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THE PASTOR AS CHANGE AGENT:
How Effective Pastors of Missionary Churches
Develop a Change Climate in their Churches

Asbury Theological Seminary
The E. Stanley Jones School of World Mission and Evangelism
Doctor of Missiology 1989

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This dissertation, entitled

THE PASTOR AS CHANGE AGENT:
How Effective Pastors of Missionary Churches
Develop a Change Climate in their Churches

written by
Arnold L. Stauffer

and submitted in partial fulfillment of the
requirements for the degree of
Doctor of Missiology

has been read and approved by the undersigned members of the
Faculty of the E. Stanley Jones School of World Mission and Evangelism,
Asbury Theological Seminary.

Date: May, 1989
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Five professors at Asbury Theological Seminary made specific contributions. Dr. Ron Crandall introduced me to evangelism in the church and sent me on a project to investigate the success of a growing church. Dr. Darrell Whiteman, in a course studying the missionary as change agent, buttressed with foundational theory my aspirations to understand change in the church. Dr. George Hunter piqued my interest in organization development, the social science discipline which informs this study. Dr. Matt Zahniser invested many hours in the planning stages of this research. Drs. Whiteman and V. James Mannoia, as members of my Dissertation Committee, invested much time in this research and offered many useful recommendations. I deeply appreciate these five men.

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In addition, he and I often dialogued in his office and over lunch.

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My wife, Betty, deserves so much for her continual energy, encouragement and patience. She faithfully proofread every draft and suggested many useful changes. She encouraged me when the going got tough. She was patient during the countless hours I spent studying and word processing, while leaving chores undone.
ABSTRACT

Common wisdom states that "people resist change." Aspiring, but failing, "change agent" pastors come to believe that "only wet babies like change." Many Missionary Church (MC) pastors who seek to renew and change an apathetic or inwardly focused church give up in despair to become maintenance pastors. They no longer expect to energize their congregations to advance in bold new directions in accomplishing the church's mission.

This dissertation presents a model for creating a change climate in a local MC. The dissertation advocates that the average pastor in an average MC can learn and apply existing principles and approaches to create a change climate in the local church. That is, it is possible to develop conditions in a church which will foster a congregation's willingness to make the necessary changes to become an authentic church and accomplish its mission. People do not normally resist necessary change if such a set of conditions exists; they view such change as normal.

Of course, the work of the Holy Spirit is foundational to any meaningful change in the church. The model assumes a sensitivity on the part of pastor and congregation to the
Holy Spirit's activity, especially in the searching out of an understanding of the local church's mission. The model focuses on the role of the pastor who functions as an agent of, and partner with, the God of the universe in leading the local church to change.

The procedure for developing the model for creating a change climate included a search of relevant literature in the areas of theology, church growth, cultural anthropology and organization development. Theologians delineate the leadership-for-change roles of the pastor. Key church growth writers touch on activities for the visionary pastor who desires to set the climate for planned change, but the writers fall short of a detailed approach for creating a change climate. Anthropologists describe change principles. Organization development theorists and researchers advocate models for changing an organization.

The study assumes that a pastor's skills and approaches to creating change in their churches are similar to those of other successful organization leaders. Organization development theory and practice teaches that successful leaders of organizations: develop a personal vision and communicate that vision to their people, handle resistance and anxieties within the organization, influence the values and norms of the members; work collaboratively with members in decision making and goal setting; mobilize people around the "not yet known;" and obtain and use the power to be initiating and transformational leaders. The
change agent pastor develops and applies these skills and approaches to successfully initiate change in a church.

Leaders: The Strategies for Taking Charge, served as a model for this dissertation. The authors, Warren Bennis and Burt Nanus, interviewed ninety visionary organization leaders who were directing new ideas, trends and policies. From their interviews, Bennis and Nanus produced a definitive statement on the role of leaders in changing organizations.

This writer interviewed ten MC pastors whom their District Superintendents described as "change agent pastors," two other pastors, and two denominational leaders who are former pastors. These fourteen change agent pastors led congregations through renewal and growth, introduced new programs and innovative styles of worship, relocated and built facilities. The interview data from the change agent pastors was gleaned for principles and approaches they used to create a change climate in the church. The successful experience of these pastors, compared with those of other organization leaders, informed the writer's model for creating a change climate in the local MC.
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Introduction

Presumably all Missionary Church (MC) pastors are frustrated, at one time or another, by the vast difference between what their churches are and could be. Their early efforts failed to produce much change because entrenched conditions resist change attempts. They unsuccessfully confronted apathy, an inward focus, a tight-fisted hold on traditions, or an uncritical satisfaction with the status quo. Such conditions neutralize or obstruct the building of the true church.

Occasionally, impatient pastors seize some new idea or program, and compel a quick vote of affirmation. But the program is not based upon an analysis of the church or the community, and the people, without adequate thought or interaction, do not "own" the innovation. When the people drag their feet, or pour little energy into the pastor's proposal, the pastor perceives them as "unspiritual", unconcerned for others, or lacking respect for spiritual authority.

A MC pastor who just resigned from the pastorate for the third time complained, "If only the church board would give the pastor more power, we could get something done!"
He blamed the church leadership for not accomplishing his goals for that church.

Some MC churches are apathetic. Most churches do not grow by bringing in undisciplined people. A "Missionary" Church not involved in missionary outreach in its own community is a contradiction. Still others lack the programs and ministries to meet people's needs. Pastors responsible for leading such churches need to communicate a vision, and need to work with the people to motivate them toward vision fulfillment. The pastoral office frequently requires shepherding a straying body of believers back to the church's historic mission. The straying or apathetic congregation needs a change agent pastor, a pastor who knows how to lead a church into necessary change.

The Problem and the Focus

This dissertation addresses the problem of what a pastor must do to initiate the turnaround of an apathetic church which strayed from its mission. Its membership lacks sufficient interest, vision, skill, or energy to become an authentic church which is alive and striving to accomplish the church's historic mission. Lay leaders tightly cling to traditions and happily relax with the status quo. Frustrated pastors of such "problem" churches sometimes become "maintenance ministers" by joining the status quo. Others become change agents by developing a strategy to turn around their apathetic, tradition-bound,
straying congregations. Initiating this turnaround is a mammoth task which requires knowledge and skill. This dissertation approaches the problem by identifying the strategies of effective change agent pastors. The study focuses on a description of the strategies of change agent pastors of selected Missionary Churches, and is prescriptive for the maintenance pastor of a MC who desires to escape the status quo.

Every organization develops, over time, the norms, traditions, and institutions which function as a safeguard to what the group considers important. These norms, traditions, and institutions also make life more secure. It is much easier to arrange structures and relationships when individuals do not always have to choose between alternatives. So, when conditions permit, people choose over time to follow one set of alternatives and one pattern of behavior. As setting a table is more manageable when one has an agreed pattern in mind, so an organization's life is more manageable when everyone knows "how we do things around here." A given set of norms develops to prescribe the proper structures and relationships. Under such conditions, says Ward Goodenough (1963: 344),

people commit themselves more and more to particular recipes and to a particular schedule of activities. They pay less and less attention to keeping their world and themselves in a state of readiness to resort to alternatives. Rather they become increasingly concerned to maintain their world so that the need to resort to alternatives will not arise. The recipes, stockpiles, materi-
als and social arrangements, and schedules to which people commit themselves acquire value as ends in themselves. Alternatives are devalued accordingly.

However, these norms, or established behavior patterns, which once served as a guide or standard for behavior, later act as a barrier to change (Everett Rogers 1983:27).

In the "problem" church these valued recipes, schedules, norms, traditions and institutions may be out of line with the church's historical mission, and out of tune with the needs of church and community people. The Pharisees, teachers of the law, and Saul of Tarsus experienced this condition to the extreme. Jesus castigated the Pharisees and teachers of the law for their "fine way of setting aside the commands of God in order to observe your own traditions" (Mark 7:9 NIV). They nullified the word of God by their tradition that was handed down from the elders. Elsewhere Jesus rebuked these religious leaders for laying burdens on people rather than being concerned with their needs (cf. Matthew 23:2ff.). The Apostle Paul stated that before God initiated a change in his life on the road to Damascus, he "was extremely zealous for the traditions of [his] fathers" (Galatians 1:14 NIV). Paul blindly held to these traditions which were destructive to himself and the church. The change agent pastor seeks to solve the difficult problem of blindly held traditions which frustrate the life and mission of the church. This pastor normally faces
strong resistance.

The Solution

The research for this dissertation produced a model for solving the problem: change agent pastors create a change climate.\(^1\) In such a climate, church members develop a willingness to evaluate and understand the present state of their church, and a readiness to solve its problems and take action to accomplish its mission. Members are dislodged from entrenched routines and now demonstrate flexibility. A change climate, then, is a group's set of attitudes which says, "We are open to the future. We are ready to become more like the 'true church' as modeled by the earliest Apostolic church of the New Testament.\(^2\) Pastor, lead us in our 'becoming'." The aspiring change agent pastor learns how to stimulate and encourage such attitudes.

In a change climate, church members are free to analyze the church's traditions, assumptions, priorities, habits, style, and opportunities. Members hold a future orientation rooted in adamant loyalty to the church's historical biblical mission. Members are willing to release or adapt traditions and institutions inconsistent with the church's purpose. In Goodenough's (1963:344) words, members are ready to revise recipes, destroy useless stockpiles, and create new materials, social arrangements, and schedules.

\(^*\)Notes begin on page 19.
relevant to present needs. In a change climate, people grapple with resolving today's problems and fulfilling tomorrow's opportunities.

The change agent pastor works to change only those traditions and institutions which contradict biblical principles or achievements. Jesus did not come to destroy the law and the prophets, but to fulfill them (Matthew 5:17). Paul instructed the Thessalonians to "stand firm and hold to the traditions which you were taught by us" (2 Thessalonians 2:15 RSV). Following Jesus' example, the change agent pastor does not wantonly destroy traditions. In several ways, religious traditions function for good. Traditions provide continuous identity, convictions, and aspirations to a faithful people over the years. Traditions provide psychological and social support for coping with the great events and crises of life. Traditions provide a lens for evaluating behavior. Traditions give us one access to Jesus Christ himself, who ultimately is the source of renewal and change in the church (cf. Abraham 1984:4-6).

Finally, traditions provide a framework for assessing new ideas, and for understanding and assimilating new discoveries. Traditions, says William Abraham (1984:5), act as a "womb for the creation of new ideas and fresh construction in theology." Abraham believes that one useful way forward is to become deeply steeped in the theological
traditions of the past. Past traditions have room for further development and enhancement.

Not every church requires a change agent pastor. On the other hand, adopting new ideas, per se, does not necessarily move a church toward its ideal state. But a change agent pastor will call an apathetic or tradition-bound congregation to review their reason for existence. This pastor then leads the movement toward renewal and the fulfilling of the historic mission of the church, building on the congregation's best traditions and strengths to meet needs in people and community. This study investigated churches which were once apathetic and stagnant. The churches changed because their pastors created a change climate.

The Assumptions

This search for ways to create a "change climate" builds on the assumption that a set of principles exists which the average pastor of the average MC can apply to create this change climate. Church growth and renewal literatures are rife with stories of dynamic, charismatic pastors who have changed and grown a church by force of personality. This literature identifies characteristics of growing churches and strategies which led to growth. But we still need to know how to create a change climate which permits the less-than-charismatic MC pastor to initiate renewal and growth. Organization Development (OD) litera-
ture has established principles of leadership for initiating change in organizations. These insights informed this researcher's observation and interviews of change agent pastors, assisting the recognition of key elements in their strategies for initiating change.

This dissertation results from data which was collected by observation and interview, then analysed and categorized. The result is a descriptive model of the change agent pastor. This dissertation assumes that if you want to know how pastors initiate change in a problem church, you use field research methods to study effective pastors of changed churches.

This assumption is similar to the basic assumption of church growth research: if you want to know how churches grow, you study growing churches to discern unique reproducible or adaptable principles which caused their growth. Likewise, OD assumes that if you want to know how organizations can change and become more effective, you study some organizations already achieving change and greater effectiveness in their mission to discover what they are doing. Again, much of leadership research assumes that if you want to know how leaders can lead their organizations more effectively, you study leaders already leading effectively to identify their unique strategies and behaviors. Much research in the social sciences employs observation and interview methods to identify principles and patterns of
human behavior. This dissertation used field research methods to identify the patterns of behavior of change agent pastors.  

The Model

The model derived from this research includes three broad categories of principles for creating a change climate in the local church. First, the change agent pastor fills three major roles which cannot be successfully delegated: Keeper of the Vision, Manager of the Purpose, and Catalyst of Worship. Second, the change agent pastor relates to the congregation as: Lover, Fighter, Trustworthy Person, and Equipper. Third, to achieve actual movement within the change climate, the change agent pastor is a Seed Planter and Idea Processor. (See Figure 1, page 10.)

The Limitations

Although informed by OD literature, this model is a composite of the fourteen change agent MC pastors interviewed during the field research in Winter, 1987. This model may be applicable to any church anywhere, though this study's necessarily limited sampling and scope prohibits an absolute conclusion--pending further research. Field testing of the model in other regions, cultures and denominations may demonstrate its validity beyond the confines of this study. In the meantime, this model is presented to MC pastors in North America as a possible prescription for
Figure 1: The Model

ROLES

KEEPER OF THE VISION
SEED PLANTER
IDEA PROCESSOR
EQUIPPER
TRUSTWORTHY PERSON
LOVER
FIGHTER
CATALYST OF WORSHIP
MANAGER OF THE PURPOSE

PROFILES OF THE CHANGE AGENT PASTOR
pastoral interventions in an apathetic or straying MC.

An additional qualifier is necessary. Because of the complexity of change, this research must be limited in scope. Change within churches is complex. Change within any organization involves many factors, and no two organizations are alike. Meaningful and lasting change results when people, purpose and structure are intentionally impacted. Peoples' motives, gifts, relationships, values, norms, and roles all play a vital part in initiating change. Clergy, lay leaders, and lay people all play an integral role in change. In the church, genuine change does not occur without the offices of the Holy Spirit; ultimately, he is the Change Agent. Change in the church is very much a spiritual as well as a social and relational affair. When meaningful change and growth result, change agent pastors perceive and announce the hand of God at work in their church.

In some churches laypersons effect change. This research limits its focus to the crucial role of the pastor in creating a change climate in churches where lay leaders and other members did not significantly contribute to the creation of a change climate. According to Warren Bennis and Burt Nanus (1985:3), in mobilizing organization change, "the main stemwinder, in all cases, is the leadership"--the leader who commits people to action and converts followers into leaders. In the churches studied, the pastors were
the "stemwinders"; the members became committed to action as a result of the new change climate initiated by the pastor.

The Role of the Change Agent Pastor

Robert Greenleaf's (1977:61) term helps to define the role of the change agent pastor as a primus inter pares --first among equals. Today's MC change agent pastor is not a Moses atop a pyramidal structure, who alone is responsible for the church. A lone chief at the top usually controls; a team at the top leads. The pastor is still the "first", an initiating leader, but is not the "chief". The pastor is a primus who leads among a group of peers.

A major role of the MC change agent pastor is that of a team builder. "A team builder is a strong person who provides the substance that holds the team together in common purpose toward the right objectives" (Greenleaf 1977:67). The pastor, as primus, accomplishes this task by asking the right questions which enable the team to see the essence and to find the right way forward. As indicated, the pastor cannot simply delegate the roles of Keeper of the Vision, Manager of the Purpose, and the Catalyst of Worship.

The change agent pastor is the conceptualizer who sees the whole, in the perspective of both the past and future, and can go out ahead and show the way. The pastor is also
a relation builder who persuades others to move together into the future, with careful foresight and strategic planning. The change agent pastor sees that goals are stated and adjusted, that performance is analyzed and evaluated. The pastor reflects upon the problems of the church and its options and is able to see beyond the established pattern. The change agent pastor is the kind of leader who Greenleaf (1977:69) describes as needed for an institution to make a strong push for effective reform and reorganization. The team of laity, led by the pastor, builds for the future, but the pastor, generally alone, asks the right questions. The vision and great ideas may come from many sources within or outside the church, but the pastor communicates the vision and great ideas that help to initiate and inform desired change.

One change agent pastor attempted to delegate to his Elders the development of a vision. "It didn't work. We found a need for single leadership to take the responsibility for the vision." This pastor reported that "it is hard to generate vision in a collective gathering. Someone must catch the vision and present it." OD people also are wary of "committee visions" (Tom Peters and Nancy Austin 1985:286).

All God's people are gifted (Ephesians 4:7). Every member of the local church is essential to its proper functioning and growth; all are called to express their gifts
in ministry. The pastor-teacher (with other leaders) prepares God's people for this ministry by developing their gifts (Ephesians 4:11, 12). The pastor trains members for "works of service" which grow the church. The pastor-teacher, as overseer of the local flock, is God's agent to ensure that empowerment of the people takes place. One change agent pastor stated that his most important pastoral role is to manage the gifts of God's people. Chapters 2 and 3 discuss this "equipping" responsibility of the pastor which is foundational to creating the kind of climate in the church which results in meaningful change and growth.

The kind of change resulting in real growth is what James MacGregor Burns (1978:414), in Leadership, calls "real change--that is, a transformation to a marked degree in the attitudes, norms, institutions, and behaviors that structure our daily lives." Such changes embrace new cultural patterns and institutional arrangements; new psychological dispositions; and changes in the "felt existence, the flesh and fabric of people's lives." Such deep change in people's lives, attitudes, behaviors, and institutions, are often catalyzed by intentional leadership. Real change, says Burns (1978:441), means the creation of new conditions that will generate their own changes in motivations, new goals and continuing change. In this study, these "new conditions" are called the change climate. Effective pastoral leadership mobilizes people to develop
new attitudes and behaviors which tie to the ultimate purpose of the church, and which grow from the needs and aspirations of the people.

Leadership in change, says Burns (1978:425), is the reciprocal process of mobilizing persons and resources to realize goals independently or mutually held by both leaders and followers. To accomplish purposeful change in another person usually requires the other's cooperation. Thus, the question of how to change others successfully becomes more realistically the question how to cooperate in achieving a mutually more beneficial state of affairs.... Successful reform is not so readily accomplished by attempts to reform others as by helping others to reform themselves (Goodenough 1963:17).

Therefore, leadership of real change cannot be coercive. Pastors planning for real change consider people's motives and values, and respond "to the fundamental wants and needs, aspirations and expectations, values and goals of their existing and potential followers" (Burns 1978:420). Rogers (1983:319) observes that one of the most difficult tasks for the change agent is to diagnose individual's needs. If these needs are not discerned, the change effort may fail because the change agent is not engaging people where they are.

Perhaps the most important element of the change climate is the vision (cf. Chapter 3). A vision empowers the members of a congregation to lift their eyes beyond present
predicaments to obtain a view of what they may collectively become. A vision gives hope and is a key component in moving an apathetic church off dead center. This future orientation motivates individuals to action. As Bennis and Nanus (1985:90-91) observe, a vision confers status upon individuals "because they see themselves as part of a worthwhile enterprise. They gain a sense of importance." The vision brings members on board to create new meaning in their lives.

The vision may be initiated by any member of a congregation, but if the change agent pastor does not adopt and commend it, it will come to naught. The pastor's appropriate role is to communicate the vision, lead in the vision's further development and involve all members in its development and implementation.

The change agent pastors learned principles of leadership but also functioned in cooperation with God in initiating change in their churches. One such pastor of a changed church declared, "It's a mystery! I just don't know why God has chosen to bless us." A layperson also expressed amazement at "God's interaction among us. It's beyond belief. We couldn't have devised a plan to do what's happening here." His pastor stated that "God's presence brings people. There's no doubt about that. I don't care who you have up front--if they feel the presence of God." A visitor to this church testified: "From the
moment I walked into this building, I knew the presence of God was here." The mystery in creating a change climate is the hand of God at work. Change agent pastors know that it is really the Holy Spirit who makes deep changes in individuals and in the corporate body--they act as his agent, empowered by him. Without the partnership and leadership of the Ultimate Change Agent, the Holy Spirit, any attempt to create a change climate would be folly. Spiritual maturity would not result. Richard Wilke (1987:8) asserts that "human instrumentality can be helpful or harmful, appropriate or inappropriate," but "all growth comes from the power of the Holy Spirit."

Producing change and growth in the church requires more than empirical data and effective methods. Wilbert Schenk (1983:vii) observes that

It is a complex phenomenon surrounded by a measure of mystery and, if genuine, is directed and controlled by a sovereign God. We can discern the divine mind in these matters only imperfectly.

Christ is the converter and transformer of human actions. The Christian life is a cultural life converted by the regeneration of a person's spirit, and consists in the transformation of all actions by Christ, so that they are acts of love to God and human beings (cf. H. Richard Niebuhr 1951:203-205). The aspiring change agent pastor is an agent of the Master; the two work in partnership to lead the church through change.
Some MC churches are apathetic and have strayed from their historic mission. Many of their pastors are frustrated in their attempts to restore life and renewed purpose to these congregations who are resigned to the status quo. The purpose of this dissertation is to give to these frustrated pastors a model, derived from effective MC change agent pastors, for initiating change in their congregations.

Chapter 1 describes the research methods used in the preparation of the model. Chapter 2 delineates the theoretical insights from several disciplines which informed the field research. Chapter 3 presents the distilled data from the field research—thereby profiling a pastor as change agent. The theory and profiles coalesce in Chapter 4 in a statement of the research conclusions, a discussion of the model, and the missiological implications of the conclusions for the MC in North America.
Notes

1. Irwin and Langham (1966:83), in "The Change Seekers," (Harvard Business Review) use the term, "climate for change." This "climate" is an attitude that change is normal. They contend that for organizational success the managers must be change seekers. This means honest commitment to new concepts. To establish the climate, a philosophy for corporate living in a change climate should be developed and communicated. The philosophy will include: employee participation in purposeful change; development of employee talents and skills to promote participation; reduction of uncertainties, imperfections, and variables; maximizing the happiness and usefulness of the total workforce; etc. This example from the corporate world helps to understand the notion of an organizational change climate. Although the church as an organization differs from the corporation, it is useful to know that corporations also recognize that member participation, development and happiness are vital to the creation of a change climate.

2. The "true" or "authentic" church, for the purposes of this dissertation, resembles the best characteristics of primitive local churches in the following respects. Its members devote themselves to: biblical teachings; worship; fellowship with one another; prayer; giving of their material possessions; building up each other; continually witnessing to each other and to undisciplined people that Jesus Christ is Lord. Within and outside the church community the Good News is compassionately lived and boldly taught, preached and witnessed, resulting in the meeting of individual and community needs. The presence of God in the midst of his people is repeatedly demonstrated in various ways. As God's people, the congregation is growing, both spiritually and numerically. Most members are active in ministry. A contagious sense of faith, love and expectancy prevails.

3. Donald McGavran's (1980) research is based on this basic assumption of church growth research. See pages vi and vii. Also see W. Warner Burke (1982), page viii and Chapter 3; and Warren Bennis & Burt Nanus (1985), particularly the second chapter. The research of these authors is based implicitly upon the basic assumption that if you want to know what makes people successful in a certain endeavour, you identify by observation and interview the principles and patterns of the individuals who are most successful in that activity. This assumption is implied also in the subtitle of Thomas J. Peters and Robert H. Waterman's
4. Goodenough (1963:259-283) differentiates between "private" and "public" culture. This discussion delineates some of the complexity of change relating to norms and individual motivations toward change. Each of us observes others and learns from them an understanding of the various norms that constitute "culture". When we perceive that some norms are held by several people, we develop a generalized image of those norms. But we also discover that norms differ between groups. Therefore each individual's private culture includes conception's from several distinct cultures gained from the various groups. A person's private culture is likely to include knowledge of one or more alternatives or systems for behavior in certain contexts, for making choices, and so on. The culture an individual chooses to accomplish particular ends in a specific situation is, for the time being, his operational culture. For example, a person may not use culture guidelines attributed to workmates when visiting with the pastor.

Goodenough (261) notes that "a person shifts from one to another of the cultures in his repertoire as social contexts and his own purposes within them change, using this one as his guide here and another as his guide there." Thus, people are motivated in particular instances by the selections they make from their cultural repertoires--a factor the change agent pastor should note.

To the degree that a consensus develops in a congregation regarding the content of personal operating cultures, a group has a public culture. The change agent pastor must be aware of how private cultures relate to public cultures. When change agent pastors aim to motivate individuals to make changes in their private cultures, they first seek to create a climate in which people want to make substantial changes in their public culture. Group norms (cultures) tend to transform individual norms of committed group members.
CHAPTER 1
Patterns for Changing Local Missionary Churches

Rates of Change

The "Quick Fix"

Pastor DeWitt arrived on Thursday to pastor a small Missionary Church in a small, northwest city in the U.S.A. He was to experience a rapid rate of change that new pastors often wish for but seldom experience.

DeWitt had been successful in his previous four year pastorate; he grew a church from 25 to 200 people. This last year, however, was difficult domestically. His wife died, and for a year he was both mother and father to two young children. Now, in a month, he was to marry again. His life was in flux: a new wife, a new church, a new city.

Upon arriving in the new city, he walked the length of Main Street to greet business people. Being a friendly person, he enthusiastically approached this opportunity to make contacts for his Lord and for his new church. He introduced himself as the new pastor of the Missionary Church. Eagerness turned to pain as people responded.
Typical responses from business people were: "Isn't that the church where three factions are fighting for power?" Or, "When you have your first Church Board meeting, ask them to pay their bills." DeWitt reports,

I'm telling you, what a bunch of stories I got. I thought to myself, in one month I'm going to be getting married and bringing a new wife into this kind of climate? What do I do with all this stuff that's been dumped on me?"

As DeWitt struggled with this unexpected problem, he soon realized he would have to deal with it up front. He had no desire to get trapped in a festering situation that might destroy the church. He felt the Lord urging him to confront the people with their shortcomings.

In his first Sunday sermon, he revealed how community people perceived the church. He reported his Main Street conversations kindly, but firmly; not in anger, but in concern.

This might be the shortest pastorate in history; this could be my first and last Sunday. That's up to you. I don't even know how much of what I've been told is true. But that is not important; it's how you are being perceived. If it is true, then we have some choices to make. If there are three groups vying for power, I've got to tell you right off that there is room for only one person to be in charge here. And that person isn't even Leonard DeWitt; that's Jesus Christ.

Jesus deserves a better shake than this. If this stuff I'm hearing is true, then his testimony is on the line. We can't afford to have this kind of stuff going on. This kind of conduct will cause people to not accept Christ and they will be eternally lost—all because of what they perceive is going on here.

There are some of you who have been gossiping and slandering one another. There is no time like the present for restitution and reconciliation.
DeWitt concluded the service with a challenge to this stigmatized group of forty church members.

Now I'm going to leave it to you as to how this service closes. But maybe you need to go to someone that you have been badmouthing and ask for forgiveness. I'm just going to wait.

Suddenly a man stood up on one side of the church, walked all the way around the back of the pews, and came up the other side to tap another man on the shoulder. That person turned around with a startled look on his face, but soon both were hugging one another.

Before the service ended, the entire congregation gathered at the altar. The people came to church that Sunday morning in conflict and spiritually weak. They left unified and renewed.

Within three months the church's reputation in the community was restored. Bills were paid. They could borrow money on the strength of a signature. The community observed an unusual change. People once in conflict now loved each other. A church which had disregarded its reputation now demonstrated genuine concern for people. This was a turnaround of the first order. Pastor DeWitt stayed, and in one month brought his new wife. He had begun with an attendance of 44; seven years later the attendance had reached 140.
Few, if any, writers on church growth and renewal would prescribe DeWitt's approach to changing a church. His intervention required unusual boldness and, for many situations, an inappropriate degree of risk. Deeply disturbed because the name of Jesus had been profaned in the community, he determined to rectify this situation. Most pastors would envy DeWitt's quick turnaround; indeed, many desire and search for a "quick fix" approach.

But DeWitt's achievement is very atypical; most pastors will not lead a church turnaround that quickly. Change in the church is normally a slow and deliberate process, involving patient planning and long struggles. Most churches do not quickly or easily change and grow; the status quo feels too comfortable and inertia works powerfully to constrict movement. Rather than "fight" comfort and apathy, most pastors find security in a maintenance ministry. But when average MC pastors use known principles of change, they have a "fighting chance" to lead the average MC church in a turnaround to renewal and growth.

This study addresses the problem of an apathetic church which has strayed from its mission and identifies what an aspiring change agent pastor can do to initiate its turnaround. There is an alternative to pastoral apathy and "maintenance" mentality.

How, then, can a pastor create a fresh climate of hope and expectancy, and successfully introduce the winds of
change? This is the question for which this dissertation proposes an answer.

Slow Change

Like Leonard DeWitt, Michael Tucker is a change agent pastor. He tells his story in The Church That Dared to Change. But his route to change was a long and carefully planned process. In his chapter, "How to Create Change," Tucker (1975:82) states that "the first principle is to create change s-l-o-w-l-y." From experience, he recommends the change seeker analyse the present situation and its problems, educate the people and evaluate feedback, and then set goals and find methods to achieve these goals. For most pastors, change in the apathetic church comes from a long and demanding struggle requiring persistence and patience. Some pastors do not endure long enough to see their efforts result in significant change.

George Montague (1984:36) observes that, in time, every church leader will see a vast distance between where his church is and where it ought to be. Despite good efforts, widespread change and conversion have not occurred. The reality mocks the blueprint. Montague (1984:46) asks, "What does a pastoral leader do when flooded with this disheartening realization?" Montague believes this is primarily a crisis of hope. But it helps to remember that the story of a church struggling to change is as old as the Bible.
An apathetic church is difficult to motivate. Donald Riggs (1981:10-11) introduces a church growth book discussing the tremendous obstacles to initiating growth. He laments the difficulties in "bringing the congregation to the level of understanding that says God wants us to grow." Charles Chaney and Ron Lewis (1980) teach that a church's growth will be proportionate to its ability to mobilize its members in evangelism. "That's the dilemma for pastors," says Wayne Jacobsen (1985:31), "we who must motivate human beings. How do we get people to embrace what costs so much?" Paul Benjamin (1972) believes the church is a sleeping giant, needing to break its binding traditions in order to carry out the Great Commission.

So, motivating and mobilizing people for change is not usually an easy or rapid process. The change agent model of ministry has many pitfalls. People sometimes resist change. They often become passive when a pastor attempts to move them off their comfortable pews. Conflict may erupt when the pastor tries to change people. Lyle Schaller (1972:11) warns that anyone seriously interested in planned change would be well advised to recognize two facts of life. "First, despite the claims of many, relatively little is known about how to achieve predictable change. Second, much of what is known will not work." The pastor who wants change may be heading pell-mell for pain, fatigue and frustration.
Today, however, much is known about planned change. In spite of Schaller's warning,1* this study proposes a deliberate process for successfully initiating planned change in the church. This process draws upon the theories and insights of organization development, and the experience and wisdom of pastors who have led churches through change.

Pastor Donald Gerig (1984), of Calvary Memorial Church in Oak Park, Illinois, dreamed for years of significant growth, but only plodding, gradual growth took place. He tried "everything", and finally the church started climbing in attendance. When he asked why, he had difficulty identifying any single cause. But he gradually perceived the underlying cause in the church's climate. For several years, he had intuitively assembled the components of a change climate. He now is convinced that the programming emphasis is not crucial to change; rather, favorable atmospheric conditions2 contribute most to growth. The problems of change and growth are difficult but, according to Gerig, it is possible to create a climate which initiates growth producing change.

Churches, like trees and flowers, grow better in some climates than others. Few species of plants grow in the desert or arctic; lush vegetation thrives in warmth and humidity. Bringing humidity to the desert or warmth to the arctic would create conditions in which new seedlings would

*Notes begin on page 58.
appear and grow in abundance. What are the "climatic" conditions in which the average church will, as the seedlings, begin to thrive and grow?

Church growth literature identifies characteristics of growing churches, and strategies they typically employ. But this literature does not teach us how to create the climate for growth. How does a pastor develop this climate—such an attitude of openness in congregational members that they will help create, readily accept, and strongly own a proposed innovation?

This dissertation proposes a model for creating a change climate. The model focuses on the pastor's leadership and behaviors—while acknowledging many other variables, most relating to the church's laity. This model, based on the principles used by MC pastors who have changed and grown churches, is complemented by organization development (OD) theory and lore, lessons from studies of effective organization leaders, and the insights of church growth writers. A series of proven, practical steps, informed by these literatures, and drawn from the experiences of effective pastors, will show a way forward for other MC pastors desiring change and growth.

Procedures and Methodology of the Research

This quest to develop a model for change agent pastors took several important steps.

First, OD literature was studied to identify change
models, theories and procedures used in various organizations. A theological foundation for church change was laid, and church growth literature was searched for change principles. Selected MC pastors were then interviewed to identify the principles of change they have incorporated into their approach to leadership. Pastors were selected because they demonstrated the ability to lead a church through significant change.

The study of OD was based on the assumption that the pastor's change skills and strategies are similar to those of effective leaders in other organizations. That is, all organization leaders demonstrate the expertise to: develop a personal vision and to communicate that vision to their people; manage resistance and anxieties within the congregation; influence the values and norms of the corporate membership; work collaboratively with church leaders and members in decision making and goal setting; mobilize people around the "not yet known;" and obtain and use the power to be initiating and transformational leaders.

A model was constructed--drawing both from OD literature and the insights of achieving pastors, with special regard for creating a climate conducive to change and the actual motivation for change.

The resulting model incorporates only those principles for creating a climate for change which this writer perceives to be transferrable from one MC church to another.
In popular church growth literature, one finds moving stories of growing churches and mighty achievements. Many such churches are led by a dynamic, charismatic pastor, leading by force of personality. But this writer hoped to discover a set of principles, gleaned from OD and observed in use by change agent MC pastors, to inform the achievements of non-charismatic MC pastors. As pastors learn them and incorporate them, they will increase the possibility of achieving change. These are proposed as reproducible principles which any MC pastor, who is willing to pay the price, can adapt to initiate change resulting in renewal and growth.

**Interviews with Change Agent Pastors**

Four District Superintendents of the MC supplied names of pastors in their Districts who had led their congregations through significant changes and growth. The District Superintendents recommended twenty-three individuals.

Several pastors had led their congregations through a relocation. The Superintendents described situations in which the pastor entered an apathetic or tradition bound parish, and led the congregation into renewal. Today those churches are growing. One congregation planted a daughter church four years ago which has grown to 525 Sunday morning worshipers. Another demolished an old sanctuary having great meaning for the people, an act which paved the way for renewal and growth. The fourteen are listed with their churches and communities (See Table One, page 31.).
Table 1: Pastors, Churches, and Communities

<table>
<thead>
<tr>
<th>PASTOR</th>
<th>CHURCH/(OFFICE)</th>
<th>COMMUNITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paul DeMerchant</td>
<td>Granger M.C.</td>
<td>Granger, IN</td>
</tr>
<tr>
<td>David DeSelm</td>
<td>Fellowship M.C.</td>
<td>Fort Wayne, IN</td>
</tr>
<tr>
<td>Leonard DeWitt</td>
<td>(President, M.C.)</td>
<td>(Head Office)</td>
</tr>
<tr>
<td>Norman Fuller</td>
<td>Fairview M.C.</td>
<td>Angola, IN</td>
</tr>
<tr>
<td>*Glen Gibson</td>
<td>Wilmot Centre M.C.</td>
<td>Wilmot Ctr, ON</td>
</tr>
<tr>
<td>David Engbrecht</td>
<td>Napanee M.C.</td>
<td>Nappanee, IN</td>
</tr>
<tr>
<td>John Hedegaard</td>
<td>(Dir. Home Ministries)</td>
<td>(Head Office)</td>
</tr>
<tr>
<td>William E. Hesse</td>
<td>Union Chapel M.C.</td>
<td>Lima, OH</td>
</tr>
<tr>
<td>J. Mark Klinepeter</td>
<td>First M.C.</td>
<td>Fort Wayne, IN</td>
</tr>
<tr>
<td>Dennis D. Leinbach</td>
<td>Pettisville M.C.</td>
<td>Pettisville, OH</td>
</tr>
<tr>
<td>Tom Long</td>
<td>Faith M. Fellowship</td>
<td>Martinsville, IN</td>
</tr>
<tr>
<td>William Malik</td>
<td>Auburn M.C.</td>
<td>Auburn, IN</td>
</tr>
<tr>
<td>Jim Otis</td>
<td>Plymouth M.C.</td>
<td>Plymouth, IN</td>
</tr>
<tr>
<td>Virgil Stauffer</td>
<td>Hoadley M.C.</td>
<td>Hoadley, AB</td>
</tr>
</tbody>
</table>

*Glen Gibson is now working for the Canada East District supervising church growth and church planting.

NOTE: All the individuals listed here gave their consent to be named, quoted, and to allow their stories to be told in this dissertation.
Ten of the recommended pastors were interviewed, plus four other pastors and denominational leaders. The latter group included: a former pastor overseeing Canada East District church planting and church growth; a pastor from Canada West District; two denominational leaders, the denomination's President and the Director of Home Ministries.

The fourteen pastors bring a varied background into the ministry. Previous experience includes school teaching, management in industry, and working in other Christian agencies. Two now hold denominational office; two others have in the past. Although the majority have a long association with the MC, three were attracted to the denomination upon their graduation from seminary or Bible college. One recently transferred from another denomination. Two, who had no upbringing in any church, brought into their ministry no traditions or "sacred cows." The pastors range in age from the early thirties to the early sixties. All are ordained.

**Interviews with Laypersons in Changed Churches**

Six pastors nominated two to five laypersons for interviews, sixteen altogether. Some were charter members, several had attended for two years. Some preceded the pastor; others did not. All enthusiastically shared the story of the church from their perspective. Several willingly skipped dinner or an hour at work to do so.

All of the laypersons are active church members, rang-
ing from elders and church board members to deacons to Sunday School teachers. They are housewives, businessmen, teachers, executives and farmers. They vary in age from late twenties to late seventies. They were interviewed in their work places, homes, or the church. The interviews took from a half hour to an hour and a half. Chapter 3 includes some of their perceptions about change.

The Missionary Church: the Denomination

The MC was born in the throes of change. The denomination was organized in its present form in 1969 when the Missionary Church Association and the United Missionary Churches merged. Both of these groups originated in the revival that swept across North America in the late nineteenth century. The revival sparked a renewal among Mennonites which often was not welcomed by the established leadership. The experiences and new activities of the revived members threatened traditions and established leaders, who excommunicated many of them. Some of these people formed the two groups which now make up the present denomination. Denominational roots are deep in the Mennonite tradition (See Figure 2, p. 34.).

The North American constituency, comprised of about 400 local churches, is located in five Canadian provinces and twenty-five states of the U.S.A. The largest concentration of churches is located in the midwest (Ohio, Michigan, Indiana) and in Ontario. Figure 3 (p. 35) indicates the
Figure One: Historical Roots of the Missionary Church

Historic Catholicism
Reformation by Luther
Roman Catholicism
Reformed Churches
Anabaptist
Menno Simons and Mennonism
United Mennonites
Evangelical Mennonites
Amish Mennonites
Defenseless Mennonites
Missionary Church Association
United Brethren
United Missionary Church
Brethren in Christ
Mennonite Brethren
Evangelical United Mennonites
Eastern Orthodox

TIME LINE
1517 1525 1550 1690 1865 1883 1898 1947 1969
Figure Two: Location and Size of Districts

Key to Districts
1. CANADA EAST
   (66 churches)
2. CANADA WEST
   (24 churches)
3. CENTRAL
   (47 churches)
4. EAST CENTRAL
   (39 churches)
5. EASTERN
   (16 churches)
6. FLORIDA
   (6 churches)
7. HAWAII
   (8 churches)
8. MICHIGAN
   (50 churches)
9. MIDWEST
   (26 churches)
10. NORTH CENTRAL
    (53 churches)
11. NORTHWEST
    (14 churches)
12. WESTERN
    (31 churches)
SIZE OF CHURCHES
according to membership

A  0 -  75
B  76 - 150
C  151 - 225
D  226 - 300
E  301 - 500
F  501 - 1000
G 1000 +

Total Churches - 380
location and size of the districts; Figure 4 (p. 36) gives the size of the churches according to membership.

Missionary Churches have been established in ten countries outside of North America: Brazil, Dominican Republic, Ecuador, France, Haiti, Jamaica, India, Mexico, Nigeria, and Sierra Leone. Missionaries sponsored and supported by the church also serve through other agencies to minister in twenty-four countries, on five continents. In Merging Streams, a history of the church, the author notes that the world vision of the MC in both streams of its union "made an impact on world evangelism that was far out of proportion to its size and apparent strengths" (Eileen Lageer 1979:16). Today the MC is second only to the Christian and Missionary Alliance denomination in the number of missionaries per church member (George Hunter 1988b:24). The denomination continues to establish new works in unchurched areas of the United States, Canada, and around the world. The denomination is working on a ten-year plan to establish 300 new churches, plus open several new mission fields overseas.

According to the Director of Home Ministries (John Hedegaard 1987), several distinctives of the denomination are noteworthy. The per capita giving of the constituents rates very close to the top of all existing religious groups. Approximately forty percent of Missionary Churches are growing. Missionary Church people tend to be conserva-
tive evangelicals who promote holy living and service. The denomination is active in evangelical and holiness organizations, and has provided several key leaders for the National Association of Evangelicals.

The Bennis and Nanus Model for Studying Leaders

Bennis and Nanus' (1985), *Leaders: The Strategies for Taking Charge*, served as a model for this study. The authors interviewed ninety leaders of various kinds of organizations. Selecting those who had demonstrated a capacity to influence people, to guide their organizations in direction, action, and opinion, the authors spent at least three hours interviewing each leader. They concentrated on leaders who were creating new trends, new ideas, new policies, new methodologies. "They changed the basic metabolism of their organizations. These leaders were, in Camus' phrase, 'creating dangerously,' not simply mastering basic routines" (Bennis and Nanus 1985:23). The authors describe these people as vision-oriented individuals who dealt with "paradigms of action".

From the extensive interview data, they identified the leadership strategies which made these people effective change agents. Bennis and Nanus thus produced a definitive statement on the role and strategies of leaders in changing organizations. Based on their conclusions, and those of other OD writers, the following fourteen questions were developed.
The Planned Interview Questions

Change agent pastors were asked these questions.

1. Describe the character of the church when you arrived.
2. What were the most significant changes you initiated when you arrived to pastor this church?
3. Describe the decision-making process in your church.
4. Would you lead me through the process of introducing and implementing a new "idea" into your church--something which you believe is God's will for the church?
5. How important are preaching and worship in leading your church through change?
6. For leaders to gain followers, they must have credibility. How have you gained the trust and confidence of your people?
7. Describe how you deal with resistance to change.
8. What has been your worst flop? What did you learn from it?
9. Describe some of the people who have been your models for ministry and leadership.
10. Tell me about your long-term planning.
11. What is your driving passion for the church?
12. A frustrated pastor comes to you with this problem. After pastoring for a year and a half, nothing much has happened; the congregation is apathetic toward its mission and resists change. Good things are happening
in your church, and this pastor wants a lively congregation—just like you have—which eagerly carries out the church's mission. How would you respond?

13. What else can you tell me about change?

14. Are these principles for bringing renewal and growth to the church transferrable? Can the average pastor in the average church pick up and run with them?

Of course, in the interviews with both pastors and laypersons, many additional questions were suggested spontaneously by the turns of the conversation. Laypersons were asked to tell the story of how particular changes in the church came about, and how they viewed the change efforts of the pastor. They were asked to identify the characteristics which made their pastor unique from others.

**Rationale for the Personal Interview Method**

Why rely on interview research? Interviewing is a process of "relational communication with a predetermined and serious purpose designed to interchange behavior and involving the asking and answering of questions" (Charles Stewart and William Cash 1985:7). An interview involves a relationship, a process, a purpose, and an exchange of information. The objective on the part of the interviewer is to collect specific information for a particular purpose.

David Nadler (1977:120-124) notes that one of the most obvious, direct, and sensible ways of discovering infor-
information is to ask people for it. Particular data and descriptive information within the experience of people can be obtained. Furthermore, most individuals are willing to provide their perceptions, judgments, evaluations, and feelings. A particularly valuable feature of the personal interview approach is its adaptive and flexible nature.

According to Warner Burke (1982:200, 203), the interview is the most popular technique for data collection in OD practice and may be the most useful, depending on the skill of the interviewer. The burden is upon the interviewer to establish rapport, to ask the right questions at the right time, to be an active listener, and, of course, finally to make sense of the data.

According to some of the personal interview's benefits and functions discussed by Stewart and Cash (1985:18-20), it is especially suitable for the purposes of this research. The approach of this study is necessarily investigative and inductive. One interviews with some prior knowledge of what to look for—in this study, based upon the insights gained from OD literature—but one also probes to discover if the pastor has used unique insights or change strategies. As Stewart and Cash suggest, this interviewer probed answers, asked for explanations, justifications, and confirmations of impressions and insights. Certain questions produced lengthy answers. Questions were adapted to the situation and the person. The personal
interview lent itself to each of these tasks.

Interviews uncover factors not revealed from a survey or questionnaire. A significant aspect of creating a climate for change is the ability of the leader to develop a vision and to motivate people. Communicating visions and persuading people relate to their emotions, beliefs, feelings and attitudes. These factors may not be reflected in quantitative data or documents, but face-to-face interviews enable their discovery.

Interview questions asked for detailed descriptions of situations, events, and interactions. Attention was paid to direct quotations, attitudes, beliefs, and thoughts. The pastoral interviews were recorded on tape and in extensive notes. Interviews with laypersons were recorded only in note taking. The field research data totaled about twenty hours of taped material, and some 100 pages of notes. Immersion in the data then produced patterns, categories, themes and dimensions which emerged naturally. Chapter 3 delineates the processed data.

Representative Stories from the Churches Under Study

The locations of the churches and their recent average morning worship figures provide useful data (See Table Two, page 43.). Attendance of the smallest church has reached 59. The largest hovers at 1100.

Two churches relocated from within the city to a high profile main artery near the edge of the city. A third
Table 2: The Churches

<table>
<thead>
<tr>
<th>CHURCH</th>
<th>LOCATION</th>
<th>ATTENDANCE</th>
<th>R/P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plymouth, IN</td>
<td>Outskirts</td>
<td>60</td>
<td>R</td>
</tr>
<tr>
<td>Hoadley, AB, CAN</td>
<td>Rural</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Lima, OH</td>
<td>Rural</td>
<td>170</td>
<td></td>
</tr>
<tr>
<td>Wilmot, ON, CAN</td>
<td>Rural</td>
<td>185</td>
<td></td>
</tr>
<tr>
<td>Martinsville, IN</td>
<td>Outskirts</td>
<td>230</td>
<td></td>
</tr>
<tr>
<td>Granger, IN</td>
<td>Rural</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>Pettisville, OH</td>
<td>Small Town</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>Auburn, IN</td>
<td>Outskirts</td>
<td>270</td>
<td></td>
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<tr>
<td>Angola, IN</td>
<td>Rural</td>
<td>370</td>
<td></td>
</tr>
<tr>
<td>Nappanee, IN</td>
<td>Outskirts</td>
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<td>R</td>
</tr>
<tr>
<td>Fort Wayne, IN</td>
<td>Outskirts</td>
<td>525</td>
<td>P</td>
</tr>
<tr>
<td>Fort Wayne, IN</td>
<td>Old Downtown</td>
<td>1100</td>
<td></td>
</tr>
</tbody>
</table>

R/P Indicates that church has been relocated (R) or planted (P) within the past six years.
recently relocated from a city center also, but to a location several miles outside the city limits. Table Two shows the type of location of each of the twelve churches and their approximate average worship attendances. (Worship attendance in Missionary Churches is usually higher than membership.)

A sampling of the changed churches follows, including a description of the situations the change agent pastors discovered upon arriving at their new pastorate. The changes, including growth statistics, are noted, as are some of the approaches and change philosophies of the pastors. More extensive growth statistics are shown in Figure 5 (page 45).

**Fairview Missionary Church**

For four years the average worship attendance was either 72 or 73. Pastor Norman Fuller arrived in the Fall of 1974, and, except for 1978, 1979 and 1982, the church experienced continuous growth. Fifty-nine worshipers attended Fuller's first service in the old downtown building; in January of 1987 an average of 371 attended services in the new building several miles out of town. During Fuller's twelve-year tenure, the congregation grew by over 500 per cent. What caused the turnaround and consequent growth?

When Fuller arrived, says a layleader, "we were not willing to try new things. The Pastor was willing to try
Figure 5: Average Annual Worship Attendance

FIRST (x 3)

PETTISVILLE

AUBURN

UNION CHAPEL

GRANGER

ANOLA

WILMOT CENTER

HOADLEY

FAITH

\(\Delta\) Indicates arrival of Change Agent Pastor

YEAR: 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86
things new to the congregation. He had variety in the services." This layleader had doubts about the finances for new projects, but when he saw new people in church and bigger offerings, he became more relaxed.

The church had a bad image in the community because of a predecessor. When Fuller arrived, he observed indecision and depression in the congregation. Fuller proposed they redecorate the old downtown church, but the congregation hesitated to make a decision on the proposal. Finally, he boldly decided to "take the bull by the horns." He told the congregation that "we are going to make a decision, and we're just going to take the consequences for the decision." He observes that

the day we made the decision to redecorate, the spirit of depression lifted from us. And from the Sunday of that decision, sermons came alive, people started coming--people started coming from everywhere. We always had been a church that could attract visitors but we could never keep any of them. After we redecorated they started staying.

The Church Chairman observes:

After (the commitment to redecorate) a beautiful thing happened. We had pride in the building-- "look what God is doing, maybe because of what we did. Now we are doing what God wants us to do."

He describes the pastor as having "the faith to step out. He felt we were on the verge of something really great and we should go for it." The Chairman believes the congregation trusted Fuller because "he has a track record of
making decisions that turn out right."

The Church Chairman, a college professor, attributes the success of the church to good pastoral leadership. He describes his pastor as an excellent organizer. His pastor is willing to go the extra mile; he exercises patience with individuals. He succeeds at bringing factions together in love and harmony so that little problems never become big problems. He spends a lot of time waiting on the Lord. The chairman has "never seen a man so Christlike every day--a beautiful person." The Pastor is positive and does not emphasize the negative; he "motivates you to go out and get at it."

The Chairman attributes the success of the church to pastoral leadership, yet recognizes God's hand at work. Another layperson, a business man, concurs: "God's interaction among us is beyond belief. We couldn't devise a plan to do [what has happened here]."

Fuller's congregation saw in him a man of God whom they could listen to and follow. They trusted him because of his record of successes. He loves them and knows how to motivate them. He earned their respect by boldly leading them out of a tough spot and they have not looked back.

Faith Missionary Church

Tom Long arrived in 1981 to pastor a small congregation whose worship attendance had only grown from 41 to 51 in four years. For a time they had no pastor and the people
started to scatter. The congregation was divided into two camps. Long reports that "an older camp ran the church and the younger camp was out of it. But there's been a great healing." The small group had faith enough to purchase 45 acres of land but the indebtedness was large.

In the seven years Long has pastored Faith MC, it has grown from a worship attendance of 51 to a January, 1987 average of 230, an increase of over 450 percent. The Pastor attributes this turnaround and significant growth largely to his visionary leadership and to his love for his people. "They've tried a lot of things they normally wouldn't have tried--except that they knew I had a vision for the church." He emphasizes that the people also had a vision and a lot of faith, "a very strong faith."

Long stays "in touch with the Lord, and I keep the vision in front of the people." He believes his primary role is "the keeper of the vision." He discusses this role:

Each year we set a new theme... and my message will be keyed to those themes. I always keep some kind of goal before the people. Our goal this year is to double the church.

Long's theme "since day one" has been "Make Room for Company." The congregation, indeed, has made room for a lot of company.

As God's spokesman, Long says that his people know that "I'm answerable to God and I'm his prophet and I'm going to say what God wants me to say."
Like the prophet, I'm the one who says, 'Thus saith the Lord.' I try and seek the Lord in such a way that I know the way the Lord wants to guide the church. That happens through prayer, sometimes through consensus of opinions of the people --I'm not a dictator or an autocrat. I'm very much a democrat.

Long does not hesitate to discuss the benefits of the pastor as a role model. He started leading people to Christ and now his Deacons and S.S. Superintendent are doing the same.

My own fire for evangelism has carried over to the people. Not by way of any program, but through the emphasis of my preaching--'lifestyle evangelism. God put those people next to you.'

He is supposed to be, he says, a role model of love. He not only preaches four-fifths of the time on love, but also practices loving. He claims strong preaching is the key to bringing new people but the love of the people is what really draws them. People began to love each other as Pastor Long worked at melting down the barriers. In a church with a wide socio-economic span, Long attempts to treat everyone the same and love everybody "across the board."

Long's advice to the struggling pastor of an apathetic church is, "love the people."

Laypersons in Faith MC perceive their pastor as a caring, loving person and observe a lot of love in the church. "The Pastor will walk up to you and say, 'I love you.' You know he cares." Another observes that the pastor is "supersensitive to needs" and "has a heart for his people."
He is a "servant" who exhibits the fruit of the Spirit. A lady states that she "can't wait to get there Sunday morning because the congregation is so caring." Apparently, Long's preaching on love and his caring example have produced results. After service clusters of people all over the sanctuary hug one another.

The changes to Faith MC did not come quickly. A layperson observes that the church is now flexible, but the Pastor "didn't try to change everything right away." One layperson likes the sense of freedom in the church, another appreciates the informality and variety in the services. Another thinks that "change is exciting. We let traditions have their way sometimes, if it doesn't hinder growth."

The Pastor introduced many innovations and admits to trying to be "too breakaway, sometimes" but promotes a spirit of flexibility in the congregation.

I'm kind of rebellious against tradition and I can't say I apologize for that. I think God uses that when things start to look Pharisaical to me--'It has to be done that way.' There's something within me that laughs at it, and I say, 'Why?' Sometimes I'll just purposely change those things. Tradition has killed a lot of churches. I think it's killed a lot of Missionary Churches.

Long believes that God used this "kind of a righteous indignation" as one of the key factors in what has been accomplished at Faith MC. He also concludes that "the Lord keeps using me because I'm open to the Lord."
First Missionary Church

Members of the 83 year-old congregation were frustrated, says Pastor Mark Klinepeter, because "the people didn't know who they were." They resisted growth. As an established church located in a conservative area, the members "felt comfortable with where they were."

After the previous pastor resigned, and the church appointed Klinepeter as Senior Pastor in 1976, 200 members left. He reports that the church did not "really want to do much at that time. They were content. We did go through a very rough time." During his predecessor's three years, the congregation had increased by 15 percent. From 1977 until 1982, the average yearly worship attendance increased from 644 to 1,030--an increase of 63 percent. During the next three years the attendance plateaued as many people left to assist in the planting of a daughter church. In 1986 the attendance again reached an all-time high, as the daughter church's attendance has climbed past 500. During Pastor Klinepeter's tenure, many changes have taken place.

Most of the new directions and programs have come at Klinepeter's initiation.

But not because I sat down ten years ago and laid out a plan. What we have tried to do is sense where we are hurting. What is our need? When people have sensed their need, we've tried to give the opportunity to have that need met.

Klinepeter started with establishing a biblical statement of
purpose for the church. His role is to keep the church in line with its biblical objectives.

**Nappanee Missionary Church**

Pastor David Engbrecht came to a 100 year-old downtown congregation with such a bad reputation it was difficult to get a pastor. Having a history of trouble, the church had split several years before. The members had a negative self-image. However, they were a friendly people, observes Engbrecht, and "had good leadership." He describes the Sunday evening services as "really bad" and started immediately to "build them up." They were a downtown church in a bad location, so the new Pastor introduced the aim of becoming a "regional church--to reach out beyond Nappanee." Although they had decided to re-build downtown before the new pastor came, a decision to purchase land outside of the city resulted from this initial thrust.

For three years the church had steadily declined in average worship attendance from 139 to 124 when Engbrecht began to pastor in 1979. Eight years later the attendance of this "old-line, traditional church" is four times higher.

Engbrecht believed that gaining the trust of the people was crucial to building an outreach oriented church. "Are they going to give me the space and territory to lead them?" He spent a lot of time with individuals in order to gain this trust and pastoral authority. Working closely
with the Deacons, he always kept them informed and held no secrets from them. They were older, conservative men, but had a good pulse on what was happening. "The Deacons carry the power in the church. The Deacons are the Patriarchs in the church." Engbrecht listened to them and worked closely with them.

Nappanee Missionary Church "is now the church to go to. It's the 'in' church." The community "perceives this is where things are happening." The Pastor explains the success this way,

> It is exciting how God has chosen to pour himself out. We work our tail off. We constantly drive home to people that God gives the victory, but we're still going to prepare our horses for battle.

Engbrecht, who has a passion for evangelism, "can't do well with a maintenance mentality." He admits he is ambitious and dreams dreams so big that if he told them to people, they would think he is crazy. To keep people focused on his vision, he continually utilizes themes to which he ties his preaching. He persistently teaches that outreach is the reason for the existence of the church.

> You do that through your preaching ministry, your talking ministry, through your boards, through your decisions--why we exist. You write it in your news letter. You just constantly [hammer at] it that the reason we're here is to win people for Christ and ultimately to make disciples. That's why we exist. We don't exist for any other purpose.

Engbrecht forthrightly tells the people they are not a traditional church. Rather, they are here to reach their
community for Christ. If they want a traditional church, "there are a lot of them around and they will be happy to have you...but we are on a mission."

A Deacon, who attended the church for forty-two years, attributes the success of the church to the pastor. He appreciates the "wonderful guy." Initially, he was intimidated with the idea of a large debt, but "the Lord spoke to me, 'Haven't you got a vision for your community?'" This experience taught him to trust the Lord more, and now he is confident the Lord will bless the latest building program. He respects his pastor's leadership ability and his good judgment. But the preaching and moving music are "the big calling card here." Another Deacon stated that the biggest impact of the Pastor on his life is to teach him to trust the Lord more. He trusts the Pastor because he doesn't make them do anything they do not want to do. "He tells us, we tell him, we go home and pray about it. We look for God's direction."

Wilmot Center Missionary Church

Pastor Glen Gibson arrived at this country church in 1977 when the worship attendance stood at 77. During the next six years the attendance slowly but steadily climbed until 1982 when it plateaued at 185.

When Gibson arrived, most members of the single-cell congregation were apathetic and hesitant to accept any changes. Worship was traditional, based on the use of "not
particularly good" old hymnbooks.

Many things changed while Gibson was pastor (until 1985). He first introduced many innovations in worship. He deliberately created a climate of flexibility by introducing new music, particularly choruses, and modifying the order of the services. Later, he imported drums and guitars. He taught the congregation that different worship styles are not wrong, "just different." He continually assured them that "everything is OK, we're not out of control."

Through his preaching, Gibson worked hard to develop a new philosophy of ministry in the church. He desired to become an equipper of the saints and did things to activate the laity. He encouraged participation in worship, administered a spiritual gift inventory, and began to get members of the congregation to assist individuals at the altar. Under his leadership, the church gradually moved from centralized decision making by the Church Board to be the responsibility of those immediately involved in a ministry. When a person is appointed to head up a ministry, that person, Gibson felt, should be free to lead.

Gibson strove to become a trustworthy pastor. Sensitive to people's position on matters, he did not jar, or "violate their comfort zone." Initially, he spent much of his time with the opinion leaders. For three years he met with them at 6:30 each Tuesday morning for prayer and
sharing. Eventually, this group of men became the church's Elders who shared the pastoral load with Gibson.

Gibson introduced many new directions and programs. He planted the seeds for them up to five years before the idea came to fruition. He continually reminded the congregation of needs and tested his new ideas with the leadership and congregation. He introduced pilot projects which would be evaluated on a certain date. He initiated home cell groups and doubled worship services.

After attempting to achieve equal responsibility amongst the Elders, the group started to flounder. He eventually concluded the pastor must assume a proactive role. "It is hard," he says, "to generate vision in a collective gathering." He "catches" his vision from an "exegesis of the church and community"--the needs and the capabilities. But there is an intangible element--"the Lord speaking to our hearts. The Lord has to put together in your mind a vivid picture of where you are going." He then must concretely describe to people his dream of where the church can be in a way they can see it. People need, he says, something to shoot for. This sense of "where we are going" helps to unify the people. Resulting small changes become building blocks to the full vision and the projection into the future helps to legitimate change. "This process is necessary to get to where God wants us to go. It keeps our eyes on the overall goal."
Today, the church is a "unique hybrid--a rural/city church." One third of the congregation comes from each of three areas: city, small town, and the rural area surrounding the church. When a member of the congregation initiated a ministry in the city, he attracted counter culture people who came off the streets and off drugs. People invite their friends; the Elders are active in visitation and conversions. Gibson's continuous emphasis upon lifestyle evangelism paid off.

This chapter demonstrates the church's need for knowledge of the change process and describes the steps taken in search of this knowledge. Brief summaries describe some of the changes which occurred in a sampling of the Missionary Churches led by the pastors under study. The next chapter: 1) lays a theological base for change agent leadership in the church; 2) gleans insights from church growth literature; 3) delineates ways in which cultural anthropologists illuminate change and change leadership; and 4) investigates the field of organization development for ways that leaders initiate and manage lasting change in an organization.
Notes

1. Since 1972 Schaller has investigated Organization Development. In his 1986 work, Getting Things Done—Concepts and Skills for Leaders, he draws on OD theory to promote approaches to change in the church.

2. Gerig's "atmospheric conditions" are similar to the elements of my "change climate" (cf. "Introduction", p. 5). He emphasizes attitudes.

3. Many church growth authors list the characteristics and the strategies of growing churches. Here is a sampling.

Benjamin (1972), The Growing Congregation:
   (1) Gathering and scattering
   (2) Ministry of all believers
   (3) The taught teaching
   (4) Multiplying congregations
   (5) The kingdom above institutions

Chaney and Lewis (1980), Design for Growth:
   (1) Bible study a priority
   (2) Dynamic and aggressive pastoral leadership
   (3) A mobilized team of lay ministers
   (4) A growth atmosphere
   (5) Active small groups
   (6) Evaluation and change a way of life
   (7) New units to meet new needs

Hunter (1987), To Spread the Power:
   (1) Identifying receptive people to reach
   (2) Reaching across social networks to people
   (3) Organizing new recruiting groups and ports of entry
   (4) Ministering to the needs of people
   (5) Indigenizing ministries to fit the culture of the people
   (6) Planning to achieve the future they intend

Donald McGavran (1980), Understanding Church Growth:
   (1) Evaluate patterns of growth
   (2) Understand the influence of social factors
   (3) Disciple receptive people
   (4) Indigenize evangelism
   (5) Set growth goals
   (6) Make hard, bold plans

Peter C. Wagner (1976), Your Church Can Grow:
   (1) A pastor who is a possibility thinker and a dynamic leader
   (2) A laity the pastor has discovered, developed and
mobilized

(3) A church large enough to provide a program that meets the expectations of members

(4) A proper balance between celebration, congregation, and cell

(5) A membership primarily drawn from a homogeneous unit

(6) Proven evangelistic methods

(7) Biblical priorities
CHAPTER 2

Insights from Theology, Church Growth, Cultural Anthropology and Organization Development

Biblical Principles of Leadership and Change in the Church

The Christian Goal of Change

Change is vital to the very existence of Christ's church. To carry out the church's mission, the pastor must be a change agent who has the ability, first of all, to create a climate in which needed change can occur.

The church, as God's people, cannot be static. It is always en route; the church is pilgrims on a journey. It journeys through time, and also toward perfection.

A Church which pitches its tents without looking out constantly for new horizons, which does not continually strike camp, is being untrue to its calling. The historical nature of the Church is revealed by the fact that it remains the pilgrim people of God (Hans Kung 1983:88).

The Bible repeatedly employs change imagery to emphasize the pilgrim nature of God's people.

Change starts as people enter the universal church. Jesus stated that "unless you change and become like little
children, you will never enter the kingdom" (Matthew 18:3-4 NIV). The "change" or "turn" refers to the new birth. The Greek straphete, a strict passive, suggests this change cannot be brought about by oneself. The new birth, as John 3:3-6 indicates, is supernatural. God creates the initial change in a person which results in the ability to become humble (an ongoing change) as a little child (R. Tasker 1978:175).

The believer is to be continually transformed by renewing the mind (Romans 12:2). Ideally, the people of God experience a constant transformation of their lives into conformity with God's will. The people of God are to be constantly transformed by the renewal of their understanding and thinking. The renewal is to be a "deep-seated and permanent change wrought by the process of renewal...a process of revolutionary change in...the center of consciousness" (John Murray 1980:114).

The people of God are to be transformed into Christ's likeness with ever-increasing glory as they contemplate the glory of God (2 Corinthians 3:18 NIV). This Corinthian passage employs the same Greek word as does Romans 12:2. In both cases the verb, metamorphoo, is translated "transformed". Its root is morphe, which means the basic element of anything. Thus, the Apostle Paul calls for a daily change in the essential nature or character of the person, a deep inward change of the personality (William Barclay
As one contemplates the image of Christ, one is continually being transformed into that image. This life-long process is a restoring of the original image marred through the fall of the first Adam. The process is essentially the work of Christ as he provides the sustenance to enable the body's growth (John Scott 1986:171). The goal is to be molded into "the image of the Second Adam, the Archetype of regenerate humanity" (E. K. Simpson and F. F. Bruce 1982: 96). The goal of the Christian in the restoration process is to "become mature, attaining to the whole measure of the fullness of Christ," to "grow up into him" (Ephesians 4:13, 15 NIV).

God expects his people to constantly mature spiritually. The pastor, as God's agent in the local church, shoulders much of the responsibility for instigating and motivating this change. The pastor's challenge is to lead people through change by motivating them to move always closer to God's ideal. But, many church members put any change low on their agenda. Apathy, attachment to the status quo and time-worn traditions, self-satisfaction, ingrownness and self-centeredness, often characterize the members of a church which should be on the move.

The Bible teaches that life is a continuous experience of change and growth. According to Thomas Oden, God has chosen to make normal change in the person a process of struggle and pain. When pastors attempt to change people
and to grow a church, they face obstacles. Oden (1983: 237-238) observes that opposition, tension, and struggle are necessary to growth, development, and healthy formation. If a muscle is to grow strong, it must push against something, be strengthened by exercise—the more, the stronger. Without tension or testing, it atrophies. Change, Oden says, does not occur without pain, which is functionally necessary to constructive change. Oden believes that God prefers a maturity gained in the midst of challenge, struggle and conflict. He asserts that there is no way to achieve higher refinements of value by avoiding conflict. Change comes in the midst of working through frustrations and overcoming obstacles.

Pastoral Roles Related to Change

Shepherd. Church growth research shows strong pastoral leadership to be essential for leading a church into change.¹ What do we find in the Christian tradition regarding the pastor's responsibility to lead this change?

The pastor, in Christianity's long tradition, is a member of the body of Christ who is called by God and the church and set apart by ordination to proclaim the Word, to administer the sacraments, and to guide and nurture the Christian community toward full response to God's self-disclosure (Oden 1983:50). The pastor gives to the body care, wise counsel, encouragement and personal friendship.

* Notes begin on page 127.
"Pastor" is the Latin term for shepherd. Congregational leaders are called pastors, or shepherds, only once in the New Testament (Ephesians 4:11). This passage uses "shepherd" as a metaphor, not a title. This is true in other passages also (1 Peter 5:2; Acts 20:28; John 21:16). The shepherds are leaders of the local congregation who tend and guard the flock committed to their care. In Acts 20:28 Paul instructs the bishops (or "overseers", those responsible for others) to "guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God" (NIV). George Ladd (1974:533) notes that the pastor-teacher of Ephesians 4:11 is a single office embodying a twofold function: overseeing the flock, and teaching. This term designates the leaders of the church and is interchangeable with elder or bishop (Oden 1974:69). Peter appeals to the elders to

be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not eager for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock (1 Peter 5:2-3 NIV).

The pastor/shepherd analogy is as relevant today as when Jesus defined the role of the prime leader of his church. Oden (1983:51-52) notes the vivid pictures Jesus portrays in John 10:1-18. The shepherd knows the flock intimately. The flock listens to the shepherd's voice;
they trust him because of a history of fidelity. The shepherd leads them from protected areas into pastures and back again. The shepherd characteristically is "out ahead" of them, not only guiding them, but looking out, in anticipation, for their welfare. The pastor serves the congregation in responding to their needs and in managing their gifts. Jesus, too, is a shepherd and all members of his flock are one, united by listening to his voice. The Good Shepherd said: "I am among you as one who serves" (Luke 22:27).

Under the guidance of the Great Shepherd, the pastor leads the flock to the best pastures. Untended, sheep will aimlessly wander. Not so under careful and thoughtful shepherding.

Every step the pastor takes in guiding the flock should be purposeful, with long range intent, astutely sensing where the green pastures are, how long it takes to get there, and the logistics of how to go from here to there (Oden 1983:161).

The pastor continuously calls the flock back to the purpose for which it exists. The pastor works to unify, train, discipline, and guide the flock into the path prescribed by the Great Shepherd (Oden 1983:164).

The shepherd analogy is the most powerful biblical image of congregational leadership. Oden (1983:52-53) advocates that it is not a peripheral image for ministry; it is the central paradigm, the pivotal analogy which decisively informs the notion of authority in Christian
ministry. This authority, unique to human endeavour, is based on covenant fidelity, caring, mutuality, and understanding. Ministry's proper authority is not an external, manipulative, alien power that distances leaders from people, but a legitimised and happily received influence based on experienced good will. This leadership boldly guides from a deep sense of the flock's needs and yearnings.

Dietrich Bonhoeffer (1954:108-109) stresses servanthood as the basis of pastoral authority. Genuine spiritual authority is found where the ministry of hearing, helping, bearing, and proclaiming is carried out. Paul emphasizes this notion in 1 Timothy 3:1ff in his description of a bishop. Bonhoeffer notes that one finds here nothing whatsoever with respect to worldly charm and the brilliant attributes of the human personality. Bishops are the simple, faithful persons, sound of faith and life, who rightly discharge their duties to the church. Their authority lies in the exercise of their ministry.

**Equipper.** What is the purpose of ministry? God appointed, or gave to the church as a gift, those who are to prepare God's people for their service in the world, and to build up the church. The pastor-teachers, alongside the apostles, prophets, and evangelists, serve the function of "equipping" God's gifted people for service. Paul uses katartismos in Ephesians 4:12, a term surgeons applied to
the setting of a broken limb or putting a joint back into place. In politics it refers to the bringing together of opposing factions so that the government continues. In the New Testament it is used for mending nets (Mark 1:19), and for disciplining an offender until that person is fit to be restored to the church fellowship (Galatians 6:1). The idea connotes putting a thing into its rightful condition. Officers of the church, instructs Barclay (1976:149), see that members are so educated, so guided, so cared for, so sought out when they go astray, that they become what they ought to be. They are fully equipped, so the work of service may go on.

Michael Harper believes that until the church returns to this biblical pattern for ministry, we will not see lasting change or growth in the church. Broken and torn nets will not catch fish, and so the fisherman has to mend them. If he doesn't, there will be no fish. So the Church will continue to fish fruitlessly if everyone is not in his correct position (Harper 1977:27).

All God's people are called to the work of the ministry. The emphasis is on what all members should be doing (Leslie Mitton 1973:151-152). The New Testament teaches the universal priesthood of all believers.

The basic motive for all ministry should be service. Harper (1977:45, 26) believes that one barrier to church growth is the emphasis on professional ministry. With only one or two "professional" ministers, the church is not
resourced to cope adequately with the pastoral needs of all the members. "We need a multiplication of ministers before we can hope to see a multiplication of church membership." "Building up" means to integrate newcomers into the life of the body, to train them for ministry, and to enlarge the numbers. Building up also includes the maintenance of peace, the encouragement of cooperation, and the prevention of rivalry, alienation, and division, all of which strengthen the body and encourage growth (Mitton 1973:152).

To accomplish the mission, the pastor must learn the skill of "managing" the gifts of others. "Pastoral leadership consists principally in learning how to empower, enable, and enrich the leadership of others" (Oden 1983:157-158). To neglect this enabling task is to forfeit any significant contribution to the success of the mission.

Rather than doing all ministry and responding to all needs, the pastor identifies others to prepare to do the task, then celebrates and develops their gifts and ministries. Oden (1983:157) believes the "good pastor" will challenge people in patient, reasonable, tactful ways to see the needs and to recognize how these needs correlate with their own inner sense of the claim of Christian mission and their own giftedness. The good pastor challenges each person to take an equitable share of the load the whole body bears.

*Interpreter.* A primary function of the pastor is to
preach and to teach, that is, to interpret the Word of God.

A premier preacher, D. Martin Lloyd-Jones (1971:9), states that the need for productive preaching is urgent. True preaching is delivering the message of God, a message from God to the people. The preacher is there to do something to those people—to produce results, to influence people. Lloyd-Jones emphasizes that the preacher is not there to influence merely their minds or their emotions, or even to induce them to faithful activity. Pastors are there to deal with the whole person; and their preaching is meant to affect the whole person at the very center of life. Preaching should make such a difference to the listeners that they are never the same again. "It does something for the soul of man, for the whole of the person, the entire man; it deals with him in a vital and radical manner" (Lloyd-Jones 1971:53).

Homileticians from John Broadus to John Stott agree that preaching is designed to influence the lives of others. The pulpit, perennially, plays a significant role in changing people. In every age, reformers (such as Calvin and Kierkegaard) have been influential preachers. Through the centuries, the quality of preaching and the spirit and life of the church have advanced and declined together. When the church has experienced revival, preaching led the revival. There has been no great religious movement or restoration of scriptural truth and surge
of piety without new power in preaching. With preaching Christianity largely stands or falls (Broadus 1979:5; Stott 1982:37).

Preaching is ordained by God to be an instrument of change for men and women. God has chosen the pastor to be his proclaimer and herald to bring change to his church. To do so, the pastor/preacher applies principles of communication. Good preaching considers the needs of the hearers as well as the truth of the Bible.

Charles Kraft (1983), in Communication Theory for Christian Witness, suggests preachers need to emulate the preaching of Jesus. Jesus started with the felt needs of his hearers. To keep the peoples' attention and to clarify difficult points, he spoke illustratively rather than from a logical outline. Jesus used the discovery approach to involve hearers in the communicative process. Jesus used effective communication principles.

Preachers serious about change learn and apply the best communication principles their culture offers. Traditional styles of communicating are of little value if people respond to other ways. Kraft (1983:240) notes that Christianity requires change; there is always hope for something better. "When, therefore, we seek to communicate for that something better we must not be captured by traditions that would render God's message impotent." Kraft (1983:10-12) stresses the responsibility of the communicator of the
Christian message to build bridges to the receiver. Effective communicators know the rules, patterns, principles and dynamics of the process. God uses these in assisting the pastor in the change process.

Perspectives of Church Growth Specialists

Affirmations of a Church Growth Theology

The Church Growth School of Missiology believes that God wills for his church to grow. The prime mission of the people of God is to seek those outside the church and bring them into faith and discipleship which is discovered and nurtured in the church. Although this study is not about church growth *per se*, the intention is to find a way to change a congregation so it will be poised and positioned for growth. The "changed churches" under study grew after they experienced a change climate; awareness of and activity in mission is an outcome of the change climate. This section begins by delineating a theology of mission.

The people of God are sent. A compendium of Jesus' commission to seek the undiscipled as found in the Gospels and Acts declares:

All authority in heaven and on earth has been given to me. Therefore, as the Father sent me, I am sending you. Go into all the world and preach the good news to all creation. While you are going, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded. Preach repentance and forgiveness of sins in my name to all nations. You will receive power when the Holy Spirit comes upon you, and you will be my witnesses unto the ends of the earth. And I will be with you always,
to the very end of the age (cf. Matthew 28:18-20; Mark 16:15; Luke 24:47-48; John 20:21; Acts 1:8)

The People of God are sent. They are commissioned and empowered to bring all responding people into the church. John recognized this when he stated that he had seen, heard and touched the one who gave this commission, and so proclaims what he knew so intimately, "so that you also may have fellowship with us" (1 John 1:1-3). The Apostle John sought others to join the fellowship. A result of such mission is the growth of the messianic community.

*Jesus instructed his disciples to make disciples of the peoples of the earth.* This task remains unfinished, so the church is still under orders. John Stott (1983:219) said to the 1966 World Congress on Evangelism that "we engage in evangelism today not because we want to or because we choose to or because we like to, but because we have been told to. The church is under orders." A church which takes its mission seriously will bring in the undiscipled and thereby grow. It's a simple matter of mathematics. A local church which obeys the instruction of the one who has all authority in heaven and earth, to make disciples, grows. As Arthur Glasser (1973: 52) notes, God wills the growth of his church. Furthermore, "only through deliberate multiplications of vast numbers of new congregations all over the world will the Church be able to evangelize this generation." For Donald McGavran, Peter Wagner, George Hunter, and other church growth specialists, the
question of priorities in missionary objectives has never been negotiable: faithful obedience to Jesus Christ as Lord implies bending all efforts, energies, and resources above all in bringing men and women to follow Christ in true discipleship, and to join themselves together in the fellowship of local churches (Wagner 1973: 147). According to Hunter (1987:31), "Church Growth sees God calling his church to grow."

It is the divine desire that all people should be reconciled to God. In an address to the American Society of Missiology, Charles Taber (1986:397) stated: "The divine desire is that all human beings be restored to that communion with God for which they were created but which they forfeited by rebelling against him." The scripture speaks clearly that "God our Savior...wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:3-4 NIV). The Apostle Peter informs us that God does not want "anyone to perish, but everyone to come to repentance" (2 Peter 3:9 NIV). God sends his people to bring those who are perishing into the saving power of the truth. As the people of God respond to his desire, the church grows.

The teaching of Jesus is charged with growth imagery. He used much quantitative imagery such as calling the fishermen to become fishers of men. He talked of the imagery of ingathering as in the term, "white unto harvest." He expected his disciples to produce fruit. The Lord com-
missioned the ingathering of people from the highways and hedges, an imagery of incorporation. With organic imagery, he spoke of emerging life and growth about him, as the tiny mustard seed becoming a mighty tree. He talked of light penetrating the darkness, and called his followers to be the light to men, so they may also praise the Father. Jesus not only instructed his followers to grow the church by gathering in undiscipled people, but also impregnated his own teaching with growth imagery (Allan Tippett 1970: 13).

The early church modeled growth. "The Lord added to their number daily those who were being saved" (Acts 2:47 NIV). New churches were being established. Luke records that three thousand were added to the church in one day (2:41); and the number grew to five thousand men (4:4). Later, "more and more men and women believed in the Lord and were added to the number" (5:14). Again, "the number of disciples was increasing" (6:1), and "in Jerusalem increased rapidly" (6:7). And again, the church "grew in numbers" (9:31). In Antioch, "a great number of people believed and turned to the Lord" (11:21). In Iconium, in response to the speeches of Paul and Barnabas, "a great number of Jews and Gentiles believed" (14:1). "The churches were strengthened in the faith and grew daily in numbers" (16:5). In Thessalonica "a large number of God-fearing Greeks," as did some of the Jews, "joined Paul and
Silas" (17:4). "Many of the Jews believed" in Berea (17:12). Each place the good news was proclaimed, Luke announced the size of the group which believed and joined the church. He was deeply intrigued with numbers because by nature the faithful church grows.

God expects the church to grow in numbers of disciples. Jesus' teaching emphasizes this notion. He sent his disciples out into the world to gather in undisciplined people. The people of God are sent. Tippett (1970:64) stresses that

the mission of the church is out in the world. There is no place in church growth theory and theology for the enclosed congregation without outreach. When converts are incorporated into growing congregations, it is to strengthen them to go forth into the world again. Church growth theory is based on the mission and method of Jesus, which he transmitted to his followers.

The church has no more urgent task than to communicate the good news of Jesus Christ to all human beings. God wants all human beings to know him in Jesus Christ and expects his people to bring them to Christ. If a church wants to be authentic, to function as the true church of God, it brings in new disciples, and thereby grows. However, most churches do not grow.

Church Growth Pastors are Visionaries

McGavran (1980:vi) prefaces Understanding Church Growth, with the observation that "many churches stop growing and become static enclaves of comfortable middle-class Christians.... The dynamism of the early church does
not dwell in them." Tradition has set in concrete and requires the jackhammer of a visionary pastor. McGavran sees an urgent need for the revitalization of the church. But, church leaders operate in a "fog" because they have not identified the barriers or learned how the faith spreads. This fog prevents intelligent action; leaders need to acquire the facts. Churches grow because a visionary leader started with the facts, then developed bold goals and plans, and applied them with dedication (McGavran 1980:162, 537).

Church growth specialists agree on the need for a visionary, goal-setting pastor. Wagner (1984:194), in Leading Your Church to Growth, reiterates an oftstated principle: leadership for church growth occurs when the dynamic leader-pastor sets the conditions for growth, first by earning the right to lead the people, then by assuming the responsibility for growth, working hard, sharing the ministry through delegation, and by revising non-growth theology. Specifically, a pastor can be successful in leading a church to growth by becoming an "equipper". Wagner (1984:79) defines an equipper as a leader who actively sets goals for a congregation according to the will of God, and obtains goal ownership from the people. The equipper sees that church members are properly motivated and equipped to do their part in accomplishing the goals by helping them discover their spiritual gifts.
for ministry. The leader communicates the goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God (Wagner 1984:88).

In *Your Church Can Grow*, Wagner (1976:57) describes the visionary pastor as "Vital Sign Number One" of a healthy, growing church. This pastor is a "possibility thinker" whose dynamic leadership has been used to catalyze the entire church into action for growth.

In agreement with Wagner, Schaller (1984) recommends that the pastor accept the role of an innovator. The surest means for moving a church is a pro-active pastor who overflows with creative ideas, possesses a strong future orientation and an entrepreneurial spirit, and enjoys an initiating leadership role (Schaller 1985a; 1985b).

Schaller (1986:87; 1983:32, 65, 85) contends that the best strategy in any sized church calls for this kind of pastor.

**Church Growth Pastors Know the Strategies of Growth**

McGavran (1980:7) insists that church growth "rises in unshakeable theological conviction," especially a "burning conviction" (p. 12), that the lost must be found and discipled. McGavran calls for a much needed "clear mission theory" (p. x). He stresses that nothing will advance the cause of world evangelism more than for church leaders to focus on the **central task**, the chief purpose of mission.

suggests three steps to prepare the church climate for growth. First, make sure the people know the church's central purpose. The leader needs to communicate the biblical and theological rationale for growth through preaching, teaching, leading small groups, and in spending time one-on-one with key opinion makers of the church. Second, make sure the people are in touch with God. The pastor calls for commitment and a growing spiritual maturity. Third, make sure the morale is high by building a contagious sense of expectancy through a series of good experiences, and through God-given achievement. Achieving goals produces a highly contagious attitude toward growth. When the pastor wants to lead and is willing to pay the price, and these conditions are in place--the climate is right, contends Wagner, to grow the church.

Belatedly, in his last chapter, Wagner inserts four steps for accomplishing a major change. He states that "pastors who attempt to apply church growth principles to their churches function as change agents" (p. 194). Once they have earned the right to lead, four steps will successfully introduce an innovation: share your vision, accumulate feedback, promote harmony (cool the radicals, warm up the traditionalists, and make the progressives your allies), and discern proper timing for major announcements and congregational votes (pp. 194-197).

In *Activating the Passive Church*, Schaller (1981:66)
prescribes that a leader diagnose a passive church's problems to discover the causes of passivity, and then choose an intervention appropriate to the cause. His next step toward change is to redefine the church's role (p. 77). The pastor takes specific action to "unfreeze" the present situation, and then to move toward a more desired situation. Schaller recommends the enabler role for the change process, inviting full participation by the members. The pastor must, above all, have a highly developed sense of the future (pp. 89-90), a notion which Schaller does not define.

While being directive, the change agent pastor activates congregational leaders to participate in self-appraisal and planning. This pastor demonstrates trust in people by delegating both authority and responsibility, and by affirming people's initiative and creativity in launching new ministries or programs (Schaller 1984). Schaller (1986:118) advocates the "pastor and allies" strategy. The effective leader recognizes the value of allies and does not act alone when allies are essential to implementing a program. These activities are a crucial step in setting the climate for planned change.

Schaller (1986:115, 1983:24-31) recognizes that sometimes leaders must bypass the culture and established hierarchy of the organization. He observes that people need the freedom to act in order to instigate planned
change. One approach for nurturing a pro-change organizational climate is to create a new position and make its holder accountable to a new ad hoc committee. This arrangement avoids the stifling precedents involved when working "within the channels."

Church Growth Theorists Draw from the Social Sciences

Church growth theory draws heavily from the social sciences to get the social and cultural facts, because church growth always occurs in societies. Church growth observes cases in which God has granted growth and asks, "What are the real factors which God has blessed to cause increase?" McGavran (1980: 455-456) argues that the church strategist must understand culture, social structure, innovation, and social change. An individual is a member of a society and one's behavior is strongly influenced by the society. Therefore one must comprehend social structure and cultural factors to know how churches are likely to increase in their contexts. Growth planning and strategy must be informed by the values, norms, and relationships of a society. Furthermore, the strategist makes effective use of the literature of management in achieving the church's mission, because growth involves the effective management of a growing organization.

Although his 1972 book, The Change Agent, focuses on the community and the public arenas, Schaller includes a chapter on OD. He recognizes that OD insights and theory
are "an essential part of the equipment of the person who expects to be an effective agent of change" (Schaller 1979:188).

Schaller (1985c:ch. 1) believes an organization's culture can be defined simply as "the way we do things around here." People act according to norms, values, symbols, and traditions. In this culture context, leaders lead and plan change. Effective leaders operate consciously within the congregation's culture, they are influenced by that culture, and they would ignore that culture to their folly; but leaders also influence culture. "Instead of simply reacting to the culture, leaders can and should help to shape it. This is best done by supporting, shaping, and helping redefine that culture" (Schaller 1986:83). Good leaders, says Schaller, lead, rather than allowing organizational cultures to control them.

Church growth theorists have long identified principles that produce growing churches. In recent books both Wagner and Schaller address the need in the church for visionary leadership. Both propose specific activities for the visionary pastor who desires to grow a church, Schaller much more extensively. Church growth writers know the strategies and characteristics of growing churches (cf. Note 3, ch. 1) but are weak in teaching the pastor strategies for initiating change. The need still exists for a
comprehensive delineation of the process for moving a church from point A to point B. Fortunately, the pastor wanting change may stand on the shoulders of OD practitioners and authors, a possibility discussed later in this chapter.

Church growth strategists understand that the behavioral sciences, and especially the discoveries of organization development theorists, reflect the reality of the human condition. Thus, truth from the perspective of either theology or the behavioral sciences is relevant to the change and growth of a church. Aspiring change agent pastors study the "reality" of both scripture and behavioral science to inform mission practice.

If God desires growth through change, and if change involves struggle, then church leaders need a viable approach for cooperating with what God wants. Pastors need to understand how to initiate change in a people resisting it, especially the means of creating a congregational climate for change.

Thus, this study is important from two perspectives. First, because personal and organizational change involve struggle, an informed approach is vital to initiating planned change. Second, church growth literature is weak in helping the pastor with the initiating phases of planned change. It is the intent of this study to assist the Missionary Church pastor in understanding the problem of
how to "set the stage" for meaningful renewal and change which leads to growth in the local church.

Perspectives of Cultural Anthropologists

The Church Growth tradition continues to draw from the behavioral sciences. Cultural anthropologists, although primarily interested in cross-cultural, socio-economic development strategy for underdeveloped communities, offer useful insights to anyone contemplating approaches to planned change. Ward Goodenough (1963:16), in *Cooperation in Change*, addresses change agents engaged in cross cultural development. He argues that, whatever the social entity a change agent works with, the requirements for getting the cooperation of the organization's members are similar to those for getting the cooperation of a group of villagers in helping them to make agricultural improvements. Many principles applied by the successful change agents in another culture can also inform the aspiring change agent pastor in North America.

George Foster (1973:4) emphasizes the cultural, social, and psychological sides of development, or planned change, in rural communities. Foster admits we know much less about cultural, social and psychological aspects of development than about the purely technological. For example, it is a simple technological problem to teach adults to read, but it is much more difficult to make them want to know how to read or to create an environment in which they
perceive it as their continuing advantage to do so. Aspiring change agent pastors graduate from Bible college or seminary with, presumably, sufficient theology and technology to disciple their constituency. But they often lack the ability to motivate their people to accept the gospel or adopt a deeper commitment to the Lord and to the historical mission of the church.

This study seeks the principles for creating a change climate in the church. Anthropologists seek to understand "motivations" for change, or "stimulants" to change, both notions helpful to understanding a church's "change climate." In creating a change climate the change agent pastor must deal with barriers to change as well as stimulants to change. They are part and parcel of the same process and must be "manipulated" simultaneously. Foster's (1973:77-78) strategy for promoting change is simple: weaken the strength of the conservative forces, or neutralize their results, and simultaneously strengthen the forces for change. Change agent pastors may face barriers in the congregation relating to social and political structure, established authority, conflict, or apathy and other negative attitudes. They may discover unbiblical norms, attitudes, and values. They do not hesitate to tackle such barriers to change while also applying stimulants to change. (See the section in this chapter describing Kurt Lewin's theories for examples of pastors employing this
strategy. His change model, from which Foster derived his strategy, is discussed in the next section.)

In spite of such imposing barriers to change, pastors are successful in leading churches through change. As Foster (1973:148) notes, people are pragmatic; once convinced that old ways are less desirable than the new ways, there are few individuals who will not make major changes in their behavior.

With perceived opportunity, and supportive conditions that make realization of success a reasonable hope, social, cultural, and psychological barriers can weaken or dissolve in remarkably short order.

The insights of Conrad Arensberg and Arthur Niehoff (1971:132, 152) on the pragmatic characteristic of people are similar to those of Foster: all people are pragmatic enough that they will probably adopt an advantageous change if given the opportunity to observe it. Even belief patterns do not present high resistance if the advantages are clearly perceived.

Generally, a change will be readily accepted if it provides some real advantage and does not grossly conflict with cultural norms (Arensberg and Niehoff 1971:8). Several basic conditions encourage change: a felt need; information on how the need may be met; accessibility to the materials and services necessary to meet the need; and lack of excessive negative sanctions on those who innovate (Foster 1973:149). If these conditions are in place, indi-
viduals or communities, will more readily adopt proposed change. The change agent pastor not only appeals to needs, but also works with the congregation to discover how needs may be met in a realistic manner. Occasionally negative sanctions must be dealt with.

A long-term change agent pastor who initiated many innovations in his congregation stated, "When you add things people have felt they needed, that is no problem. But when you don't have the felt need, that's when (initiating change) is a problem." Aspiring change agent pastors must seek to understand something about the attitudes and behavioral patterns of their congregations and, specifically, their possible motivations for change. If the pastors do not, they may be required to spend much energy in trying to convince people to change in ways for which they have no positive motivation. Or, pastors may spend a great deal of time attempting to respond to what they perceive as needs, but which congregational members do not see as genuine or urgent. Rogers (1983:319) calls this "scratch[ing] where their clients do not itch."

An important way to begin the change process is to recognize a problem or need. Individuals tend to respond to ideas aligned to their interests, needs, or existing attitudes, and avoid messages that conflict with their pre-dispositions. Everett M. Rogers (1983:166) calls this tendancy "selective exposure." He (1983:320) observes that
many change programs fail because they seek to swim against the tide of the clients' cultural values without steering toward clients' perceived needs. Change agents must have knowledge of their clients' needs, attitudes, and beliefs, their social norms and leadership structure, if programs of change are to be tailored to fit the clients.

Rogers (1983:135, 225, 315, 319, 321) recognizes that diagnosing people's needs, while very difficult, is very important. In order to accurately assess needs, the change agent must establish a high degree of empathy and rapport with people. Rogers cautions that, although change programs must adapt to people's felt needs, change agents should not relinquish their role of developing and shaping these needs. When people do not recognize they have needs for a particular change, the change agent may seek to generate the needs in a consultative manner by pointing out problems, dramatizing the importance of these problems, and convincing people they are capable of confronting these problems.

Goodenough (1963:49) understands the root of the problem of obtaining cooperation in change as a difference in perception of the problem or need. Change agents perceive the problem or need differently than do the people they are attempting to change. So, if the change agent pastors expect to gain members' cooperation, they must win their confidence by beginning to work on needs which the people recognize. A pastor discovers the felt needs by listening, spending time with people, particularly the key leaders,
asking questions.

An integral aspect of creating a change climate is seriously considering felt needs. When no positive motivation yet exists, however, it will be necessary for the change agent pastor to induce needs. Perhaps the best way to do so is to introduce innovations that are clearly demonstrated to be beneficial. When there is a negative attitude toward change the change agent pastor should ensure that projects will be successful; then a positive attitude toward future change should develop. (cf. Arensberg and Niehoff 1971:111ff, 160)

In addition to modeling success, change agent pastors must know how to communicate innovative ideas to the people. They must understand people's motivation for change. Although at times it is necessary to develop new norms and beliefs, change agent pastors will be more successful if they build change strategies on the foundation of existing norms and beliefs. Expecting people to readily adopt entirely new norms is usually too much to ask.

Arensberg and Niehoff (1971:Ch. 7) describe several "secondary strategies" for change which change agent pastors demonstrate. As applied to this study, the pastor involves members of the congregation thoroughly in the projects. Without thorough member involvement real change does not result; such involvement demonstrates the existence of a genuine change climate. Because the pastor
cannot predict the outcome of an innovation, it is necessary to be flexible in modifying as new factors emerge. Timing is important. When individuals or the whole congregation is involved in a crisis, a natural tendency exists to try new actions. Perhaps a new way will adequately resolve the crisis. Change agent pastors agree that persistence is a crucial factor in a change effort. Redundant messages, and "hanging in over the long haul," can create positive attitudes toward change; people usually respond, eventually.

Finally, proper maintenance of the innovation is proof of its success. Maintenance includes new skills, organizational responsibility, and sources of new materials. People require these patterns for maintenance in order to continue the project without the initiative of the change agent. Training, new structure, and resources must undergird the innovation. When these are operative, the change agent pastor knows a change climate has been created.

**Perspectives of Organization Development Specialists**

Change models developed by a generation of organizational theorists are available to the pastoral change agent. Kurt Lewin's pioneering change model and Douglas McGregor's "Theory X and Theory Y" have deeply influenced current state-of-the art OD. These theories lead to a foundational theme in recent OD literature--organization culture--a reality the change agent pastor takes very
This study's ultimate goal is to produce an informed and reliable model for creating a climate for change in congregations. A model's usefulness lies in its ability to reveal patterns in human experience (Ian Barbour 1974:51). According to Barbour (1974:6), a "model is a symbolic representation of selected aspects of the behavior of a complex system for particular purposes. It is an imaginative tool for ordering experience." An organizational model sensitizes us to the complex inner workings of organizations and stimulates change-related thinking. An OD model helps us map organizational terrain and facilitate an orderly management of change (Burke 1982:202). Pastors equipped with such a model should become more effective agents of change in the local church.

Richard Beckhard (1969:19) defines organization development as a planned effort, organization-wide and managed from the top, to increase organizational effectiveness and health through planned interventions in the organization's processes, using behavioral-science knowledge.

Many of the characteristics and goals of OD are similar to those of the church. Both are (or should be) concerned with self-renewal, continuous improvement mechanisms, high collaboration, conflict management, and clearly defined norms. Development efforts are related to the organization's mission, are long-term and action-oriented, focus on
changing attitudes and behaviors, and primarily involve groups in the change effort (Beckhard 1969:13-16).

Lewin's classic theory attacks the heart of apathy in an organization. His theory is useful to change agent pastors who discover a congregation "not willing to try new things;" content with its present state; or divided and conflicted. Utilization of "force field analysis" will enable pastors to identify some of the factors--the attitudes, assumptions, norms and values, activities or structure--which hinder the development of new directions and guard the present state.

Several change agent pastors immediately ran headlong into opposition. Conflict and opposition are deadly foes of change if not managed appropriately by the change agent pastor. As Lewin advises, the successful pastor will act to "unfreeze" opposing forces. This process is vital to the creation of the change climate.

Lewin's Change Theories: A Foundation for OD and Pastoral Change Agency

Lewin (1880-1947), a personality theorist and social psychologist, devoted many years to studying the structure and dynamics of change. He sought to answer the question: What "conditions" have to be changed to bring about a given result and how can one change these conditions with the means at hand (1951:172)? This question speaks to the focus of this study's quest to understand the "change cli-
mate." Lewin became an imminent practical theorist, whose "action research" programs provided an early foundation for understanding change processes in social situations (Wendell French, Cecil Bell and Robert Zawacki 1983:61).

Most OD models are rooted in Lewin's insights. His influence pervades organization development more than any other thinker. His research in the group approach to change inspired others to develop a total system approach to change. Lewin viewed the organization as a social system consisting of many groups or subsystems. He saw that the degree to which individual needs are congruent with the organization's directions will influence the individual's degree of commitment to the organization's mission. An organization's norms are important, as is the degree to which people conform to those norms. Lewin saw that the way power is exercised really matters, as does the way decisions are processed. He believed that strategy for creating a change climate must be focused at the group or organizational level, rather than at the individual. It follows that change will not likely occur when an organization's culture does not support a desired change in individual behavior. So, to change individuals, you change the organization's norms.

Lewin developed several theories which continue to guide change practitioners today. Five contributions are especially useful to organization leaders who seek to
1. **Force field analysis.** Before setting goals and planning strategy, the aspiring change agent pastor's first step is to analyze and understand the aspirations, needs and motivations of the people. Lewin (1951:173-174) observed that certain conditions or "restraining forces" frustrate progress and maintain the *status quo*. For example, a certain cultural norm may reinforce pathology, such as "we don't admit conflicts around here." In addition to these "restraining forces," the force field also contains "driving forces." Lewin initiated change by analyzing a group's habits and norms which either support or restrain the desired change. With this data he designed a tailored behavior change program for the group. (See Figure 6, following, for a schematic example.)

Lewin (1947:342) (See Figure 7 following.) proposed to change the state of equilibrium in either of two ways: increase the driving forces or diminish the restraining forces. He favored the latter method because it results in a lower state of tension; people are less aggressive and emotional, and more constructive. In a new pastorate, the aspiring change agent pastor looks first for the problems and conflicts which act as restraining forces.

Change agent pastors strive to relate to the opinion leaders who are potential powerful opposers. They move quickly to identify those who oppose new directions, and to
Figure 6: Lewin's Force Field

<table>
<thead>
<tr>
<th>Level of behavior</th>
<th>State of equilibrium</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forces opposing present state</td>
<td></td>
</tr>
<tr>
<td>Forces favoring present state</td>
<td></td>
</tr>
<tr>
<td>Opposing forces are equal</td>
<td></td>
</tr>
</tbody>
</table>

Figure 7: Changing the Forces

A | B | C
---|---|---
(1) (1) (1)
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Two possible future states

Figure A represents the state of equilibrium before an attempted change of behavior. Figure B is the state after behavior is changed through strengthening forces favoring the preferred state. Figure C represents the state of behavior after the forces opposing preferred behavior are lowered. In B tension increases, whereas in C tension decreases.

(Lewin 1951 205, 216)
understand their motivations. Pastors then diminish these potential or real restraining forces by incorporating some of the opposing ideas, by befriending the opposers, and/or by confronting the opposition. Pastors do not hesitate to deal forthrightly with such hindrances to the advance of the church. One change agent pastor states that "if we have to confront some things, we'll confront 'em."

Another change agent pastor ran into multiple restraining forces. The people were "trained to sit on their hands;" there was a great deal of tension among the leadership; animosity was rife amongst several key families; and "worship was quite meaningless." The pastor began immediately an attempt to reduce these restraining forces. Through his preaching, liturgical reforms, and one-on-one work with people, these forces began to diminish. If this pastor sees conflict, he goes "right there." He believes that a church will not experience a turnaround until the pastor begins to understand the conflicts and where the problems are. He must bring resolution to the unresolved issues in relationships--begin to deal with them--and at the same time lay out some of his vision of what the church ought to be doing in the area of ministry and growth. There's no point in dealing with one and not the other.... The main thing is to get a real understanding of the church and where the real problems are, and then to definitely deal with them in a structured way.

This pastor applies Lewin's strategy to engage the restraining forces first.
2. **Three stages of change.** Successful and permanent change consists of three stages: **unfreezing** the present level (preferably by diminishing the **opposing forces**), **moving** to the new level, and **freezing** behavior at the new level (Lewin 1947:344). Lewin argued that "social habits" impede the movement toward a new state; they cause "inner resistance" to change. To overcome this resistance an additional force is required, a force sufficient to "break the habit," to "unfreeze" the custom or norm (Lewin 1951:225). Lewin's theory offers a clear entry point into the complicated process of preparing the climate for change.

The typical change agent pastor may attempt to "break the habit" by showing the people the "error of their ways." Through preaching and teaching, or by leading the church in formulating a purpose statement, or by an evaluation of the present state according to biblical standards for the church, people will see the inconsistencies of their actions.

A pastor arrived at a church steeped in bitterness and liberal tendencies, and in continual disruption because of moral problems, trouble makers, and "no real spiritual foundation." The pastor developed a strategy to help this congregation break away from its "rocky history" and "battleweary and shellshocked" state. His primary approach was to stress doctrinal content in all of his preaching and teaching. For periods of time, he adopted a theme for all
of his speaking and Bible study, as well as for personal devotion schedules for the whole church. He found ways to demonstrate and model appropriate behavior. Slowly, he began to re-orient them to his perception of what a MC should be. In doing so, he overcame their "inner resistance" to change.

3. The people's "ownership" of change. If church members do not "own" proposed changes, the changes will not be "real" changes. Another Lewin theory helps explain why participatory management and consensual decision making typically get positive results. Lewin distinguished between imposed or induced forces, that is, those acting on a person from the outside, and own forces, that is, those directly reflecting the person's need (Burke 1982:30-31). For example, an autocratic leader may set the policy for a group and then impose or induce goals for the individuals in the group without any reference to their needs (Lewin 1948: 77). The people are then expected to comply with and implement a goal they do not own, and may not understand. As change agent pastors know, people seldom fully meet goals given to them by someone else.

This study discovered that effective change agent pastors are neither coercive nor autocratic. The needs of their people are important to them, and proposed changes are almost always built upon perceived needs. Ownership for a new direction or program is obtained through partici-
patory planning and continual interaction with the membership during the planning and implementation stages. Ideas and feedback from members are solicited and incorporated.

4. **Step-by-step change.** Lewin (1951:250) discovered another practical means of overcoming resistance to a major change. Rather than expecting a person to go the whole way in one step, introduce change in small increments. The person gradually accepts the situation and resists the next step less. People ready to fight against being pushed into a situation may accept a *fait accompli*, after reaching it through a series of small steps.

Change agent pastors apply this Lewinian concept by, for example, getting permission to try a pilot project. Or they may introduce a program for a specified period of time and then the members will evaluate it. All change agent pastors are seed planters. They introduce a major new direction or program in seed form, then gradually encourage its growth by adding small bits until the idea is fullblown and ready for application. As the idea grows, members increasingly participate through town hall or small group meetings where they are informed, and their input is sought and incorporated. In this manner, people grow with an idea. If presented to them in completed form, they would likely have rejected it.

5. **Change through group decision.** In all three phases of the process of planned change, group decisions have an
advantage over individual decisions. Lewin (1951:231) relates this principle to the force field notion. If the change agent attempts to change the individual's behavior, the contrary group norm causes people to resist the change. If, however, the agent succeeds in changing the group norm, this driving force will facilitate an individual's adaptation to the new group norm. The major leverage point for change is at the group level, by modifying a group norm or standard.

This study did not discover change agent pastors intentionally using this group decision strategy. Chapter 6 discusses the need for pastors to be more intentional in the use of peer influence to change people.

The MacGregor Perspective: Initiating Change Through Believing in People's Gifts

Change agent pastors believe in people. They see their people as gifted and they are concerned to develop those gifts and abilities. Change agent pastors hone their equipping skills, because they know that, by developing people the change climate occurs and the church grows. One change agent pastor describes his philosophy of ministry as "equipping the saints to do the work of ministry." The end goal of his ministry is "gifted people using gifts."

Another pastor calls for pastors to trust the Holy Spirit in their people.

I think here's something where pastors really fall into a trap--we really don't trust people. I'm
afraid we've put too much separation between pastor and people—which is really sad. We're gifted, but so are they. They have to exercise their gifts the same as we have to exercise ours.

Another change agent pastor registers strong convictions on this issue.

I think the church is sleeping. We're sleeping on this matter of developing lay leadership. We're praying for revival in the church. I'll tell you what I think needs to happen.... We need to get off these dumb old ideas that we've got to do so much, or we're not sure we can trust the lay people to do the ministry of the church. We have made too much in a wrong sense, perhaps, of the professional ministry. I don't know if we are afraid our jobs are going to be taken away, or what the deal is, but for some reason my pastoral brethren and colleagues oftentimes are threatened by an active laity who want to take a hold, and it grieves me dearly.

This pastor works with his layleaders as a team member. He provides leadership in weak areas of the church's ministry only until the church trains lay leaders to fill the gap. His church's chairman recalls that this pastor came to the church (seven years before) as a teacher/equipper. Now, says the chairman, we are trained so well that "when [the Pastor] leaves, the church won't miss a beat."

This pastor and lay leader describe a church which has applied the thesis of McGregor's (1960) pioneering book, The Human Side of Enterprise. McGregor gives a theoretical base to change agent pastors who are concerned with developing the potential of people. "We have not," he contends, "learned enough about the utilization of talent, about the creation of an organizational climate conducive to human
growth" (1960:vi). The building of this climate depends on the theoretical assumptions leadership holds about controlling its human resources.

McGregor states the obvious, that successful management or leadership depends--not alone, but significantly--upon the ability to predict and control human behavior. Conventional theory states that authority is the central, indispensable means of leadership control. McGregor argues that many attempts to control human behavior violate human nature because they disregard the motives driving people's behavior. "The success of any form of social influence or control depends upon altering the ability of others to achieve their goals or satisfy their needs" (McGregor 1960:20). People change their behavior when they observe the leader responding to their needs.

Theory X. According to McGregor (1960:33-35), the prevailing principles of management could only have been derived from the following kinds of assumptions. The average person inherently dislikes work and will avoid it if possible. Most people lack the capacity for creatively solving organizational problems. Because people dislike work and lack creativity, they must be coerced, controlled, directed, and threatened with punishment to get them to work hard. Thus the average person "prefers to be directed, wishes to avoid responsibility, has relatively little ambition, [and] wants security above all" (p. 34).
From a Theory X script, managers transfer or promote individuals unilaterally. The requirements of the organization take absolute priority, and it is assumed the rewards of salary and position will satisfy the employee. If the individual objects because of family or health reasons, his or her future is jeopardized because of the "selfish" attitude.

Pastors and other leaders who apply conventional Theory X strategies for leading workers fail to discover, let alone utilize, the potential of most people. The denominations have their fair share of Theory X pastors. They presume to make all decisions, issue unilateral directions, and expect people to comply out of duty. They do not see people as gifted or creative, with contributions to make beyond institutional conformity and ecclesiastical chores. Such pastors run off many people; those who remain become passively dependent.

Theory Y. In contrast to conventional theory, McGregor (1960:47-48) proposes "Theory Y" based on other assumptions: the average human being has no inherent dislike for work; it is as natural as play or rest. External control and the threat of punishment can be replaced with self-direction and self-control in the service of the organization's objectives. Personal goals are blended with the organization's goals. Many people have creative capacities, which, when harnessed, can solve organizational prob-
lems. People exercise self-direction and self-control in
the service of objectives to which they are committed.
People love to achieve worthy goals, and their commitment
is strongly related to this intrinsic satisfaction that
comes from achievement. The most significant rewards peo-
ple experience in organizations are ego satisfaction and
self-actualization, and these can be experienced from
committed involvement toward organizational objectives.
When leaders establish the conditions for these rewards to
be achieved, positive motivation occurs naturally, and
people develop a strong commitment to the organizational
objectives. Under these conditions people will seek
responsibility, rather than avoid it.

The central principle deriving from Theory Y is integra-
tion. The integrating leader creates conditions in
which organizational members achieve their own goals best
by directing their efforts toward the success of the enter-
prise. Personal goals are integrated with the organiza-
tion's goals.\textsuperscript{6}

McGregor does not delineate detailed strategies for
creating a climate leading to integration, but participation,\textsuperscript{7} and the quality of relationships, would form the
essence of his Theory Y strategy. Attitudes and beliefs
about people and the leadership role are crucial in the
leader's philosophy. Participatory leadership is more time
consuming, because goals, roles, and responsibilities, are
developed collaboratively, not unilaterally. Theory Y leaders create opportunities for people to influence decisions affecting them. This approach facilitates growth, learning, and improved performance.

McGregor (1960:142-143) illustrated the contrasting results of Theory X and Theory Y leadership. A company was plagued by the incessant grievances and frequent strikes of a hostile union. Union members elected troublemakers as leaders, who made bargaining a farce. So, management adopted a new approach. Assuming that the majority of employees were decent people who would respond to humane management, managers found ways to demonstrate their own sincerity and integrity. They no longer responded to charges defensively. In grievance hearings they admitted errors and rectified them. Within two years the situation changed radically. Highly respected individuals now led the union, grievances were down, bargaining was conducted in good faith, and wildcat strikes ceased.

Theory Y emphasizes collegial relationships. The attitudes of the leader are vital to creating the climate for change. The leader becomes a teacher, a consultant, or a colleague, but rarely an authoritarian. Attempting to control and direct people hampers their growth, and causes them to resent the leader. Although risking some mistakes by people, the leader places confidence in them.

Likewise, a Theory Y pastor knows the people's
strengths, gifts, interests, experience, and skills. Such knowledge enables effective discussions with a member about placement in positions and tasks. Job profiles are negotiated, built around a person's strengths, and remain dynamic. Job requirements are general, to allow for continuing flexibility and creativity. Pastors seek the ideas and advice of members, who participate in decision-making which affects them. Pastors practice delegation, providing others with opportunities to develop and contribute. A change agent pastor informed his congregation that he came to them, not to engage in his ministry, but to be part of a ministry. Another stated that his prime task is to develop the gifts of his people.

According to Bennis, in his "Foreword" to the twenty-fifth anniversary edition of McGregor's (1985:iv-vii) book, the themes in *The Human Side of Enterprise* are reflected in virtually every informed book written on management today. Bennis considers McGregor an epochal figure in his own time who changed our entire understanding of people in organizations and introduced a new paradigm emphasizing human potential, human growth, and an elevated human role in industrial society. OD writers today have confirmed McGregor's most important insights, and they stand on his shoulders in identifying ways forward. The following section draws upon several of these authors.⁸
Contemporary OD Writers On "Culture"

Change agent pastors create a climate of change as they shape the church's culture. Pastors lead individuals, committees, boards and congregations in the formation of new values. As new values are applied, as fresh patterns are discovered and put to work, as new behaviors are modeled and celebrated, new norms are established. The change agent pastor gradually molds a fresh climate and a new culture.

A pounding theme reverberates through recent OD literature: leaders create the climate for change by shaping their organization's culture. They create a new and compelling value-centered vision, then evangelistically convert people to the new cultural values through passionate attention to the vision. People participate in the vision because it serves their own needs for meaning and personal fulfillment. The vision for the church is a response to the needs of people in both the church and community.

In his most recent books, Schaller recognizes the necessity of knowing the culture of a church, a notion he draws from recent OD literature. To understand a church's personality is to understand its culture. The notion of culture is important to this study because to create a climate for change in a church is to change the culture of that church. The basic model for this research is derived
from the field of OD, so it is appropriate to employ a
definition of "culture" from OD which focuses on the cul-
ture of an organization in a society vis-à-vis the culture
of a whole society. Because each discipline has its own
points of view and develops its own concepts, which become
the tools it uses to analyze data, it is understandable
that OD's use of the term "culture" will vary from that of
anthropology and sociology.

The OD definition is not so elaborate, and does not
apply as broadly as the anthropological notion of culture,
which has been regarded as "the corner stone of the study
of behavior" (Stuart Chase 1956:61), and as "the most cen-
tral problem of all social science" (Bronislaw Malinowski
1939:588). Social scientists differ in their understanding
of culture, and there has been considerable debate about a
precise definition.9 The understanding can be as general
as the kind of behavior which is acceptable to a society's
members.

Opting for a meaning of culture which is related to the
actual behavior of individuals and groups, Geertz (1973:17)
contends that "behavior must be attended to, and with some
exactness, because it is through the flow of behavior--or,
more precisely, social action--that cultural forms find
articulation." Geertz views culture as a symbolic system,
an historically transmitted pattern of meanings
embodied in symbols, a system of inherited concep-
tions expressed in symbolic forms by means of
which men communicate, perpetuate, and develop
their knowledge about and attitudes toward life.

Culture has at least four characteristics. It is learned, social, a system or series of patterns, and symbolic. In its simplest form, culture can be defined as human social behavior. Although the locus of culture is the individual, a group, society, or organization has a unique culture. This distinction helps us to understand the OD notion of culture.

An organization (or society), to borrow a part of Whiteman's (1983:27) definition,

is composed of a group of individuals who in... working together hold certain cultural elements in common, which enables them to organize and define themselves as a social unit.

Over a period of time, working individuals who come together develop patterns of behavior unique to that group, company, or workplace. Behavioral patterns, the observable elements of the organization's culture, are historically derived and selected.

During the various exchanges and interactions of the workplace, and in problem solving and decision making unique to the workplace and the people working in it, the "right" way eventually receives general acceptance. The "right" way depends upon commonly accepted implicit or explicit mental concepts. It has to do with beliefs and sentiments, including values, norms, and assumptions which produce patterns of behavior and define courses of action.
 Appropriately, therefore, Schaller speaks of the culture of an organization as "the way we do things around here," a phrase he borrows from OD. Of course, the way things are done in an organization reflects the group's assumptions, beliefs, values and norms.

To paraphrase Geertz, an organization's culture is a system of inherited conceptions expressed in symbolic forms by means of which men and women in a particular organization communicate, perpetuate, and develop their knowledge, attitudes, and behavior patterns relating to life at work. Because it takes time for a consensus in these conceptions to evolve, Edgar Schein (1986:31) says that only a stable collection of people with a significant history possess a culture. People who rub shoulders only occasionally over a short period of time, with little meaningful interaction, do not develop an organizational or public culture. They do not become a social unit which significantly affects individual lives.

This study employs a definition of organizational culture derived from the writings of Schein (1986), Terrence Deal and Allan Kennedy (1982), and others: the patterns of behavior observable when individuals function together as an ongoing organization; this unique behavior expresses commonly held values, assumptions, beliefs and norms. An organization's individuals belong to other groups, and learn other values and patterns of behavior.
What really matters is those values and behaviors which are consensual within an organization. This definition of culture is, therefore, narrower than many, with fewer nuances of meaning, but is more useful in studying the church as an organization.

Visionary culture shaping is creating deep and enduring change in an organization. Schein (1985), in *Organizational Culture and Leadership*, identifies organization development as "culture change." Schein emphasizes that culture change is much more than a focus upon behavior, creeds and philosophies. Culture is norms and values expressed in the decisions and behaviors of the members of the organization.

This notion of an organization's culture enables a pastor to understand the complexity of change in the church. Creating a change climate is not a "piece of cake," nor accomplished "over night." It consumes time and requires a perception of the people's values, norms and assumptions. Their culture "controls" church member's behavior and attitudes. Without seeking to influence people's values, norms and assumptions, the change agent pastor will not succeed in creating a change in the climate or in the people's priorities and behaviors.

Schein (1986:31) understands culture to be the pattern of basic assumptions that a group has developed to cope with its problems of survival. These basic assumptions
have worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to problems. Any group's culture has developed over a long period of time; it "works" repeatedly to make people feel comfortable and successful.

The cultural response of a leader or organization to a problem is rooted in their values. For example, if a young business experiences a sales decline, the leader may commend "increased advertising" because he believes that "advertising increases sales." The group, not having experienced this situation before, hears this assertion as a reflection of the leader's values: "The manager thinks that one should always advertise when one is in trouble." If the solution works, and the group has a shared experience of that success, the value gradually becomes an assumption, and the solution is now considered an accurate picture of reality (Schein 1985:15-16).

An organization's culture helps its people to avoid the anxiety of figuring out a new strategy each time they face similar problems or situations. When a chosen way continues to work, the people believe it to be the "correct" way, forgetting that its first experience was a choice, perhaps a guess. What started as an "idea" now becomes a belief, and ultimately, an assumption--taken for granted. If increased advertising consistently results in increased
sales, the group begins to believe that the leader is "right" and has an understanding of how the world really works. In the church setting, the correct way becomes the sacred way; to tamper with it is to profane holy things or play games with the Almighty. This is why the strength of a church's culture functions to hinder the intentions of the change agent pastor. A culture developed at one time to solve a problem has become an entrenched pattern of behavior.

Any organization, including a church, has developed a shared understanding of what it must do to survive, and a related understanding of its essential mission, or "reason to be." This core mission defines the organization's purpose in relation to its environment, and is its top priority. From this core mission the organizations's goals and strategies are formed (Schein 1985:52-57).

At the core of the church's life are the basic values which govern the members' attitudes, decisions and behavior. Deal and Kennedy (1982) in *Corporate Cultures*, define values as the basic concepts and beliefs of an organization that form its heart. Values define "success" in concrete terms for the employees, from which deviance is not tolerated. Bennis and Nanus (1985) discovered that the dedicated action toward value-laden goals is the outstanding characteristic of America's best-run companies. Peters and Waterman (1982:37) agree: "So much of excel-
lence in performance has to do with people's being motivated by compelling, simple—even beautiful—values." Values derived from scripture, tradition, and experience can be built upon for change. Any adoption of new values will result in new attitudes and new patterns of behavior.

Change agent pastors help a whole organization to change by identifying people who already model the desired behavior. They celebrate these peoples' successes and appoint them to key positions of leadership. Deal and Kennedy (1982) point to such "heroes" in the organization, both past and present, as the people who personify the culture's values and provide tangible role models for employees. Effective organizations choose their heroes, and tell their stories, knowing others will emulate them. Excellent companies encourage present-day "champions", individuals who have the know-how, daring energy, and staying power to implement new ideas. A strong culture supports innovation and entrepreneurship by a continuing openness to new ideas and by celebrating its heroes and champions—those past and present who model ideal company behavior.

Strategic leaders can use the organization's daily routines as rites and rituals to show employees the desired behavior. Ceremonies and extravaganzas can dramatize what the company stands for. Finally, a healthy network can spread the corporate values and heroic mythology throughout the organization. Story-tellers, spies, priests, cabals,
and whisperers form a hidden hierarchy of power within the company. Working this network effectively, say Deal and Kennedy (1982:15), is the only way to get things done or to understand what's really going on. The change agent pastor discovers the opinion makers, the influential power brokers, and the patriarchs and matriarchs of the congregation. The pastor "infiltrates" the "hidden hierarchy of power" within the congregation. Although not all of Deal and Kennedy's "observable elements" fit church organizations, many of their ideas are useful to change agent pastors.

Organizational values can powerfully influence what people do, so effective leaders are concerned with values, particularly the pastor attempting to create a change climate. Real and lasting change comes only through the careful resculpting of the basic values of the church. It costs money and time, involves risks, and possible trauma (cf. Deal and Kennedy 1982:22, 157, 163, 169). But once core values are changed, the church's life and performance also change (cf. William Dyer and Gibb Dyer 1986: 20).

Shared values define the fundamental character of the organization. They are salient in people's minds and create the organization's identity. Common values enable people to pull together, and this makes the organization effective. The power of shared core values is suggested in company examples as follows:
Caterpillar: "24-hour parts service anywhere in the world"—symbolizing an extraordinary commitment to meeting customers' needs.

DuPont: "Better things for better living through chemistry"—a belief that product innovation, arising out of chemical engineering, is DuPont's most distinctive strength.

Continental Bank: "We'll find a way" (to meet customer needs).

Though these statements sound like public relations slogans to the outsider, for organization members their meaning is rich and concrete. These visible statements are rooted in a complex set of beliefs, and they guide employees in their work, so they would be changed only with enormous effort (Deal and Kennedy 1982:23-24).

Change agent pastors articulate and use themes which express the church's core value. One pastor, by continually encouraging the people to "make room for company," emphasized a driving passion to carry out the Great Commission.

If a pastor does not understand the people's underlying values and assumptions, any attempt to create a change climate will be cosmetic. Cultural assumptions typically dominate such activities as planning, goal setting, decision making, and problem-solving. People's values shape their view of God, human nature, roles, relationships, authority,
and personal communication. Cultural assumptions control the identity of the church, its mission, system and structure.

Change agent pastors do not ignore culture because cultural assumptions are difficult to change. New ideas often fail because the old cultural values and assumptions do not support them. Pastors who ignore the organization's "social architecture" resemble Canute, the legendary Danish monarch who stood on the beach and commanded the waves to stand still as proof of his power (cf. Bennis and Nanus 1985:114). When pastors ignore the cultural issues—the church's traditions, values, self-concepts, and assumptions—members cannot readily make sense or accept the new strategy. Often the result is not change but anger; some people withdraw, others leave, and plans are shelved. New effective strategies begin with the intentional use of the organization's relevant assumptions, norms, and behavior patterns to achieve the needed change; when that is not possible, a change effort requires the successful introduction and adoption of new assumptions, values, and ways of working.

Pastors seeking change attend to the needs of people. People need to be on winning teams and control their destinies, so churches provide the camaraderie and the opportunity to achieve as part of an achieving group. Pastors recognize people and celebrate their successes. Other peo-
people respond by striving for excellence and quality, and by deeply committing to the church's values. People need meaning and will commit themselves in churches that provide it. Like the orchestra conductor, the pastor makes meaning by coordinating many individual achievements into a new strategic commitment and direction.

McGregor emphasized a leadership style that called forth the best efforts of people, but, according to Peters and Waterman (1982:97), he didn't go far enough. McGregor missed the critical role of executives in making it happen, the "hands-on, value-driven" approach to leadership. If the real role of pastors and other chief executives is to manage the values of the organization and thereby shape its culture, what instruments, approaches, or mechanisms do top leaders find most useful?

**Strategies for Shaping the Culture**

How does a leader shape the organization's culture? What tools and strategies do OD theorists recommend which change agent pastors also use? This section discusses the "hands-on, value-driven" approach to shaping culture.

**Persistently attend to priorities.** Leaders decide what the whole organization should pay attention to, and then they manage that attention. When leaders "start to focus on a newish 'it'...the rest of the organization starts to pay attention to 'it.' And what gets attended to gets done" (Peters and Austin 1985:270).
For example, a manager communicates an obsession with store cleanliness by continual comments on it. A president who values quality customer service writes memos, addresses it in meetings, celebrates quality service, promotes employees who serve customers well, and shows anger at shoddy service. "The most powerful signal that subordinates respond to is what catches a leader's attention consistently, particularly what arouses him emotionally" (Schein 1985:319).

A systematic focus of attention requires talking it up in every conversation. Leaders pay obsessive, persistent (hanging in there long after others have gotten bored and given up), consistent (always "acting it out") attention to their theme by constant use of special language, symbols, stories, real-life drama, tangible examples, and rewards for individuals who respond. Preaching the vision through these tactics, say Peters and Waterman (1982:284), is the "nuts and bolts of leadership." The authors' favorite topic--wandering, listening, staying in touch to continually teach the vision--constitutes one of the best approaches to inducing a change climate.

Schein believes this approach is an especially powerful means of communicating the message if the leaders' actions are consistent with what they preach. This focusing of attention, say Bennis and Nanus (1985:28), creates involvement. "Like a child completely absorbed with creating a
sand castle in a sandbox, [leaders] draw others in."
Schein advises leaders to make public statements which support their "wandering around." Explicit value statements get the attention of the organization, serve as continual reminders of fundamentals not to be forgotten, and function as "banners" around which to "rally the troops."

The change agent pastor uses many other activities and devices to draw attention to what is now important. Important signals are sent to the leadership during planning meetings. Day by day, pastors ask focused questions. When biblical standards are violated, firm, and sometimes emotional, responses effectively reinforce the questions. Any visible behavior by pastors models and teaches their values. "Paying attention" is reinforced by systems, procedures and modeling, which make life for church members and other leaders predictable and thereby reduce ambiguity and anxiety.

**Appeal to fundamental human needs.** In excellent companies, major decisions are shaped as leaders operate on the emotional and spiritual resources of the organization to create new values. Leaders appeal to some of the most fundamental human needs--to be important, to make a difference, to feel useful, to be part of a successful and worthwhile enterprise. The next step is to find the right metaphor to clarify the idea.

**Appeal to the right brain.** With McGregor, Peters and
Waterman (1982:55) denigrate the rational approach to leadership—simply because "people are not very rational." They believe people reason more with their intuitive side than with their logical side. This conclusion is based on the theory that the right hemisphere of the brains responds primarily to pictures, stories and metaphors, whereas the left hemisphere responds mostly to logical reasoning. People are more influenced by stories than by data. Excellent companies appeal to the right brain, the emotional and creative or intuitive side of human nature.

Symbols, stories, and drama all engage the right brain. A newly appointed chief executive officer at Corning Glass faced a declining market. Wanting to move Corning to higher technology, he smashed several thousand dollars' worth of ornate glass. This drama made it clear that he was up to something new. When Director Robert Redford began shooting *Ordinary People*, he called his crew, gave them an audiotape of Pachelbel's "Canon in D," and asked them to ride around until they saw a place that felt and looked like the sounds. When a Church Board would not move on their Pastor's plea to clean up the church, with one swift kick, he dramatized the seriousness of his concern by knocking over a dilapidated toilet. Peters and Austin (1985:284) consider stories, symbols and drama necessary leadership repertoire. A concise story or drama communicates where leaders want to go, and says it passionately.
They are memorable and teach more efficiently than manuals or policy statements.

Creating a culture moves beyond the tangible aspects of the organization to create symbols, ideologies, language, beliefs, rituals, and myths. The imagery creates the understanding that the new way is right and morally imperative. Peters and Waterman (1982:105) would ask the pastor trying to create the climate for change in a church: "How clear is the metaphor? How is it understood? How much energy are you devoting to it?" New language, metaphors, and models reveal new possibilities and steer in new directions. People are liberated to achieve something when they can imagine it. Furthermore, we know that the Spirit of our incarnational God moves through a people's language and culture. Therefore, the Holy Spirit also lifts people off their comfortable pews, reveals new meanings and moves people in bold new directions—by appealing to the emotional, creative, spiritual side of their nature.

Work through small groups. Peters and Austin discovered that "skunkworks" provide the most effective environment to produce innovators. "Skunkworks" are outside-the-structure maverick groups who exist to pursue new ideas. The small group, as Lewin taught, is crucial to innovation. A sense of ownership and commitment drives its members as bureaucracy and control are bypassed. "Skunks" are labeled champions and are nurtured. In this setting,
leaders become cheerleaders and facilitators, rather than traditional controlling supervisors.

The small group is the best context in which to initiate and gain support for turn-around and renewal. Bennis and Nanus call them participative, anticipative learning groups. In small groups, the goals of McGregor's Theory Y are best realized. Deal and Kennedy (1982:164) stress that peer group consensus is the major influence on an individual's willingness to change.

In small groups, church members can be moved from "the way things are done around here" to an exciting new way. They can be freed from the rigid perpetrators of the past to create a new culture. In small groups the needs of individuals and of the community come together to conceive a new future. The set of implicit and silent assumptions, the culture, can be surfaced and confronted. Because culture is the product of shared meanings among group members, it is best transformed within the group. Chapter 4 notes that change agent pastors have something to learn from this OD principle.

Profile of a Manager of Culture

What are change agent leaders like? This section discusses OD insights into the personality traits of the leader who knows how to shape organizational culture.

patient and caring. Culture shapers are persistent and patient. Throughout the process of culture remolding, they
help the organization identify issues and deal with them. They provide stability and emotional support until the road map to the future is designed. In the spirit of Theory Y, the change agent pastor demonstrates concern about, and dedication to, the church and its members. The pastor is willing to listen, and to involve the members, to be genuinely participative in the approach to change. A new culture develops only through involvement.

A learning facilitator. Effective pastors lead the organization's learning of new knowledge, tools, behavior, and values. During this learning process, as the members tackle new opportunities, they experience a growing feeling of expectancy and a conviction that they can accomplish new things. People learn by developing models, blueprints and Master Plans and by studying cases of change. They also practice "unlearning", the discarding of obsolete knowledge. Pastors energize this learning behavior by rewarding it (cf. Bennis and Nanus 1985: 206). The good news is that pastors can redesign churches for better learning. They do so by molding open, participative and anticipative organizations.

An ordinary person. Change agents, like other organization leaders, seldom are superstars. Peters and Waterman (1982:288) emphasize that the leaders they studied made themselves into effective leaders. They are not "rare, imposing men," nor imposing personalities. Rather, their
success came from sustained commitment to the values they sought to embody in their organizations. "None of the men studied relied on personal magnetism. All made themselves into effective leaders". Apparently, anybody can learn this art of change agentry.

An efficient self-deployer. Bennis and Nanus (1985) discovered that the management of self is critical for the leadership of organization change. Change agent leaders know their worth and enjoy positive self-regard. They know their strengths and weaknesses but emphasize the former and compensate for the latter. They nurture their skills with discipline. The capacity to develop and improve their skills distinguishes leaders from followers. Leaders take responsibility for their own development. Leaders are perpetual learners; learning is the leader's essential fuel. They constantly interact with knowledgeable colleagues and outside experts.

Change agent pastors are avid readers and continually seek self-development by attending workshops and dialoguing with colleagues. If a church is apathetic, says a pastor, it is likely because the pastor has stopped growing too. "You've got to stay growing. Have to--you'll die if you don't." Another pastor reports that he knows what he is good at and continually strives for improvement in his weak areas. He is "always growing."

Trustworthy. Trust is requisite to vision-making,
which, in turn, is essential to developing a change climate. Trust is the organization's lubrication, the emotional glue binding followers and leaders. Leaders generate trust by their clarity, reliability and predictability. Vision and trust, however, generally depend on each other. On the one hand, people trust pastors whose vision is clear, attractive, and attainable. On the other hand, church members follow a visionary pastor they have learned to trust. Rogers (1983:318) notes that people must accept the change agent before they accept the new ideas, "because the innovations are often judged in part on the basis of how the change agent is perceived." Clearly, "change agent success is positively related to credibility in the [people's] eyes" (Rogers 1983:329). To be effective, the change agent must be perceived as trustworthy.

Tough and tender. Change agent pastors, skilled at confronting opposition, and dealing with conflict and problems, also deeply love their people. Peters' and Austin (1985:xix-xx), in A Passion for Excellence, tell many stories of leaders who led their organizations into change. These leaders combine tough-mindedness with tenderness. They remove barriers to success, and they expect great things from their people. Radical decentralization and excellent training programs free people to make things happen. Excellent leadership is a paradox. Superb leaders are tough as nails and uncompromising about their value
systems, while respecting and caring for their people. This respect and care generally elicits superior contribution from each person. Leaders are tough on the values, but tender in supporting people who risk in support of those values. No effort is too small if it helps a person to understand the vision.

The change agent pastor creates the climate for change in the church. This function cannot successfully be delegated. Peters, et al, like our pastors, discovered a hands-on, value-driven approach to leadership--pastors shape culture which shapes people. Pastors know how to create a new organizational vision, gain the commitment of their people, and empower them for action. They believe, as do Bennis and Nanus (1985:18), that "vision is the commodity of leaders, and power is their currency." Without the power to transform culture and people, pastors cannot lead. The next chapter begins to outline in detail the profile of the change agent pastor.
Notes

1. After studying many Anglo-American churches, Wagner (1976) stated that the number one growth principle is a pastor who is a possibility thinker, and whose dynamic leadership catalyzed the church into action for growth. Bernard Palmer and Marjorie Palmer (1976), after studying forty churches in North America, concur. McGavran (1980) agrees with Wagner, especially in his contention that the pastor or missionary must research, evaluate, set goals, and make plans.

2. Foster (1973:10) describes three systems—the social, the cultural, and the psychological. People and their activities, he says, can be analyzed into three basic systems: first, a system of social relations, in which persons and groups are linked together by rights and duties, by expectations and obligations; second, a system of group conduct, which predisposes people to think and behave in normative ways according to their perception of circumstances; and, third, a system of individual cognition and behavior, which underlies the first two systems and which, rooted in biology and life experience, determines how the individual will react in a given situation. In abbreviated form, Foster calls the three systems society, culture, and psychology. The church, as a society, has lesser or greater influence upon its members, depending upon the member's commitment to the church and individuals in it. As discussed later, the church has a system of group conduct, or culture. And the behavior of the church member, whether at church, home, or elsewhere, obviously is influenced by his or her biology and life experience. Aspiring change agent pastors acquaint themselves with the crucial elements of the three systems. Attempting to create a climate for change, and subsequent real change, will deeply impact all three. Uninformed pastors, barging in to make change, may reap unexpected and undesirable repercussions.

3. Foster (1973:115-116) delineates several types of felt needs: (1) a demonstrated felt need (a circumstance of one of the strongest motivational forces) when people have unsuccessfully attempted to solve an obvious problem, and the change agent offers assistance; (2) a solicited felt need (more common), when individuals ask a change agent for assistance in solving a problem; (3) an ascertained felt need when individuals and the change agent perceive the same problem but have different goals (For example, a change
agent was concerned about health problems caused by a rat infestation, but the people were only worried about grain loss due to the rats.). Rogers (1983:15-16), throughout Diffusion of Innovations emphasizes the importance of felt needs. He also lists the characteristics of innovations which influence their rate of adoption. All are, directly or indirectly, related to felt needs or desires: (1) relative advantage, the degree to which the innovation is perceived better than the idea which preceeded it; (2) compatibility, the degree to which an innovation is perceived to be consistent with existing values, past experiences and needs; (3) complexity, the degree to which the innovation is perceived to be difficult to understand and use; (4) trialability, the degree to which an innovation may be experimented with on a limited basis; (5) observability, the degree to which the results of the innovation are visible to others. Generally, innovations that are perceived as having greater relative advantage, compatibility, trialability, observability, and less complexity will be adopted more rapidly than other innovations.

4. Arensberg and Neihoff's (1971:174-175) primary and secondary strategies or "guidelines" for change are reproduced here.

i. Channels of communication are established by the change agent which provide an efficient two-way flow of information, and particularly including feedback channels.

ii. Innovations are initially selected which will meet existing felt needs of the recipients, preferably of problems they have tried to solve on their own.

iii. Innovations are selected which will provide practical benefits in this world as perceived by the recipients. Usually these are economic benefits.

iv. Innovations are selected which will tend to be compatible with the cultural patterns of the recipients so they will not need to give up great amounts of old behavior or learn large amounts of new behavior.

v. The introduction methods will involve adapting to and working through local cultural patterns, particularly existing leadership.

vi. The recipients are involved in full participation, particularly in planning, working, and giving some material goods.

vii. The change agent is flexible.

viii. The change agent establishes patterns of maintenance for the continuation of the new idea.

Goodenough (1963:22-23) has gleaned the writings of several social scientists directed to development agents and has produced ten "practical lessons." Because "they reflect actual experience," he recommends them for the prospective change agent. They overlap, but also complement, Arsenberg and Niehoff's "strategies". Most of the
"lessons" appear in some form in this dissertation. The numbers in parentheses indicate a sampling of these ideas in this dissertation.

i. Development proposals and procedures should be mutually consistent. (46, 54, 102-105)

ii. Development agents must have a thorough knowledge of the main values and principle features of the client community's culture. (56, 81, 93, 95, 106-117, 134f.)

iii. Development must take the whole community into account. (49, 56, 79)

iv. The goals of development must be stated in terms that have positive value to the community's members. They must be something they, as well as the agent, want. (46, 51, 97, 101ff.)

v. The community must be an active partner in the development process. (56, 68, 97f.)

vi. Agents should start with what the community has in the way of material, organizational, and leadership resources. (55f., 100, 110ff., 153-155)

vii. Development procedures must make sense to the community's members at each step. (98, 159-165)

viii. The agent must earn respect, as a person, from the community members. (52, 55, 124-148)

ix. The agent should try to avoid becoming the indispensable person in the development situation. (100, 153-155)

x. Where there are several agents at work, good communication between them and their respective agencies is essential.

5. I. C. Jackson (1956:30) illustrates how a change agent might deal with the restraining and driving forces of the force field. He suggests the change agent strike a balance between forces for and against change. "When a village is faced with a suggestion of change, there exists a balance of forces. On the one side of the scales are those forces which are against change--conservatism, apathy, fear and the like; on the other side are the forces for change--dissatisfaction with existing conditions, village pride, and so on. Successful community development consists largely of choosing those projects where the balance is almost even, and then trying to lighten the forces against change or to increase the factors making for change."

6. Goodenough (1963:17) reflects McGregor's theory at this point. "The question of how to reform others successfully becomes more realistically the question of how to cooperate in achieving a mutually more beneficial state of affairs."

7. "It is indeed surprising," state Arsenberg and
Niehoff (1971:161-167), "how many failures have occurred in the development field because change agents have not taken the trouble to involve the local people thoroughly in the projects." Participation in change projects, whether in an underdeveloped village or in a North American church, is vital because this is the principal way that people learn the necessary new behavior. The degree of participation is a test of commitment and also increases the continuance when it is time for the change agent to decrease involvement. Contribution of finances or material goods indicates the greatest commitment when they are scarce, but in the North American scene, labor is often more scarce than money. Formal organizational participation also helps to assure continuity.


Social scientists differ in their understanding of culture. For example, L. L. Langness (1974:111) notes that one of the most common definitions of culture is "the totality of beliefs and sentiments common to average citizens of the same society." Clifford Geertz (1973:5) briefly defines culture as "the webs of significance man has spun." Darrell Whiteman (1983:27) understands culture to be "the complex array of ideas that man carries in his head which are expressed in the form of material artifacts and observable behavior. On the other hand, a society is composed of a group of individuals who in living and working together hold certain cultural elements in common, which enables them to organize and define themselves as a social unit, with well-defined limits."
CHAPTER 3
Field Research Data: Profiles of the Change Agent Pastor

Roles of the Change Agent Pastor

The change agent pastors interviewed in this study collectively presented a multi-profiled person. The creating of a change climate begins with the building of relationships and the molding of a future orientation. Change agents, as leaders, gain the trust and respect of potential followers through quality relationships, personal integrity and competence. Change agents love people, but in a caring context, must confront individuals engaged in conflict or persistent opposition to change. They take the prime responsibility to create and communicate the purpose of the church and to establish a future orientation around it. They ensure that worship services are lively, participatory and meaningful. They equip people to engage in all areas of congregational life, and then bring them on board. As the change climate begins to develop, change agent pastors generate movement by planting new ideas and nurturing them to fruition. These functions and relationships, all
integral to the creation of a change climate, are outlined in this chapter.

**Keeper of the Vision**

Pastor Long's congregation "survived" many innovations and "tried a lot of things they normally wouldn't have tried--except that they knew I had a vision for the church." President DeWitt adamantly concurs that "you have to give them a vision." He emphasizes that the pastor has to communicate to the people they can accomplish significant things. "He needs to give the congregation hope so that they can break out of some of the molds they are in."

Several pastors stated their vision in the form of a "driving passion" for their congregation. One pastor deeply desired "to lead the church to be the church." Others expressed such longings as "to be all we can be and not set any limits" and to produce a "growing, maturing, healthy congregation." "I'm into growth," exclaims a change agent pastor. Another states that, "I constantly talk about growth. That definitely is the key to change. They've got to hear the pastor's heart." The change agent pastor is a visionary with a driving passion to lead the church toward the ideal pattern set forth by the Head of the church.

Repeatedly, laypersons echoed their pastor. If the pastor's driving passion is to grow the church, they noted that in most every meeting they hear this from the pastor.
If the pastor stresses love, the people increasingly feel loved and want to love others. If the pastor wants the people to be "ministers", they feel and act in ministry. If the pastor likes variety in worship, so do the people. The laypeople know their pastor's heart, share the vision, trust the pastor's leadership, so are eager to follow. Thus, much of what we learn from change agent pastors is confirmed by laypeople; they reiterate time and again the same values and beliefs as their pastor. After unfreezing their old culture, the change agent pastor transformed it into a visionary, value-centered new one.

"A vision," says Director of Home Ministries, John Hedegaard, "is a key way of moving a church off dead center." Also, that "vision is the only thing that will draw a church together (other than a common enemy)." A vision stirs people to action, steers them in the desired direction, and moves them out together to accomplish God's purposes. Wagner teaches consistently that churches grow under a visionary pastor. "Vision comes first," state Peters and Waterman (1985:285). Visions empower people for action. Bennis and Nanus (1985:90-91) point out that when the organization has a clear and widely shared sense of its desired future state, individuals are able to find their roles in the organization. "This empowers individuals and confers status upon them because they can see themselves as part of a worthwhile enterprise. They gain a sense of
importance." Human energies are expressed toward a common end. Each person's behavior can be directed toward an empowering vision of the future. Church growth and OD agree that vision-making helps create a change climate.

**Roots of the vision.** A vision, ideally, has at least three roots. It grows out of "where the people are," and relates to their needs and their gifts. Hedegaard, who has pastored several churches, believes that vision grows when church members identify the things they do well. The pastor encourages that behavior by treating it as a model for the rest of the church. The effectiveness of one motivates others to shed their defeatism and say, "We can do it too!"

According to Hedegaard, a vision-making pastor should ask three questions: Who are we in Christ? Where has God placed us? What does he expect us to do where we are? Part of the vision flows from an understanding of the wider community in which God has placed the congregation. A vision matches the giftedness of God's people with the needs of the surrounding community. Pastor Gibson explains that a vision is caught by assessing the congregation and the community; both must be "exegeted". He wants to understand the needs "out there," and to know his congregation's capabilities so that he can bring the two together.

There is also a spiritual source of vision-making. The
Lord speaks the vision to the pastor's heart. "The Lord has to put together in my mind a vivid picture of where we are going," says Gibson. The real meaning of the vision rises out of hearts that resonate with the heart of God. Gibson left a church when he could not get a renewed vision after a year of wrestling. Without a vision for this church, he believed, he was not capable of leading it any longer.

Responsibility for the vision. The change agent pastor takes charge of the vision, and cannot delegate this vital responsibility for moving the church. One change agent pastor attempted to delegate this to his Elders. "It didn't work. We found a need for single leadership to take the responsibility for the vision." The Elders floundered. The pastor must assume this leadership role because "it is hard to generate vision in a collective gathering. Someone must catch the vision and present it." Peters and Austin (1985:286) agree: "A vision must always...start with a single individual. We are wary, to say the least, of committee visions." A team may re-write it, but the raw material is invariably the result of one person's soul-searching. The best visions may tap the aspirations and ideas of the entire membership, but the pastor must refine it, communicate it, and remind the people of it. Hedegaard cautions that "the vision can flow out of just the pastor's ideas, but I don't think it's as strong as when he sharpens
it with a group of people in the church."

Transmitter of the vision. The change agent pastor communicates the vision to the whole church. Like other organization leaders, the pastor persistently advocates it at every opportunity--one-on-one, in committees and board meetings, in the homes and in the pulpit. Most change agent pastors use themes to promote their vision. One pastor's theme "from day one" has been "Make Room for Company." This pastor also sets a yearly theme and keys most of his messages to it. To make his primary theme manageable, he always keeps a goal before his people.

Themes are the "captivating rhetoric" or metaphors that fire the imagination and emotions of followers (cf. Bennis and Nanus 1985:109). They combat apathy and keep people motivated, so change agent pastors always have some kind of challenge before their people. Pastor Stauffer uses themes to launch his vision for his church, or to involve his people in a "major new switch in ministry." He uses short-term themes "to get people on board...because our whole society is tuned into short-term things." Pastor Stauffer does more theme preaching than "preaching through books of the Bible" because he believes this approach is more likely to impact his people and turn around their values and behavior. Pastor Klinepeter uses the "Sesame Street" approach, or "saturation worship," and brings everything to bear on his theme or text. This way, his people "go home with a
very clear idea" of what response is called for.

Change agent pastors keep a challenge before their people by preaching for decision. A key element in every sermon is the call for commitment. Pastor Hesse calls it "preaching for a verdict:" "My style is primarily to challenge. Every message must bring the congregation to a verdict." Pastor Engbrecht always closes by taking "the people to a point of decision." Pastor Long takes great care "to make that conclusion so concise and so accurate, and that final illustration so clear that they don't have any doubt about what God wants them to do." Change agent pastors strive for clarity of expectation.

**Manager of the Purpose**

Pastor Engbrecht gives cogent advise to a pastor attempting to move a church from an inward focus to an outward focus:

Number one, you get them to see their purpose for existence as a church. You do that through your preaching ministry, through your boards, through all your decisions. 'Why we exist,' you write it in your newsletter. You constantly [reiterate] the reason we're here is to win people for Christ and ultimately to make disciples. That is why we exist. We don't exist for any other purpose.

Change agent pastors use every means at hand to identify and then communicate the purpose of the church. DeMerchant communicates his desire to grow the church by continually teaching that the body of Christ is a living organism that must grow. A former missionary, he believes God blesses his congregation because of its concern for
world mission. DeSelm carefully guards the purpose of his church by eliminating "anything that is no longer meeting the purpose statement." DeSelm maintains a sense of innovation and anticipation, while keeping pure the purpose of the church. Klinepeter, Senior Pastor of a large city church, believes that his job is to keep the church aligned with its purpose. He will not ask the congregation, "Do you want to do this?" If a program fits biblical objectives they have already agreed to, he will initiate it.

An organization with a strong sense of purpose can align the energies of most of its members in a common direction. Individuals know how their efforts contribute to the overall thrust. Pastors who lead their church into a shared understanding of the core mission awaken commitment to the mission. Schein (1985:55) notes that every organization must define and fulfill its core mission or it will not survive. McGavran (1980:x) believes the church will grow when it revives a strong conviction about its central task. Managing the Purpose, like developing vision, creates new motivations essential to change.

**Catalyst of Worship**

The change agent pastor leads participatory worship to bring new life to the congregation. The pastor (or the pastor's appointee) orchestrates liturgy, praise choruses, drama, and audio-visuals to involve people in worship.
Liturgical innovations get and keep people involved in worship that is dynamic and life changing. For instance, Pastor Gibson frequently introduced new music, especially choruses, and taught his congregation the importance of new approaches to worship. A couple from Israel visited the church. The awesome man in his beard and unusual clothing led a Messianic Synagogue type of worship experience. Gibson thus staged and interpreted a liturgical experience that would broaden the people's range of appreciation. He commented that the women danced because "that's the way they do it in Israel." Gibson thus created a climate for worship flexibility. "It took time," he emphasizes. He helped the older people appreciate contemporary worship by pointing to the large number of young people present. The older people recognized that the needs of the youth differed from theirs and made some concessions.

For Pastor DeSelm, worship is to be a life-changing experience. "The potential we have as believers is unleashed as Sunday morning we recognize the presence of God, the power of God, the transforming dynamic that his spirit has for us." This comment is in keeping with the church's purpose statement that "we exist to celebrate life in Christ through awareness of and response to God's presence; through communion and commitment to Jesus Christ; through oneness and praise in the Holy Spirit."

Renewal through worship, Pastor Stauffer tells the
story of how he brought new life into a church that had problems and had lost its radiance; people were discouraged. He began "to deal with the worship service immediately and to make some drastic changes." He worked with the worship leader to introduce less structure and more informality. They began the service with a singing worship time and he started preaching about the value of worship. "Without speaking openly about it we just began to do new and creative things in the service and eventually changed the format totally." Six months after arriving, Stauffer began to hear positive statements about the changes in worship: "It's refreshing;" "It's renewing;" "It's exciting to not always know what we are going to do when we come to church." Now, a year and a half later, the people talk openly about the changes.

Change agent pastors investigate the "why" and the "wherefore" of worship. They know why worship is so essential to creating a spirit of change and a sense of excitement in their congregations, and they continually pursue the accomplishment of this ongoing renewal. Pastor Klinepeter knows that worship can have "so much to do with adding life to a church." He believes worship initiates a new week in a spirit of comfort and hope. As they experience God's presence, the people renew their confidence in him. Sunday morning is also a festive occasion to celebrate our life in Christ. Klinepeter adds life to the wor-
ship through instrumentation, drama, bells, choruses, readings and testimonies.

**Change through preaching.** The interviewed laypeople want moving preaching that nudges them toward change. Laypeople love concrete and challenging preaching. "The Pastor is not a man pleaser. He is willing to say what God wants him to say." Wagner said his pastor is on fire when he's in the pulpit. He "immensely enjoys" the preaching which "makes truth seem plain to us." His pastor tells stories. "That's the way we can come to the knowledge of realizing what we need to do." Jerome Collier vividly described Pastor Long's preaching. Long builds his sermons on everyday things like microwaves, trash cans and beer bottles. "He is a motivational speaker and is fun to listen to. He gives examples from this community--things that are happening here. He talks in our language. He puts biblical stories into Morgan County--you can see it happening."

DeMerchant believes a "strong emphasis on teaching the Word...helped us toward change." Most change agent pastors love to preach. They take great care in preparation, brood over the sermon all week, and may practice it as many as six times before preaching.

Pastor Long's formula is concise: "My sermon outline is the same every week--make 'em laugh, make 'em cry, make 'em apply." Long loosens them up by making them laugh, often at himself. They "cry" because of the seriousness of
the issue. His closing is aimed at motivating a specific response.

Pastors do not assume people come primed to attend to sermonic discourse, so they build interest into each sermon. Throughout his sermon, Long redirects attention with illustrations or humour. He develops communication skills by listening to tapes of his sermons, then improving the weak areas. "People get bored easily these days," he points out. "It's a microwave world full of video, etc. The preacher has to keep the interest of the people or he's going to kill them with boredom." DeSelm begins a sermon with humour or a story: "If you don't grab 'em in the first two minutes, you've lost 'em." To maintain interest, pastors occasionally use pictures, excerpts from audio tapes, or the overhead projector.

The pulpit is never a whipping post. Preaching is always positive, uplifting and affirming. The preachers prefer to encourage rather than to exhort, but do not refrain from exhortation when scripture demands it. "Strong, positive preaching brings people. I'm not a doomsday, negative preacher," declares Long. Because "people have come from a busy week bruised and injured, says Hesse, "they need to feel care and compassion, rest and restoration. I don't beat 'em over the head." Leinbach is "not so conscious in the pulpit of wanting to 'tell' the people as much as I want to encourage the people." He wants the
Word to meet their needs and encourage them.

Several pastors consistently preach inductively. DeSelm, labeled by a denominational leader as "one of the ten best preachers in the denomination," says, "I tell a lot of stories. I use a lot of humour. I really try to disarm the people with humour and warmth." Pastor Klinepeter articulates a philosophy for inductive preaching. He believes preachers need to get back to the Hebrew style instead of the Greek. He wants to put truth into the lab of life by employing stories "to bring it to where they live." Change agent pastors expect their preaching to produce changed lives and changed churches.

**Relationships of the Change Agent Pastor**

**Lover**

Love changes people. Engbrecht says "you just gotta love your people. You can't beat 'em into doing it. They've gotta know that you love them." DeMerchant believes the pastors must demonstrate how they deal with people by loving them, being warm, accepting and genuine. "The right spirit is important," says DeWitt. "It is important to speak the truth in love. Love them--tell them that you love them." Otis' people know he loves them because "when they need me I'm there. I tell them; I demonstrate it."

Change agent pastors love their people; their people know, without question, that they are loved by their pas-
Pastor Otis contends that "if you don't love people, you won't be able to lead them anywhere." People follow pastors they have learned to love. The laypersons interviewed in this study love their pastor. They said they did and expressed it in the intensity of their words. Everyone of them would have been disappointed if their pastor left.

To be credible, love must be demonstrated. Love, according to DeWitt, involves being sensitive to people, and expressing your love in tangible ways to them. "When they are sick, be there. When someone is going through a time of grief or sorrow, or is unemployed, look for ways to keep food on the table." Pastor Stauffer spends a lot of time building relationships "with people in their homes and other places. When I'm with people I discipline myself to talk more about their interests than about mine. I build a personal relationship that says, 'I care about who you are.'" Pastor Malik believes that "if you aren't relational, it doesn't matter what you know." For change agent pastors, love is the basic ingredient of change.

DeWitt attributes his success as a change agent to his love for people. He loves his people and demonstrates it by laughing and crying with them, loving "all kinds" and making everyone feel important, and spending time with them. "The single most important factor [in building the church] is the church's ability to communicate love--and that begins with the pastor."
According to Peters and Waterman (1982:239), there is hardly a more pervasive theme in the excellent companies than respect for the individual. As with change agent pastors, caring runs in the veins of the leaders of these organizations. They have a genuine people orientation which is "bone deep." "People are why those managers are there, and they know it and live it." Caring is imbedded in the language of excellent companies. They do not talk about employees: McDonald's calls them "crew members." They are "hosts" at Disney Productions, and "associates" at J. C. Penney.

The pastor-lover, who communicates a sincere love to people, will survive a lot of mistakes, and prepare the congregation to follow. When a lover turns in a new direction, the loved will follow, not far behind.

**Fighter**

**Conflict's inevitability.** All leaders, observe Bennis and Nanus (1985:185), face the challenge of overcoming resistance to change. Every change agent pastor had stories about dissension, conflict, or opposition. Effective pastors will avoid some conflict for the sake of unity, but not at all costs. Most change agents view conflict as positive to the life of individuals involved and to the life of the church. Change agent pastors learned that opposition must be confronted, usually the quicker the better. They learned the skills of confrontation--confrontation
that confirms the church in its resolution, because the church must prevail over the recalcitrant or rebellious individual. The pastors are not willing to allow the opposition of an individual, or a small group, to keep the church from moving forward. DeMerchant confronted a Sunday School teacher who challenged his authority and she left. When Engbrecht "locked horns" with a strong leader who blocked his leadership, that person "became a real good follower."

Pastor Klinepeter, who experienced much conflict, does not view it as bad because the process of conflict resolution is profitable for the church. The process draws people together and they learn to trust each other. Conflict is a unifying factor because it makes everybody talk and thereby obtain ownership of the resulting decision. "When they've been listened to, they cannot afford to not participate."

Avoiding conflict harms the pastor's credibility. There may come a time when pastors have done all they can to help people turn around. Alternatives must be faced squarely and honestly. A last-ditch confronting role, note Peters and Austin (1985:372-373), facilitates choice and makes the alternatives clear. Confronting problems is difficult, but the alternative is worse. Unaddressed, chronic, serious difficulty demoralizes the organization and undermines peoples' confidence in the leadership.
Refusal to act on an obvious problem reduces the leader's credibility. People begin to wonder why that person is the leader, but a pastor who effectively deals with issues gains credibility. A lay leader appreciated that his pastor "doesn't back off from tough issues. He confronts individuals who have done something wrong. He's not afraid to tackle these things and usually takes an Elder or Deacon with him." The pastor goes to confront the issue with biblical preparation and in love.

**Conflict management strategies.** Change agents choose their battles carefully. Furthermore, they battle only if the issue at stake is crucial to the life of the church. In battle, they are gentle as long as possible, but when necessary, they use their authority to the maximum. Better that one person leave than destroy the church or block its achievements.

Some change agent pastors get close to their "enemies". Pastor Malik says, "I get close to my enemies." So does DeWitt who starts to deal with the opposer one-on-one. He assures the people that he cares for them, that he wants God's best, and that he can substantiate his convictions with scripture. He attempts to find out why people are standing in his way and to draw them on to his side. By getting close to his "enemies", the pastor applies Lewin's first step in changing an organization--reducing opposing forces.
If he cannot neutralize the enemy, the change agent pastor does not hesitate to confront. "I will not avoid confrontation," discloses Engbrecht. He confronts one-on-one to discover the real issue. Stauffer does not back away from conflict: "If I see conflict I go right there and meet with that individual outside the decision-making body to talk with them personally." If he cannot resolve the conflict at this level he challenges the other person to come to the Board. He takes the attitude, "If there is going to be a difficulty, then let's sort it out. If there is conflict, it has to be resolved." Hedegaard tells opposers: "I'm not willing to allow your opposition to keep the church from becoming what it needs to become." He attempts to end the confrontation with an understanding of "where we go from here." Hedegaard goes for the issue that is important and plans to clean up the relationship afterward. In these situations, conflict usually results in a healing experience for those involved.

Change agent pastors also deal with conflict in non-confrontive ways. Long wards off conflict by establishing good relations with everyone in the church. Hedegaard stresses that you must get close to your people to find out what they are afraid of. When there is resistance, identify why the individual is afraid or angry, then deal with it. Engbrecht concentrates on activities people agree upon, then there will be little time for conflict. Long
keeps people busy. When they complain, he gives them a job to absorb their attention. If he hears more complaints, he asks, "Have you finished that job yet?"

Stauffer preaches about resolving personal conflict from the pulpit. "So I have to model it," he says. Not one to shun conflict, Stauffer also projects a no-nonsense image. The first Sunday he preached in his present church, a veteran troublemaker got up and left immediately as the service closed. On his way out he mumbled, "I've met my match." He has not been back!

Laypersons want to know their pastor can work with people. As Paul Fetter noted, "We had some bad situations here--family problems--that the pastor straightened out through his leadership." Gene McClure admired his pastor because he is a strong leader who "had a reconciliatory ministry when he came and this was a real asset in pulling things together."

Trustworthy Person

Leaders require followers. As Bennis and Nanus (1985: 153) note, leadership is not possible without mutual trust. People follow persons they trust. To be successful in leading a church turnaround, a pastor must first gain people's confidence. Our pastors describe the importance of credibility and how they earned it.

Gibson insists that trust is indispensible to changing a church. He gains trust by visiting people in their
homes, and by not violating their comfort zone with radical new ideas for which they are unprepared. He especially spends a great deal of time with the opinion leaders.

Gibson was a city "lad" who came to a country church when he was "green and wet behind the ears." Married three weeks earlier, he arrived sporting a beard and driving a convertible. He did not make a wholesale lifestyle accommodation, but he visited the barns and walked through barnyards to shake farmers' hands. "They knew I was not a country boy but realized I accepted them as they were. I worked on relationships." Later, a lady from his congregation told him, "When you first arrived I wondered about you, but I want you to know, we kind of liked you."

Quality relationships build trust. It takes time, says DeMerchant, to gain credibility and trust. Trust springs from a good human relations track record. You must love them and they must know that you want God to be first in your own life. They must see these things in tangible, believable terms. He believes in being transparent and vulnerable so the people can freely say, "The pastor has a problem." As he shares his foibles and problems he becomes a believable person. He gives his congregation permission to laugh at him. His continuing theme is, "If God can use me, he can use all of us." One lay leader appreciates his pastor's transparency. "He is not afraid to in the pulpit say 'I blew it this week.' He is honest and open."
Hesse took five years to get that trust through his "stability, stick-to-itness, perseverance, love, and going the second mile quietly.... You've got to be a people person, that's all there is to it." Long concurs: "Love people across the board." He keeps his ear close to the "critical mass," and closely attends and responds to the people's feelings. He believes one of the keys to his credibility is his relational leadership style, and leads through the relational assumptions of Theory Y. He creates opportunities for people to influence decisions affecting them. So does DeWitt, who does not act like he has all the answers but asks "them to share answers." Engbrecht works hard to gain and maintain the trust of his Deacons. He agrees with them on crucial spiritual matters, and they are able to say, "This guy's on our level, with us doctrinally." Deacon Dale Brecheisen appreciates his pastor for listening to the Deacons and changing his thinking when reason or evidence from the Deacons suggest it.

People trust the pastor who is there when they need him. Trust results from helping people. It means, says Hedegaard, being an effective pastor: aware of crisis times in people's lives and being there when they are hurting. Pastor Stauffer wants "them to know I care about them." To gain trust, says Engbrecht, "I spend a lot of time with people." Laypeople love to trust their pastor. They trust a change agent pastor who loves and helps them.
Deacon Brecheisen trusts his pastor "because he's a good friend. I just love him."

**Personal integrity and competence breed trust.** Change agent pastors are willing models to follow. "People need someone they can look up to," Pastor Otis asserts. "If you are not willing to undergo scrutiny, you're not for the ministry--it's part of the turf." He declares that pastors can have no questions about their own spiritual maturity. Hedegaard notes that trust derives from "personal integrity and the congruity of your life. What you say you mean and what you preach you live." He believes it is absolutely important to follow through on what you say.

Openness and honesty, without back-room maneuvering, are crucial. Have no hidden agendas, advises Klinepeter, do not manipulate people, but trust them. "We're not saying certain things to get them to respond in a certain way, not with-holding certain things from their knowledge so we will be able to do what we want to do. That whole area of openness and honesty is imperative." Openness and honesty breed trust.

Credibility builds upon personal competence. Hedegaard puts it bluntly, "If they can't trust you with the bulletin, or whatever little stuff, they won't trust you with anything beyond that." A series of successes breeds credibility for the pastor and a change climate in the church. When Stauffer arrived he engaged his church in small,
short-term projects that were easily attainable. When the objectives were achieved, he openly celebrated them and claimed the joys of each success with his people. He desires to do well everything he does. "They must know that I know what I'm doing. So I try to function in areas where I know I can excel and not take on too much responsibility in other areas."

Laypersons trust a pastor who knows what he is talking about. "When he talks," says one, "you believe what he's talking about--he does his homework. He lays things out scripturally, and that silences the opposition." Another observed that this same pastor doesn't look at his notes when he is preaching. "He knows what he's going to say. He's an avid reader and comes prepared."

Change agent pastors apply the "breakthrough" project strategy, based on the principle that "success breeds success." First, pastors identify a short-term, clearly identified goal for which the ingredients of success are in place or could readily be marshalled. Pastors choose projects that respond to an urgent organization need, that can be achieved with current resources, and that are tangible steps toward the church's key, long-term objectives and meet some immediate need. The project easily attracts motivated people who have the authority to initiate it, and who plan, complete and celebrate its success. The achievement of an "easy" success helps the people involved to feel
more competent. The achievement quickly produces new momentum, confidence, self-esteem, and inevitably more opportunities. People now are more open to riskier projects. Starting with a modest success sidesteps organizational resistance and provides a springboard for achieving the "impossible". Hunter (1988a:177) reports that the Breakthrough Project approach has brought renewal to a wide range of organizations and is a widely used (though unconscious) model for the turnarounds being experienced in many churches.

**Equipper**

Pastors initiate change by preparing and leading people into ministry. They relate to their people as an "equipper." Leinbach revives a "sleeping church" by developing lay leadership. He filled "those gaps that needed to be filled until we could get lay leadership prepared to fill them." Leinbach carefully nurtures the self-confidence, faith, and skills of his people. Delbert King, an Elder in Leinbach's church, believes that when the present pastor leaves, the church's momentum will continue because the pastor equipped the people. He says that "we have some vision now, some goals--a new pastor would have to buy into that. Some of it was the Pastor's but we have taken possession of it. We have a special thing here." Long asserts that "the pastor must become an equipper of the saints--a rancher rather than a shepherd."
The attitude of these change agent pastors reflects the assumptions of Douglas McGregor's Theory Y. Change oriented pastors create an organizational climate conducive to human growth and organization achievement. Rather than believing that people dislike work, lack creativity and avoid responsibility, "Theory Y" pastors celebrate their peoples' gifts and potentialities. They trust lay people with ministries of the church, involve members in decision-making, and develop their gifts. "Theory Y" pastors take seriously the contention of Bennis and Nanus that the "key and pivotal factor needed to enhance human resources is leadership" (1986:8). Successful leaders, they argue (1986:3), commit people to action.

Klinepeter values and trusts people and their ability to work without his supervision. He contends that "we must trust the Holy Spirit in our people... We are gifted but so are they." Leinbach believes lay people are gifted and seek meaningful involvement in the work of the church. Stauffer expects lay involvement, so creates conditions "for them to make decisions, for them to respond, and then to be doing ministry." Fuller states, "All I do is just make sure everyone else can do the ministry they want to do. I encourage others to do their ministry, to use their gifts" Fuller views himself as "a manager of peoples' gifts." Otis' philosophy is to "equip the saints to do the work of ministry. The end goal of this philosophy is
gifted people using their gifts."

In theological terms, change agent pastors view themselves as "equippers" of people for the ministry of the church. In this primary role, change agent pastors disciple and train their people, and help them to identify and express their gifts and talents in ministry. The pastor's primary gift is exercised in the management of other people's gifts. Once the church is growing, pastors spend less and less time shepherding individuals and become "ranchers"—training and leading other shepherds to care for the sheep.

**Approaches for Getting Things Moving**

**Seed Planter**

Change agent pastors get things moving by planting seed ideas. As soon as Stauffer has an idea he talks about it often until people become familiar with it. He attempts to bring people a long way toward the idea, and when they are ready, he asks them to make a decision. The change agent pastor is like a skilled farmer who knows when to plant the seed, how to nurture seed to maturity, and when it is time to gather a harvest.

Many change agent pastors reported ways of strategically introducing "new ideas" and facilitating their acceptance by the congregation. Pastor Hesse, an inveterate seed planter, plants new ideas in one-to-one informal
conversation. At breakfast or lunch he steers the conversation to his idea with a question: "What would you think of...?" or "What would you suggest if we did this?" He might ask, "How do you suggest this be done?" He thereby plants and tests ideas with the key, influential people.

If his idea involves a major new development for the church, Hesse plants the seed, and lets it germinate for several months. "Invariably," he chuckles, "it comes back as a suggestion from someone else. Then it's effective. People pick it up. They pick it up better from their peers than from the pastor." Hesse believes more would be achieved if pastors did not care who gets the credit.

Pastor Gibson began planting seeds for establishing an Elders Council soon after he arrived at his church. The seed took five years to germinate. For five years he exposed various people to the idea. "When the idea started coming back from the fellowship as their own idea, I knew it had come of age."

When Pastor DeWitt wanted two Sunday morning services, he planted seeds "to adequately prepare the people for change." Once he was sure, he presented the need to the congregation. He informed them of the fire hazard of putting chairs in the aisles when the sanctuary overflowed. He asked the congregation to think about the problem, and discussed options. After doing his homework and planting the seeds, the church board accepted his full-blown plan for two services.
DeWitt uses his weekly newsletter to inspire changes. His people hear the idea from the pulpit and they read about it during the week. He continually feeds "them pieces of research that would help prepare them to accept the idea." Long tried for a year to get the Board to take the temporary glass wall out to make room for forty-five more chairs. Finally, while discussing the rationale for two services, "the guy who had been most obstinate about the glass wall said, 'Hey, why don't we take that glass wall out of there.' It became his idea." Long comments, "Praise the Lord! Whatever it takes to make room for company, that's what I want."

Every effective farmer exercises patience, allowing seeds to germinate, mature, and bear fruit. Likewise, people need time for a new possibility to take root, grow and bear fruit. Pastor Long proceeds slowly but prepares the ground as he "sells" his idea. "I have ideas and I try to sell those ideas. I'm constantly working to sell those ideas over coffee, over lunch, one-to-one." He starts with his Deacons, works outward from this "inner circle," and eventually brings it to the congregation.

Change agent pastors would agree with Bennis and Nanus (1985:107) that a new idea cannot be established in an organization by edict, or by the exercise of power or coercion. "It is more an act of persuasion, of creating an enthusiastic and dedicated commitment to a vision." It is
constantly talking it up. The quality of the talk is not so important as the quantity (cf. Peters and Waterman 1985:270). Change agent pastors, in many conversations, plant a vision or idea as the first step in the change process.

Idea Processor

**How ideas are processed.** How do change agent pastors process an idea once it is planted? The following scenario is typical of change agent pastors. Although many ideas originate from other people, this process refers to an idea that begins with a budding vision in the heart of the pastor, and ends with acceptance by the congregation. The steps from vision to acceptance typically take the following route:

1. The pastor seeks God's wisdom about an idea.
2. The pastor discusses it with a confidant.
3. The pastor discusses it with key members: officeholders, opinion-leaders, patriarchs and matriarchs, deacons.
4. The Deacons discuss the idea informally as a group. With their approval the idea goes to the Church Board. Some Board members have already heard about the idea over coffee or lunch with the pastor.
5. The pastor presents it to the Board in one of several ways: a. In an embryo state for future discussion, to be considered at the moment as a "possibility"; b.
In the form of a question: "What if?" or "What would the consequences be if...?"; c. In the form of a need--"What are we going to do about this?"; d. In developed print or verbal form, including pros and cons, with a request for a later decision.

6. Some crucial policy issues are first approved by the Deacons and the Church Board, and then presented to the whole congregation for their information or approval.

Principles for processing ideas. Change agent pastors employ a number of principles for processing an idea. Stauffer develops his ideas over time in order to give others time to mull over the idea before deciding. Engbrecht says, "I'll never ram a change through. Never. People have to have time to let it soak in." He advises, "Never introduce a change; always introduce a possibility." Long reminds us that "a man convinced against his will is of the same opinion still."

Change agent pastors invite participation by discussing and developing the idea with others. The first version of the idea is general and intriguing. Then, progressively, they dispense information which helps the people understand, refine, and accept the idea. Like other organization leaders, they believe in redundancy, using several methods to communicate the vision: brochures, reports, mailings, public interviews, and discussions. Peters and Austin (1985:216) observe that making everyone part of the
information stream makes everybody an owner. People who own the idea are more committed to its implementation.

On crucial matters, change agent pastors hold congregational or "Townhall" meetings. They meet with small groups to inform, receive feedback, openly discuss the pros and cons, and refine the idea. They take such meetings seriously and let people know their responses will be considered. Throughout the process, the pastors continually interact with the people. Leinbach recalls that they did not know how to interact on the purpose statement. I did not railroad it through. We interacted on it in the Elders Council. We brought it to the congregation and again there was opportunity to interact on it. So at every step of the way there was opportunity for as much interaction as they wanted on it.

Delbert King, an Elder, described Leinbach's success at introducing a specific change. The pastor begins by sharing his desire with those closest to him. Then he processes it through the Deacons Board, the Church Council, and then to the congregation. In each setting, the pastor teaches the biblical principles behind the idea. His pastor always makes his proposals in writing. There is nothing vague; he does his homework. He allows sufficient time for people to discuss and respond. King reported that every proposal the pastor initiated and processed was accepted by the church. According to King, the pastor has a lot of faith in the congregation. If the pastor sensed division or opposition to his idea he would back off and
revise it. A lay leader in another church stated, "We trust the pastor a lot. He is a sensitive communicator. When a decision is presented, he gives us tools to help us decide." This pastor often sends his Board members and Deacons to the many small groups in the church to share a new idea and to receive feedback. As Bennis and Nanus note (1985:120), this participative decision-making encourages a flow of ideas aimed at generating consensus around issues. All people affected by a decision have contributed to it.

Change agent pastors anticipate reactions to an idea and prepare responses. They read, visit other churches, talk to other pastors, discuss the issue with knowledgeable persons, and think it through. Although Leinbach's church experienced major changes, his laypersons could not readily recall any significant changes in the church. The pastor commented on their surprising hesitation, "We've tried to prepare. We've taken six months to a year to say, 'This is on the horizon and coming.' We've done our homework reasonably well so that when the change has come, we've just glided into it." Leinbach advises, "Let the homework and the presentation do the selling."

If there is opposition to an idea, Engbrecht takes time to identify the critics and to understand the reasons for their opposition. The change agent pastor goes quickly to the hesitators, critics, and opposers, gets to the heart of their concerns, and deals positively with them. The
opposers may improve the idea, or cause it to be discarded. If resisters are persistent and irrational, Hedegaard confronts them with his belief that "you cannot prevent the church from moving forward." He echoes Bennis and Nanus (1985: 16) who perceive that fear of confrontation has slowed or stymied participation in the future. Hedegaard doesn't wait forever for full agreement. "Try to get permission to try the idea from those who feel uncomfortable with it. Consensus limits creativity. It brings decision-making down to the lowest common denominator."

If people still hesitate, change agent pastors do not push. They either delay the decision or go for part of the idea. Stauffer calls for a decision only if it will be "yes". Otherwise he goes for a step which feels safer for the decision-makers. If the Board is not ready to say "yes" on a major issue, the pastor may establish a research or feasibility committee to bring back more information. Fuller initiated a relocation decision process with a committee investigating "the possibility."

As change agent pastors plan for the future, some tie implementation of plans to recognizable stages of growth or income. For example, a pastor may begin the first phase of the building program when two conditions are met--when the offerings are over budget and the worship attendance is over 200 for twelve consecutive weeks. Long observes, "We strike bargains with each other." Engbrecht lets "outward
circumstances decide. We decided to build at eighty per-
cent capacity--that's a green light. We're all going to
agree ahead on what the green lights are. When...the green
light is there we're going."

Change agent pastors use many occasions to surface
ideas, such as Church Board retreats or meetings of a board
or committee. They may develop a mission statement from
which "the" idea will rise, discuss the purpose of the
church, appoint a Master Plan committee, or discuss the
idea at an informal gathering. For example, at a Board
Retreat Hesse led some brainstorming: "If you could have
one wish for Union Chapel, what would it be?" One person
dreamed of a fellowship hall. Later, at a Local Conference
meeting, when Hesse shared the dream with the congregation,
somebody said, "Well, you know, we should have a planning
committee." Eventually the committee presented Phase One
and Two of a building program.

Change agent pastors use many possibilities to make the
idea concrete, because most people think best in concrete
terms. Hesse uses pictures, and Malik creates word pictures.
Hedegaard uses role play, blueprints and models. Pictures
and models appeal to people's imaginative symbolic right
brain, which, say Peters and Waterman (1982:61), is at
least as important as people's rational, deductive left
brain. "We 'reason' with our intuitive side just as much
as, and perhaps more than, with our logical side." We are
influenced by stories and concrete data because, in complex situations, we trust our intuitive feelings.

To remove fear from a new idea, change agent pastors introduce it as an "experimental" project. They may begin with a pilot or short-term model to be evaluated before fully implemented. DeSelm proposed switching Sunday School to the evening, and to have only an extended worship service Sunday morning. When he suggested a six-month commitment to the program, a Board member responded, "I can live with anything for six months." Now DeSelm says, "I would have rebellion if I was to change back now." In fact, the church was into the program for ten months when a Board member chuckled, "Aren't we supposed to evaluate this some time?"

Laypeople readily change when they clearly understand the need for the change. Often fact-finding committees will demonstrate this need. After a Feasibility Committee studied for a year the possibility of buying nearby land for expansion, the people concluded, "We're better off to relocate." They moved quickly on the issue and now enjoy a thriving church outside of the city.

Another church, now worshiping in a newer building, once owned an older rat-infested sanctuary. Most members memorialized the old building; in it they had been saved, married, and often blessed. But the new pastor wanted this "eyesore" torn down. So the Church Board established a
committee to assess the cost of its upkeep and restoration. The committee soon recognized the high cost of such a restoration made little sense. When they recommended this to the church, the congregation decided to demolish it, even though it held sentimental value. A layperson reported that the demolishing of the old sanctuary was a turning point in the life of the church. From that point on, they experienced a new sense of unity and God's presence. They have not looked back since.

The most vital step of the process. Change agent pastors believe their pulpit is important in initiating change. Some change agent pastors consider preaching the best catalyst in the process. Most people consider the preaching service the highlight of church activities. What the preacher consistently attends to influences the congregation's values and behavior. Pastor Klinepeter preaches for personal change. "I'd like to see that through every message there comes a change in a person's life. I believe that when we are exposed to truth, there is to be a change."

When Pastor Otis embarked on an outreach program, "Operation Knock," he planned to "take the whole city in one day." For several weeks preceding the operation, he devoted his entire preaching and teaching activity to the theme. He wanted his people "to catch the vision." Likewise, Pastor Gibson uses the pulpit to present the biblical
basis of any significant change. In his preaching, he critiques conventional thinking related to the issue and presents biblical alternatives.

As Pastor Hesse moved toward a building program, he drew from Joshua the sermon theme, "Let's Get Moving." His preaching deliberately struck "at the conservative idea that we don't have the money." Pastor Engbrecht, poised to initiate a new building program, stated, "We need a theme to tie the preaching and the funding together. Last time we built we had a theme for everything. We're struggling right right now because we do not have a theme."

Long "sells" an idea to his congregation through sermons as much as possible." Stauffer rates preaching "really high" when he promotes a change, and believes it to be the most powerful tool there is. "If everything we do is ministry, and if it's the Lord's work, and it's biblical, then I'm really missing the mark if I don't use the pulpit to interpret what God is saying to us."

Processing a new idea means paying persistent attention to it. Members know what the pastor views important because he persistently talks and writes about it. Substantial organization turnarounds, say Peters and Waterman (1985:272), involve a leader who obsessively pays attention to his theme. Constant attention makes the idea clear, and this creates meaning for people. This is the only way any group, small or large, can become aligned behind it. In
this manner, attention develops commitment to the new idea. (cf. Bennis and Nanus 1985:42-43)

The change agent pastors interviewed in this study took responsibility for keeping the church on track. When a church was not worshiping or carrying out its mission, the pastors led in recapturing the vision and refocusing on core purpose. As people experienced renewal in worship, they lost their apathy. When pastors instilled deep purpose in the members, and led them to a deeper experience of God's presence, they were well on the way to creating a change climate. A powerful vision incited people to involvement, and a sense of purpose inspired them to action. Pastors earned the right to function as change agents by becoming caring lovers, bold fighters, and trustworthy persons. They were now positioned to introduce bold, new ideas. As church members began to look in the right direction, they carefully generated action on new ideas.

Thus, change agent pastors have much to teach their colleagues about initiating change, and about the overall management of change. Of all that they and OD scholars teach us, what is the most important? What are the towering themes and central insights? The final chapter summarizes those questions, presents conclusions, and leaves the reader with a model for leading change in a local church.
CHAPTER 4
A Model for Creating a Change Climate in Local Missionary Churches

Summary of the Research Problem

This research has sought principles for creating a change climate in Missionary Churches. Established church growth literature provides principles and strategies for churches positioned and poised for growth, but that literature does not tell us how to change churches not already so positioned and poised. How does the pastor create expectancy, an orientation toward the future, a readiness to "go for it" and a willingness to press toward a vision?

DeWitt came to pastor a church that was conflict-ridden and inwardly focused. When Pastor Stauffer arrived, worship was dull. The discouraged people were incapable of making any major decision. Pastor Malik came into "a lot of unresolved conflict." Another pastor's congregation lacked an identity and feared growth. He described the church as "an established, conservative church that felt comfortable with where they were at. This church did not want to do much at that point. They were content." Pastor
Otis' church had a rocky history. The people were "shell-shocked and battleweary--they were a people who needed strong leadership. They had no real doctrinal foundation, no real spiritual foundation." The church was rife with bitterness, conflict and disunity.

There are numerous foes of the Church of Jesus Christ: spiritual sicknesses; a state of disruption, conflict and bitterness; a mood of apathy, contentment and self-interest; a lack of hope buttressed by a fear of anything new. Like any other organization leader, the change agent pastor battles these foes by creating a new and compelling value-centered vision, and attracts members of the organization to full participation in its development and implementation. The currency of the change agent pastor is fresh hope and new meaning.

**Summaries of Findings and Conclusions**

**New Meaning Through Revived Hope and Purpose**

In *A Passion for Excellence: The Leadership Difference*, Peters and Austin (1985) stress the leadership that is necessary to create superior organizational performance. Organizational effectiveness is created by leaders who listen to and trust people, and who respect the dignity and the creative potential of each person in the organization. The element that connects all the others in creating an effective organization is leadership. Peters and Austin teach that leadership means vision, cheerleading, enthu-
asm, love, trust, verve, passion, obsession, consistency, using symbols, paying attention, drama, creating heroes, and being available to people. Churches change, as do other organizations, because of successful leadership which depends on "a million little things done with obsession, consistency and care, but all of those million little things add up to nothing if the trust, vision and basic belief are not there" (Peters and Austin 1985:6). Through these "million little things," leaders involve people, to create hope, purpose and meaning.

Designing a future state is an early agenda for the change agent pastor. Beckhard and Harris (1987:46), in Organizational Transitions, found that "the greatest single threat to successful change results from inadequate early attention to defining the desired end states for the change." If the focus is on problems, thinking and action may become trapped by the present, stifling creativity. Leaders free up people's thinking by momentarily ignoring the present and concentrating on clear future objectives.

The change agent pastor is, first of all, a vision maker. In collaboration with the people, the change agent pastor defines and activates the future they desire. The pastor motivates members to participate in shaping the vision. As the desired future forms in people's minds, the present problems often dissipate.

The pastor uses multiple means to communicate the vis-
Hesse, the pastor of Union Chapel, engages his people weekly in his *Chapel Chats* newsletter. Change agent pastors talk, eat, sleep and work the vision with continuous fervor and determination. They allow few opportunities to slip by without feeding another piece of the vision to individuals, groups and the congregation. Mystery and intrigue help to keep people's attention riveted to the dream. Pastors ask appropriate questions, share items of research, raise concerns about needs relative to the forming vision, and in many other ways, give attention to it. Whether on the street, in homes, in board and committee meetings, or behind the pulpit, pastors frequently bring the vision to people's attention--until they take personal and communal possession of the vision. Recall that corporate leaders expend high energy and much time calling attention to their assumptions, values, and goals for the organization. Like itinerate evangelists, corporate leaders and change agent pastors go to the people to preach and convert.

Change agent pastors use preaching as a powerful tool for change. Jesus introduced himself to his "parishioners" by stating the theme of his preaching. He would preach the good news, proclaim freedom and recovery, and the Lord's favor (Luke 4:16-21). Likewise, change agent pastors preach healing, freedom and hope. They do not "whip" or constantly exhort their people. They project encouragement,
accent affirmation, and emphasize the availability of God's grace and power. Sermons emphasize love, God's favor, freedom and hope. When exhortation is necessary, it comes from a positive spirit and a heart of love. Stauffer believes preaching to be the most powerful instrument to motivate a people for change.

**Conclusion One:** MC change agent pastors deal with apathetic, tradition-bound, and conflict-ridden congregations by developing a future orientation or vision of what the church is capable of becoming and accomplishing. Employing various communication techniques, pastors motivate the members to participate in the vision. A change agent pastor is the "Keeper and Communicator of the Vision."

A new sensitivity to purpose opens up new possibilities. Working with the church leaders, the change agent pastor develops a purpose or mission statement. From this statement, leaders formulate new goals and strategies to accomplish the mission. They see possibilities for new directions and bold new ministries. The mission statement becomes the document around which the change agent pastor "rallies the troops" for new achievements and new victories. Like church growth specialists and other organization leaders, change agent pastors know that a clear mission is fundamental to a vital organization.

**Conclusion Two:** MC change agent pastors dissipate
pathy by reorienting the attention of the congregation back to the purpose of the church. The pastors lead the church in setting goals and planning strategy to carry out the church's purpose. The change agent pastor is the "Manager of the Purpose."

People who experience the presence of God on Sunday tend to live renewed lives through the week. Change agent pastors know the power of lively and moving worship to bring a new spirit of expectancy to an apathetic congregation. They shape and lead innovative Christo-centric worship experiences. People who experience deep levels of worship tend to seek growth in other areas of their lives and to be more open to a new future. They come to church each week open to new challenges.

Conclusion Three: MC change agent pastors invite new life into the church by leading lively and moving worship. The change agent pastor is the "Catalyst of Worship."

Credibility Through Relationships and Integrity

The shepherd leads from a position out front; sheep follow because they know and trust the familiar and loving voice. Without this relationship, no pastor/shepherd will be able to create a change climate. People like to follow someone they trust. Change agent pastors earn this trust, as do other organization leaders, by caring for people's
needs and treating them as valued and gifted.

People have confidence in a pastor who loves them. Pastors tell people they are loved, and demonstrate love by: spending time to know the people intimately, working and playing with them, affirming their gifts and celebrating their successes, and touching and hugging them. The pastors look for practical ways to demonstrate love, such as ministering to the sick and hurting. One change agent pastor declares: "They know I love 'em. When they need me I'm there. I tell them, I demonstrate it, they know by my attitude." A pastor's love draws people out of their ruts and off their comfortable pews.

Change agent pastors who want the congregation's trust, first offer trust by: loving the people; helping them grow; giving the members freedom and encouragement to exercise their gifts in ministry; walking alongside strugglers and stragglers as just another pilgrim, rather than sitting in a safe bunker and radioing commands as a general to a beleagured soldier. The change agent pastor is a "Pilgrim" as well as a Prophet. Like OD practitioners, the change agent pastor stresses personal involvement. Peters and Austin (1985:7) call it MBWA--"Management By Walking Around"--wandering, listening, empathizing, staying in touch, making a difference in peoples' lives. Like Douglas McGregor's Theory Y leaders, change agent pastors have a high view of persons.
Pastors-as-Pilgrims project a spirit of openness in personal relationships and across the pulpit. When appropriate, they are transparent and vulnerable. They occasionally share personal struggles and setbacks with church leaders and/or the congregation. Honest about shortcomings and errors, they know a little confession is good for the pastor's soul too, and people will trust a real human being.

Being a spiritual model for the members is an integral part of the pastor's calling. People trust persons of integrity, people whose life is congruent with their confessed beliefs. This congruence is indispensable in creating the trust necessary for leading people. As the people observe the pastor exercising the fruit of the spirit in relationships, and gaining personal victories, trust builds. Otis states that "if you are not willing to undergo scrutiny, you're not for the ministry--it's part of the turf. People need someone they can look up to."

People also admire achievement and have faith in the competence of the pastor who creates a history of achievements. One change agent pastor delegates jobs he is not good at and sticks to his competencies. The new change agent pastor shoots for quick, small but observable, successes, and for bigger successes as soon as appropriate. As people increasingly trust pastors with small achievements, they will follow them toward bigger dreams for the
Several change agent pastors stressed the value of making an enduring contribution in the church one has, rather than looking for greener pastures. Most churches are accustomed to seeing pastors come and go in three to five years, so the people have developed a "wait 'em out" response to change proposals. They have discovered by experience that a pastor who attempts to charge into change may soon be gone. Recalcitrant members have learned to drag their feet long enough for another pushy pastor to move up the ladder or down the road. Therefore, the most effective change agents demonstrate that they love their people and want to stay until they become the church God intends. One pastor declared, "I'm a twenty-five year man." Another wants to stay until the Lord returns!

The change agent pastor forms alliances with the opinion-leaders who approve or veto change. Many members hesitate to support new ventures until certain respected persons approve. In researching opinion leadership, Rogers (1983: ch. 8) discovered that people follow individuals they perceive more competent than themselves. Once a group opens to change, people imitate their opinion-leaders. The more frequent the contact with a change agent, the more influential for change is the opinion leader. So change agent pastors relate to and spend time with influential individuals. These opinion-makers may, or may not, be cur-
rent office holders in the congregation. The wise pastor drinks coffee, eats lunch, golfs or fishes, pitches horseshoes or manure with opinion-leaders, and thereby recognizes and forms an alliance with the established power base.

Pastor Gibson came to a rural church from an urban background. He visited with farmers in barnyards and soon was told by a farmer's wife that "We kinda like you." He met weekly with a group of the informal leaders of the congregation whom he later appointed Elders. In time he revolutionized the congregation's culture because he took the time to infiltrate the established center of power.

**Conclusion Four:** In order to lead congregation into change, pastors need followers. MC change agent pastors attract followers by gaining their love and trust through: loving and trusting people and helping them grow, forming alliances with opinion-makers, being transparent in relationships, modeling spiritual maturity, creating a history of achievements (by focusing on their competencies), and staying until the church experiences significant maturity. The change agent pastor is a "Lover" and a "Trustworthy Person."

**Movement Through Reducing Opposing Forces**

Kurt Lewin observed (cf. p. 96ff.) that successful and permanent change consists of three stages: unfreezing the
present level, moving to a new level, and freezing behavior at the new level. A church culture permeated with non-kingdom assumptions and values must be unfrozen, changed to encorporate genuine kingdom values, and then re-frozen. A change oriented pastor who faces apathy, spiritual diseases, and stale traditions will face opposition. During the unfreezing of an organization's culture, the change agent pastor confronts conflict and opposition. People do not loosen their grip on assumptions and norms without some wrenching. This causes opposition. Lewin recommends removing or reducing the opposing forces. So, the would-be change agent pastor identifies the "enemies" of change and moves to neutralize their opposition or to win them over to the cause.

Pastor Malik gets close to his enemies. When Engbrecht introduces a new idea, he watches for signs of opposition and attempts to identify their motives and to respond to the real needs in the minds of the opposers.

If the actions of opposers are irrational or stem from desire for control or power, the change agent pastor may force a confrontation to bring the real issues to the surface. Every change agent finds it necessary to cross swords with an individual who seeks to undermine pastoral authority and ability to lead. Leaders must be given the ability to lead or they must move on. If this means a painful confrontation, so be it. No individual has the
right to block the renewal and growth of the church.

Change agent pastors confront in a Christian spirit. Uncompromising firmness is accompanied by a loving attitude that seeks the best for all concerned. In a confrontive situation, Hedegaard goes for the heart of the issue and heals the relationship later. DeWitt communicates to the opposer that this showdown causes pain for him, and that he loves the opposer in the midst of the grappling. Every change agent knows, usually from bitter experience, that avoidance of confrontation causes the deeper issues to fester into larger and more painful sores.

When early farmers prepared unbroken soil for a crop, they pulled out the tree stumps by hitching horses to the stump with a chain. Frequently the stump did not budge until some of the deep roots were chopped off. Reducing the opposing forces can change the status quo.

Conclusion Five: MC change agent pastors unhesitatingly confront conflict and unhealthy opposition to change in order to help unfreeze the status quo. The change agent pastor is a "Fighter".

Renewal Through Equipping People

Equipping the people of God is vital to climate creation. Before Leinbach arrived at his church he informed the people that he was coming as an equipper— not to engage solely in personal ministry, but to be a part of a
ministry. Renewal means people getting involved in ministry, the people of God exercising their God-given gifts. Churches are unlikely to grow until members actively participate in the inward and outward ministries of the church. Leinbach performs tasks only temporarily if a layperson can accomplish the job. In the meantime, he searches his congregation for someone to train. He believes the pastor's prime task is to draw people into ministry and then to walk alongside them until they are capable of pulling the load by themselves. Change agent pastors, like other organization leaders, involve the members. They affirm people's gifts, offer training programs, delegate responsibility, involve them in decision-making, and celebrate their successes.

**Conclusion Six:** MC change agent pastors get apathetic people involved by attracting them into ministry through training (equipping) and encouraging them, and by affirming their giftedness and achievements.

**Getting Things Moving**

People seldom pick up and run with a new idea. They must mull it over to consider its ramifications. Change agent pastors skillfully plant seed ideas and nurture them through germination to the fruit bearing stage. They thoroughly inform themselves, and then "sell" the idea by constantly reiterating it at every opportunity.
Once the idea begins to take root, change agent pastors process it through the structures of the church. In this process feedback adjusts the idea. Pastors do not coerce people to accept new ideas, but use many methods to inform and influence the people. Several pastors consider preaching the most important factor in influencing the congregation's values, behaviors, and acceptance of ideas. Processing an idea involves paying persistent attention to it. Pastors identify the opposers, then spend time with them to discuss their concerns.

When it is time to seek a decision, and people hesitate, pastors propose acceptance of part of the idea, or a short-term experiment. When the experiment succeeds, the idea is established.

**Conclusion Seven:** MC change agent pastors skillfully introduce and influence the acceptance of an idea. They plant seed ideas and use many methods to nurture or process them to the fruit-bearing or implementation stage.

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**Laypersons Affirm Change Agent Pastors and Their Achievements**

Laypeople enjoy achieving change. Laypeople love change once the pastor leads them past their inertia. "Some people just need a little leadership," says a layperson. Another reported that "change is exciting. We let traditions have their way sometimes--if it doesn't hinder
Derald Moore said that when his pastor came, we were not willing to try new things, but the pastor was willing to try things new to the congregation. He developed a track record of making decisions that turned out right. He had faith to step out. The Pastor emphasizes the positive. We began to feel that we were on the verge of something really great and we should go for it.... After we redecorated our building, something beautiful happened. We had pride in our building. 'Look what God is doing, maybe because of what we did.' We are now doing what God wants us to do.

"We're flexible," reports a layperson, "but this came gradually. The Pastor didn't try to change everything right away." Change, under the transformational leadership of a caring change agent pastor, gives people meaning and a sense of achievement. Flexibility, pride in achievement, and a sense of excitement at what God is accomplishing are elements of a change climate.

Conclusion Eight: Laypersons enjoy the new meaning, sense of hope and expectancy, and achievement gained from experiencing change under the leadership of a patient and caring change agent pastor.

Laypeople want help over the obstacles to change. The laypersons were excited about the changes their pastors led them through. They achieved renewal and growth because pastors challenged them to be an authentic church. Movement toward spiritual maturity is fulfilling and exhilarating, but they found the first steps painful; once the first steps
were taken, others came easier. They discovered they really want meaningful change.

Paul Fetter, one of the oldest persons interviewed, stated that "there are many precious memories, but you can't live on those things. I want to see things go forward and to reach the community. We've got a big God if we could just believe and trust him."

To grow faith, people need time, and they like to observe small successes before being invited to bold and grand adventures. Laypeople ask change agent pastors to be patient and to give them time to weigh the pros and cons of a proposal. Fetter observed that "when people see things start to happen, that makes a difference." One church leader appreciated that his pastor did not ramrod things through. "He throws out seeds to the Elders Council and lets them germinate. He nidges us." He expressed awe at what had happened in six years. His church now has a strong sense of unity and is searching for God's new directions for them.

Money often is a major obstacle to new changes with a price tag. People want to know how much a change proposal will cost, and will resist the proposal until they know. Once the cost is known, they ask if it is feasible, and if the change is worth the cost. Paul Fetter commented that "us old guys coming out of the depression are more cautious [when it comes to finances]." Francis Wagner, one of the
oldest interviewees, used to fear large church debt, "but I feel different now about debt. I wondered how we would ever get out of it, but the Lord saw fit. We've come through... We need more faith. If we'll only listen to God--it's hard to listen sometimes." Dale Brecheisen, another older gentleman, "was frustrated about getting into so much debt... [But] the Lord spoke to me: 'Haven't you got a vision for your community?' The pastor taught me to trust the Lord more." Now Brecheisen expresses his new attitude that God will "bless us the same way with the new building program [as with the old]." These laypersons enjoy their newfound faith which resulted when a change agent pastor helped them overcome obstacles to personal change.

Conclusion Nine: Laypersons experience frustration during the initial stages of change. When they observe small changes achieved by a change agent pastor who brings new meaning, purpose and vision, laypersons accept successive changes easier.

Laypeople love and trust change agent pastors. Laypeople love to trust their pastor. They trust a change agent pastor who loves and helps them. Brecheisen trusts his pastor "because he's a good friend. I just love him. We could see his vision." Francis Wagner reported that his pastor will not make them do anything they do not want to do. "He tells us, we'll tell him, we go home to pray about
it. We look for God's direction. The pastor doesn't ram-rod." Wagner trusts his pastor because exciting things are happening. He is seeing souls saved, people making commitments "that show," and now he has a desire for the church to grow. He says the greatest impact this pastor made is to make him trust the Lord more.

**Conclusion Ten:** Laypersons love and trust change agent pastors because the pastors love and trust them, and lead them into new achievements.

**Advice From Organization Leaders**

Leaders, like people in any role, can become generally effective and still miss appropriating some of the known theory of their craft; there is always room for improvement. This research particularly identified three principles of leadership emphasized by the literature but not yet appropriated by many pastors—-even effective change agent pastors. Organization theorists like Bennis and Peters offer principles that even the most effective pastors could add to their repertoire.

**Appeal to the right brain.** Several pastors recognize the need for sermon illustrations and plan to use more in the future. Some use themes. But they have not gone far enough. The most effective leaders of other kinds of organizations have learned the value of metaphors, stories, myths, symbols, rituals, celebrations, role playing,
models and heroes, and great themes to communicate their values and beliefs concretely and vividly. OD writers contend that most people learn new insights more by intuition (that is, the engaging of the right hemisphere of the brain through pictures, stories and metaphors) than by rationale (the engaging of the left hemisphere by presenting an explanation of reasons or principles) (cf. p. 119ff). Jesus used "pictures" and stories of commonplace life experiences to engage the imagination, help his hearers understand, and to invite their response.

A picture is, indeed, worth a thousand words, but most change agent pastors do not sufficiently engage imaginations to bring people on board for change. One pastor is effective at this. According to a layperson, his pastor made Bible characters walk through the hills of Morgan County and referred to twentieth century artifacts like microwaves, trash cans and beer bottles. Another pastor recognized that his church was not mobilized to raise funds because he lacked a strong theme for the new building project to which he could tie his preaching. Several pastors use metaphors and themes, but with less rhetorical power than is possible. Strong metaphors energize abstract principles and send people away with clear expectations. As Pastor Klinepeter reasoned, we have become too Greek and need to return to a Hebraic style.

Conclusion Eleven: MC change agent pastors could
communicate their visions and ideas even more effectively by using a greater appeal to the right brain.

Use peer influence. The best organization leaders use groups to change people's assumptions, values and norms. Leaders break into a stagnant culture pattern through the influence of the small group. Several pastors are organizing their congregations into caring groups or flocks to expand and bring depth to pastoral care, but they do not yet work through groups to change individuals.

OD theorists and practitioners see the small group as the most effective setting to change an organization's culture. Peer influence develops new norms and values. Such an approach is biblical. The Bible teaches that believers are responsible for each other's care and growth. The more than forty "one-another" exhortations in the New Testament attest to this. For example, we are to "spur one another on" and "encourage one another daily" (Hebrews 3:13; 10:24, 25 NIV). Apostle Peter (1 Peter 4:10) instructs us to serve one another by administering God's grace. Each member "belongs to all the others" (Romans 12:5); the notion of koinonia suggests we participate in each others lives. The church builds itself up and grows "as each part does its work" (Ephesians 4:16); by our talk we are to build each other up (Ephesians 4:29). We are responsible to "teach and admonish one another" (Colossians
Believers are to participate in one another's lives to transform and to heal. We do not accomplish these tasks in worship; they are best done in small groups.

Small groups, if led by trained individuals, are the best known settings for using peer influence to transform values and norms and to meet needs. Transformed values and met needs result in a changed organization.

John Wesley applied the "one another" notion in his class meetings and "bands". Hunter (1987:118-127) contends that a form of Wesley's small groups is a means of change in our generation and culture: "the Wesleyan class meetings [are] a proven mechanism for achieving change in people" (124). Hunter believes that churches that multiply Wesley's kind of groups will grow with power. The classes were a redemptive fellowship which recovered the power of the primitive church, revolutionized the church in Wesley's day, and will change people today.

**Conclusion Twelve:** The MC change agent pastors, in some cases, could have achieved the change climate sooner if they had employed peer group influence.

**By-pass the organizational structure.** Groups may be employed for a purpose other than creating peer influence. OD scholars emphasize team leadership in the creation of a change climate. An effective leader motivates other leaders by molding them into teams. However, if the estab-
lished leadership structure resists this change, the leader will do an "end run" and establish informal groups from "non-leaders." These "alternate" groups will lead the way in proposing and developing innovations. Peters and Austin call these outside-the-structure groups "skunkworks" (cf. p. 121). The leader nudges them into the vanguard of adventure and innovation and recognizes as "heroes" the achieving members of these groups. The leader supports them, tells their stories, and inspires others to follow. The smell of innovation is in the air and the new climate of change is moving in. When a church's traditions and structure are set in concrete, this strategy could be particularly useful.

**Conclusion Thirteen:** The MC change agent pastors, in some cases, could have achieved the change climate sooner if they had employed groups (and made "heroes" of their members) to by-pass a "frozen" culture.

**Organization Leaders and Change Agent Pastors**

This research found the skills and strategies of change agent pastors to be similar to those of other effective organization leaders. That is, they demonstrate the expertise to: develop a personal vision and communicate that vision to their people; manage resistance and anxieties within the congregation; influence the values and norms of the members; work collaboratively with church leaders and
members in decision making and goal setting; mobilize people to develop a "future orientation;" and obtain and use the power to be initiating and transformational leaders. This description fits change agent pastors and other organization leaders.

Like other organization leaders, change agent pastors initiate change by developing a powerful new vision of what the church can become, then mobilize the members of the organization toward the new vision. The pastors instill vision, meaning and trust in their followers. To do so, they need the power to lead.

Change agent pastors obtain that power by gaining trust through their love, achievements and predictability. The needs of individual members are aligned with the goals of the church. A prime function of change agent pastors is to develop the personal giftedness of members, just as other organization leaders enhance the human resources of their organization. Both types of leaders achieve because they engage in perpetual self-development, and know also how to lead an organization in learning new knowledge, values and behaviors. Their intensity draws people toward the vision. The vision is communicated through elaborate attention to it. Meaning and a sense of possibilities are created by rich symbols, rituals and myths, and the celebration of heroes or models and their successes. The appeal is more to the intuitive, right brain than to rationality. (As
indicated in Conclusion Eleven, however, change agent pastors need to improve their ability to appeal to the right brain.)

Just as leaders of other organizations create new cultures by communicating new values and assumptions, change agent pastors lead their congregations into a value-packed understanding of the church's purpose. They create new norms. Like other effective organizations, the outstanding characteristic of their congregations is the dedicated action toward the value-scripted purpose of the church. Change agent pastors successfully draw the commitment of the whole congregation to purpose-related goals. Bold new directions result.

Many change agent pastors would make effective leaders in other organizations. Chapter 3 delineated the characteristics and approaches of the change agent pastor. They closely parallel those adopted by other effective organization leaders.

Several change agent pastors intentionally incorporated OD principles after taking management training. Those who did not take formal training apparently learned the principles in other ways and successfully applied them.

Conclusion Fourteen: The skills and strategies of MC change agent pastors are similar to those of other effective organization leaders.
Transferrable Principles

Many principles for creating a change climate are transferrable. In popular church growth literature, we find moving stories of churches doing mighty things for the kingdom. Some such churches are led by a dynamic charismatic pastor who leads by force of personality. What principles can MC pastors without charisma, leading average Missionary Churches, learn about bringing change, renewal, and growth to their churches?

Change agent pastors were asked if the principles used to bring change could be adopted by any pastor. Reactions varied, but not much. One pastor hesitated, "I struggle with that. I think there are many transferrable principles. The ability to work with people is critical.... Find people who are doing the job and listen to them--really listen, and then emulate them." On the other hand, a second pastor stated that "most of the principles are transferrable--easily transferrable." The remainder landed somewhere in between.

This study concludes that most of the principles can be applied or adapted by any pastor, except in unusual situations where special skills are required to deal with unusual problems. For instance, a badly diseased church may need a specialist (cf. Wagner 1979a:20).

Change agent pastors, like other successful organization leaders, are inveterate learners. During the inter-
views, the pastors repeatedly referred to books they had read, seminars they had attended, and programs and leadership ideas they had adapted from successful pastors. The oldest pastor reported that early in his ministry he studied management journals. Two of the pastors had taken management training in secular jobs and continually read magazines such as *Fortune* and the *Wall Street Journal*. All of the change agent pastors had a shelf of church growth books.

Most change agent pastors appear to be self-made, not born. Ordinary, average pastors trained themselves to be change agents through discipline and self-development. They continually strive to reach their maximum potential as deeply committed shepherds of their flocks. One feels "at home" with these successful pastors. They are not "superstars" who have no time for ordinary people.

Peters and Waterman (1982:288) stress that all the leaders they studied made themselves into effective leaders. They are not "rare, imposing men." Accomplishments did not come to them because of charismatic personalities, but derived from "obvious, sincere, sustained personal commitment to the values the leaders sought to implant, coupled with extraordinary persistence in reinforcing those values." Bennis and Nanus (1985:222-223) scoff at the notion that leaders are born and not made. It is a myth, they say, that leadership is a rare skill, and
that leaders are charismatic. Some are, but most are not; presumably everyone has leadership potential and this natural endowment can be enhanced. Nurture exceeds nature in determining who becomes a successful leader. This "human" factor applies alike to pastors as well as other leaders.

Conclusion Fifteen: The skills and abilities of change agent pastors are not rare or unique; they can be learned by most other MC pastors. The model below may be effectively employed in most Missionary Churches in North America.

The Model

This research produced the components for a model of the Change Agent Pastor. If pastors would immerse their minds in such a model, most of them could more effectively initiate and sustain congregational change and move their churches toward the biblical ideal. The discoveries of the previous chapter may be summarized as follows, and the many themes lend themselves to a visual model.

The change agent pastor has many Roles, but three cannot be delegated: Keeper of the Vision, Manager of the Purpose, and Catalyst of Worship. The pastor acts in these roles to mold the congregation's culture. To exercise these roles, the change agent pastor needs the power to become a transformational leader. This power is gained
through Relationships in which the pastor is experienced as a Lover, a Fighter, Trustworthy Person, and Equipper. As an Equipper, the pastor prepares church leaders to participate in pastoral care, spiritual leadership, and evangelistic outreach, and prepares other members for various ministries. The change agent pastor has several Approaches for Generating Movement, which help lead people into creating new norms and gaining fresh assumptions. While establishing solid relationships with the people and renewing the congregational culture, the pastor Plants the Seeds of new ideas. The pastor Processes Ideas to generate movement toward the church's dreams. Each innovation leading toward the ideal church is nurtured by the pastor's high regard for people. The change agent pastor thereby brings the members along willingly, with their full participation, toward the ideal of a growing church in mission to the community (cf. Figure 1, p. 10).

Missiological Implications for the Missionary Church in North America.

A. Change agent pastors are not rare and imposing people. This study concluded that their skills and strategies can be learned by most other MC pastors. Such skills and strategies, therefore, should be taught to pastors in the denominational schools which prepare them for ministry. Courses and workshops available to practicing pastors would motivate many "maintenance ministers" to become change
agents. All pastors in ministry should be required to take refresher courses to retain their fulltime status. Most change agent pastors continually improve their skills. They should be an example to others who do not.

B. Sixty percent of Missionary Churches are not growing. Many MC congregations are apathetic and tradition-bound. The leadership of the denomination (at both headquarters and district levels) must be concerned about this lack of achievement of the church's purpose and mission. Leadership at denominational levels, if they learned change agent skills, should be able to motivate the achievement of a turnaround in many of these churches.

C. Leaders should make models (heroes) of successful change agent pastors by publishing and telling their stories, and by highlighting their achievements at every opportunity.

D. District Superintendents should require pastors to participate in a pastor's accountability group. The members of such a group would learn the dynamics of the small group. They would continuously clarify each other's vision, motivate and encourage one another in their change agentry, and keep each other on course.

E. A local Missionary Church which is not reaching the lost in its local constituency should be considered by leadership at all levels an anomaly and a contradiction. A church, like any other organization, which strays from
its prime purpose and historical reason for existence, is in danger of losing its life and will to move forward. Leaders with a change agent's determination and skills can bring the church back to its purpose of evangelizing the lost.
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APPENDIX

Advice from Change Agent Pastors

Each change agent pastor was asked this question: A frustrated pastor comes to you with this problem. After pastoring for a year and a half, nothing much has happened; the congregation is apathetic. The members resist change and are not interested in the church's mission. Good things are obviously happening in your church, and this pastor wants a lively congregation—just like you have—which eagerly carries out the church's mission. How would you respond to this pastor?

Some of the answers have been edited and rephrased. The ideas were given to this researcher, but are presented here as though they were spoken directly to the pastor with the question.

Paul DeMerchant

1. You will not go anywhere without prayer.

2. Give God consecrated ingredients, particularly the willingness to adapt and change. Offer him your personal spiritual commitment and faithfulness to the Word. Develop proper facilities and keep them up properly.
3. Create a greater freshness and openness in worship. This is the prime meeting of the body. If this does not happen, not much else will grow strong.

David DeSelm

1. Make sure that there is a nucleous who want to grow, who want to be the church. Work with the nucleous on high level discipleship. Start a pilot with a small group, then let them sell the idea to others. Choose your battles carefully; don't move too fast; be willing to be patient. If you do not have this nucleous, move.

2. Work up a purpose statement which is firmly based in scripture.

Leonard DeWitt

1. What kind of vision do you have for your church? Be positive; negative people cannot motivate others. Are you an encourager? Do you let your people know that you believe in them? Do you let your people know that you believe God wants to use them?

2. Give them a sense of vision. Communicate to your people that they are capable of doing some really significant things. You have to give your congregation hope. They need to break out of some of the molds they are in. How? They need to observe you in action, working with people, working with certain situations, seeing you gain significant victories. They must see from your track record that you are giving more than just talk.
3. Most of your ministry is modeling the message--the way we live and the way we handle people, the way we treat people, the way we treat our own families. All of these prepare people to follow us or not to follow us as the case may be. Develop a servant spirit. Be human.

4. Win over the obstacles or pray them out of the church. If it is just one or two people in the church that are standing in the way, then you need to try to find out why they are standing in the way. Find ways to get them onto your side. But don't hang onto a person at any price.

5. The single most important factor in building a church is the church's ability to communicate love--that begins with the pastor.

6. Always try to upgrade yourself. Be a learner.

Norman Fuller

1. Keep the morale of your people high. Don't let them get discouraged. Continually encourage them.

2. Don't you get discouraged. Stay with it. God will bless in time.

Glen Gibson

1. Work individually with the opinion leaders.

2. Instill a philosophy that activates people.

3. Concretely describe to the people your dream of where the church can be in the future. Give the people something to shoot for. If they have a sense of where they are going, this will help to unify them. View changes as
the building blocks to the dream. This projection helps to legitimize change. Tell them, "This is necessary to get to where God wants us to go." This keeps their eyes on the overall goal.

David Engbrecht

1. Move from an inward focus to an outward focus. Get the people to see the purpose of the church—preach, talk, discuss it with the Board, constantly harp on it. Exist for making disciples.

2. Do something to reach people—bus, telephone ministry, direct mail.

3. The big thing is to love your people. Convince them that you are there to stay or they will attempt to wait you out.

4. Move slow—go for one change at a time.

John Hedegaard

1. Have you read Schaller's, Activating the Passive Church? A real classic.

2. Check your own attitudes, your own optimism. What you believe can happen has a lot to do with what can happen. In the a.m. worship service focus on the positive; be future oriented and optimistic. Talk about the place of ministry God has given your church. Tell success stories.

3. Be sure that your relationships are great with your Board members—the people who make the decisions. Be sure you know them as people. Let them see that you are commit-
4. Part of their apathy may be fear that you are getting them into something they don't necessarily want to get into. They need to know about your long-term commitment to the church and to them. It may be that the most important thing you can do with the church is to assure them that you are there with them over the long haul.

5. You might want to do a force field analysis. Ask questions to find out what is encouraging change and what is preventing it. Explore that together with your leadership.

6. I'm convinced that the only thing that will draw a church together (other than a common enemy) is a vision—"this is who we are, what we are about." Get the church to say, "We are the church that..." or "As a church, we..." Get them to describe what is their vision, what their mission is—their identity and purpose. Find out who we are in Christ. Note where he has placed us. Decide what we are to do about it. State it simply as a theme.

William Hesse

1. Do a demographic survey to discover the churches potential. Are you challenged by it? If you have no vision, move.

2. Do you love your people. Do you really love them with an agape love? That means there isn't anything they could do to you to make you stop loving them. If you are
that kind of person, then hang in there.

Mark Klinepeter

1. Look at the organizational structure. Does it inhibit growth? If there has been no recent change in leadership, it may be that people are there to protect the system.

2. Do you have a statement of purpose? If you do have specified objectives, are they biblical objectives which you are working toward?

3. Is there a commitment in and trust for the leadership?

4. Are you willing to try something new? If you are in the same place as the church, perhaps you have stopped growing. If that is the case, you need to get into some education--reading, talking, listening, attending seminars. You have got to keep growing; if you don't grow, you have to go.

5. How meaningful is your corporate worship? Corporate worship has so much to do with adding life or death to the body of believers. It has to do with people's expectations when they come to church.

Dennis Leinbach

1. Get to the lay leadership, preferably those charged with leadership. Find out if they are sensing the same thing as you are. If they haven't, share your concern. Know where they are at, and why.
2. Find out what makes the church tick and develop a ministry with that perspective. Talk about the church's giftedness, identify what you have been blessed with, and fashion ministry in accord with it.

3. Develop a philosophy of ministry. Define what is your function as a church. Decide what you and the people can do together.

4. Explore the next step with your laypeople. Nudge them in the general direction. Have a general idea where you are going, but let the strategy for achieving the objectives evolve. Then keep on nudging. As the strategy evolves, pursue it, always with a goal in mind. Churches are all different.

Tom Long

1. Preach the Word.

2. Love the people.

William Malik

1. Stay out of the Lord's way. It's his work; find out how he is going to plug you into it.

2. I have a lot of questions. What do you see as the problem? A lot of churches are not growing because of unresolved conflicts.

Jim Otis

1. What is your personal life like? You must strive to live the same whatever the situation. Always represent Christ and strive for agape to work through you.
2. Love people. If you don't love people, you won't be able to lead them anywhere.

3. Be willing to be a leader. Be willing to be an example as you function in the nitty-gritty of daily life.

4. Do you have a vision from God? Are you able to break it down into manageable increments?

5. If nothing is happening I wonder how successful you are in dealing with conflict.

6. Do you have unrealistic expectations? Can you appreciate your people now? Have a thrill for leading them along, and for every bit of progress.

Virgil Stauffer

1. Understand what the conflict is and where the problems are. Can you bring resolution to the conflict? If there are a lot of unresolved issues in relationships, begin to deal with them in a structured way.

2. Lay out a vision of what the church ought to be doing in the area of ministry and growth. Begin to lay down a challenge.

3. There is no point in dealing with one of these items and not the other.