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Church Organization Development

Editorial

BY H. NEWTON MALONY

The church is here to stay! This is as it is. This is as it should be. The Christian faith is the Christian church. It has been so since Jesus said to Peter, "Upon this rock I will build my church" (Matthew 16:18). It will be so until the end of time when the voices of heaven shall say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15). Yes, the church is here to stay!

The articles in this issue are about the church and its leaders. They are offered out of the deep conviction that the church is God's chosen vehicle for converting the world, for creating the people of God, and for establishing the kingdom of God on earth.

These articles are also written out of a persuasion that the church, like any vehicle, can fluctuate in its effectiveness from time to time. Automobiles run smoothly, then break down. Why not churches? Are they not better channels for God's work at some times than at others?

We who write here think that the church can develop its skill to do God's work better. It can change and increase its ability to (1) accomplish its mission and (2) fulfill the lives of its members. This is the jargon of "organization development"—the most recent thrust of industrial psychology. We write with these ideas and convictions in mind.

Ed Dayton's article on *The Church as a Change Agent* focuses on the ability of the church to meet the future by changing itself from within. The church can be an imposing carrier of a changeless gospel in a changing world—if it will!
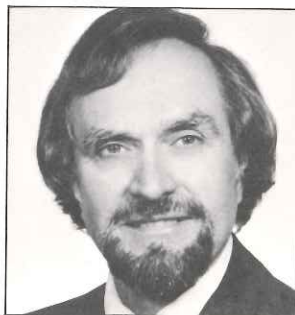
Tom Brown's article, *Work Satisfaction: Vocation, Career or Job?* attends to the role of professional religious leaders. He has had much experience in guiding persons into solid pastoral identities. Confident leaders are of central importance for the developing church.

The articles by Ken Mitchell and Max De Pree complement each other. In a sense they deal with the two basic facets of any organization's life: *i.e.,* its task and its membership. Mitchell writes about the importance of *Enriching the Church's Fellowship*. This is a membership issue. De Pree writes about *The Process of Work.* This is a task issue. Yet both writers know that the two concerns cannot be separated. The "process" of work implies paying much attention to the group's cohesion, and fellowship that does not lead to mission is of no value.

Bill Yon's *Tale of Two Systems: Contrasts in Decision Making* is a powerful real-life example of the importance of rules, communication systems, and leadership styles in the life of the church. The message is loud and clear—things don't just happen—they are reflections of systems.

Finally, my article on *The Christian Church, an Organization to Develop* is a statement of theological and psychological optimism. We are a historical faith whose prime task is to be and to create the people of God, *i.e.,* the church. Further, we are like all other groups of persons brought together to accomplish a purpose—able to change ourselves for the better. Thus may it be...

These writers are my good friends—from across the nation, from many times and many places. They all love the church and have given much of their professional time to increasing its effectiveness. They are experts in their fields. They join me in offering these thoughts to you, the reader, in hopes that the dialogue may continue and the Lord of the harvest may be glorified. ■

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The Church as a Change Agent

BY EDWARD R. DAYTON

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We live in a world of change. The cycle of birth, growth, decline and death is everywhere around us.

In our American culture, change has almost been deified. In our frontier optimism we assume that tomorrow will be better. We expect our roadways will be easier to traverse, our schools will produce better students, and somehow our children will live in a "better world." In many ways the Vietnam war experience has changed much of this self-confidence, yet there is something inherent in the American culture that refuses to believe that we cannot eventually overcome. In the midst of this optimism we many times overlook the fact that change is costly, particularly in terms of human relationships.

In many ways the church has stood as a counterbalance to this humanist idealism. Christians have a straight-line view of history which culminates in the Blessed Hope. The church recognizes the inherent sinfulness of human beings. The church finds its maturity in forgiveness rather than in triumphalism. The church is more concerned for the quality of human life, both in the now and in the hereafter, and consequently works hard at clinging to that which is good. Unfortunately this built-in conservatism has often produced churches which become so inward-looking that they become an anachronism to those outside. They appear to be out of step, behind the times, intransigent in their refusal to change.

Churches must change

However, churches must change. They must change because their members change. They must change because the needs of the world which they confront change. They must change because the society within which they find themselves changes. In the midst of the need for change remains the paradox to be true to One who is unchanging, to the God who is the beginning and the end, with whom there is no variableness or shadow cast by turning.

How do we think about change both within and without? How can the church most appropriately operate as change agent? How can the church's leaders become change agents themselves?

In what follows we will deal with two types of change: change *within* the people of the church, and change brought about *by* the people of the church. These two are intimately intertwined. If the local church would change the world it must first change itself. However, it does not follow that change within will *automatically* bring change without.

Churches are different

We begin our exploration by recognizing the fantastic spectrum of diversity that one finds in the local congregation. Unlike the business organization or the volunteer organization, the local church has little control over those who join its ranks. After all, the only qualification is to acknowledge friendship with and dependence upon a common Lord. And the more effective the church becomes in responding to the biblical mandate to give sight to the blind, healing to the lame, hearing to the deaf and good news to the poor, the more of *those kinds of people* it will attract! There will be those with the gift of leadership. But there will also be the walking wounded, the emotionally disturbed, the desperately afraid. Other organizations may refuse admittance to their ranks or discharge from their numbers those who cannot or will not contribute. The church has no such option. The change agent who ignores or refuses to admit this fact refuses to let the church be the church.

Where to begin

Having recognized the complexity of the situation, where do we begin?

First, we must recognize and identify the spectrum of capabilities within the local church. Second, we must recognize the built-in tension between doing the work and caring for the wounded. Third, we must recognize the question of organization life-style. Let's consider these in reverse order.

Organizational style

An organization's style is a mixture of many things. Organizations, like individuals, are a result of their *history,* the *situation* within which

they exist, their *commitments* and *goals* for the future.

Their *history* will determine much of the organizational norms. What is their ecclesiastical background? How do they receive new members? How are new members socialized into the group? How do people respond in the midst of the morning worship service? What is the role of young people within the congregation? Who "runs" the church? All of these may have developed slowly or rapidly over a period of years. This is history.

The *situation* that the organization finds itself in will also contribute to its style. What is its membership mix? What is the socio-economic level of its members? In what kind of a neighborhood does it exist? Is it growing or declining in numbers? What is the style of its leadership? Charismatic? Laissez-faire? What is happening in the neighborhood? The city?

The organization's *commitments* will also impact upon style. How does it perceive its commitment to the world? How does it perceive its commitment to its members? What is its financial indebtedness, if any? What commitments has it made to the denomination or to other local churches? What are its values and priorities?

Probably none of the four different dimensions of the organization affect it quite as much as *goals*. If we picture the organization as strung out between its history and goals in one direction and between its commitment and present situation in another, it is easy to imagine what happens if one removes the tension wire of goals. The organization will immediately find itself strung out between its commitments and its present situation, with a strong pull to be drawn back into its history ("We have always done things this way").

A church's statement of purpose and goals defines how that local church views itself in the future. It basically is its commitment to *change,* for change only takes place when new goals are achieved.

Thus the change agent does well to start where the church perceives itself, its history, its situation, its commitments, and its goals.

Models of change

There are a number of different models of change. The organization may respond to a change in its *environment*. The neighborhood may change, the ethnic culture or its members may change. The city in which it lives may change.

Also, change may come about as a response to *crisis*. The church building may burn down. The pastor may leave. There may be a confrontation between members of the parish. The state may condemn the property for a freeway. The facilities become inadequate to handle the increased number of members.

Further, change may come about as a response to a new member or members within the church. Someone with new ideas, different experiences or a new word from the Lord may bring about dissatisfaction with the *status quo*.

Finally, change may come about as a response to *culture*. This is a very difficult thing for the individuals within the church to identify. And yet experience would show that the majority of Protestant churches within the United States felt it normative for women to wear hats during worship services during the 1940's, but that same majority found it normative for women to worship with their heads uncovered in 1970. This is the type of change for which there is very little internal awareness.

None of these models of change encompass the role of the church as change agent. To be a change agent implies some concept of the future. It deals with a model that says, "This is the way things are, but this is what the Bible says ought to be. This is an action that we should take in order to bring ourselves more in line with the biblical description of what the church ought to be." It is an interactive model. It assumes that one must continually compare the "is" with the "ought." It sees a local church as being in process. It anticipates growth—spiritual, emotional, social—in its membership. It assumes that it is necessary to define an ideal future and to work toward that ideal future.

The importance of goals

To think about the church as a change agent must include thinking about goals. It is useful at this juncture to make a clear distinction between *purposes* and *goals*. There is a semantic difficulty here. The use of these words is not uniform. But for the present discussion we would like to define the *purpose* as being a general aim toward which we are moving or reason for what we are doing. We would like to define a *goal* as a measurable and accomplishable event. Thus, the fundamental difference in our definition between a purpose and a goal is that the goal includes within it a statement of *when* it will be accomplished and *how* we will know it is accomplished. "To give glory to God" is a purpose. "To have a church membership of 270 by the end of this year" is a goal. "To have an effective worship service" is a purpose. "To have a choir of 30 voices perform the *Messiah* this Christmas" is a goal. "To have a more effective Sunday School" is a purpose. "To build a Sunday School building with a capacity for 200 students" is a goal.

Goals are tremendous motivators. An example of how powerful they can be is the church building boom that came about right after World War II. Some observers have noted that whether or not the churches needed all the buildings that they built was not of primary importance. What was important was the fact that they gained a new self-confidence in what they were able to do as a group.

Goals focus the eyes of the congregation on the future, on the "ought," on "what should be." Goals take people's attention away from the problems of today and focus them on the opportunities of tomorrow. Goals bring people together around tasks.

Goals must be developed from within. The first criteria for bringing about change is that of goal *ownership*. Persons must not only believe that the goal is desirable, they must also want to have a part in bringing it about.

Planning for change

What many organizations do not realize is that planning can be a very useful way of involving many people in considerable depth. The act of asking individuals or groups to consider alternate or optimum ways of reaching their goal, or the act of asking them to propose specific goals against the higher purpose of the organization can trigger a series of new events. It not only gives people a feeling of having participated in the organization, but it can stimulate a host of new ideas.

What does all this have to say about the use of planning as a process within a local church? How can it be used effectively as an agent of planned change?

First, we need to be continually asking everyone concerned for their dreams about the future. Where do you think we should be in five years? What needs do you see that our church should be meeting?

This has many benefits. It keeps reminding everyone that there *will* be a future and they need to be prepared for it. It gives them an opportunity to reflect on what kind of future is most desirable and where they might fit into it. It helps us deal with the tension between doing the work and caring for people.

Second, have a regular planning cycle that is short enough to be practical. For most Christian organizations in Western countries this will be a yearly cycle. But don't compress all the "planning" into the end of the year. If a planning system is to work, hopes and goals for the future need to be spelled out well in advance of any approval date.

Third, have a separate long-range planning system within which the yearly system operates. For most churches, three to five years is as far ahead as is practical to make any concrete plans. But unless we think well past the present planning year, there will be a great tendency to be overly concerned with what we visualize *can* be rather than what we believe *ought* to be.

Fourth, having a planning function, committee, staff, or at least an individual whose task is to *help others* through the planning process. This committee can train people in how to plan, integrate the plans of the total organization by pointing out gaps, overlaps, conflicts, the need for further definition.

Fifth, involve as many people as possible in the process. In a local church this will normally mean having a yearly preliminary "planning conference" in which anybody who wants to can come and share his or

Work Satisfaction: Vocation, Career or Job? BY THOMAS E. BROWN

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Many Christians look at their work life and tend to evaluate it in terms of "Christian vocation." They want in some way to feel that what they are doing is a "call from God and/or the Church," or to justify why they must work without such a call.

The Christian vocation

The word *vocation* is related to three Greek words and their derivatives in the New Testament: *kaleo, klatos,* and *klasis.*

The first of these, *kaleo,* means literally "to call by name, to summon or invite." It is used to describe the choice of persons for salvation,[1] God's call of men into fellowship with Christ,[2] "from darkness to light,"[3] and so on. *Klatos* is similar but seemingly more specific. It is used, for instance, to describe Paul being called to be an apostle.[4] *Klasis* usually refers to an invitation to join the Kingdom of God,[5] though in one place (1 Corinthians 7:20) it refers to position or station in life. In summary, it can be said that in the New Testament *vocation* refers to (1) the call of persons to salvation, into the fellowship of God, into the Church;[6] (2) a call to specific service within the Church such as to be an apostle,[7] and (3) a call to serve God in whatever station one finds oneself in life.[8]

It is particularly helpful to note in connection with the second meaning—a call to specific service in the Church—that to whatever office one was called it was to serve the community. This call *was not channeled into a profession.* It usually led to conflict with the community and was a command to serve rather than to be served.[9]

We see then that the best synonym for *vocation* when we are speaking in the biblical context is discipleship—definitely more than work or occupation.[10]

The Protestant Reformation eventually led to the word's current usage as a synonym for work or occupation. In rebellion against the concept that only the monastic life deserved to be described with the term *vocation,*[11] Luther and Calvin sought to apply the rules of vocation to all segments of life.

Calvin went a step further than Luther seeing in occupation not simply an opportunity for service, but rather that the work itself is a mode of service. *Everything* was subject to the sovereignty of God, including *work* since it consumed so much of man's time and energy.

Gradually the term "vocation" came to be seen as referring simply to work or occupation.[12] What had happened was that work—secular work in the old view—had been elevated to a position equal with monastic life, but at the same time *vocation* had been reduced to refer to only one part of life, *work.*[13] Just the opposite of the intent of Luther and Calvin had occurred!

This has done injustice to the concepts of vocation and of work as they are described biblically. Vocation refers to all of life, not simply to work.

Work in biblical perspective

In biblical perspective, work is basic to man's nature. Throughout the Old Testament we find references such as the one in Psalm 104: "Man goes forth to his work and to his labor until the evening." As W. R. Forrester summarizes it:

"Creative work is the purpose of man's life and this he shares with God, as one made in his image. This work is not meant to be a hardship.... Work itself is a blessing and not a curse...."[14]

The basic New Testament references to work are found in the "house tables" of Paul's epistles. They deal mostly with the attitudes and duties of workers in whatever occupation they find themselves: diligence, honesty, faithfulness, etc., are called for as is a sense of stewardship of God's gifts.[15] Work loses its sense of burdensomeness and is seen as a *free response* to the new relationship established in Christ.

Unfortunately for many men and women today, such a view is simply so much ideal talk, for in a totally secularized society, whatever one's intent, work often has little relationship to discipleship.[16] It does not give the kind of joyful fulfillment of life that we have mentioned. Work is, rather, a drudge, a paycheck, a reminder of one's lost dreams, a depository of feelings of inadequacy, a source of stress, an idol which rules everything else in life. To gain some understanding of this, we need to consider work in a sociological perspective.

Work in sociological perspective

Emile Durkheim, the father of modern sociology, predicted that "a day will come when our whole social and political organization will have a base exclusively, or almost exclusively, occupational."[17] It was the division of labor that would ultimately describe and proscribe the social relationships of humanity, including, in Durkheim's view, the foundation of morality.

It does not take too much study and research to recognize that such a day is upon us now. The right to work, to be treated equally in a job, to have equal access to jobs, is a major component of women's liberation, as it has been of every group in American society. It might be said that "one is what one works at." Here are some of the things sociological research shows to be true about work in our society:

*It influences values and attitudes
It shapes significantly the personality of the individual
It functions in determining social status
It influences the education received by one's children
It functions heavily in family life patterns
It influences political affiliation and attitudes
It shapes the friendship patterns of individuals and families
It functions significantly in religious activities*[18]

Frequently, the first question we ask a new acquaintance is, "What do you do?" If we receive an answer about tennis or golf, we wonder about the person's reality contact. We expect response about work life for we can "peg" persons that way. When we think of ourselves as adults we tend to identify ourselves in terms of our occupational identity. When we speak of children, especially of teenagers, we speak in terms of what they plan to be—occupationally! We have a profession, a job, and just as likely, *the profession or job has us.*[19]

Fulfillment in work

What, then, about fulfillment in work? Should we not seek it? The question answers itself. We cannot answer negatively. Work must be a source of fulfillment in itself, if at all possible.

Sometimes we realize the significance of work only when it is taken away from us. I am reminded of a man who came to me some years ago on referral by his pastor. Jack was a victim of the ecology movement. He was a chemist who for twenty years had worked for a firm producing insecticides. When insecticide production stopped, Jack lost his job. Subsequently he became depressed, experienced impotency, found himself engaged in serious conflict with his wife and children. The problem, as he and I sorted it out, was not only that he had been terminated by a company for which he had assumed he would work the rest of his life. He also realized that he had never fully enjoyed the work. He had "put all his eggs in a basket" he did not really like.

He and I worked together to look and plan for a position which would fulfill him more completely than had his previous position. We sought an answer to the *integrative compromise question.*

What is the *integrative compromise question* and how does one find an answer to it? Occupational decisions have been shown to be compromises among a set of variables which function in each of us: aptitudes, abilities, interests, characteristics, values, family needs, job market, and social/religious commitments.[20] Within us the personal factors are often in conflict with each other or are so varied that it is impossible to satisfy them all in a particular occupation. Also, there may be conflict with the external realities. Thus, we seek some compromise. We hear that history teachers are not needed, so we train to teach Spanish instead, maintaining teaching as an aptitude and interest but giving up history as our favored subject. We are very bright, analytical, able to handle much responsibility, but our interests are those of the craftsman. Following them we might be a carpenter or machinist; instead, to satisfy our intellectual demand, we become an architect, or a publisher of books. We compromise. Such compromises are not always integrative.

The integrative aspect of the compromise has to do with whether the compromise contributes to a sense of wholeness in life—whether it helps us experience life with a sense of integrity and integration, all of the pieces fitting together in healthy and fulfilling fashion. In Jack's new position he was able to fulfill more of his internal needs—while also meeting his family reality needs—though his salary was less.

An integrative compromise is one which meets external reality factors in at least the minimum way required, and which fulfills the most significant drives within the individual's internal structure. The minimum reality needs usually are related to (1) sufficient funds for self and/or family which are (2) earnable in a job which already exists or for which there is at least potential existence.

By putting the definition of the integrative compromise in such a context of minimums, I do not intend to encourage searching only for the minimum. It is to recognize that the integrative compromise, one which helps you experience life more holistically and more fully, does not require an *ideal answer,* or one based on maximums instead of minimums.

The self-discovery process is difficult and is easy for us to avoid because it requires us to make choices about what is most important to us, about how we really want to spend our time, about the end goals of our work, about the roles we should like to act out on the job, and so on. For instance, if your interests are in working with persons—say in ministry or social work—but you also have a strong work-satisfaction need related to power and money, it is not very easy to genuinely choose between those. Or, say that you value money, you want authority, but you lack a dominance drive in your personality; you *might* decide to develop dominance, or you might decide to give up the prospect of power, or you might try a field in which you mistakenly think power can be held without aggression, thus setting yourself up for a failure of fulfillment on one or more counts.

As we think about *choosing,* it is important to remember that occupational choice is a *lifelong process.*[21] The choice made in or just after high school or college is only the first of many. Even if one does not change fields or jobs, occupational development is a constant process of choosing between alternative jobs, tasks, priorities, persons, etc., in all except the most routine of jobs. Even the person who follows the same route every day to pick up garbage or deliver mail or milk, can and often does decide which side of the street to tackle first, how noisy to be (or not to be), how fast to move, etc.

Intentionality and satisfaction

The right to choose is important. The opportunity to choose which values to fulfill, which interests to satisfy, which aspects of personality to use on the job, is an opportunity to act *intentionally* about work, and it is in that intentionality that fulfillment is most likely to be found.

"(Intentionality is) the structure which gives meaning to experience.... Our intentions are decisive with respect to how we perceive the world.... It is the structure of meaning which makes it possible for us, subjects that we are, to see and understand the outside world, objective as it is."[22]

Our intentionality has to do with what we want to accomplish in life and thus is an expression of our vocation or call. It is in a sense our response to the call. What do we want from life and what do we want to give to the world? The answers to these questions make up the superstructure of the bridge named intentionality.

A way of discovering—of analyzing—these aspects of ourselves is outlined in another brief writing of mine,[23] so I shall not repeat those procedures here. I should rather focus on the importance of such analysis as essential to a search for fulfillment in work. If, for instance, you do not know what your abilities are, or what abilities you might potentially develop, or what abilities give you greatest satisfaction in using, then application of the ability question to your search is not possible. Likewise, if you do not know what abilities your purpose in life requires, then fulfillment of that purpose is made more difficult if not impossible. The best illustrations of this for me personally come from my counseling practice with clergy and seminarians. Not infrequently one of them will have clear ideals and goals—religious or social purposes to fulfill—but no understanding at all of the abilities required to fulfill them.

Complementarity in life

Not only can analysis of the specifics related to work success and satisfaction lead to greater fulfillment in work, such thinking about ourselves can also enable us to look for and respond to opportunities to use our skills, and interests to act out our purpose in life in other settings than work. One of the errors we often make in parish life is to superficially assign persons to tasks in the fellowship based either on the fact that they do this all week (example: teachers being asked to teach church school, accountants being asked to be treasurers) or that it has to be done and someone must do it. How much more satisfying and *completing* it would be if we were able to ask the church to let us complement our work lives by enabling us to develop and use an ability *not* required in work. Likewise, we should avoid being pressed to act out situations in church that we know are frustrating and defeating to us but which someone must do.

I am reminded of the professional shop teacher who many years ago had given up teaching history because he could not, after great effort, learn to deal with the tension that speaking before a large group of youth stimulated in him. He was not even comfortable holding a discussion with more than one or two at a time. His church life was something else. He had been persuaded to teach eighth grade church school. The curriculum called for a lot of historical study and careful analysis of Scripture. He took the task because he was concerned and because "they" convinced him that his love for youth made him the perfect person for it. He hesitated to reveal the tension he had experienced earlier in life as a history teacher. He was now having the same stomach cramps on Sunday morning that he used to have before school.

Now, we could make a case for dealing with tension sources like this in psychotherapy or some other personality-changing process. However, such would be valuable only if the individual really wanted and needed to overcome the problem through an internal change rather than a situational change. Because this person did not see the value of that, and doubted his ability to do it, a change in the way in which he gave himself in church service seemed more appropriate.

The point I am making is that if the integrative compromise question is applied to work, why should it not be applied to other areas of life as well? In fact, does not this approach make it possible to reduce the amount of compromise essential to life as a whole? This possibility can be tested by filling out a chart indicating all the places in which various abilities, interests, values, needs, and characteristics are being used and/or fulfilled.[24]

After making a list, a person could then note with a mark each place in which that aspect of him/herself has opportunity to be used or to be further developed in life. One can then spot items about oneself which are either overloaded (an ability that must be used everywhere is perhaps one that is overloaded or used more than you would prefer), underused, or not used at all. One can also use such a chart to decide where one *wants to use* various aspects of him/herself, or to *develop specific aspects* of oneself. Simply note in the vertical column those items you want to look for opportunity to develop, and then target the area(s) of life in which you would most like to use them.[25]

Knowing what you are looking for is to be intentional. It is also to have a vocation: as a disciple to clarify your purposes in life in response to the call to life, and to seek ways to act out those purposes. We have seen that this is essential to fulfillment in work. It enables integration and intentionality to combine in a forceful and freeing way providing opportunity for the individual to contribute to the common welfare, to the cause of the Gospel, to the health of family and personal life, while at the same time remaining open to new opportunity for growth and service. ■

When we think of ourselves as adults we tend to identify ourselves in terms of our occupational identity. When we speak of children, especially teenagers, we speak in terms of what they plan to be— occupationally! We have a profession, a job, and just as likely, *the profession or job has us.*

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16. Richardson, *The Biblical Doctrine of Work,* p. 46.

17. Emile Durkheim, *The Division of Labor in Society,* translated by George Simpson (New York, Macmillan Co., 1933), p. 190.

18. For illustrative studies, see among others, Theodore Caplow, *The Sociology of Work* (Minneapolis, University of Minnesota Press, 1954); Morris Rosenberg, *Occupations and Value* (Glencoe, The Free Press, 1957); David Riesman, *The Lonely Crowd* (Garden City, Doubleday and Co., 1950); Gerhard Lenski, *The Religious Factor* (Garden City, Doubleday and Co., 1961).

19. Donald E. Super, *The Psychology of Careers* (New York, Harper and Bros., 1957), p. 81.

20. See Eli S. Ginzberg, *et al., Occupational Choice: An Approach to a General Theory* (New York, Columbia University Press, 1951).

21. *Ibid.*

22. Rollo May, *Love and Will* (New York, W. W. Norton & Co., 1969), pp. 223-25.

23. Thomas E. Brown, "Career Planning," in Biersdorf, John, ed., *op. cit.,* pp. 65-93.

24. I am grateful to my wife, Patricia Allen Brown, for this way of illustrating in chart form the application in the integrative compromise theory to life as a whole.

25. A list of church-related career centers is available from the Church Career Development Council, 475 Riverside Drive, New York, N.Y., 10027. Before consulting a commercial agency, see Caroline Donnelly, "A Brief Case Against Executive Job Counselors," *Money,* November, 1973, pp. 81ff.

Enriching the Church's Fellowship

BY KENNETH MITCHELL
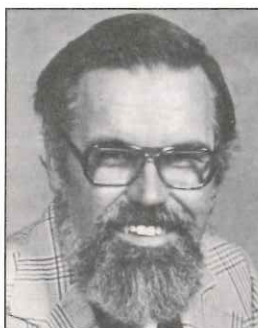
Kenneth Mitchell, director of Teaching Education New Techniques, Inc., in San Diego, has been a United Methodist minister for 25 years. He has pastored churches in Oregon and California as well as serving as director of training for the denomination for six years. Now a free-lance trainer and consultant, he works primarily in church-related training programs. He holds the S.T.M. in theology from Boston University School of Theology.

One way to explore the meaning of fellowship is to experience a group where it is missing. Jobs may get done, but there is an emptiness, a coldness that is ultimately defeating to the mission. Community is built around attention to persons. It is a genuine caring, a support for one another that says it is OK to be you and OK to be me.

The purpose of this article is to look at the dimension of the life of the church from the perspective of organizational development, and to provide some tools you can use to help your church grow in effectiveness in this area.

Fellowship in context

It is important to keep in mind that the church is always more than a means of providing fellowship when it is responsible to the Lord's intentions. Jesus' call to be in mission to the world he loves must always be central. At the same time, the church is not the church when fellowship is lacking. What is needed is the creative balance between fellowship and mission. Effective mission is not possible without a caring community and fellowship is superficial when it is not placed in the context of mission.

Fellowship, the mark of the church

The comment, "Behold how these Christians love one another," has always been one of the best pieces of evidence that the church is being the church. *Koinonia,* the caring community, is the mark of the church. Many passages of Scripture immediately come to mind. "Bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). "So we through many are one body in Christ, and individually members one of another." … "Rejoice with those who rejoice, weep with those who weep" (Romans 12:5, 15).

At the center is one person reaching out to another, recognizing, challenging, accepting, affirming. *Koinonia* is a quality of relationship where a person belongs not because of particular skills or contributions, but for no other reason than here is a child of God. *Koinonia* is allowing one's self to be in touch with others' selves, deeply, where it counts, with a sense of profound caring. It takes effort, understanding, and skill to bring about the kind of fellowship that is energizing and redeeming.

Grow in awareness

The first step a concerned person can take toward bringing about fellowship is to become more aware of the human factors in church life. Learn to be a careful observer of human behavior. On Sunday morning watch what happens as persons approach the sanctuary for worship. How are they recognized and greeted?

In church committee meetings be sensitive to what happens among the members. Do they seem comfortable or ill at ease? How does the chairperson help them become acquainted? How are feelings shared and dealt with? What percentage of the group participates?

An important source of information in this process of observing is to stay aware of your own feelings as you participate in the life of the church. Are you feeling comfortable or ill at ease? Do you sense tension, boredom, excitement? Your feelings will give you clues about what is happening in the group.

Become more skilled in your behavior

The small group is a key arena where the fellowship dimension can be developed. The church has long recognized the need for social groups where persons can become related more informally to one another. A number of behaviors contribute to the fellowship dimension of a working group. They are behaviors that are needed if the group itself is to function effectively and if the group life is to be a supportive, growing experience for its members. Central to these behaviors is caring for persons.

Encouraging • Both individuals and the group as a whole may need encouragement, particularly when involved in difficult work. Being friendly, interested in others, responding to what they say, recognizing the contributions they make are all ways of encouraging others. One important form of encouragement is sticking with a person who is trying to express an idea not yet fully clear to himself.

Gatekeeping • Similar to encouraging is the art of gatekeeping. As the name suggests, it is opening the gate for another to enter. Because of shyness, inability to verbalize quickly, or because of the dominance of another, many ideas and feelings are lost in a group. The gatekeeper will watch for ways that all may be encouraged to share.

Harmonizing • No group works without differences of opinion, particularly when persons feel free to share their points of view. A mark of an effective group is dealing openly and quickly with differences rather than keeping them under the table. Differences of opinion will rarely block the work of a group if each opinion is heard and acknowledged clearly. The role of harmonizer is not so much to minimize differences, but to make sure that both sides are fully heard and understood.

Compromising • Some differences of opinion cannot be resolved unless one or both parties agree to revise or shift their point of view. Sometimes our pride gets in the way and it seems as if we might lose face to shift from our stand, or to admit the truth of the other's position. It is very helpful to the life of the group to have persons who are open to the possibility of changing their position for the sake of reaching a workable compromise.

Sensing group feelings • A frequent bind in a group is feeling responses to what is happening that do not get expressed. These emotions may distract or rob energy from the task function of the group. A very helpful thing is to sense those feelings and to express them in words. "We seem to be feeling frustrated over what we're doing. Does anyone else feel that way?"

Two kinds of helpful activities can be structured into every meeting. The first is a brief period of sharing at the beginning that enables persons to get in touch with one another; the second is a time, perhaps the last 10 minutes of the meeting, to reflect on the effectiveness of the group.

The sharing period may be designed in a variety of ways. It can be made part of an opening moment of worship in which members share personal responses to a passage of Scripture. It may be directed sharing around topics or experiences. The evaluation period at the end can be as simple as the leader's invitation to "reflect for a few moments with me on the time we have just shared. How do you feel about the way we worked together? How can we improve our life as a group?" Response could be spoken or written.

Help the church structure ongoing activities that build fellowship

The church over the years has found a broad variety of ways to enhance a sense of community among its members. Genuine community does not just happen. It is brought into being by careful planning and commitment. All of the following ideas have been used effectively in churches, but that does not guarantee they will be right in every situation.

Fellowship grows when persons

—discover that they are valued as persons no matter what their skill or contribution might be.

—know that their opinions, wants, and needs are recognized and taken seriously.

—experience caring for others as well as being cared for.

—know what is going on in the church and are aware that the church, to some degree, knows what is going on with them.

—are involved in significant forms of ministry and mission they have helped to choose and create.

—explore personal meanings, values, and beliefs, and share a common faith commitment.

Here are some ways to bring this about:

1. Orientation and contract building for new members. What a person unites with the church, either for the first time or by transferring from another parish, he or she needs to become a genuine part of the fellowship as quickly as possible. This is usually achieved through an orientation session and contract building of some kind. How well these two steps are done generally determines the quality of the relationship between the church and the new member.

"Contract building" is a term not often used in describing church membership, but it refers to a process which takes place every time we join a group or organization. Contract building is getting clarity and agreement on what I can expect from you and what you can expect from me. Persons join a particular church expecting to receive certain things from that relationship such as significant worship services, pastoral care, an educational program for their children, and so forth. They also have some notions about what is expected of them in return: attendance, financial support, volunteer help. When both the church and the new member agree on the elements of the contract, the relationship can become productive and satisfying for all involved. Frustrated expectations are a frequent source of church dropouts.

The difficulty often lies in a poor process for establishing the working relationship, or contract. Much is often assumed or taken for granted. Traditional expectations for church and parishioner are often not clarified sufficiently.

Orientation sessions should include experiences like these for the newcomer:

a. Opportunity to become acquainted with the professional staff, the key leaders, and lay persons of the church, with enough interaction to build a sense of relationship.

b. A climate of openness and trust between the new member and church leaders. Active, concerned listening is indispensable. Also informality, open discussion, opportunity for questions of all kinds, expressions of doubts and concerns.

c. Clear presentation by the church on what it means to be a member, not only from the perspective of faith but operationally from the member's point of view. What *are* the commitments required for membership? What does that mean in terms of behavior?

d. Opportunity to explore the hopes, wants, and expectations he or she brings. "What have you found meaningful in other churches you have participated in? What would make your participation in this church exciting to you?"

e. Ways of linking the interests and abilities of the new member with the ongoing program of the church.

Good contract building is not a one-time process. It may extend over a period of months beginning with the initial call, a series of orientation meetings, and follow-up after the person has officially joined the church.

2. Teambuilding and training for the administrative family. A key group in the life of any church is sometimes called "the administrative family." These are all the persons in leadership positions who are responsible for the life and ministry of the parish. Much of the effectiveness and vitality of the church, and especially the quality of the fellowship, depends on how well these persons do their jobs. Of key importance is their understanding and commitment to the goals of their particular parish, how they see their church assignment relating to those goals, their awareness of the person-to-person dimension of task work, and how they coordinate their work as a total group.

A frequent source of friction and lowered energy is the competition and misunderstanding that may exist between committees of the church. Opportunities are needed for the various administrative groups to share their goals, plans, and excitements as a basis for building mutual support for their ministry.

At such events goals would be:

a. To orient new members of the administrative family to the organizational structure of the church, identifying names and faces of leaders, learning "how to get things done" in this particular parish.

b. To provide opportunities for all persons to share their questions

c. To discover the resources that the new members in particular bring (skills, past experience, excitements) that can enrich the work of the committee or board to which they belong.

d. To help everyone learn to know one another as persons, and to build a concern for the human dimension of organizational life.

e. To build working contracts for participation in the administrative family: clarification of what is expected of each member and of chairpersons, of the working schedule, and the overall time commitment. and concerns, and to get answers.

The Process of Work–Is This a Brother-Keeping Business?

BY MAX DE PREE

Max De Pree is chairman of the Board of Directors of Herman Miller, Inc., Zeeland, Michigan, and has been with that company since 1947. He has held responsibilities for management in manufacturing, marketing and sales, and international operations. He has lectured at the University of Michigan, Michigan State University, Hope College and Fuller Theological Seminary. He is presently a member of the adjunct faculty of Aquinas College in Grand Rapids, Michigan. Mr. De Pree is the chairman of the Board of Trustees of Fuller Theological Seminary.

The purpose of this article is to describe some situations, to identify some needs, and to express some ideas.

I don't know all the answers. I don't always practice what I preach. While talking much about change, it is only fair to say that I place great value in tradition. This article contains some very personal thoughts on the process of work. Foundational to all of my thinking is my Christian faith.

In business and industry we have many unsolved problems. Achieving our annual goals does not necessarily produce happiness, loyalty, good product, or good service. Often I think of the *New Yorker* cartoon showing a man sitting in his easy chair watching the televised evening news. The commentator is saying:

"Closing averages on the human scene were mixed today. Brotherly love was down two points, while enlightened self-interest gained a half. Vanity showed no movement and guarded optimism slipped a point in sluggish trading. Overall, the status quo remained unchanged."

Now, I would like to assure you that I am in favor of profit. I understand the role of profit in society and I hope you will not construe these ideas to be anti-profit in nature. In fact, I also see profit as being analogous to breathing, but not many of us make our way through life repeating quietly, "I must keep breathing… I must keep breathing…I must keep breathing…."

The "bottom line" (achieving our profit goals) description of success is, I believe, a serious deception. Industry's contentedness with itself, its simplistic focus, and with the "bottom line" is epidemic in both symptoms and consequences.

At an American Management Association conference for corporation presidents, an invited speaker in all seriousness said to us: "I want men who are vicious, grasping, and lusting for power." He also gave us his version of the Golden Rule—"He who has the gold, makes the rules."

On the other hand, I attended a board of directors meeting where an industrial designer, who is also a lecturer at the University of Wisconsin, posed the following questions:

Should a corporation challenge life?

Does the artist have a role in the corporation?

What is the relationship of expectation to performance?

What warrants corporate existence?

Our company is in some ways old-fashioned. We still have a company picnic and a Christmas party. The picnic, with a heavy emphasis on the children in employee families, costs about $12.00 per family per year. Every year our regional Internal Revenue Service agent bugs us to report that income on our employees' W-2 forms so they can each pay the federal government their share of tax on that $12.00.

I am not proposing a cop-out from the rigors or the constraints of the real competitive world, nor even asking that we be relieved of the ridiculous. I do wish to propose that we search for new criteria. That we confront some unsolved problems which have to do with the process of work.

We do not know much about the meaning of work. We do not know much about quality—the quality of work, the quality of life, the quality of the products we make, the quality of our services. We don't know enough about the stewardship of resources, the stewardship of each other, or the stewardship of ideas. We know very little about the corporation's impact on family life—not just what it is, but what it could be. We know very little about the essential nature of complexity in our lives and in business and industry. So, what is the nature of this process? I believe it has to do with tomatoes, bands, fishing, letters, and healing. Let me briefly describe what I mean.

Tomatoes are grown in great quantity in California. Because of pricing constraints, we're given to understand it isn't possible to pay pickers enough money to make a judgment about whether or not a tomato is ripe. Therefore, we decide to pick all tomatoes green. How do we make green tomatoes red? By putting them through an ethylene gas chamber. But we still have two problems.

First, we must preserve the product's shelf life in the supermarket, because if too many customers pinch the tomatoes it will diminish our profit margin. Second, we need to ship them from California to New Jersey. Tomatoes are designated MH1 in the lab, and we have made so much progress that the federal agency which is responsible for testing car bumpers has now tested the MH1. You'll be happy to know that when dropped from a height of six feet these super tomatoes are two-and-a-half times as resistant to impact as the bumper on your car!

The saddest part of this story is that it is totally true. It teaches us that the product is a consequence of the process.

Some months ago, while taking a couple of friends on a plant tour, we paused for a cold drink in a break area. One of the friends, an amateur musician, noticed a tuba standing in the corner. His questions to me went something like this: *"What's that?" "That's a tuba." "I know that's a tuba." "Then why did you ask?" "I guess what I'm really asking is why is it here?" "It's for our company band."*

"Why does your company have a band?"

That's the first time I thought about that. Why does our company have a band? No one in our management issued an order to establish a band. Our suggestion system has never received a suggestion that we have a company band. Our band simply materialized. Nobody knows where it came from. It has vice-presidents, secretaries, engineers, and many other disciplines represented in it. Without a lot of supervision or scheduling they turn out and play at a variety of company celebrations and parties.

Should a corporation have a band?

A recent item in the *Wall Street Journal* stated: "Steelworkers Local 1066 at the U.S. Steel Gary Works has negotiated the right to fish in Lake Michigan from the plant's seawalls and docking areas." And we've been taught that people work only for money.

What kind of letters does a corporation receive? Well, some may surprise you. For instance, this one was addressed to our personnel manager: *"Dear Howard, I want to let you know how much I appreciate all your help to our family. Thanks most of all for all your patient efforts to work things out with my dad. Too bad things couldn't have worked out better, but I know how much you tried. My mom wishes for me to express her thanks also."*

One of our company customs is to have an appreciation dinner for people who retire. Some time ago, a man with a congenital hip problem who has walked with a severe limp all his life, retired. We were sitting next to each other at the dinner and with great innocence I asked, "Arthur, do you have pain all the time?" "Yes, I have pain all the time," he answered.

"For how many years have you had pain?" was my next question to which he answered, "All my life; for 65 years." I asked, "How could you work with all that pain?" He put his hand on my shoulder and said, "The trouble with you healthy people is that you don't realize that work is a healing process."

Obviously many diverse elements enter into the work process. The normal assumption in business life seems to be that the purpose of business is economic and quantity is our priority. Whether or not it is always theoretically true, I can tell you that practically it is a normal condition. Therefore, I would like to suggest that when we think about the process of work, we consider the possibility of some rearrangement.

First, we should ask ourselves *why* are we in business?

Second, *what,* therefore, do we want to do?

Third, in *what manner* are we going to do what it is we've decided to do?

And I'd like to suggest that we let quantity be the consequence.

In suggesting these, I'm posing the idea that business is, and should be, less an economic entity with solely economic goals and criteria, and that it is much more a social process engaging in matters of the heart and spirit, of community and ideas, which are the pertinent, tangible business assets which can make a difference in the world in which we live.

How can we approach this process? Let's consider some reference points. Not all possible reference points, only a few to trigger your thinking.

The first reference point is the *Uncommon Person* idea. This is one of the earliest lessons I learned from my father, who is vigorous at 87 and still one of my teachers. In the late twenties, while managing a rather small company and going through a spiritual growth period in his own life, he came to realize there was something basically wrong in his management. He became aware that he saw people who worked with their hands as common people and those who worked with their minds as uncommon. He discovered that Scripture teaches us since we are made in God's image, we are all uncommon. The basic premise, therefore, in thinking about the process of work is that we are all uncommon persons.

The second reference point is the *Leader/Servant* idea. Organizational charts usually give us a picture of the leader at the top with meaningful interaction flowing primarily downward. I would like to pose the idea that the structure should be an inverted triangle showing the roots as the basis of leadership in the serving posture and demonstrating that an organization builds on its base or from its roots. The implications of this are that leadership is primarily an enabling and therefore a serving function. In other words, leadership through serving makes the organization coherent.

Our third reference point combines the ideas of problem ownership and roving leadership. Near our home there is a treacherous cooling water outlet running from a power-generating station into Lake Michigan. Many people have been tragically drowned in the unexpectedly deep trough carved out by the flowing waters. Friends of ours living on a bluff overlooking this scene bought an enormous Newfoundland dog, a species bred to save people in trouble in the water. I'm sure you can guess they named the dog "Help." When someone is in trouble in the water they naturally call "Help," and this enormous brown dog charges to their aid. This illustrates problem ownership. It is central to our concept of the process of work.

Leadership in organizations and social groups is not static. It does not reside only in the established or elected hierarchy. Leadership is something that moves through an organization, based on the needs of the organization in a given situation, and based on such elements as competence, experience, and appropriateness. I would like to suggest that roving leadership in a group is normal and productive and needs to be identified and supported.

The last of this brief group of reference points is wisdom. In industry we have more information about wisdom. One of the things I admire about Vice-President Mondale is reflected in his question, "Are we wise enough to be so smart?" One of the problems we have in business is the notion that we're so smart. But there is a dearth of wisdom in our industrial lives. What does it take to add wisdom? We have a need for a world view. In other words, we must relinquish the right to be provincial. We need to understand permanence in our relation to resources and our responsibility for them. We need to be concerned about meeting unmet user needs rather than expanding our markets based on internal needs. We need to learn about the stewardship of ideas and of innovation and of spirit.

Having said all of this about the process of work, you may well ask if anything is being done about it. There are many things being done about it. Let's look at just three.

In England, there is a company named Scott Bader which is pioneering in an unusual experiment of employee ownership. Any employee who wishes to accept responsibility as an owner may become a member of what is called the Commonwealth. While they may not, under the rules of the Commonwealth, pass their shares of ownership to anyone outside the company, they do exercise all the prerogatives and responsibilities of ownership.

Another example of important things happening in the process of work is happening in the Tatung Company in Taiwan. Following are two quotes translated from their annual report. The first is the introductory verse of the company song of this multimillion dollar, very successful, very profitable international company.

Beautiful is Tatung!
Beautiful is Tatung!
With solid base of stone,
simplicity and prevailing tone.
Hard working and thrift, while at school,
modesty and reverence
will e're remain our rule.
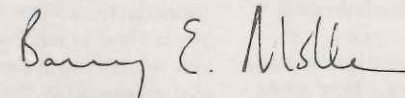*Hundreds of skills acquired and drilled*

AlumNews

From the Alumni/ae President

During 1977-78, as the Fuller Alumni/ae Association came under the full-time leadership of Peggy Perry, the Alumni/ae Cabinet came to have an increased awareness of its potential role in the life of the Seminary. In large part, our year was characterized by a struggle to clarify and define the nature of that role and the spirit in which to undertake our functions. The quantitative and qualitative growth of Fuller has created and will create unique possibilities and problems for all of us—administration, faculty, staff and alumni/ae.

In the year that lies ahead, we will strive to safeguard the personalization of a growing institution as we flesh out our service and advocacy functions. The Cabinet is *your* voice to the Seminary—to feed back your experiences, reflections, concerns, and hopes for the Seminary. *We* will seek to support you in your life's ministry through various personal, publication, programatic, and educational services.

Our effectiveness requires a two-way process. We invite and welcome your personal communication, (both needs and concerns), and involvement. We solicit your support, in every way, of Fuller as we commit ourselves as a Cabinet to support and serve you. Together, we look forward to a positive year in the Alumni/ae Association.

On behalf of the Alumni/ae Cabinet

Barry Moller
President

The 50's

William Ainley (BD'52) visited the Cameroun this year and was able to see his daughter and her family in Liberia where they work with Worldwide Evangelism Crusade.

Paul Bender (X'48) is teaching sociology at Portland Community College, Portland, OR. For the last ten years he has been director of the Oregon Region National Conference of Christians and Jews.

Richard Carr (MDiv'54) has been promoted to US Air Force Chief of Chaplains with the rank of major general.

Paul (MDiv'54) and Lila **Edwards** lost their son Paul in an automobile accident in 1977, prompting Paul to found the Washington, D.C., chapter of Compassionate Friends for bereaved parents. Paul is a clinical psychologist for Patuxent Institution for the criminally insane.

Paul Everts (BD'55) joined the ranks of father-son Fuller graduates as his son Peter Everts received his PhD degree from Fuller's School of Psychology in June.

Ronald Frase (BD'51) participated in the Cullum Third World Culture Program, Augusta, GA, speaking on Protestantism in Twentieth-Century Brazil. He will take twenty-four students for four months of study and service to Central America in January, 1979.

Russell Gabler (BD'56) completed his fourteenth year as pastor of Harbor Bible Church, CA, as the church merged with another to become Carson Bible Church with Russ as pastor. He is serving his eighth year as president of the Carson-Wilmington Ministers Association.

Frederick (BD'53, MTh'57) and May **Gere** are completing their third year as full-time counselors at Alum Rock Counseling Center. The Center is held at, but legally separate from, St. Philips Episcopal Church, San Jose, CA. It served 1,450 families in 1977.

Gene Glassman (X'54) will be returning to Tehran for two years to do Bible translation work for United Bible Societies. While on furlough this year he completed his M.A. in cross-cultural studies.

Paul Hoffman (BD'51) serves as pastor of the First Presbyterian Church of Lemoncove, CA, where he officiated last summer at the marriage of his daughter, Debbie.

Peter Klassen (X'57) lectured at Karl Marx University, Leipzig, Germany, on "Das Volk als Entscheidungskraft in den Reformatoren," October of 1977. He is professor of history at California State University, Fresno, CA.

William Lewis (BD'53), deputation secretary for Kentucky Mountain Mission, Inc., and his wife Barbara visit 100 public schools a year to present gospel messages.

Earl Mortlock (X'57) is dean of the Inland Empire School of the Bible. The School has grown to a full-time independent institution since its inception as a night program extension of Multnomah Bible College eight years ago.

William Mull (BD'50) is leaving for Kenya to teach at Scott Theological Seminary with Africa Inland Mission. Bill received his ThM from Princeton in 1965.

William Nagata (BD'56) has retired from the US Army with the rank of colonel after 21 years of active service. He is beginning a new career in marriage and family counseling.

Richard Nies (X'50), who received his PhD in psychology from UCLA, has a son, Douglas, currently studying in Fuller's Graduate School of Psychology.

Ian Rennie (X'56) is on sabbatical from his post as associate professor of church history, Regent's College, Vancouver, Canada, to do post-doctoral work in Cambridge, England.

John Schaeffer, Jr. (BD'52) has retired after eighteen years of active duty as chaplain, United States Navy. He is currently pastor of the Good Shepherd United Church of Christ, Reading, PA.

The 60's

John Ferwerda (BD'61) is serving as president of Middle East Media in the US and Britain. It is a program designed to reach the Muslim world through commercial and other media channels.

Jacqueline Foulon (MRE'62) is the coordinator for the Bethel Bible Series at Bel Air Presbyterian Church, Bel Air, CA. She is a librarian for Sun Valley Junior High School.

Darryl Freeland (StB'65) is in private practice as a psychologist in marriage and family counseling, Pasadena, CA.

Ron Garton (BD'64) and his wife Dotti were recently given a surprise trip to Scotland and the Holy Land from their congregation. Ron pastors the Mendocino Presbyterian Church, Mendocino, CA.

Alan Hearl (MDiv'66), senior pastor at Hillside Covenant Church, Walnut Creek, CA, has been promoted to lieutenant commander as a US Naval Reserve chaplain.

Richard Humphrey (MDiv'66) spent the fall of 1976 as an exchange chemistry teacher at Eton College, England. He is a secondary teacher for Harvard School, Hollywood, CA.

James Larson (MDiv'67), formerly managing editor for the Children's Department of the Educational Division of Gospel Light Publications, is director for the new pastoral psychotherapy program of the American Institute of Family Relations, Glendale, CA.

David (MDiv'65) and Evelyn **Lundberg** are still referring students to Fuller through their ministry at Whitecap Mountain Recreation, Inc., Montreal, WI, where David manages the ski resort.

Charles McCallum (X'66) pastors the Olivet Presbyterian Church, Staten Island, NY, which was selected for a HUD mortgage allocation of $6.5 million to construct 150 units of housing for the elderly and the handicapped.

Alexander Stevenson (BD'61) is serving as moderator for the Presbytery of Western New York. He pastors the First Presbyterian Church of Niagara Falls, NY.

Lawrence Swanson (BD'63) has been appointed chairman of the Division of Natural Science for Sterling College, KS, where he is associate professor of physics.

Ronald Trail (BD'61) serves with Wycliffe, teaching linguistics to Asian missionary trainees at the East-West Center in Seoul, Korea.

Hans (MDiv'66) and Alice **Wilhelm** have returned to the US following six years with Overseas Crusade in Brazil. Hans is now serving as executive vice-president of the Crusade in San Jose, CA.

Terry Winter (DThP'68) is hosting a weekly television program in British Columbia, Canada, as well as lending leadership to crusades in western Canada.

George Wong (BD'68) is a social worker at MacLaren Hall, Los Angeles County, CA, working through the courts to protect battered children.

The 70's

Kiichi Paul Ariga (X'72) has been appointed president of Kansai Bible College, the largest Bible college in Japan. All of their students will be preparing for full-time ministry.

Paul (BD'65, MAMiss'72) and Lila **Balisky** were exiled from Jimma, Ethiopia, by a military "shake-up." Given only 24 hours notice, they evacuated family and a minimum of possessions. They are continuing their work with Grace Bible Institute in Addis Ababa.

Bill Bump (MA'74), associate minister for the First Free Methodist Church, Seattle, WA, is serving as west coast regional director of youth ministries for the Free Methodist Church.

Les Christie (MA'74) is serving as youth minister for Eastside Christian Church, Fullerton, CA.

William (DMiss'73) and **Anita** (MA'72) **Goo Conley** left in June for a year of ministry to pastors through seminars. They will travel throughout Kalimantan, Indonesia, with Missionary Aviation Fellowship.

Earl Cotton (MA'74, DMin'76), pastor of Liberty Baptist Church in Los Angeles, CA, is the first Black moderator in the 109-year history of the Los Angeles Baptist Association.

Stephen Bryan (MDiv'76) married Linda Pelesky of Bethel Park, PA, in September, 1977. They have opened a bookstore in Pittsburgh.

Jim Gilbert (X'77) has been selected as a teaching fellow for 1978-79 at Southwestern Baptist Theological Seminary in Fort Worth, TX.

Richard Green (MDiv'75) is assistant pastor and minister of Christian education at San Clemente Presbyterian Church, San Clemente, CA.

Steve Haberoth (MDiv'77) was recently appointed vice-president of Mission Communications, Inc., Sierra Madre, CA.

Roger Hedlund (MA'70, DMiss'74) has edited a book, *Church Growth in the Third World*, published by Gospel Literature Service. Roger is assistant professor of missiology at Union Biblical Seminary, India.

Gloryanna Hees (MDiv'76, DMin'77), director of Placement and Education for Ministry at Fuller, has been called as parish associate for Trinity Presbyterian Church, Pasadena, CA.

Kenneth Himes (MDiv'72) has moved to Corvallis, OR, to become associate pastor of Northwest Hills Baptist Church.

Fred Holland (MA'76, DMiss'78) is leaving his adjunct faculty position at Fuller's School of World Mission to become director of extension at Wheaton Graduate School, Wheaton, IL.

Joan Oas (MA'76) of Oakland, CA, was honored when his work received first place awards at the Hayward-Area Art Exhibit and the Northern California Artists Annual Exhibit.

Dennis Oliver (DMiss'73), assistant professor of church growth and Canadian studies at Canadian Theological Seminary, Saskatchewan, Canada, is serving as director of the Canadian Church Growth Centre.

Craig Osborne (MDiv'75) has been promoted from assistant to associate pastor at Hope Presbyterian Church, Richfield, MN.

Scott Scribner (MA'76), a psychology intern with the Los Angeles County Mental Health Department, is recipient of the L.A. Community Psychological Association Service Award.

Gerald Sheppard (MDiv'72), assistant professor of Old Testament at Union Theological Seminary, New York, has had his Yale dissertation accepted for publication in the Beihefte series. He taught Elijah as a summer course, in 1978, at Melodyland School of Theology, Anaheim, CA.

Yong Jo Song (ThM'75) has completed course work for his ThD at Concordia Seminary, MO. Yong is a professor at the School of Pastoral Ministry, associated with the Korean Presbyterian Synod.

Thomas Stewart (MDiv'75) is minister of lay development at Our Lord's Community Church, Oklahoma City, Oklahoma.

Tot Van Truong (X'71) is director of Vietnamese ministries for The Christian and Missionary Alliance, Nyack, NY. His daughter and son-in-law are still in Vietnam as missionaries to the Stieng tribe of Phuc-long.

Births

Scott (MA'76) and Cherie Caulley share news of the birth of their daughter, Alisha Nicole, in April 1978.

Evan (MA'77) and Linda Foote are parents of a boy, Joshua Alan, born in June 1977.

Steve (MDiv'77) and Janet Haberoth became parents of a daughter, Heidi Jean, in December 1977.

To Chip (MDiv'74) and Patty Jones, a son, Brian Timothy, in March 1978, in Augusta, Georgia.

To Thomas (BD'51) and Bernice Kerr, their first grandson, James Stewart, born to their son Richard and his wife Lyn, in February 1978.

Barney (MA'73) and Sharon Kinard, became parents of a daughter, Kristen Ann, in November 1977, in Buena Park, California.

To Theodore (MA'73) and Patricia Lyons, their first child, a son, Theodore Diran III, born in June 1977.

Bill (MDiv'73) and Merrie McIvor, are parents of a boy, David Wallace, born in April 1978.

R. Loren (MDiv'76) and Beth Sandford began 1978 as parents of a daughter, Reah Mayree, born in January.

John (MDiv'77) and Eileen Westfall celebrated the birth of their first child, a son, Damien Drew, in September 1977.

800 Attend Women's Conference
Report Available in December

A report from the recent "Women and the Ministries of Christ" conference, sponsored jointly by Fuller Theological Seminary and the Evangelical Women's Caucus, and attended by over 800 women and men, will be available in December 1978.

The publication will include plenary addresses, Bible study talks, study/discussion materials, and information from several workshops.

For further information write:
   Department H
   Fuller Theological Seminary
   135 North Oakland Avenue
   Pasadena, California 91101
   Or call (213) 449-1745, extension 240.

Placement Opportunities

These churches or organizations have contacted Fuller Seminary for assistance in filling vacancies. If you are interested in any of the possibilities, please contact: Dr. Gloryanna Hees, Placement Office, Fuller Theological Seminary.

Youth Director. The First Presbyterian Church, Oceanside, California. Primary responsibilities: development, oversight, implementation of programs and activities relating to junior high, senior high and college ages.

Minister of Music and Youth. The First Presbyterian Church of Dutch Neck, Princeton, New Jersey.

Associate Pastor. Calvin Presbyterian Church, San Jose, California. Work primarily with youth and young couples.

Chaplain. Berry Academy, Mount Berry, Georgia. Responsibilities: classroom instruction and administration of the religious life program.

Associate Pastor. Central Heights Church, Abbotsford, British Columbia. Duties: youth pastor to high school and college age and leader of youth music in a 670-member church with two other pastors.

Pastor-Teacher. Charter Oak Evangelical Free Church, Battle Ground, Washington. Membership: 110 with average Sunday morning attendance of 150 and 110 in the Sunday school.

Pastor. Circle Church, Chicago, Illinois. An Evangelical Free church with about 300 active members.

Pastor. College Church in Wheaton, Illinois. Average Sunday morning attendance, two services, is 725.

Pastor. Country Evangelical Covenant Church, Elgin, Illinois. Present membership: 60.

Associate Pastor. First Baptist Church, San Diego, California. This would be a shared, general pastoral position with specific responsibility in the area of Christian education.

Youth Minister. Calvin Presbyterian Church, Louisville, Kentucky. Responsibilities: plan, organize, lead, coordinate and evaluate a total youth program as well as the pastoral responsibility for the youth and their families.

Pastor. Church of the Mountains, Hoopa, California.

Minister of Education and Youth. First Presbyterian Church, Peachtree City, Georgia. A new, planned community with the church having a membership of 315. Sunday school, youth, and lay training would be the major priorities of the position.

Organizing Pastor. Riverchase New Church Development, Birmingham, Alabama. Goal: to charter a 100-member church within five years.

Youth Minister. Ward United Presbyterian Church, Livonia, Michigan. Direct a complete program for junior high youth.

Associate Pastor. Bethlehem Baptist (Baptist General Conference) Church, Minneapolis, Minnesota. Position would relate to supervision of children's work and youth, oversight of interns, outreach and visitation, teaching and some preaching.

Pastor. Christian Fellowship Congregational Church, San Diego, California. Predominantly Black church in upper-middle-class neighborhood seeking married Black man under age of 35 who has gospel background. 125 members.

Pastor. Congregational Christian Church, Britton, Michigan. 300-member church.

Pastor. First Baptist (Conservative) Church, Corvallis, Oregon. Resident membership of over 600 and an average Sunday school attendance of about 300.

Pastor. Free Evangelical Lutheran Cross Church, Fresno, California. Membership: 750.

Pastor. Grace Church, Albuquerque, New Mexico. An independent Bible church with an elder-government constitution.

Youth Minister. Houghton Wesleyan Church, Houghton, New York. This is a church serving an academic community with a great challenge to a person interested in youth through college age.

Assistant Minister. Kingsway Baptist Church, Toronto, Ontario. Responsibility: to assist with the pastoral ministry of the church.

Pastor. City Terrace Mennonite Brethren Church, Los Angeles, California. Membership: 75-80.

Pastor. The Union Church, El Salvador, Central America. Membership of 30 to 40 adults.

Pastor of Christian Education. West Hills Covenant Church, Portland, Oregon. Pastoral leader of Christian education.

Pastor. Malta Congregational Church, Malta, Montana. A yoked church situation with Saco. Malta Church has 133 members.

Pastor. Chinese Baptist Church, Seattle, Washington. 400-member Chinese-English bilingual church. American Baptist Convention affiliation.

Field Staff Coordinator. World Wide Pictures, Minneapolis, Minnesota. A unique opportunity to follow movie premiere from the beginning of the planning stage to completion, feeling the warmth and appreciation of local people where premiere is held.

Broadcast Ministry. World-Wide Evangelists, Fort Pierce, Florida. Responsibilities: either weekly or daily broadcasts, daily prayer and Bible study sessions.

Candidate Director. Language Institute for Evangelism, Alhambra, California.

Book Titles by Fuller Alums

The recent alumni/ae survey responses identify many authors among Fuller's former students. The following information is recognized as representative; more will follow in future *Theology, News and Notes* issues.

Your input is welcome!

Ellis Deibler, Jr. (BD'54) has contributed to some forty publications, including translation of the *New Testament* in the Yaweyuha language and *Life of Christ* (Tokens) in the languages of New Guinea.

William Lane Duolos (MDiv'75) has authored with Clarence Jordan, *Cotton Patch Parables of Liberation,* published by Herald Press.

Randolph J. Klassen (X'57) has written *Evangelistic Home Bible Studies,* published by Jeremy Books.

Ronald S. Seaton (SWMX'74) has written *Here's How: Health Education by Extension,* published by the William Carey Library.

Robert H. Stein (BD'59) is the author of *The Method and Message of Jesus' Teaching,* published by Westminster.

Marilyn Tank (X'56) has edited *Chuckles Behind the Door.*

Vernon W. Tank (MDiv'63) has contributed a chapter in *I Will Build My Church,* edited by Allen J. Swanson.

Dodava George Vanderlip (BD'52, ThM'53) is the author of *Discovering a Christian Lifestyle,* published by Judson.

Paul R. Welter (BD'58) has written *Family Problems and Predicaments: How to Respond,* published by Tyndale House.

Change of Address

If you are moving, please let us know six weeks before changing your address by pasting your label here and writing your new address below.

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Theology, News and Notes
Fuller Theological Seminary
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Meet the New Alumni/ae Cabinet 1978–79

Barry Moller (MDiv'72), President
Associate Pastor
Community Presbyterian Church, Ventura, CA

David Anderson (BD'68)
Vice-President
Cathedral Films, Westlake Village, CA

James Bell (PhD'70)
Psychologist
Foothill Psychological Group, Monrovia, CA

Marilyn Boeke (MDiv'77)
Chaplain
Hollywood Presbyterian Medical Center,
Los Angeles, CA

Walter Hannum (ThMMiss'75)
General Secretary
Episcopal Church Missionary Community,
Claremont, CA

Vicki Van Horn (MA'78)
Health Coordinator
Fuller Theological Seminary, Pasadena, CA

Frank Jackson (MDiv'76)
Interim Pastor
Faith Presbyterian Church, Los Angeles, CA

Sue Crane Ludes (MA'74)
Educational Associate
Community Presbyterian Church,
Ventura, CA

John Mc Clure (MDiv'70)
Senior Pastor
Plymouth Congregational Church,
Whittier, CA

Don Pugh (MDiv'76)
Editor, Youth and Adults
Gospel Light Publications, Glendale, CA

Ken Ross (MDiv'76)
General Partner
Karfam Corporation, Santa Monica, CA

Sheldon Sawatsky (MAMiss'70, MDiv'77)
PhD Candidate, School of World Mission
Fuller Theological Seminary, Pasadena, CA

Sue Folk Smith (MA'77, PhD'78)
Intern
Patton State Hospital, Patton, CA

Barry Moller is New Alumni/ae President

Newly installed Alumni/ae Cabinet President Barry Moller presented outgoing President Dave Stoop with a gavel and plaque during the June 1978 joint session of the Cabinet. The gifts commemorate Dave's three years of leadership and service on the board.

David Allan Hubbard was guest speaker for the event, sharing his vision for Fuller Seminary and the evolving role of the Alumni/ae Association.

Peggy Perry was also honored with a plaque expressing the Cabinet's appreciation of her leadership during the year in which the administration of alumni/ae affairs became a single full-time responsibility at Fuller.

Newly elected Alumni/ae President Barry Moller (left) accepts gavel symbolizing new duties from outgoing President Dave Stoop.

AlumNews

The Process of Work

—from page 11

> make us with various assets filled.
> Ahead of others we run on,
> to make our country industrially strong.
> Beautiful is Tatung!
> Beautiful is Tatung!

Seems schoolboyish, doesn't it, until one reads the next quotation: "Since 1946, 'The Unity of Labor and Capital, Autonomous Management' and 'Property Formation and Pleasure of Work' have been our consistent managerial objectives."

Perhaps Hermann Kahn's advice, "Never compete with a group of people who sing together" is worth some thought.

The third example I would like to share with you is the Scanlon Participation Plan. We continue to think of it as an experiment, but in our company we have been working on it for twenty-eight years. It is based on certain premises.

One is the work of Douglas McGregor, expressed in his book, *The Human Side of Enterprise,* in which he states the position that the talent, resources, desire, and commitment to work are broadly available in our population and ready and waiting to be involved in private enterprise. Another premise is Maslow's theory of the hierarchy of needs. A third premise comes to us from Colonel Urwick, a pioneer in industrial democracy in England, who wrote concerning the need that each of us has for identity, opportunity, and equity. There are, of course, more.

Based on these premises (obviously very briefly described), in relation to the reference points mentioned earlier and in the context that a corporation is primarily a social entity, one develops a management philosophy which leads to an organizational structure.

1. This structure has four fairly simple elements. They are complicated in implementation, but they are simple in theory.

2. We need a system of input—how are you as manager going to arrange for my involvement?

3. We need a system of response—how do you as manager intend to make my involvement genuine?

4. We need to take action—how are we together going to translate our interaction into products and services on behalf of our users?

5. We need a non-threatening avenue of appeal built into the structure to ensure against arbitrary behavior which will cut off my involvement.

This structure makes serious demands on us.

Communications become the Right to Know.

Education becomes essential for personal and, therefore, corporate growth.

Dialogue must be free.

Forgiveness is a key enabler.

The process becomes a part of our daily lives, not something to be implemented at the whim of the boss.

We affect our own destiny.

We become legitimate members of the group.

We accept problem ownership.

We become roving leaders.

We are accountable.

Essential to our understanding and, therefore, to our practice of this management philosophy, is the knowledge that there is no middle ground. The posture of the half-drawn sword is a failure in commitment.

What are the consequences of this process?

> High interest in and knowledge of the business process.
> Unusually constructive attitudes.
> Openness to change, a highly competitive asset.
> Continuing corporate vitality.
> Maturation of our diversity, which lends strength and stability.
> A high rate of personal growth.
> Improved quality of life in the workplace.
> A sense of community, with all that that implies.

And if "quality is truly that which makes things the way they are," we may have a corporate band. ■

The Church as a Change Agent

—from page 4

her dreams and hear reports and discussion about where we've been, where we are and where we hope the Lord is going to take us. Here is where we will recognize and identify individual capabilities.

Sixth, recognize the invisible hand of the informal group. There are always groups of people who have the interest of the church very much at heart, but who (at this time) may not be in formal positions of leadership. Do your very best to understand where these people are and to solicit and listen to their ideas.

Seventh, remember that effective planning is incomplete planning. Don't over-plan. It tends to inhibit people's creativity, eliminates a sense of participation and fails to take into account that things will change. Rather, we should see that the very open-endedness of plans will keep people alert to the fact that they have to be continually planning.

Last, remember that good planning does not—indeed should not—always succeed. Good planning accepts risks and therefore some ideas are doomed to fail. If a church has a 100 percent batting average in accomplishing many programs, you can be fairly sure it took no risks or chances.

The results of planned change

It's been our thesis that the church can be most effective if it prayerfully fantasizes the future in terms of what it as a church can do and what it can be. What might one expect in a church that carried out such a process?

First, there will be a *heightened sense of purpose,* because the church as an organization knows where it is and has dreams and plans for where it is going.

Next, there will be a *strengthened sense of community,* because people who work on shared goals tend to build strong interpersonal relationships.

Finally, there will be *noticeable change.* By this we mean that people will be able to see *evidence* that things are different. The church that sees itself as an agent of change and sets about to perform the role of change agent, will quickly discover that it can indeed become *God's* agent of change.

Putting it all together

The most effective way to control change is to imagine the type of society which would be most honoring to God. Both the world and the church stand under the judgment of God's Word. The church should be continually comparing the status of the world and the status of the church with its understanding of what the Word says that world and that church should be like. ■

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A Tale of Two Systems: Contrasts in Decision Making

BY WILLIAM A. YON

William A. Yon is presently rector of the Church of the Transfiguration, Birmingham, Alabama, and is engaged in private practice as a trainer and consultant. In addition to serving Episcopal parishes in Georgia, he has held a number of executive church positions, including that of program development coordinator and director of Christian education for the Diocese of Alabama, director of youth work for the Diocese of North Carolina, and coordinator for the Alabama Training Network. He is recognized as a group and organization development facilitator by the Association for Creative Change. In addition, he is co-developer for the Alabama Plan for Christian Stewardship and is the author of *Prime Time for Renewal: the Time When a Congregation Is Looking for a New Pastor.*

Introduction

After three decades of research in applied behavioral science, the question of how to lead continues to be regarded as a matter of individual opinion, preference, and style. Leaders "do what comes naturally."

It is my intention in this essay to describe the very different processes by which two social systems dealt with a similar decision. They illustrate two very different leadership styles. The approach of one system which I will characterize as *participative democracy* had certain observable advantages over the approach of the other system which could be characterized as a more traditional form of *representative democracy.*

Review of the case: Official version

The two systems of my tale are two dioceses of the Episcopal Church, one comprising the whole state of Alabama, the other covering the northern third of the state of Florida.

The Diocese of Alabama was geographically the largest diocese east of the Mississippi River. It coped with its size by having two bishops, both resident in Birmingham, the state's largest city, but 250 miles removed from Mobile, another sizeable area.

Populations in the Diocese of Florida were even more awkwardly distributed. Its bishop lived in Jacksonville, its largest city, located at the extreme eastern end of the diocese, 400 miles away from Pensacola over in the Florida panhandle. Two bishops, both in Jacksonville, didn't solve the problem. Stepchild feelings in the panhandle persisted.

Charles C. J. Carpenter, long-time Bishop of Alabama, announced in 1966 his intention to retire at the end of 1968. Bishop Coadjutor George Murray, who would succeed him, asked that the diocese not proceed automatically to elect a second bishop to assist him as had become its tradition, but that other possibilities be considered. What was in the Episcopal Church a very unusual possibility came under consideration: dividing off the southern third of Alabama and the Florida panhandle and combining them to form a new diocese.

The rationality of such an arrangement was impressive. The remaining Diocese of Alabama would have Birmingham, its largest city, at its exact center, no more than 125 miles from any of its boundaries. The remaining Diocese of Florida would be much more manageable. The new diocese would be concentrated around Mobile and Pensacola, one in Florida and the other in Alabama, and only 50 miles apart.

In human affairs, however, the rationality of a scheme is only one of the factors influencing its fate. The obstacles which the idea confronted were formidable:

1. Putting a diocese together across state lines was rare.

2. Diocesan loyalties were very strong, centering around much beloved diocesan summer camps and much admired bishops. For many in both dioceses, especially clergy, to split off would be like leaving one family and creating a new family.

3. State loyalties might make it difficult to create the desired cohesiveness in the new diocese.

4. Politically and ecclesiastically, south Alabama and west Florida tended to be more conservative than the rest of their respective states. What would be the result of a wedding of two conservative areas?

5. In the Episcopal way of doing things, dioceses retain a high degree of autonomy. If a new diocese were to be created, it would require coordinated but independent action of the official conventions of the two parent dioceses.

With all its rational plausibility the idea began to be studied in each diocese in 1967. Early in 1968, a joint committee of the two dioceses was formed to decide whether the three-diocese scheme was "feasible." Determining that it was feasible, committees in both dioceses recommended adoption of the plan. In January of 1969, the Convention of the Diocese of Alabama voted its approval. A week later the Florida Convention voted to study the matter for another year. In January of 1970, Florida voted its concurrence and later that year the General Convention (National) of the Episcopal Church brought into being what is now called the Diocese of the Central Gulf Coast.

My role and my perspective

Officially, that's what happened. During the time that these decisions were being made, I was serving as Director of Christian Education for the Diocese of Alabama. I was assigned as a staff member to several of the committees which were involved in the study.

My interest was and is: How does a good idea become an acceptable plan of action? It is my opinion that the management of the "human factor" made Alabama's acceptance of the plan possible, caused a year's delay in Florida's acceptance, kept the plan alive during the year when Alabama was waiting for Florida to act, and consequently made a decisive contribution to the creation of the new diocese.

Review of the case: A behavioral science perspective

I first heard of the idea of creating a new diocese from Bishop Murray. In a conversation in his office late in 1966 he told me that he had been discussing with Bishop Carpenter how the diocese might be administered after Bishop Carpenter's retirement. He had gone to Bishop Carpenter's large Alabama wall map and traced with his finger a territory bounded by a line running across Alabama below Montgomery, following the Alabama/Georgia line southward, and continuing along the Appalachicola River through Florida to the Gulf of Mexico, commenting that that would make a manageable diocese. He was obviously encouraged by Bishop Carpenter's response: "Looks like a good idea. Why don't you see what you can do with it?" Bishop Carpenter's permission was important if the idea was to get a fair hearing.

Bishop Murray's first move toward considering some alternatives was to call into being in December, 1966, a Long Range Planning Committee, and to charge it with responsibility for setting directions for the diocese for the next 25 years. Adding some urgency to the Committee's work was his announcement that Bishop Carpenter would retire at the end of 1968. Bishop Murray encouraged the group to develop and explore as many alternatives for the structure and organization of the diocese as it could. The alternatives that emerged were these:

1. Elect a second bishop to assist Bishop Murray in ministering to the Diocese of Alabama as it was then composed. This would be the easiest and most obvious course of action, being a continuation of previous practice.

2. Expand diocesan staff with "specialists" to assist one bishop in specific program areas, working out of the diocesan headquarters.

3. Deploy archdeacons in major metropolitan areas of the diocese to represent the bishop and be more accessible to clergy and congregation.

4. Create a new diocese that could be adequately administered by one bishop.

PLANNING PRINCIPLE #1: "GETTING THE FACTS"

As the Long Range Planning Committee pursued its discussions, two very clear principles emerged and much effort went into the application of each; first, *it is very important to have the facts.* Subcommittees gathered and disseminated information on (a) organizational schemes that were being developed in other dioceses, (b) comments from bishops from relatively small dioceses, (c) population and growth projections for all counties in Alabama and Florida, (d) membership statistics and parish and diocesan finances in both dioceses, in the suggested new diocese, and in what would remain of the two parent dioceses.

PLANNING PRINCIPLE #2: "TESTING WITH THE PEOPLE"

The second principle which guided the Committee's work was: *It is very important for those who will be affected by a decision to have an opportunity to participate in shaping that decision.* This is the principal which underlies what I have called participative democracy. The formal polity of the Episcopal Church is representative democracy. Parishes elect delegates to a diocesan convention. The convention takes official action on certain matters and elects an executive council to act between conventions. All that the laws of the Episcopal Church would have required was for the Planning Committee to make its recommendation, secure the support of the executive group, and submit it to the convention for a vote.

The basic assumption underlying these proposals was that planning in an organization is more effective if it includes consideration of the needs, concerns, and goals of the members of the organization and involves them as much as possible in every step of the planning process.

The committee proceeded to consider a number of ways of consulting the people of the diocese about the alternative structures which it was considering. The key plan which emerged called for a series of twelve all day meetings throughout the diocese during the spring and early summer of 1968. The bishop attended each meeting, along with a trained process observer and recorder.

The design for the meetings included (1) identification of the needs of the local congregations, (2) response by parish leaders, in light of their own needs, to a list of "general goals" for the diocese which had been developed by the Planning Committee, and (3) discussion of the four alternatives for the organization of the diocese.

The way in which the discussion was designed and conducted was, I am convinced, crucial to the development of the "felt sense of mutuality" that characterized the whole decision-making process in the Diocese of Alabama.

First, each of the four alternatives was presented by the bishop with some suggestion of the advantages and disadvantages of each. All participants in the meetings were invited to ask questions to clarification or information and to express their own views of the pros and cons. After these brief initial discussions, to ask people to rank order their preferences among the alternatives would tend to prejudice the outcome favorably toward the most familiar of the alternatives, namely, the election of a second bishop, and to prejudice the outcome unfavorably toward the least familiar of the alternatives, namely, the creation of a new diocese, including parts of two states.

At the end of each meeting each participant was asked to fill out a "reaction form." It asked for an assessment of the meeting, invited additions to and deletions from the list of diocesan goals and objectives which had been discussed, and finally, asked for reactions to the four structures.

The bishop collated these responses as he made the rounds of the area meetings. They didn't tell him which plan was best, or even which plan the people of the diocese thought was best. It did give him a reading of what people thought was acceptable and worth further consideration.

Interface between the two dioceses

As the area meetings were beginning in Alabama to test reaction to four different possibilities for the future, a joint committee of the two dioceses began deliberations to see if, in fact, one of those four had any chance of becoming a reality.

An obvious asset was the friendship and mutual respect between Bishop Murray and Bishop Hamilton West of Florida. There was obvious caring on both their parts, which spread throughout the committees, that no action be undertaken which would disadvantage the other. It soon became evident, however, that the leadership styles of the two bishops were significantly different. At the initial meeting of the joint committee, Bishop West's comments on the proposed new diocese were cautiously balanced, each advantage being evenly weighed both in content and manner of emphasis with a corresponding disadvantage.

As all institutions tend to become the lengthened shadows of their leaders, Bishop West's style of holding his cards closely characterized the decision-making process in Florida as surely as Bishop Murray's more participative style did in Alabama.

The Alabama story

The procedures by which the two dioceses pursued this task were in marked contrast. In Alabama, the area meetings were concluding about the same time the joint committee issued its report. South Alabama had become enthusiastic for the plan. Some reservations in north Alabama were allayed by evidence that south Alabamians didn't feel like anybody was trying to get rid of them. The diocesan newspaper reported in June that a division of the diocese would be proposed to the next convention the following January. Diocesan Council then ratified the proposed division, and submitted it to the diocesan convention in

January, 1969, for its approval. The proposal, its history, its rationale, the arguments for and against, and the reasons it had been chosen from among other available alternatives was presented. There was little discussion. People had had their say. They were satisfied. Convention approved with only one dissenting clergy vote and only a scattering of laity in opposition.

The Florida story

Alabama had only a week to wait until the Florida convention could meet and take similar action. In the Diocese of Florida the whole question remained within the committee which had been appointed until the fall of 1968. Perhaps that was because the committee itself had not resolved its differences, and did not want to present a "divided image" in public. Perhaps it was the habit of "playing the cards close to the vest" until "the proper time." In any case, the Florida Committee agreed on a divided vote in October to recommend creation of the new diocese. Florida's Executive Council "considered the recommendation, but took no action." In December the diocesan newspaper came out with banner headlines announcing the proposal. One month before the convention, this was virtually the first time that the plan had been given public airing in Florida.

Opposition coalesced quickly. Meetings were called, mostly in west Florida, to devise strategies for blocking approval of the plan. Reports drifted north of hot feelings being generated about being "steamrolled," along with strong complaints that the matter had not been given enough study. It was clear that approval by the Florida convention was no foregone conclusion.

Because of the way the Florida Committee had handled its task there was basis for the feeling that the Florida people had not had adequate opportunity to study the proposal. The cry of "steamroller," coming from west Florida, when added to other natural reservations about the plan itself, seemed to me to create insurmountable obstacles to gaining convention approval of the plan.

One of the leaders of the opposition said, "At first I was opposed to the idea and upset at the way I felt it was being handled. Now my feelings have changed somewhat. If we can have some time to really think it through, I think I would be content whichever way it turns out."

The Florida convention did vote to delay the plan for a year's study. In fact, many months went by before any organized plan of study began, causing some uneasiness in Alabama about the good faith of the assurances which had been given about the desire to study. When a conference of Florida clergy in the fall was held to discuss the plan, there was little evidence of their having talked much about it. Area meetings were underway shortly thereafter, however. In the course of the meetings and the year to think about it, the "unfamiliar became familiar," and the Florida convention voted its approval in January, 1970.

The Diocese of the Central Gulf Coast, as it named itself, went into business at the beginning of 1971, and George Mosley Murray became its first bishop. His decision was greeted with enthusiasm and relief on both sides of the state lines.

Conclusion

The customary complaint about participative decision-making is that it takes too much time, and is, consequently, impractical in a large social system. Bishop Murray would no doubt have joined in that complaint as he completed his rounds of twelve all-day meetings in the summer of 1968. In another way of reckoning time, however, it took the Diocese of Alabama with its participative processes one year to make the decision, while the representative processes in the Diocese of Florida required two years.

When an organization confronts a decision that will require the committed support of a broad base of its constituency, some form of participation in shaping that decision is imperative. A simple vote through representative processes, however democratic, is seldom adequate. Those readers who have had experiences of seeing good ideas formally proposed, officially adopted, and never enacted will have no difficulty providing their own cases in point. ■

Enriching the Church's Fellowship

f. To clarify goals and objectives of the church and of the various working units within it, and to learn how those are influenced, shaped and implemented.

g. To help the entire administrative family to see itself as a team committed to working together to get a significant task done: the design, implementation, and management of the mission and ministry of this church.

3. *A communication flow to, from, and among all members.* People in almost any kind of organization need to know what is going on, and if they don't know, how to find out. Newsletters and parish announcements in church services are ways of implementing the flow of information from leaders to parishioners. What is frequently lacking is the upward flow of information from parishioners to church leaders. For members to feel valued and wanted, it is necessary for them to know that their desires, feelings, goals, values are to some degree known and taken into consideration by the leaders of the parish.

4. *A diversity of face-to-face groups.* Since the initial group of twelve, the church has always seen the small face-to-face group as a primary source of personal support, nurture, and challenge that characterizes fellowship at its best. Deep fellowship takes time to grow and develop, and that requires personal relationships sustained over a long period of time.

Increasing diversity marks small-group life in the contemporary church. People meet in small groups for many purposes: for Bible study, to strengthen marriage relationships, to pray and meditate, to make quilts, and often just to have fun. All of these can make their particular contribution to the fellowship of the church, and it is wise leadership that helps to structure a broad variety of groups.

It is obvious that the needs and wants of persons for small-group experience are very different. Some are hungry for the opportunity to talk over personal problems in a caring supportive group while others are very uncomfortable in such a setting. Others are equally hungry for serious study led by a competent teacher, an experience that seems to bore others.

Church leaders sometimes get in the trap of assuming that they know what people need, or that what they like in small-group experience is what others want. In face-to-face groups, "different strokes for different folks" is the rule, and it is important to find ways of discovering where the interests are.

Support groups generally require a serious commitment of time to allow for the development of mutual trust. Leaders skilled in interpersonal and group communication skills, who are willing to share themselves as persons in caring ways, are usually necessary to the effectiveness of sharing groups. Although these groups may make use of Bible study, or the study of books and materials, the focus of attention is the life of the group itself and the needs and feelings of its members. A profound kind of fellowship can emerge in groups where it is the aim to "rejoice with those who rejoice, and weep with those who weep." Persons discover what it means to be accepted as one really is, and so discover in a tangible way the grace of God.

The possibilities for helping fellowship grow are nearly endless. Only a few have been described. You will add others—retreats, work camps, and traditional potluck suppers. What counts is persons. Helping them to be in touch with one another. And paying attention to the human dimension of organizational life.

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The Christian Church—an Organization to Develop

BY H. NEWTON MALONY
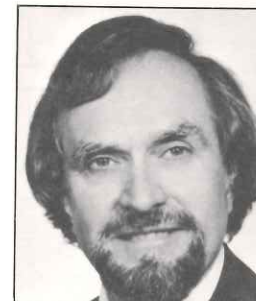
H. Newton Malony, Jr., is professor of psychology and acting director of integration at Fuller Seminary. He received his A.B. from Birmingham-Southern College, his M.Div. from Yale Divinity School and both his M.A. and his Ph.D. from George Peabody College. His special interest in organizational psychology and the psychology of religion has led him to publish extensively in such professional publications as the *Journal of the American Scientific Affiliation, Journal for the Scientific Study of Religion,* and *Journal of Pastoral Care,* in addition to presenting a number of papers to meetings of various psychological associations. In 1978, he published two books: *Understanding Your Faith* (Abingdon Press) and *Ways People Meet God* (Tidings Press). He also edited *Psychology and Faith: the Christian Experiences of Eighteen Psychologists* (University Press of America) and contributed a chapter, "Transactional Analysis and Christian Counseling," to *Practical Christian Counseling* (Vision House Publishers).

To begin with, three facts should be noted:

Fact 1 · Churches should be looked upon as if they were organizations. They are not unique entities simply because they are religious bodies. They are more like Western Airlines than a heavenly choir; more like the Hartford Insurance Company than the Kingdom of God. Churches are organizations in that they, too, are intentionally created, rationally designed groups of persons organized to meet a human need.

Fact 2 · Not only do organizations change over time but they *can* be changed. This is true of the church as an organization. Churches and organizations grow up, mature and grow old. More important than the passage of time, however, is the possibility that churches can be *made* to function one way or another *at* a given time.

Fact 3 · Persons are the means whereby change occurs in organizations. Important change is not simply a function of age but of the intentions, goals and skills of leaders. Leaders direct and influence what goes on in churches and in organizations. People can if people will! Persons can change the church.

Consider these issues one by one:

The church is an organization It is widely known that church persons would like to think of the church as *sui generis, i.e.,* unlike all other groups. While affirming the uniqueness of religious organizations, it is still possible to look at the church from other points of view. Thus the church *can* be considered an "organization" at the same time that it is accepted to be the Body of Christ (1 Corinthians 12:12-27) or the fellowship in faith (Acts 4).

Nevertheless, there is an "oughtness" implied in the phrase *"should* be looked upon as an organization." It is as if something vital will be lost if the organizational nature of the church is not considered. The something vital that would be lost is an understanding of why the church functions as it does.

The essence of the church is organizational. Organization is not an appendage as is implied in the statement, "The church is an organism which has an organization." Although well-meant, this idea relegates the organization issue to an agreed upon set of procedures or to a certain design for authority and responsibility. More is meant by the term "organization" than that. Organizational issues are at the core of the church's existence. To ignore these is to miss a valuable truth which has much theological significance.

What are these core organizational attributes which the church shares with other groups such as Bell Telephone Company, First National Bank, Apex Manufacturing and Harvard University?

As a point of reference, note Figure 1 which details in sequential form the life of an organization.

Note first that the church as an organization exists to meet human needs. That is the only reason for any organization to exist. It makes no sense otherwise. Life is a system in which persons and/or groups exchange resources. One part of the system has what another part wants. They exchange resources—money for goods, products for services, etc. The church meets human needs. If it did not it would cease to exist. It would have no further reason for being.

Note next that it was brought into being to satisfy needs. It did not just suddenly appear. It was deliberately designed and organized to meet human need. Thus the church was invented to be a means to an end. The end goal was to do business with the environment, to exchange resources with other parts of the system, to meet a human need.

This last comment leads to the question, "To what human need does the church address itself?" An answer to this comes from such a statement as the following:

...*The church is of God and will be preserved to the end of time...All, of every age and station, stand in need of the means of grace which it alone supplies....*[1]

Thus the purpose of the church is to be "a means of grace." The human need is "grace." "All, of every age and station, stand in need of the means of grace which it alone supplies." Note that among all other organizations, only the church supplies "grace." Thus the church is in the grace business. It supplies grace to a needy world. This is its mission.

[1]Taken from *The Book of Worship for Church and Home,* The Methodist Publishing House, p. 141.

Figure 1
THE LIFE OF AN ORGANIZATION

Step 1. A human need is identified by one or more persons

Step 2. A decision is made to try to meet that need

Step 3. An organization is formed

3A The leadership is determined

3B The resources are identified

3C The membership is recruited

3D The tasks are assigned

3E Goals are set, Plans are made

Available facilities — Available raw materials — The labor is divided — Roles are assigned

Available persons

Step 4. The organization functions

4A Through communication of plans (direct or indirect)

4B Through lines of authority—orders, commands (formal power)

4C Through personal identification with and satisfaction in the organization

4D Through coordination of effort and tasks

4E Through competition and cooperation among various groups of workers

4F Through individual influence and friendship (informal power)

4G Through loyalty to agreed upon norms

4H Through task performance and jobs done well

Step 5. The organization produces a product

Step 6. The environment reacts

(a continuum of reaction)

6A It buys, the organization lives

6B It does not buy, the organization dies

Step 7. The organization responds and lives again

7A It continues to produce the same product

7B It stops producing the present product

7C It starts producing a new product

in the old manner — in a new manner

instead of the old product — in addition to the old product

INPUT — THROUGHPUT — OUTPUT

Another facet of the church as organization is its rational base. In forming organizations it is presumed that one or more persons identify a human need and *decide* to try to meet it. In the case of the church the initial decision seems to have been made by Jesus. He said, "Thou art Peter, and upon this rock I will build my church" (Matthew 16:18). Whatever else may be said about the person of Christ or the background of the church in other religious groups, it does seem as if he founded the church. And he did it while living on this earth as a human being. Therefore in a real sense the decision to organize the church was no different than the announcement of the founding of Moore Vending Company to provide cold drinks to thirsty patrons or the establishment of Shelton Financial Services to provide retirement plans for factory workers. All were intentionally divined by persons who saw a need and decided to meet it.

The above paragraphs refer to what goes into an organization to get it started. They are *input* matters. The next issues concern *throughput*. These pertain to the functioning of the organization. Input is related to throughput in the same manner in which a still motor is related to one that is running. The throughput phase is the running motor. All the assembled parts move together to run the motor. In the case of the church they move together to produce the product that meets human beings' need for the grace of God.

The church, or any organization, ignores these throughput issues to its own peril. Many studies in industry have concluded that these non-task performance issues are crucial in whether an organization produces its product efficiently or not. Of course most organizations (and churches) produce. But to produce a product of high quality with minimal use of time/resources and with maximal satisfaction to the

workers is yet another matter. *All* of the issues of the throughput phase are important to the reaching of this goal.

Finally there is an *output* phase. It involves three steps: the production of a product, the reaction to that product, and the response of the organization to that reaction.

It has been said that organizations do things through people. Products are the things organizations do. Products are what come off assembly lines (cars, clothes), out of trucks (repair services, mail delivery), or within a situation (hospital care, a professional baseball game).

Now here is where many persons feel the analogy of the church as an organization breaks down. The church produces no product in the sense described above. However, this is only partially true. The church most resembles educational institutions whose products are the people they train or graduate. The church produces people. It is not coincidence that the church has been called the people of God (I Peter 2:9-10).

So, the church, like other organizations, produces things through people. However unlike other organizations, the church produces people through people. In the church, therefore, product and process are one. The thing the church produces, *i.e.,* people, is accomplished through people. Here the distinction between product and process vanishes. The church tries to produce persons whose lives are filled with God's grace *through* persons whose lives are being filled with God's grace. This is the church's unique, paradoxical and awesome task.

The next step is a crucial one in the life of any organization, *i.e.,* the environment reacts. Another way of saying it is, "When the product is put on the market it sells or it does not." If organizations are based on human needs, then one would assume that persons would buy the product produced. People should be looking for answers to their needs. Yet, as is well known, not all organizations succeed. Not all churches grow. Many churches stagnate, become ingrown, even decline.

Why is this so? There are several reasons which are well-known to market analysts. To begin with, not all people know their needs. Many are unaware of or deny their desire for certain needs such as the grace of God. Again, a need can be met many ways. Customers are deluged with offers of products. Most communities have several churches. A person shops around before selecting one or another. Finally, there are the subtle issues of product quality and marketing which are ignored far too often by such organizations as churches. How producing the grace of God is to be done differs from church to church. Who chooses to go where is again and again dependent on the attractiveness of the program and/or the charisma of the people who embody it. How many times have you heard it said, "Church Y has so much better preaching than Church X" or "Church Z has more to offer our children than Church W?" These are the facts of organizational life which cannot be denied.

The final step in the initial cycle of an organization's life is its response to the environment's product reaction. The term usually applied to the reaction of the environment is feedback. What organizations do with feedback varies from time to time and from place to place. Keeping in mind that organizations exist to meet needs (sell goods and/or services), the basic options are these:

1. *Go out of business if the product is not selling.* The goal here is to avoid bankruptcy.

2. *Continue to produce the same product if sales are good.* Of course, even here there are various possibilities ranging from increased production to new styles of the same product to business as usual in the same old way. Analogies to church life are numerous.

3. *Continue to produce the same product but add others.* Many organizations add to their product line to meet new needs they have discovered. "If we don't have it, we will make it" is their motto. This option presumes a certain willingness to change with the times. Many churches have done this.

4. *Discontinue production of the old product and begin to produce an entirely new item.* This alternative includes the willingness to radically redefine the nature of the organization. Few churches would make this decision.

Suffice it to say that the life of a church, like any other organization, includes the repeating of the several steps based on a response to the feedback that is received from the environment. Redesigning and re-

defining are the constant patterns of healthy organizations.

The church has two problems which are characteristic of voluntary organizations. The first is the problem of obtaining valid feedback from the environment. Part of this is due to the intangible nature of the product which is people. More to the point, however, is the unwritten norm in many churches that one should be indirect, rather than forth-right, with one's opinions. Often church people don't say how they really feel. They gossip behind the scenes and sabotage the program of the church via decreased attendance and/or giving.

The second problem is in taking action on the feedback the church receives. Because the church is a conserving organization it is slow to move or change. There is a part of this that is good since it propagates values which are eternal. However, this is often used as a rationale for not paying attention to feedback and going on in the same old patterns. In many cases it is no wonder that the church is dying.

Organizations can be changed · The second major issue mentioned in the introduction was that not only *do* organizations change but they *can be* changed. Organizations are more like machines than animals.

Organizations should be just like machines which are continuously evaluated and redesigned in terms of how well they accomplish the purpose for which they were created. Machines are reconstructed to better accomplish goals, and if they can no longer function in this sense they are declared obsolete and discarded. So it should be for organizations.

Persons can change organizations · The work of leaders in any organization is always twofold: On the one hand leaders help organizations do better what is already being done. This is the executive secretary function of leadership. On the other hand leaders help the organization do new things. This is the change agent function of leadership.

Church leaders, out of their respect for the divine nature of the church, often have confined themselves to the first leadership function. They have conceived their roles to be those of executive secretaries, i.e., simply helping the church carry out its predetermined functions. They have not been sensitive to the fact that much that is termed sacred tradition was started at some point by intentional leadership in an effort to better meet persons' needs for God's grace. Therefore they have de-emphasized their leadership roles as change agents. But their neglect of the role does not change the fact that persons can change the church if persons desire to do so.

Change that is good is called development. It might well be asked: "What makes some change good and some bad?" Change that helps an organization produce its product more efficiently at the same time that it fulfills its members more completely—that is good change. This is termed "development."

"Organization development" is a phrase that has come to stand for efforts by leaders to change their organization in such a fashion that they produce better products and thus make higher profits while the persons in the organization feel more and more satisfied and fulfilled with what they are doing.

Developing the church means, therefore, efforts by church leaders to more effectively be a means of grace for a needy world at the same time that they place equal emphasis on being sure that the church members who make that possible are experiencing satisfaction and growth in their own Christian lives.

Therefore, efforts to develop the church as an organization are directed at helping the church better fulfill its purpose, *i.e.,* to be a means of grace through which persons become filled with God's love as they spread the news of God's love to others… who will become filled with God's love as they spread the news of God's love to others….

In summary this essay has proposed a radical model for looking at the church. The church, it has been suggested, is an organization intentionally created to meet a human need—*i.e.,* a need for the grace of God. Being an organization, the church has a life characterized by input, throughput and output phases. The church changes and can be changed. Finally, the goal of change in the church should be development, *i.e.,* accomplishing goals more successfully while fulfilling people more fully. In truth—the church is an organization—to develop. Church leaders can—if church leaders will. ■

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