

# **The Use of Basic Skills of Administration for Church Growth**

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*ABSTRACT—The Church exists for the work of mission, and for this to be accomplished, effective church administration is required. This will help in bringing into light the mission of the church. The growth and achievement of divine purpose and usefulness of a local church in the African society depends on the quality of leadership through effective and adequate use of administrative skills: Pastors as leaders are expected to lead the church of God effectively in order to produce growth. Hence, this paper examines some basic administrative skills and how such skills can be used to enhance church growth.*

*Keywords: church administration/leadership/management, church growth, administrative skills*

## **I. Introduction**

Administration is about people in organizations (such as the church of God). It involves functions such as planning, leading, organizing and controlling. These four are the basic management functions (PLOC). “Management in God’s church or Christian circles is basically the stewardship of the talents of the persons entrusted to our care” (Hendrix, 1981, p. 17).

**P. Planning** – Planning involves looking at the future, establishing objectives, policies, programming for the future, developing procedures, scheduling and budgeting.

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**L.** Leading relates to decision making, communicating, motivating, enlisting the right people, and developing people.

**O.** Organizing – Organizing involves organizing effectively, delegating within the organizational structure, and establishing effective interpersonal relationships that enable that structure to operate.

**C.** Controlling – Controlling relates to developing standards for performance integral to the persons operating within that management structure – performance standards, performance measuring and evaluating, and performance correcting (Hendrix, 1981, pp. 17-23). These functions or administrative processes enable the person in the administration or management role to have defined skills or habits that increase effectiveness of that person within the organization, such as a local church.

The church has been given the responsibility of church growth via the task of the Great Commission (Matthew 28:19-20) and the church must come to grips with the clear call to ‘make disciples’ (Falwell, 2008, p. 112) . In the achievement of this task, church leadership towards growth is of paramount importance.. Leadership has been defined as “the capacity of enabling and influencing people to carry out their responsibilities and to do their best work” (Carter, 1989, p. 6). The definition of leadership begins with an assumption of a mission to perform, a task to be done, a goal to be reached. They are measures of the effectiveness of the ministry (Mosley, 1973, p. 94). To perform the mission some organization is necessary and some assessment of responsibility is desirable.

Church leaders serve as “midwives” with God in a church, giving birth to an organizational structure that is to be faithful to its mission structure. An organizational structure enhances the freedom of church members in using their gifts in the work of a church and become a vehicle for helping a church go into action (Powers, 1991, p. 32). The ability to know the course of action and to motivate and convince others to follow that course makes a big difference. This is what the church needs to advance in the work of God. “The catalyst that can make a church move from the wilderness of stagnation or decline into the promised land of growth and vibrancy is good leadership” (York, 2001, p. 15).

Weems (1983, p. 21) enunciated that God has endowed His people with spiritual gifts, which are tools for service in His church. The good deposit that has been entrusted to God’s people by God needs to be guided, directed, and put into action properly to ensure

advancement of the work of God. Every pastor must become deeply committed to the task of planning, organizing, equipping and leading a well-disciplined flock of God's people in Christ's service. Adams (1975, p. 4) noted that church management should not be seen as burdensome but rather as a vital, exciting and challenging part of the total task for which he has been chosen by Christ. However, it has been observed that many Christian ministers who believe the scriptures to be the inspired word of God and who are concerned about serving Jesus Christ as best as possible, nevertheless seem to have a strange blind spot when it comes to serving Him through church administration (Adams, 1975, p. 1).

Poor and inadequate use of administration is the bane of any church. One thing which is highly needed in most churches is effective administration of the Churches, which will in turn bring about a corresponding healthy, physical and spiritual development that is, growth in the life of the church. Hardin (1991, p. 3) stated that when it comes to administrative work in the church, success often eluded some pastors/leaders. Enlisting workers, establishing policies, planning for a big event, administrative duties present their share of headaches. This is very much evident in some churches. Many of the Pastors see pastoral leadership as a weekend affair, just to preach the Word. Every other administrative responsibility is left for the lay leaders/laity alone.

## **II. Biblical Survey of the Use of Administration**

The division of function was not without precedent in the scriptures. These functions were administrative and involved organization. There is much to learn regarding organization from biblical data of Exodus 18:13-37; Nehemiah 1-3; and Acts 6:1-7 and Acts 15, which contains concepts with which good administration is highly compatible. These concepts show the place and importance of administrative tasks. The examples of such are surveyed from both the Old and the New Testaments.

### **A. The Old Testament**

Moses had found it necessary in Exodus 18 to delegate responsibility to others that they might help bear his administrative burden. Moses retained the leadership of the children of Israel, but

upon the advice of his father-in-law, Jethro, he chose able and trustworthy men to look after details. Tidwell (1985, pp. 32-40) stated that Exodus 18:13-27 reveals many helpful administrative insights. Jethro, in his counsel to his son-in-law, Moses, prescribed the following for an equipping ministry for Moses:

1. Moses was required to pray for the children of Israel. He was to represent the people before God, and to bring their causes to God. This seems to be a way of saying that he was to pray for them and their problems.

2. Moses was to teach the people the guidelines, that is, the statutes and the laws. These were to be their guidelines, as policies, procedures, and rules.

3. Moses was to show the people the way therein they must walk. Since they had the pillar of cloud and fire for their physical direction, this administration must refer to Moses showing them their life direction as spiritual counselor.

4. Moses was to show the people what they should do. Their responsibility was to become a nation to be used for God's redemptive purposes.

5. Moses was to organize the people into manageable groups. The pattern was to have groups of thousands, which, in turn, would have groups of hundreds. The hundreds' groups were sub-grouped, into fifties, and the fifties into groups of ten. This was their organizational design.

6. Moses was to see that qualified men were provided out of all the people to be placed over each unit of the organization suggested. The 'job qualifications' are impressive. These leaders were to be able, God-fearing, truthful and haters of unjust gain. Their span of leadership was reasonable – each man could be expected to cover his assignment effectively.

7. Moses was to let the chosen leaders of the groups to judge the people at all season. Their authority was not limited to any season. No one would benefit by waiting for a different season for his arbitration to be handled. It would be an exception to the statutes and laws, which would not be decided by these judges. This pinpointed responsibility both for the people and for their leaders.

8. Moses was to have the chosen judges decide every small matter: These were the routine kinds of problems which were covered by statutes and laws or which were of huge magnitude.

9. The people and their judges were to bring to Moses 'every great matter.' These would be matters of large importance, which were not

satisfactorily dealt with under the statutes and laws. These were the exceptions, Moses was to judge these.

Moses acted on the advice given to him by Jethro. He was able to give others both responsibility and authority to act. Thus, there was a shared responsibility. Indeed such a delegation of authority and duty actually brought about efficient and overall productive leadership among the people of Israel. This is what can happen when all resources within the church are harnessed together by the leader. Definitely, there will be efficiency and greater productivity as leaders lead others to bear the burden.

Another example of the use of administration found in the Old Testament is Nehemiah, who happens to be the cup bearer in Shushan identified with the pitiable conditions that existed in Jerusalem and Judah. The walls of the city had been broken down and the streets over grown with weeds. Nehemiah was burdened by the deplorable condition of his people as it could be inferred from the book written to his credit to the extent that “he shed tears” (Nehemiah 1:4). He committed himself to a difficult task that has been neglected. He was motivated to tackle the job of rebuilding the walls of Jerusalem that he asked for leave for this purpose from his high place of service in the court of the king (Nehemiah 2).

Nehemiah had a vision. He shared his vision and idea with the king, who eventually assisted him greatly to accomplish his goal. He did not only share it with the king, he also shared it convincingly with his people why they should rise to build. He integrated his vision, which is, to re-build the wall of Jerusalem, with his concern for the people. His vision was a clear long awaited solution to the kind of felt needs they loved with and thought about on daily basis.

When Nehemiah arrived at Jerusalem he immediately made an inspection of the rubble that had been the wall of the unity. Undaunted by the devastation he viewed, he developed a plan for rebuilding. The plan called for the services of men. Nehemiah having surveyed the extent of the work (2:13ff), mobilized the manpower (chapter 3) involving them in the rebuilding of the wall. Nehemiah did not only plan, he also organized and trained leaders who will work hand-in-hand with him. He was involved in a Team work (2:17) engaging the services of all and sundry leading in a cooperative work (Hamington, 1971, p. 46).

## B. The New Testament

According to Gray (1984, p. 150) the pattern of a new society began to develop immediately after the beginning of the church at Pentecost. As the early church grew and its group maintenance responsibilities increased, it developed the need for organization and quickly recognized the desirability of division of labour. This was to bring about good administration via organization that actually engage persons in working towards achieving a particular goal and solving a problem that has been identified accurately. However, Blanchard and Hodges opined that Jesus is "simply the greatest leadership role model of all time"; one who utilized various administrative skills in his leadership enterprise. (Blanchard and Hodges, 2008, p. 2).

As described in Acts 6:3, the need for organization made necessary the election of seven men to serve the distribution of the common fund and work after certain benevolent work. The apostles, after appointing the seven men to this duty, that is, benevolent work announced that they would devote themselves to prayer and to the ministry of the Word (Acts 6:4) while others handled the administrative details. They gave attention to prayer and to the preaching of the word. As the church's work began to expand, the division of function became apparent. Diversity in talent and ability was recognized and utilized to best advantage (Gray, 1984, p. 149).

A careful look at the biblical data of Acts 6:1-7, gives some clues to successful church Administration which led to a corresponding increase in the growth of the early church. The following presents a picture/identity truth that impact church administration and ultimately, church growth:

**1. Doing and working with a sense of purpose or mission in mind:** The apostles went into action but they kept their focus on their mission or purpose. "It would not be right for us to neglect the ministry of the word of God" (Acts 6:2). This was their mission and would not let a problem or anything else in the church (and/or outside the church) steer them off course.

**2. Establishing high expectations and standards:** The apostles believed a plan of choosing seven individuals to handle the conflict was the best approach. But the apostles were not willing, for just anybody to be chosen. "Choose seven men from among you who are known to be full of the Holy Spirit and wisdom" (Acts 6:3). Those chosen had to meet standards.

**3. Selecting the right person for the job:** Acts 6:5 informs that the apostles' suggestion pleased the congregation. The congregation, in turn, selected seven individuals whom they believed would do a good job. This verse gives us another key for successful administrative work, that is, the right persons for the job. When these right persons are chosen for their work of the church, the work was done effectively. Hence, effective results which ultimately, lead to growth.

**4. Providing needed support:** Hands were laid on the seven men chosen for the job. Prayer was offered on their behalf (Acts 6:6). These actions symbolized the congregation's affirmation and continued support. Support of the congregation to the leader promote as well as facilitate growth in the church.

**5. The church grew:** The passage clearly shows that effective church management creates the context for church growth. A problem was solved and there were an increasing number of people added to the church (Acts 6:7). The reasons for this growth were two fold. First, the apostle continued praying and sharing God's word without distraction, second, felt needs were met through sound organization – the product of effective management actions on the part of the apostles first and then their seven chosen helpers. In this experience, the church's growth was a by-product of effective church administration.

Furthermore, the book of Acts 15, encapsulates some other basic principles of Church Administration which facilitated the actualization of the church's missionary and doctrinal responsibility. The account sets off with the teaching of some believers from Judea which rose conflicting positions as to the issue of circumcision. Acts 15:1-2 records the dispute between Paul and Barnabas over the circumcision taught by Moses. Consequently, the church appointed them alongside some other believers to go up to Jerusalem to see the apostles and elders about the question. The Apostles and Elders had converged to know the mind of God concerning the question (Acts 15:6, "...*The Apostles and Elders came together for to consider this matter*").

From the background issues, the following administrative insights can be deduced:

**1. Communication of shared values:** At the end of the Peter's presentation, wherein the delegates from Antioch, Syria and Cilicia were allowed to be witnesses, the Apostles and Elders brought forth

Scriptural principles and positions which were to serve as acceptable practices and shared values (Acts 15:19-21).

**2. Decision making:** Following the hearing, the decisions reached by the Elders were communicated in writing and made to reach the members of the church in Antioch, Syria and Cilicia (Acts 15:22).

**3. Delegation:** The delegates chosen to deliver the message were also carefully considered. Judas and Silas were chosen to present spoken reports of the meeting (Acts 15: 25-27).

**4. Encouragement and Motivation:** The decision of the Apostles and Elders were communicated to the church and the people were glad for the encouragement and motivation the message brought. Judas and Silas also said much to encourage and strengthen the believers (Acts 15:30-32).

**5. Feedback and Supervision:** During the first missionary journey, Paul and Barnabas had preached the word of the Lord to some churches on their way to Jerusalem. After a while, both of them decided to revisit those churches to see how they were doing. They were to meet with the believers and hear from them, issues that were of the churches concern and also see to their continued growth (Acts 15:36)

**6. Conflict Management:** As the account cascaded, a sort of personal conflict arose between Paul and Barnabas resulting from differences in opinions. The conflict became so sharp that they decided to go separate ways resulting in two missions. Invariably, they agreed to disagree. Their solution to the conflict was separation. This conflict could not be resolved but managed. One remarkable feature of this conflict was that God still used the occasion to expand the frontiers of the early church. (Acts 15:37-41)

In some cases, the severity of personal conflict can necessitate separation even in the church but at the same time, it is vital for church Elders and Pastors not to recourse to selfish accusations and finger-pointing. Lines of distinction must be drawn to express maturity and also ensure that the work of God does not suffer monumental setbacks as a result of personal differences that could have been overlooked or wisely managed. When this is not resolved, every effort would be counterproductive.

### **III. Administering the Church for Growth**

#### **A. Purpose of Administering the Church**



Tidwell (1985, p. 27) defined church Administration as

The leadership which equips the church to be the church, it is the guidance provided by the church leaders as they lead the church to use its spiritual, human, physical and financial resources to move the church toward reaching its objectives and fulfilling its avowed purpose. It is enabling the children of God who comprise the church to become and to do what they can become and do, by God's grace.

From the above submission, it is clear that churches are administered for a purpose. The ultimate purpose of administering a church is for growth, using the church's resources. The effective use of church administration is directed towards achieving the following:

**1. To clarify the church's purpose:** "The first task of church administration is to help the church clarify its purpose and to act upon it" (Tidwell, 1985, pp. 72-73). Thus, administration provides the means through which a group can fulfill its purpose. The Encyclopedia of Southern Baptists (1982, p. 2156) noted also that church administration discovers and clarifies a church's mission and objectives and then moves in a "coherent, comprehensive manner to accomplish those ends. Purposeful church administration involves the congregation in discovering the mission and provides experiences that use all resources and personnel in fulfilling that mission." Hence, church administration exists to enable a church achieve its purpose (Tidwell, 1985, p. 72). A church's programme, organization, human resources, physical resources, financial resources, and control should grow out of and contribute to fulfilling its purpose. Consequently, good administration would maximize the stewardship of resources since church resources are limited on the mundane level (Tidwell, 1985, pp, 73-74).

**2. To equip the church for ministry:** Effective ministry is an enabling ministry. An effective leader or minister or pastor is an enabler of other people. Equipping the church for ministry has to do with equipping persons. This leads to the expansion of the church. When people are equipped they work. As leaders and co-workers discover and do the work of the church, growth will emerge. Church administration is aimed at involving persons in ways that will facilitate mission and promote growth, as well as cooperate team work: it is more or less a catalyst for effective church growth. More so, the church being an organism is "a complex structure of inter-

dependence and subordinate elements whose relations and properties are largely determined by their function in the whole (Tidwell, 1985, p. 13).

**3. To consider social impacts and responsibilities of church actions:** Church administration is geared towards considering the social impact and responsibilities of church actions. “An institution exists not in a vacuum, but in relation to other institutions” (Lindgren and Shawchuck, 1979, p. 140). The institutions are expected to be ministered to as the church perceives its programmes and activities in relation to how they affect society. The goal of church administration is to involve all members of the church in the work of ministering to the community to meet the needs of the people (Lindgren, 1965, p. 85).

## **B. Principles of Church Growth**

In administering the church for growth, the principles of church growth need to be noted and applied. Crawford (1990, p. 31) maintained that growth is accomplished best when certain proven principles are followed. To ignore the principles, or even make light of them, is to leave oneself open to faulty growth, unacceptable harvest or embarrassing failure. Likewise, in church growth there are proven biblical and historical principles that should be heeded. To ignore them is to ask for difficulty in the growth process. The most important of these principles are found in the word of God.

Matthew’s account of the Great Commission contains the primary source for investigating the biblically based principles for church growth and evangelism. After commissioning His followers to make disciples of all nations, Jesus Christ instructed them to teach these new disciples, “all that I commanded you” (Matt. 28:20). To understand this command is to gain insight into the biblical principles of church growth and evangelism. These principles relate primarily to growth – both individually and corporately (Crawford, 1990, p. 31).

The following are some of the principles, which can be applied in growing a church.

**1. Mobilization of the laity:** Good administration will utilize the skill of mobilizing the laity in doing the work of the church. This has been identified as the primary principles for church growth before other principles can be directed towards growth (Wagner, 1984, pp. 46-48). The Pastor needs to have the concern/desire for growth to be achieved and should be able to lead the church in that direction

utilizing these principles effectively. The pastor is responsible for planning, sharing ministry with the laity in addition to feeding the flock with the word of God. “When leaders are involved in equipping the laity for witness and ministry, it promotes church growth” (Crawford, 1991, p. 40). Mobilization of the laity as well as good organization has been identified as essential for church growth.

**2. Discipleship Training:** Numerical growth ought to be a primary concern for the church. Church growth focuses attention on Matthew 28:19 and the emphasis not on producing converts, but on making disciples (Cotterall, 1981, p. 1010). When disciples are made, the church needs to activate them that is, the members, making them to be functional in the work of the church. “Discipleship is a key to a growing church” (Capaccia, 1986, p. 1). It helps leaders to obey the Great Commission (Malphurs, 2009: 7) and assist members in developing ministry skills and leadership ability.

**3. Developing spiritual gifts:** The laity is individually gifted, as such when these gifts are developed and employed in the service of the church; it promotes team work and growth. Ellen White implores Spirit-led leaders to build relationships with their followers on the basis of shared purpose, values, and vision, and to facilitate a system of dialogue and dissent as authentic steps to sustainable change (White, 1948, p.238). Employing this principle in promoting church growth calls for pastoral leadership that is competent healthy and committed to growth. Kouzes and Posner (2004:16) posit that a core responsibility for leaders is to inspire a shared vision. They envision the future, and they enlist others in a common vision.

In the words of Crubbs, “pastoral leadership is crucial for church growth and health” (Crubbs, 1979, p. 3). More so, “Elders (pastors/church leaders) should lay plans for educating church members to use their God given talents (White, 1983). This is of vital importance because it is “the only way in which the church can be preserved in a healthy, thriving condition” (White, 1891).

**4. Utilization of resources:** Church growth involves concentrating church’s resources on responsive elements in the society. (Cotterall, 1981, p. 101).

**5. Good demographic Setting:** Church growth is not an event but a process. It is not static but dynamic. Principle as a fundamental truth demands that the church grows up in a place and fashion its ministry in a setting that is natural to the community (Chaney and Lewis, 1977, p. 45). This basic idea presupposes that the environment in which the church is situated interact with other factors to determine the extent to

which a church grows. A good demographic setting is necessary for healthy growth.

It is worthy of note that there is no exhaustive, no ultimate study of all the church growth principles that exist and how they produce growth. All that can be said is that when these principles or some principles are applied to a church, growth takes place (Chaney and Lewis, 1977, p. 63). Whenever a church is experiencing growth, it means some principles are in operation, even if church leaders do not recognize these principles as theories in operations (Reeves and Jenson, 1984, pp. 19-20).

#### **IV. Examining some Administrative Skills for Church Growth**

The effectiveness of the church's work toward the building of the kingdom of God in the hearts of men is largely determined by the ability of those who hold positions of managerial authority (Gray, 1984, p. 4). The knowledge of administration is needed by a good leader for effective leadership, which will bring about growth in the church. Administration as a skill can be learned, developed, or acquired. It is also one of the spiritual gifts (I Cor. 12:28).

“Skill is the ability to use one's knowledge effectively” (Tidwell, 1985, p. 24). The following skills in church administration, if applied will assist a local church to grow.

**1. Planning:** A church's purpose and mission need to be clarified, and clarifying the church's purpose and mission gives vision. “Vision is a clear mental portrait of the future” (Barna, 1997, p. 47). When there is a vision, there is a based, detailed, unique perspective for the church to follow, giving direction through which implementation is done to ultimately achieve growth in the church. Thus, planning begins with “getting a vision and setting goals.” (Powell, 1997, p. 37). “Vision is the starting point of effective leadership. It is also the end point because all...efforts are ultimately measured in terms of the progress...made toward fully and faithfully implementing the vision” (Barna, 1997, p. 60).

Planning is basic in managerial functioning. It is the fundamental process of church management and begins with the determination of objectives and decides what, where, when, how and by whom, action is to be accomplished. The planning would include how others would be influenced in accomplishing the task. All that a good planning

does is to promote church growth which is a process. Promoting growth comes through the implementation of the plan, which is a systematic process.

Where planning is ineffective or not properly done, vision and set goals may not be achieved and thus would adversely affect church growth. When activity is planned, leadership can be more effectively developed because, a leadership which can look ahead and work toward the goals along projected times of action is sure of growth. Also, such plan is preferable should be done at the beginning of the year for churches who engage in establishing a yearly goal of growth. This buttresses the statements of Lindgren in emphasizing the place of annual planning in a local church that “most churches plan their programmes and budget a year in advanced rather than operating on a month-to-month basis: every church ought to do so” (Lindgren, 1965, p. 249). This corroborates the assertion of Brown (1986, p. 3) that “growing churches make specific plans,” which include the objectives of the church (Grubbs, 1979, p. 4) and in the context in which it functions, to the opportunities and limitation of time span, and to a range of strategies through which its task can be achieved (Anderson and Jones, 1978, p. 133).

**2. Organizing:** In order to avoid confusion, waste of time, and duplication of effort, every group must be organized. Organization consists of an orderly arrangement of jobs and duties, with clear understanding of the authority of relationship of each position to others in a group. In other words, “organization is the arrangement of persons to get a job done.” (Tidwell, 1984, p. 108). The purpose of organization is to bring order, system, and arrangement of functions into being. It serves to bind people together as they move in the same direction, to achieve common goals. “Organization evolves when goals are determined and functions defined. It involves grouping related activities and setting up lines of authority (Wedel, 1966, p. 33). The purpose of organization in a church, like every other group or institution is ultimately for efficiency and growth.” Through sound organization, the church combines its constituents to grow, assume responsibility and “take on spiritual stature in the process” (Adams, 1975, p. 93). Powers (1991, p. 21) opined that organization in a church enables a congregation to make disciples, help members grow, and develop spiritual power in their lives. Organization begins after the nature and mission of the church has been clarified for it is biblical foundation that should always determine programmes and ministries unless the church is efficiently organized, the achievements

of some will be nullified by the efforts of others and wasteful duplication of work will be inevitable. "Duplication of effort is a waste and at worst, counterproductive" (Powers, 1991, p. 109).

**3. Motivating:** Harington (1971, p. 41) emphatically stated that "motivation is a key factor in leadership." Motivating literally means moving people into action, causing them to want to achieve and strive toward group objectives willingly. A leader after planning and organizing has to motivate/mobilize the people/workers into action towards the accomplishment of the stated goals/objectives.

Leaders are expected to lead in discovering, recruiting, and training workers (Tidwell, 1985, p. 199). If action towards growth will be achieved in churches, pastors' motivation and mobilization of people into action through the discovery of members' spiritual gifts and training them to employ such spiritual gifts in service must be done. This corroborates Braun's (1985, p. 172) submission that "growing churches mobilize and train the laity. There has never been significant growth of the church without the serious involvement of lay persons." According to Yonggi Cho (1995, p. 13), this is one of the most important things in church growth and it is not an easy job to mobilize the laity to do the work of the church. It is tasking to do the work of the church. It is tasking job for a pastor/leader, without effectively employing the skill of motivation. Reeves and Jenson (1984, p. 24) adds that "a mobilized membership may be a more important factor in church growth than even a strong pastor." The principle of motivating/mobilizing the laity as a basic principle of church growth has been identified by Chaney (1977, p. 10). When the skill of motivation is properly used it is bound to yield the result of growth because "it plays a significant role in enlisting support and workers for the church programme" (Buchanan, 1971, p. 11) who will serve as lay leaders.

**4. Delegating:** Delegating is an important management function because it develops the capacity of the laity for church leadership. Delegation has to do with the transferring of authority which one person has to another; this includes the sharing of responsibility and accountability for the achieving of certain results and/or objectives. The process of delegation makes possible the extension of one's abilities, encourages team work and result in greater productivity.

"Delegating responsibilities to the laity will enhance church growth and where there is no delegation; there is no reason for a staff" (McCarthy, 1986, p. 96). Delegation is the heart of leadership because it results on human needs being met, as the people are

involved in the work of the church. This skill will necessitate the church pastor recruiting and training lay leaders for the work of ministry. However, effective delegation depends on the nature of the relationship between the persons involved. It is a human relationship.

**5. Coordinating:** Coordination is the activity designed to create unified effort in achieving common purpose. It avoids situations where conflict might occur and keeps information disseminated and flowing to appropriate authorities (Adams, 1975, p. 16). When such is done, it promotes church growth because it is an integration of the efforts of individuals, which is a concerted effort yielding better result and meeting needs. It implies also that the activities of one department in a church will not interfere with the activities of another department.

Coordination also takes into account the influence of outside agencies, such as the denominational programmes, and blends all the activities of the various departments, groups, and individuals into cohesive unit conserving time and effort on the part of all concerned (Adams, 1975, p. 16). According to Yarbrough (1991, p. 81) coordination is aimed at implementing strategies planned earlier. The church leadership need for communication is crucial for an effective coordination to be done. Adams (1975, p. 130) identified that “the secret to good management of the local church is coordination – team work and cooperation.” The means of accomplishing the work of the church are many but the persons charged with management responsibility must focus attention ultimately on the relationships with and among the people (Barna, 1997, p. 231). This still points to the importance of team work and cooperation. In spite of this, “relationships are important to accomplish a team’s ultimate goal” (Warren, 1995, p. 339). Christians need relationship to grow. People do not grow in isolation they develop in the context of fellowship and working together as a team in the body of Christ to guide in the process of achieving the goal of the church. They are assigned with the responsibility of reporting the progress made toward using the strategies in making sure that they are used in accomplishing the desired effects towards achieving the goal and meeting the needs.

**6. Supervising:** Supervising includes coordination. There is also an element of directing, controlling, delegating and many other skills (Tidwell, 1985, p. 215). It embraces a combination of skills of administration to yield a better growth in the church. Wedel (1966, p. 108) itemized the following supervisory skills as requirements for effective supervision:

- a. Planning to determine a course of action to achieve desired result.
- b. Organizing to accomplish the desired goals
- c. Coordinating such the leader adjusts, adapts, and synchronizes the efforts of his groups to meet work schedule, deadlines and goals.
- d. Motivating, to lead and inspire workers to their highest possible work attainment, and
- e. Controlling, to guide activities in the direction, it is intended to go.

Communication has also been identified as a tool for more efficient and effective supervision (McCarthy, 1986, p. 93). Performance of church workers can be improved through effective supervision. James (1991, p. 11) enunciated that supervision is a relationship. “It is a supportive relationship, which encourages growth through practice and feedback (Dale, 1984, p. 90).

**7. Evaluating:** Evaluating suggests an estimation of worth, the usefulness, or the value of something (Tidwell, 1985, p. 217). Persons involved in planning and carrying out plans should participate in the evaluation of the progress, and accomplishment of the plans. “Evaluation criteria are to be developed before implementing the plans – the full benefit of evaluation is not realized unless the tests to measure processes and products are set in advanced. The tests – sometimes goals or standards, can have a beneficial effect on the performance itself” (Tidwell, 1985, p. 217). Lindgren (1965, p, 83) posited that “as planning takes place and detailed organizational structure is developed, evaluation is constantly made by all the persons involved. Evaluation helps to check whether plans and goals set are carried out effectively or not and also sees to the result whether it is positive towards growth or otherwise. Effective evaluation would promote growth of the church, as it could help to identify successes or failures, as the leader leads others to “review, analyze, study, and evaluate common project” (Ridehoover, 1986, p. 17).

## **V. Conclusion**

The use of basic skills of administration should be employed in administering churches for growth. This will enhance effective leadership as well as promote healthy, physical/numerical and



spiritual development that is, growth in the life of the church. The expectation here is that effective pastoral leadership will institute a process whereby the services of lay leaders can be incorporated to assist in the responsibilities of the church. This presupposes that church pastors should have an in-depth knowledge of church growth strategies. Some of the pastors/ lay leaders lack in-depth knowledge of what church administration is and how to effectively apply the skills. Such ignorance is the bane of the churches, which are poorly administered.

## **VI. Recommendations**

The following recommendations can be helpful towards administering churches for growth.

1. Pastors and lay leaders of churches should from time to time go for refresher courses on administration and leadership. They should be open to administrative training through periodic seminars, workshops, Conferences etc. to grasp administrative strategies and skills, and how they can be used to promote church growth.

2. Pastors/lay leaders can learn more about the dynamics of church growth which will help them to be better growth leaders as well as administrators.

3. Pastors/lay leaders should involve the laity more in the work of the church/ministry through the art of delegation of duties. A well mobilized laity with spiritual gifts being discovered and developed will promote growth in the church.

4. Periodic evaluation of the church's programmes should be encouraged. As such, areas of poor performance can be addressed.

6. Pastors and lay leaders should endeavour to apply/put into practice the knowledge learnt on basic skills of church administration in leading the church.

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