

ARCHDIOCESE OF JAKARTA: AN ANALYSIS OF ENTREPRENEURIAL PROACTIVENESS AND RISK TAKING

Respati Wulandari*¹
(respati.wulandari@binus.edu)

¹Business Creation, BINUS Business School, Bina Nusantara University, Indonesia

ABSTRAK

Keuskupan Agung Jakarta, keuskupan tertua di Indonesia dengan populasi megapolitan yang dinamis, harus proaktif dan berani mengambil risiko guna memenuhi kebutuhan umat Katolik dan memenuhi misinya kepada masyarakat umum. Dengan 37 paroki dan populasi umat paroki yang beragam, para imam Katolik menghadapi berbagai permasalahan dalam menjalankan misi gereja. Pendekatan proaktif dan kemauan mengambil risiko dapat meningkatkan keberhasilan organisasi. Belum ada penelitian sebelumnya mengenai gereja Katolik Roma dengan konsep kewirausahaan, oleh karena itu penelitian ini mengisi gap penelitian dari segi teori kewirausahaan dan konteks dalam organisasi keagamaan. Dengan menggunakan kerangka proaktif kewirausahaan dan pengambilan risiko kewirausahaan, wawancara mendalam dengan 19 pastor paroki mengungkapkan bahwa 19 pastor paroki menerapkan konsep kewirausahaan dalam pekerjaan pelayanan mereka. Studi ini menambah sisi akademis kewirausahaan dalam konteks organisasi nirlaba keagamaan dan menawarkan panduan praktis kepada manajer NPO yang berada dalam skenario serupa.

Kata kunci: Keuskupan Agung Jakarta, Indonesia: Proaktivitas kewirausahaan; Pengambilan resiko

ABSTRACT

The Archdiocese of Jakarta, Indonesia's oldest diocese with a dynamic megapolitan population, must be proactive and willing to take risks in order to meet the needs of Catholics and fulfill its mission to the general public. With 37 parishes and a diverse parishioner population, Catholic priests encounter a variety of problems in carrying out the church's mission. A proactive approach and the willingness to take risks can boost organizational success. There has been no previous research on the Roman Catholic church with the concept of entrepreneurship, hence this study fills a research gap in terms of entrepreneurship theory and context in religious organizations. Using the framework of entrepreneurial proactiveness and entrepreneurial risk taking, in-depth interviews with 19 parish priests revealed that 19 parish priests applied entrepreneurial concepts to their ministry work. This study adds to the academic side of entrepreneurship in the context of religious non-profit organizations and offers practical guidance to NPO managers who are in a similar scenario.

Keywords: Archdiocese of Jakarta, Indonesia; Entrepreneurial proactiveness; Risk-taking

INTRODUCTION

The Church is on a mission (Ad Gentes 2, 1965). The Church, which represents a minority group in Indonesia, a Muslim-majority country, finds obstacles in carrying out its mission in the midst of a tremendously dynamic culture in which some persons groups reject the Church (Dagur, 2018; Kitamura, 2018). The Church is expected to be competitive in today's world and to hold a place in the hearts of the people in general and Muslims in particular. Being competitive is a difficult endeavor not only for profit-oriented businesses or organizations, but also for non-profit institutions, such as the Catholic Church, which must compete today. As a result, the Catholic Church must be proactive and willing to take risks in order to meet the needs of both Catholics and Muslims.

Innovativeness, proactiveness, competitive aggressiveness, risk taking, and autonomy are the five components of entrepreneurial orientation (Lumpkin & Dess, 1996; Pearce et al., 2010; Wiklund & Shepherd, 2005). Because entrepreneurial activity has contributed to resources, combining development and execution to improve an organization's competitiveness, these five entrepreneurial factors have frequently been applied to profit companies. The goal is to make them more competitive in a highly dynamic, highly competitive environment. Such a concept, however, has not been utilized or investigated for non-profit organizations. Only a small amount of scientific research has been conducted on entrepreneurial orientation in a non-profit organization, particularly the Catholic Church. This idea of entrepreneurial orientation has been developed and scientifically validated to explain the performance variations between profit-oriented organizations. Although there are some parallels between non-profit and for-profit companies, there are also variations, particularly in terms of performance metrics, management and non-managerial relationships, and competitive implications between different groups (Pearce et al., 2010).

Prior research on entrepreneurial orientation inside a non-profit organization was undertaken by John A. Pearce et al (Pearce et al., 2010). Entrepreneurial orientation among religious congregations in the United States was studied. They chose the Evangelical Lutheran Church of America congregation. Academics from many countries undertook more research into entrepreneurial orientation in the setting of religious congregations, including Zimbabwe (Shumba, V., 2015) and Brazil, using the Neopentecostal Church as the subject of study (Corrêa et al., 2017). The study concentrated on Protestant Churches with varied congregations; the findings revealed that Protestant Churches have an entrepreneurial perspective in managing Churches to sustain good performance. However, no research has been conducted on the Catholic Church utilizing an entrepreneurial perspective. In reality, Pearce et al. claim that research has disregarded or misconstrued the theme of entrepreneurial orientation in the non-profit sector, particularly in religious organizations. This study focuses solely on two aspects of entrepreneurial orientation: proactiveness and risk-taking.

The author addresses several questions in this study: Do parish priests in the Catholic Church act pro-actively to meet the needs of the worshiper? Are parish priests

prepared to take risks in order to be more innovative? Do parish priests have entrepreneurial proactivity and risk-taking characteristics that differ significantly from Protestant Church pastors? The presence of a parish priest must assist both the Catholic (parishioners) and the Muslim community in the surrounding area. Pastors, according to Englebert, Fisman, Hartzell, and Parson (2014, p.3), are major factors of Church growth.

In 1807, the Archdiocese of Jakarta, Indonesia's oldest formal Roman Catholic Church, was created as an Apostolic Prefecture. The Diocese is divided into three cities: Jakarta, Tangerang, and Bekasi, and it has 67 parishes. According to available data, the Catholic Archdiocese of Jakarta had 549.345 adherents as of December 2022 (Archdiocese of Jakarta). A parish might have anywhere from 2.500 to 30.000 parishioners. According to this number, the Archdiocese of Jakarta has a modest number of Catholics. Even so, this little group must remain appealing and competitive in order for the Church to continue its mission in the neighborhood.

The Catholic Archdiocese of Jakarta not only creates programs for Catholics to make the Church a second home, a place of spiritual development, and to improve the Church's quality of life, but it also responds to various social, economic, and political challenges, particularly among communities opposed to the Church's presence. Managing a congregation with an increasingly active lifestyle, a rising and heavier demand for food and employment, a higher level of education, secularism, and Muslim populations' rejection of the Church's existence is a difficult burden for parish priests. In Indonesia, radical and intolerant groups have forced the closure of around 1,000 churches (Lee, 2015).

Based on the aforementioned, this study is critical because it can provide a new perspective and bridge the gap between prior research and the novel setting. Part 1 of this manuscript will discuss the theoretical review, and Part 2 will explain the research method. Part 3 will be an analysis of the findings, with the conclusion presented in the final section of this manuscript.

THERORETICAL REVIEW

Prior research on organizational context or religious organizations using an entrepreneurial approach has always discussed economic growth or the amount of money produced by Church figures (Corrêa et al., 2017; Pearce et al., 2010). Recent research has linked religious attendance and economic growth (Iyer, 2016). Church services are governed by the Archdiocese of Jakarta. These services adhere to the Basic Directions of the Archdiocese of Jakarta.

1. Create a whole and integrated pastoral family;
2. Improve the quality of pastoral servants and lay cadres;
3. Create a living and liberating catechism and liturgy;
4. Increase compassion through dialogue and cooperation with all good-willed people to realize a fair, tolerant, and humane society, particularly for the poor, suffering, and outcasts.

5. Increase congregants' involvement in environmental preservation within the Archdiocese of Jakarta's territory.

- a. **Entrepreneurial Proactiveness**

Entrepreneurial proactivity is launching one's own products and services ahead of competition in order to predict demand or changing lifestyle dynamics (Lumpkin & Dess, 2001; Wang, 2008). The Catholic Church must consider the future increase and possibly reduction in the number of parishioners when dealing with an economically and educationally varied parishioner population.

- b. **Risk Taking**

Risk taking is defined as the desire to take risks and behave outside of established norms (Pearce et al., 2010). Faith in a divine grandeur is a stimulant in the ability to take risks and navigate uncertainty in the field of religion economics (Nwankwo & Gbadamosi, 2013). This faith allows for risk-taking in conformity with Church standards (Pearce et al., 2010). Both studies contend that priests have demonstrated a willingness to take risks, despite the fact that believing in divine glory does not encourage such behavior.

RESEARCH METHODOLOGY

Research Design: This study employs a phenomenological method (Cresswell, 2014). Based on the comments of the participants, the author describes the participants' personal experiences with the phenomena of entrepreneurial orientation within the setting of a religious congregation, specifically the Catholic Archdiocese of Jakarta. The author employs factors suggested by Miles and Huberman (1994) in the explanation of the research location and the players questioned and observed.

Location. The study was carried out in the Jakarta Archdiocese. This diocese has 67 parishes spread across three cities: Jakarta, Tangerang, and Bekasi.

Actors. The Archbishop of Jakarta (gatekeepers) determined the selection and choice of participants; criteria retained were those of parish priests in charge who had served a minimum of three years at the parish where they were assigned (this is a type of method to determine who the participants are in this research). The author purposefully chose these participants. Every three years, the priests assigned to a parish rotate. Other reasons for interviewing priests with a minimum of three years in the current parish are that the priests in charge have adapted to their new surroundings or with the parishioners in three years. The decision stems from the fact that the Church allocates Catholic priests to many locations, not just the capital or major cities. Most work in remote locations, innovating or breaking new ground in their parishes. If a new priest-in-charge has recently started work in a new parish and is a participant in the survey, he will likely speak about his most

recent parish. During these interviews, the priests solely discussed what happened in their various parishes, with no mention of their previous parishes.

The Archdiocese of Jakarta has 19 priests in charge of 19 parishes; they have been on service for more than or for a minimum of three years. Other parishes have priests-in-charge who have only recently commenced their duties. Rotations for priests who are members of a fraternity or order are decided by the leadership of each priest's brotherhood or order. Meanwhile, the rotation of diocesan priests or cities is determined by the Bishop. The author acquired the information from the Archdiocese of Jakarta Secretariat. The nineteen priests had been on duty as priests-in-charge for a minimum of three to ten years at the time this author conducted the research.

Data collection (Cresswell, 2014)

Observation. The author collects field data and observes.

Interview. Prior to interviewing the parish priests, the author performed observation and short interviews with 100 Catholic congregants chosen at random between January and February 2018; they are of varied ages, professions, and parishes within the Archdiocese of Jakarta. The author conducted interviews in order to acquire preliminary data on the reactions of worshippers to the Catholic Church. From April to September 2018, the author also interviewed 19 parish priests. The research strategy used in-depth interviews, which lasted an average of two to three hours with each priest. The interviews included semi-open-ended questions, guided talks, smooth and loose conversations (Cresswell, 2014). The interviews aimed to examine parish priests' entrepreneurial mindset in dealing with internal and external difficulties within the Archdiocese of Jakarta's area.

The author performed the data analysis procedure in stages, beginning with 1. listening to each recorded interview and analyzing themes and opportunities not before explored. 2. Reviewing interview transcripts and taking further notes 3. Categorization of respondent responses; and 4. Data description and final analysis. Before transcribing the interviews, the author used a tape recorder to record them.

Documentation. Throughout the investigation, the author kept a notebook, requesting images of the participants and recorded their responses.

Data validity and reliability:

The author's validity technique involves triangulating various data and information sources by assessing evidence emerging from the aforementioned interviews and using it to develop a coherent thematic justification. The validity of the research might be enhanced if themes were formed based on a variety of perspectives from participants. By bringing a final report and presenting it to the participants, notably the Archbishop of Jakarta and the 19 participating priests, the author has also used member checking to examine the accuracy of the research results (Cresswell, 2014). The author evaluated the transcripts as part of a qualitative reliability method (Gibbs, 2007) to ensure that no evident errors were made during the process.

RESULT AND DISCUSSION

The author found several characteristics of Catholics in 19 parishes based on interviews with 19 parish priests at the Archdiocese of Jakarta:

- a. Three sorts of parishioners based on economic class: churches with upper-, middle-, and lower-class parishioners.
- b. There are three age groups of parishioners: young adults or Catholic youths, adults (married couples/families), and elderly. The number of Catholic youth organizations varies from parish to parish. Catholic youths are unmarried and between the ages of 16 and 35.
- c. Within the parish, certain lay parishioners become members of the Parish Council, which assists the parish priests and may even participate in decision making on the ministry that the parish provides.
- d. Parishioners of a productive age who are married tend to prioritise obtaining an income. Long travel times owing to traffic congestion are the biggest issue for working Catholics in Jakarta, Bekasi, and Tangerang. As a result, they return home late at night. As a result of this circumstance, Catholics of productive age are under-represented in Church activities and ministry. Seniors participate in Church events and ministry even when they are not busy, although they are physically limited. Some Catholic young children are involved in ministry, but in other parishes, the youths are less dedicated.
- e. Catholics are less politically active. The label of 'minority' persists in the minds of Catholics.
- f. The Archdiocese of Jakarta parishioners are highly different in terms of their social and economic circumstances. The author has identified two significant groups. The first are parishes with a large ethnic Chinese population. The second parish has a Javanese majority mixed with ethnic Batak and Flores. Parishioners at parishes where the bulk of the parishioners are ethnic Chinese are often from the upper middle class. In general, they are business owners. Parishioners from the middle and lower middle classes are the majority of parishioners in Javanese parishes. They are usually employees.
- g. The priests confirmed that the archdiocese engages in too many activities, causing parishes to struggle to keep up with the archdiocese's programs.
- h. In general, the Catholic Church plays an important role in boosting the local economy. Local residents, for example, can manage congregants' parking outside the Church's perimeters during mass; they can even sell food outside the Church's perimeters. The Church offers operational work (cleaning services, security, and building maintenance). Finally, children from low-income families can attend free classes at the Church.

Internally, the Church is undergoing a number of reforms. One difficulty is a congregation that is preoccupied with personal matters, making it difficult for the priest to request their availability to perform some service for the Church. Another issue they face is that young Catholics are becoming more critical and technologically savvy. These children frequently receive less attention and love from their parents. The priests must to contend with parishioners' different economic circumstances, the proliferation of cafés and shopping malls, and an education that promotes foreign language abilities over student spirituality. These priests also face stiff competition from Protestant churches seeking to recruit Catholics. All of these issues necessitate specific considerations from

priests when developing innovative strategies to reintroduce Catholics to the Catholic Church. According to the priests questioned for this study, many Catholics left the Catholic Church in search of more appealing options. Prior research (Rabuske et al., 2012, p 264, cited in Corrêa et al., 2017) reveals that Protestant churches, notably Neopentecostal churches, focus on the ideals of material prosperity. They also discuss the healing of spiritual and physical scars, as well as the resolution of familial and societal concerns. According to Shumba (2015), Protestant churches can create an entrepreneurial spirit in its members. However, Catholics do not change churches as a result of these circumstances. What attracts Catholics to change churches is mainly the charisma of the pastors when delivering sermons. According to parish priests, just one-third of all parishioners attend mass on Saturday evenings and Sundays. The question that emerges is where all the other congregants are if Saturday and Sunday mass goes constitute only one-third of the total parishioners. The parish priests have high expectations of them. Some of the comments, whether positive or negative, or the congregants' contribution, indicate that the Church must become a second home for its parishioners.

Externally, the Church exists in a community with a Muslim majority. Some of the churches visited by the author for this investigation faced protest to their existence. The local community and various people organizations are opposed to the establishment or continuation of a church in their midst. Demonstrators have barricaded and even damaged churches if there are parishioners worshiping there. They excuse their resistance by claiming that the Church lacks a building license, despite the fact that the Regional Government has issued the building license; they also raise concerns about the potential of Christianization. Fundamentally, the underlying explanation stems from social, economic, and educational disparities between Catholics and the rest of the community. Churches that are located in a generally safe communal context must still ensure the protection of their parishioners. The founding of a Church does not happen by chance. The Church must work hard to secure a building permit, and even then, there remains ambiguity about whether a Church can build an edifice due to external causes (Lee, 2015). Because of the external environment, parish priests must maintain continual communication with local community figures to ensure the safety of the Church's activities. According to different interviews, it is typical for the Catholic Church to give money or bribes to community leaders or people organizations in order to get "protection." This raises the cost of religious tolerance in Indonesia, particularly in the Archdiocese of Jakarta. This poses significant challenges to the Catholic Church's local authorities.

Proactiveness

According to discussions with 19 parish priests, not all demonstrated proactive behavior. Only a few priests are capable of anticipating the dynamics and wants of parishioners. Among the preventative measures taken by the priests are the following:

- a. As the number of Catholics grows, a few Churches have purchased vacant property to establish new parishes or to extend the size of the Church's edifice.
- b. With the rise of secularism, priests will need to emphasize an enlightening catechism so parishioners can better understand the Church's teachings, create leadership programs for youth, prepare social, administrative, and liturgical workers, and create a special faith formation program known as caderization.

- c. In order to prevent Catholics from moving to Protestant Churches because Protestant Church services are purportedly more engaging, some priests have hosted mass that combines worship and praise, or a youth mass with band music playing.
- d. Because divorce rates have risen in recent years, the Church has created Couples of Christ programs that aim to strengthen connections between husband and wife.
- e. As a result of digitization, some priests have prepared and implemented information technology for parish operations and activities.
- f. Because of the parishioners' rush schedules in order to meet life's demands, the Church has become an oasis for Catholics seeking serenity and spiritual activity.
- g. For churches that frequently face protests for their continued existence, priests have recruited a considerable number of security guards from the local community. The goal is to embrace the locals so that they can accept the Church's presence, existence, and activities.
- h. Because more Catholics in the Archdiocese of Jakarta are living in flats, some parish priests have developed a particular mode of care and data gathering for parishioners who live in apartments. Worshipers, on average, live in tiny apartments; the average apartment size in Jakarta and neighboring areas is 35 m². As a result, they find it difficult to worship as a group. A typical apartment has a bathroom, a bedroom, and a tiny kitchen. Catholics gather in their neighborhood once a month to pray in someone's home. In a typical tower apartment, there are at least 20-40 Catholics. Due to the small size of the apartments, people were unable to sit inside due to the limited size of the room.

None of the parish priests' perspectives on proactiveness support the recruitment technique used by pastors in the study conducted by Correa et al., (2017) within the context of the Neopentecostal Church. Parish priests' proactive initiatives are more focused on meeting the needs of parishioners in the future rather than attempting to convert worshippers of other religions to the Catholic Church. These preventive steps demonstrate that the priests have insight into what will happen to the Catholic congregation. As a result, the priests' actions try to anticipate future congregant needs. This condition contradicts Pearce et al. (2010)'s claim that proactiveness is inversely related to Church performance because proactiveness is purportedly unfriendly to and insulting to tradition. In fact, the Catholic Church does not regard proactive action as an insult to the traditions of the Catholic Church. This finding contradicts the findings of Correa et al. (2017), who focused solely on congregation and collection growth.

According to the findings of this study, some priests exhibit proactive behavior in the introduction of a new product or service (Lumpkin & Dess (2001) and Wang (2008)), which involves the introduction of new products or services faster or earlier than other competitors to anticipate demand or the dynamics of lifestyle changes. It is important to note that the Catholic Church's competitors, according to the priests, are secularism, malls/shopping centers, and cafés, not rivalry amongst Catholic Churches. Even if some priests try to keep Catholics from converting to Protestantism, the Protestant Church is not a strong rival for them.

Risk Taking

Priests' risks are confined to physical development or repairs to the Church, as well as doctrinal and moral decisions such as dispensing sacraments, Catholic marriages, baptisms, and liturgies. The risk is that parishioners will leave the church if they disagree with or hate the priests' policies or decisions about the Church's theology and morals. This is a significant risk for the priest.

Some priests are willing to accept the risk of mixing with or convening with extreme organizations. Even when under pressure to remove what has already been built, some priests face unfriendly locals or radical organizations and continue to strengthen the Church. Another concern that the priests face while dealing with extremist organizations is their own safety.

Another risk that priests take is reorganizing the Social Economic Development division, where parishioners enjoy borrowing money but never repay it. Priests who tighten lending regulations risk being unpopular. Most priests will not take a risk outside of Church standards. The risks taken here are limited. Because the Catholic Church is hierarchical, all matters must be discussed with the Diocese.

Pastors are encouraged to take chances with confidence in divine glory, as demonstrated by Nwankwo and Gbadamosi (2013) and Pearce et al. (2010). Their perspectives are relevant to this study of morality and faith. Risk-taking in the framework of the Catholic Church does not aim to defeat competitors in order to increase the number of Catholics in a parish.

CONCLUSION

This study demonstrated the significance of proactive behavior and the willingness to take risks for a leader in order to increase organizational performance. In the context of this study, Catholic priests who become priest-in-charge must be proactive and courageous enough to take risks in order for the church to continue to meet the needs and desires of Catholics and the surrounding community. This study's findings not only accomplish a gap in earlier studies, but also provide a fresh understanding of proactiveness and risk-taking variables in the context of the Catholic Church, where the findings differ from past studies.

Within the Catholic Church, proactive action refers to a more secular context, and there must be concern for missionary activities for parishes with abundant natural resources. Priests do not take risks that are outside of religious standards and rules. Thus, the term of risk-taking might be broadened to encompass contacts with the general public or Muslim societies.

This study replies to the recommendations for additional research by Corrêa et al., (2017), who note that their current research has only showed general entrepreneurial activity in Neopentecostal pastors from independent Brazilian churches. This is not to say that pastors from other sorts of churches would not display the same conduct, particularly in terms of proactivity and risk-taking. These two behaviors of Neopentecostal Church pastors are not appropriate or displayed by Catholic Church priests. As a result, entrepreneurial activity is influenced by the milieu in which the church operates.

Authors who want to present a study on this topic should investigate the following topics: the role of the Diocese and the Parish Council of the Roman Catholic Church, the role of priests in public speaking in improving the Catholic Church's marketing, and the

exchange of experts between parishes to improve the Church's performance, particularly in implementing the diocese's programs. Such factors can be considered in future study.

Acknowledgments

The author would like to thank the Archbishop of the Archdiocese of Jakarta, Monsignor Suharyo, the Archdiocese of Jakarta Secretariat, Indonesia, and the 19 priests who assisted the author for their practical support in conducting this research.

REFERENCES

- Corrêa, V.S., Vale, G.M.V., & Cruz, M.A. (2017). Entrepreneurial orientation and religion: The Pastor as an entrepreneur. *Revista de Administração*. 52 (2017) 330-340. <http://dx.doi.org/10.1016/j.rausp.2016.10.005>
- Creswell, J.W.(2014). *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*. Fourth Edition. SAGE Publication, Inc.
- Dagur, R. (2018). Religious intolerance on the rise in Indonesia. ucanews.com. August 22, 2018. Retrived at <https://www.ucanews.com/news/religious-intolerance-on-the-rise-in-indonesia/83131>
- Engelberg, J., Fisman, R., Hartzell, G. C., & Parsons, C.A. (2014). *Human capital and the supply of religion*. Retrived from: <http://rady.ucsd.edu/faculty/directory/engelberg/pub/portfolios/PREACHERS.pdf>.
- Gibbs, G.R. (2007). Analyzing qualitative data. In U.Flick (Editor). *The Sage qualitative research kit*. Thousand Oaks, CA: Sage
- Iyer, S. (2016). The new economics of religion. *Journal of Economic Review*, 54(2), 395-441. <http://dx.doi.org/10.1257/jel.54.2.395>
- Kitamura, M. (2018). Religious Intolerance in Indonesia- Ambiguities Regarding Religious Inclusion since Post-Independence. *Mackenzieinstitute.com*. April 6, 2018. Retrived at <http://mackenzieinstitute.com/religious-intolerance-indonesia-ambiguities-regarding-religious-inclusion-since-post-independence/>
- Lee, M. (2015). How Indonesia's Religious Harmony' Law has Closed 1,000 Churches. *Christianity Today*. November 10, 2015. Retrived at <https://www.christianitytoday.com/news/2015/november/how-indonesias-religious-harmony-law-has-closed-1000-Church.html>
- Lumpkin, G.T., & Dess, G.G. (1996). Clarifying the entrepreneurial orientation construct and linking it to performance. *Academy of Management Review*, 21 (1), 135-172. <https://doi.org/10.5465/amr.1996.9602161568>
- Lumpkin, G.T., & Dess, G.G. (2001). Linking two dimensions of entrepreneurial orientation to firm performance: The moderating role of environment and industry life cycle. *Journal of Business Venturing*, 16 (5), 429-451. DOI: [10.1016/S0883-9026\(00\)00048-3](https://doi.org/10.1016/S0883-9026(00)00048-3)

- Miles, M.B., & Huberman, A.M. (1994). *Qualitative data analysis: A sourcebook of new methods*. Thousand Oaks, CA: Sage
- Nwankwo, S., & Gbadamosi, A. (2013). Faith and entrepreneurship among the British African-Caribbean: Intersection between religious and entrepreneurial value. *Journal of Small Business and Enterprise Development*, 20(3), 618-633. <https://doi.org/10.1108/JSBED-04-2013-0066>
- Pearce, J.A., Fritz, D.A., & Davis, P.S. (2010). Entrepreneurial orientation and the performance of religious congregations as predicted by rational choice theory. *Entrepreneurship Theory and Practice*, 34(1), 219-248. DOI: 10.1111/j.1540-6520.2009.00315.x
- Second Vatican Council. (1965). Article 2: Decree on the mission activity of the church. Ad Gentes. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decree_19651207_ad-gentes_en.html
- Shumba, Victor. (2015). The role of Christian Churches in Entrepreneurial Stimulation. *The International Journal of Business & Management*. Vol 3, Issue 7. ISSN: 2321-8916
- Wang, C.I. (2008). Entrepreneurial orientation, learning orientation, and firm performance. *Entrepreneurship Theory and Practice*, 32 (4), 635-357. <https://doi.org/10.1111/j.1540-6520.2008.00246.x>
- Wilklund, J., & Shepherd, D. (2005). Entrepreneurial orientation and small business performance: A configurational approach. *Journal of Business Venturing*, 20, 71-91. <https://doi.org/10.1016/j.jbusvent.2004.01.001>