. The questionnaires were delivered and collected door-to-door by the researcher and after collecting them, he coded them according to the number range he had allocated to each congregation. The returned questionnaires were then grouped into rural and suburban churches and each respondent was allocated a congregation code and sequence number from 001 to 287 being the total number of respondents. The questionnaires were then submitted to the Department of Statistics (University of Pretoria) for data capturing and processing. A printout of the data as captured was returned to the researcher for corrections and confirmation. Minimal corrections were attended to and a final printout of the data was produced for storage. The process of data analysis comprised frequency determination of all variables, rural versus urban responses, one-way and two-way frequency tables, exploratory factor analysis, cronbach alpha determinations, confirmatory factor analysis, and the modelling of appropriate response variables against predictor variables (ANOVA – Analysis of variance).

4.3.1 FREQUENCY ANALYSIS

A detailed frequency analysis was conducted on all the variables contained in the questionnaire. Two types of tables were produced namely, one-way tables and two-way tables.

4.3.1.1 One-way Tables

The frequency table (Appendix E) of Gender revealed that 47% (135) of the respondents are male and 53% (152) are female. It is interesting to note in the data collected that more women are involved in church leadership in the Charismatic Churches of Bushbuckridge. It is also interesting to note that 90% (258) of the respondents are 50 years of age or younger. The youngest respondent was 16 years of age. The age of the respondents confirms the assertion made by the researcher in chapter one of this study that Charismatic Churches in Bushbuckridge are still lead by the founders themselves. The age distribution further confirms the fact that 92% (270) of the respondents have been in church leadership positions for fifteen years or less and that 90% (257) of respondents have been fellowshipping in their congregations for twenty years or less.

Most of the respondents 85% (245) stated that they have mentoring programmes and 72% (247) stated that they have leadership succession programmes in their churches. This contradicts the outcome of the three focus group studies which led to the conclusion that the Charismatic churches in Bushbuckridge do not have leadership succession and mentoring programmes in place. The fact that in the focus groups respondents gave their opinions on the availability of leadership mentoring and succession programmes in the Charismatic Churches in Bushbuckridge and not on their own churches could be responsible for the change of opinions. It could be that in the focus groups, respondents responded truthfully but when asked in the questionnaire to indicate whether they themselves had leadership mentoring and succession programmes gave responses that seemed good to them in order for them to appear to be doing the right thing. If this was the case, then their credibility as church leaders is in question.

Most respondents 81% (232) indicated that they have protégés they are presently mentoring in their congregations and 84% (241) of them stated that they were convinced that the future of their Charismatic Churches depended on their ability to mentor emerging leaders. Their claimed commitment to leadership mentoring and succession is confirmed by 66% (190) of them reporting that they have someone ready to take over leadership should anything happen to

them. The claims made by the focus groups that Charismatic Churches in Bushbuckridge often experience leadership transition crises when a leader dies was refuted by 55% (157) of the respondents who indicated that they experience smooth leadership transitions and 66% (190) of them who indicated that they are currently preparing someone to succeed them in the event of their death or retirement.

4.3.1.2 Two-way Tables

Essentially the researcher investigated the relationship between rural and urban congregations and the aspects mentioned in section B of the questionnaire. This was determined by means of Chi-squared tests. A Chi-squared test is a statistical test often used for categorical data. It involves a comparison of observed and expected frequencies (Howell, 2012:505). Two way relationships of interest were the association between location and the following variables:

Table 4.1 (a) Table of location by component: The future of my Charismatic Church in Bushbuckridge depends on my ability to mentor emerging leaders.

| Location | Strongly Agree/Agree | Disagree/Strongly Disagree | TOTAL |
|------------------|----------------------|----------------------------|-------|
| Frequency | 78 | 6 | 84 |
| Expected | 70.537 | 13.463 | |
| Cell Chi-squared | 0.7897 | 4.1373 | |
| Percent | 27.18 | 2.09 | 29.27 |
| Row Percent | 92.86 | 7.14 | |
| Column Percent | 32.37 | 13.04 | |
| Urban | 163 | 40 | 203 |
| | 170.46 | 32.537 | |
| | 0.3268 | 1.712 | |
| | 56.79 | 13.94 | 70.73 |
| | 80.30 | 19.70 | |
| | 67.63 | 86.96 | |
| Total | 241 | 46 | 287 |
| | 83.97 | 16.03 | 100 |

Table 4.1 (b): Statics on Mentoring Emerging Leaders

| Statistic | DF | Value | Prob |
|-------------|----|--------|--------|
| Chi- Square | 1 | 6.9658 | 0.0083 |

Tables 4.1 (a) and (b) depict the relationship between the responses of urban and rural churches in relation to the future of their Charismatic Churches depending on their leaders' ability to mentor emerging leaders. Noticeable is the fact that although out of 84 urban churches, only 7% (6) disagreed. Although those who disagree constitute a small number of the respondents

in the urban churches, their opinion is so strong that they cannot be ignored. Their opinion is largely responsible for the large total Chi-square (6.9658) as depicted by (b). Given the probability of the p-value (0.0083), which is statistically significantly less than 0.05, it is logical to reject the null hypothesis, but the opinion of the minority is so strong that it deserves attention. A comparison between the responses of urban and rural congregations reveals interesting observations. Against the marginal 7% (6) of those who disagreed in the urban congregations, a sizeable 20% (40) out of 163 rural respondents disagreed. Looking at the total per cent of those who agree in both urban and rural churches (84%) against the minority that disagrees (16%), it would be logical to ignore the opinion of the latter, but the total Chi-square (6.9658) is so large that it demands attention. Instead of going by the opinion of the majority, the researcher would recommend a follow-up survey that seeks to find out why the minority (especially in the urban congregations) is so strongly opinionated in favour of the null hypothesis. It would be interesting to know why they feel so strong that the future of their Charismatic Churches does not depend on their ability to mentor emerging leaders.

Table 4.2 (a): Location by component: In the past, someone did break away from a Charismatic Church in Bushbuckridge.

| Location | | | |
|------------------|----------------------|----------------------------|-------|
| Frequency | | | |
| Expected | | | |
| Cell Chi-squared | | | |
| Percent | | | |
| Row Percent | | | |
| Column Percent | Strongly Agree/Agree | Disagree/Strongly Disagree | TOTAL |
| Urban | 52 | 32 | 84 |
| | 43.61 | 40.39 | |
| | 1.6142 | 1.7429 | |
| | 18.12 | 11.15 | 29.27 |
| | 61.90 | 38.10 | |
| | 34.90 | 23.19 | |
| Rural | 97 | 106 | 203 |
| | 105.39 | 97.61 | |
| | 0.668 | 0.7212 | |
| | 33.80 | 36.93 | 70.73 |
| | 47.78 | 52.22 | |
| | 65.10 | 76.81 | |
| Total | 149 | 138 | 287 |
| | 51.92 | 48.08 | 100 |

Table 4.2 (b): Statistic on Congregations Breaking Away.

| Statistic | DF | Value | Prob |
|-------------|----|--------|--------|
| Chi- Square | 1 | 4.7463 | 0.0294 |

Tables 4.2 (a) and (b) depict the relationship between the responses of urban and rural churches in relation to those who broke away from their congregations to start their own Charismatic Churches. As depicted by table (a), out of 84 respondents in urban congregations, 44% (52) agree that they experienced breakaways in their churches and 40% (32) disagree. The split between those who agree and those who disagree is so small that it appears as if respondents from urban churches are not sure of their responses. The opinion of the urban churches seems to be shared by the rural churches. This is evident in that in rural congregations, out of a total of 2003 respondents, 34% (97) agree and 36% (106) disagrees. As in the case of urban congregations, rural congregations do not seem to be sure whether they agree or disagree, but their total Chi-square (4.7463) as depicted by table (b), indicates that the opinion of those who disagree is so strong that it cannot be ignored. Although the p-value (0.0294) suggests a rejection of the null hypothesis, the strong opinion of those who disagree deserves attention. It would be interesting to run a second survey that would be directed at establishing the reasons for the strong opinions of those who disagree.

Table 4.3 (a): Table of location by component: My Charismatic Church in Bushbuckridge has leadership succession programmes.

| Location | | | |
|------------------|----------------------|----------------------------|-------|
| Frequency | | | |
| Expected | | | |
| Cell Chi-squared | | | |
| Percent | | | |
| Row Percent | | | |
| Column Percent | Strongly Agree/Agree | Disagree/Strongly Disagree | TOTAL |
| Urban | 53 | 31 | 84 |
| | 60.585 | 23.415 | |
| | 0.9497 | 2.4573 | |
| | 18.47 | 10.80 | 29.27 |
| | 63.10 | 36.90 | |
| | 25.60 | 38.75 | |
| Rural | 154 | 49 | 203 |
| | 146.41 | 56.585 | |
| | 0.393 | 1.0168 | |
| | 53.66 | 17.07 | 70.73 |
| | 75.86 | 24.14 | |
| | 74.40 | 61.25 | |
| Total | 207 | 80 | 287 |
| | 72.13 | 27.87 | 100 |

Table 4.3 (b): Statistics on Leadership Succession Programmes.

| Statistic | DF | Value | Prob |
|-------------|----|--------|--------|
| Chi- Square | 1 | 4.8168 | 0.0282 |

Tables 4.3 (a) and (b) depict the relationship between the responses of urban and rural churches in relation to the churches that have leadership succession programmes. As depicted by table (a), 63% (53) out of 84 respondents from urban churches stated that they have leadership

mentoring programmes and 37% (31) stated that they do not have. A similar situation prevails in the rural churches. Although those who agree in the rural churches are in the majority, their Chi-square (0.393) does not represent an opinion as strong as that of those who disagree. Therefore, although those who disagree are in the minority (34%), their strong opinion must be taken seriously. When put together, the opinions of those who disagree in both the urban and rural churches are represented by a statistically significant Chi-square (4.8168) as depicted in table (b). The corresponding p-value (0.0282) suggests a rejection of the null hypothesis, meaning that a conclusion should be drawn that the Charismatic Churches in Bushbuckridge do have leadership succession programmes in place. However, the heavy-handed Chi-square (4.8168) calls for a serious consideration of the strong opinion of those who disagree. It would be advisable to conduct a second survey that will be aimed at establishing the reasons for the strong opinion of the Charismatic leaders who stated that they do not have leadership succession programmes.

Table 4.4 (a) As a church leader in my Charismatic Church in Bushbuckridge, I tend to punish those who make mistakes in my congregation.

| Location | | | |
|------------------|----------------------|----------------------------|-------|
| Frequency | | | |
| Expected | | | |
| Cell Chi-squared | | | |
| Percent | | | |
| Row Percent | | | |
| Column Percent | Strongly Agree/Agree | Disagree/Strongly Disagree | TOTAL |
| Urban | 26 | 58 | 84 |
| | 33.659 | 50.341 | |
| | 1.7426 | 1.1651 | |
| | 9.06 | 20.21 | 29.27 |
| | 30.95 | 69.05 | |
| | 22.61 | 33.72 | |
| Rural | 89 | 114 | 203 |
| | 81.341 | 121.66 | |
| | 0.7211 | 0.4821 | |
| | 31.01 | 39.72 | 70.73 |
| | 43.84 | 56.16 | |
| | 77.39 | 66.28 | |
| Total | 115 | 172 | 287 |
| | 40.07 | 59.93 | 100 |

Table 4.4 (b): Statistics on Punishment

| Statistic | DF | Value | Prob |
|-------------|----|--------|--------|
| Chi- Square | 1 | 4.1109 | 0.0426 |

Tables 4.4 (a) and (b) depict the relationship between the responses of urban and rural churches in relation to church leaders' tendencies to punish those who make mistakes in their

congregations. As depicted by table (a) above, 31% (26) out of 84 respondents in the urban churches stated that they tend to punish those who make mistakes in their congregations. Those who indicated that they do not punish those who make mistakes represent 69% (58) of the respondents in urban churches. Although the majority 69% (58) of urban church leaders indicated that they do not punish those who make mistakes, the strong opinion of those who stated that they do punish should not be ignored as it leads to the conclusion that rural churches do punish those who make mistakes. The rural churches however, seem to be certain that they do punish those who make mistakes. As depicted by table (b), the p-value (0.0426) narrowly rejects the null hypothesis and the strong Chi-square (4.1109) which is mainly made up of the strongly opinionated urban church leaders, suggests that there is more punishment taking place in urban than in rural churches.

Table 4.5 (a): Location by component: As a church leader in my Charismatic Church in Bushbuckridge, I have a plan I exercise in my church for the leadership in my church to continue long after I am no longer able to do so.

| Location | | | |
|----------|----------------------|----------------------------|------------------|
| | Frequency | Expected | Cell Chi-squared |
| Percent | Row Percent | Column Percent | |
| | Strongly Agree/Agree | Disagree/Strongly Disagree | TOTAL |
| Urban | 54 | 30 | 84 |
| | 61.463 | 22.537 | |
| | 0.9063 | 2.4717 | |
| | 18.82 | 10.45 | 29.27 |
| | 64.29 | 35.71 | |
| | 25.71 | 38.86 | |
| Rural | 156 | 47 | 203 |
| | 148.54 | 54.463 | |
| | 0.375 | 1.0228 | |
| | 54.36 | 16.38 | 70.73 |
| | 76.85 | 23.15 | |
| | 74.29 | 61.04 | |
| Total | 210 | 77 | 287 |
| | 73.17 | 26.83 | 100 |

Table 4.5 (b): Statistics on Existence after Lifespan of Leaders

| Statistic | DF | Value | Prob |
|-------------|----|--------|--------|
| Chi- Square | 1 | 4.7757 | 0.0289 |

Tables 4.5 (a) and (b) depict the relationship between the responses of urban and rural churches in relation to their churches continuing to exist long after the lifespan of their leaders. Table (a) depicts that out of 84 urban respondents, 64% (54) agree that they have plans for their churches to continue long after their lifespan and 36% (30) disagreed. Those who disagree seem to represent a very strong opinion. As a result, the researcher cannot ignore those who disagree. Although the p-value (0.0289) leads to the conclusion that the null hypothesis must be rejected, its corresponding Chi-square (4.7757) which is mainly made up of the opinions of those who disagree both in rural and urban churches suggests that those who disagree must be taken seriously.

4.3.2 FACTOR ANALYSIS

An initial exploratory factor analysis was performed on the 51 variables of section B of the questionnaire. This initial factor analysis where the number of factors was not specified indicated 15 factors, which accounted for 62% of the variance in the data. One factor contained a single component, 3 factors contained 2 components and the remainder contained 3 or more components, with factor 1 containing 8 components. The exploratory factor analysis was repeated specifying 10 factors. The results indicated that two factors (9 and 10) contained 2 components each. The remaining factors contained 3 or more components, with the first 3 factors containing 13, 7, and 8 components respectively. This was then followed by further exploratory restricted factor analysis specifying first, 8 factors, second, 7 factors, and last, 6 factors. On inspection of the results, it was decided to use the information provided by the restricted factor analysis specifying 6 factors. Consideration of the factor loadings suggested that some of the components of some of the factors could be beneficially moved to be included in another factor. This approach was then tested by performing a restricted factor analysis specifying 6 factors with components defined in a target matrix. A completely satisfactory fit was achieved, the results of which are indicated below in table 4.6.

Table 4.6: Factor Analysis Results

| Construct | Component Number | Component Detail | Factor | Factor Loading |
|-------------------------------|------------------|---|--------|----------------|
| Leadership Succession (SUCCL) | 1 | As a church leader in my Charismatic Church in Bushbuckridge, I have a plan I exercise in my church for the leadership in my church to continue long after I am no longer able to do so | 1 | 0.73313 |
| | 2 | My Charismatic Church in Bushbuckridge has discipleship programmes in place | | 0.66908 |
| | 3 | My Charismatic Church in Bushbuckridge has leadership succession programmes | | 0.61159 |
| | 4 | The way things are going in my Charismatic Church in Bushbuckridge, we have a bright future | | 0.56973 |
| | 5 | As a church leader in my Charismatic Church in Bushbuckridge, I communicate my vision for all to understand | | 0.56070 |
| | 6 | My Charismatic Church in Bushbuckridge can be best described as a learning organisation | | 0.55495 |
| | 7 | The church in Bushbuckridge where I worship has a mentoring programme | | 0.51963 |
| | 8 | As a church leader in my Charismatic Church in Bushbuckridge, I can be described as a role model | | 0.47967 |
| | 9 | If my Charismatic Church in Bushbuckridge had leadership succession plans in place, the number of breakaways would be reduced | | 0.33276 |

| | | | | |
|-----------------------------------|----|--|---|----------------|
| Family Centred Leadership (FDLED) | 1 | My Charismatic Church in Bushbuckridge is run like a family business | 2 | 0.70071 |
| | 2 | In my Charismatic Church in Bushbuckridge, family members are likely to take over the leadership of the church in the event that the current leader dies or retires | | 0.68030 |
| | 3 | The Leadership of my Charismatic Church in Bushbuckridge prefers to keep church leadership within their families because of the monetary considerations | | 0.63693 |
| | 4 | As a Leader in my Charismatic Church in Bushbuckridge, I think that as long as I have a ministry gift, my leadership development is not necessary | | 0.60211 |
| | 5 | Should I, as a Leader in my Charismatic Church in Bushbuckridge, fall into moral failure, I can continue in my leadership position without undergoing any form of discipline | | 0.57615 |
| | 6 | My Charismatic Church in Bushbuckridge teaches more about prosperity than about the kingdom of God | | 0.55777 |
| | 7 | As a Leader in my Charismatic Church in Bushbuckridge, I am threatened by the other leaders emerging in my church | | 0.53577 |
| | 8 | The word of the Leadership of my Charismatic Church in Bushbuckridge is final | | 0.50256 |
| | 9 | As a church leader in my Charismatic Church in Bushbuckridge, I tend to punish those who make mistakes in my congregation | | 0.47932 |
| | 10 | Some members of my family are currently in leadership positions in the Charismatic Church | | 0.47785 |

| | | | | |
|---|----|--|---|----------------|
| Family Centred Leadership (FDLED) (cont) | 11 | where I fellowship in Bushbuckridge Those who are rich in my Charismatic Church in Bushbuckridge stand a better chance to be appointed to church leadership positions | 2 | 0.38117 |
| | 12 | My Charismatic Church in Bushbuckridge started as a result of a breakaway from another Charismatic Church in Bushbuckridge | | 0.35273 |
| Leadership Mentoring (XLMENT) | 1 | As a Leader in my Charismatic Church in Bushbuckridge, I have a theological qualification | 3 | 0.63914 |
| | 2 | I am qualified to be a mentor in my Leadership ministry in my church in Bushbuckridge | | 0.57803 |
| | 3 | People whom I have mentored tend to be loyal to me | | 0.55256 |
| | 4 | As a Leader in my Charismatic Church in Bushbuckridge, I have people I am mentoring presently in my church | | 0.55048 |
| | 5 | The future of my Charismatic Church in Bushbuckridge depends on my ability to mentor emerging leaders | | 0.49468 |
| | 6 | As a leader in my Charismatic Church in Bushbuckridge, I am aware of my Biblical mandate to develop and mentor future leaders | | 0.49156 |
| | 7 | As a Leader in my Charismatic Church in Bushbuckridge, I talk about the need to mentor leaders | | 0.45790 |
| | 8 | As a Leader in my Charismatic Church in Bushbuckridge, I still maintain a healthy relationship with the person who mentored me | | 0.42556 |
| | 9 | In my Charismatic Church in Bushbuckridge I am currently preparing someone to replace me in the event of my retirement or death | | 0.40117 |

| | | | | |
|-------------------------------------|----|---|---|----------------|
| Leadership Mentoring (XLMENT) (ont) | 10 | My Charismatic Church in Bushbuckridge has a common doctrine with the other Charismatic Churches in Bushbuckridge | | 0.35257 |
| Long Term Plans (XLTPLN) | 1 | As a Leader in my Charismatic Church in Bushbuckridge, I trust the people I minister to | 4 | 0.61691 |
| | 2 | As a church leader in my Charismatic Church in Bushbuckridge I demonstrate a willingness to empower others | | 0.57064 |
| | 3 | My Charismatic Church in Bushbuckridge uses biblical criteria to appoint people to church leadership positions | | 0.55023 |
| | 4 | As a church leader in my Charismatic Church in Bushbuckridge, I create opportunities for others to exercise their gifts of ministry | | 0.39176 |
| | 5 | The future of my Charismatic Church in Bushbuckridge depends on its ability to manage leadership succession | | 0.37001 |
| | 6 | In my Charismatic Church in Bushbuckridge, we experience a smooth leadership transition when a Leader in the Leadership position leaves | | 0.35532 |
| | 7 | As a church leader in my Charismatic Church in Bushbuckridge, I demonstrate a sense of self-confidence | | 0.34216 |
| Church Splits (CHSPL) | 1 | Those who started their own Charismatic Churches in Bushbuckridge do not have any form of theological training | 5 | 0.60372 |
| | 2 | Those who started their own Charismatic Churches in Bushbuckridge were motivated by the desire to make money | | 0.58779 |

| | | | | |
|----------------------------------|---|--|---|----------------|
| Church Splits (CHSPL) (cont) | 3 | As a church leader in my Charismatic Church in Bushbuckridge, I allow congregants to make and learn from their mistakes | 5 | 0.56124 |
| | 4 | Those who have left my church to start their own Charismatic Churches in Bushbuckridge failed to submit to the leadership in my church | | 0.54014 |
| | 5 | In the past someone did break away from my Charismatic Church in Bushbuckridge and started his/her own Charismatic Church in Bushbuckridge | | 0.45488 |
| | 6 | As a Leader in my Charismatic Church in Bushbuckridge I have someone to whom I am accountable | | 0.35262 |
| | 7 | As a Leader in my Charismatic Church in Bushbuckridge, I have a mentor | | 0.34256 |
| | 8 | In my Charismatic Church in Bushbuckridge there is someone ready to take over my leadership position should anything happen to me | | 0.27055 |
| Leadership Confidence (LCONF) | 1 | As a Leader in my Charismatic Church in Bushbuckridge I am fearful that should I mentor others they will break away and start their own churches | 6 | 0.68187 |
| | 2 | As a Leader in a Charismatic Church in Bushbuckridge I would prefer to mentor my own family members | | 0.59921 |
| | 3 | Those who break away from the congregation where I worship to start their own ministries do so because there is no room for growth in my church | | 0.56995 |
| | 4 | As a church leader in my Charismatic Church in Bushbuckridge, I am threatened by the talents of some of my church members | | 0.47782 |
| | 5 | My Charismatic Church in Bushbuckridge finds it difficult to discipline members who make huge financial contributions to my church | | 0.38978 |

The Cronbach Alpha coefficient was determined for the nine components of this factor. The results were as follows:

Table 4.7: Factor 1: Leadership Succession (SUCCL)

| Cronbach Coefficient Alpha | | |
|---|------------------------|----------|
| Components | Alpha | |
| Raw | 0.794484 | |
| Cronbach Coefficient Alpha with Deleted Component | | |
| Deleted Component | Correlation with Total | Alpha |
| 1 | 0.561381 | 0.763106 |
| 2 | 0.539218 | 0.766863 |
| 3 | 0.552686 | 0.764494 |
| 4 | 0.514906 | 0.770096 |
| 5 | 0.518158 | 0.771477 |
| 6 | 0.452989 | 0.778963 |
| 7 | 0.485259 | 0.774258 |
| 8 | 0.543619 | 0.771920 |
| 9 | 0.271217 | 0.806662 |

All deleted components were associated with alpha values that were very close to the raw Cronbach Coefficient Alpha (0.794484) indicating that they were well grouped as a factor. Components 1, 2, 3, 7, and 9 were included in this factor because they all deal with leadership development programmes to prepare emerging leadership for leadership succession. Components 4, 5, 6, and 8 were included in this factor because they focus on the behaviour that models leadership, emphasising vision, and ensuring emerging leadership of a good future in the Charismatic Churches.

Table 4.8: Factor 2: Family Centred Leadership (FDLED)

The Cronbach Alpha coefficient was determined for the twelve components of this factor. The results were as follows:

| Cronbach Coefficient Alpha | |
|----------------------------|----------|
| Components | Alpha |
| Row | 0.810337 |

| Cronbach Coefficient Alpha with Deleted Component | | |
|---|------------------------|----------|
| Deleted Component | Correlation with Total | Alpha |
| 1 | 0.611788 | 0.782865 |
| 2 | 0.519770 | 0.790677 |
| 3 | 0.607352 | 0.783931 |
| 4 | 0.486162 | 0.794230 |
| 5 | 0.489421 | 0.793970 |
| 6 | 0.493106 | 0.793379 |
| 7 | 0.497775 | 0.793234 |
| 8 | 0.405990 | 0.801190 |
| 9 | 0.307583 | 0.809132 |
| 10 | 0.356974 | 0.805907 |
| 11 | 0.460660 | 0.796552 |
| 12 | 0.299041 | 0.811525 |

All deleted components were associated with alpha values that were very close to the raw Cronbach Coefficient Alpha (0.810337) indicating that they were well grouped as a factor. In the context of this study, family centred leadership prefers leadership succession by family members usually due to financial considerations. Components 1, 2, 3, 6, 10, 11, and 12 were included in this factor because they relate to leaders' family members and behaviour that is motivated by financial considerations. Leadership succession by family members ignores the qualifications of those emerging leaders who are not members of the current leader's family and as result it does not promote leadership development. Such leaders are likely to appear to

be autocratic and threatened by those who are not members of their own families. This is the reason for the inclusion in this factor of components 4, 5, 7, 8, and 9.

Table 4.9: Factor 3: Leadership Mentoring (XLMENT)

The Cronbach Alpha coefficient was determined for the ten components of this factor. The results were as follows:

| Cronbach Coefficient Alpha | |
|----------------------------|----------|
| Components | Alpha |
| Row | 0.719469 |

| Cronbach Coefficient Alpha with Deleted Component | | |
|---|------------------------|----------|
| Deleted Component | Correlation with Total | Alpha |
| 1 | 0.392380 | 0.697565 |
| 2 | 0.494200 | 0.676974 |
| 3 | 0.454976 | 0.687990 |
| 4 | 0.462197 | 0.684187 |
| 5 | 0.399184 | 0.694081 |
| 6 | 0.340818 | 0.703545 |
| 7 | 0.360284 | 0.700944 |
| 8 | 0.307953 | 0.708000 |
| 9 | 0.374640 | 0.699727 |
| 10 | 0.234499 | 0.720396 |

All deleted components were associated with alpha values that were very close to the raw Cronbach Coefficient Alpha (0.719469) indicating that they were well grouped as a factor. In the context of this study, leadership mentoring requires a leader to be willing and able to mentor emerging leaders. Components 1, 2, 4, 5, 7, and 9 were included in this factor because they relate to a leader's qualifications in relation to and his or her involvement in mentoring. A healthy mentor/protégé relationship is crucial for the success of a mentoring

relationship. Factors 3, 6, 8, and 10 were included in this factor because they address mentoring relationships and synergy with other Charismatic Churches.

Table 4.10: Factor 4: Long Term Plans (XLTPLN)

The Cronbach Alpha coefficient was determined for the seven components of this factor. The results were as follows:

| Cronbach Coefficient Alpha | |
|----------------------------|----------|
| Components | Alpha |
| Row | 0.670913 |

| Cronbach Coefficient Alpha with Deleted Component | | |
|---|------------------------|----------|
| Deleted Component | Correlation with Total | Alpha |
| 1 | 0.442032 | 0.619591 |
| 2 | 0.567107 | 0.584890 |
| 3 | 0.432372 | 0.619705 |
| 4 | 0.433642 | 0.623499 |
| 5 | 0.218002 | 0.685772 |
| 6 | 0.218308 | 0.691143 |
| 7 | 0.451853 | 0.619439 |

All deleted components were associated with alpha values that were very close to the raw Cronbach Coefficient Alpha (0.670913) indicating that they were well grouped as a factor. Leadership mentoring and succession require long term planning. The discussions in chapter three revealed that most family business fail to plan for leadership succession because they focus on immediate pressing assignments or because their children may not have the interest or qualifications that are required in the leadership position. By the nature of their one-man-founder leader, Charismatic Churches are likely to experience the same leadership succession problems that are prevalent in family business structures. Focus group discussions in 4.2.1 above cited nepotism as one of the reasons Charismatic Church leaders tend to prefer leadership succession candidates who are members of their own families. The seven components were included in this factor because they relate to the leader's impartiality and

confidence in choosing and empowering emerging leaders as well as his or her ability to leadership succession.

Table 4.11: Factor 5: Church Splits (CHSPL)

The Cronbach Alpha coefficient was determined for the eight components of this factor. The results were as follows:

| Cronbach Coefficient Alpha | |
|----------------------------|----------|
| Components | Alpha |
| Row | 0.599912 |

| Cronbach Coefficient Alpha with Deleted Component | | |
|---|------------------------|----------|
| Deleted Component | Correlation with Total | Alpha |
| 1 | 0.400706 | 0.535155 |
| 2 | 0.387969 | 0.537666 |
| 3 | 0.296565 | 0.569009 |
| 4 | 0.334035 | 0.556510 |
| 5 | 0.298294 | 0.569430 |
| 6 | 0.202976 | 0.591871 |
| 7 | 0.228836 | 0.586170 |
| 8 | 0.242438 | 0.584600 |

All deleted components were associated with alpha values that were very close to the raw Cronbach Coefficient Alpha (0.599912) indicating that they were well grouped as a factor. Focus group discussions in 4.2.1 above implied that many Charismatic Churches in Bushbuckridge were started with wrong motives by those who led schisms. Components 2, 4, 5, 6, and 7 were included in this factor because they relate to schisms and motives for starting Charismatic Churches. If many of those churches started with wrong motives, their founders will not have been prepared well for the responsibilities of founding new churches and may not relate well with the leaders from whom they led schisms. Components 1, 3, and 8 address leaders' qualifications, their ability to prepare emerging leaders for leadership succession in

which process it is expected of them to allow their protégés to make and learn from their mistakes.

TABLE 4.12: Factor 6: Leadership Confidence (LCONF)

The Cronbach Alpha coefficient was determined for the five components of this factor. The results were as follows:

| Cronbach Coefficient Alpha | |
|----------------------------|----------|
| Components | Alpha |
| Row | 0.714652 |

| Cronbach Coefficient Alpha with Deleted Component | | |
|---|------------------------|----------|
| Deleted Component | Correlation with Total | Alpha |
| 1 | 0.542628 | 0.638687 |
| 2 | 0.348174 | 0.718602 |
| 3 | 0.526280 | 0.646434 |
| 4 | 0.486761 | 0.660952 |
| 5 | 0.472214 | 0.666909 |

All deleted components were associated with alpha values that were very close to the raw Cronbach Coefficient Alpha (0.714652) indicating that they were well grouped as a factor. Focus group discussions in 4.2.1 above implied that some leaders of Charismatic Churches in Bushbuckridge may be reluctant to mentor emerging leaders because they fear that as soon as their protégés feel qualified, they may lead schisms. Such leaders tend to prefer leadership candidates from their own family members over outsiders. Their fear may lead to even more schisms as those who are deprived of mentoring opportunities may sense that there is no room for growth in their churches and leave out of frustration. Charismatic Church leaders' fears and the consequences thereof are addressed by all the components that are included in this factor.

4.3.3 THE RESULTS OF ANOVA PROCESSING

For each respondent, a set of six means were determined for the respective appropriate components of each of the 6 factors indicated in the confirmatory factor analysis. The frequency distribution diagrams for each of the six sets of means are indicated below.

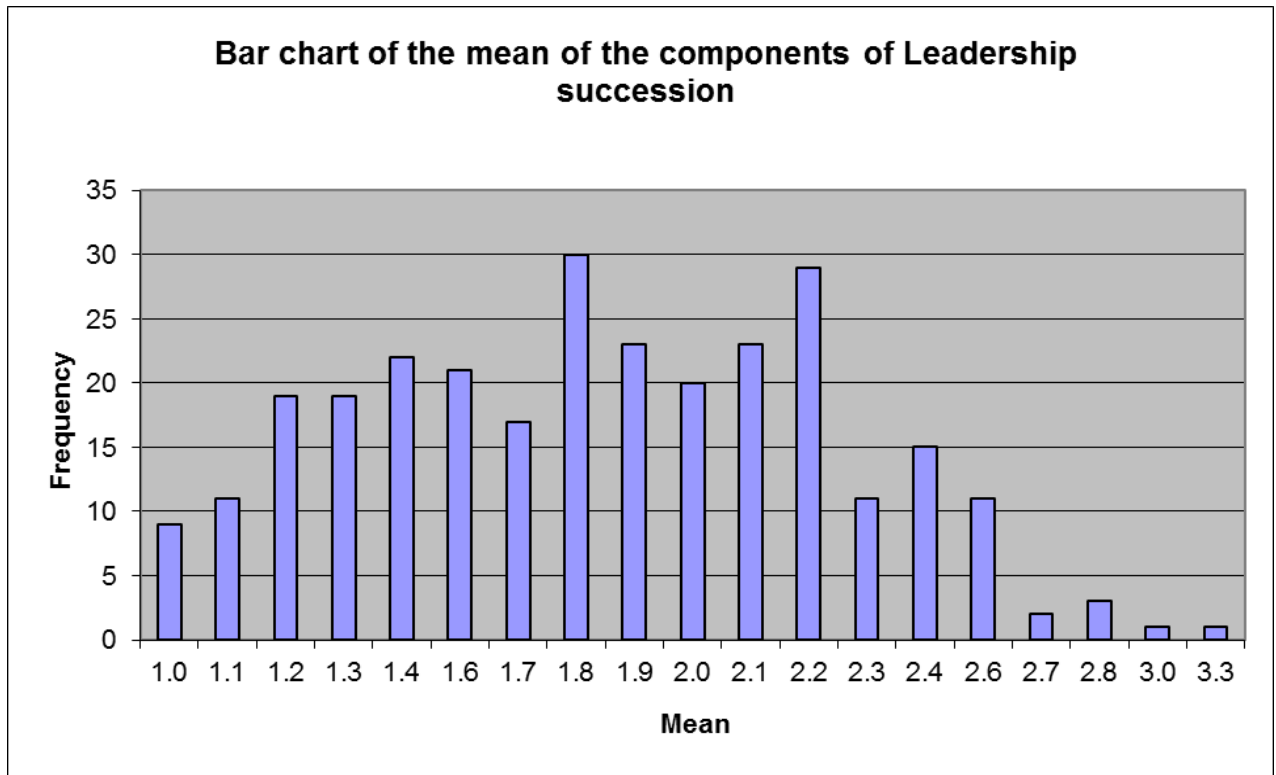


Figure 4.1: Frequency Distribution

Figure 4.1 displays the means of the components of church splits ranging from 1 to 3.3. The diagram shows that the means displayed on the X-axis are normally distributed, meaning that one is likely to get a proportionate number of observations on either side of the median (2.0) of these means. The mean with the largest number of distributions is 1.8 followed by 2.2.

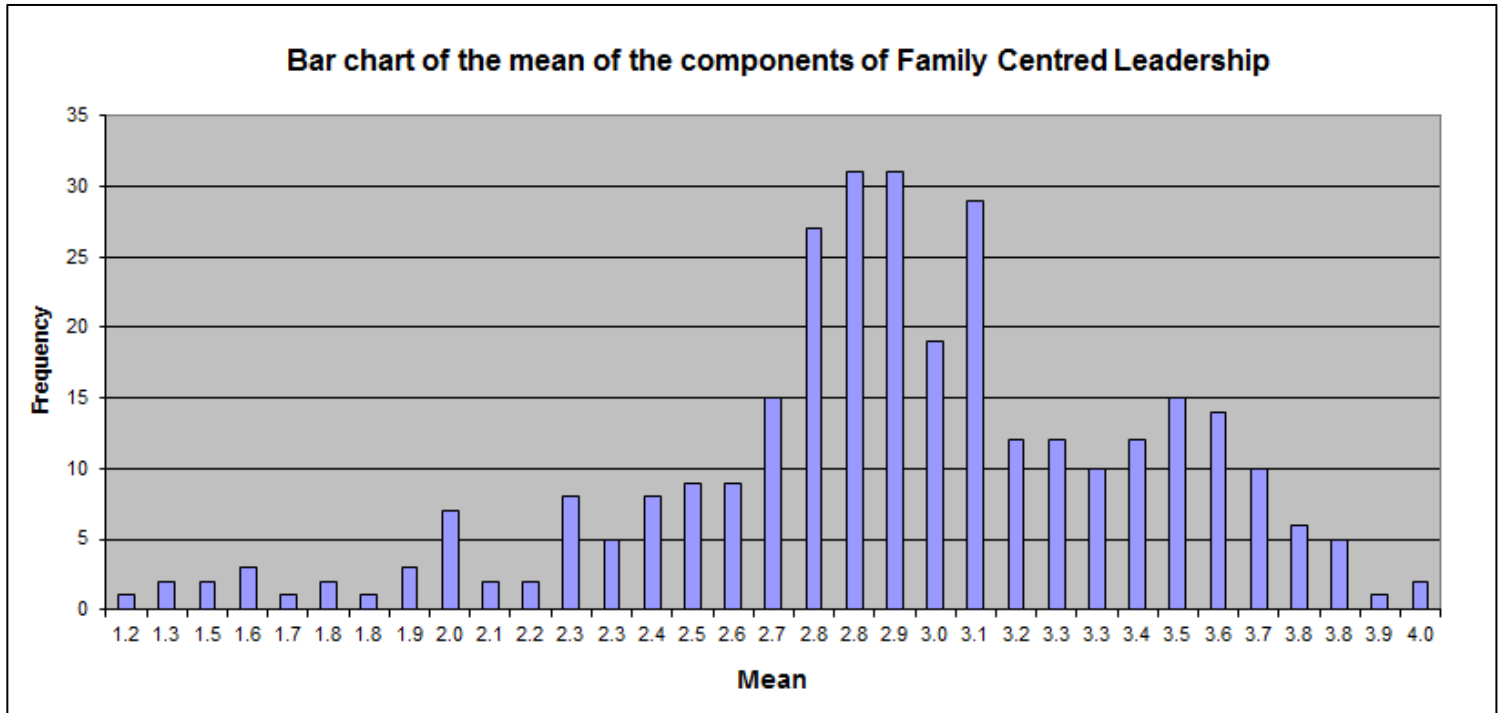


Figure 4.2: Family Centred Leadership

Figure 4.2 displays the means of the components of family centered leadership. The dispersion is skewed to the right of the median (2.7). Means 2.8 and 2.9 have the largest and equal distribution of observations followed by 3.1 and 2.8.

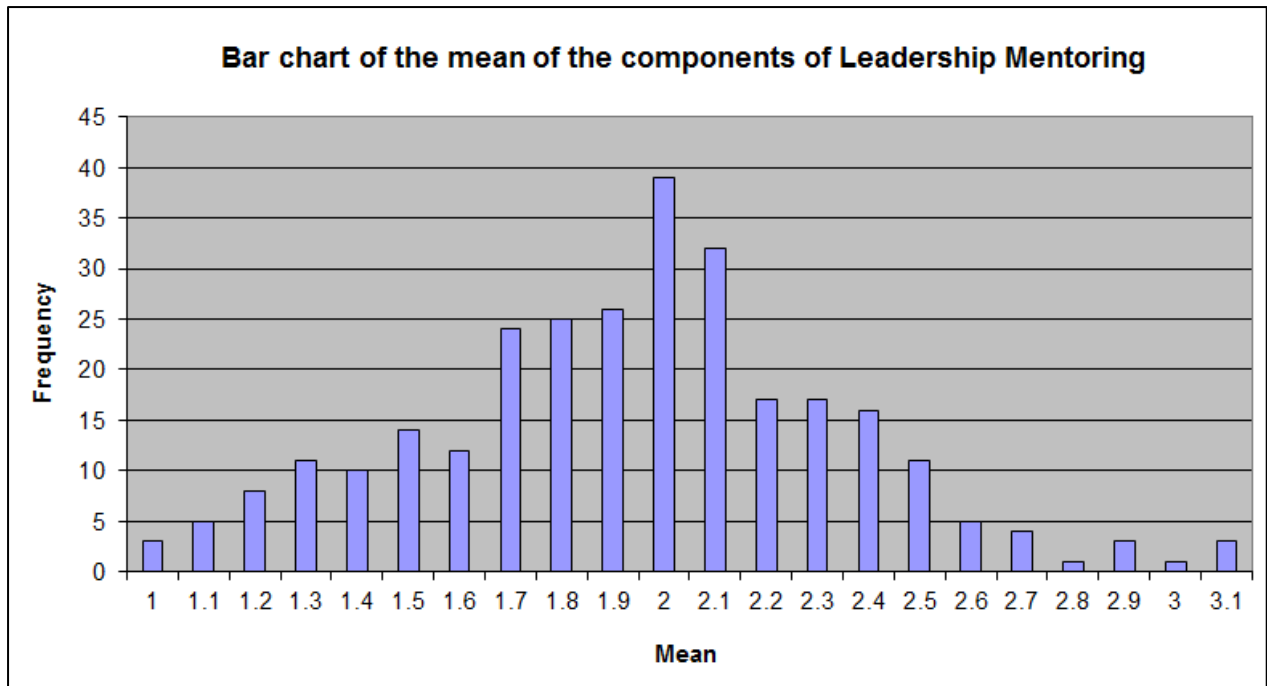


Figure 4.3: Leadership Mentoring

Figure 4.3 displays the means of leadership mentoring. As in figure 4.1 above, the means are normally distributed ranging from 1 to 3.1 on the X-axis. The observations are slightly distributed more to the left side of the median (2.05) than to the right with means 2.8 and 3 having the least numbers of observations. Mean 2 has the largest number of observations followed by mean 2.1.

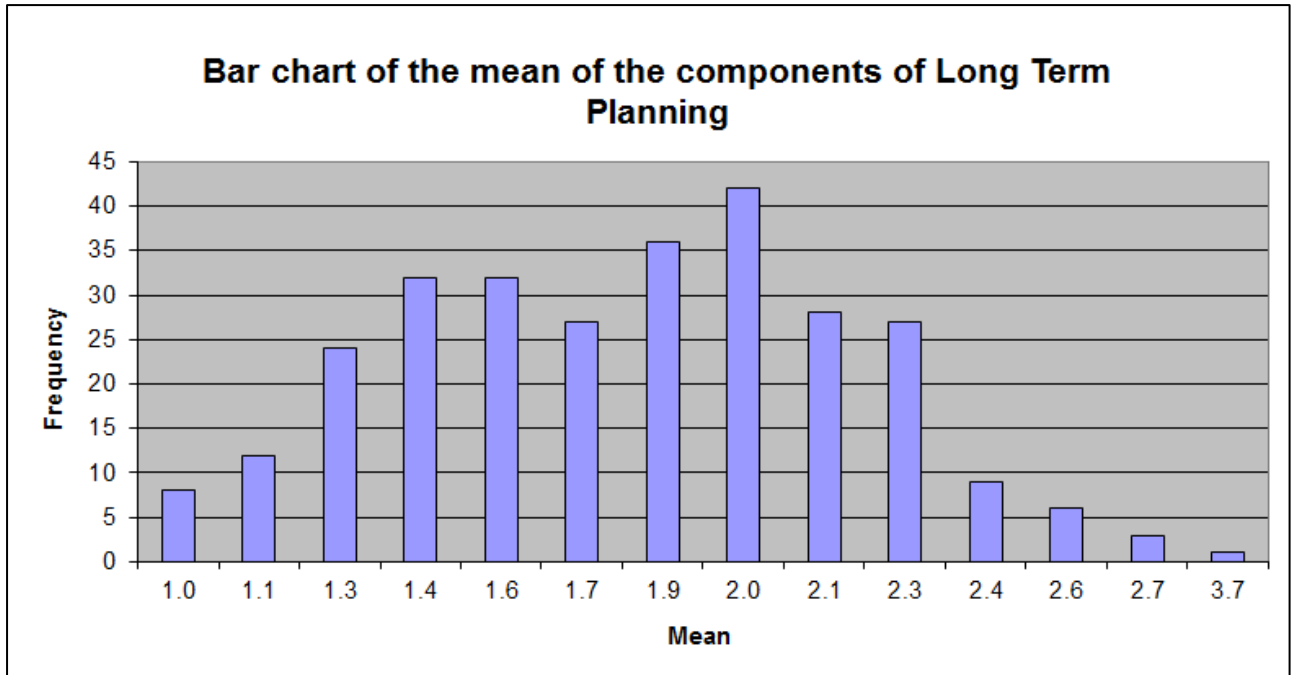


Figure 4.4: Long Term Planning

Figure 4.4 displays the means of the components of long term planning. The means are normally distributed and there is likelihood for a proportionate number of observations on either side of the median (2.0). Mean 2.0 has the largest number of observations followed by mean 1.9. Mean 3.7 has the least number of observations.

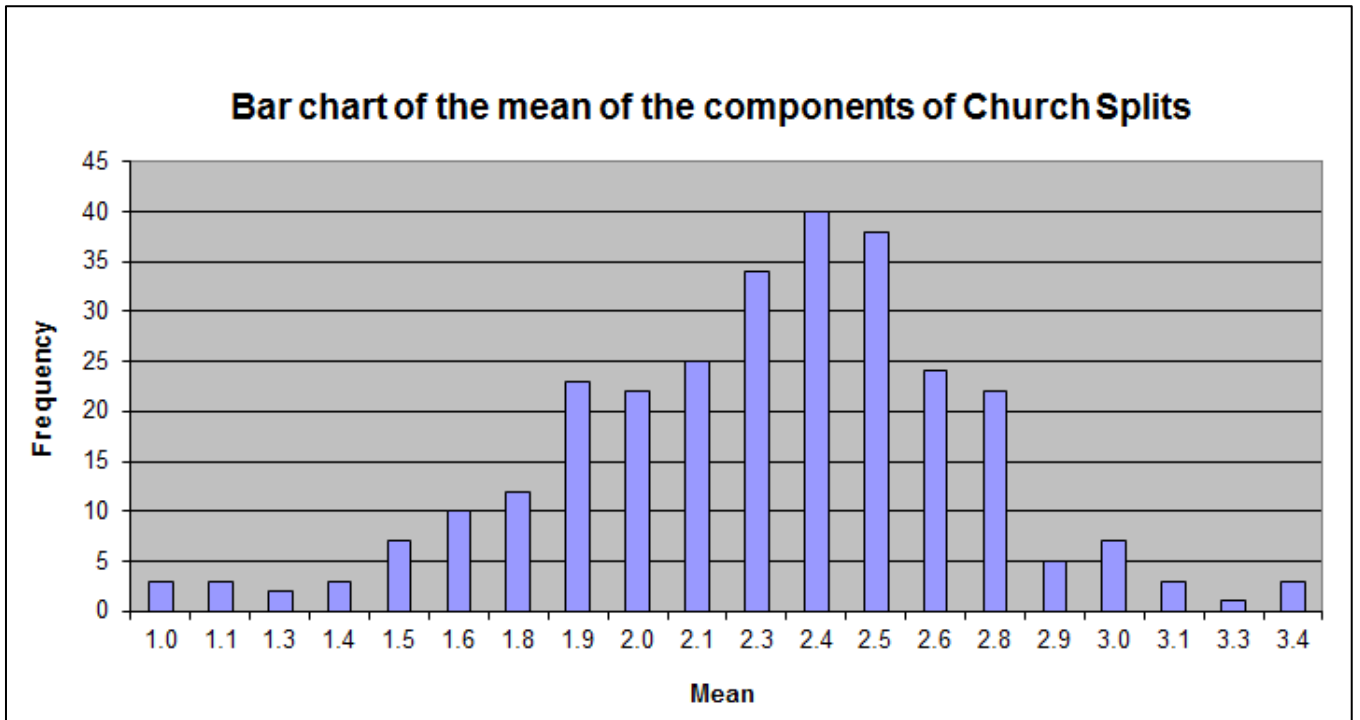


Figure 4.5: Church Splits

Figure 4.5 displays the means of the components of church splits. The observations are normally distributed as can be seen from the bell-shaped dispersion. With the median at 2.2, it is likely that there is a proportionate on either side of the median. The mean with the largest number of observations is 2.4 followed by 2.5 and 2.3.

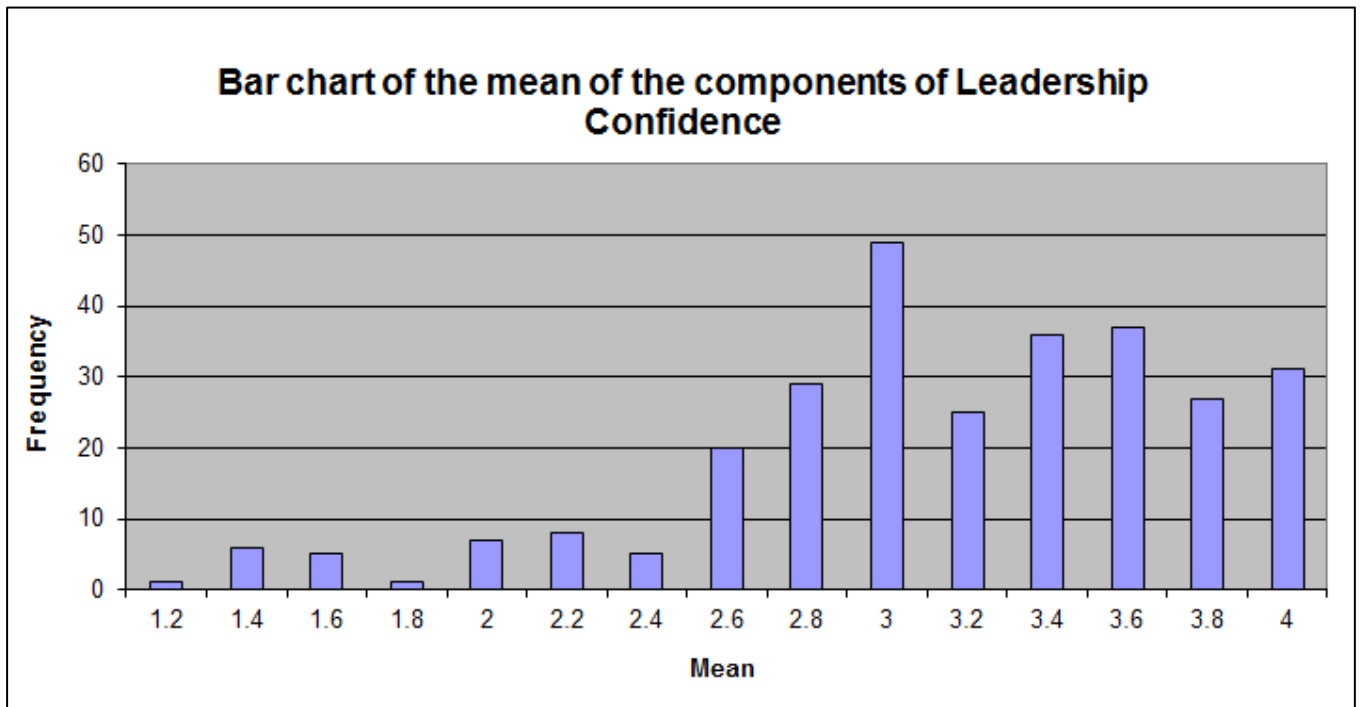


Figure 4.6: Leadership Confidence

Figure 4.6 displays the means of the components of leadership confidence. The dispersion is heavily skewed to the right of the median (2.6). Means 1.2 and 1.8 have the least numbers of observations while mean 3 has the largest number. This diagram does not depict a normal distribution of observations.

The researcher decided to determine the effect of gender and levels of education on leadership mentoring. It could have been possible to include in the same exercise such variables as respondents' age, leadership position, and membership, but on examining the variables, the researcher decided to limit it to gender, levels of education, and location. Location is not discussed here because the results of ANOVA processing revealed that it has no effect on leadership mentoring. The diagrams below depict the effect that the levels of education and gender have on leadership mentoring respectively.

Table 4.13 (a) The effects of different levels of education

| <u>Variable</u> | <u>LSMEANS</u> <u>number (i/j)</u> | <u>Mentoring</u> <u>LSMEANS</u> | <u>Standard error</u> |
|---------------------|---------------------------------------|------------------------------------|-----------------------|
| Primary School | 1 | 2.63383617 | 0.28560770 |
| Secondary School | 2 | 1.84425078 | 0.04821005 |
| Tertiary Diploma | 3 | 1.98687187 | 0.04283804 |
| University Degree | 4 | 1.97301673 | 0.05038231 |
| Post Graduate Deg. | 5 | 1.87887818 | 0.05937102 |
| No formal Schooling | 6 | 2.12412699 | 0.40376704 |

Table 4.13 (b) LSMEAN values

| i/j | Dependent Variables : Leadership Mentoring | | | | | |
|-----|--|---------------|--------|--------|--------|---|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | | | | | | |
| 2 | 0.0065 | | | | | |
| 3 | 0.0256 | 0.0240 | | | | |
| 4 | 0.0231 | 0.0591 | 0.8325 | | | |
| 5 | 0.0098 | 0.6357 | 0.1344 | 0.2194 | | |
| 6 | 0.3022 | 0.4906 | 0.7353 | 0.7103 | 0.5473 | |

Table 4.13 (a) displays the LSMEAN values for the different levels of education in the analysis of variance where Leadership mentoring is the response variable. For these pairwise comparisons where the $p < 0.05$, the null hypothesis is rejected. The education level of respondents has definitely got a statistically significant effect on mentoring. It is interesting to note in the above tables that primary school and no-formal training have more effect on leadership mentoring than the other levels, with primary school having the greatest effect. Therefore, level of education can be used to indicate leadership mentoring. Table 4.13 (b) displays p-Values for the pairwise comparison of LSMEANS values from table 4.13 (a).

Table 4.14: The effects of gender on leadership mentoring

| Variable | Mentoring (LSMEAN) | Standard Error | H0 : LSMean = Pr > t |
|----------|-----------------------|----------------|--------------------------|
| Male | 2.01378761 | 0.09013511 | 0.0128 |
| Female | 2.13320597 | 0.08727456 | |

Table 4.14 displays the effect of gender on leadership mentoring. With $p < 0.05$, the null hypothesis that gender has no effect on leadership mentoring is rejected. Gender has definitely got a statistical significant effect on describing leadership mentoring.

4.4 CONCLUSION

In this chapter, the researcher presented and analysed both the qualitative and quantitative data he collected. His qualitative data was collected from three focus group studies. Each focus group had eight participants who were drawn randomly with both rural and suburban churches equally represented. In all the focus groups, participants reported that there were no leadership mentoring and succession programmes in the Charismatic Churches of Bushbuckridge. Participants expressed their concern over the seeming emphasis that the leaders of Charismatic Churches in Bushbuckridge place on prosperity and materialism, to which they attributed the lack of leadership mentoring and succession programmes. Generally, participants felt that the drive to preserve family income precludes leaders of Charismatic Churches in Bushbuckridge from mentoring emerging leaders. Participants argued lack of confidence as one of the reasons why Charismatic Church leaders are reluctant to mentor young leaders because they fear that those they mentored might lead schisms and start their own churches. Participants blamed schisms on the absence of leadership mentoring and succession programmes. They asserted that young leaders breakaway because they are not guaranteed room for growth in their churches. In all the focus groups, overwhelming consensus over the complete absence of leadership mentoring and succession plans was observed.

On the part of the quantitative study, data was collected by means of a questionnaire which was analysed and interpreted with the assistance of the Department of Statistics (University of Pretoria). Frequency analysis tests were performed to determine the distribution and

central tendencies of the data. This was done by means of one-way and two way tables. Factor analysis exercises were conducted which indicated the variables to be tested for correlation employing Cronbach's Alpha as criterion for grouping. Frequency analysis exercises revealed a stark contrast between the outcome of the qualitative part of the study and those of the quantitative part. They revealed an overwhelming evidence of the presence of leadership mentoring and succession programmes in the Bushbuckridge Charismatic Churches. This led to the grouping of the data initially to ten factors, then eight, and finally six. The sample of six factors chosen constituted 40% of the data.

Cronbach analysis were conducted on the respective components of each of the six factors to determine their internal consistency, which assists to establish whether the variables will always elicit consistent responses, even if they were replaced by other variables. Then a confirmatory factor analysis was performed to determine if the six factors are in fact suitably correlated to each other, which was confirmed to be the case. This was followed by an ANOVA processing of variables. Such independent variables as gender, education, and location were tested to see if they could be used to predict leadership mentoring. The test yielded interesting results. The null hypothesis that gender and education had no statistically significant effect on leadership mentoring was rejected as both could be used to explain leadership mentoring. The null hypothesis that location had no statistical significant effect in leadership mentoring could not be rejected, meaning that location cannot be used to explain leadership mentoring.

Chapter 5

An Illustrative Text – 2 Timothy 2:1-3

1. *Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,*
2. *καὶ ἃ ἤκουσας παρ’ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι.*
3. *συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.*

1. You then, my son, be strong in the grace that is in Christ Jesus
2. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.
3. Join with me in suffering, like a good soldier of Christ Jesus.

“Ministry always involves transmission. It was transmitted from Jesus to Paul and from Paul to Timothy. Now Timothy is given the responsibility to transmit it to others who in turn will be faithful in continuing the process” (Demarest 1979:252).

5.1 INTRODUCTION

The thrust of this research project is to investigate and evaluate how leadership mentoring and succession is done amongst the Charismatic Churches in Bushbuckridge. Thus far the researcher has been able to bring to the fore his analysis of leadership mentoring and succession in both the secular and the biblical worlds. It has been established that in organisations, whether for profit or non-profit purposes leadership mentoring and succession is of such a critical nature. Furthermore, in the previous chapter the data that has been collected in Bushbuckridge about leadership mentoring and succession has been analysed and has been found that in all the focus groups, participants reported that there were no leadership mentoring and succession programmes in the Charismatic Churches of Bushbuckridge. Participants expressed their concern over the seeming emphasis that the leaders of Charismatic Churches in Bushbuckridge place on prosperity and materialism, to which they attributed the lack of leadership mentoring and succession programmes. Generally, participants felt that the drive to preserve family income precludes the leaders of Charismatic Churches in Bushbuckridge from mentoring emerging leaders. This current chapter is

naturally a progression and illustrative of how the biblical message could be of relevance in such a situation (Charismatic Churches in Bushbuckridge). In this chapter, before arriving at the analysis of the core text, 2 Tim 2:1-3, some features of the pastoral letters will be presented which could well serve as “points of entry” in this interpretative process. It is important to understand a biblical text within its literary and theological milieu and context. However, caution should be made against an eclectic reading which results in reading a biblical text out of its context on “face value”. Such an approach should and will be avoided. In this chapter, the researcher discusses general features of the pastoral letters with specific reference to authorship (authenticity), illustrative text (2 Tim. 2:1-3), and orchestration of leadership succession in the Pauline tradition. The zenith of this quest is the exegetical analysis and exposition of 2 Tim 2:1-3. In the concluding remarks and summary it will be indicated how Paul’s instruction to Timothy may be of benefit to Charismatic Churches in Bushbuckridge, indeed the entire church in South Africa, Africa and beyond.

5.2 AUTHORSHIP (AUTHENTICITY)

The designation of this literary corpus, pastoral or shepherd letters first appeared in the eighteenth century. These letters enshrine instructions, exhortations and admonitions for the fulfilment of the pastoral office in the Christian communities in which they live and work. These instructions are addressed in the form of letters to Paul’s closest workers and companions. However, they do not give an impression of private and personal letters; but to the contrary, they appear to be formal communications “for ordering church discipline” (Muratorian Canon; see Hahneman 1992). In terms of the content of the three letters, of which 1 Timothy and Titus are most closely related, form a group within themselves among the traditional Pauline letters. They presuppose the same false teachers, the same organisation, and entirely similar conditions in the community. They have the same relative theological concepts and have the same peculiarities of language and style (Kümmel 1975: 367). Nardoni (1998:1730) adds a dimension by stating that the Pastorals are an epistolary collection of the last instructions of Paul to Titus and Timothy. They carry the name pastoral because of their practical character: they include instructions on church discipline, appointment of officers, and combating false teachers, they aim at helping leaders to guide the Christian communities.

Barentsen (2011:185) maintains that any serious study of 1-2 Timothy cannot in anyway avoid the analysis of the question of authorship and their social context. Dibelius and

Conzelmann (1972:1) say that any judgement as to what the Pastorals are and intend to be depends in great measure upon the question of authorship. Pelsner (1988:164) maintains that the reader does not have to go on reading the two letters directed to Timothy and Titus before he or she comes to the realisation that in various respects they are interrelated. This particular synergy is of such a nature and these letters are so distinctive that they obviously comprise a separate group or unit from the New Testament corpus. In 2 Tim 2:2 the author instructs the recipient to imitate him. The receiver of this message heard him teaching in the presence of many witnesses, therefore he should put that teaching into the charge of men he can trust, and such men will be competent to teach others.

Clarke (1998:354) says that the Pastorals, both the author and the recipient of that correspondence are repeatedly viewed as examples. Furthermore, numerous other individuals are mentioned whose example is to be either applauded or shunned (Lois, Eunice, Onesiphorus, Phygelus, Hermogenes, Hymenaeus, Philetus, Alexander, Demas, Mark, Jannes and Jambres). The author elsewhere is specifically drawing the reader's attention to the ground and purpose of his example; "But for that reason I received mercy so that in me as the foremost, Jesus Christ might display (*ἐνδείξῃται*) the utmost patience, making me an example (*πρὸς ὑποτύπωσιν*) to those who would come to believe in him for eternal life (1Tm 1:16).

The author articulates clarity in what he says that he is proud that the gospel has been entrusted to him (1 Tim. 1:11). This is however far from self congratulatory, rather it is couched in thankfulness to Christ (1 Tim. 1:12). It should be noted that it is Jesus, in his forbearance, which is setting the position as an example – he (the author) has no grounds in which to seek adulation and here he does not say "imitate me". The author directs the recipient's attention to his teaching, "For the pattern of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus" (2 Tm 1:13), and you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness (2 Tim. 3:10). In the light of the above, the researcher is somehow constrained not only to state who the author of the Pastorals (with specific reference to 2 Timothy) is but also who the recipient/s is/are including the historical location of 2 Timothy in relation to the author and recipient (see Knight 1992:92).

The background of 2 Tim is in such a way that it is written from Rome by Paul the prisoner (1:16-17). The presumption is that fresh suspicion has led to his arrest and second imprisonment. Only Luke is now his close companion (4:11), though others are still in touch with him (4:21). However, he found no one to stand with him at his first hearing (4:16). The pathos of his loneliness is reflected in the letter as the aging apostle yearns for Timothy his son in the faith, and has much to say about him as well as to him. It is not strange that the general situation in the church as Paul had sampled it since his release from his first imprisonment should shadow his thoughts as he writes and should come to expression in a letter that otherwise might have been almost purely personal. There are some people who oppose the faithful, whose teaching is as wrong as their motives. Timothy must be alert to this danger, for he must soon shoulder a larger responsibility when his older friend is taken from the scene (Harrison 1964: 349, see also Barrett 1963, Eastern 1947, Elliot 1883)

5.2.1 EXTERNAL EVIDENCE ATTESTATION

Kümmel (1975:370) says that the historical theological problem of the Pastorals is indissolubly linked with the question whether or not these letters originated with Paul...external attestation for them in the early church is less satisfactory than for the Pauline letters. They are not found in the Marcion Canon, but, in spite of the statement by Tertullian, –“I am surprised that he rejects the two letters to Timothy and the one to Titus written about ecclesiastical status”. The view that Marcion knew these letters and rejected them is no more demonstrable than the opinion that the letters could not have been in existence at the time Marcion formulated his canon. Linguistic similarities to the Pastorals in Ignatius and Polycarp do not in any way prove dependence on these letters but that they all stand in the same ecclesiastical and cultural tradition.

Barentsen (2011:190, see also Pelzer 1988:168) gives the external attestation of the Pauline authorship of the Pastorals. From the earliest post-New Testament witnesses up until the 19th century, the Pastorals were unanimously considered to be authentically Pauline. All ancient versions and all major manuscript traditions contain the Pastorals, with the exception of the incomplete papyrus P46 and the collections of a few deviant teachers such as Tatian, Basilides and Marcion (see also Ellis 1993:659). Late in the second century, Irenaeus, Clement of Alexandria and Tertullian refer frequently to the Pastorals. However, the Church Fathers appear to have started using the Pastorals at the beginning of the second century. References of the Pastorals in Polycarp are usually considered highly likely, in Ignatius

somewhat likely, and rather uncertain in 1 Clement and Barnabas. Merz (2004) is of the opinion that Polycarp as well as Ignatius makes use of the Pastorals, not only by deliberate citations (1 Tm 6:7 in Ing. Pol. 4) but also by parallel wording and argumentation. Merz interprets Ignatius' personal letter to Polycarp as an effort by Ignatius to imitate the Pauline corpus with its two-fold division into congregational and personal letters. This suggests that around 110 CE Ignatius treated the Pastorals as an uncontested part of the Pauline letters. No debate on Pauline authorship was known at this stage in Antioch where Ignatius was senior bishop, or from Asia Minor and Rome from which he addressed his letters. This probably indicates that the Pastorals were accepted as Pauline writings by senior church leaders in these areas by this date. Such broader acceptance in the early 70's and 80's is precisely what would be expected if Paul himself wrote the letters ostensibly in the turbulent days of mid 60's. Thus the external attestation strongly favours Pauline authorship.

Several scholars maintain that the early Christian writer to betray knowledge of the Pastorals was Polycarp of Smyrna. In his letter to the Philippians 4:1 (in the first half of the second century) included the words of 1 Tim. 6:10 and 6:7; and in 9:2 those of 2 Tim. 4:10. The statements that merit our consideration (1 Tim. 6:10 and 6:10) may be accounted for without us assuming the influence of 1 Timothy. The remark in 1 Timothy 6:7 was a popular saying amongst the Cynics, and it is not impossible that 1 Tim. 6:10 contains a proverb from that period. There is still less evidence that these letters were known to Ignatius of Antioch. They do not appear in the Canon of Marcion (144 CE), but we lack clarity of the fact that he did not know about them or he knew them but excluded them as Pauline (Harrison 1964:352). The first definite indication of knowledge of these letters is in Irenaeus (second half of the second century), who cites them on a number of occasions and clearly regards them as Pauline. In Rome they were included in the Muratorian Canon as Paul's letters. There is no doubt that when Clement of Alexandria died (215) and Tertullian (220) that these letters were written by Paul. Therefore, one could conclude that by the end of the second century, until the Aufklärung, when for the first time criticism was levelled against them, these letters were generally accepted as Pauline (see Pelsner 1988:168).

From the above discussion it is crystal clear that the Pastorals were popularly acknowledged and accepted as part of the Pauline writings by the Church Fathers. As indicated above there were only a few exceptions, for instance they were excluded from the Marcion Canon. The anti-Jewish tendency of Marcion could have been responsible for his rejection of the

Pastorals. From the beginning of the second century CE, it was clear that the church in the east and the west generally accepted the Pastorals as authentic Pauline writings directed to the young pastors in Ephesus and Crete. This situation obtained up until the Aufklärung where more critical questions started to be asked against the authenticity of the Pastorals.

5.2.2 MODERN CRITICISM

Early in the nineteenth century, matters such as the lexical and stylistic peculiarities of the Pastoral letters led some scholars to question their authenticity. One of the first to raise some questions about 1 Timothy for instance was J.E.T. Schmidt, who in 1804/05 published a Historical-Critical Introduction to the New Testament. Schmidt said that the vocabulary of the Pastorals makes it highly unlikely that it was written by the same person who wrote 2 Timothy and Titus. Modern criticism against the authenticity of the Pastorals commenced from the observation that the travel details and other historical situations they mention are incompatible to what we know from Acts and from the undisputed letters of Paul. Without regarding Acts as an absolute trustworthy historical record of the movements and work of Paul and of his recipients, it is still strongly inexplicable that at no point in Acts or in Paul's writings are the details recorded in the letters to be found. What picture emerges from Acts and the Pauline letters in connection with Paul himself, the addresses, and the churches referred to in the Pastorals?

When, during his first missionary journey, after two and half years of activity in Ephesus Paul left for Macedonia, he did not leave Timothy behind, but sent him and Erastus on ahead (see Ac 19:22; 1 Cor 4:17). Furthermore, there is no evidence nor did he himself return to Ephesus, and when around the year 55 he wrote 2 Corinthians from Macedonia, Timothy was with him (Cor 1:1). In 56 CE he journeyed from Macedonia to Jerusalem, accompanied by Timothy (Ac 20:1ff). From the available sources there is no evidence that Paul ever visited Crete. The nearest he came to the Island was to sail past it on a voyage to Rome, and Titus was not with him on that particular occasion (Ac 27:7). Furthermore there is no evidence to support the suggestion that it was during his stay in Ephesus that he went to Crete to evangelise it. Even if that were the case, it is really unthinkable that he would have proceeded to Nicopolis to spend winter there, instead of returning to Ephesus. From 2 Timothy 1:17 it cannot be asserted with certainty that Paul was in prison in Rome when he wrote that letter. The inferences as to the nature of that incarceration in 2 Timothy 1:8; 2:9

does not cohere with what Ac 28:16, 30 relates of the relative freedom he enjoyed in Rome during his house arrest (Pelser 1988:169).

How is one then to account for this incompatibility of historical situations? One has to admit that Acts and the other letters of Paul provide nothing like a complete record of all that happened to him and his colleagues. It is, then, at least theoretically possible that among the events and the journeys for which information is available there could have been others that are reported. For instance, during his two and a half years in Ephesus, Paul could well have made certain journeys. So some scholars take the line that all the travel and events mentioned in the Pastoral letters took place within the framework of what is learned from other sources. By employing all manner of conjectures one can, of course, make many events fit into that historical framework. But such a construction would be too obviously artificial and therefore unacceptable (Metzer 1976; Reicke 1976 and Pelser 1988:169).

A popular and tempting way out of the problem is to say that all the events underlying these letters occurred after the period that ends with Acts 28:31. The hypothesis is advanced that after his two years' residence in Rome, Paul continued his missionary activities by going to Spain, and that he returned to the East to follow up his previous work there. Are there any indications to support that hypothesis, and it is in any way a possibility or probability? (see Pelser 1988:169f).

When one considers the possibility or the probability of such further activity on Paul's part, one is confronted by queries not easy to resolve. Would the estimated three or four years have allowed Paul sufficient opportunity for extended missionary labour in Spain as well as another visit to the eastern areas? While one cannot exclude it, it hardly seems likely. From what Paul writes in Romans there can be little doubt that he regarded Spain as a new mission field, where he planned to spend a longer time preaching the gospel. Or must one assume that some unforeseen circumstance forced him to abandon his plan or cut short his missionary tour? Must one, then, accept that, while in Romans 15:19, 23 he explicitly states that he regards his work in the eastern parts of the Empire as completed; would he nonetheless go back there instead of seeking new fields elsewhere in Europe? Furthermore, would the author of Acts conceivably have written the words of Acts 20:25, knowing fully well that Paul did in fact return to Ephesus? But against that, as it has already been stated, important reasons may well have arisen to make him feel the need to visit once again the scenes of his earlier labours. A confession has to be made that there is nothing that could serve as

incontestable evidence to support the impossibility of such further activity. On the other hand, there is no proof that Paul did engage in it, and, viewed against the foregoing arguments; it is less probable.

5.2.3 LANGUAGE AND STYLE

Holzman led the discussion on the un-Pauline character of the language in the Pastorals. Hartin (1921) undertook the task of investigating their language in depth. By means of statistical research he discovered that out of 848 words in the Pastorals excluding proper names, 306 no less, do not appear in the other letters of the Pauline corpus, and 175 are not found in the rest of the New Testament. Of the 542 words occurring in Paul's other correspondence 80 are exclusively Pauline. On the other hand, some typical Pauline phrases and particles (prepositions, conjunctions) are missing from the Pastorals. While the absence of the phrases may be attributed to the nature of material dealt with in the Pastorals such as that of particles, is more difficult to explain, seeing that such parts of speech go to make up the unconscious linguistic usage of any writer. Worst still than these differences, is the fact that these letters use terms other than Paul for same concepts – epiphaneia instead of parousia for Christ's return, attributes for God (Saviour), several expressions (the saying is sure sound doctrine...which are not encountered in Paul's writings and the fact that these letters contain appreciably fewer semitisms than the other Pauline correspondence) (Beyer). Harrison further says by way of conclusion that in the Pastorals there is linguistic usage that belongs to the second century (see Harrison 1955-56:77ff; Beyer 1968:294ff).

Pelser (1988:171) says that those who criticise Harrison maintain that this statistical method is misleading and Spicq (1969:1f) has shown that many of the words attributed to the second century already appeared in the Septuagint. This applies also to the words found only in the Pastorals and not in the rest of the New Testament. Almost half of them are in the Septuagint and all of them in Greek literature dating from around the middle of the first century. Pelser (1988:172) says that even if these submissions are taken into consideration the fact remains that the number of the new words in the Pastorals is particularly high and as a result their vocabulary differs appreciably from that of Paul.

Pelser (1988:172) also comments on their style. It is more reasoned, more equable, and more easily understandable than the powerful tender that is sometimes the turbulent style of Paul. In itself, of course this difference in language and style need not exclude Paul as author,

though it does render it improbable, unless a satisfactory explanation can be produced in this regard. In addition Pauline authorship points out that most of the unusual words in the Pastorals occur in those sections dealing with false teaching, so that the uncommon vocabulary is closely related to the nature of that doctrine. Furthermore, they also remind the reader that it is possible that Paul's own vocabulary could have been expanded during his stay in Rome. His use of epiphaneia might be accounted for by the fact that it was used for Caesar's splendid appearance.

Some scholars still defend Paul's authorship. They say that the Pastorals contain many sayings and figures of speech that are typically Pauline. Some of the discrepancies that are there could be attributable to the fact that Paul was advancing in years but also that he did not dictate these letters but penned them himself. Another explanation could be that the peculiarities are attributable to the secretary themes. The idea here is that Paul outlined to an amanuensis in broad terms what needed to be written, which he in turn formulated freely and committed to writing (see Roller 1933, Guthrie 1975, Pelser 1988:172f). Yet another hypothesis advanced is what is known as the fragment theory. For this view the author gained possession of short letters or notes by Paul and compiled letters around them. In spite of these objections, many scholars are impressed by some of the explanations for the discrepancies and regard them as offering the longed-for solution to the problem of the authorship of the Pastorals (Bindler 1968, Pelser 1988:173).

5.2.4 THEOLOGY

Another feature seen as an indication of the non-Pauline authorship is their theology. Though it contains decidedly Pauline ideas, it is contended that there are also views that certainly cannot be reconciled with Paul. The following should be noted:

- Though in other authentic Pauline letters there are allusions of confessional formulas and traditions (1 Cor. 15:3ff) in these letters special emphasis is laid on the tradition, sound doctrine (1 Tim. 3:10, 2 Tim. 2:2, 3:16; 4:7ff; Tit 1:1 etc) and godliness. These are the things that have been entrusted to believers (and particularly to officials) which they must guard as a treasure and must hand on unimpaired (1Tim. 6:20; 2 Tim. 1:12; 14; 2:2)
- In the Pastorals faith plays so important a role which in Paul is described almost exclusively as faith-events, has become much more a conceptual matter, denoting

either a Christian message (1Tim. 2:7; 3:9; 4:6, etc.) or the orthodox faith as a Christian virtue (1Tim. 1:19; 4:1; 5:8; 12, etc.)

- While the Pastorals expressed the conviction that people are not saved by virtue of their works (2Tim. 1:9; Titus 3:5ff) but by grace alone (Titus 3:5) on the other hand the reader encounters unexpected statements which can be found in Pauline writing. In the Pastorals righteousness is a kind of moral integrity for which one must strive (1 Tim. 6:11; 2 Tim 2:22; 3:16), and closely related to this is strong emphasis on doing good works (1 Tim 2:10; 5:10; 6:18; 2 Tim 2:21; 3:17; Titus 2:14).
- Another striking feature is that sin is viewed not as an evil power (as in Paul), but merely as a sinful act. The word for “sin” occurs only in the plural (1Tim 5:22; 24; 2 Tim 3:6).
- Another thing is that the Pastorals present a different kind of eschatological expectation. The high tension of the imminent expectation still encountered in Paul, has given way to the anticipation of Christ’s return further into the future. It will take place at a proper time (1 Tim. 6:15) and because that time is indefinite the church needs a fixed order in terms of which it will organise itself in this world. For this, church offices and the care the officials must exercise, are indispensable. Moreover, the enthusiasm of faith has been replaced by piety and an orderliness that must apply to everyday life, a mode of living. Dibelius is perhaps correct in describing as “Christian citizenship” (Pelser 124-75)

Pelser (1988:175) maintains that these arguments, the protagonists of Pauline authorship stress the fact that in his letters, Paul displays no rigid, always identical pattern of theological thinking that in fact may trace development in it. But the view of most scholars is that the gulf between the Pastorals and the rest of Paul’s letters is too wide to be bridged in this way.

5.2.5 CHURCH ORGANISATION

Scholars working in the area of the Pastorals maintain that many scholars are convinced that for various reasons Church organisation is reflected in the Pastorals. The church is no longer seen as a gathering or fellowship of believers but in fact rather as an institutionalised unit organising itself along certain lines in the world. This established institution that is the church is the pillar and bulwark of the truth (1 Tim. 3:15); with the task of combating false teaching. These scholars, without seeking to make a sharp distinction between charisma and office,

draw attention to the fact that the offices are awarded a particular prominence *vis-a-vis* the charismata. Of the charismata one encounters in Paul's other writings there is only the mention of prophecy and at that a kind of fringe phenomenon (1 Tim. 1:18; 4:14) and even if it is recognised to a considerable extent that the office has assumed a particularly institutionalised form. Hand-in-hand with these apparently the church members are no longer expected to accept mutual responsibility and care for one another as was previously the case. This task has now being largely taken over by the officials. The congregation's duty is to listen and obey Pelser (1988:175-6).

The following indicate how the offices have been institutionalised:

- Regulations laid down for the respective officials had been in force for some considerable time before the letters are written
- Certain elders had distinguished themselves in fulfilment of particular duties and apparently, a subsistence allowance or stipend had become an accepted practice (1 Tm. 5:17)
- There already exists something along the lines of a council of elders (1 Tim. 4:14)
- It would seem to have become the practice to ordain people to a particular office or responsibility (1 Tim. 5:9ff)—something unknown in Paul's writings
- The Pastorals place the figure of Paul a particular idealised character. He is the apostle, the founder of the church, the bearer of sound doctrine, and his authority extends over the whole church. All this gives an impression that he belongs to the previous generation.
- Although the situation of the addressees is not known, they seem to enjoy a particular authority and the established doctrine, and traditions whose transmission is entrusted to them, implies at least second generation officials or believers. They are addressed as "child in faith" 1 Tim 1:2; Titus 1:4 – in all probability that they belong to the second generation of Christians.

Pelser (1988:177) says that those who refute these arguments point out that the offices came into being very early in the Church's history (Acts 6:1ff; 11, 30; 15:2ff; Phil.1:1). But even if it is accepted that during Paul's lifetime a measure of institutionalisation had been introduced and that the ministry in the Pauline churches was vested not only in the charismata but also in

fairly established offices, the question remains as to whether the church organisation we find in the Pastorals is comparable to anything of that sort in Paul's other letters.

5.2.6 FALSE TEACHINGS

Various scholars are convinced that the false teaching alluded to in the Pastorals refer to a period after Paul. Some have gone as far as to state that what is repudiated here is the heresy of Marcion, so they would date the letters in the middle of the second century. Is there anything in the letters themselves to support this? It is clear that all Pastorals address the same false teaching, although those implicated are depicted as people who will be active "in later times" (1 Tim. 4:1); "in the last days" (2 Tim. 3:1); they are already engaged in those practices, hence the orders to combat them (1 Tim. 1:3ff, 19ff, 2 Tim. 2:16ff; 3:5ff; Tit. 1:10ff etc). It would seem that they are still church members preventing the truth within the congregation (see 1 Tim. 1:19ff; Tit. 3:10).

What was the nature of this teaching and can that help to resolve the problem of dating these letters? The essences of false teachers and teaching are not expressly stated but there are some pointers that assist us in more or less determining it. There are discernible features that indicate a Jewish side to it. Its adherents are called "the circumcision party" (Tit. 1:10); they desire to be teachers of the law (Tit. 1:14). They busy themselves with fables and the investigation of genealogies, and are constantly quarrelling over the law (1Tim. 1:4; 4:7; Tit. 3:9). But there is the second aspect to this heresy, features that are undeniably non-Jewish and apparently Gnostic. The life and doctrine of its adherents is severely ascetic. They forbid marriage and encourage abstinence from certain foods (1Tim 4:3; Tit. 1:4ff). They also exhibit the characteristic dualism to Gnosticism: on the basis of their higher knowledge (gnosis), in which they pride themselves (1Tim. 6:20), they spiritualise the resurrection as something that has already happened (2 Tim. 2:18).

Pelser (1988:178) says that the conclusion that may be arrived at is that this false teaching may perhaps be best described as a Judaeo-gnostic syncretism, but there is no definite information as to when it arose. Its strongly Jewish character does not rule out altogether any thought of the Marcionite heresy, nor to be sure does it display typical features of the later great Gnostic systems. Rather, does it remind the reader of the Jewish-Christian Gnostic heresy one comes across in Colossians and that there is nothing that decisively excludes the possibility that it may have been current in Paul's lifetime? But what strikes the reader is that

here the method of combating it is quite different from that in Colossians. It is not countered by proclaiming Christ. The addressees are merely urged to adhere to sound doctrine and have nothing to do with the false teaching (1Tim. 4:7; 6:11; 20; 2 Tim. 2:16; 23) and to forbid it (2 Tim. 2:23; Tit. 1:10ff). There is no theological discussion with false teachers which is a glaring contrast to the way Paul gets to grips with similar situations in his main letters. Neither is there any theological development of the sound doctrine that is set over against the heresy. It is simply assumed that it was defined in fixed formulations. This appears as a further indication that the reader is moved into the post-Pauline era. Even if this particular heresy did arise in Paul's time the way it is dealt with is not what should be expected of him. It is difficult to account for this on the premise of Pauline authorship, and so it must be regarded as added evidence of the pseudonymity of the letters.

In the above discussion and investigation, note has been taken of the arguments in defence of the Pauline authorship of the Pastorals and of the most important consideration against their being regarded as pseudonymous writings. It became crystal clear that to a larger extent, these conclusions were founded on the fact that various scholars experienced the rejection of the Pauline authorship an inseparable obstacle in the teeth of the centuries old traditional view.

While careful cognisance must be taken of several of the arguments supporting Pauline authorship, and that it must be recognised that for many scholars these are convincing enough to establish Paul as the writer of these letters, the grounds mentioned seem to tip the scale towards accepting their pseudonymity. The evidence in favour of this view is just too strong. Not, of course, that this decision is without its questions and problems. But the other standpoint has certainly more weightier questions to answer. In conclusion, however, it has been noted that in biblical times pseudonymity did not carry such negative connotation often attached to it today. Some scholars actually assert that the pseudonymous letter as a genre was so valid a phenomenon at the early time the Church came into being that it must have been relatively easily accepted by the earliest Christians. If that view is correct, it would have for one thing helped to account for the inclusion of such writing in the Canon. It is known that many New Testament experts regard these books and letters in the New Testament as pseudonymous and for very sound reasons. If then, was it possible for, say, a pseudonymous letter of Peter? And to this it must be added that the anonymous Epistle to the Hebrews was also accepted taking into further consideration that in many respects its

theology is exceptional in the New Testament (Aland 1961:39ff; Hegermann 1970:47ff, Pelsler 1988:178).

5.2.7 LOCATION OF 2 TIMOTHY (HISTORICALLY) IN PAUL'S MINISTRY

Second Timothy was written a few years after 1 Timothy. While in 1 Timothy Paul appeared to move freely, in 2 Timothy he is in a Roman prison for the second time. Reference to being poured out as a drink offering (*σπένδομαι*), and to an imminent departure (4:6) suggests that Paul does not expect to be released. Prior (1989:92ff) proposed that these words refer instead of being spent in active service and to Paul's hope to soon depart to Spain, with Mark and Timothy as part of his missionary team (4:9, 11, 13), which would imply a day of composition towards the end of Paul's first imprisonment in Rome. His argument has not been found convincing. Rather, the parallels with similar language used in Phil 1:23 and 2:17 (co-authored with Timothy) indicates the remote possibility of death at the end of Paul's first imprisonment now is about to become a reality. Only an urgent occasion like Paul's impending death would allow Paul to extract Timothy from a situation where he was so direly needed. Thus, 2 Timothy is Paul's last letter, dating close to his execution in Rome (see Barentsen 2011:253)

The letter's destination is not clearly indicated, but in all likelihood, Timothy is still (or again) in Ephesus when Paul writes him this second letter. From Rome, Paul reminds Timothy of "all who are in Asia" who deserted him, while Onesiphorus – just now in Rome to refresh Paul—faithfully served in Ephesus (1:15-18). Paul urges Timothy to come to him soon, and Timothy's departure for Rome seems to be coordinated with the arrival of Tychicus whom Paul sent to Ephesus (4:9, 12-13). Hymenaeus and Alexander, who caused trouble in Ephesus (1Tim. 1:20) are mentioned again (2 Tim. 2:17, 4:14). Finally, Timothy is to greet the household of Onesiphorus in Ephesus. These references to Ephesus suggest that Timothy as recipient is most likely located there.

While Titus was asked to join Paul in Nicopolis before his second Roman imprisonment, Timothy stayed in Ephesus where he remained after Paul's arrest and travel to Rome. Once imprisoned in Rome, Onesiphorus travelled from Ephesus to find Paul (probably with Timothy's knowledge) and Paul sent a good report about Onesiphorus back to Timothy. Tychicus, who may have served as courier of the letter, relieved Timothy as he had done

earlier for Titus (Tit. 3:12-13), upon which Timothy leaves for Rome to support Paul in his imprisonment.

One wonders if Paul's mission in Asia had fallen on hard times, since he complained that "all in Asia turned away" from him (*ἀπεστράφησάν* 1:15). This may suggest that the situation of Paul's churches in Asia had seriously deteriorated since his visit and the writing of 1 Timothy. However, even though *ἀποστρέω* can refer to apostasy (cf. 4:4); it is rather unlikely that "all in Asia" would have apostatised from Paul's gospel. Not only are Timothy and Onesiphorus obvious exceptions, but also it was expected for Paul to correct deviant teachings and to find faithful men to carry forward the Pauline teaching tradition, which is patently impossible if all of Asia would have left the Pauline network communities. In fact, such instructions, combined with the rhetoric of deviance, suggest a reasonable stable situation, which will be argued below, so that Paul's complaint is not about apostasy. Instead, the reference to Onesiphorus who was not ashamed of Paul's status as a prisoner (1:16) and to "all" who deserted Paul at his first defence (4:16) suggest that Paul complained that his Asian churches and their leaders had abandoned Paul at his first defence. Perhaps they were ashamed of being associated with a 'federal' prisoner, or possibly feared possible consequences. Thus Paul's complaint says little about his mission network in Asia, but reflects Paul's disappointment over the lack of support from his Asian converts, especially the Asian leadership.

This fits well with other indications about Paul's Aegean mission. Second Timothy supplies no fewer than 25 names of contemporary people besides the trio of Timothy, Titus and Tychicus. The letter lists 13 people who are likely co-workers in various areas, three ex-co-workers and three opponents. These people are active in Galatia, Asia (Ephesus and Miletus Troas), Macedonia (Thessalonica), Dalmatia and Achaia (Corinth). Areas further south (like Crete) are absent, but Dalmatia is further to the north of Nicopolis. This testifies to continued networking and expansion in Paul's Aegean mission, now carried on in Paul's absence by his associates who face the same disappointment (deserting co-workers) and opposition as Paul himself has experienced.

5.3 ILLUSTRATIVE TEXT (2 TM 2:1-3)

Commenting on 2 Timothy and leadership issues, Barentsen (2011:252) observes that 2 Timothy does not usually feature largely in the literature on church leadership. The letter

does not contain any leadership titles and its leadership dynamics seem limited to Timothy's interaction with some opponents. 2Timothy remains in the shadow of 1Timothy and Titus. Fiore (2007:32f) says that 2Timothy can be used for its hortatory nature and Wolter (1988:202ff) "classifies the letter as a hortatory testament, highlighting aspects that are important for leadership but without drawing out the consequences". The meagre literature on leadership in this letter may seem to suggest that it has little to offer for leadership studies, but this is not the case. Powell (2009: 398) sees in this text Paul charging Timothy to see to it that his teachings are passed on to the next generation. On the other hand Hanson (1966:82) maintains that in this text from the Pastorals (ostensibly including a quotation from (Lament 42:4) is perhaps the closest thing to the doctrine of the "apostolic succession" that one can find in the bible. This is the teaching or theory that Christ gave his authority to the apostles, that they handed it on to the first bishops, and that it has descended by succession of ordination to the bishops of today.

Dibelius and Conzelmann (1972:107), in their commentary of verses 1-2 maintain that after Paul has introduced himself as an example in the first section, the next section of 2Timothy presents the actual parenthesis (which of course extends to 2Timothy 4:8). They maintain that 2:1-13 is a summary statement of the several regulations upon which the central sections of 1Timothy are based. The parenthesis of 2Timothy has the character of a testament. In this introduction in verses 1-2, Timothy himself must be strong (1Tim. 1:12) and should commence to pass on the tradition which he has received from Paul. The author shows concern beyond Timothy but the members of the congregation "before many witnesses" must be a reference to baptism, or rather to "ordination" which provided the occasion on which the "deposit" was transmitted to Timothy.

Collins (2002:218) maintains that in verse 1 Paul returns to the hortatory that he temporarily abandoned in order to insert a prayerful biographical note (1:15-18). He refers from what follows from verse 1 as a second exhortation. What ostensibly makes him say this is the opening $\Sigma\delta\ \sigma\tilde{\upsilon}\nu$ (you then). As far as the researcher is concerned, he does not see the break in exhortation (1:15-18) and resumption in 2:1-7 but a continuation of his exhortation. In verse 1, Timothy "my son" literally "my child" is charged. Collins (2007:219) asserts that before the charge is defined, Paul affirms that the grace of Christ Jesus (1:9) will strengthen Timothy in his faith. The word grace is to be understood in its usual sense "gift" or "benefit" rather than in the specific connotation of God's merciful disposition that the term acquired in Paul's

letters to the Romans and the Galatians. The gift given to Timothy is an empowering force (4:17; Phil 4:13) that will enable him to fulfil his mandate and complete the mission entrusted to him.

Simpson (1954:130) sees in verse 1 the apostle's solicitude for Timothy breaking out in the endearing term *τέκνον μου* (my child) which has already been mentioned in 1:2. *ἐνδυναμοῦ* (be strong) repeats another Pauline verb. The injunction to strengthen himself in the Lord and to stand fast in his faith was peculiarly timely under his lieutenant's load of vexing cares and sombre tidings. Only thus could he withstand in the evil day, having done all, still stand. It seems to be hinted that he too might be summoned to tread the same pathway as his preceptor; so it behoves him to perform the divine verities consigned to his charge to faithful trustees to hand on the holy doctrine of others. The torch of heavenly light must be transmitted unquenched from one generation to another, and Timothy must count himself an intermediary between apostolic and later ages. Two reflections emerge from this passage worth pondering.

- (1) An era of inspired teaching and apostolic surveillance, in itself exceptional, is to be followed by an era of diffusion and consolidation of a more normal type.
- (2) The church is contemplated as a permanent institution, not to be superseded either by a cataclysm of calamities or a Second Advent suspending its operations where they could mature. The 'blessed hope' did not foreshorten the tract of future time, in Paul's view of it, to an interstitial span. An expanse of human history was yet to be unrolled before the conclusive *finis* put a period in its annals (Cf. II Thes. ii. 2).

Guthrie (1957:137) maintains that in verse 1 Paul offers a personal exhortation to Timothy and there follows some contrasts with the general defection of the Asiatics which is highlighted by the emphatic pronoun *Σὺ*. The injunction is reinforced by the splendid example of Onesiphorus. Timothy is to be strong, a characteristic of the Pauline word *ἐνδυναμοῦ* which occurs in the same sense in Ephesians 4:10. The phrase in Christ Jesus qualifying grace shows not only that the grace comes from Christ alone, but also that all Christians possess it and may rely on its enabling power. Timothy is to show manly resolution, but the real strength of his efforts will come from the grace of Christ freely gives (see also Kelly 1963:172). Demarest (1979:252) also observes that the opening "therefore" seems to point back to the positive example of Onesiphorus. Not only was Onesiphorus profitable to Paul, but he becomes profitable to Timothy as well. While genuine friendships

transmit strength to others, the ultimate source of strength is Jesus Himself, *ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ*. Mounce (200:503) like the others says that Paul has been admonishing Timothy throughout chapter 1 with a series of imperatives (1:6, 8, 13, and 14). Throughout the previous chapter Paul has made it clear that Timothy is not to perform these tasks by his own strength (1:6, 7, 8, 9, 12, 13, and 14). Verse 2:1 brings these two thoughts together, continuing the series of commands to Timothy by stressing that Timothy is to work by the grace that comes from Christ Jesus. Whereas Gnosticism and Stoicism taught that behaviour and salvation comes from within the person, by knowing and doing certain things, the Pastorals insist that Timothy's power comes from daily empowering available only externally, from Christ.

Providing a commentary on verse 2, Adeyemo (2006:1478) in his Africa Bible Commentary about 2Timothy maintains that Timothy has received “sound teaching” and a “good deposit” of faith (1:13-14) from Paul, and is to pass this on to reliable men, who will also be qualified to teach others (2:26). The addressee must already start preparing those who will succeed him. He will need to exercise discernment in choosing these men and would be wise to remember Paul's earlier description of a potential leader (1 Tm 3:1-13). Timothy received sound doctrine from Paul in the presence of many witnesses (2:29), or literally “through many witnesses”. This passage allows for two interpretations. First, Timothy received the gospel through the witness of several people and was not specifically converted by Paul or second, numerous people witnessed Timothy's commissioning by Paul possibly at the ceremony of laying on of hands (1Tm. 4:14). The second interpretation seems best because it fits with the encouragement that Paul is providing in this letter and because Paul never stops emphasising that Timothy is his son, as if he were the instrument of his conversion. Paul next gives examples of how Timothy should serve if he is to fulfil his mission. He should be like a soldier who concentrates on pleasing his commanding officer (2:2) an athlete who submits to strict discipline to win the prize (2:5), and a farmer who has to work hard to get a good harvest (2:6).

Collins (2002:219) says that verse 2 defines the commission. Empowered by the gift of Christ Jesus, Timothy is to explain to believers what he has heard from Paul (see also Rom 10:14; 1Thess 2:13). Paul's language is different from what he would have written. He says that Timothy is “to explain” (*Para thou*) the thing (*Tauta*) that he has heard. Obviously one would expect Paul to say “what you heard from me”. The primary sense of the Greek verb

used by Paul is “pass along” or “distribute” but not without the idea of an explanation of something that is being passed along. In Romans 3:2, 1Corinthians 11:2, 23 and 15:3, Paul used the verb “transmit” (*paradidomi*) to speak of the process of faithfully passing along the tradition that has been received. Paul’s language is derived from rabbinic usage. The word used by Paul is cognate with “treasure” the word that he had used in 1:14 for the “model of sound words” which Timothy is presumed to have heard from Paul.

Although the vocabulary is different from Paul’s, the text nonetheless speaks about a chain of tradition. In 1Tim. 1:18 Paul is said to have explained (*paratithēmi*) in the message to Timothy. In 2Timothy, 2:2 Timothy is urged to explain what he had heard from Paul for the people of faith. Timothy is portrayed to have engaged in a kind of catechetical activity, a point emphasised by his reference to people of faith (*pistoi anthrōpoi*, literally, “faithful people”). Timothy is not alone in passing what he has heard from Paul; there are many witnesses to what Paul has said. The emphasis is on “many” (*pollōn*). Paul’s message has been heard and has been rehearsed by others in the community. It was this community catechesis, not a particular brand of *Paulinism à la Timothy*, that Timothy was expected to impart to the faithful.

On the other hand, the Pastor’s reference to so many witnesses is part of his overarching agenda, the faithful handing on of the tradition that comes from Paul. This calls for some discretion on the part of the community and its leaders. Among the witnesses, Titus and Timothy are faithful witnesses, but others are not—for example, Alexander, who heard what Paul said but took a stand against his words and did many evil things (4:14-15). In verses 3-4 the Pastor uses the example of a soldier to illustrate that fulfilling the charge that has been given to him will involve some suffering by Timothy and that his responsibility should be fulfilled with single-minded devotedness. Aristotle said that metaphor “gives perspicuity, pleasure, and a foreign, air, and it cannot be learnt from anyone else” (*Rhetoric* 3.2.8). In the Corinthian correspondence, Paul shows that he was well versed in the effective use of metaphors. Paul uses the very metaphors employed by the pastor: the soldier (1 Cor. 9:7; 2 Cor. 10:34; see Rom. 13:12; Phil. 2:25; 1 Thess. 5:8; Phlm. 2), the farmer (1 Cor. 3:6-9; 9:7), and the athlete (1 Cor. 9:24-27; see Phil. 3:14).

Paul’s exhortation waxes yet more importunate. He has shown his deputy that he has heavenly sailing-orders; his vocation has been divinely ordained, and he virtually enjoins upon him, *Spartan quam nectus es exorna*. Timothy may have longed for a less arduous post

than he found Ephesus to be. But then that post had been assigned him by the commander-in-chief. Let him bear the strain as a gallant soldier of Jesus Christ, accoutred in armour not his own, girding up the loins of his mind for the task. Two characteristic metaphors clench this admonition. One is borrowed from the Roman soldier who has crossed the apostle's path so frequently. The spectacle of military discipline furnished a grand lesson of wholeheartedness. A soldier under arms does not involve himself in business affairs but confines himself to warrior duties.

5.4 ORCHESTRATING SUCCESSION IN THE PAULINE TRADITION

Barentsen (2011:262) argues very strongly that from 2Tim 2:1ff, Paul orchestrates the transmission process of his own teaching tradition through Timothy to other leaders. The model of transmission is indicated in the central charge “to strengthen” and to “entrust to faithful men” (2:1-2). Martin (1997:35) read in these words something reminiscent of the leadership transfer from Moses to Joshua (Duet. 31:6-8, 23; Josh. 1:6-9, 18), something that most commentators have overlooked. Both the Moses-Joshua as well as the Paul-Timothy stories have the central installation formula, comprised of (a) encouragement for the person addressed, (b) a statement of the task to function, and (c) assurance of divine help. Faithfulness to the Mosaic Law and to the Pauline gospel respectively is a central feature in both succession stories. This parallel provided a familiar and reassuring model for understanding the relationship between Paul and Timothy. It encouraged Timothy to see himself not just as Paul's delegate but also as Paul's successor. Since the Moses-Joshua succession model is probably uncontested in Pauline communities, this model promoted Timothy's succession of Paul as likewise uncontested (which it was not, see below): Timothy was the authorised spokes-man for Paul's gospel, commissioned to maintain Paul's vision of social identity as the Pauline communities continued to expand.

The object of transmission is indicated in the phrase “what you heard from me” (2Tim. 2:2), which repeats similar wording from 1:13, so that oral transmission is in view. Paul here speaks of the content to be transmitted as “a pattern of sound” (1:13). As Paul had been an example for others in his salvation (1Tim. 1:16), so then his teaching became an example or model for Timothy and others in their teaching. This does not refer to Paul's teaching in general, but to Paul's gospel, probably in a relatively standardised form, other transmission terminology points in this direction. The verb “entrust” (2Tim 2:2) links back to the “deposit” entrusted to Paul and passed on to Timothy (1:12, 14). Timothy is to guard the

deposit, not only by not being ashamed – which merely deals with attendant circumstances – but by transmitting Paul’s teaching to others who will in turn teach the next generation. “This contest may not have yet the well-defined shape similar to the written creeds of the second century and beyond, but definite contours of faith can be expected. Thus is carefully delineated synopsis of Paul’s gospel forms the object of transmission. The authority of transmission is illustrated by the stock examples from the popular diatribe that Paul had already used in 1Corinthians 9:7, 24.” (see Barentsen 2011:263f). Each illustrates a particular aspect of the leadership required of Timothy. Timothy is to endure suffering like a soldier of Christ Jesus (2 Tim. 2:3-4); he is to compete according to the rules of an athlete (2:5) and like the farmer, Timothy is entitled to receive benefits from his labours (2:6). Note that reward only follows lawful competition (2:5). Debates about which rules are intended focus mostly on ancient athlete contests, but often the connection with the same word in 1 Timothy 1:8 is missed. This suggests that the suffering that is experienced by remaining loyal to Paul’s gospel leads to the expected reward and vindication. In other words, Timothy’s authority is not merely derived from prophetic pronouncements or a commission from Paul, but from faithfulness to the core identity beliefs. Turner’s (2005:1ff) theory of power predicts that in group power arises through social identification, and this is what Paul instructs Timothy to do: articulate the gospel to embody through suffering the community’s understanding of the gospel in order to earn the social power to define and maintain their Christian social identity and to initiate succession. Moreover, in these three stock examples, Christ is the one enlisting, rewarding and providing for Timothy. Paul’s commission of Timothy recedes into the background, and Timothy’s service is legitimated by its direct connection with Christ. Ideologically speaking, Timothy is dependent first on Christ, and only then on Paul, but socially speaking, Timothy is fully dependent on Paul’s support for the commissioning of his ministry (see also Barentsen 2011:264f)

After thus orchestrating the model, object, and authority of transmission, Timothy was to be guided by the remembrance of Christ (*Μνημόνευε*, 2 Tim. 2:8; cf. 1:3-5), who also inspired Paul (2:8-10) to endure suffering. The faithful saying (2:11b-26) stirred Timothy to also accept suffering while transmitting Paul’s gospel (2:14a), and to demonstrate himself as “approved” and an “unashamed” worker (2:15). The key factor in this passage (2:14-26) is Timothy’s intragroup status relative to opponents like Hymenaeus and Philetus, with whom he contrasted extensively. Timothy’s teaching took place in the presence of God (2:14) with God’s approval (2:15). Clearly Timothy is on God’s side in leading the community (2:19).

The opponents on the other hand, are portrayed with the typical repertoire of deviance labelling: they “ruin their hearers” (2:14), lead people into increasing ungodliness by their “irrelevant babble” (2:16), and cause trouble by their “ignorant controversies” (2:14; 23). Pietersen (1997:139) interprets these as a status degradation ceremony, which downgrades the status; this may well imply that some of the opposing teachers “had previously been elders in Ephesus.” Thus Paul’s rhetorical strategy of demonising some elders as deviants may be interpreted as an attempt to curb the social influence of competing teachers and to enhance Timothy’s influence instead.

Such teachers could return to the group by repentance (2:25–26), which implies acknowledgement of Timothy as the legitimate leader of the community, and a willingness to conform to his prototypical leadership style. Barentsen (2011:266) maintains that Timothy’s intragroup status is further heightened by two oblique references to the Moses narratives. The saying “the Lord knows who are his” (2:19) comes from the story of Korah (Num. 16:5), where the Lord judged the rebels and vindicated Moses and Aaron. Moreover, the title “servant of the Lord” (2:24) with which Paul designates Timothy, occurs only rarely in the LXX, and then only to designate Moses and his heir Joshua. Even though Moses is not named explicitly until the next section, these allusions would hardly pass un-noticed. On the other hand, by naming his opponents, Hymenaeus (cf. 1 Tim 1:20) and Philetus become associated with the likes of Korah. These Moses narratives provide an evaluative framework upon which the leadership of Paul and Timothy with Moses, Aaron and Joshua categorise themselves as sympathisers with Korah, marginalising themselves in the community. Thus, Timothy is positioned here in an unassailable position of authority, following closely the footsteps of Paul, while the false teachers and those who side with them are stigmatised as deviants.

5.5 CONCLUSION

By way of summary, it has been stated from the qualitative research that participants reported that there are no leadership mentoring and succession programmes in the Charismatic Churches of Bushbuckridge. Participants expressed their concern over the seeming emphasis that the leaders of Charismatic Churches in Bushbuckridge place on prosperity and materialism, to which they attributed the lack of leadership mentoring and succession programmes. Generally, participants felt that the drive to preserve family income precludes leaders of Charismatic Churches in Bushbuckridge from mentoring emerging leaders. Paul

orchestrated the process of transmission and succession, in which he described the roles of himself and Timothy, but also the community, its leaders, and those marked as deviant. Generally speaking, Charismatic groups believe and take the bible seriously as the authority for faith, life and ministry. Therefore this illustrative text – 1Timothy 2:1-3 serves as a model for leadership mentoring and succession. In this text Paul invites Timothy and indeed all leaders to take leadership mentoring and succession seriously. Paul enlisted local leaders to look toward Timothy as a model for their own leadership. He enlists the critics to change their mind and renew their loyalty towards himself and Timothy. He also enlisted the community to watch if their local leaders followed Paul’s instructions. Thus, Paul does not just argue for a particular process and encourages them to appropriate identity performance, i.e., in loyalty to Paul, at the risk of marginalising themselves if they act otherwise.

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Chapter 6

Summary and Recommendations

6.1 INTRODUCTION

The purpose of this chapter is to provide an overview of the research process, to present the major findings of both the qualitative and quantitative methods used, to present a brief discussion of the research findings, to recommend to the Charismatic Churches in Bushbuckridge the best practices of leadership mentoring and succession planning, and to make suggestions for further research.

6.2 SUMMARY OF THE RESEARCH PROJECT

The purpose of this study was to investigate when and how the Charismatic Movement started and spread to Bushbuckridge, to investigate the best theory and practices of leadership mentoring and succession planning and how they generally apply to secular organisations, to investigate how leadership mentoring and succession planning can enhance leadership transitions, to investigate the state of leadership mentoring and succession programmes in the Charismatic Church in Bushbuckridge, and to illustrate from 2 Timothy 2:1-3 Paul's commitment to leadership mentoring and succession planning.

6.2.1 THE CHARISMATIC MOVEMENT: A HISTORIC SYNOPSIS

A review of relevant literature and the interviews the researcher conducted shed some light on the origin of the Charismatic Movement and how it spread until it hit Bushbuckridge. The Charismatic theology as it is practiced today in Bushbuckridge owes its origin to the Azusa Street Revival of 1906. Antecedent to this was John Wesley's Methodism which taught that salvation is a process which begins at conversion and culminates at a level of holiness called entire sanctification. According to Wesley, a person who attains to this level of sanctification, can no longer sin deliberately. This doctrine was embraced by the so called holiness groups in North America who began to teach that Wesley's entire sanctification can only be possible through baptism in the Holy Spirit. This view was contested by the Pentecostals who taught that baptism in the Holy Spirit does not serve as a deterrent to sin, but as an empowerment for ministry work.

The topic of baptism in the Holy Spirit became so contentious that it dominated pulpits and guided Bible School projects. A Bible School lecturer at Topeka by the name of Perham, instructed his students to investigate Acts 2 where there is evidence of baptism in the Holy Spirit. After a three-day search, the students reported to Perham that the blessing of the Holy Spirit was always accompanied with the indisputable proof of those who received it speaking in tongues. Their findings were confirmed the next day on January 1, 1901 when one of the students spoke in tongues for the first time. This provided Perham with a solid foundation from which to propagate the doctrine of baptism in the Holy Spirit with the evidence of speaking in tongues.

An African American preacher by the name of William Seymour happened to be influenced by Perham's teachings from which he developed the desire to be baptised in the Holy Spirit. Seymour was later invited to be a resident pastor of the African American Holiness Church in 1906. His conviction and propagation of the Pentecostal experience, although he had not experienced it himself, led to his expulsion from the African American Holiness Church. Seymour began to conduct house meetings which grew in attendance daily to the effect that he moved from one place to another in search of a bigger venue to accommodate the numbers. His breakthrough came on April 9, 1906 when he spoke in tongues for the first time with seven others in the same room after he was encouraged by the delegation which Perham had sent to assist him at his request. Following this experience were people travelling from far and near to attend Seymour's Pentecostal meetings. This was the beginning of Pentecostalism.

Many people from different traditional denominations caught the fire of Pentecostalism as a result of which some of them were expelled from their churches. This led to them forming fellowship meetings of their own with the aim of encouraging one another freely. As would have been expected from unstructured fellowship groups, discipline became a problem and many fell into moral failure and others caused their groups financial embarrassments. This led to them organising themselves and forming loose federations. Following this was the formation of many Pentecostal denominations amongst which were the Assemblies of God and Church of God. During their formation they were rejected by the religious society because they were considered outcasts who were associated with the poor masses.

The Full Gospel Businessmen's Fellowship International (FGBMFI) appeared on the scene in 1951 and became very instrumental in bringing laymen to the Pentecostal experience in

North America and to the rest of the world, including South Africa. Following the organisation of the Pentecostal denominations in America, was the drive for world mission. The first missionaries from Azusa Street arrived in Liberia and Angola in 1907. John G. Lake was the first Pentecostal missionary to set foot in Johannesburg, South Africa in 1908. His work led to the establishment of the Apostolic Faith Mission, named after the great mission in Azusa Street. A South African born preacher who became known all over the world as “Mr Pentecost” was raised in the Apostolic Faith Mission. In an interview with Dr Fred Roberts, he confirmed that his parents were converted in the meetings of John G. Lake and that they experienced the ministry of the Full Gospel Businessmen’s Fellowship International when they first arrived in Durban (personal communication, June 1, 2012).

Apart from the Apostolic Faith Mission, the Full Gospel Church made a huge contribution towards the establishment of the Pentecostal Movement in South Africa. Although not Pentecostal, the Church of the Nazarene and the Presbyterian Church laid a sound foundation for the Pentecostal Movement in Bushbuckridge. The Church of the Nazarene was introduced to South Africa in 1907 by a young missionary from North America by the name of Harmon Schmelzenbach. At the time, he was serving under the Holiness Church at Peniel which was attached to Texas Holiness University. After arriving in Port Elizabeth, he and his team travelled to Transkei to open a mission station which was not successful. They later travelled towards the north through to Durban and settled at Escort where the news that the Texas Holiness University had merged with the Pentecostal Church of the Nazarene reached them. Schmelzenbach accepted the invitation to join the denomination and open a Nazarene Mission in Africa.

With his new mission, Schmelzenbach and team travelled to Swaziland and opened a mission there in 1910. By 1918, they had established a Bible School, a clinic, and schools. In the same year, they established another mission in Sabie, Eastern Transvaal, and now Mpumalanga. There they started schools in the mining compounds and preached to the miners. When the mining activity began to dwindle in Sabie, they moved the mission station to Arthurseat near Acornhoek in 1935. That was their first move to Bushbuckridge. As part of their mission, they ran a school from which some of their converts were sent to a Bible School in Swaziland. The Church of the Nazarene planted many churches in Bushbuckridge and it still has a heavy presence in almost every village.

The Swiss mission came to Bushbuckridge almost at the same time as the Church of the Nazarene. It was in 1833 when three missionaries arrived in Lesotho and later ventured into South Africa in 1857. Their gateway to Bushbuckridge was Valdezia, Northern Transvaal, and now Limpopo. They targeted the Tsonga speaking people who were later administered by the Gazankulu homeland government. There they established churches, hospitals, and schools. As their capacity increased, they expanded into Bushbuckridge in 1915 where they planted churches and opened schools and hospitals. Like the Church of the Nazarene, they have churches in almost every community in Bushbuckridge.

Although there were other missions in Bushbuckridge like the Roman Catholics and the Lutherans, it was mainly the work of the Church of the Nazarene and the Presbyterian Church that laid a foundation for the Pentecostal Movement in Bushbuckridge. In 1910, a man by the name of Luka Mhlongo a Johannesburg migrant worker from Bushbuckridge introduced Pentecostalism to Bushbuckridge. Due to the lack of resources and the fact that he only availed himself when he was on vacation, his work only impacted a few villages. Through the assistance of a missionary by the name of Norman Bailey, Mhlongo and his team joined Emmanuel Mission which later amalgamated with Assemblies of God in 1943. The Pentecostal movement began to spread rapidly after evangelist Nicholas Bhengu came to Bushbuckridge in October, 1967. It was during this time that the wind of the Charismatic Movement began to blow in South Africa.

The Charismatic Movement emerged during the late 1950s and by the early 1960s it was already represented in many conservative denominational churches mainly by those who did not want to join the Pentecostal churches. Like those who were the flow of the Pentecostal movement, they too got persecuted by their churches. Ennis Bennett from Mark's Episcopal Church in California was one of those who suffered most, but later became famous and influential. It was through him that other ministers got involved in the Charismatic Movement, especially with the support of FBMFI. Many Charismatic ministers were expelled from their conservative denominations, but instead the Charismatic Movement continued causing splits which saw the rise of the independent Charismatic Churches.

With the support of such TV evangelists as Oral Roberts, Jimmy Swaggard, and Jimmy Bakker, the Charismatic Movement began to impact the whole world. The interviews the researcher conducted with the Charismatic apostolic fathers in South Africa revealed that the Charismatic Movement was introduced in South Africa by the FGBMFI during the early

1960s. It was embraced by such leaders as Fred Roberts, Ed Roebert, and Ray McCauley, all of whose work grew to be mega churches and house Bible Schools. These were amongst the founding leaders of the IFCC, an organisation which provided a place for them to fellowship and to encourage one another. It was through the efforts of the IFCC that the Charismatic Movement spread in South Africa and reached Bushbuckridge.

During the early 1970s, the fledgling Charismatic Church in Bushbuckridge was led by two prominent leaders—Bishop Benjamin Silinda and Dr Israel Malele. As it was with Charismatic ministers in other parts of the world, Silinda and Malele did not escape persecution in Bushbuckridge. Silinda was expelled from the Church of the Nazarene in 1973 and Malele was rejected and ostracised by other churches in his area. The “inauguration” of the Charismatic Church in Bushbuckridge took place in 1974 when Malele invited Reinhardt Bonke whom he jointly hosted with Silinda. It was in Bonke’s meetings when thousands of people received baptism in the Holy Spirit and others saw visions of angels. The Charismatic Church has since grown in strength to the 47 churches that took part in this study, excluding those which are under the leadership of Silinda who opted not to take part in the study.

6.2.2 LEADERSHIP MENTORING AND SUCCESSION: THEORIES AND PRACTICES

As an entry point to the investigation of the above, a cursory assessment of leadership theories was done. Amongst the few leadership theories which were assessed, the Charismatic leadership theory and the servant leader theory identified closely with the Charismatic Movement. According to the researcher, the attributes of the Charismatic leadership theory describes Charismatic Church leaders better than any other theory. The attributes of Charismatic leaders amongst others, are that they are good at articulating their vision, they are willing to take on high personal risks, they are able to make realistic assessments of the constraints in their environment and the resources needed to bring about change, and that they are sensitive to the needs of their followers.

The servant leadership theory is based on biblical values and therefore, identifies closely with leadership in the Charismatic Movement. Servant leadership connotes the concept of stewardship as demonstrated in New Testament parables (Luke 16:1-2). Amongst many attributes of servant leadership are that servant leaders do everything in their power to empower their followers to accomplish common organisational goals, they understand that

the needs of their followers are as important as those of the organisation, and that they are expected to serve with humility and integrity.

The assessment of leadership styles closed with a brief investigation of the concept of *Ubuntu*. This concept sets the parameters for the African worldview of leadership and it informs the traditions and values of the African people's cultural identity. The fact that the Charismatic Church in Bushbuckridge is wholly made up of indigenous African individuals renders an assessment of the *Ubuntu* philosophy mandatory because it influences the leadership worldview of all who subscribe to it. Enshrined in the *Ubuntu concept* are such values as collective ownership of all things, placing a high value on relationships, promotion of participatory decision making, and patriotism. It was with this background that leadership mentoring and succession was assessed, both in the secular world and in the biblical world.

6.2.2.1 Leadership mentoring and succession from a secular perspective

The assessment revealed that leadership mentoring has been researched and practiced extensively in the business world. Leadership mentoring is defined as a dynamic and reciprocal relationship in a work environment whereby a more advanced and wise career incumbent helps a less experienced person with development potential to develop in some specified capacity (Meyer, 2007:2). Leadership succession is defined as a deliberate and systematic effort by an organisation to ensure leadership continuity in key positions, retain and develop intellectual and knowledge capital for the future, and encourage individual advancement (Rothwell, 2001:6). The assessment revealed that leadership succession is a deliberate attempt by the current leadership of an organisation to plan for future leadership transitions. Because the two are interdependent, a good leadership mentoring programme is very likely to translate into a smooth leadership succession transition. In the business world, different mentoring models have been researched and practiced. These present to the mentor and the protégé different options as to which model to choose for their relationship. The business world is clear on the stages and the time frames mentoring relationships must go through. The assessment revealed that for a mentoring relationship to be successful it is critical to make a good choice in pairing a mentor and a protégé, to structure and manage mentoring relationships well, and to understand the role of the mentor in the relationship. The “father” role of the mentor in a secular mentoring relationship compares well with the roles assigned to prophets in the Old Testament and apostles in the New Testament.

6.2.2.2 Leadership mentoring and succession from a biblical perspective

An assessment of mentoring relationships in both the Old and the New Testaments revealed that God used experienced leaders such as Moses, Eli, Elijah, Barnabas, and Paul to mentor emerging leaders. The assessment revealed that in many cases in the Old Testament, God took the responsibility to pair mentors with their protégés and that in the New Testament; mentors were at liberty to choose their protégés. It was revealed in all the models that were assessed that all the mentors were succeeded by their protégés. The “father” role of mentors was confirmed in both the Old and New Testaments mentoring relationships. Elisha referred to Elijah as his father, and Paul referred to Timothy as his son (2 Kings 2:12; Phil. 2:22). That God intended for mentoring relationships to prepare emerging leaders for leadership succession is evident in both testaments (1 Kings 19:16; 2 Tim. 2:1-2).

From the assessment of the history of the Charismatic Church and the theory and practices of leadership mentoring and succession as they apply to both the secular and biblical worlds, as well as the qualitative and quantitative research methods, sufficient data was generated to address the problem statement.

6.2.3 SUMMARY OF MAJOR FINDINGS

The research statement in chapter one spelt out that there is a need to assess whether the Charismatic Churches in Bushbuckridge, do in fact, implement leadership mentoring and succession programmes to prepare emerging leaders for leadership transition when the current leaders die, retire, or descend into moral failure. The following question was asked to guide the researcher in his investigation:

- ❖ *Does the Charismatic Churches in Bushbuckridge embrace and promote Paul’s leadership mentoring and succession model as demonstrated in 2 Timothy 2:1-3, especially with regard to the challenge of leadership transition as founding pastors grow older?*

The following subsidiary questions were raised to clarify the research question:

- ❖ *Do the Charismatic Churches in Bushbuckridge have and implement leadership mentoring programmes?*

- ❖ *Do the Charismatic Churches in Bushbuckridge have leadership succession programmes in place?*

In response to the above questions the researcher collected data by means of interviews, focus group studies, and a research questionnaire. The following is a summary of the major findings from the three sources:

6.2.3.1 Interviews

In each of the four interviews with those who are reputed to be the apostolic fathers of the Charismatic Movement in South Africa, it came out very clearly that they have leadership mentoring and succession plans in place in their churches. The fact that their churches have been going on for the past 40 years with proven records of success qualifies them to mentor, coach, and advise the younger generation of Charismatic leaders. All of them have Bible schools they use to implement their vision for developing future leaders for their churches. It also came out clearly that each one of them was mentoring someone from their families to prepare them for leadership succession.

The researcher observed that the apostolic fathers of Charismatic Churches who currently run mega churches are at their late 70s and early 80s in age, but they have not yet released leadership to those they claim to be mentoring. Another observation the researcher made is that all the apostolic fathers of the Charismatic Movement are mentoring one person each to take over their leadership position.

As far as their motives to get involved in ministry is concerned, each one of them emphasised that their decisions were motivated by a genuine call from God and nothing else. They all expressed concerns that many of the younger generation of Charismatic leaders who start churches seem to do it because of financial considerations. They were concerned that many of them do not wait for their spiritual fathers to release them with a blessing, but lead schisms when they leave. Another concern they raised was that by failing to submit to their spiritual leaders, they render themselves vulnerable to wrong doctrines, poor ethics, and immorality. Similar concerns were raised in the interviews with the apostolic fathers of the Charismatic Church in Bushbuckridge, Silinda and Malele.

6.2.3.2 Focus Group Studies

Each of the focus groups conducted expressed the same concerns as were expressed by the others. As far as leadership mentoring programmes are concerned, they all emphasised that there were none in the Charismatic Churches in Bushbuckridge. Participants felt very strong that there were mainly two reasons why Charismatic Church leaders in Bushbuckridge do not have leadership mentoring programmes. They indicated that many of them do not have the capacity because they led schisms from their churches to start their own and that they fear that should they develop their followers, they will break away too. Two, they reported that they cannot mentor others because many of them failed to submit to those who were supposed to be their mentors.

6.2.4 QUANTITATIVE DATA

Although participants of the focus groups were drawn randomly from the total population that responded to the questionnaire, the researcher noted a sharp contrast in the responses of the two. Most of the respondents (85% and 63%) reported that they have leadership mentoring and succession programmes in place respectively. Most of them (82%) indicated that they have people they are mentoring and 80% indicated that they were convinced that the future of their churches depended on their abilities to mentor emerging leaders. An analysis of variables revealed interesting observations regarding the effect of gender, education, and location in determining leadership mentoring. It was revealed that gender has a statistical significant effect in explaining leadership mentoring. It was also confirmed that education has a statistically significant effect in explaining leadership mentoring. Location has no statistical significant effect in determining leadership mentoring. This means that as far as mentoring is concerned, suburban churches have no advantage over rural churches.

6.2.5 ILLUSTRATIVE TEXT – 2 TIMOTHY 2:1-3

The illustrative text presented a Pauline model for leadership mentoring and succession planning. Paul presented Timothy to local leaders as one toward whom they should look as a model for their own leadership. Just as Charismatic Churches read and interpret the bible as authoritative for faith and life, they should practice Paul's model of leadership mentoring and succession.

6.3 DISCUSSION

The apparent contradiction in the outcomes of the qualitative and the quantitative methods deserve a discussion. Regarding the qualitative side of the study, it was confirmed in all the focus groups there are no leadership mentoring and succession programmes in Bushbuckridge. In all the focus groups, with the exception of one, participants agreed to the absence of those programmes with no cause for debate. In the one focus group where the issue was debated, it was one participant against seven who argued that she had a leadership mentoring programme in her church. Her argument was not based on her knowledge of the presence of such programmes in other Charismatic Churches in Bushbuckridge, but she only took exception for her own church.

The concern of the absence of leadership mentoring and succession programmes amongst Charismatic Churches was expressed by all the apostolic fathers of the Charismatic Church in South Africa. This raises doubts in the mind of the researcher as to the honesty with which respondents approached the questionnaire individually outside the focus group discussions. Respondents displayed a lack of understanding of the subject of leadership mentoring in their responses to the question that addressed the duration of leadership mentoring relationships. Many of them (82%) stated that a leadership mentoring relationship should last for as long as both the mentor and protégé live (Appendix E). This view contradicts research findings that state that mentoring relationships span a period between two to five years (Fox 1992:856, Gordon 2000:32, Hunt 1983:483).

As discussed in chapter 3, mentoring relationships must prepare for a smooth closure and that the parties must celebrate the winding up of the relationship. This suggests that both parties must be alive when the relationship ends, except in the case where one of the parties dies accidentally, which does not amount to the success of a mentoring relationship. The objective of a mentoring relationship is to transfer skills and knowledge to the protégé, and if the relationship must last for a life time, then at no stage can its success be measured. Participants in the focus groups argued the absence of leadership mentoring programmes as a cause for church schisms in the Bushbuckridge Charismatic Church. This was confirmed by many (52%) of the respondents reporting that they experienced at least one breakaway in the past (Appendix E). Focus groups cited nepotism as one of the causes for lack of leadership mentoring programmes. Many respondents (55%) indicated that currently, they have some of their own family members serving in leadership positions (Appendix E). As discussed in

chapter 4, the illustrative text (2 Tim. 2:1-3) serves as a model for biblical leadership mentoring and succession which should be considered as normative by all Charismatic Churches.

The researcher believes that the above argument presents sufficient evidence in support of the view that there are no leadership mentoring programmes and succession plans in the Charismatic Churches of Bushbuckridge. Also, the researcher has been a member of the Bushbuckridge Charismatic church community all his life and has served as the chairperson of those churches for ten years now. During the past fifteen months, three leaders of Charismatic Churches died in Bushbuckridge leaving their churches in leadership succession crisis. The outcome of the quantitative data which contradicted the focus groups report and his personal experience came as a shock.

6.4 RECOMMENDATIONS

Based on the above discussion, the researcher has the following recommendations to make:

6.4.1 LEADERSHIP MENTORING PROGRAMMES

- Charismatic Church Leaders in Bushbuckridge need to develop and implement leadership mentoring policies in their churches.
- The leadership mentoring programmes must be backed by signed agreements between mentors and protégés. This will avoid confusion that may cause the lack of clarity regarding the roles, responsibilities, and expectations of each party in the relationship.
- The agreements must indicate the time frames of the mentoring relationships with specific start and end dates. This will ensure that both the parties to a mentoring relationship act with a sense of urgency.
- Because Bushbuckridge Charismatic churches are too small to run their own Bible school programmes, they must encourage their protégés to enrol with distance learning institutions. This will ensure that the practical skills protégés will learn from their mentors will be based on knowledge acquired from those tertiary institutions.

- Charismatic Churches in Bushbuckridge must not limit leadership mentoring opportunities to their own family members, but consider anyone who has a call and displays leadership potential as their family members may neither have the interest nor the calling as it is usually the case in small business as discussed in chapter 3. Failing to demonstrate justice and fairness in their choices of protégés may result in disgruntled emerging leaders initiating and leading schisms.

6.4.2 LEADERSHIP SUCCESSION PLANS

- Charismatic Churches in Bushbuckridge need to develop and implement leadership succession policies that will ensure leadership continuity at every level of their churches in the event of retirements, deaths, or moral failures.
- Charismatic Church leaders must plan to have someone take over leadership from them while they are still alive so they may move from mentoring to coaching roles. The effect of this is that their churches will have confidence in the successors who were appointed by their own leaders, unlike if the appointment takes place after the death of the leaders.

6.5 SUGGESTIONS FOR FURTHER RESEARCH

Flowing from the summary of the major research findings and recommendations in 6.2.3 and 6.4 above, the researcher suggests further research projects to be considered in the following areas:

6.5.1 FAMILY MEMBER SUCCESSION IN CHARISMATIC CHURCHES IN SOUTH AFRICA

The researcher observed that leadership mentoring in the mega churches that are led by the apostolic fathers of the Charismatic Movement in South Africa is approached with the sole intent to have family members succeed them. This concern was echoed by participants in all focus groups conducted. A further study should be commissioned in the future to establish the reasons for this common practice.

6.5.2 SCHISMS IN THE CHARISMATIC CHURCHES IN BUSHBUCKRIDGE

A concern was raised in the focus group studies that the frequency of church breakaways in the Charismatic churches of Bushbuckridge is intolerable. This was confirmed by the

outcomes of the quantitative research in 6.4 above. A further study should be commissioned to investigate the causes of schisms in the Charismatic Churches of Bushbuckridge.

6.5.3 LEADERSHIP SUCCESSION AND CHURCH GROWTH

Most of the Charismatic Churches in South Africa are still led by their first generation of leaders. It is not known whether the few that experienced leadership transitions continued to grow at the same rate as they did when they were led by their deceased leaders. A comparative study should be commissioned between denominational churches and Charismatic Churches which have experienced leadership transitions to determine the church growth effect in each group of churches.

6.6 CONCLUDING REMARKS

The history of the Charismatic Church in Bushbuckridge goes back to Methodism. John Wesley, a British evangelist taught that it is possible to reach the state of “Christian Perfection” which is an empowerment which allows the love of God to reign supreme in the life of the believer. After his doctrine was propagated in North America it was embraced by a group of Christian leaders who later became known as the “Holiness Movement.” The holiness movement built on the foundation of Methodism a doctrine of regeneration by faith, entire sanctification as a second definite work of grace, which is accomplished by baptism in the Holy Spirit by which one is enabled to live a holy life. From this movement, came the branch of the Pentecostals who believed that baptism in the Holy Spirit involved speaking in tongues. After the Azusa Street Revival, the traditional holiness movement rejected the practice of speaking in tongues. As those who practised Pentecostalism were rejected by their traditional churches, they formed associations which later became denominations. Some of those who were baptised in the Holy Spirit whilst still in their traditional churches did not want to join the Pentecostals because they were associated with the poor masses. They joined a flow which later became known as the Charismatic Movement.

The Charismatic Movement spread from North America to many parts of the world including South Africa during the late 1960s. The Full Gospel Businessmen’s Fellowship International is credited with the introduction of the Charismatic Movement in South Africa. This movement was supported by such leaders as Dr Fred Roberts, Ed Roebert, and Ray McCauley amongst others, who later became founders of Charismatic mega churches in South Africa. Their churches have Bible Schools which serve the need for leadership

development. Those who were interviewed by the researcher confirmed that they are mentoring others to take over leadership from them. They all expressed their concern that emerging leaders of Charismatic Churches seem not to take seriously the need for leadership mentoring and succession.

The Charismatic Movement was mainly introduced and promoted in Bushbuckridge by Bishop Silinda and Dr Israel Malele in during the mid-1970s. When interviewed by the researcher, they both expressed a concern relating to the absence of leadership mentoring and succession plans in the Charismatic Movement in Bushbuckridge. Their concerns were confirmed by participants of focus group studies. An assessment of leadership mentoring and succession planning from both the biblical and the secular perspectives revealed interesting observations. It became clear through the assessment that both Old Testament and New Testament leaders were succeeded by people they had mentored. The assessment revealed that leadership mentoring and succession was researched and practiced extensively in the business world. The Charismatic Church in Bushbuckridge can learn from the business world strategies and models they can use to continue and perfect the biblical practice of leadership mentoring and succession. The outcomes of both the focus group studies and the quantitative research confirmed that there is a high level of schisms in the Charismatic Churches of Bushbuckridge. One of the causes for schisms as identified in focus group studies is the lack of leadership mentoring and succession. By committing to leadership mentoring and succession, emerging leaders will have a sense of a room for growth in their churches and the confidence that their leaders have their future at heart.

According to focus group participants, this will reduce schisms and leadership transition crisis. Whilst the bible is silent of how biblical leaders became successful in producing leaders who took over from them, the church can learn from the practices of the business world to enter into mentor/protégé mentoring agreements with specified achievable and measurable goals and time frames.

Life-long mentoring relationships as appear to be the view of the Charismatic Church leaders in Bushbuckridge are a pipe dream. They must commit to mentoring relationships that have a start and end date. From the findings from this research, the Charismatic Church in Bushbuckridge can learn that gender and education have a statistically significant effect in determining leadership mentoring. They can also learn that the location of the church, whether rural or urban, has no statistical significant effect in explaining leadership mentoring.

Therefore, all churches irrespective of their locations can participate in leadership mentoring and succession and achieve the same results.

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APPENDICES

APPENDIX A QUESTIONNAIRE

APPENDIX B QUESTIONNAIRE 2: The History of the Church in Bushbuckridge

APPENDIX C QUESTIONNAIRE 3: Focus Groups

APPENDIX D QUESTIONNAIRE 4: An Interview with the Apostolic Fathers of the Charismatic Movement in South Africa

APPENDIX E Frequency Analysis

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QUESTIONNAIRE: CHARISMATIC CHURCH LEADERSHIP IN BUSHBUCKRIDGE

Respondent number

V1 1

Please answer all the following questions by circling a number in a shaded box or by writing your answer in the shaded space provided

Section A: Background Information

1. What is the name of the **congregation** in which you worship?

V2 5

2. What is your **gender**?

| | |
|--------|---|
| Male | 1 |
| Female | 2 |

V3 8

3. What is your **age** in complete years?

V4 10

4. What is your **highest** educational qualification?

| | |
|---------------------------------|---|
| No formal schooling | 1 |
| Primary school | 2 |
| Secondary School | 3 |
| Tertiary diploma | 4 |
| University degree | 5 |
| University post-graduate degree | 6 |

V5 13

5. How would you describe your church **membership**?

| | |
|---------------------|---|
| Baptised member | 1 |
| Non-baptised member | 2 |

V6 15

6. What is your **leadership position** in your congregation?

V7 17

7. For how many years have been in **leadership position**?

V8 20

8. For how many **years** have you been **worshipping in your congregation**?

V9 23

Section B: follows on the next page ...

Section B: Leadership Mentoring and Succession

9. Consider each of the following Statements or Questions and answer them using the scale provided.

| | Strongly agree | Agree | Disagree | Strongly disagree | | |
|---|----------------|-------|----------|-------------------|-----|-------------------------|
| The church in Bushbuckridge where I worship has a mentoring programme | 1 | 2 | 3 | 4 | V10 | <input type="text"/> 26 |
| As a Leader in my Charismatic church in Bushbuckridge I am fearful that should I mentor others they will break away and start their own churches | 1 | 2 | 3 | 4 | V11 | <input type="text"/> 28 |
| As a Leader in a Charismatic church in Bushbuckridge I would prefer to mentor my own family members | 1 | 2 | 3 | 4 | V12 | <input type="text"/> 30 |
| Those who break away from the congregation where I worship to start their own ministries do so because there is no room for growth in my church | 1 | 2 | 3 | 4 | V13 | <input type="text"/> 32 |
| Those who have left my church to start their own Charismatic church in Bushbuckridge failed to submit to the leadership in my church | 1 | 2 | 3 | 4 | V14 | <input type="text"/> 34 |
| Those who started their own Charismatic church in Bushbuckridge do not have any form of theological training | 1 | 2 | 3 | 4 | V15 | <input type="text"/> 36 |
| Those who started their own Charismatic church in Bushbuckridge were motivated by the desire to make money | 1 | 2 | 3 | 4 | V16 | <input type="text"/> 38 |
| Those who are rich in my Charismatic church in Bushbuckridge stand a better chance to be appointed to church leadership positions | 1 | 2 | 3 | 4 | V17 | <input type="text"/> 40 |
| The future of my Charismatic church in Bushbuckridge depends on my ability to mentor emerging leaders | 1 | 2 | 3 | 4 | V18 | <input type="text"/> 42 |
| My Charismatic church in Bushbuckridge has a common doctrine with the other Charismatic churches in Bushbuckridge | 1 | 2 | 3 | 4 | V19 | <input type="text"/> 44 |
| My Charismatic church in Bushbuckridge started as a result of a breakaway from another Charismatic church in Bushbuckridge | 1 | 2 | 3 | 4 | V20 | <input type="text"/> 46 |
| In the past someone did break away from my Charismatic church in Bushbuckridge and started his/her own Charismatic church in Bushbuckridge | 1 | 2 | 3 | 4 | V21 | <input type="text"/> 48 |
| As a Leader in my Charismatic church in Bushbuckridge, I still maintain a healthy relationship with the person who mentored me | 1 | 2 | 3 | 4 | V22 | <input type="text"/> 50 |
| As a Leader in my Charismatic church in Bushbuckridge, I have a theological qualification | 1 | 2 | 3 | 4 | V23 | <input type="text"/> 52 |
| I am qualified to be a mentor in my Leadership ministry in my church in Bushbuckridge | 1 | 2 | 3 | 4 | V24 | <input type="text"/> 54 |
| As a Leader in my Charismatic church in Bushbuckridge, I am threatened by the other leaders emerging in my church | 1 | 2 | 3 | 4 | V25 | <input type="text"/> 56 |
| As a Leader in my Charismatic church in Bushbuckridge, I have people I am mentoring presently in my church | 1 | 2 | 3 | 4 | V26 | <input type="text"/> 58 |
| As a Leader in my Charismatic church in Bushbuckridge, I talk about the need to mentor leaders | 1 | 2 | 3 | 4 | V27 | <input type="text"/> 60 |
| As a Leader in my Charismatic church in Bushbuckridge, I have a mentor | 1 | 2 | 3 | 4 | V28 | <input type="text"/> 62 |
| My Charismatic church in Bushbuckridge teaches more about prosperity than about the kingdom of God | 1 | 2 | 3 | 4 | V29 | <input type="text"/> 64 |
| People whom I have mentored tend to be loyal to me | 1 | 2 | 3 | 4 | V30 | <input type="text"/> 66 |
| As a leader in my Charismatic church in Bushbuckridge, I am aware of my Biblical mandate to develop and mentor future leaders | 1 | 2 | 3 | 4 | V31 | <input type="text"/> 68 |
| My Charismatic church in Bushbuckridge is run like a family business | 1 | 2 | 3 | 4 | V32 | <input type="text"/> 70 |
| As a Leader in my Charismatic church in Bushbuckridge, I think that as long as I have a ministry gift, my leadership development is not necessary | 1 | 2 | 3 | 4 | V33 | <input type="text"/> 72 |
| My Charismatic church in Bushbuckridge has leadership succession programmes | 1 | 2 | 3 | 4 | V34 | <input type="text"/> 74 |
| Some members of my family are currently in leadership positions in the Charismatic church where I fellowship in Bushbuckridge | 1 | 2 | 3 | 4 | V35 | <input type="text"/> 76 |

Question 9 continues on the next page ...

For Office Use

9. (cont.) Consider each of the following Statements or Questions and answer them using the scale provided.

| | Strongly agree | Agree | Disagree | Strongly disagree | |
|---|----------------|-------|----------|-------------------|----------------------------------|
| In my Charismatic church in Bushbuckridge there is someone ready to take over my leadership position should anything happen to me | 1 | 2 | 3 | 4 | V36 <input type="checkbox"/> 78 |
| As a Leader in my Charismatic church in Bushbuckridge I have someone to whom I am accountable | 1 | 2 | 3 | 4 | V37 <input type="checkbox"/> 80 |
| In my Charismatic church in Bushbuckridge, family members are likely to take over the leadership of the church in the event that the current leader dies or retires | 1 | 2 | 3 | 4 | V38 <input type="checkbox"/> 82 |
| The word of the Leadership of my Charismatic church in Bushbuckridge is final | 1 | 2 | 3 | 4 | V39 <input type="checkbox"/> 84 |
| The Leadership of my Charismatic church in Bushbuckridge prefers to keep church leadership within their families because of the monetary considerations | 1 | 2 | 3 | 4 | V40 <input type="checkbox"/> 86 |
| Should I, as a Leader in my Charismatic church in Bushbuckridge, fall into moral failure, I can continue in my leadership position without undergoing any form of discipline | 1 | 2 | 3 | 4 | V41 <input type="checkbox"/> 88 |
| In my Charismatic church in Bushbuckridge, we experience a smooth leadership transition when a Leader in the Leadership leaves | 1 | 2 | 3 | 4 | V42 <input type="checkbox"/> 90 |
| In my Charismatic church in Bushbuckridge I am currently preparing someone to replace me in the event of my retirement or death | 1 | 2 | 3 | 4 | V43 <input type="checkbox"/> 92 |
| The future of my Charismatic church in Bushbuckridge depends on its ability to manage leadership succession | 1 | 2 | 3 | 4 | V44 <input type="checkbox"/> 94 |
| As a Leader in my Charismatic church in Bushbuckridge, I trust the people I minister to | 1 | 2 | 3 | 4 | V45 <input type="checkbox"/> 96 |
| My Charismatic church in Bushbuckridge uses biblical criteria to appoint people to church leadership positions | 1 | 2 | 3 | 4 | V46 <input type="checkbox"/> 98 |
| As a church leader in my Charismatic church in Bushbuckridge I demonstrate a willingness to empower others | 1 | 2 | 3 | 4 | V47 <input type="checkbox"/> 100 |
| As a church leader in my Charismatic church in Bushbuckridge, I demonstrate a sense of self-confidence | 1 | 2 | 3 | 4 | V48 <input type="checkbox"/> 102 |
| As a church leader in my Charismatic church in Bushbuckridge, I create opportunities for others to exercise their gifts of ministry | 1 | 2 | 3 | 4 | V49 <input type="checkbox"/> 104 |
| As a church leader in my Charismatic church in Bushbuckridge, I am threatened by the talents of some of my church members | 1 | 2 | 3 | 4 | V50 <input type="checkbox"/> 106 |
| My Charismatic church in Bushbuckridge finds it difficult to discipline members who make huge financial contributions to my church | 1 | 2 | 3 | 4 | V51 <input type="checkbox"/> 108 |
| As a church leader in my Charismatic church in Bushbuckridge, I allow congregants to make and learn from their mistakes | 1 | 2 | 3 | 4 | V52 <input type="checkbox"/> 110 |
| My Charismatic church in Bushbuckridge has discipleship programmes in place | 1 | 2 | 3 | 4 | V53 <input type="checkbox"/> 112 |
| If my Charismatic church in Bushbuckridge had leadership succession plans in place, the number of breakaways would be reduced | 1 | 2 | 3 | 4 | V54 <input type="checkbox"/> 114 |
| The way things are going in my Charismatic church in Bushbuckridge, we have a bright future | 1 | 2 | 3 | 4 | V55 <input type="checkbox"/> 116 |
| As a church leader in my Charismatic church in Bushbuckridge, I tend to punish those who make mistakes in my congregation | 1 | 2 | 3 | 4 | V56 <input type="checkbox"/> 118 |
| As a church leader in my Charismatic church in Bushbuckridge, I have a plan I exercise in my church for the leadership in my church to continue long after I am no longer able to do so | 1 | 2 | 3 | 4 | V57 <input type="checkbox"/> 120 |

Question 9 continues on the next page ..

For Office Use

| 9. (cont.) Consider each of the following Statements or Questions and answer them using the scale provided. | Strongly agree | Agree | Disagree | Strongly disagree | |
|---|----------------|-------|----------|-------------------|----------------------------------|
| As a church leader in my Charismatic church in Bushbuckridge, I communicate my vision for all to understand | 1 | 2 | 3 | 4 | V58 <input type="checkbox"/> 122 |
| As a church leader in my Charismatic church in Bushbuckridge, I can be described as a role model | 1 | 2 | 3 | 4 | V59 <input type="checkbox"/> 124 |
| My Charismatic church in Bushbuckridge can be best described as a learning organisation | 1 | 2 | 3 | 4 | V60 <input type="checkbox"/> 126 |

10. For how long should a mentoring programme last?

| | | |
|--|---|----------------------------------|
| One Year | 1 | V61 <input type="checkbox"/> 128 |
| Two years | 2 | |
| Three years | 3 | |
| Five years | 4 | |
| For as long as both the mentor and the mentee live | 5 | |

Thank you for your co-operation

APPENDIX B

QUESTIONNAIRE 2

(The History of the Church in Bushbuckridge)

1. When did your denomination start in Bushbuckridge?
2. Was/is it involved in leadership mentoring?
3. Did/does your denomination have a leadership succession plan?
4. What would you like your denomination to do to improve or introduce leadership mentoring and succession planning?

APPENDIX C

QUESTIONNAIRE 3

(Focus Groups)

1. What is a Charismatic Church?
2. What is leadership mentoring?
3. Do Charismatic Churches in Bushbuckridge have leadership mentoring programs?
4. What is leadership succession planning?
5. Do Charismatic Churches in Bushbuckridge have leadership succession plans?
6. What are the benefits of leadership mentoring?

APPENDIX D

QUESTIONNAIRE 4

(An Interview with the Apostolic Fathers of the Charismatic Movement in South Africa)

1. When did the Charismatic Movement come to South Africa?
2. What was your contribution to the leadership of the Charismatic Movement in South Africa?
3. What distinguishes a Charismatic Church from the Pentecostal Church?
4. How does the Charismatic Church approach Leadership Mentoring and what are your concerns if any?
5. How does the Charismatic Church approach Leadership Succession and what are your concerns if any?

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207 207 33 2 38 3 1 03 08 08 2 3 3 4 2 2 3 1 3 2 4 4 1 2 2 3 2 1 1 4 2 1 4 3 2 1 3 4 3 3 3 4 3
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18:48 Thursday, January 24, 2013 5

(N01-R1): PROC PRINT of data set CHARISMA from data file

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The Revd Richard Ngomane - Research Project - T12076

(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V2 | Frequency | Percent | Cumulative | Cumulative |
|----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 01 | 5 | 1.74 | 5 | 1.74 |
| 03 | 7 | 2.44 | 12 | 4.18 |
| 04 | 5 | 1.74 | 17 | 5.92 |
| 06 | 6 | 2.09 | 23 | 8.01 |
| 07 | 10 | 3.48 | 33 | 11.50 |
| 08 | 7 | 2.44 | 40 | 13.94 |
| 09 | 4 | 1.39 | 44 | 15.33 |
| 10 | 10 | 3.48 | 54 | 18.82 |
| 11 | 13 | 4.53 | 67 | 23.34 |
| 12 | 5 | 1.74 | 72 | 25.09 |
| 13 | 8 | 2.79 | 80 | 27.87 |
| 14 | 4 | 1.39 | 84 | 29.27 |
| 15 | 9 | 3.14 | 93 | 32.40 |
| 16 | 7 | 2.44 | 100 | 34.84 |
| 17 | 7 | 2.44 | 107 | 37.28 |
| 18 | 7 | 2.44 | 114 | 39.72 |
| 19 | 9 | 3.14 | 123 | 42.86 |
| 20 | 8 | 2.79 | 131 | 45.64 |
| 21 | 7 | 2.44 | 138 | 48.08 |
| 22 | 10 | 3.48 | 148 | 51.57 |
| 23 | 7 | 2.44 | 155 | 54.01 |
| 24 | 7 | 2.44 | 162 | 56.45 |
| 25 | 9 | 3.14 | 171 | 59.58 |
| 26 | 7 | 2.44 | 178 | 62.02 |
| 28 | 7 | 2.44 | 185 | 64.46 |
| 29 | 6 | 2.09 | 191 | 66.55 |
| 30 | 7 | 2.44 | 198 | 68.99 |
| 32 | 7 | 2.44 | 205 | 71.43 |

| | | | | |
|----|----|------|-----|--------|
| 33 | 4 | 1.39 | 209 | 72.82 |
| 34 | 6 | 2.09 | 215 | 74.91 |
| 35 | 5 | 1.74 | 220 | 76.66 |
| 36 | 12 | 4.18 | 232 | 80.84 |
| 37 | 7 | 2.44 | 239 | 83.28 |
| 38 | 13 | 4.53 | 252 | 87.80 |
| 39 | 5 | 1.74 | 257 | 89.55 |
| 41 | 6 | 2.09 | 263 | 91.64 |
| 43 | 8 | 2.79 | 271 | 94.43 |
| 45 | 7 | 2.44 | 278 | 96.86 |
| 46 | 5 | 1.74 | 283 | 98.61 |
| 47 | 4 | 1.39 | 287 | 100.00 |

| V3 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|----|-----------|---------|-------------------------|-----------------------|
| 1 | 135 | 47.04 | 135 | 47.04 |
| 2 | 152 | 52.96 | 287 | 100.00 |

18:48 Thursday, January 24, 2013 8

The Revd Richard Ngomane - Research Project - T12076

(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

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|----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
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| 16 | 1 | 0.35 | 2 | 0.70 |
| 17 | 1 | 0.35 | 3 | 1.05 |
| 18 | 4 | 1.39 | 7 | 2.44 |
| 19 | 3 | 1.05 | 10 | 3.48 |
| 20 | 2 | 0.70 | 12 | 4.18 |
| 21 | 1 | 0.35 | 13 | 4.53 |
| 22 | 3 | 1.05 | 16 | 5.57 |
| 23 | 3 | 1.05 | 19 | 6.62 |
| 24 | 4 | 1.39 | 23 | 8.01 |
| 25 | 5 | 1.74 | 28 | 9.76 |
| 26 | 3 | 1.05 | 31 | 10.80 |
| 27 | 3 | 1.05 | 34 | 11.85 |
| 28 | 4 | 1.39 | 38 | 13.24 |
| 29 | 5 | 1.74 | 43 | 14.98 |
| 30 | 3 | 1.05 | 46 | 16.03 |
| 31 | 5 | 1.74 | 51 | 17.77 |
| 32 | 7 | 2.44 | 58 | 20.21 |
| 33 | 4 | 1.39 | 62 | 21.60 |
| 34 | 1 | 0.35 | 63 | 21.95 |
| 35 | 10 | 3.48 | 73 | 25.44 |
| 36 | 7 | 2.44 | 80 | 27.87 |
| 37 | 6 | 2.09 | 86 | 29.97 |
| 38 | 16 | 5.57 | 102 | 35.54 |
| 39 | 10 | 3.48 | 112 | 39.02 |
| 40 | 19 | 6.62 | 131 | 45.64 |
| 41 | 13 | 4.53 | 144 | 50.17 |
| 42 | 19 | 6.62 | 163 | 56.79 |

| | | | | |
|----|----|------|-----|--------|
| 43 | 16 | 5.57 | 179 | 62.37 |
| 44 | 9 | 3.14 | 188 | 65.51 |
| 45 | 16 | 5.57 | 204 | 71.08 |
| 46 | 14 | 4.88 | 218 | 75.96 |
| 47 | 18 | 6.27 | 236 | 82.23 |
| 48 | 7 | 2.44 | 243 | 84.67 |
| 49 | 10 | 3.48 | 253 | 88.15 |
| 50 | 5 | 1.74 | 258 | 89.90 |
| 51 | 4 | 1.39 | 262 | 91.29 |
| 52 | 6 | 2.09 | 268 | 93.38 |
| 53 | 2 | 0.70 | 270 | 94.08 |
| 55 | 9 | 3.14 | 279 | 97.21 |
| 56 | 3 | 1.05 | 282 | 98.26 |
| 57 | 1 | 0.35 | 283 | 98.61 |
| 58 | 3 | 1.05 | 286 | 99.65 |
| 74 | 1 | 0.35 | 287 | 100.00 |

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The Revd Richard Ngomane - Research Project - T12076

(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V5 | Frequency | Percent | Cumulative | Cumulative |
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| | | | Frequency | Percent |
| 1 | 1 | 0.35 | 1 | 0.35 |
| 2 | 2 | 0.70 | 3 | 1.05 |
| 3 | 80 | 27.87 | 83 | 28.92 |
| 4 | 90 | 31.36 | 173 | 60.28 |
| 5 | 65 | 22.65 | 238 | 82.93 |
| 6 | 49 | 17.07 | 287 | 100.00 |

| V6 | Frequency | Percent | Cumulative | Cumulative |
|----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 277 | 96.52 | 277 | 96.52 |
| 2 | 10 | 3.48 | 287 | 100.00 |

| V7 | Frequency | Percent | Cumulative | Cumulative |
|----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 01 | 50 | 17.42 | 50 | 17.42 |
| 02 | 18 | 6.27 | 68 | 23.69 |
| 03 | 97 | 33.80 | 165 | 57.49 |
| 04 | 42 | 14.63 | 207 | 72.13 |
| 05 | 53 | 18.47 | 260 | 90.59 |
| 06 | 27 | 9.41 | 287 | 100.00 |

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The Revd Richard Ngomane - Research Project - T12076

(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V8 | Frequency | Percent | Cumulative | Cumulative |
|----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 01 | 23 | 8.01 | 23 | 8.01 |
| 02 | 35 | 12.20 | 58 | 20.21 |
| 03 | 43 | 14.98 | 101 | 35.19 |
| 04 | 28 | 9.76 | 129 | 44.95 |
| 05 | 34 | 11.85 | 163 | 56.79 |
| 06 | 16 | 5.57 | 179 | 62.37 |
| 07 | 25 | 8.71 | 204 | 71.08 |
| 08 | 13 | 4.53 | 217 | 75.61 |
| 09 | 7 | 2.44 | 224 | 78.05 |
| 10 | 26 | 9.06 | 250 | 87.11 |
| 11 | 1 | 0.35 | 251 | 87.46 |
| 12 | 2 | 0.70 | 253 | 88.15 |
| 13 | 6 | 2.09 | 259 | 90.24 |
| 14 | 2 | 0.70 | 261 | 90.94 |
| 15 | 9 | 3.14 | 270 | 94.08 |
| 16 | 2 | 0.70 | 272 | 94.77 |
| 17 | 2 | 0.70 | 274 | 95.47 |
| 18 | 4 | 1.39 | 278 | 96.86 |
| 19 | 1 | 0.35 | 279 | 97.21 |
| 20 | 1 | 0.35 | 280 | 97.56 |
| 22 | 1 | 0.35 | 281 | 97.91 |
| 23 | 1 | 0.35 | 282 | 98.26 |
| 25 | 2 | 0.70 | 284 | 98.95 |
| 26 | 1 | 0.35 | 285 | 99.30 |
| 27 | 2 | 0.70 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V9 | Frequency | Percent | Cumulative | Cumulative |
|----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 01 | 1 | 0.35 | 1 | 0.35 |
| 02 | 8 | 2.79 | 9 | 3.14 |
| 03 | 10 | 3.48 | 19 | 6.62 |
| 04 | 20 | 6.97 | 39 | 13.59 |
| 05 | 27 | 9.41 | 66 | 23.00 |
| 06 | 15 | 5.23 | 81 | 28.22 |
| 07 | 21 | 7.32 | 102 | 35.54 |
| 08 | 21 | 7.32 | 123 | 42.86 |
| 09 | 14 | 4.88 | 137 | 47.74 |
| 10 | 31 | 10.80 | 168 | 58.54 |
| 11 | 18 | 6.27 | 186 | 64.81 |
| 12 | 23 | 8.01 | 209 | 72.82 |
| 13 | 7 | 2.44 | 216 | 75.26 |
| 14 | 11 | 3.83 | 227 | 79.09 |
| 15 | 8 | 2.79 | 235 | 81.88 |
| 16 | 3 | 1.05 | 238 | 82.93 |
| 17 | 7 | 2.44 | 245 | 85.37 |
| 18 | 10 | 3.48 | 255 | 88.85 |
| 19 | 1 | 0.35 | 256 | 89.20 |
| 20 | 1 | 0.35 | 257 | 89.55 |
| 21 | 2 | 0.70 | 259 | 90.24 |
| 22 | 3 | 1.05 | 262 | 91.29 |
| 23 | 3 | 1.05 | 265 | 92.33 |
| 24 | 2 | 0.70 | 267 | 93.03 |
| 25 | 2 | 0.70 | 269 | 93.73 |
| 26 | 5 | 1.74 | 274 | 95.47 |
| 30 | 6 | 2.09 | 280 | 97.56 |
| 32 | 1 | 0.35 | 281 | 97.91 |

| | | | | |
|----|---|------|-----|--------|
| 33 | 2 | 0.70 | 283 | 98.61 |
| 38 | 1 | 0.35 | 284 | 98.95 |
| 45 | 2 | 0.70 | 286 | 99.65 |
| 51 | 1 | 0.35 | 287 | 100.00 |

| V10 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 108 | 37.63 | 108 | 37.63 |
| 2 | 137 | 47.74 | 245 | 85.37 |
| 3 | 33 | 11.50 | 278 | 96.86 |
| 4 | 9 | 3.14 | 287 | 100.00 |

| V11 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 22 | 7.67 | 22 | 7.67 |
| 2 | 24 | 8.36 | 46 | 16.03 |
| 3 | 118 | 41.11 | 164 | 57.14 |
| 4 | 123 | 42.86 | 287 | 100.00 |

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(N01-R2 : PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V12 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 29 | 10.10 | 29 | 10.10 |
| 2 | 56 | 19.51 | 85 | 29.62 |
| 3 | 110 | 38.33 | 195 | 67.94 |
| 4 | 92 | 32.06 | 287 | 100.00 |

| V13 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 17 | 5.92 | 17 | 5.92 |
| 2 | 21 | 7.32 | 38 | 13.24 |
| 3 | 89 | 31.01 | 127 | 44.25 |
| 4 | 160 | 55.75 | 287 | 100.00 |

| V14 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 53 | 18.47 | 53 | 18.47 |
| 2 | 96 | 33.45 | 149 | 51.92 |
| 3 | 98 | 34.15 | 247 | 86.06 |
| 4 | 40 | 13.94 | 287 | 100.00 |

| V15 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 39 | 13.59 | 39 | 13.59 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 96 | 33.45 | 135 | 47.04 |
| 3 | 118 | 41.11 | 253 | 88.15 |
| 4 | 34 | 11.85 | 287 | 100.00 |

| V16 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 40 | 13.94 | 40 | 13.94 |
| 2 | 66 | 23.00 | 106 | 36.93 |
| 3 | 125 | 43.55 | 231 | 80.49 |
| 4 | 56 | 19.51 | 287 | 100.00 |

| V17 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 34 | 11.85 | 34 | 11.85 |
| 2 | 58 | 20.21 | 92 | 32.06 |
| 3 | 90 | 31.36 | 182 | 63.41 |
| 4 | 105 | 36.59 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V18 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 106 | 36.93 | 106 | 36.93 |
| 2 | 135 | 47.04 | 241 | 83.97 |
| 3 | 34 | 11.85 | 275 | 95.82 |
| 4 | 12 | 4.18 | 287 | 100.00 |

| V19 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 58 | 20.21 | 58 | 20.21 |
| 2 | 145 | 50.52 | 203 | 70.73 |
| 3 | 73 | 25.44 | 276 | 96.17 |
| 4 | 11 | 3.83 | 287 | 100.00 |

| V20 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 41 | 14.29 | 41 | 14.29 |
| 2 | 91 | 31.71 | 132 | 45.99 |
| 3 | 91 | 31.71 | 223 | 77.70 |
| 4 | 64 | 22.30 | 287 | 100.00 |

| V21 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 51 | 17.77 | 51 | 17.77 |

| | | | | |
|---|----|-------|-----|--------|
| 2 | 98 | 34.15 | 149 | 51.92 |
| 3 | 88 | 30.66 | 237 | 82.58 |
| 4 | 50 | 17.42 | 287 | 100.00 |

| V22 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 153 | 53.31 | 153 | 53.31 |
| 2 | 120 | 41.81 | 273 | 95.12 |
| 3 | 10 | 3.48 | 283 | 98.61 |
| 4 | 4 | 1.39 | 287 | 100.00 |

| V23 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 81 | 28.22 | 81 | 28.22 |
| 2 | 86 | 29.97 | 167 | 58.19 |
| 3 | 90 | 31.36 | 257 | 89.55 |
| 4 | 30 | 10.45 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V24 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 91 | 31.71 | 91 | 31.71 |
| 2 | 132 | 45.99 | 223 | 77.70 |
| 3 | 50 | 17.42 | 273 | 95.12 |
| 4 | 14 | 4.88 | 287 | 100.00 |

| V25 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 18 | 6.27 | 18 | 6.27 |
| 2 | 33 | 11.50 | 51 | 17.77 |
| 3 | 114 | 39.72 | 165 | 57.49 |
| 4 | 122 | 42.51 | 287 | 100.00 |

| V26 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 75 | 26.13 | 75 | 26.13 |
| 2 | 157 | 54.70 | 232 | 80.84 |
| 3 | 45 | 15.68 | 277 | 96.52 |
| 4 | 10 | 3.48 | 287 | 100.00 |

| V27 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 89 | 31.01 | 89 | 31.01 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 170 | 59.23 | 259 | 90.24 |
| 3 | 23 | 8.01 | 282 | 98.26 |
| 4 | 5 | 1.74 | 287 | 100.00 |

| V28 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 104 | 36.24 | 104 | 36.24 |
| 2 | 150 | 52.26 | 254 | 88.50 |
| 3 | 28 | 9.76 | 282 | 98.26 |
| 4 | 5 | 1.74 | 287 | 100.00 |

| V29 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 23 | 8.01 | 23 | 8.01 |
| 2 | 32 | 11.15 | 55 | 19.16 |
| 3 | 104 | 36.24 | 159 | 55.40 |
| 4 | 128 | 44.60 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V30 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 42 | 14.63 | 42 | 14.63 |
| 2 | 196 | 68.29 | 238 | 82.93 |
| 3 | 39 | 13.59 | 277 | 96.52 |
| 4 | 10 | 3.48 | 287 | 100.00 |

| V31 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 128 | 44.60 | 128 | 44.60 |
| 2 | 145 | 50.52 | 273 | 95.12 |
| 3 | 7 | 2.44 | 280 | 97.56 |
| 4 | 7 | 2.44 | 287 | 100.00 |

| V32 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 16 | 5.57 | 16 | 5.57 |
| 2 | 44 | 15.33 | 60 | 20.91 |
| 3 | 93 | 32.40 | 153 | 53.31 |
| 4 | 134 | 46.69 | 287 | 100.00 |

| V33 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 20 | 6.97 | 20 | 6.97 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 20 | 6.97 | 40 | 13.94 |
| 3 | 109 | 37.98 | 149 | 51.92 |
| 4 | 138 | 48.08 | 287 | 100.00 |

| V34 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 76 | 26.48 | 76 | 26.48 |
| 2 | 131 | 45.64 | 207 | 72.13 |
| 3 | 64 | 22.30 | 271 | 94.43 |
| 4 | 16 | 5.57 | 287 | 100.00 |

| V35 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 56 | 19.51 | 56 | 19.51 |
| 2 | 101 | 35.19 | 157 | 54.70 |
| 3 | 88 | 30.66 | 245 | 85.37 |
| 4 | 42 | 14.63 | 287 | 100.00 |

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(N01-R2 : PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V36 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 52 | 18.12 | 52 | 18.12 |
| 2 | 138 | 48.08 | 190 | 66.20 |
| 3 | 71 | 24.74 | 261 | 90.94 |
| 4 | 26 | 9.06 | 287 | 100.00 |

| V37 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 86 | 29.97 | 86 | 29.97 |
| 2 | 170 | 59.23 | 256 | 89.20 |
| 3 | 27 | 9.41 | 283 | 98.61 |
| 4 | 4 | 1.39 | 287 | 100.00 |

| V38 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 32 | 11.15 | 32 | 11.15 |
| 2 | 65 | 22.65 | 97 | 33.80 |
| 3 | 100 | 34.84 | 197 | 68.64 |
| 4 | 90 | 31.36 | 287 | 100.00 |

| V39 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 31 | 10.80 | 31 | 10.80 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 57 | 19.86 | 88 | 30.66 |
| 3 | 127 | 44.25 | 215 | 74.91 |
| 4 | 72 | 25.09 | 287 | 100.00 |

| V40 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 17 | 5.92 | 17 | 5.92 |
| 2 | 38 | 13.24 | 55 | 19.16 |
| 3 | 121 | 42.16 | 176 | 61.32 |
| 4 | 111 | 38.68 | 287 | 100.00 |

| V41 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 21 | 7.32 | 21 | 7.32 |
| 2 | 15 | 5.23 | 36 | 12.54 |
| 3 | 110 | 38.33 | 146 | 50.87 |
| 4 | 141 | 49.13 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V42 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 42 | 14.63 | 42 | 14.63 |
| 2 | 115 | 40.07 | 157 | 54.70 |
| 3 | 106 | 36.93 | 263 | 91.64 |
| 4 | 24 | 8.36 | 287 | 100.00 |

| V43 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 57 | 19.86 | 57 | 19.86 |
| 2 | 133 | 46.34 | 190 | 66.20 |
| 3 | 61 | 21.25 | 251 | 87.46 |
| 4 | 36 | 12.54 | 287 | 100.00 |

| V44 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 83 | 28.92 | 83 | 28.92 |
| 2 | 154 | 53.66 | 237 | 82.58 |
| 3 | 36 | 12.54 | 273 | 95.12 |
| 4 | 14 | 4.88 | 287 | 100.00 |

| V45 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 93 | 32.40 | 93 | 32.40 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 170 | 59.23 | 263 | 91.64 |
| 3 | 18 | 6.27 | 281 | 97.91 |
| 4 | 6 | 2.09 | 287 | 100.00 |

| V46 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 103 | 35.89 | 103 | 35.89 |
| 2 | 143 | 49.83 | 246 | 85.71 |
| 3 | 31 | 10.80 | 277 | 96.52 |
| 4 | 10 | 3.48 | 287 | 100.00 |

| V47 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 139 | 48.43 | 139 | 48.43 |
| 2 | 128 | 44.60 | 267 | 93.03 |
| 3 | 17 | 5.92 | 284 | 98.95 |
| 4 | 3 | 1.05 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V48 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 139 | 48.43 | 139 | 48.43 |
| 2 | 135 | 47.04 | 274 | 95.47 |
| 3 | 11 | 3.83 | 285 | 99.30 |
| 4 | 2 | 0.70 | 287 | 100.00 |

| V49 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 155 | 54.01 | 155 | 54.01 |
| 2 | 120 | 41.81 | 275 | 95.82 |
| 3 | 9 | 3.14 | 284 | 98.95 |
| 4 | 3 | 1.05 | 287 | 100.00 |

| V50 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 21 | 7.32 | 21 | 7.32 |
| 2 | 31 | 10.80 | 52 | 18.12 |
| 3 | 92 | 32.06 | 144 | 50.17 |
| 4 | 143 | 49.83 | 287 | 100.00 |

| V51 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 17 | 5.92 | 17 | 5.92 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 60 | 20.91 | 77 | 26.83 |
| 3 | 102 | 35.54 | 179 | 62.37 |
| 4 | 108 | 37.63 | 287 | 100.00 |

| V52 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 46 | 16.03 | 46 | 16.03 |
| 2 | 169 | 58.89 | 215 | 74.91 |
| 3 | 57 | 19.86 | 272 | 94.77 |
| 4 | 15 | 5.23 | 287 | 100.00 |

| V53 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 51 | 17.77 | 51 | 17.77 |
| 2 | 160 | 55.75 | 211 | 73.52 |
| 3 | 66 | 23.00 | 277 | 96.52 |
| 4 | 10 | 3.48 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V54 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 70 | 24.39 | 70 | 24.39 |
| 2 | 125 | 43.55 | 195 | 67.94 |
| 3 | 78 | 27.18 | 273 | 95.12 |
| 4 | 14 | 4.88 | 287 | 100.00 |

| V55 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 136 | 47.39 | 136 | 47.39 |
| 2 | 114 | 39.72 | 250 | 87.11 |
| 3 | 31 | 10.80 | 281 | 97.91 |
| 4 | 6 | 2.09 | 287 | 100.00 |

| V56 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 38 | 13.24 | 38 | 13.24 |
| 2 | 77 | 26.83 | 115 | 40.07 |
| 3 | 135 | 47.04 | 250 | 87.11 |
| 4 | 37 | 12.89 | 287 | 100.00 |

| V57 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 90 | 31.36 | 90 | 31.36 |

| | | | | |
|---|-----|-------|-----|--------|
| 2 | 120 | 41.81 | 210 | 73.17 |
| 3 | 65 | 22.65 | 275 | 95.82 |
| 4 | 12 | 4.18 | 287 | 100.00 |

| V58 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 146 | 50.87 | 146 | 50.87 |
| 2 | 128 | 44.60 | 274 | 95.47 |
| 3 | 10 | 3.48 | 284 | 98.95 |
| 4 | 3 | 1.05 | 287 | 100.00 |

| V59 | Frequency | Percent | Cumulative Frequency | Cumulative Percent |
|-----|-----------|---------|-------------------------|-----------------------|
| 1 | 154 | 53.66 | 154 | 53.66 |
| 2 | 130 | 45.30 | 284 | 98.95 |
| 3 | 3 | 1.05 | 287 | 100.00 |

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(N01-R2): PROC FREQ of varbs from data set CHARISMA

The FREQ Procedure

| V60 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 137 | 47.74 | 137 | 47.74 |
| 2 | 134 | 46.69 | 271 | 94.43 |
| 3 | 15 | 5.23 | 286 | 99.65 |
| 4 | 1 | 0.35 | 287 | 100.00 |

| V61 | Frequency | Percent | Cumulative | Cumulative |
|-----|-----------|---------|------------|------------|
| | | | Frequency | Percent |
| 1 | 10 | 3.48 | 10 | 3.48 |
| 2 | 10 | 3.48 | 20 | 6.97 |
| 3 | 14 | 4.88 | 34 | 11.85 |
| 4 | 19 | 6.62 | 53 | 18.47 |
| 5 | 234 | 81.53 | 287 | 100.00 |