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### The Introduction Of Management By Objectives Into the Buchanan, Michigan, Seventh-day Adventist Church

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ABSTRACT

THE INTRODUCTION OF MANAGEMENT BY OBJECTIVES INTO THE  
BUCHANAN, MICHIGAN, SEVENTH-DAY ADVENTIST CHURCH

by

Oliver Lawrence Johnston, Sr.

Chairperson: Arnold Kurtz

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE INTRODUCTION OF MANAGEMENT BY OBJECTIVES INTO THE  
BUCHANAN, MICHIGAN, SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Oliver Lawrence Johnston, Sr.

Name and title of faculty adviser: Arnold Kurtz, D.Min., Ph.D.

Date completed: May 1979

The most urgent concern of the twentieth-century church is building an effective working team composed of pastor and laymen (or lay people) that will be responsive to the commission of carrying the gospel to the world. Methods must be discovered so that intentional pastors can help bring intentional congregations into being. In the context of management by objectives, self-assessment and goal setting may be the means by which intentional congregations are created. If this is true, the pastor needs to know how to apply the concept of management by objectives to his ministry.

To develop guidelines for the introduction of a system of management by objectives into the local church, models have been studied and literature surveyed in the areas of (1) theology of the church as an institution in need of management, (2) management by objectives in modern profit organizations, (3) management by objectives in non-profit organizations. In addition, surveys were conducted among members of one congregation to discover the degree of change that could be attributed to the introduction into the church of management by objectives.

The study of Scripture reveals that the church is an institution in need of organization and management. Literature in the management field was found to be rich in sound theoretical principles that can be adapted to effective management of the church. The management-by-objectives plan introduced into the Buchanan, Michigan, Seventh-day Adventist church sought to implement these principles and ideals into the everyday life of the church members. The interest and participation of the congregation suggest that the same program could be used with some modification in other congregations. Some areas should be expanded and others shortened or adjusted to include additional strategies. An oral and written survey conducted among the members of the congregation showed generally favorable responses to the facilitative style of church management which is a broad management-by-objectives concept. Church growth, increased attendance, and improved stewardship each attest to the favor with which the project was accepted by the congregation.

While a new pastor naturally effects some changes in a congregation, the introduction of a new well-developed plan of management into the church effects greater and more long-range changes. The employment of modified objectives and goals each year using the principles of management by objectives will help the congregation become a better witness to the community in which it lives, and in the process the congregation and pastor become united by their common goals.

There was an enthusiastic response when sixty members of the Buchanan congregation met to evaluate the 1978 program and set their goals for 1979. In this meeting laymen led in the goal-setting process and the pastor served as secretary.

Andrews University  
Seventh-day Adventist Theological Seminary

THE INTRODUCTION OF MANAGEMENT BY OBJECTIVES INTO THE  
BUCHANAN, MICHIGAN, SEVENTH-DAY ADVENTIST CHURCH

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Oliver Lawrence Johnston, Sr.

May 1979



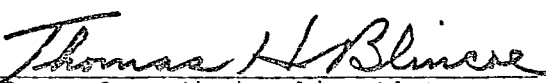
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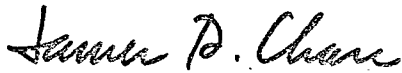
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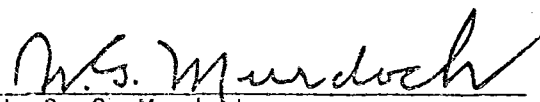
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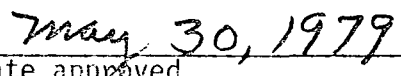
  
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Date approved



DEDICATED TO

My wife, Eunice Skadsheim Johnston, to whom I am profoundly indebted for her patient, unselfish concern and encouragement that has led me to a more complete ministry, and without whose thoughtfulness and skillful revision help, this project could never have become a reality.

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My children, Eileene, Larry, and Robert, were also a source of inspiration and encouragement to me. They patiently endured a very busy father for years of their early life. They too share with me in the joy of having completed this portion of my study.

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For the final fitting together and typing of this project, I am indebted to Kathryn Cash, whose expertise and ability to meet deadlines contributed to the form the material in this report has taken.

## INTRODUCTION

In recent years there has been an attempt on the part of some state conferences of Seventh-day Adventists to implement the concepts of management by objectives on the administrative and departmental levels. However, there has been a need to connect the local congregations with administrative efforts in order to effect a smooth flow of communication and goals throughout the total system of the church. Interest in bridging this gap has become evident to the extent that the Ministerial Department of the General Conference of Seventh-day Adventists is featuring management by objectives at the 1980 General Conference session in Dallas, Texas. Church leaders feel that management by objectives may be the way to build the church membership, the pastor, and administration into a witnessing team to insure broad participation and to facilitate congregational "ownership" of church programs.

This study describes the introduction of management by objectives into the Buchanan, Michigan, Seventh-day Adventist church and the results of this management plan. It was an attempt to bring about change and church growth by leading a local congregation in designing and implementing its own program. The proposal for the project featured the important elements of the congregation developing its own charter in the form of a mission statement, matching that statement with measurable objectives that encourage change and



growth, and providing an opportunity for input from every member.

Although the formal project lasted one year, I was with the church for four months prior to the goal-setting process. In the sixteen months there was significant change in the perception of the church members toward their role as lay persons in the church. No doubt future application of the principles of management by objectives will indicate an even greater degree of change and growth than was shown the initial year.

The introduction of the management-by-objectives plan into the church embraced the total program of the church for the full year. And while some of the selected "operational goals" could have been more enthusiastically endorsed, the side effects of the project greatly enhanced other activity and participation in the church. There has been a great increase in the social life of the congregation. Baptisms exceeded the past five-year record.<sup>1</sup> New membership transfers have added to the church to the extent that the total membership and attendance has grown considerably.

#### The organization of this report

Chapter I attempts to create a theoretical context for the project. The church is identified as a human institution made up of regenerated persons drawn together into fellowship for the purpose of establishing Christ's kingdom. As an institution the church has need of management--a feature of all organized society.

Chapter II works toward the basic concepts of management by objectives and systems theory by showing how management relates to

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<sup>1</sup>Appendix G, Exhibit 4.

a Christian service system by identifying the steps essential in leading a church to establish its mission and move toward it. The pastor is identified as a leader who should think of goals for the congregation in terms of the far-reaching influence they may have.

Chapter III is a consideration of the data-gathering aspects of the project, in which a program of management by objectives was introduced into the Buchanan Seventh-day Adventist church. It contains a description of the data-gathering process. Here the questions of how to proceed from the initial meeting of the steering committee to drafting the mission statement and gathering the data are covered. This description is preceded by an outline showing step by step how the program unfolded.

Chapter IV offers conclusions by evaluating the project in the Buchanan church and by suggesting the implications of the project for the Christian ministry. A section is devoted to the measurable results of the management-by-objectives project and concludes with a self-assessment and epilogue. In the self-assessment, a look is taken at the personal insights that have come to me as a result of introducing management by objectives into the Buchanan church. The epilogue is a reflection of the theological aspects inherent in the project.

## CHAPTER I

### THE CHURCH AS AN INSTITUTION IN NEED OF MANAGEMENT

To be properly understood, the church must be viewed not only in its spiritual dimensions but from its human side as well. The question that must be asked is, how does the church as the body of Christ relate itself to the church as an organized society? Robert Worley suggests that abstract theological expressions fail to provide concrete assistance to the pastor or parishioners who find the church to be "an honest-to-God sociological entity that has worship services, committees, women's groups, men's organizations, educational programs, youth groups, and problems."<sup>1</sup>

The church as a human community responding to God may be recognized in the numerous passages where the word ecclesia is used in a rather casual way to indicate very particular companies of Christians gathered in homes and in specific locations (e.g., Rom 16:5; 1 Cor 16:19; Col 4:15; Phil 1:2; 1 Cor 11:18 and 14:4, 19, 23, 28, 35). The New Testament seems to take for granted the human institutional aspects of the church.

Welch builds a strong case for the "creaturely" being

---

<sup>1</sup>Robert Worley, Change in the Church: A Source of Hope (Philadelphia: Westminster Press, 1971), p. 15.

of the church, taking the position that

We can have no sympathy with those who would seek to shelter the church from analysis of the sociologist as if somehow its forms were too sacred to be touched by the profane hands of science. That is both a counsel of despair and a basic theological error. . . . Our task is not to deny the human character of the Christian community, but to seek to understand.<sup>1</sup>

In analyzing the institutional aspects of the church, Gustafson points up the "political" character of the church as a human institution, its political structure being reflected in "the patterns of relationships and action through which policy is determined and social power exercised."<sup>2</sup>

As a human society the Church must determine policy, and it must have the necessary social power to act in the light of its decisions. It defines its nature and task; it develops the means needed to achieve some of its goals. Patterns exist through which authority is granted or assumed by particular persons in order to perform particular duties. . . . In all these respects the Church is comparable in its life to political parties, business organizations, trade unions, the state, and various voluntary organizations.<sup>3</sup>

That the church is not insulated from very human cultural influences is a matter of common observation:

Church organizations are human organizations which manifest many of the same behaviors as other organizations. The characteristic of being a human organization while also having a source of uniqueness in Christian faith means that we are subject to human social and cultural forces which surround us

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<sup>1</sup>Claude Welch, The Reality of the Church (New York: Charles Scribners Sons, 1958), p. 20.

<sup>2</sup>James Gustafson, Treasure in Earthen Vessels (New York: Harper and Row, Publishers, 1961), p. 31.

<sup>3</sup>Ibid.

and make their way into the dynamics of our internal organizational existence.<sup>1</sup>

Christians are quick to point out, however, that sociological categories are inadequate to explain the nature of the church in its fullness. There is a uniqueness about the church, a spiritual dimension. The social interpretation of the church does not exclude theological interpretation.

The apostle Paul refers to the church as "the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect."<sup>2</sup> He identifies Christ as "the head of the body, the church: who is the beginning, the first-born from the dead."<sup>3</sup> The church is also a divine institution with supernatural aspects. Here the church is identified as the whole company of regenerate persons who believe in Jesus Christ and have experienced the new birth.

In this broad sense the church is the body of Christ, the organization through which He makes known His power and grace. Such a body cannot be defined in merely human terms, nor identified only as individuals associated for social, benevolent, or spiritual purposes. It constitutes that great multitude of people whom Christ has saved, in whom He dwells,<sup>4</sup> and to whom and through whom God is revealed.<sup>5</sup> This indwelling Christ transforms the life and makes

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<sup>1</sup>Robert Worley, "The King is Dead: An Inquiry into Wise Rule in the Church (Unpublished paper, 1971).

<sup>2</sup>Heb 12:23. Unless otherwise stated, all Scripture references are from the Revised Standard Version.

<sup>3</sup>Col 1:18.

<sup>4</sup>John 14:23

<sup>5</sup>John 14:7

possible that spiritual fellowship which constitutes the organizing principle of the church.

These spiritual ties brought individuals as well as groups together into a corporate community of "believers." Paul records that it is by faith in Jesus that men received "a place among those who are sanctified."<sup>1</sup> The same congregation was addressed as "saints and faithful brethren."<sup>2</sup> Minear points out that there was a distinctive power of the common faith over those who believed, indicating that both they and their actions were born of and produced by faith.<sup>3</sup> Therefore, to be addressed as "the faithful" was common among the early Christians.

The New Testament has many instances of teaching and the actual united participation of believers in a community of the faithful. Luke describes the five thousand who believed as those "who had been with Jesus."<sup>4</sup> Their prayers and praise expressed such unanimity that they are described as being of "one heart and soul." This fellowship was marked by "great power and grace."

A second aspect of the church as called into being involves the universal priesthood of believers. Peter writes, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that ye may declare the wonderful deeds of Him who called you out of darkness into marvelous light. Once you were no people but now

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<sup>1</sup>Acts 26:18.

<sup>2</sup>Col 1:2.

<sup>3</sup>P. S. Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1952), p. 98.

<sup>4</sup>Acts 4:13.

you are God's people."<sup>1</sup> Peter points out that the word "priesthood," which applied to a specific group of officials in the Old Testament, now applies to all Christians in the New Testament ministry and, therefore, is shared by clergy and laymen alike in the church of Christ.<sup>2</sup> Peter uses the Greek word laos<sup>3</sup> to describe all members of the body as the "people of God." He did not speak of a higher calling, nor did he designate a difference among the "people." Those of the people who became apostles, prophets, etc., were called by the Holy Spirit. The words of Paul are, "For as in one body we have many members, and all members in the body do not have the same functions, so we, though many, are one body in Christ, and individually members one of another."<sup>4</sup>

In this close relationship members became involved in each other's lives. John wrote: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ."<sup>5</sup> This sense of corporate interdependence of each church member in relation to another through Christ was characteristic of the church, which indicates a corporate community relationship.

Whenever anyone enters into a relationship of being "in Christ," according to strict New Testament standards, he also

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<sup>1</sup> 1 Pet 2:9, 10.

<sup>2</sup> Minear, p. 98.

<sup>3</sup> Ibid., p. 272. This concept appears fourteen times in the New Testament writings. In seven others equivalent expressions are used, such as Israel, the circumcision, the twelve tribes, and the household of God.

<sup>4</sup> Rom 12:4-5.

<sup>5</sup> 2 John 1:3

enters into a fellowship with the brethren who are "in Christ" and in whose fellowship the resurrected living Christ abides. This sense of community, fellowship with the brethren in Christ (koinonia), is an essential characteristic of the church in all times and places.<sup>1</sup>

The church, then, was not just a community of the redeemed. It was, rather, a community that was always receiving and always giving for the benefit of itself and others. It was a fellowship through which the redemptive love of God was expressed toward others. It was within this fellowship that the religious and social needs of man found satisfaction and fulfillment, and where a strong corporate consciousness was developed.

It was such a body that Christ called to establish His Kingdom. Under the tutelage of the Holy Spirit, the early church became God's witnessing instrument to reach all nations. It was a "witnessing community, a worshipping community, and a community pledged to a new way of life."<sup>2</sup> These spiritual ties brought groups as well as individuals together into a corporate community of "believers." The growth and multiplication of the infant church throughout the Mediterranean world<sup>3</sup> necessitated forms of organization for the guidance of these units. As early as A.D. 64 Paul wrote that the believers were now

. . . fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles

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<sup>1</sup>A. J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1965), p. 48.

<sup>2</sup>R. N. Flew, Jesus and His Church (London: Epworth Press, 1960), p. 46.

<sup>3</sup>R. S. Bilheimer, What Must the Church Do? (New York, London: Harper & Brothers, 1947), p. 33.



and prophets, Christ Jesus, Himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.<sup>1</sup>

Such phrases as "fellow citizens," "members of the household of God," "joined together," "holy temple in the Lord," indicate that these new church units had a common spiritual tie with each other and with Jesus Christ as their Head. At the same time, these entities assumed the form of human organizations with a need for structure and leadership.

Subsequently, leadership roles and qualifications for leadership were developed.<sup>2</sup>

#### An Institution in Need of Management

Provision that persons equipped with the "gift" of administration shall be set apart by the church for the leadership role is a part of the New Testament record. Some would say, however, that the word "management"<sup>3</sup> does not fit well the

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<sup>1</sup>Acts 14:23.

<sup>2</sup>Elders were religious leaders who served the church as God's spokesmen, in addition to their spiritual tasks. Certain administrative duties were also cared for by those who were appointed as elders. In the case of the apostles at Jerusalem the roles of arbitrators and policy makers were assumed.

The role of the deacon is described in the New Testament by the use of the Greek word diakonos. This Greek word is variously interpreted as "servant, minister, writer, attendant." The first deacons attended to the business of the church. It is said that by their prudent management and godly example they were an important aid to their fellow officers in binding together the various interests of the church into a united whole.

<sup>3</sup>R. J. Arnott, Systems Theory and Pastoral Administration (Chicago: Christian Ministry Foundation, September, 1972, Vol. 3, No. 5), p. 14. Arnott, who builds a strong case for upgrading

servant-leader concept idealized by Christ. For them the term bears connotation of the manipulator or "the big operator." There is nothing inherently contradictory to authority in the servant-leader concept of church leadership. The issue is how the leader exercises authority (Matt 20:25-28; Matt 23:1-12; 1 Pet 5:1-4; Heb 12:16, 17).

Nevertheless, when viewed from the perspective of the management sciences, the management function is readily applied to the concerns of those who have the oversight of congregations. When the pastor directs and coordinates the planning, organizing, implementing, and evaluating activities of the church by means of which resources are allocated for the accomplishment of its mission, he is performing the ministry of management.

Management is a feature of all organized activity. "When human beings are associated in any cooperative enterprise, the element which is indispensable to the resulting organization is management."<sup>1</sup> Katz and Kahn remind us that organizations, once launched, simply do not roll on undeviatingly in social space toward a preset goal on the strength of the original vision and structural properties. They suggest four reasons for this fact of life:<sup>2</sup> (1) system incompleteness of the formal organization, (2) changing external conditions, (3) the internal dynamics of the organization, and

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ministerial training in church administration, prefers the term "governance."

<sup>1</sup>Arnott, p. 15.

<sup>2</sup>Daniel Katz and Robert L. Kahn, The Social Psychology of Organization (New York: John Wiley and Sons, Inc., 1966), pp. 300ff.

(4) the nature of the human membership in the organization. These reasons appear to be applicable to the church.

In the first place, the pastor soon recognizes that organizational charts and plans, written policies and politics are never fully complete or adequate when placed against the ongoing cycles of behavior which describe the patterns of the "real" church organization. The actual life and behavior of the congregation are more complex, inclusive and variable than any laid-down plan. Ongoing interpretation, articulation, and influence behaviors of a leadership nature are required.

A second source of the organizational requirement for leadership stems from the openness<sup>1</sup> of the organization as a system and from the fact that it functions in a changing environment. Since the environment of the church is constantly subject to technological, legal, cultural, climatic, and other kinds of change, the church is also confronted with change in order to maintain its relationship with the environment. Adaptation to changing conditions require ongoing invention, creativity, and leadership influence.

At the same time, the internal dynamics of organizations striving for survival and for growth produce complexities and change.

When an organization extends its control over the environment, new functions are added within the organization itself; new complexities of structure are created to provide for these functions; new needs for coordination with existing structures arise, and new policies must be invented.<sup>2</sup>

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<sup>1</sup>Ibid., p. 305.

<sup>2</sup>Ibid., p. 306.

Such changes create a demand for leadership functions.

Finally, there is a need for ongoing leadership in organizations because of the nature of human membership in them. For one thing, human membership in organizations is segmental, involving only part of the person. Other activities and organizations make demands upon them. These other activities and demands affect the lives of the members and the behavior of persons in organizations. Furthermore, people mature, age, and change through life's experiences. These changes have organizational ramifications which cannot be predicted from organizational properties alone. There is the inevitable retirement of individuals. Every member is replaced at some time and replacement turnover leaves its effects upon the organization. Finally, the processes of teaching and learning organizational roles, decision making and mutual accommodation, and the human property of performing only when motivated, require leadership influence.

For too long the crucial nature of leadership skills in the church has been overlooked or ignored. Worley, building on Calvin's suggestion that the prophetic, priestly, and kingly office of Christ constitutes an expression of the ministerial office, contends that the prophetic-preaching and priestly-pastoral roles have been emphasized while the kingly-governance or wise rule activity of the minister has been neglected. Because it is neglected, stress is created by "those who use a political style which has its roots in the monarchial, feudal, empire-building traditions in which congregations . . . are seen as fiefdoms to be ruled autocratically, or as

an empire to be ruled from the top down by an elitist minority group. . . ."1

Perhaps Kenneth Underwood was right when he called for "fruitful conjunctions" of prophecy and governance in the church and in society. Truth and wisdom need to be tested in the fires of politics and administration; politics and governance need both truth and wisdom if they are to be great in the service of human beings."2

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<sup>1</sup>Worley, p. 3.

<sup>2</sup>Kenneth Underwood, The Church, the University, and Social Policy, 2 vols. (Middletown, Connecticut: Wesleyan University Press, 1969):1:205.

## CHAPTER II

### MANAGEMENT BY OBJECTIVES AND

### SYSTEMS THEORY

With the marked increase of personnel problems, policy questions, and problems in the administrative process of the church, ministers and officers are beginning to feel that church management "is at best a necessary evil to which they must give attention."<sup>1</sup> Many ministers would like to be better equipped to handle routine problems in the church. "It is becoming increasingly apparent that administration is just as important to ministers as preaching . . . and that it is an authentic and essential form of ministry for anyone who undertakes the pastoral oversight of a congregation."<sup>2</sup>

#### Management in the Church

Management, as it relates to a Christian service system, cannot be divided from a secular system. Dayton believes there is no more a Christian philosophy of management than there is a Christian philosophy of bus driving.<sup>3</sup> Management contains nothing

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<sup>1</sup>Arnott, p. 14.

<sup>2</sup>G. Kennedy, The Seven Worlds of a Minister (New York: Harper & Row, 1968), cited by R. J. Arnott, Systems Theory and Pastoral Administration (Chicago: Christian Century Foundation, 1972), p. 14.

<sup>3</sup>T. W. Engstrom and E. R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word Books Publisher, 1976), p. 37.

that is incompatible with Christian principles. It is a means to an end. It is an effort to enhance the human potential. However, the management process can benefit from the additional dimension of Christian fundamentals. "There is increasing awareness that helping an individual grow as a person within the context of the organization's goal is good for the organization and good for the individual."<sup>1</sup>

Management is necessarily concerned with all the interests of the system and should take into consideration all of the factors that will serve to maintain a vital system. One definition of management as it relates to the church is:

The function of providing spiritual and organizational leadership to the church or the area of the church for which the person is responsible. It involves the work of the clergy and lay officials, including all functions of enabling the church to establish its mission and facilitate movement toward it.<sup>2</sup>

This means that the minister-administrator will find himself involved in the various steps of the administrative process: The first step in this process is the recognition of need, which serves as a dynamic common denominator for involvement.<sup>3</sup> Lindgren says:

It should be underscored that the first step in the administrative process, then, is to secure a common recognition that there is some legitimate need or area of concern which the church ought to face. . . . If the membership is not involved at the outset in recognizing the need, it may

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<sup>1</sup>Ibid., p. 38.

<sup>2</sup>A. J. Lindgren and N. Shawchuck, Management for Your Church (Nashville: Abingdon, 1977), p. 10.

<sup>3</sup>Lindgren, p. 72.

refuse to participate when the time comes to carry out the plan.<sup>1</sup>

Following the recognition of need, the second step is for the congregation to plan how the need will be met. Members who design the goals and plan their implementation feel a sense of ownership for those plans. Schaller suggests that planning should be done by those who are going to do the work, so that planning is not done for people but by people.<sup>2</sup>

The third step in the administrative process is organizing available resources to carry out the plans. Assignment of resources and the development of plans require that the leader knows what must be done.<sup>3</sup>

Following the completion of the organizational plan, the project must be carried out. Thus, the fourth step in the process is the stimulation or motivation of members to implement the plans that have been adopted by the group.<sup>4</sup> Successful motivation includes the recognition of sincere efforts,<sup>5</sup> participation,<sup>6</sup>

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<sup>1</sup>Ibid., p. 75.

<sup>2</sup>L. E. Schaller, The Pastor and His People: Building a New Partnership for Effective Ministry (Nashville: Abingdon, 1973), p. 166.

<sup>3</sup>D. D. McConkey, Management by Objectives for Nonprofit Organizations (New York: AMACOM, A Division of American Management Associations, 1975), p. 108.

<sup>4</sup>Lindgren, p. 80.

<sup>5</sup>Karl Albrecht, Successful Management by Objectives (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1968), p. 12.

<sup>6</sup>Ibid., p. 60.



communication and development of a sense of ownership,<sup>1</sup> and effective job assignments.<sup>2</sup>

The fifth step in the administrative process is evaluating what has been done. Evaluation is a continuing activity which takes place at each step in the administrative process.<sup>3</sup>

Underlying these elements, communication is the nerve center of the total system. Goals should be clearly communicated to all those who are responsible for them. Every other person in the system should know the goals of each department in order to avoid duplication of efforts and collision with other's plans.

Goals must flow upward and downward within the system of the organization. Drucker says that the manager does this "through constant communication, both from the manager to his subordinate, and from the subordinate to the manager."<sup>4</sup> Communication will identify and creatively resolve conflicts between management and subordinate goals with the mutual understanding of all concerned.

Effective management rests upon a prior understanding of

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<sup>1</sup>L. E. Schaller, Survival Tactics in the Parish (Nashville: Abingdon Press, 1977), p. 161.

<sup>2</sup>P. F. Drucker, The Effective Executive (New York: Harper & Row, 1967), p. 82. Drucker points out that a person may be successful and happy, thus motivated in one job, while extremely unhappy in another job. If the job is too small, too easy, and designed to offset his lack of experience rather than bring out what he can do, a lack of positive motivation will develop. "Nothing challenges men as effectively to improved performance as a job that makes high demands of them."

<sup>3</sup>Lindgren, p. 83.

<sup>4</sup>Peter F. Drucker, The Practice of Management (New York: Harper & Row, 1954), p. 344.

the system or church within which it is to function. Management should recognize the interests and needs of personnel and allocate its resources in such a way as to adequately reach the goals and purposes of the organization. Awareness of the character of a congregation influences the pattern of management appropriate to it. A church is a church, and if wisely managed, its own system of values, interests, and hopes will be reflected in the form and style of management appropriate to its life and mission. A key management responsibility is to make a critical review of whether the methods used are appropriate to the goals and purposes of a given organization.<sup>1</sup>

#### Management and Systems Theory

The development of organization theory during the twentieth century has resulted in a new and exciting concept known as systems theory. Management in the church, in this theory, rests upon the recognition of a church as a living system. It is a concept which, if understood, can help pastors improve their administrative performance.<sup>2</sup> It arose originally as an attempt to cope with rapidly changing environmental conditions (and change will remain a fact of life for churches). The belief is that "religious systems in the future will take on more of the systems approach both in order to survive and in order to achieve their mission in a constantly changing environment."<sup>3</sup>

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<sup>1</sup>Engstrom and Dayton, p. 173.

<sup>2</sup>J. E. Biersdorf, Creating an Intentional Ministry (Nashville: Abingdon Press, 1976), p. 136.

<sup>3</sup>Lindgren and Shawchuck, p. 24.

A system is anything composed of a set of interdependent parts. "A system is a set of components that work together to accomplish an overall objective, and that possesses a sufficient boundary to distinguish it from its environment."<sup>1</sup> Three ideas are essential to understanding any system.<sup>2</sup> First, the parts of a system are all mutually interdependent. Second, a system is a process which is always concerned with input and output, a dynamic network of events which goes on all the time. Raw materials enter the transformation center and are exported into the environment. Third, every system functions within an environment and can never be completely closed against it.

Systems theory has made useful contributions to church leadership. It has helped to create a new understanding of the interdependency of each department of the organization and the importance of united action. The pastor-administrator must think in terms of the total system as one transforming unit. Systems theory has also helped church administrators to appreciate the importance of a plan that includes input from the environment as well as output into the environment, and to pay close attention to the use of feedback as a means of maintaining relevance and effectiveness.

Systems theory has encouraged the manager to closely monitor the tasks to which the church's energies are directed in order to be

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<sup>1</sup>Ibid., p. 32.

<sup>2</sup>Arnott, p. 17. Arnott points out that a system is made up of a set of interdependent parts. He then lists the three essentials to understanding a system.

informed of the quantitative and qualitative results of its programs and services. The feedback information is useful for evaluating, planning, and problem solving.

The pastor-administrator  
and systems theory

Arnott points out that since many people believe it is in the realm of goals that the church is to be distinguished from other societies, the pastor-administrator must think of goals on two levels, the ultimate and the proximate.<sup>1</sup> For the minister, the first level is an overall general goal such as "to increase the love of God and neighbor."<sup>2</sup> The use of this goal serves to give the church a basic sense of direction that distinguishes the church from other organizations. From a systems perspective, the proximate goals identify the immediate targets. They are useful as checks or guidelines during the implementation of plans. They also serve as criteria for the evaluation of what has been done.<sup>3</sup>

Gross draws attention to a cluster of proximate administrative goals which have far-reaching influence in the life of every congregation.<sup>4</sup>

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<sup>1</sup>Arnott, p. 17.

<sup>2</sup>Richard Niebuhr, Christ and Culture (New York: Harper & Row Publishers, 1951), p. 31.

<sup>3</sup>Arnott, p. 18.

<sup>4</sup>B. M. Gross, Organizations and Their Managing (New York: Free Press, 1968), p. 299. The proximate administrative goals listed by Gross relate directly to the pastor-administrator and are appropriate to the life of a congregation.

1. To satisfy the interests of the people. Satisfaction of human interests is the most important category of organizational purposes. People act together in organizations and by so doing they can satisfy interests that otherwise may not be satisfied. However, there remains a wide diversity of interests to which the minister should be alert. Gross points out that "organizations exist only because the actions of people in organizations are based upon commitments to satisfying the interests of various peoples and groups."<sup>1</sup>

From the management perspective, these interests must be satisfied. "People associate themselves in organizations and societies because cooperation enables them to satisfy their interests to a degree that would otherwise be beyond their reach."<sup>2</sup> To the extent that the pastor-administrator leads the church into a program that satisfies these interests, to that extent the people will be satisfied.<sup>3</sup> Without commitment to the satisfaction of common interests the church cannot endure.

2. To develop a program of service. Every pastor-administrator ought to keep asking himself and his congregation questions about what they are doing here, where they are going, and what they are really trying to accomplish. The real mission to the

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<sup>1</sup>Ibid.

<sup>2</sup>Arnott, p. 18.

<sup>3</sup>Lindgren and Shawchuck, p. 67. The clearest feedback is behavioral in nature and may come from inside or outside the church. Behavioral signals include complaints, absences, reduced participation, financial withholding, poor attendance, and irrational behavior.

church will emerge as the members struggle together to answer these questions. Moreover, from this focal point of view, the interests of the people come together. Gross points out that "organizations aim at satisfying human interests . . . by producing services."<sup>1</sup>

From the perspective of systems theory, the "output" of a church is an influence which reaches far beyond itself. It involves activities which have their reason for being in the influence they have upon people. This is why the "program" of the church is central to its administration and why the church must maintain and clearly identify its output system.<sup>2</sup>

3. To allocate resources advantageously. The efficiency of the service output of a church depends, to some extent, upon the use the manager makes of the input into the system. The balance between that which is used for transformation and output is delicate. The local system must survive, but not to the extent of stinting on missions or other community needs. A Scriptural basis for maintaining the output system is found in the words of our Lord when He said, "give and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."<sup>3</sup> Good management requires a frank answer to the searching question as to whether each expenditure of resources is justifiable to provide needed

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<sup>1</sup>Gross, p. 335.

<sup>2</sup>Lindgren and Shawchuck, p. 38.

<sup>3</sup>Luke 6:38.

service and to strengthen the ministry of the church.

4. To achieve organizational viability. Viability concerns the maintenance of the organization itself. It means concern with survival. Gross calls it "the iron law of survival,"<sup>1</sup> which to the minister means responsibility for all functions, such as new member recruitment, membership training, maintaining a functional transformation system, community outreach, and crisis-oriented questions (such as church discipline and reform). "It requires both a conserving spirit which resists the wasting of both human and other resources, and an imaginative, aggressive spirit which develops them in order to seize the opportunities for significant ministry when they present themselves."<sup>2</sup>

5. To mobilize resources. A congregation's resources are obtained through goal-oriented effort. The two areas wherein management's leadership is important is in mobilizing new members and leading them in the work of raising funds for their work. Those parish churches which are growing today are frequently led by pastors who are putting tremendous effort into these two functions. "These are the 'two main foci' of a manager's external responsibility."<sup>3</sup>

It is a fact of life that resources are always scarcer than those required for attaining even the reasonable goals of any organization. Hence, goal-oriented activity in the church includes efforts to obtain the resources from its environment.

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<sup>1</sup>Gross, p. 454.

<sup>2</sup>Arnott, p. 19.

<sup>3</sup>Gross, p. 490.

6. To practice loyalty to the basic values of the church.

At the center of every organization's vast web of behavioral codes, there is always a set of values, "of prescriptions, preferences, permissions, and proscriptions"<sup>1</sup> which are the final ground on which the cooperative process rests. It is found in one form or another in every organization. These codes relate to such fundamental matters as order, loyalty, honesty, justice, and secrecy. They may be found in the moral standard of most societies and have almost universal acceptance.

In some churches the set of values is codified in written form to avoid ambiguity. These provide open procedures for guidance and for dealing with problems that may arise. The real values of an institution must be expressed through its leadership, otherwise the members will soon lose confidence in it. In a church this may include values that have been implanted into the character of the pastor by the gospel--including love, mercy, and kindness.

Management by objectives

The preceding discussion evidences the essential role of objectives in the systems theory of management. In 1954 Drucker identified a specific type of systems management which he called management by objectives. One year later Odiorne designed this concept of management as a "process whereby the superior and subordinate managers of an organization jointly identify its common goals, define each individual's major areas of responsibility in

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<sup>1</sup>Ibid., p. 522.



terms of the results expected of him, and use these measures as guides for operating the unity and assessing the contribution of each of its members."<sup>1</sup>

Management by objectives is an attempt to meet the new requirements that environmental changes have brought in recent years by identifying the goals of organization. A distribution of responsibility is made among the departments and efforts are combined toward achieving the goals. Management behavior is defined in terms of results measured against the established goals. "Management by objectives also presumes that while participation is desirable in goal setting and decision making, its principal merit lies in the social and political values rather than in its effect on production."<sup>2</sup> The successful manager is a manager of situations.

When applied to the church, management by objectives takes the familiar organizational structure of the church and produces a vitality and personal involvement of the membership by integrating human efforts, resources, and facilities toward the accepted objectives of the total group. It is a plan of organization and management which aims to lead the church unit to function as a whole by thinking in terms of its mission and by writing objectives to guide the church in accomplishing that mission. It calls for the individual member to accept responsibility by subscribing to these

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<sup>1</sup>G. S. Odiorne, Management by Objectives (New York: Pitman Publishing Corporation, 1965), p. 55.

<sup>2</sup>Ibid., p. vii.

objectives. The planned achievement (results) of all key personnel is blended and balanced to promote greater total results for the organization as a whole. An evaluation process monitors the progress and provides feedback on the results to those who are responsible.

Acceptance of responsibility by members is the crucial step in the management of the church. It has also been observed that churches which hold their members to the highest levels of accountability are those that seem to grow most rapidly.<sup>1</sup> Where there is a high commitment level within a group, either to the group or to the task that the group is performing, group efficiency appears to increase.<sup>2</sup>

The systems approach for church management by objectives may be summed up in four steps.<sup>3</sup> First, church leaders must begin to think philosophically about the organization in terms of its overall purposes and needs. These purposes and needs are then reduced to accomplishable and measurable objectives with written statements as to how they should be accomplished. Second, the lay leaders of the church--elders, department leaders, and board members--are encouraged to contribute their maximum efforts to subscribing to and

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<sup>1</sup>Engstrom and Dayton, p. 67.

<sup>2</sup>Amitai Etzioni, Modern Organizations (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964), p. 25.

<sup>3</sup>Although the principles in this approach are basically the same as in a secular business, it is, of course, adapted to a congregational setting.

achieving the overall objectives. Third, the planned achievement or results of the total membership is blended and balanced to promote and realize the greater total results for the church as a whole. Fourth, an evaluation process is applied to monitor the progress compared to the objectives and to feed the results back to those who have accepted accountability.<sup>1</sup>

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<sup>1</sup>Ibid.

## CHAPTER III

### THE INTRODUCTION OF MANAGEMENT BY OBJECTIVES INTO THE BUCHANAN SEVENTH-DAY ADVENTIST CHURCH<sup>1</sup>

#### Church Environment

The Buchanan Seventh-day Adventist church is located in Buchanan, Michigan, a town of 10,500 situated in the southeastern section of Berrien County in the southwestern corner of the state. The area is well known for its agricultural and fruit production. Well-kept homes and a modern business district lie to the west and south of the church, and the St. Joseph River is a few hundred yards to the northeast.

The land and building developments surrounding the church have kept stride with the housing needs in past years. Of the estimated two thousand single-family dwellings in the city, two hundred of them lie south and west of the church, comprising one of the newer developments in the city. Of these homes, 85 to 90 percent are owner occupied. The average cost of home sites is around \$10,000, with the average new home generally falling in the \$40,000 to \$50,000 bracket.<sup>2</sup>

The city is located thirteen miles northwest of South Bend,

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<sup>1</sup>See Appendix A, exhibits 1 and 2 for a congregational goal-setting outline and a calendar of events applicable to this period.

<sup>2</sup>See Appendix C, exhibit 8 for details of the demographic study.

Indiana, and ninety miles east of Chicago, Illinois. The entire midwest is accessible from the city via the east-west Indiana toll road ten miles south of the city. Michigan's Interstate 94 begins fifteen miles west of the city, which gives residents access to expressway travel to any spot in the "Water-Winter Wonderland" area.

### The Church

The Buchanan church has 150 members, seven of which live within the city limits. The majority of the remaining 143 members live in or near Berrien Springs, Michigan, thirteen miles to the north, where they are either students or employees of Andrews University. A few members live in Niles, Michigan, a city six miles to the east of Buchanan. Most of those who attend the church from the surrounding area are young families who prefer a small church atmosphere. The increase of younger families has had a marked effect upon the church leadership.<sup>1</sup> Since 1971 the average age of church leaders has fluctuated dramatically, the most notable being that of church elders, head deaconess and deacon, and the church treasurer. Within the space of six years the age of the first elder has dropped from sixty years to thirty-one, while the mean age of the board of elders has dropped from forty years to thirty. The head deaconess dropped from sixty-six to forty-one years, while that of the head deacon dropped from forty-five to twenty-eight years of age. The age of the church treasurer dropped from sixty-eight to twenty-eight years.

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<sup>1</sup>Appendix C, exhibit 9.

From 1970 to 1978 there have been significant changes in where church leaders reside. In 1971 none of the leadership resided in Buchanan, while 80 percent resided in Berrien Springs and 20 percent in Niles. There has been a slight increase in the Buchanan-based leaders during the past few years. Members living in Niles have also assumed leadership roles in the church during the same period of time, while the number of leaders living in Berrien Springs has decreased from 65 to 48 percent.

Although the church originated in 1921, it grew little before 1945. At that time it came under the nurture of active lay leadership. By 1960 the membership had grown to 109. Five years later the membership had increased to 150, the present membership level.

This growth, including larger numbers of children, required an expansion of facilities. This addition, including a fellowship hall, was completed in 1977.

I was appointed as pastor to the church in August 1977, four months after the departure of the previous pastor. Although the congregation had been without pastoral leadership for these months, they appeared to have fared quite well under the leadership of capable elders. Their leadership capacities had been developed due to the fact that for the past fifty-six years they have shared their pastor with a nearby congregation. My appointment as pastor marked the first time that the Buchanan congregation had the full-time services of their pastor.

Under these favorable circumstances, the congregation and its new pastor took the opportunity to reflect upon what blessings, in terms of church growth and the development of unity, the future could bring to the church. There was hope and an air of expectancy that the future would hold some pleasant changes. The congregation was ready and anxious to dialogue about what could be done in the months ahead.

### Goal-Setting Outline

To assist the reader in following the process, a step-by-step outline has been prepared:

- A. Entry--August-October, 1977
  1. Sermons on the book of Acts
  2. Church elders' retreat
  3. Church board's adoption of the management-by-objectives proposal, and appointment of steering committee
- B. Process Development--November-December, 1977
  1. Clarification
  2. Appointment of sub-committees
  3. Development of self-study questionnaire
  4. Selection of moderators, meeting site, and date
- C. Goal-Setting Process--January-February, 1978
  1. Instruction of group moderators
  2. Morning worship
  3. Sub-committee reports
  4. Drafting the mission statement

5. Data-gathering process
  6. First data-processing by the steering committee
  7. Congregational evaluation of data
  8. Second data-processing by steering committee
  9. Second congregational data modification
  10. Congregational ranking of data
  11. Third data processing by steering committee with  
revision into specific attainable and measurable  
goals
  12. Third congregational modification and the adoption  
of operational goals
- D. Implementation--March-November, 1978
1. Programing the objectives through the Sabbath School  
classes
  2. Writing individual objectives
  3. Consolidating objectives and plans
- E. Evaluation--December 1978-January 1979
1. Self-study Questionnaire
  2. Final evaluation

#### Step One--Entry

Sermons on the book of Acts. A. J. Lindgren suggests that "The first step in the administrative process is to awaken the church to the fact there is a problem area about which they should be concerned."<sup>1</sup> Several factors had already alerted the congregation

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<sup>1</sup>Lindgren, p. 75.



at Buchanan that it would be well to think about some changes. Prior to the pastor's arrival there had been considerable conflicts among some of the members. Although attempts had been made at reconciliation, there was still considerable guardedness. The congregation now, presumably, wished to move on and forget the past.

Part of the design was a series of sermons from the book of Acts on the nature and mission of the church, in order to raise the awareness level of church members regarding their responsibility as a church body. In these studies the church was seen as being thrust out into the Gentile world as an evangelistic agency. The pastor wished to inspire concern about the work and mission of the church of Christ. Therefore he focused attention upon the holistic question of why the church existed and what it should be doing today.

As examples were drawn from the pentecostal experience and growth of the early church, such questions were asked as: Why does our church exist? Does God need or call us to Christian ministry in Buchanan? Are there needs that this congregation can and should be filling?

Concurrent with the series of sermons, special meetings, during which portions of the sermons were discussed, were held with the Sabbath School department, the board of deacons, and the church elders. Out of these discussions an awareness developed that the church could engage in a broader ministry than it had previously envisioned. Questions began to be raised such as: When are we going to launch a visitation program in the community? Is there some planned enterprise in which we can participate?

During these discussions an awareness developed that it would be desirable for the congregation to engage in a goal-setting process setting forth what it proposed to do during the coming years.

Church elders' retreat. During a discussion meeting involving the 1977 and the newly elected 1978 church elders, it was decided to plan an elders' spiritual retreat in mid-October. It was suggested that the retreat would provide opportunity for getting better acquainted and a base for possible future change. The retreat was to be held in a lakeside cottage near Bloomingdale, Michigan.

The elders arrived on a Friday evening. After settling in their rooms they were introduced to a get-acquainted activity. The men drew their chairs into two circles with four persons in each circle. Each person in the circle told three true statements and one false statement about himself. Then the participants in the circle took turns trying to identify the false statement. It took one and one-half hours to get around the circles. Typical comments were: "I thought I knew you, Jack"; "I have never stopped to look at myself in a long time"; "I learned something new about Dale tonight, and I feel closer to him because I know it." For the next two hours they talked about their families, their own lives, and about their own personal experiences in Christ. The feelings of friendship and warmth of the men were enriched as each shared events from his past with the others.

As the closing thought for the evening, one elder read the following:

. . . let the members be formed into small companies. . . . Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith.<sup>1</sup>

The Holy Spirit appeared to create a bond of love and unity among the men as they knelt in a circle with joined hands. Each thanked God for the rich revelation of His love and for the privilege of sharing with the others. Though the men retired to their rooms, the discussions continued into the night.

At nine o'clock Sabbath (Saturday) morning the men assembled in a semi-circle for the discussions which were to follow. The Sabbath School lesson served as a catalyst for the discussion, which included important needs of the church. The discussion continued through the entire morning with each man telling what Jesus meant to him and what his future hopes for his church were. During the course of the discussion it became evident that these Christian men found courage from being in a group circle, listening to others express their personal hopes for victory in Christ and victory for their church.

To facilitate a discussion of the quality of the congregational life as the leaders perceived it, several documents and instruments were introduced during the afternoon meeting.

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<sup>1</sup>E. G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Assn., 1941), 7:195.

First the handout, "Systems Model for Church Organizations,"<sup>1</sup> was studied. The elders looked closely at what could happen in the transforming system because of the climate that leaders could create within the system. Each elder manifested considerable interest as he studied such topics as "focal points" and "strategies." It was suggested by one elder that the Buchanan church ought to develop some conviction about its mission. It was hoped that such awareness might occur. Worley suggests that passive congregational life needs to be brought under reflection and guidance. "Guidance implies intentionality, that leaders have a vision for the congregation and intend to lead it there."<sup>2</sup>

To further facilitate a discussion of the quality of congregational life in their congregation as the leaders understood it, the document, "Is Your Church Healthy as an Institution?"<sup>3</sup> was introduced. The purpose was to study the criteria for a healthy organization which has been defined as one that "has a strong sense of its own identity and mission, [and] yet has the capacity to adapt readily to change."<sup>4</sup> Some of the characteristics listed which

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<sup>1</sup>The handout, "Systems Model for Church Organizations," is a descriptive model showing the input from the environment and output into the environment for church organizations, introduced by Dr. A. Kurtz in "Church Leadership" class, Andrews University (see appendix B, exhibit 1).

<sup>2</sup>R. C. Worley, Dry Bones Breathe (Chicago: McCormick Theological Seminary, 1978), p. 23.

<sup>3</sup>"Is Your Church Healthy as an Institution?" A handout given by Dr. A. Kurtz in "Church Leadership" class, Andrews University (see appendix B, exhibit 2).

<sup>4</sup>Jack K. Fordyce and R. Weil, Managing with People (Reading, Massachusetts: Addison Wesley Publishing Company, 1971), in "Church

provided a useful measure for examining church organizations in a changing world were discussed. Those criteria which identify a healthy church are: clear goals, group response to goals, trustworthy communication, openness to change, complementary personnel, and team orientation. Symptoms of ill health noted in the document were: unclear goals, mistrustful climate, appraisal by folk wisdom, resistance to change, conflict, and unacceptable personnel.

Two self-assessment instruments, "How It Feels Here"<sup>1</sup> and "How Do I Feel about Our Congregation?"<sup>2</sup> were then worked through. These instruments have been used by church organizational development consultants to help members reflect on the climate prevailing in their congregation.

The instrument, "How It Feels Here," led the elders to discuss the climate or atmosphere in the church. The main point was, How do you feel about the other people you work with inside the organization? Some aspects discussed which indicated a happy climate were: alert, trustful, supportive, personal and close, creative, listening, and relaxed. Negative aspects of climate would be indicated by words such as tense, feelings ignored, rigidity, not listening, mistrustful, and unconcerned. It was a time of

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Organizations in a Changing World," a handout given by Dr. A. Kurtz in "Church Leadership" class, Andrews University.

<sup>1</sup>"How It Feels Here," a handout given by Dr. A. Kurtz in "Church Leadership" class, Andrews University (see appendix B, exhibit 3).

<sup>2</sup>"How Do I Feel about Our Congregation?," a handout given by Dr. A. Kurtz in "Church Leadership" class, Andrews University (see appendix B, exhibit 4).

self-assessment which involved looking at feelings and perceptions as to what was taking place in the congregation. The elders' average score on the self-assessment instrument was 2.9 on a scale of one to seven, where seven is the highest positive indicator.

The final document, "How Do I Feel about Our Congregation?" was designed to help the elders discover something about the overall feelings and atmosphere in their congregation. Feelings were to be rated on a DISSATISFIED/SATISFIED scale. The elders' average score was 3.2 on the one-to-seven scale, where seven was the highest positive indicator.

The elders scored nearly the same on each of the instruments, indicating that they were united in what they had observed. Perhaps they would also be united on the course of action they should suggest for the future. At that point in time it appeared that the additional insights they had gained must indicate that some changes would be implemented in the immediate future. It was suggested that the congregation should have the opportunity to work through the same self-assessment documents. Another commented that the congregation should create new organizational arrangements with goals and priorities designed to alter the present church climate.

A final activity that evening was introduced to facilitate team-building in the group. This was the "Five Squares"<sup>1</sup> exercise, which surfaces dimensions of cooperation within a group. After each

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<sup>1</sup>"Five Squares," a handout which was given by Dr. A. Kurtz in "Group Procedures" class in 1977 at Andrews University (see appendix B, exhibit 5). This exercise is designed to facilitate team-building in a group and is helpful in discussing aspects of cooperative endeavors.

of the five men had reflected upon an experience in the church when he was involved in a cooperative effort, the leader explained the rules of the "Five Squares." The men were to sit in a circle on the floor and to each was given an envelope containing pieces for forming squares. At the signal to begin, the task of the group was to form five squares of equal size. The task was not completed until each individual had before him a perfect square of the same size as that held by the others. Specific limitations were that (1) no member could speak, (2) no member could ask another member for a card or in any way signal that another person was to give him a card, and (3) members could, however, give cards to other members.

As the game progressed, the men became aware that cooperation within the group was essential. Cards were passed from one to another as needs were observed. In time each man had a perfect square before him. The lessons in teamwork and cooperation were obvious as the parts for the squares were replaced into the envelopes.

The purpose of this elders' retreat, as noted, was to create entry into the congregation for self-study and an openness to change where change might be indicated and recognized. In retrospect, it appears that this purpose was achieved, due in large measure to the high esteem in which these officers were held by the congregation.

In introducing a plan of management by objectives into the Buchanan Seventh-day Adventist church, several factors were considered, including the need to involve the full membership of the church in the planning process, the timing, and the development of

guidelines to be used in shaping the objectives.

While the October elders' retreat was fresh in the minds of the elders, another meeting was called to discuss their hopes and goals for the congregation. The elders expressed their desire for a plan of goal setting and self-evaluation to be presented at the next church council meeting. I was commissioned to draft a preliminary proposal to be presented at the November meeting.

Adoption of the management-by-objectives proposal and appointment of steering committee. The preliminary proposal to introduce a plan of management by objectives into the Buchanan church was presented at the November meeting. The proposal called for the formulation of measurable objectives to encourage change, designed by and for the congregation with opportunity for input from every member. The church council voted unanimously to implement the plan and appointed a steering committee to design and monitor the process.<sup>1</sup>

#### Step Two--Process Development

The first meeting of the steering committee was devoted to the tasks of appointing sub-committees, developing a self-study questionnaire, appointing moderators, selecting a meeting site, and setting a date for the data-gathering process.

Clarification. Although a feeling of need had already been

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<sup>1</sup>See appendix C, exhibit 1 for a copy of the project proposal. The letter from the conference president, the church board actions, and the agenda for the church board are given in appendix C, exhibits 2, 3, 4, and 5, respectively.



awakened by the time of the first steering committee meeting, the committee sought additional means to deepen the desire for change. Two methods were suggested. The members were to be encouraged to dialogue about the church and its mission with each other in their homes, and committees were established to develop studies of the Buchanan church's growth, leadership, and finances over the last ten years, and the needs of the Buchanan community. Second, as part of the self-study process, a questionnaire was also to be provided for the congregation to respond to in December.

Appointment of sub-committees. The dialogue between members and the work of the appointed committees was undertaken not only to deepen the feeling of need but also to facilitate feedback from the community into the church. The chairman of each committee was also a member of the steering committee, while the members of each committee represented a cross-section of the church membership. The assumption was that if the people had obtained a vision of a need in their church, they would offer constructive suggestions in planning to answer that need, as well as to develop an interest in carrying out these suggestions later.<sup>1</sup> The material gathered by these committees was used later as the basis for the church mission statement, which is an important element in management by objectives for a church organization.

Development of self-study questionnaire. The second method that the committee used to awaken a desire for change was the questionnaire method. This was selected because the steering committee was aware that

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<sup>1</sup>Ibid., p. 76.

persons and groups have feelings, perceptions, knowledge, and evaluations of conditions,<sup>1</sup> programs, persons, and groups which affect their participation in congregational life. It does not matter whether the feelings are accurate or justified. If they serve as impediments to persons or groups being involved in the mission of the church, they should, where possible, be identified and altered.

Although the committee had no power to alter negative feelings a person may have about himself, other persons, groups, or the congregation, questionnaires do help the individual identify his feelings and enable the member to deal more adequately with them. Ultimately it is the member who decides whether to increase his involvement and to participate more fully in a congregation's ministry and mission.

The steering committee could, however, provide model behavior appropriate for members by creating conditions under which members would decide to activate themselves. The assessment questionnaire "enables leaders to identify current or past conditions which create inactive members, and new conditions likely to encourage members to increase their involvement."<sup>2</sup> To identify both the pre-goal-setting involvement and post-goal-setting involvement, the committee used identical questionnaires.<sup>3</sup>

The committee wished to determine the feelings of each

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<sup>1</sup>The value of the instruments of this nature lies in their capacity to lift the awareness level of a congregation regarding possible needs and problems.

<sup>2</sup>Worley, Dry Bones Breathe, p. 69.

<sup>3</sup>See "Comparison of 1977 and 1978 data," p. 69.

member about himself, his church, and sharing his talents in church outreach. Development of material for the questionnaire was introduced by the committee raising questions in the three areas in which they desired information.<sup>1</sup> The questionnaire was designed to reflect these areas of interest and was administered to the congregation during a Sabbath afternoon open house in December 1977.<sup>2</sup> The results were tabulated and presented to the church immediately prior to the writing of the mission statement.

Selection of moderators, meeting site, and date. Next, the steering committee dealt with the overall plan for a specific data-gathering session.<sup>3</sup> Questions considered included the place and scheduling of the meeting, the time to be allowed for each segment of the agenda, the individuals to provide the necessary services, and a way to obtain maximum congregational participation. To use a questionnaire might impede the process rather than assist it. Verbal input might be inadequate because many people would not speak up. Therefore the committee had to design a process which would elicit response from even the most timid church member. To accomplish this the committee selected eight people to serve as group moderators to be called together for a training session prior to the data-gathering session.

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<sup>1</sup>For the results of this brainstorming session, see appendix C, exhibit 5.

<sup>2</sup>See appendix D, exhibit 1 for copies of the instruments used.

<sup>3</sup>"Data" here refers to the expressed hopes and desires of the congregation.

The steering committee voted to use the Buchanan church Fellowship Hall for a mid-January all-day Sabbath meeting to develop its mission statement and gather data concerning the member's hopes and goals for his or her church. Outside help would be secured to care for children, prepare and serve lunch, and arrange the fellowship hall.

The last decision of the steering committee was that the congregation should receive a summary of the plans that had been laid. They suggested that a pastoral letter<sup>1</sup> be sent inviting the members to spend the day at the data-gathering meeting with information concerning the time schedule, child-care plans, and lunch arrangements.

The objective for the January meeting was to gather data from the congregation that would reflect their basic commitment to Christ--a commitment in the form of a written mission statement. Three important steps preceded the development of this mission statement: the instruction of the group moderators, Sabbath morning worship, and the reports from the study groups.

#### Step Three--Goal-setting Process

Instruction of group moderators. At this mid-January Sabbath meeting, prior to the Sabbath School, each moderator received an instruction sheet and a short program schedule designed to serve as a guide for his group's procedures.<sup>2</sup> It contained suggestions as

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<sup>1</sup>Appendix C, exhibit 6.

<sup>2</sup>The guidelines for the data-gathering teams are shown in appendix C, exhibit 7.

to how the moderator could deal with possible criticism and at the same time keep the process on a positive note. To facilitate listening, a group secretary was appointed whose duties included recording suggestions and reading back each person's comments.<sup>1</sup>

Morning worship . The Sabbath morning sermon called attention to those elements which hinder the church from achieving God's purpose for it, namely, lack of faith and perseverance. Based on 2 Kings 1:3, it emphasized that ample provision had been made to enable Israel to keep their land free of enemies. They had all the armor necessary: the bow, the arrow, the open window through which the arrow of the Lord's deliverance could go, and the hands of the prophet Elisha upon the hands of the king. The fact that crucial elements were missing became evident when the prophet measured the extent of the king's faith and interest in the promised freedom. It was then that Israel failed the simple test because there was a lack of faith and perseverance to match God's promise.

Sub-committee reports. The afternoon session, with eighty members present, opened with reports from the study committees. The reports included church environment,<sup>2</sup> church finances, church growth, and church leadership.<sup>3</sup> Following the reports, attention

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<sup>1</sup>R. S. Cathcart and L. A. Samover, Small Group Communication (Dubuque, Iowa: Wm. C. Brown Co., 1976), p. 370. Cathcart and Samover suggest that it is necessary for a leader to foster communication within a group by providing mechanisms for participation and to aid in the exchange of information.

<sup>2</sup>Appendix C, exhibit 8.

<sup>3</sup>Appendix C, exhibit 9.

focused on the results of the evaluation questionnaires which had been administered in December 1977.<sup>1</sup>

Drafting the mission statement. After the discussion period, eight working groups of eight to ten persons were assigned to one of eight tables in the fellowship room. Each group was presented with a moderator, a secretary, and a supply of newsprint and pencils. Each group was to remain united during each of the four forty-five minute sessions for the development of a mission statement and the forty-five minutes allotted for data gathering. Although the committee was pressing the five sessions tightly together, the consensus was that once the people were together they ought to move through the total five sessions. The four sessions for development of the mission statement were organized as follows:<sup>2</sup>

Session I:

- A. On sheets of newsprint, list (brainstorm) all the biblical images of the church and theological concepts the group members find meaningful.
- B. Discuss and select the two images most meaningful and write them on the sheets.

Session II:

- A. The same groups, given sheets of newsprint with separate headings (questions), brainstorm each question:

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<sup>1</sup>See pp. 69 for results of the questionnaire, and appendix D, exhibit 1 for a copy of the questionnaire.

<sup>2</sup>Lindgren and Shawchuck, p. 54. This procedure was adapted from the excellent plan suggested by Lindgren and Shawchuck. It allows for adaptation to fit the local need. For instance, we found that the overnight retreat was not feasible for our congregation, nor was it feasible to consume the time span which they suggested. Family and work problems created a unique situation in getting the congregation together. The authors do suggest that shorter sessions with several weeks separating them should also work well.

1. What is the congregation's responsibility toward the personal spiritual growth of its members?
2. What is the congregation's responsibility toward the collective spiritual growth of their members?
3. What is the congregation's responsibility toward the community of Buchanan?
4. How do you view the congregation's responsibility toward the world field?

B. Identify the top two items on each list.

#### Session III:

- A. Each group to place its own newsprint listings on the table before them, review them carefully, and then draft a clear, brief statement of several sentences beginning, "The mission of our church is . . . ."
- B. Share statements with the total group by posting and reading them.

#### Session IV:

- A. Each group selects one person to "fishbowl" in a collaboration session to work out a single mission statement for all groups.
  1. Use blank newsprint.
  2. Sit around a table in the center of the room.
  3. Allow for questions or suggestions from group members.
  4. The process continues until a statement is agreed upon by all collaborators.

As the groups brainstormed during session I, they developed a list of seventy-eight of the two hundred images of the church found in the Scriptures.<sup>1</sup> At the close of this exercise the first and second choices of the groups indicated considerable thought as

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<sup>1</sup>Appendix E, exhibit 1.

to what the ideal church should be. Typical of their choices were "Lighthouse," "Kingdom of priests," "Sheepfold," "Fishers of Men," "Army," and "A House of Prayer for All Men."

This exercise presumably helped to bring to mind the place of the church in its relationship to the needy world. It was also a logical step from which to move into phase two to consider their concepts of how the church should minister to the world. Lindgren and Shawchuck point out that "The value of biblical images is not in the structures they suggest but in the meaning they carry for persons about the church's identity as to who or what the church should be and what the church should be doing."<sup>1</sup>

The groups also began to see themselves as part of the greater body with the goal of witnessing for Christ. A rationale for existence became more clearly defined. They began thinking in terms of what they felt the church ought to be and do. Although their concepts of what the church ought to be and do may have undergone some modification during the process, it was a healthy experience for the participants.

Session II moved from generalities to specifics as answers to four specific questions were elicited. Soon each group had well-filled sheets of newsprint<sup>2</sup> on the table before them.

Session III elicited an even more specific response from the groups than was required in session II as participants defined what

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<sup>1</sup>Lindgren and Shawchuck, p. 57.

<sup>2</sup>Appendix E, exhibit 2.



they felt their mission should be in view of the community, youth, world missions, and other Christians in the church. Each group kept working until they agreed on a statement.

To bring all of the groups into agreement upon a mission statement that more nearly expressed the central purpose of the church, the eight moderators were seated at a table in the center of the room with fresh sheets of newsprint before them. A chair was placed at each end of the "fishbowl" table where group members could join them briefly to make suggestions to the committee. The process of collaborating continued until the mission statement was written and agreed upon by the moderators. It was then written on the chalkboard and the wording polished. Upon completion of this task the statement was adopted as the official mission statement of the Buchanan Seventh-day Adventist church.<sup>1</sup>

This statement of mission would have an impact on the goal-setting process by setting parameters for acceptable goals and helping to determine those of prime concern. "The most important criterion for deciding how the church should relate to the specific segments of its environment is its concept of mission."<sup>2</sup> As the members responded in the exercises of the afternoon their minds were being prepared to respond to what they felt the goals of their church should be. Parameters for acceptable goals had been set and the members were now presumably ready to respond to the needs of the environment.

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<sup>1</sup>Appendix E, exhibit 3.

<sup>2</sup>Lindgren and Shawchuck, p. 58.

Data gathering. For the purpose of listing their hopes, the same eight groups, with their moderator, secretary, and more newsprint, remained around their tables. With the newly written mission statement on the chalkboard, the members were now asked to submit data in response to the mandate their statement posed--a process of translating their hopes and concerns into words. The questions to which they responded were drawn from the mission statement: What church goals will lead to improving our personal relationship with Christ? What goals will lead to our support of the world church in ministry to the total person? How may we develop a Christ-centered, loving, and active concern for the community and the church and its youth? And what goals need we implement in order to do this with a spirit of unity?

Within forty-five minutes the hopes submitted covered outreach, inreach, and items for further study--a total of eighty-one items. Normally this portion of the process could have taken several hours but that space of time was unnecessary because a mission statement provided the criteria for determining and ordering goals and pinpointing their desired outcome.<sup>1</sup>

First data processing by steering committee. It became the responsibility of the steering committee to prepare this mass of raw data for presentation at the next church meeting scheduled for a week later. The goals were organized into the following categories: social, inreach, church plant, world field, and other suggestions. This preliminary work involved no effort to develop the data into

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<sup>1</sup>Lindgren and Shawchuck, p. 58.

formally stated objectives. However, the committee did eliminate some items as trivial, irrelevant, or impossible. In accordance with Lindgren's suggestion, the steering committee listed all the ideas that had sufficient merit to warrant further investigation.<sup>1</sup>

At this point the church's local needs and mission served as the measure by which the specific data were to be evaluated. Each item was evaluated and those which did not contribute to the church's mission were eliminated. Some committee members, however, questioned making decisions for persons or groups without their permission. Some suggested that everyone should have been given an opportunity to be involved in the decision-making process again.

First congregational evaluation and data processing. A general congregational meeting was held on a Sunday in late January to study the report of the steering committee and to provide for additions to or omissions from the list of goals which had been collected in the previously mentioned congregational meeting. Copies of the goal lists (in the form of a Sabbath bulletin insert the day before the meeting)<sup>2</sup> were given to the members with the suggestion that members study it to see if their concerns were included. They were also invited to attend the Sunday afternoon business meeting during which each person could make comments.

Fifty members were present that Sunday to hear the report of the steering committee. In addition to the written report, the committee described the simple procedure they had used to prepare

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<sup>1</sup>Lindgren, p. 242.

<sup>2</sup>Appendix F, exhibit 1.

the list of goals and explained that modifications would need to be made. The committee explained their use of the terms "goals" and "objectives." Aware that "goals" and "objectives" were words often used interchangeably, the steering committee had assigned workable consistent meanings to these two terms. "Goal" was defined as a mark toward which the united congregation intended to move and which would reflect the desires of the congregation as revealed in the collected data. The word "objectives" was used by the steering committee to refer to the specific steps or means by which the congregation would achieve its goals.

The committee expected the congregation to modify and accept the report and set up a priority schedule at that meeting. However, the data had not been organized sufficiently for the larger group to handle. More duplications needed to be eliminated. Some data had been placed under wrong headings. It became evident that it would take several hours to process, analyze, edit, and prioritize the material. After some discussion the committee was authorized to process the data further to remove duplications, refine the organization of the material, and put copies of the refined data into the hands of members prior to the next general church meeting which was scheduled for early February. The members made some additions and changes in the lists and set up some guidelines for the steering committee. By asserting their authority and ownership, the congregation gave considerable evidence of commitment to the emerging objectives.

Second data processing. Having been asked to further refine the data for presentation at the next meeting, the steering committee met in late January to prepare an agenda for that meeting and process the data. A set of "Guidelines for Data Evaluation"<sup>1</sup> was used to test each item as to its desirability in helping the church achieve its overall goals as expressed in the mission statement

The committee considered how each item on the list might contribute to moving the congregation from the "is" to the "should be."<sup>2</sup> Some items were dropped from the list, others were grouped under larger headings, and others were placed under a "For Further Study" heading. It was also decided that there should be two additional main headings, "Inreach" and "Outreach." The committee also identified the objectives which had already been implemented by the congregation. Through this process of grouping and editing, the steering committee reduced the total number of items from eighty-one to twenty-three.<sup>3</sup> This list was prepared as a bulletin insert, giving members time to study it before the next meeting and prepare any further suggestions for additions or changes in the data.

In preparing the agenda for the next meeting, there were three elements which the committee wished to include. There had to be opportunity for members to suggest changes or additions to the list. The committee requested the pastor to present some guidelines

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<sup>1</sup>Appendix F, exhibit 2.

<sup>2</sup>R. E. Klimes, God Is Presiding. Ellen G. White on Board and Committee Leadership (Berrien Springs, Michigan: Andrews University, 1977), p. 76.

<sup>3</sup>Appendix F, exhibit 3.

for evaluating appropriate goals. And the committee wished to devote a portion of the time to setting up a priority rating for the data. With the agenda completed the steering committee was ready to render its second report to the congregation.

Forty-five members were present at the second church meeting. The first item on the agenda was the presentation of goal criteria.<sup>1</sup> With the use of an overhead projector, Schaller's seven evaluating principles were explained. They are as follows:

1. SAM principle. A goal is something that you know you have reached. "SAM" stands for specific, attainable, and measurable. By this definition a goal is something that you can tell when you have reached--not just hopes or dreams.

2. Control. Objectives should include only factors over which the congregation has control. It is better to set a goal of giving five hundred Bible studies a month--a factor over which a congregation has control, than to set a goal of one hundred baptisms a year--a factor over which there is no control.

3. Direction. The goal should be consistent with the mission statement. Some generalized statement of purpose or direction must guide the goal-setting process. It will also serve a useful purpose when the goals are being formulated.

4. Benefits. How will the people being serviced benefit from the goals? If a congregation is going to perform a service for

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<sup>1</sup>See L. E. Schaller, Survival Tactics in the Parish (Nashville: Abingdon, 1970, pp. 155-65. Schaller's guidelines for evaluating the goal-setting process are outstanding. The material used in this meeting were adapted from his seven steps.

a community, it must first decide how those serviced directly, as well as society at large, are to benefit from that service. Objectives should specifically state what is to be done and how the individuals will be benefited.

5. Ownership. By definition, a good goal is one that I have had part in formulating. A bad goal is one that someone else developed and wants me to implement. In other words, who "owns" the idea which is being presented in a given goal?

6. Balance. Do the goals reflect a balanced definition of purpose? Do they reflect a wide enough interest to avoid people taking sides? Perhaps the wording could be such that there will be no losers whether the goal is implemented or not.

7. Reporting. A fringe benefit of the goal-setting process is that the list offers an outline for reporting. As a method of visualization the "Operational Goals" may be printed on the back of the bulletin cover and checked off as they are completed.

The next item on the agenda was a general discussion of the lists, making needed changes and omissions, and ranking the remaining items on a priority scale. The later part of the meeting was spent indicating the member's desired order of implementation.

The revised data, which grouped similar activities together and eliminated others, were placed on the Preference Matrix.<sup>1</sup> In the area of outreach, for example, it was decided that the Bible training class should precede the Bible study program. The congregation felt that more effective work could be done with an efficient

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<sup>1</sup>Appendix F, exhibit 4.

interest file. Thus the interest file was given first priority among the outreach objectives. The Preference Matrix drew attention to two inreach items from earlier questionnaires; youth ministry and visitation were placed at the top of the list. Having ranked all of the items on the matrix, the congregation returned the data to the steering committee with the suggestion that the committee develop the ranked items into specific, attainable, and measurable objectives in preparation for another congregational meeting in mid-February.

Third data processing . Twice the steering committee had failed to satisfy the congregation and twice the data had been returned to the committee. Meeting about a week prior to the scheduled church meeting, the committee divided into two groups, each taking a portion of the data to study and edit. The full committee merged the results and polished the wording into specifically stated goals as called for by the members, and prepared a new list for presentation at the congregational meeting.<sup>1</sup>

Third congregational modification and adoption of operational goals. A measure of an effective leadership plan in a local congregation is the level of "ownership" of objectives;<sup>2</sup> this was apparent at the congregational meeting when the members suggested more changes in the goals. They broadened some in meaning and added an additional goal to the list which the steering committee provided.

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<sup>1</sup>Appendix F, exhibit 5.

<sup>2</sup>L. E. Schaller, The Pastor and His People (Nashville: Abingdon, 1972), p. 166.



Changes were made in numbers 5, 7, 8, and 10, and number 11 was added. Prior to the changes, these goals read as follows:<sup>1</sup>

Goal number 5: "Feature a youth-directed Vacation Bible School in the summer of 1978. The plans for this will be presented to the April board meeting."

Goal number 7: "Encourage each person to donate twenty-five cents each week toward the 1978 'Annual Service Appeal,' and complete our total objective by December 2."

Goal number 8: "Develop a plan, which will be presented to the July 1978 board meeting, for decorating the youth room."

Goal number 10: "Organize a youth council by March 11."

Goal number five was changed to indicate the Sabbath School council rather than the church board. This change was required to satisfy the organizational pattern of the Seventh-day Adventist church. It was changed to read, "Feature a youth-directed Vacation Bible School in the summer of 1978. The plans for this will be presented to the April Sabbath School council meeting."

Objections were raised against goal number seven which called for each member to contribute twenty-five cents each week toward the 1978 Ingathering<sup>2</sup> objective. The objections were that people who contribute money during the year would not contribute time during the campaign, and that more than enough money could be

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<sup>1</sup>Appendix F, exhibit 5.

<sup>2</sup>"Ingathering" is a term used to mean the annual community service appeal during which the congregation engages in house-to-house solicitation to raise funds for missions.

solicited from non-members. Supporting arguments were that members should be able to visit the community with Ingathering promotional literature without the need to raise money, that the church had responded well in the past and would do so in the future, and that the church had a new vision of service and therefore would want to encourage personal contributions and solicitation of funds. The compromise statement read: "To complete our territorial goal as well as our financial goal by December 2, 1978."

Goal number eight was objected to on the basis that the maintenance committee was by-passed. Before the decorating plans come to the board they must be recommended by the maintenance committee. The goal was adjusted to read, "The youth council should meet in conjunction with the maintenance committee to develop a plan, which will be presented to the July 1978 board meeting, for decorating the youth room."

Goal number ten was modified to include two leadership training programs, one prior to May 1978 for present officers and the other by October 1978 for the 1979 officers. It was changed to read, "Implement Leadership Training programs by May 1 for present officers, and by October 1 for next year's officers."

Goal number eleven, which called for the 1979 Sabbath School officers to have opportunity to attend the campmeeting<sup>1</sup> training classes for leaders, was changed to read: "To have the nominating

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<sup>1</sup>"Campmeeting" is a term used in this report to mean the annual gathering (usually by states) for the purpose of a week of spiritual renewal.

committee to submit its report of Sabbath School officers by June 30, 1978."

The congregation adopted the eleven operational goals and suggested that they be rewritten to include the appropriate modifications and be printed on the church bulletin cover.<sup>1</sup> The motion read: "Voted to accept as complete the list of 'operational goals' including the following changes."<sup>2</sup>

#### Implementation

The church having designed and approved its objectives, the steering committee had to recommend a program of implementation. The committee recognized that the extent to which each member wrote his individual objectives, the overall success of the congregation in reaching its objectives would be determined. Steps were taken to insure individual acceptance, including selection of the medium through which the member is reached, the selection of the procedure for members to write their personal objectives, and the assignment of objectives to appropriate committees or departments for implementation.

#### Programing objectives through the Sabbath School classes.

In choosing the best method to reach every member of the congregation, the steering committee turned to a Doctor of Ministry project by L. D. Jaecks,<sup>3</sup> which was a study of the Sabbath School

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<sup>1</sup>Appendix F, exhibit 6.

<sup>2</sup>Appendix F, exhibit 7.

<sup>3</sup>L. D. Jaecks, The Teacher-Shepherd Program: A Plan to Meet Church Objectives through the Adult Sabbath School Class (D.Min. project, Andrews University, 1976), pp. 100-119.

teacher-shepherd plan of revitalizing the church through the gradual development of classes into shepherding units. Jaecks asserts that the Sabbath School can be one of the finest avenues for the koinonia experience. It has been the historical position of the Seventh-day Adventist church that Sabbath School classes, by virtue of their structure, are the best missionary agency of the church. Ellen G. White said, "The Sabbath School class should be one of the greatest instrumentalities and the most effectual in bringing souls to Christ."<sup>1</sup>

The steering committee recommended that the Sabbath School class be the medium through which the individual member should be reached.

To assist members in writing their individual objectives, the Sabbath School department prepared a check sheet<sup>2</sup> on which they could indicate their interest in one or more of the operational goals.<sup>3</sup> The expressed interest in these activities is shown in table 1 on page sixty-two.

The Sabbath School department organized three activity groups (literature, community visitation, and nursing home ministry) and appointed a leader for each group. Groups were scheduled for alternate Sabbath afternoons so no one would have to choose between

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<sup>1</sup>Ellen G. White, Counsels on Sabbath School Work (Washington, D.C.: Review and Herald Publishing Assn., 1936), p. 71.

<sup>2</sup>Appendix G, exhibit 1.

<sup>3</sup>Appendix F, exhibit 6 gives the full text of these goals.

TABLE 1

## ACTIVITY PREFERENCES OF THE MEMBERS

Activity	No. of members interested
<u>Visitation program</u>	
Visit Sabbath School members who are occasionally absent, sick, discouraged, etc.	10
Visit church members who attend church but not Sabbath School	3
Visit church members who do not attend church or Sabbath School	5
Visit newcomers to the Sabbath School	4
Search for the honest in heart to join the Sabbath School	5
Visit those who are unable to attend Sabbath School because of disability	12
Visit other groups	2
<u>Missionary activities</u>	
Conduct branch Sabbath School	4
Conduct Vacation Bible School	5
Distribute literature	9
Give Bible studies	11
Conduct telephone evangelism	2
Conduct Five-day Plans	3
Conduct cooking schools	10
Other activities	2

two groups.<sup>1</sup> The leaders were to organize the groups, to keep the Sabbath School classes supplied with names for visitation and prayer, and to render reports to the classes.

<sup>1</sup>Appendix G, exhibit 2.

The coordinated Sabbath School and lay activities plan<sup>1</sup> was directed by a team composed of the leaders of the two departments and the three group leaders. The lay activities leader kept the congregation informed about the program each week by announcement or letter.<sup>2</sup> The other operational goals were implemented by the church board, a task force, or a church department.

### Evaluation

#### Comparison of 1977 and 1978 self-evaluation questionnaire.

The same data-gathering instrument<sup>3</sup> (including "How Do I Feel about Myself?," "What Is the Climate in Our Congregation?," and "A Search for Spiritual Gifts") which was administered to the congregation in December 1977 was again administered in December 1978 to determine any significant trends. Because this was not a controlled response but rather a survey of the feelings of the congregation at that time, certain variables should be recognized.

Membership transfers were an uncontrollable variable. During the twelve months of this study, the calendar year of 1978, there were forty-nine additions to and twenty-one deletions from church membership by transfer of letter. Although an attempt was made to survey only those who had responded to the first questionnaire, the variable of membership and respondents did exist.

Another variable was how a respondent felt about the world,

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<sup>1</sup>See "Operational Goals," number 4 in appendix F, exhibit 6. The term "lay activities" is used to identify the church department which promotes missionary involvement by the lay members.

<sup>2</sup>Appendix G, exhibit 3.

<sup>3</sup>Appendix D, exhibit 1.

his job, his family, and his church during 1978. If he found satisfaction of his needs, his response was probably different than if he was unhappy. One respondent wrote, "I may feel entirely different tomorrow." Another who had lost a parent did not complete the questionnaire.

Another variable was the shift to a more representative church lay leadership in 1978. Capable persons who had previously been dropped from leadership were reinstated.

The method of administering the questionnaires varied somewhat. In 1977 the total questionnaire of forty-eight questions was administered at one time, with a 65 percent return. In 1978 the questionnaire was administered on three successive Sabbaths with an 85 percent return.<sup>1</sup>

The questionnaire (questions 1-48) administered in December 1977, is shown in table 2. A study of this questionnaire reveals that there were respondents who held strong negative feelings about themselves which could influence their feelings about their church and the availability of their talents for God's service. In general, however, there were indications that members were satisfied with themselves and the congregation. These feelings of satisfaction were reflected in the responses to the talent search section (questions 39-48). A comparison of the 1977 and 1978 administrations of the questionnaire reveal some significant trends, as can be seen in table 3.

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<sup>1</sup>See tabulated responses in tables 2 and 3, pp. 69-81.

Question 1. "How do you feel about your part in the mission of the Buchanan church?" The responses to this question showed a strong shift to SATISFIED, which may indicate that concern has developed as a result of the church visitation emphases and the concern over absent members. A significant number of the members spent considerable time in visitation activities.

Questions 2 and 4. "How do you feel about the degree to which the church meets the needs of your family?" and "How do you feel about your experience with church fellowship?" The responses to question 2 also reflected a strong shift to SATISFIED. The difference here may be partially attributed to the transfer out of two families who had been dissatisfied with the youth program, and to having developed social, youth, and other programs for the congregation during 1978. This feeling is also reflected in the heavy shift to SATISFIED in question 4.

Questions 6, 7, and 9. The responses showed a marked increase in the number who were SATISFIED with their concept of what God requires of them. Much emphasis had been placed on this phase of activity during 1978. However, there were apparently those who had not done much about their understanding, for the responses to question 7 showed an increase of DISSATISFACTION with active witnessing. This was also reflected in increased DISSATISFACTION in readiness to study the Bible with non-members (question 9), while there was increased uneasiness and DISSATISFACTION on the part of some because of their soul-winning activities. This was an important trend which may increase. Although there was some muted



opposition to church "outreach," the conviction that it ought to be done and the dissatisfaction with self could well be the beginning of a greater movement into the community.

Question 17. A survey of the sentence responses to "How can the church better meet your needs and the needs of your family?" revealed that the predominant concern in December 1977 was for church social activities and for the youth. The 1978 responses showed more self-critique and a greater desire to see the church reach out to the unsaved. The needs of the youth seem to have been identified and cared for in the goal-setting process during 1978.

Statement 18. In section II, "What is the climate in our congregation?," responses to statement 18 indicated that there was a better understanding of the congregational goals, but that there was still some resistance to change among some members of the congregation (see statement 21). The spots of resistance have been greatly minimized during 1978.

Statement 22. "The financial condition is clear only to the leaders." The responses to this statement showed a strong shift to DISAGREE. The financial picture of the church was presented to the congregation weekly. The \$10,000 increase in 1978 tithe income may be a result of that change. The combined budget and other offerings kept pace with this increased tithe.

Statement 23. "Church personnel is complimentary and team-oriented." The responses to this statement indicated that the thinking of church members moved strongly toward AGREE. Much emphasis was placed on a united team spirit in witnessing and worship.

The improvement in team orientation was also reflected in the DISAGREE responses to statement 24, that "authority and responsibility are separated."

Statement 28. "The chain of communication is clear and trustworthy." The 1978 responses to this statement showed an increased confidence in the leadership compared to 1977. This attitude was also reflected in the responses to statement 31, which indicated members felt there was more participation in the decision-making process and in the open board meetings which they were free to attend. Board decisions were also printed in the bulletin for the benefit of those who could not attend. In addition, there was a business meeting each quarter.

Statement 33. "Our members are excited about the future of our congregation." A strong shift to AGREE was revealed in the responses to this statement. The congregation's anticipation for the future is a part of its life. Their responses indicated they were positive and becoming an intentional congregation. Perhaps this was encouraged by the regular review of church goals, by printing them in the church bulletin, and by their modification for 1979. This positive feeling was also reflected in the responses given to statement 37 dealing with support given to each other as the members worship, socialize, and pray together.

Question 38. "What program would you like for the church to institute?" The responses to this open-ended question showed a shift away from self-centeredness to a concern for the community. In 1977 there was only one response which revealed concern for the

unsaved. The 1978 list contained eight statements revealing concern for others. This is significant since the church had been slow to respond to direct appeals for organized missionary work.

Responses to the third section of the questionnaire, "A search for spiritual gifts," indicated changes in attitudes as seen by the following comparisons. Those who selected giving Bible studies as their first choice rose from four to fifteen, an increase of 165 hours committed to Christian activity each week (see number 43). The most common first choice for church inreach was for members to pray for each other and to engage in one-to-one evangelism. The first choice for outreach of twenty respondents was team Bible work and visitation.

TABLE 2

RESULTS OF DATA-GATHERING INSTRUMENT ADMINISTERED TO THE CONGREGATION DECEMBER 1977\*

How do you feel about . . . .	Dissatisfied					Satisfied	
	1	2	3	4	5	6	7
I. How do I feel about myself? How SATISFIED or DISSATISFIED are you with the worship and work of the Buchanan church? How do you feel about what you see? Please indicate your feelings by checking on the DISSATISFIED/SATISFIED scales.							
1. Your part in the mission of the Buchanan church?	4	6	9	10	7	3	3
2. The degree to which the church meets the needs of your family?	2	3	3	9	8	13	4
3. Your understanding of the work of the pastor?	1	2	2	3	11	10	13
4. Your experience with the church fellowship?	1	4	3	6	6	14	11
5. Your personal priorities in life?	1	5	7	7	9	6	6
6. Your understanding of what God requires in Christian service?	0	3	2	9	13	8	9
7. Your present active witnessing for Christ?	7	8	12	12	5	0	0
8. The use you are making of your spiritual gifts?	3	8	12	11	7	2	1
9. Your readiness to give a Bible study today?	8	6	9	12	3	1	5
10. The time you spend in personal devotions each day?	0	9	11	5	9	4	1
11. Your participation and/or leadership in family devotions?	5	6	9	8	7	4	5
12. Your readiness for eternity if your life should be taken today?	2	3	7	13	6	6	7

TABLE 2--Continued

How do you feel about . . .	Dissatisfied					Satisfied	
	1	2	3	4	5	6	7
13. The use that the church nominating committee has made of your gifts?	1	2	3	8	9	8	13
14. The souls you have helped to win for Christ?	14	12	8	8	2	0	1
15. The contribution you are making to the Buchanan community?	7	9	7	12	4	3	1
16. The financial support you have contributed towards the combined budget?	3	4	1	8	4	9	16
17. How can the church better meet your needs and the needs of your family?							

Responses:

"Most of us need to learn to serve others rather than be served. To get individuals out of long established ruts, into an area of ministering to the needs of others, would be a great blessing."

"Work closer together, give the youth jobs."

"Better Sabbath School for the earliteens, piano for the primary."

"More family-type socials to promote church unity."

"More enthusiasm in the children's Sabbath School."

"By disassociation with the pre-eminence of self."

"Need more programs for junior and youth departments; we must keep our youth in the church."

"Show more interest in our young people. Offer Bible study to them."

"Develop better youth programs."

"By making the family very important. All of us enjoy the children's stories. Thank you."

TABLE 2--Continued

How do you feel about . . .	Dissatisfied					Satisfied	
	1	2	3	4	5	6	7
"Speaking not only my needs as a family, but others. So many times requests for help with young people have been made but never followed up. I guess a person needs a feeling of caring enough to put forth an effort until the interest and disinterest is proven."							
"Schedule the offerings for us."							
"Have our own church school and pathfinder club."							
"Have fewer guest speakers in with less video-tape."							
"By living less formal."							
"I need more time to get involved. It is not a problem with the church."							
II. What is the climate in our congregation?							
How do you feel about our congregation as a corporate body?							
Please indicate the extent to which you agree or disagree with the following statements by checking on the DISAGREE/AGREE scale.							
	Disagree					Agree	
	1	2	3	4	5	6	7
18. Our congregation works unitedly in reaching goals.	4	10	8	8	3	9	3
19. The goals of this congregation are clear to me.	4	1	3	10	5	6	5
20. Strategy for task accomplishment is by special interest.	0	3	2	15	6	5	11
21. There is a resistance to change in this congregation.	3	5	8	10	7	5	5
22. The financial condition is clear only to the leaders.	2	2	6	10	13	10	2
23. Church personnel is complementary and team-oriented.	4	2	8	15	6	2	4
24. The authority and responsibility are separated.	3	1	3	10	13	9	6

TABLE 2--Continued

How do you feel about . . .	Disagree		3	4	5	Agree	
	1	2				6	7
25. Some members are overworked.	4	4	9	9	6	7	3
26. Roles and responsibilities are clearly defined.	3	0	2	3	8	12	17
27. Many members are underworked.	5	3	4	11	10	9	3
28. The chain of communication is clear and trustworthy.	8	7	7	8	4	6	4
29. Wherever a program is developed, most members support it 100%.	2	6	7	6	10	5	7
30. Our congregation supports the members in their personal lives.	1	1	2	9	9	10	12
31. The elected leaders and the pastor make the important decisions.	1	1	3	6	9	13	12
32. Usually the same few end up doing what needs to be done.	3	4	6	16	7	6	2
33. Our members are excited about the future of our congregation.	3	5	9	14	3	6	4
34. We deal well with disagreement and conflict.	7	3	11	11	6	5	2
35. The congregation regularly reviews its mission and goals.	6	8	8	14	5	3	1
36. There is a high level of motivation in the congregation.	1	3	5	11	7	6	11
37. The congregation supports and encourages its members.	2	2	6	4	5	9	0
38. What program would you like for the church to institute?							

Responses:

"Craft sale."

"Retreats for personal and family spiritual involvement."

TABLE 2--Continued

"For the elders on the platform to come down at the time of the children's story to help the children be quiet."

"A very important thing for any church is to really care when a person has been missing. . . . A church will grow stronger when the lost is found. We help ourselves when we care for others."

"I would like to see the elder who leads in prayer kneel with the people during prayer."

"Better understanding of Sabbath lesson and sermon."

"Training classes and witnessing."

"Directory of members with family pictures to keep as a remembrance of the members."

"Strong community services program offering the widest possible services to Buchanan."

"Management by objectives will certainly benefit the church."

"Missionary Volunteer Society."

"Have the children put on the thirteenth Sabbath program."

"Visitation."

III. A search for spiritual gifts

39. Please number the following activities according to your interest (number 1 being your first choice)\*\*

<u>2</u> N.T. witnessing	<u>4</u> Giving Bible studies
<u>4</u> Prayer meeting	<u>8</u> Youth
<u>5</u> Welfare work	<u>11</u> Sabbath School

40. Check which one of the following gifts or gift that God has given you.

<u>16</u> Teacher	<u>16</u> Stewardship (giving)
<u>2</u> Pastor	<u>24</u> Helper
<u>14</u> Music	<u>4</u> Other

41. If you were trained, would you give Bible studies?

<u>18</u> Yes	<u>1</u> No	<u>12</u> Maybe
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42. How many Bible studies have you given during the last twelve months?

<u>21</u> None	<u>3</u> One	<u>5</u> Two
<u>0</u> Ten	<u>1</u> Other	



TABLE 2--Continued

43. List which Christian activity you spent the most time at each week. (not recapitulated)	How many hours? <u>46</u>
44. How many hours could you devote to missionary work per week?	<u>2</u> None <u>8</u> One <u>10</u> Two <u>6</u> Three <u>0</u> Other
45. Age bracket	<u>15</u> Under 30 <u>10</u> 30-50 <u>8</u> 50+
46. Sex	<u>17</u> Male <u>18</u> Female
47. If you had just one choice of what your church should do by way of inreach, what would it be?	

Responses:

"Visiting our lost members."	"Help members become involved in witnessing."
"Prayer meeting."	"Have closer fellowship."
"Working for backsliders."	"Get to know each other better."
"Visiting."	"Closer association through programs and social occasions."
"Retreats for spiritual growth."	"Sublimate to the Holy Spirit."
"Children's programs."	"Community Services."
"Prayer."	"Know Jesus personally."
"Visitation of members."	"Members should know each other--learn to really be personal friends."
"More church activities together."	"Identify new members and give them a directory so they can become a part of the church."
"That women become more aware of their responsibilities and develop their talents."	
"Sabbath fellowship dinners with followup."	
"Fix up the downstairs and work with the youth."	
"Spiritual gifts seminar."	

TABLE 2--Continued

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48. If you had your choice of what the church should do by way of outreach, what would it be?

Responses:

"Spread literature like leaves of autumn."

"Pass out literature."

"Give out literature and sign up people for Bible studies."

"Personal visitation."

"Welfare ministry."

"Clinics."

"Bible study."

"Literature distribution."

"Community sharing territory plan."

"Let the Holy Spirit lead."

"Improve welfare program by advertising."

"Active Dorcas."

"Involve in civic and social activities of Buchanan."

"Help former members."

"Let us care about each other."

"Work unitedly."

"Prayer."

"Know Jesus personally."

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\*Questionnaire is shown in Appendix D, Exhibit 1.

\*\*Only first choices are tabulated.

TABLE 3

## RESULTS OF DATA-GATHERING INSTRUMENT ADMINISTERED DECEMBER 1978\*

How do you feel about . . .	Dissatisfied					Satisfied	
	1	2	3	4	5	6	7
I. How do I feel about myself? How SATISFIED or DISSATISFIED are you with the worship and work of the Buchanan church? How do you feel about what you see? Please indicate your feelings by checking on the DISSATISFIED/SATISFIED scales.							
1. Your part in the mission of the Buchanan church?	0	3	0	8	8	10	12
2. The degree to which the church meets the needs of your family?	0	1	0	5	4	20	13
3. Your understanding of the work of the pastor?	0	0	1	14	4	15	15
4. Your experience with the church fellowship?	0	0	1	8	5	16	12
5. Your personal priorities in life?	4	2	3	14	10	4	3
6. Your understanding of what God requires in Christian service?	0	1	2	5	11	10	12
7. Your present active witnessing for Christ?	5	11	7	10	3	5	0
8. The use you are making of your spiritual gifts?	2	8	10	5	9	6	1
9. Your readiness to give a Bible study today?	11	2	9	5	8	3	3
10. The time you spend in personal devotions each day?	7	4	9	5	7	9	2
11. Your participation and/or leadership in family devotions?	7	4	5	8	5	8	4
12. Your readiness for eternity if your life should be taken today?	4	1	3	8	2	10	12

TABLE 3--Continued

How do you feel about . . .	Dissatisfied					Satisfied	
	1	2	3	4	5	6	7
13. The use that the church nominating committee has made of your gifts?	4	1	3	8	2	10	12
14. The souls you have helped to win for Christ?	11	6	10	7	7	2	0
15. The contribution you are making to the Buchanan community?	6	7	9	5	5	5	2
16. The financial support you have contributed towards the combined budget?	8	0	4	4	7	6	12
17. How can the church better meet your needs and the needs of your family?							

Responses:

"It is I who lack, not the church."

"Don't know enough about the church to say."

"It is rather difficult to assess one's relation to the church and its mission. However, it really isn't the church that meets our need, it is God who fulfills our needs."

"Involve more members in church office instead of the same ones year after year (if they are willing), and give some sermons on Sabbath observance, etc. (practical things that we can really apply to our life and our family)."

"Lessons on spiritual gifts."

"We don't socialize enough during the week to get to know each other well enough to know how to help each other. We are too much a "family" only on Sabbath."

"The uplift of fallen humanity is an abstract denotation of my total purpose. My life should be a constant application of this principle."

TABLE 3--Continued

How do you feel about . . .	Disagree		3	4	5	Agree	
	1	2				6	7
II. What is the climate in our congregation? How do you feel about our congregation as a corporate body? Please indicate the extent to which you agree or disagree with the following statements by checking on the DISAGREE/ AGREE scale.							
18. Our congregation works unitedly in reaching goals.	1	2	8	13	8	2	10
19. The goals of this congregation are clear to me.	2	6	6	4	7	7	13
20. Strategy for task accomplishment is by special interest.	0	2	6	10	1	8	16
21. There is a resistance to change in this congregation.	5	3	8	8	5	7	8
22. The financial condition is clear only to the leaders.	10	8	8	8	3	6	3
23. Church personnel is complementary and team-oriented.	1	5	3	7	9	10	11
24. The authority and responsibility are separated.	14	9	5	6	5	4	1
25. Some members are overworked.	4	3	4	2	12	10	9
26. Roles and responsibilities are clearly defined.	1	4	4	6	9	3	17
27. Many members are underworked.	0	3	2	3	11	6	21
28. The chain of communication is clear and trustworthy.	3	3	6	8	8	3	13
29. Wherever a program is developed, most members support it 100%.	7	7	6	6	7	2	10
30. Our congregation supports the members in their per- sonal lives.	1	7	8	6	5	8	9
31. The elected leaders and the pastor make the important decisions.	6	4	4	6	10	8	5

TABLE 3--Continued

How do you feel about . . .	Disagree						Agree
	1	2	3	4	5	6	7
32. Usually the same few end up doing what needs to be done.	1	1	2	4	8	14	13
33. Our members are excited about the future of our congregation.	1	5	7	10	7	5	10
34. We deal well with disagreement and conflict.	0	3	3	8	9	10	20
35. The congregation regularly reviews its mission and goals.	0	1	6	9	9	6	14
36. There is a high level of motivation in the congregation.	1	8	8	11	6	5	5
37. The congregation supports and encourages its members.	0	5	7	6	10	14	13
38. What program would you like for the church to institute?							

Responses:

"Mid-week service with Bible study and prayer with respect to bringing the Lord to the people of Buchanan."

"More family activities outside of potluck."

"Winter recreation."

"No first service."

"Most of us are busy doing our own duties."

"Evaluate needs of community, the gifts of members, and let the Lord lead through programs as we see needs and can meet them."

"A program of Bible study and Bible training class with many taking part."

"Members reaching out to new persons and inviting them to their homes on Sabbath afternoons."

"On programs, I think I would give VBS, Sabbath School and Ingathering a high rating."

"Lay activities witnessing program with door-to-door visitation, making friends with neighbors, assignment of territory to members, and Bible study."

TABLE 3 --Continued

"Would like to see a choir started at the church."

"Choir and church socials."

"I see a lot of good things in our church."

"Family Living."

"Sabbath evening activities."

"More fellowship programs."

III. A search for spiritual gifts

39. Please number the following activities according to your interest (number 1 (being your first choice)**	2 <u>2</u> 1
40. Check which one of the following gifts or gift that God has given you.	18 <u>5</u> 12
41. If you were trained, would you give Bible studies:	
42. How many Bible studies have you given during the last twelve months?	
43. List which Christian activity you spend the most time at each week (not recapitulated).	
44. How many hours could you devote to missionary work per week?	
45. Age bracket	
46. Sex	

N.T. witnessing	<u>15</u>	Giving Bible studies
Prayer meeting	<u>6</u>	Youth
Welfare	<u>7</u>	Sabbath School
Teacher	<u>14</u>	Stewardship (giving)
Pastor	<u>13</u>	Helper
Music	<u>4</u>	Other

18 Yes      0 No      13 Maybe

17 None      2 One      14 Two  
9 Ten      14 Other

How many hours?      211

3 None      11 One      10 Two  
11 Three      0 Other

11 Under 30      12 30-50      12 50+

17 Male      17 Female



TABLE 3--Continued

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47. If you had just one choice of what your church should do by way of inreach, what would it be?

Responses:

"Prayer band; prayer for one another."	"Teaching children for the future."
"Get to know each other well."	"Teach me how to give Bible studies."
"One-to-one evangelism for absent members."	"More for new members."
"Education-family programs."	"Do more for youth."
"Help people to understand their responsibility."	"More spiritual social activities."
"Appreciation-rapport."	

48. If you had just one choice of what the church should do by way of outreach, what would it be?

Responses:

"Bring a visitor to church."	"Branch Sabbath School."
"Members develop a love for non-Christians."	"Community Services."
"Team Bible work and visitation."	"Vacation Bible School"
"More personal involvement with Bible study."	"Evangelistic meetings."
"Mission studies."	"Health outreach."

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\*Questionnaire is shown in Appendix D, Exhibit 1.

\*\*Only first choices are tabulated.

## CHAPTER IV

### RESULTS, CONCLUSIONS, AND IMPLICATIONS

It is far too early to evaluate any long-term results of the introduction of management by objectives into the Buchanan Seventh-day Adventist church. Previous programs have all produced some change. To attribute certain results to this program without an admission that some things might have happened even if the church had not adopted a management-by-objectives system would be an oversimplification since the church, like the church environment, is in constant flux.

Since little of a definitive nature can be said regarding a final product, one can only share his observations on the process. These observations are not an attempt to prove certain presuppositions but are a consideration of the possible significance of the project to the congregation and to the pastor.

The purpose of introducing the concept of management by objectives into the Buchanan Seventh-day Adventist church was to build broad participation and facilitate congregational "ownership" of church programs. To assess the congregational response to the experiment, an anonymous open-ended evaluation was used. Members were asked to respond to the following question: "Please give your personal evaluation of the project, including any suggestions relative to implementing a similar program of management by objectives

in this church or another church at some future date." Respondents were to answer according to the way the project affected them personally.

Members' responses fell into three general areas. Those areas were ownership of goals, personal growth, and future use of management by objectives. Eighteen members reported that the project helped them develop feelings of ownership of church goals. Some said the program developed positive attitudes about involvement and about the church mission. Four typical comments are included here:

1. "I feel that this program has helped to give anyone who wanted it a chance to present his ideas. It gave more of a feeling of concern of what needed to be done and demonstrated what was accomplished."

2. "The program changed my perception of the church mission."

3. "The project motivated me to become involved in the activity, business, and commission of the church."

4. "Through the management-by-objectives project I have gotten an idea of the church's goals and I feel a part. As a new member I want to be more involved. Continue the program."

Another anticipated result of this program was that the church members would become substantially involved in the total spectrum of church activities. That this happened and continues to happen was indicated by twenty-one respondents who referred to their increased understanding of their role in the church's mission and their personal accountability. Comments included the following:

1. "The management-by-objectives project led me to desire more involvement in church activities."

2. "I feel the management-by-objectives project brought more unity to the church and I have been more involved in its mission. It has also helped me to be more accountable."

3. "I liked the management-by-objectives program because it helped to bring others into the church."

The congregation apparently felt management by objectives was a success because they voted to continue it with some modification in 1979. Typical comments of the twenty-two respondents who felt the program should be continued appear below:

1. "I would like to see the program continued in the church because we had a part in the decisions."

2. "The church has changed considerably and I wish to see other churches have advantage of the program."

3. "I think this is necessary once a year because it (1) sets direction; (2) gets people excited; (3) creates family atmosphere; (4) sharing of every type of ideas [sic] from all types of people gives a well-rounded planned program for the church."

4. "I recommend that you make the management-by-objectives program available to other churches."

Continuation of the program was also encouraged by two student pastors from Andrews University who were assigned to the church during the program's implementation. One said, "The goal-setting program seems to really have an effect on the church as a whole as well as upon individual members. I am really excited about

it and I know this will help me. Perhaps a quarterly report would help new members." The other commented, "Certainly today's meeting featuring leadership of [individual members] and reports and suggestions were important and increased church involvement. I understand the mechanics of church function better and recommend you use the program in larger churches too."

One respondent felt that the program should be modified "with more acceptance of the membership's ideas and needs rather than a distilled version by the 'chosen few.'"

#### Results of Management by Objectives

With the exception of number 8, regarding the coordination of the youth council with the maintenance committee for the purpose of decorating the youth room, all of the goals were reached during the target period. Although there was some accountability lag between the goal-setting process and the actual implementation, several measurable results of the project can be reported.

The social life of the congregation was enriched with bi-monthly fellowship dinners for the entire church or for smaller interest groups. Special programs were planned by the social committee which brought the congregation together in regular fellowship.

A weekly team-visitation plan got off to a slow start but has gained momentum and become a way of life with the congregation. The results of the team visits have been the development of a Bible training class for the purpose of giving Bible studies. Members enrolled in the actual Bible study and training program increased

from zero in 1977 to nine in 1978. Several baptisms resulted, with the prospects for greater growth during 1979.<sup>1</sup>

The church youth, developing into a working unit, conducted the 1978 Vacation Bible School. They have also been organized into an official youth department with social activities and missionary endeavors as a part of their weekly agenda.

A significant increase came in church attendance, and membership increased by 17 percent during the target period. In October 1978 the church began holding two worship services each Sabbath morning (except in winter) to allow for further growth.

Another measurable result possibly attributable to the program in the Buchanan church was a significant change in the stewardship pattern. Tithe and church expense offerings increased by \$11,000 during the target period. The church is currently in a healthy financial condition and jointly supports an Adventist elementary school and various projects of the Michigan Conference of Seventh-day Adventists.

### Conclusions

This project was an attempt to effect change in a local congregation by the introduction of management by objectives. The project was requested by the church elders after attending a weekend spiritual retreat. The proposal ultimately presented to the church called for the church to set its own operational goals, formulate

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<sup>1</sup>Appendix G, exhibit 4.

the plans for their implementation, and carry those plans to fruition.

During the sixteen-month target period significant changes took place in church life. The self-study questionnaires revealed that those who participated in the program had an improved understanding of the use they were making of their spiritual gifts in witnessing, in personal devotions, and in stewardship. However, those who remained uninvolved in the church's chosen mission developed feelings of uneasiness and frustration, possibly due to natural resistance to change.

Some aspects of the project produced particularly positive effects upon the congregation. Anticipation was especially high at the inception of the management-by-objectives plan and throughout the subsequent goal-setting process. The participation was enthusiastic all through the development of the mission statement which served as a beacon light for the remainder of the process. It was through these exercises that the congregation was led to think in a more positive way about the spiritual needs of the community.

Possibly the strongest single change which the process brought to the church was its readiness to develop an aggressive soul-winning program. Teams are being developed and an active witnessing plan is inevitable. The final evaluation questionnaire indicated excitement about the future of the church and there are many who are ready to be involved.

It would appear that feelings of greater adequacy on the part of the congregation resulted from the management-by-objectives

project. Goals for 1979 were developed by lay leaders of the congregation and not by the pastor. After evaluating what happened in 1978, the congregation modified its objectives to emphasize more family-centered activities and a deeper penetration of the community. With that added dimension of congregational involvement and interest, it appears that the Buchanan church members have embarked upon the best year in their history.

Changes in an intentional congregation using a management-by-objectives thrust requires a change in pastoral leadership style. Autocratic, one-man rule must give way to a participative style of leadership. This participative leadership style led the lay activities leader to ask for the first Sabbath each month for lay activities emphasis. A management-by-objectives program should so grip the imagination and involvement of lay leaders that they seek to become an active part of the pastor-congregation team. With continued pastoral guidance such laymen will develop into strong, capable leaders who will lead the congregation to fulfill its mission.

#### Implications

The introduction of management by objectives into the Buchanan Seventh-day Adventist church has been a valuable learning experience for me. The concepts of management by objectives as outlined in this project served as guidelines for church goal-setting and implementation processes. However, I found that there must be some modification of the concepts in a non-profit setting. For example, participative leadership must be modified to fit the



nature and past experiences of the congregation with which one is working. There is as much danger in under-direction as in over-direction, and sensitivity to the proper balance comes only by experience.

Another insight was that the congregation needed time to develop commitment to evangelize the people in the community. This requires a change which may take many months to perfect until evangelism becomes a way of life so that when a congregation writes and approves a mission statement professing community concern, it will be their statement of mission.

With this process of change members must accept accountability for the goals the church develops and for their implementation. To insure sufficient accountability, it would be helpful to negotiate with members and encourage them to underwrite the goals agreed upon by committing themselves to accept a percentage of the church's "operational goals."

Two observations, while not meant to be negative, point out areas which need improvement. The first is regarding the study groups whose assignment to study various aspects of the church and community were of little value to the outcome of this project. Their purpose, that of helping to create a feeling of need, did not materialize. The pastor would have done well to have gone into segments of the community with an elder in search of pertinent facts and to have given this information to groups of members. Members need to be thoroughly acquainted with the needs of the community and the congregation in order to be able to serve either of them.

Second, the plan used for the development of the "operational goals" demanded too much time of too many people. The task might be better accomplished through delegated committees with the total membership involved in the initial goal-setting retreat where a broad outline of goals are agreed upon and then again on one other occasion when the goals are presented in their final form for acceptance and implementation.

#### A Self-assessment

It has been shown that in church renewal, an important prerequisite is clarity of vision and effectiveness in informing the congregation of that vision.<sup>1</sup> James Gunn suggests that vision is the most prominent characteristic of the "intentional" minister.<sup>2</sup> Effectiveness in negotiating that vision with officers and congregation is essential to the end that everything the congregation does and experiences is informed by that vision. The truth of this statement was impressed upon me as I attempted to introduce the principles of management by objectives into the Buchanan congregation. What I saw as congregational drift was arrested by the outlining of a specific course of action. The congregation identified with a project which they had designed and this led to a mutual search for and discovery of their mission.

Together the congregation and pastor discovered anew the motivating energy inherent in self-chosen goals. Written responses

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<sup>1</sup>Biersdorf, p. 124.

<sup>2</sup>Ibid., p. 123.

which were made at the time of our process review indicate this. For example:

"The management-by-objectives project gave me a larger and more overall vision of my role in the church."

"The management-by-objectives project which was introduced into the Buchanan church in 1977 was the greatest forward thrust that has ever come to our church. It united the church into a working unit. With some modifications we should implement the program in 1979."

My personal vision of a plan of church renewal that could be adapted for future use is realized. I am satisfied this is a workable plan which, with some modifications, can be introduced into any congregation.

The project described in the pages of this report has produced a change in the way I view the church and its management. My repertoire of pastoral skills and techniques has been enlarged. At the same time, certain expectations have been realized:

1. That the church would have obtained a grasp of how to utilize management by objectives in moving toward its mission.
2. That the church would have responded by increased interaction and fellowship of an ongoing nature.
3. That the development of "ownership" and involvement in the programs of the church would increase.
4. That a program would have been introduced into the church which would enhance its effectiveness in the community.
5. That a possible model of a program would have been

developed which could be adapted to other congregations and be useful to other pastors.

### Epilogue

My experience in this project has led me to some preliminary conclusions and observations upon which I will comment briefly.

After noting the new energy and interest of members of the church, some of whom had positioned themselves on its fringes, I have concluded that pastors must risk (if it should be regarded as risk) the broadening of involvement and participation and decision making on the part of all segments of the congregation. Because of changes in human expectations arising from affluence, widespread education, and more rapid communication, our day seems characterized by a rising demand for "power" for the individual in his institutional life. People are expressing themselves more forcefully on what they want. There is a distaste for hierarchical structures and authoritarian leaders. Members are looking for leaders "who are able to enlist them in a spirit of partnership around projects that have immediate consequences while serving a higher and well-articulated vision."<sup>1</sup>

Bennis, looking to the future, suggests that "the increased level of education and mobility will change the values we hold about work. People will be more intellectually committed to their jobs and will probably require more involvement, participation, and

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<sup>1</sup>Jack K. Fordyce and Raymond Weil, p. 7.

autonomy."<sup>1</sup> The words involvement, participation, and autonomy are to be emphasized, for they are the pillars of management by objectives. In their healthy manifestation, these aspirations are in keeping with the creation of man in the image of God as a free being. God delights in freedom. He has willed that man possess a will and that that will shall be free. Therefore, He despises tyranny. He does not compel but seeks rather to win over. The work and mission of the church are best achieved in such a climate and spirit. Unilateral decision making and unidirectional communication are incompatible with the basic nature of the church. Instead, a new collaborative relationship must emerge in our churches in which persons with their variety of gifts may mutually decide how, when, and which gifts will be used in the work and service of the church. Churches and church organizations in which management by objectives has been effectively installed should be more open to new ideas, freer to meet a variety of challenges, and more able to perceive the value of the contributions of all members.

Another aspect of the project has to do with congregational self-study and self-assessment employing instruments and group discussion. We looked at ourselves as a congregation--at the quality of our life and work together. The aim was that feelings would be identified, the causes for them, and changes which could be made to alter them. This is too rarely done in the church, and unless we do this, we live in untruth.

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<sup>1</sup>Warren G. Bennis, Changing Organizations (New York: McGraw-Hill Book Company, 1966), p. 11.

Here, too, the church is responding to deep currents in motion today. By and large, our day is marked by a passion for truthfulness and candor. Young people today, someone has observed, are better, not because they make fewer mistakes, but because they are more sincere. This insistence upon authenticity and disdain for phoniness is a hopeful sign for the church. Küng, who writes of truthfulness as a basic requirement of the church, reminds us that "the future belongs . . . to a church which is strong in faith, joyous and certain, yet self critical."<sup>1</sup>

This search for truth may take place in the goal-setting process, in the nature, quality, worthiness, and orientation of the goals of the church. The process calls for a re-examination of the degree of member participation in the life of the church. It also surfaces information regarding the values and expectations of the congregation. These, in a sense, define their concept of the "gospel in the church."

Truth is also revealed in the evaluative process. Here again, information is provided to the congregation about itself with respect to the achievement of goals, the quality of congregational life, and the degree to which the results of activities match the vision expressed in the mission statement. In the evaluation process every aspect of the congregation is open to its scrutiny to discover how well the congregation, or any part, has expressed itself in response to the claims of Christian faith upon them.

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<sup>1</sup>Hans Küng, Truthfulness: The Future of the Church (New York: Sheed & Ward, 1968), p. 49.

Once the meaning of the information is discovered, the congregation must be willing to take appropriate action to deal with the truth that has been discovered about themselves. Truthfulness demands action as a sign of Christian faith at work in the church.

Worley emphasizes public morality and public processes in the church as opposed to private (individual) morality and private processes.<sup>1</sup> Leadership in the church must devise ways to assist congregations to think about their corporate life, their faith commitments, and the care of their members and their families. Even leadership itself, its style and quality, should be open to examination by persons affected by its actions. This means that both leaders and members are responsible for examining their common life. Processes must be devised by means of which the leader enables a congregation to face itself and to make decisions about what it sees. In this way not only does leadership have an opportunity to be prophetic and prudent in its rule, but the congregation also is provided opportunity to express its wisdom and self-understanding.

In short, leadership must be public in doing good if it is to gain legitimacy from members; private activity must only lead to passivity.

Finally, a question with which I have struggled has to do with the relationship of human action to the action of God in church renewal. Should one expect that a program of congregational self-study and goal setting will really make a "spiritual" difference? More specifically, does God respond because humanity acts, or is

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<sup>1</sup>Worley, Dry Bones Breathe, p. 33ff.

God's action itself embraced even in human action?

The New Testament thesis seems to be that the individual must act because God acts! "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure" (Phil 2:12, 13). God works; therefore, work! God's prior action is a summons to man's will to act. God is at work even in human action. God is both the subject and object of that will.

The arena of the will is referred to in the Bible as the heart. Here the decision is made as to the way man's world is to go, for it is in the heart that the choice is made between faith and unbelief. Paul rejects the escapism of those who try to avoid responsibility for their actions (Rom 7:7ff; 8:7f; Rom 10). It is God who makes us both to will and to do. He wills in our wills, perfecting and renewing His work in our hearts: "The God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight. . . ." (Heb 13:20, 21). Everything depends on whether we say "yes" to the will that is at work in us to make us choose God's will (James 4:7f).

It appears to me that when a pastor and congregation undertake decisive action to move from, let us say, a state of goallessness toward the articulation of a precisely stated mission and the implementation of objectives, that they should, in these processes, see themselves as directed by God. Thus, human will and action are suffused by the divine impulse (Phil 3:12ff). As the power of God's will is permitted to take hold, the effort of man's will does not



decrease, but rather it increases. This must be the meaning of the imperative, "Work out your own salvation" (Phil 2:12).

APPENDIX A

GOAL-SETTING OUTLINE AND  
CALENDAR OF EVENTS

## Appendix A, Exhibit 1

## CALENDAR OF EVENTS

August 6, 1977: Initial sermon at the Buchanan church. After the service I met briefly with the elders and assured them of my interest in them and their church while I worked on the Doctor of Ministry degree at Andrews University.

August 20, 1977. The series of sermons on the book of Acts was started on that Sabbath. The idea of an elder's retreat was also discussed in a short elder's meeting.

October 9, 1977. Elders met to complete plans for the retreat, after which came the monthly church council meeting.

October 10, 1977. Met with the student pastors to discuss their program for the school year. It was decided that October 15 should be their target date to begin the New Testament Witnessing plan.

October 11-23. Elder's retreat at Eagle Lake.

October 26, 1977. Sabbath School council met at 8:15 p.m. and discussed the church outreach. There was a desire to work more closely with the Lay Activities Department, which led to the appointment of a committee to work out and coordinate outreach plan.

Met with R. Blair at 9:15 p.m. to consider another elder's retreat and the possibility of two church retreats for the purpose of developing a mission statement and goal-setting. The plan was presented at the November 13 church council.

October 29, 1977. Ten interested persons met at 3 p.m. to complete plans for a New Testament Witnessing program. It was decided that we would include others by personal invitation. Each is to bring his lunch next Sabbath and work from 2-3 p.m.

October 30, 1977. Met at 7:30 p.m. at Penny Messner's home for a Lay Activity council. Plans for Ingathering were laid and persons were appointed to meet with the Sabbath School representatives to work out the cooperative Lay Activities and Sabbath School outreach plan.

November 4, 1977. Blair, Nickerson, and Brinsmead discussed the Sabbath afternoon outreach plan which began November 5.

- November 12, 1977. The joint Lay Activities and Sabbath School committee met to make plans for the united outreach.
- November 20, 1977. The church council voted to invite me to introduce a management by objectives plan into the church and appointed a steering committee to guide the program.  
At 10-12 a.m. the steering committee met to work out plans for the retreat and the data-gathering process. Committees were appointed and events were scheduled.
- December 14, 1977. The study committees met to render a progress report. The steering committee also made plans for the December 31 re-dedication service and the church retreat on January 14. It was decided that the self-study questionnaire be given out that morning with the suggestion that it be completed and returned during the afternoon fellowship period prior to the re-dedication service at 4:30 p.m.
- January 7, 1978. The steering committee met at 4:30 p.m. to make the plans necessary for the development of a mission statement. Another retreat was scheduled for January 8 for the purpose of studying the data which would be reviewed January 14.
- January 19, 1978. Steering committee met at 7 p.m. to process the data received on the day of the retreat.
- January 22, 1978. The church business meeting met at 6:45 p.m. and designated February 4 as the day to set up a priority schedule for the data.
- January 30, 1978. The steering committee re-processed the data in preparation for the February 4 meeting.
- February 4, 1978. The church met from 1 to 3 p.m. to evaluate the re-processed data, and set up a priority schedule for implementation of objectives.  
Sabbath School council met at 3 p.m. to lay plans for implementation of the coordinated Sabbath School and Lay Activities plan which goes into effect February 25.
- February 8, 1978. Steering committee met at 7 p.m. to phrase data into measurable objectives and to devise plans for implementation.
- February 12, 1978. Steering committee met at 7 p.m. to finalize plans for implementation of objectives.
- February 19, 1978. The steering committee met at 7 p.m. and presented the revised objectives to the church. It was voted to implement the objectives subject to certain revisions in their word structure.

- February 25, 1978. Two Sabbath School classes had a fellowship dinner after which they laid plans for implementing some of the objectives.
- February 26, 1978. The finance committee met at 7:30 p.m. to work out the 1978 budget which was presented at the March 12 church council.
- March 4, 1978. Two Sabbath School classes met to lay their plans for their part in implementation of the church objectives. Bruce Christianson presented the newly adopted "operational goals," after which he gave each person present a personal commitment sheet. It was suggested that each class plan their own strategy.
- April 9, 1978. Steering committee met at 6:15 p.m. to study the implementation of a training and visitation program.
- May 5, 1978. Steering committee met to study progress of management by objectives.
- May 7, 1978. Church elders met for breakfast at 8:30 a.m. in Berrien Springs. Items pertaining to the church goals were discussed.
- The Steering committee met at 7 p.m. to study further plans for implementation of goals.
- May 18, 1978. A joint meeting of the Lay Activities and Sabbath School councils was held at 6:30 p.m. Ken Eager was to map out strategy for the Sabbath School class involvement.
- June 3, 1978. After the sermon the congregation divided according to interests into three groups for organization purposes.
- June 10, 1978. Baptized four individuals
- June 24, 1978. At 11 p.m. read over goals with the congregation.
- July 23-26, 1978. Stress Control Clinic conducted by Michael Cafferkey.
- August 12, 1978. The church council met at 7 p.m. and voted to set November 4 and 11 as Ingathering evenings.
- September 23, 1978. Church council met at 12:10 p.m. and voted to go to double Sabbath morning worship services.
- September 30, 1978. Baptized two individuals.
- October 8, 1978. Church council met at 7 p.m. and "voted to establish a second Cradle Roll class (dividing the present one)

because of the large number of children attending. One class would be for children 0 through 2 years, and the other for three years through four years."

October 15, 1978. Three "C" Screening in the fellowship room from 7 to 12 p.m.

October 16, 19, 21, 23, 26, 30, November 2, 1978. Health Seminar.

November 4-11, 1978. Fall Spiritual Emphasis Week.

December 3, 1978. Church council met at 4:30 p.m. and voted the following: (1) to redecorate the downstairs Sabbath School rooms. The Youth room is to be redecorated according to the plans of the youth; (2) to hold a church retreat January 20 for the purpose of setting goals for the next year.

December 9, 1978. Baptized three individuals.

8:15 and 11 a.m. Questionnaires on "How do I feel about myself," "How do I feel about my church," and "Talent Search" were presented to the membership.

At 3 p.m. the new Lay Activities council met to study plans for 1979. After considerable discussion about the needs of church members, it was decided to implement plans to reach these people.

December 31, 1978. A church consecration and rededication service was held at 5 p.m.

(This concluded the fulfillment of the eleven "operational goals" which the congregation had set for themselves.)

January 20, 1979. The plans for the new church year were laid under the leadership of church lay persons. The final open-ended evaluation of the 1978 management-by-objectives project for 1978 was made by the congregation.

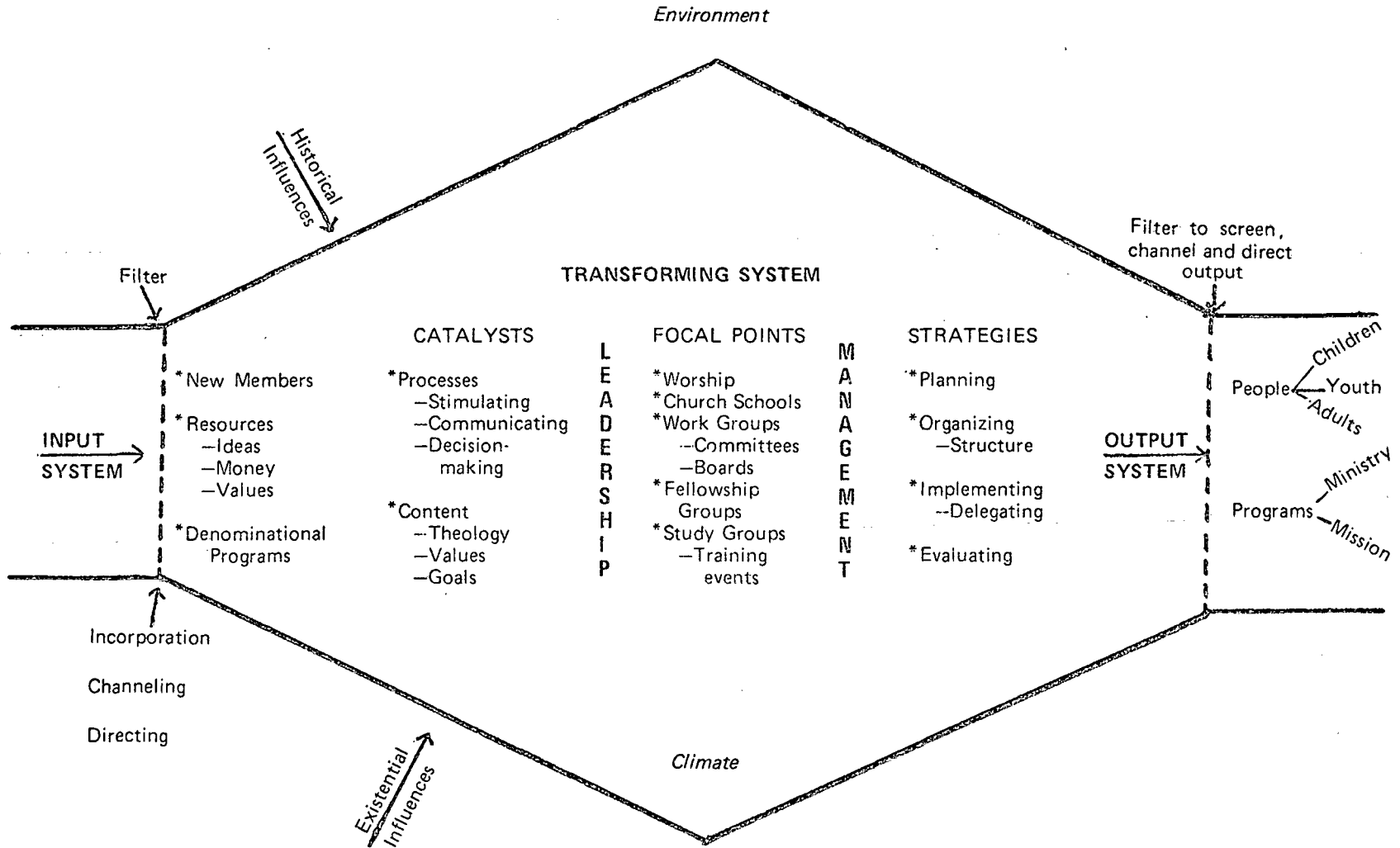
BUCHANAN SEVENTH-DAY ADVENTIST GOAL-SETTING HISTORY

1977					1978												1979				
AUG.	SEPT.	OCT.	NOV.	DEC.	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.	JAN.				
<b>ENTRY</b>																					
Awaken recognition of need by:																					
1. Sermons on Acts		<b>DEVELOPMENTAL PROCESS</b>																			
2. Demographic Study		1. Clarify task																			
3. Study of Church		2. Appoint sub-committee		<b>MISSION STATEMENT &amp; GOAL SETTING</b>																	
4. Elders' Retreat		3. Self-study Questionnaire		<ol style="list-style-type: none"> <li>1. Instruction of moderators</li> <li>2. Study input - sub-committees</li> <li>3. Draft mission state.</li> <li>4. Data gathering</li> <li>5. Data evaluation</li> <li>6. First congregational modification of data</li> <li>7. Modification of data by sub-committee</li> <li>8. Second congregational modification of data</li> <li>9. Further data processing by sub-committee</li> <li>10. Third congregational data modification</li> </ol>																	
5. Adoption of Proposal		4. Design goal-setting process		<b>IMPLEMENTATION</b>												4		4		4	
6. Appoint Sub-committees		5. Moderator-Site and date selection		<ol style="list-style-type: none"> <li>1. Programing Objectives</li> <li>2. Writing Individual Objectives</li> <li>3. Consolidating Objectives and Plans</li> <li>4. Seminar</li> </ol>																	
					<b>COMMUNITY APPEAL</b>																
					<b>TRAINING</b>																
					<ol style="list-style-type: none"> <li>1. New Testament Witnessing</li> <li>2. Officers Training</li> </ol>																
					<b>EVALUATION</b>																
					<ol style="list-style-type: none"> <li>1. Questionnaire</li> <li>2. Open-ended statements</li> </ol>																
					<b>GOAL-SETTING</b>																
					1978																

APPENDIX B

ELDERS' RETREAT





**SYSTEMS MODEL FOR CHURCH ORGANIZATIONS**

Fig. 1

## Appendix B, Exhibit 2

**IS YOUR CHURCH HEALTHY AS AN INSTITUTION?**

Here is an interesting evaluation, recently used as a guideline for a denomination. It has to do with whether your church is healthy as an institution.

- |   |   |
|---|---|
| 1. Institutional response to crises.                  | Institutional response to goals.            |
| 2. Unclear goals.                                     | Clear goals (even if they are wrong).       |
| 3. Strategy designated by special interest.           | Strategy outgrowth of group process.        |
| 4. Communication: noisy and mistrustful               | Communication: clear and trustworthy.       |
| 5. Appraisal by folk wisdom.                          | Appraisal by Biblical standards.            |
| 6. Resistance to change.                              | Openness to change.                         |
| 7. Finances unclear except to leaders.                | Financial condition understood.             |
| 8. Personnel diverse and unacceptable to one another. | Personnel complementary and team-oriented.  |
| 9. Authority and responsibility separated.            | Authority and responsibility united.        |
| 10. Conflict over roles and responsibilities.         | Roles and responsibilities clearly defined. |
| 11. Members overworked or underworked.                | Members with a reasonable work load.        |



## Appendix B, Exhibit 4

## "How Do I Feel About Our Congregation?"

We are interested in discovering something about the overall feelings and atmosphere in our congregation. While this is not a tangible thing, leaders usually have a good sense of what the climate is at any given time. Below, please rate your feelings by checking on the DISSATISFIED/SATISFIED scale. Don't worry about being precise; work quickly and try to maintain as truly as possible your "real feelings" about this congregation.

1. Feel the Congregation regularly evaluates and reviews its mission, aims and goals?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
2. Feel we have an effective program for recruitment and training of leaders?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
3. Feel that individuality and creativity is encouraged?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
4. Feel there is a high level of motivation in the congregation?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
5. Feel communication channels are open and working?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
6. Feel the congregational organization is flexible and adaptable?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
7. Feel the membership includes people of varying ages/backgrounds/interests  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
8. Feel disagreement/conflict are adequately dealt with?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
9. Feel the congregation's accomplishments and shortcomings are evaluated regularly?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
10. Feel members from every level of congregational life help shape decisions through person-to-person groups?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
11. Feel the congregation is able to cope with change?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED
12. Feel the congregation supports and encourages its members?  
DISSATISFIED    1    2    3    4    5    6    7    SATISFIED

### DIMENSIONS OF COOPERATION—THE FIVE SQUARES

Purposes:

1. To help group explore what it means to cooperate in solving a group problem.
2. To help participants become more aware of their own behaviors which may help or hinder group problem solving.

Sequence:

1. Share purposes of design.
2. Ask each person to reflect on experiences back home, especially in his local church, when he was involved in a cooperative effort of some kind. It might be a committee engaged in carrying out some task. What difficulties in cooperation did he experience? What behaviors facilitated good cooperation and what behaviors blocked? Write some of these down.
3. Find two or three others to share these ideas with. Combine your lists of helping and hindering behaviors in effective cooperation.
4. Ask each small group to share with whole group their lists. Write these on two sheets of newsprint, one headed, "Helping Behaviors" and the other, "Hindering Behaviors."
5. Explain that they will have an opportunity to test out these behaviors in an exercise.
6.
  - a. Have each small group join with another to form groups of six or seven members.
  - b. Ask each group to appoint a leader to receive further instructions from you.
  - c. Meet with the leaders.
    - (1) Your leader has five sets of pieces for a puzzle, and he will give a set to each of you. (Note: Only five can play. The leader and any extras are observers, *silent* except when the leader enforces the rules.)
    - (2) The task of the five of you is to form five squares of equal size. The task is completed when each person has before him a perfect square.
    - (3) There are three rules that must be observed. Your leader will enforce them.
      - (a) No member may speak.

- (b) No member may ask another for a piece of puzzle or signal in any way that he wants it.
  - (c) Members may give others pieces they have, putting them in their hands, *not* in their puzzles.
- d. Have the groups proceed with the exercise. Allow about fifteen minutes or until all groups have completed the puzzles. It may be necessary to halt the work on the puzzles if it takes much more than the time allotted.
- e. Ask each group to reflect on their experience. Ask each group leader to guide this discussion.
- (1) What feelings were experienced or observed?
  - (2) When a person kept pieces that others needed to complete their puzzles, how did members of the group feel? What were your feelings?
  - (3) When a person did not see the solution as quickly as others, how did others seem to feel toward him?
  - (4) What evidences of cooperation and/or competition did you see?
  - (5) In what ways does this exercise reflect the reality of some of our back-home groups?
6. Bring all the groups back together to share learnings.
- a. What were some of your key learnings about cooperation?
  - b. Let's review our original lists of helping and hindering behaviors in cooperation to see what can be added?
  - c. Did this listing help your group do the exercise? Is there a difference in knowing how to cooperate and actually cooperating?
7. Summarize the discussion, emphasizing behaviors needed for effective cooperation, and applications back home.

In summarizing, the trainer briefly stresses the relationship of the experiences with squares and the discussion to the points which were previously developed on the chalkboard and to back-home situations.

#### Instructions to the Group:

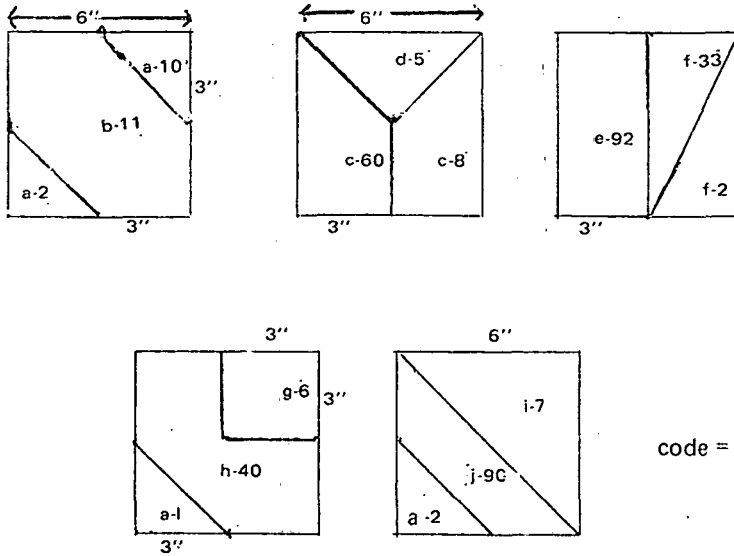
In this package are five envelopes, each of which contains pieces of cardboard for forming squares. When the trainer gives the signal to begin, the task of your group is to form five squares of equal size. The task will not be completed until each individual has before him a perfect square of the same size as that held by others.

Specific limitations are imposed upon your group during this exercise:

1. No member may speak.
2. No member may ask another member for a card or in any way signal that another person is to give him a card.
3. Members may, however, give cards to other members.

Directions for Making a Set of Squares:

One set should be provided for each group of five persons. A set consists of five envelopes containing pieces of cardboard which have been cut into different patterns and when properly arranged, will form five squares of equal size. To prepare a set, cut five cardboard squares of equal size, six by six inches. Place the squares in a row and mark them as below, penciling the letters a, b, c, and so on lightly so they can later be erased.



code = see no. after letter j=90

APPENDIX C

PROJECT PROPOSAL AND PREPARATION

DATA GATHERING



## Appendix C, Exhibit 1

PROJECT PROPOSAL  
FOR  
THE DOCTOR OF MINISTRY DEGREE

by

Oliver L. Johnston

A. Statement of Project

This project is designed to introduce a plan of management-by-objectives in the Buchanan Seventh-day Adventist Church.

B. Justification of the Project

1. There is a growing interest on the part of conference administrators that the pastors develop and implement a management-by-objectives plan in the churches.
2. The Michigan Conference leadership has suggested that a project using the techniques of management-by-objectives could be valuable to the work in their field.
3. Management-by-objectives offers a plan of administration that will build a close fellowship between Jesus Christ, the membership, and the pastor.
4. The management-by-objectives concept, because of its emphasis on broad participation, is designed to facilitate congregational "ownership" of church programs.
5. The writer believes a project using the techniques of management-by-objectives will contribute to more effective pastoral skills.

C. Description of the Project

A. J. Lindgren, in Foundations for Purposeful Church Administration, p. 264, suggests that in the concept of management-by-objectives there must be a starting point and that someone needs to take the initiative to get the ideas flowing. He said, "Often this part of the process begins with the pastor and the two laymen most directly concerned." Interviews with key parishioners indicate an awareness of needed changes. Therefore, in view of this awareness, the concept of management-by-objectives is to be introduced into the congregation by employing the following strategies:

(page 2)

1. Formulate a mission statement through creating a recognition of the needs of the church by:
  - a. Seeking to develop a clear understanding and commitment to the Christian faith of the membership through the use of a Sabbath worship series on the Acts of the Apostles.
  - b. Pastoral visitation to encourage dialogue about the function of the church as a Christian witness in the community.
  - c. Appointment of a steering committee by the church board to act as a governing body in setting up time tables and designing goal-setting processes.
  - d. Seeking input from subcommittees on membership, Christian education, worship, stewardship and finance, and Christian social concerns.
2. Facilitate the church's goal-setting through the leadership of the steering committee.
  - a. Gather information on congregational hopes and concerns through an all-day retreat.
  - b. Process this material and select church goals.
  - c. Analyze the church's capacity to reach these goals.
  - d. Evolve plans that bridge the gap from where we are to where we wish to be.
3. Present the data summary to the congregation for evaluation and modification according to the following criteria:
  - a. Is my hope or concern included?
  - b. Should we add or change?
  - c. What goal options are realistic?
  - d. What is the anticipated degree of commitment to the objectives?
4. Formulate the proposed goals and objectives and share the results with the church officers and the church in the following order:
  - a. Share with the appointed officers.
  - b. Make suggested changes or additions.
  - c. Set goals in priority listing.
  - d. Share with congregation for reaction, additions, and modifications.
5. Present the goals and objectives to the board for adoption and set a plan for their implementation.

(page 3)

- a. Steering committee to suggest possible ways to achieve goals.
  - b. Board may make any necessary organizational changes, assign goals and objectives.
  - c. Implementation of goals into the daily life of the church.
6. Review and evaluation.
- a. Periodic progress study and evaluation during the formative process by the steering committee.
  - b. Congregational review in May, 1978.
  - c. Preparation of a written report.
7. Project report completion scheduled for June 1, 1978.

D. Expectations of the Project

1. That the church will have obtained a clear grasp of the way to utilize management-by-objectives in moving toward its mission.
2. That the church will respond by increased interaction and fellowship and a sense of accomplishment.
3. That the development of "ownership" and involvement in the programs of the church will increase.
4. That a program will have been introduced into the church which will enhance its effectiveness in the community.
5. That a possible model of a program will have been developed which could be adapted to other congregations, and be useful to other pastors.



*Michigan*

CONFERENCE OF SEVENTH-DAY ADVENTISTS

Phone: (517) 485-2226  
P. O. Box 19009  
Lansing, Michigan 48901

December 20, 1977

Elder O. L. Johnston  
744 Timberland Drive  
Berrien Springs, Michigan 49103

Dear Ollie:

Your recent letter was a delight for me to read because I have often wondered what would happen if a church would really accept the concept of developing its goals and objectives on a workable plan of Management by Objectives.

You are to be commended for the approach that you have made to this project and the plans that you have laid out to implement it. I was very interested in reading your entire letter and the project proposal, and I must say that it has some tremendous possibilities.

Please keep us informed as to how it works, step by step, and I hope as a result of your project that we may be able to present to all of the other churches in the Conference a plan whereby they can renew their objectives on a personal basis and set their goals and then reach them by the power of the Holy Spirit, as you have suggested. This is a beautiful plan and we will certainly be delighted to have you tell us what you have accomplished as of the time of our Ministerial Council in January, and as to how the program is working.

It appears that you will be completing this project sometime next summer and by that time the church should be moving forward so well with such a strong program that it ought to really be a joy to pastor.

We pray the Lord will bless you in all your plans, and we trust that 1978 will be a very happy and successful year for both you and Eunice.

Happy holiday greetings to you and all of your family.

Sincerely your friend,

Charles Keymer, President

/bc

## Appendix C, Exhibit 3

BUCHANAN SEVENTH-DAY ADVENTIST CHURCH  
Board Meeting Minutes  
13 November 1977

Time & Place: 7:00 p.m. at the church

Roll Call: Pastor Johnston, Chairman, Bruce Christensen, Gary Gantz, Mildred Kidder, Althea Jolhfs, Jane David, Mike Cafferky, Russ Blair, Ron Nickerson, Jim Mann, Charles & Esther Jones, Pastor Lemon, Pastor Drew, Boaz Dompas, Penny Messner

Devotions: Pastor Johnston

Reports: Motion made by Ron Nickerson and seconded by Charles Jones to accept the clerk's report. Voted and accepted.  
Motion made by Ron Nickerson and seconded by Jim Mann to accept the treasurer's report. Voted and accepted.

Auditor Suggestion: Motion made by Charles Jones and seconded by Mildred Kidder that we follow the recommendation of the conference auditor and count the offerings each week and keep a written record of this at the church. Voted and accepted.

Dorcas Needs: Motion made by Jim Mann and seconded by Penny Messner that we let Mr. Kidder build the cabinets as designed for the Dorcas Room. Voted and accepted.

Insurance: Motion made by Ron Nickerson and seconded by Jane David to turn over the insurance policy problem to Russ Blair and Penny Messner to investigate lower rates at the same coverages. Voted and accepted.

Wedding: Motion made by Bruce Christensen and seconded by Jane David that we grant Elizabeth Ramsburger permission to rent the church and fellowship room for her wedding on November 14. Voted and accepted.

Call Forwarding: Motion made by Russ Blair and seconded by Jane David that we have call forwarding installed for a year. Voted and accepted.

Transfers: To Buchanan SDA church from Lansing SDA church in Lansing, MI -- O. L. and Eunice Johnston and Robert and Lillian Johnston.  
To Buchanan SDA church from Pioneer Memorial church in Berrien Springs, MI -- Bernard and Prudence Brinsmead.

(page 2)

To Buchanan SDA church from the East Salem SDA church in East Salem, OR -- Steve and Carol Gillham.

Motion made by Charles Jones and seconded by Penny Messner to accept the above transfers. Voted and accepted.

Church Mgmt.  
by Objectives  
Plan:

Motion made by Russ Blair and seconded by Ron Nickerson that we ask Pastor Johnston to introduce a plan of management by objectives to our church. Voted and accepted.

Church Steering  
Committee:

Motion made by Mildred Kidder and seconded by Ron Nickerson to put five persons on the church steering committee. Voted and accepted.

Nominations for the church steering committee are: Russ Blair, Jim Mann, Pauline Hiatt, Dena Ward, Penny Messner, and Ron Nickerson (alternate).

Adjourn:

Prayer by Russ Blair

Chairman: Pastor O. L. Johnston  
Clerk: Esther Jones

BUCHANAN SEVENTH-DAY ADVENTIST CHURCH

Board Meeting

7:00 P.M. Dec. 11, 1977

Agenda

Devotional: O. L. Johnston

Clerk's Report

Treasurer's Report

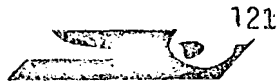
1. Report on the MBO plan
2. Church bulletins
3. Goal-setting retreat, Jan. 14, 9:30-5:00 P.M.
4. Parking lot and school bus turnaround
5. Fellowship room use by "December Wedding Group"
6. Ingathering mailing expense (\$52.20)
- 7.
- 8.
- 9.

## Appendix C, Exhibit 5

## BRAINSTORMING IDEAS FOR QUESTIONNAIRE

1. How long have you been in the church?
2. If you were to die tonight, would you be saved?
3. Have you held church offices? elder? deacon? etc.
4. Have I won any souls? Given Bible studies?
5. What do you think is the most important thing to begin talking about?
6. How many people have I hindered this week?
7. How do you feel the church is fulfilling your needs?
8. Do you feel you have a personal relationship with Jesus?
9. Would you stop along the road and help someone in need?
10. Trailer house - Pauline
11. Carrying bags - Russ
12. How do I feel youth fit into the program?
13. What are we doing to make "single" people feel a part?
14. What are we doing for children with no father or mother?
15. How many live, shop, work in Buchanan?





**BUCHANAN**

**SEVENTH-DAY ADVENTIST CHURCH**  
3115 Niles-Buchanan Rd. Box 9 Buchanan, MI 49107

January 1, 1978

Dear Christian Friend:

I wish to thank you for the fellowship that we had at our New Year's rededication and communion service. The customs and tradition of the friendly Buchanan church are beautiful. It is a pleasure for Eunice and me to be a part of such a fellowship.

You have, no doubt, made some input into the management by objectives plan that your church board has voted to introduce into the church at its November 12 meeting. Committees have been at work gathering information. On the last day of '77 we took a close look at ourselves. Now we are ready to bring facts together for a goal-setting retreat.

Your steering committee has suggested January 14, 9:30 a.m. to 5:00 p.m., as the time for our all-day goal-setting retreat. It will be right in our own spacious fellowship room. This is a great time for you as a member of Buchanan, to have input into the future program of your church. Come for the day.

We will have the results of studies into membership, church and Sabbath School attendance, church finances, and the Buchanan community. You will have opportunity to look at these studies and to give input into our church mission statement. Then we can give thought to accomplishing what we feel we should do in the future. It will be a "different" process and I want you to share in it.

To make it easy for you, the steering committee has arranged for child care service from 12:30 to 5:00 p.m. Soup and drink will be supplied by the church. We suggest you bring your table service, salad, and crackers (no entrees or sweets).

I am personally thrilled with the possibilities of the MBO plan. It can do a lot for your church and community, and I am glad to be able to work with you in bringing it to Buchanan. I assure you of my desire to help you and your church be what you wish it to be. Let us join together to make it so.

In closing I wish you and yours a most joyous New Year.

Your friend,

Oliver L. Johnston

## Appendix C, Exhibit 7

## GUIDELINES FOR DATA-GATHERING TEAMS:

Sharing Sessions and Data-  
Gathering Process

In small groups we will be asking members to share their aspirations, hopes, and desires in regard to what we wish to see our congregation become. What should be the aims of our congregation in the light of our mission statement that elicits our interests in our (1) personal life, (2) community, (3) church, and (4) the world field? What are the vehicles that will take us from where we are to where we wish to be? What would you like to see or be a part of? What are the most meaningful things we can do as a church?

As a group leader you should encourage people to voice their ideas and feelings. Do not attempt to explain, defend, or evaluate the remarks, simply gather data. Let us make it a climate of real concern where we will have honest expression. "How to" suggestions will be received but we want to focus primarily upon "what."

Please help the group to think about the desired state of affairs. A negative attitude can often be helped by asking, "What would the situation look like if it were more satisfying to you?" or "What would happen if we were doing a more effective job?" "Can you describe it as you would like to see it?"

Explain that this information will be written down by the recorder. (It is important to check out summary phrases: Is that what you meant? "Does this satisfy your intent?") The written information will be used by the steering committee and session to formulate goals for our church. These goals will be brought back to the congregation to be checked out and for specific objectives or programmatic functions to be formulated which would move us toward these goals.

## Suggested questions to launch discussion:

- "What do we want to do or accomplish as a church?  
What do you feel should be our chief aims, purpose, goals or intent of our congregational ministries?"
- In terms of worship: What function should it serve for you?
- In terms of Sabbath School.
- In terms of prayer meeting.
- Social life, fellowship dinners, personal support.

(page 2)

- Programs and outreach for our community.
- Ingathering, Community Services, etc.
- Church finances.
- Church outreach.
- For our youth.
- Other.

A time schedule will be announced.

When you have completed your list, please take the last few minutes and number these goals or intents according to priority in the group. Through consensus arrive at this numbering with (1) being the highest priority.

The public nature of shared information is important. Therefore, the group leader should make sure the recorder has both the time and clarity to write it down in summary form.

The agenda for the day:

12:15 -- Lunch

1:00 -- Development of Mission Statement  
Data-gathering process

**BUCHANAN AREA**  
**CHAMBER OF COMMERCE**

---

119 MAIN STREET  
BUCHANAN, MICHIGAN 49107

FACTS ABOUT BUCHANAN MICHIGAN

**POPULATION:** The City of Buchanan, including housing developments in adjoining Buchanan Township and the nearby Niles and Bertrand Townships, boasts a population of 10,500 persons and is located in the southeastern section of Berrien County. The City of well kept homes and modern and varied businesses is situated in the beautiful valley formed by McCoy Creek and the picturesque St. Joseph River, surrounded on all sides by gradually rising hills.

**LOCATION:** Buchanan is located 13 miles northwest of South Bend, Indiana, 90 miles east of Chicago and 200 miles west of Detroit. The entire midwest is extremely accessible from the city with the East-West Indiana Toll Road situated 10 miles south of the city and Michigan's freeway, Interstate 94, beginning just 15 miles west of the city, giving residents access to expressway travel to any spot in the Water-Winter Wonderland. Chicago's loop is less than two hours away, via four lane divided highways.

U. S. 12 provides the city with a low volume, paved, east-west link to U. S. 31-33 at Niles and Interstate 94 at New Buffalo. It also serves as a connecting link with state highways M-60, M-51 and M-140 at Niles, providing easy access to South Bend and to locations throughout southwestern Michigan. U. S. 31-33 offers two lane paved highway from the state line at Niles to the Twin Cities of St. Joseph-Benton Harbor.

Construction is underway on a freeway linking U. S. 31 west of South Bend to Interstate 94 and 196 east of the Twin Cities, passing between Niles and Buchanan which will be served by three interchanges.

Several county roads, including the scenic Redbud Trail, pass through the city north and south. The beautiful drive joins U. S. 31-33 about 14 miles north of the city.

All roads into and out of Buchanan are paved, as are all the city's streets.

**CLIMATE:** Another attractive feature of Buchanan is climate. It is generally snowy in winter with warm days in summer and moderately cool nights. Rainfall averages about 33 inches annually and is more or less evenly distributed throughout the year.

**HOUSING:** Land and building developments in past years have kept stride with housing needs. New homes and apartments are being constructed at a fairly high rate.

Of the estimated 2,000 dwellings in the city, 85 to 90 percent are owner occupied. Average cost of home sites is around \$5,000 with the average new home generally in the \$30,000 to \$40,000 bracket.

Financing is done through the facilities of the La Salle Federal Savings and Loan Association, Inter City Bank, and the Michigan National Bank-Michiana.

More than 90 percent of local mortgages are "home-owned."

**INDUSTRY:** National and international corporate headquarters of two listed companies are located in Buchanan.

The Clark Equipment Company, listed with the New York Stock Exchange and No. 180 of Fortune's 500, had estimated 1977 sales of 1.3 billion dollars. Electro-Voice, Subsidiary of Gulton Industries, listed on the New York Stock Exchange with 1977 sales of approximately 21 million dollars. Buchanan Steel Products Division of National Standard Company is located in the city within five miles of the organization's international corporate headquarters at Niles. It is listed on the New York Stock Exchange and is No. 631 in Fortune's 1000. The Buchanan division is one of 22 facilities in 13 states. N-S has subsidiaries in Canada, England, France, Wales, Scotland and South Africa, and affiliates in India.

Buchanan's weekly payroll for 15 industries is about a million dollars for more than 2,000 workers.

**AGRICULTURE:** Buchanan is located in the heart-land of one of the largest non-citrus fruit growing areas in the United States. Buchanan area fruit crops include cherries, apples, peaches, pears, grapes, strawberries, and raspberries.

Conventional farm crops include grains and vegetables. One area farm recently reported better than 50-bushel per acre in wheat during the harvest.

Attesting to its importance in the agricultural community of the area, Buchanan is the home of one of the largest farmer cooperatives in the state of Michigan. It is the only cooperative in the state to own its own credit union and farm machinery dealership, which is considered by the manufacturer as one of the most active in the region.

The soil condition in the Buchanan area is unique with soil varieties ranging from sandy to sandy clay loam types.

**GOVERNMENT:** Buchanan is organized under the Home Rule Act of Michigan which authorizes cities to formulate their own charter provisions. It has a commission form of government with five elected commissioners and a city manager as the chief administrative office. The city is divided into four voting precincts.

**UTILITIES:** Buchanan has its own supply of water coming from four wells. Sewage is treated at a city owned sewage disposal plant. A new tertiary sewage plant has recently been phased into operation; it has been built to serve 15,000 people.

Gas is provided by the Michigan Power Company and electricity is supplied by the Indiana & Michigan Electric Company.

**EDUCATION:** Buchanan has four grade schools, one middle school and one high school. The middle school consisting of grades 6, 7, and 8, was completed in 1974. The high school is accredited by the University of Michigan and also by the North Central Association of Colleges and Schools; accreditation has been consistent for over 50 years.

The Buchanan school district includes all of the City of Buchanan and parts of Buchanan, Niles, Bertrand and Oronoko Townships with one voting precinct. The school enrollment is usually 2,400 regular students.

Institutions of higher learning are within easy driving distance of the city. Notre Dame University, St. Mary's College, Bethel College, and Indiana University are located in South Bend, 13 miles to the south; Andrews University is located in Berrien Springs, 12 miles to the north; Lake Michigan Junior College is located in Benton Harbor, 22 miles north; and Southwestern Michigan Junior College is at Dowagiac, 20 miles northeast.

Adult education courses are available through the city's public schools.

**HEALTH CARE:** Unity Hospital is a 46-bed facility; services include surgery, X-Ray, physical therapy, inhalation therapy, emergency room services, recovery units and related specialty equipment. More extensive hospital care is provided at Pawating Hospital in Niles and three hospitals in South Bend. Buchanan also has air ambulance service for rapid transportation to larger hospitals in Kalamazoo, Ann Arbor and Chicago.

**RECREATION:** Located on the big bend of the interstate St. Joseph River. Buchanan has excellent facilities for boating and river fishing. Myriad lakes in the area provide additional boating, fishing and swimming sites.

Brookwood Golf Course is a challenging and enjoyable 18 holes

spread over 6540 yards of rolling fairways. Playing to a par 72, the recently opened 2nd nine holes makes Brookwood one of the finest golf courses in the Michiana area. At Orchard Hills Country Club, members find an adequate clubhouse in a beautiful, serene, riverside setting which borders on a well-kept 18 hole, par 71 course, 35 on the front nine and 36 on the back nine.

There are three major parks within the city and two very well equipped athletic fields, sporting four baseball and softball diamonds, a well-groomed football field used primarily by the high school, magic square tennis courts and track. Constant improvements are under the watchful eye of the City Park and Recreation Board, an appointed body that has representatives from both the school and city.

Unusual attractions in the area include Fernwood Arboretum and Bear Cave, the only tufa rock cave in southern Michigan.

Royal Valley Ski Resort was completed in 1972. The picturesque facility located in the Moccasin Bluff hills area has a beautiful lodge surrounded by 12 slopes that are equipped with chair-lifts, T-Bars and electric tows.

Redbud Track 'n Trail boasts one of the top 10 motocross tracks in the country, with motocross racing during summer months and snowmobile racing in the winter.

Campgrounds include Fullers' Resort located at Clear Lake, which is the largest of the area lakes and covers 76 acres. The campground has 120 campsites and private beach accommodation. Three Braves Campgrounds on 31-acre Wagner Lake has 150 sites, plus facilities for RV's and tents, community building and beach privileges. Bear Cave Campgrounds on the beautiful St. Joseph River offers 100 campsites, docking area and swimming pool. Primitive camping, swimming and fishing are offered at Oronoko Lake Campgrounds on Oronoko Lake.

Another unusual feature of the area is Tabor Hills Vineyard located on Tabor Hill Road. Wine making tours are conducted in the facility that is nestled in the arbors where the imported grapes are grown.

**CHURCHES:** All major denominations are represented in the community and all maintain active youth and adult programs.

Prepared - February 1978

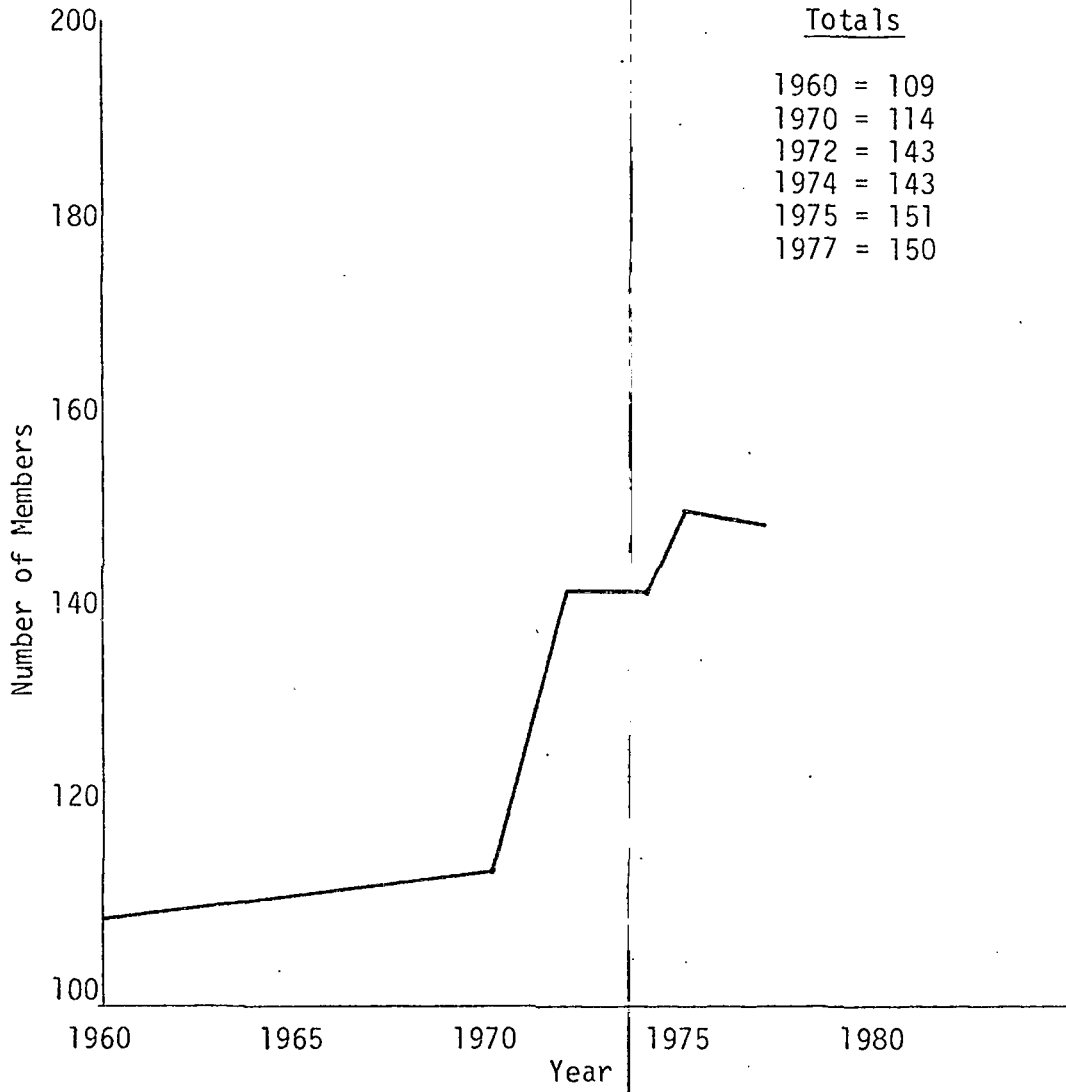


Fig. 2. Number of members in the Buchanan Seventh-day Adventist church, 1960 to 1980.



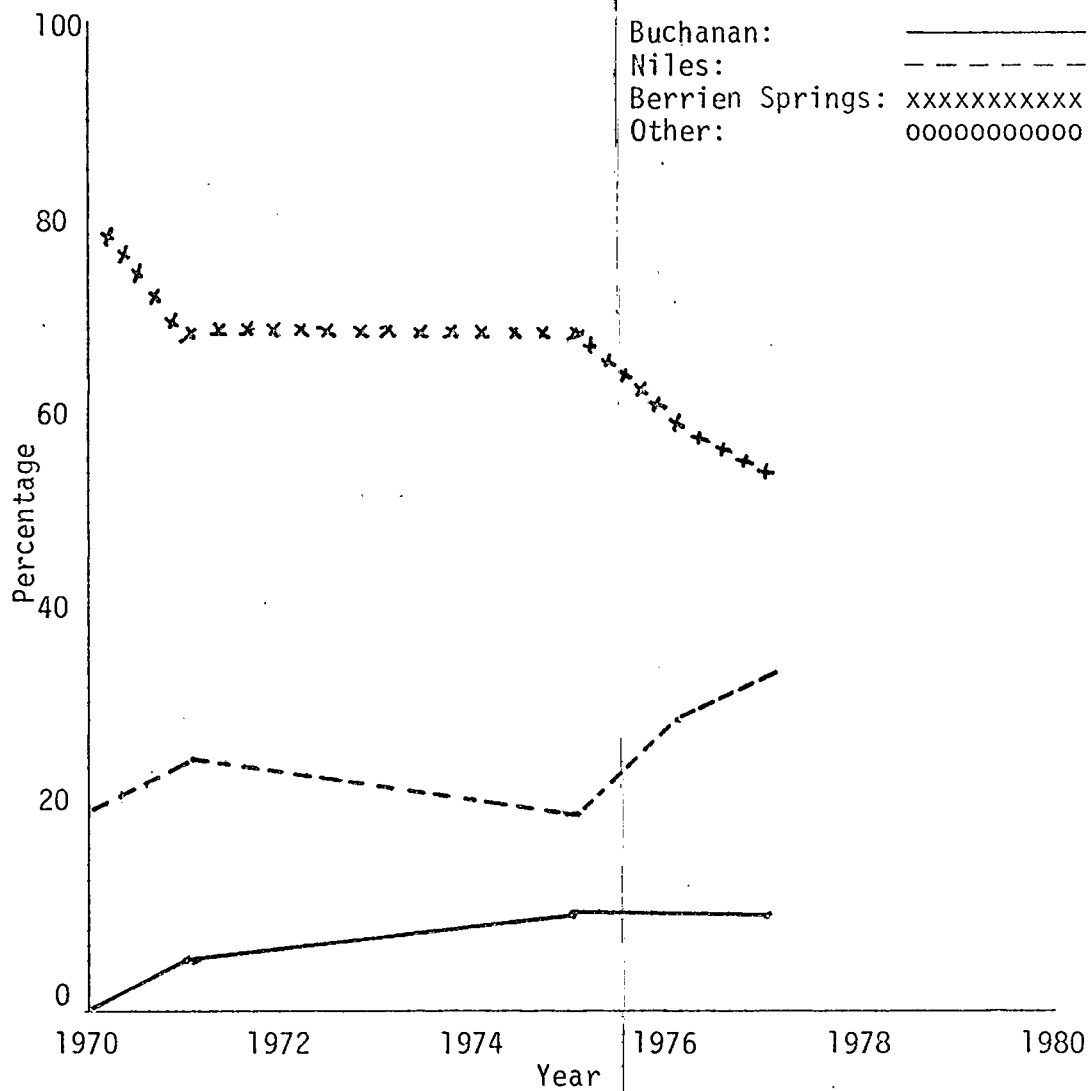


Fig. 3. Officers composite by geographical breakdown ( $\pm 10$  percent) in percentages in the Buchanan Seventh-day Adventist church, 1970 to 1980.

APPENDIX D

SELF- AND CHURCH EVALUATION

INSTRUMENTS, AND MATERIAL

Appendix D, Exhibit 1  
(pages 131-138)

DATA GATHERING INSTRUMENT AND TALLY

I. How Do I Feel About Myself?

How SATISFIED or DISSATISFIED are you with the worship and work of the Buchanan church? How do you feel about what you see? Please indicate your feelings by checking on the DISSATISFIED/SATISFIED scales. Work quickly and check the first impression you have.

How do you feel about . . .

1. Your part in the mission of the Buchanan church?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
2. The degree to which the church meets the needs of your family?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
3. Your understanding of the work of the pastor?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
4. Your experience with the church fellowship?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
5. Your personal priorities in life?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
6. Your understanding of what God requires in Christian service?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
7. Your present active witnessing for Christ?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
8. The use you are making of your spiritual gifts?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
9. Your readiness to give a Bible study today?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
10. The time you spend in personal devotions each day?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
11. Your participation and/or leadership in family devotions?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
12. Your readiness for eternity if your life should be taken today?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
13. The use that the church nominating committee has made of your gifts?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED

14. The souls you have helped to win for Christ?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
15. The contribution you are making to the Buchanan community?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
16. The financial support you have contributed towards the combined budget?  
DISSATISFIED 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ SATISFIED
17. COMMENT: How can the church better meet your needs and the needs of your family?

## II. What Is the Climate In Our Congregation?

How do you feel about our congregation as a corporate body?  
Please indicate the extent to which you agree or disagree with the following statements by checking on the DISAGREE/AGREE scale.

18. Our congregation works unitedly in reaching goals.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
19. The goals of this congregation are clear to me.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
20. Strategy for task accomplishment is by special interest.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
21. There is a resistance to change in this congregation.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
22. The financial condition is clear only to the leaders.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
23. Church personnel is complimentary and team-oriented.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
24. The authority and responsibility is separated.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
25. Some members are overworked.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
26. Roles and responsibilities are clearly defined.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
27. Many members are underworked.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
28. The chain of communication is clear and trustworthy.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
29. Wherever a program is developed, most members support it 100%.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
30. Our congregation supports the members in their personal lives.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
31. The elected leaders and the pastor make the important decisions.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE
32. Usually the same few end up doing what needs to be done.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4\_\_ 5\_\_ 6\_\_ 7\_\_ AGREE

33. Our members are excited about the future of our congregation.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4| 5\_\_ 6\_\_ 7\_\_ AGREE
34. We deal well with disagreement and conflict.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4| 5\_\_ 6\_\_ 7\_\_ AGREE
35. The congregation regularly reviews its mission and goals.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4| 5\_\_ 6\_\_ 7\_\_ AGREE
36. There is a high level of motivation in the congregation.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4| 5\_\_ 6\_\_ 7\_\_ AGREE
37. The congregation supports and encourages its members.  
DISAGREE 1\_\_ 2\_\_ 3\_\_ 4| 5\_\_ 6\_\_ 7\_\_ AGREE
38. COMMENT: What program would you like for the church to institute?

## III. A Search for Spiritual Gifts

39. Please number the following activities according to your interest: (Number 1 being your first choice)

- |   |   |
|---|---|
| <input type="checkbox"/> N. T. witnessing | <input type="checkbox"/> Giving Bible studies |
| <input type="checkbox"/> Prayer meeting   | <input type="checkbox"/> Youth                |
| <input type="checkbox"/> Welfare work     | <input type="checkbox"/> Sabbath School       |

40. Check which one of the following gifts or gift that God has given you.

- |                                  |   |
|----------------------------------|---|
| <input type="checkbox"/> Teacher | <input type="checkbox"/> Stewardship (giving) |
| <input type="checkbox"/> Pastor  | <input type="checkbox"/> Helper               |
| <input type="checkbox"/> Music   | <input type="checkbox"/> Other                |

41. If you were trained, would you give Bible studies?

- Yes                       No                       Maybe

42. How many Bible studies have you given during the last twelve months?

- None     One     Two     Ten     Other

43. List which Christian activity you spend the most time at each week.

\_\_\_\_\_ How many hours? \_\_\_\_\_

44. How many hours could you devote to missionary work per week?

- None     One     Two     Three     Other

45. Age bracket:  Under 30     30-50     Above 50

46.  Male                       Female

47. If you had just one choice of what your church should do by way of inreach, what would it be?

\_\_\_\_\_

48. If you had just one choice of what your church should do by way of outreach, what would it be?

\_\_\_\_\_

## RESPONSES TO "TALENT SEARCH" QUESTIONNAIRE

- I-17. How can the church better meet your needs and the needs of your family?
- "Most of us need to learn to serve others rather than be served. To get individuals out of long established ruts, into an area of ministering to the needs of others, would be a great blessing..."
- "Work closer together, give the youth jobs."
- "Better Sabbath School for the earliteens, piano for the primary."
- "More family-type socials to promote church unity."
- "More enthusiasm in the children's Sabbath School."
- "By disassociation with the pre-emminence of self."
- "Need more programs for junior and youth departments; we must keep our youth in the church."
- "Show more interest in our young people. Offer Bible study to them."
- "Develop better youth programs."
- "By making the family very important. All of us enjoy the children's stories. Thank you."
- "Speaking not only my needs as a family, but others. So many times requests for help with young people have been made but never followed up. I guess a person needs a feeling of caring enough to put forth an effort until the interest and disinterest is proven."
- "Schedule the offerings for us."
- "Have our own church school and pathfinder club."
- "Have fewer guest speakers in with less video-tape."
- "By living less formal."
- "I need more time to get involved. It is not a problem with the church."
- II.-38 What program would you like for the church to institute?
- "Craft sale."
- "A very important thing for any church is to really care when a person has been missing. . . . A church will grow stronger when the lost is found. We help ourselves when we care for others."
- "Retreats for personnel and family spiritual involvement."



"For the elders on the platform to come down at the time of the children's story to help the children be quiet."

"I would like to see the elder who leads in prayer kneel with the people during prayer."

"Better understanding of Sabbath lesson and sermon."

"Training classes and witnessing."

"Directory of members with family pictures to keep as a remembrance of the members."

"Strong community services program offering the widest possible services to Buchanan."

"Management by objectives will certainly benefit the church."

"Missionary Volunteer Society."

"Have the children put on the thirteenth Sabbath program."

"Visitation."

III.-41 If you were trained would you give Bible studies?

29 answered "yes."

20 answered "maybe."

1 answered "no."

-47 If you had your choice of what your church should do by way of inreach, what would it be?

"Visiting our lost members."

"Prayer meeting."

"Work for backsliders."

"Visiting."

"Retreats for spiritual growth."

"Children's programs."

"Prayer."

"Visitation of members."

"More church activities together."

"That women become more aware of their responsibilities and develop their talents."

"Sabbath fellowship dinners with follow-up."

"Fix up the downstairs and work with the youth."

"Spiritual gifts seminar."

"Help members become involved in witnessing."

"Have closer fellowship."

"Get to know each other better."

"Closer association through programs and social occasions."

"Sublimate to the Holy Spirit."

"Community Services."

"Know Jesus personally."

"Members should know each other--learn to really be personal friends."

"Identify new members and give them a directory so they can become a part of the church."

-48 If you had your choice of what the church should do by way of outreach what would it be?

"Spread literature like leaves of autumn."

"Pass out literature."

"Give out literature and sign up people for Bible studies."

"Personal Visitation."

"Welfare ministry."

"Clinics."

"Bible study."

"Literature distribution."

"Community sharing territory plan."

"Let the Holy Spirit lead."

"Improve welfare program by advertising."

"Active Dorcas."

"Involve in civic and social activities of Buchanan."

"Help former members."

"Let us care about each other."

"Work unitedly."

"Prayer."

"Know Jesus personally."

Appendix D, Exhibit 2  
(pages 139-141)

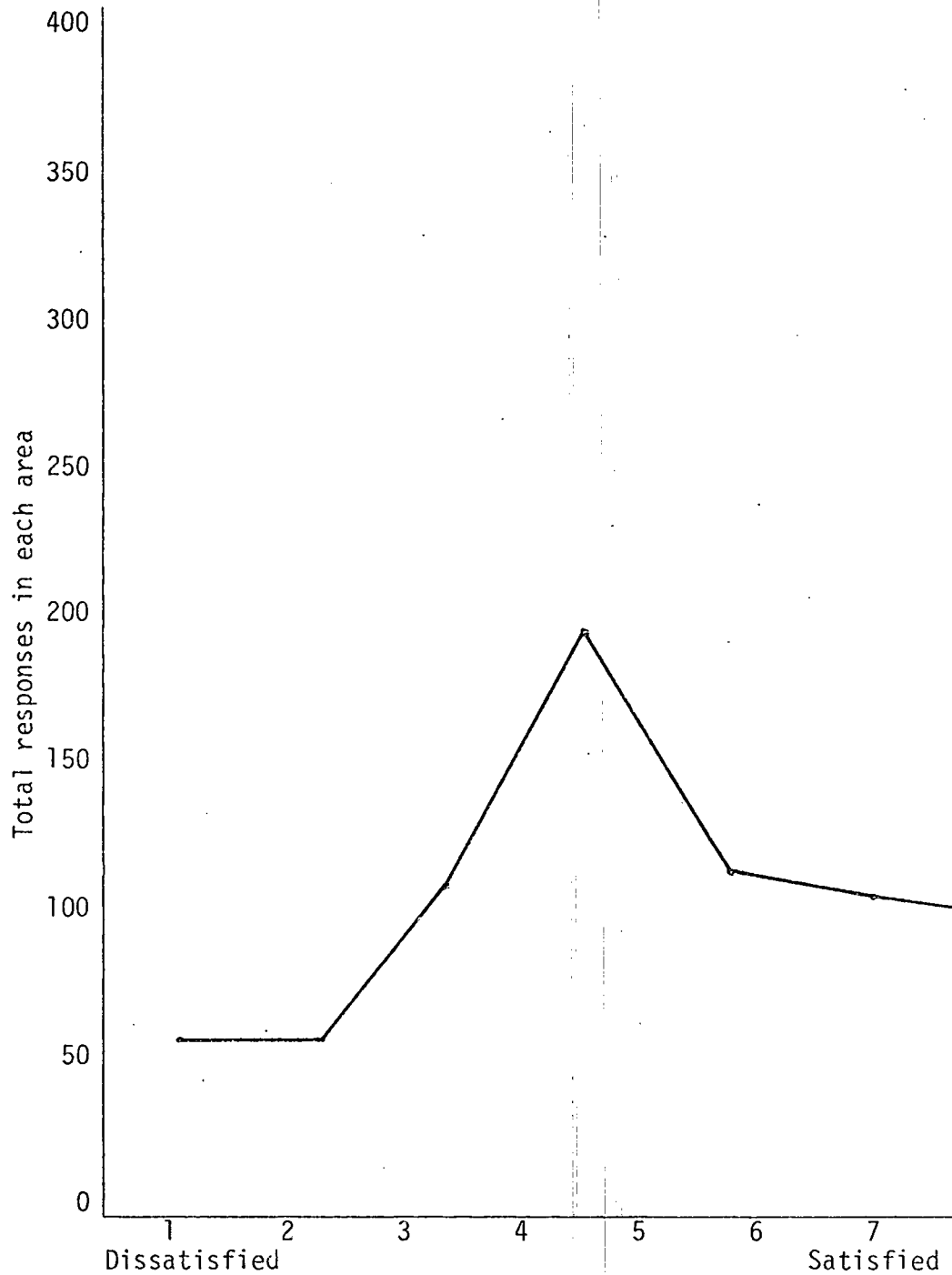


Fig. 4. Responses to the question, What is the climate in the congregation? by the members of the Buchanan Seventh-day Adventist church.

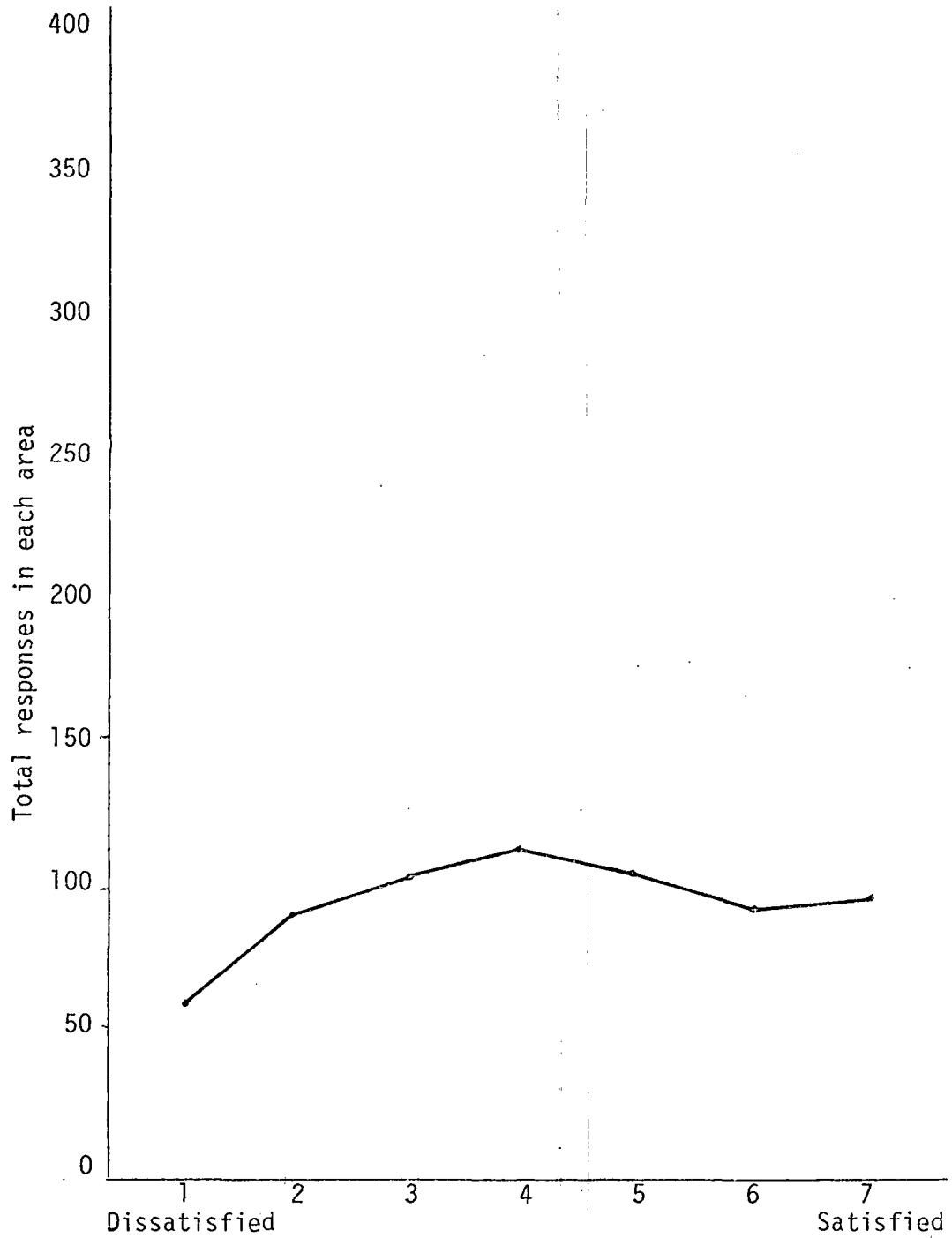


Fig. 5. Responses to the question, How do I feel about myself? by the members of the Buchanan Seventh-day Adventist church.

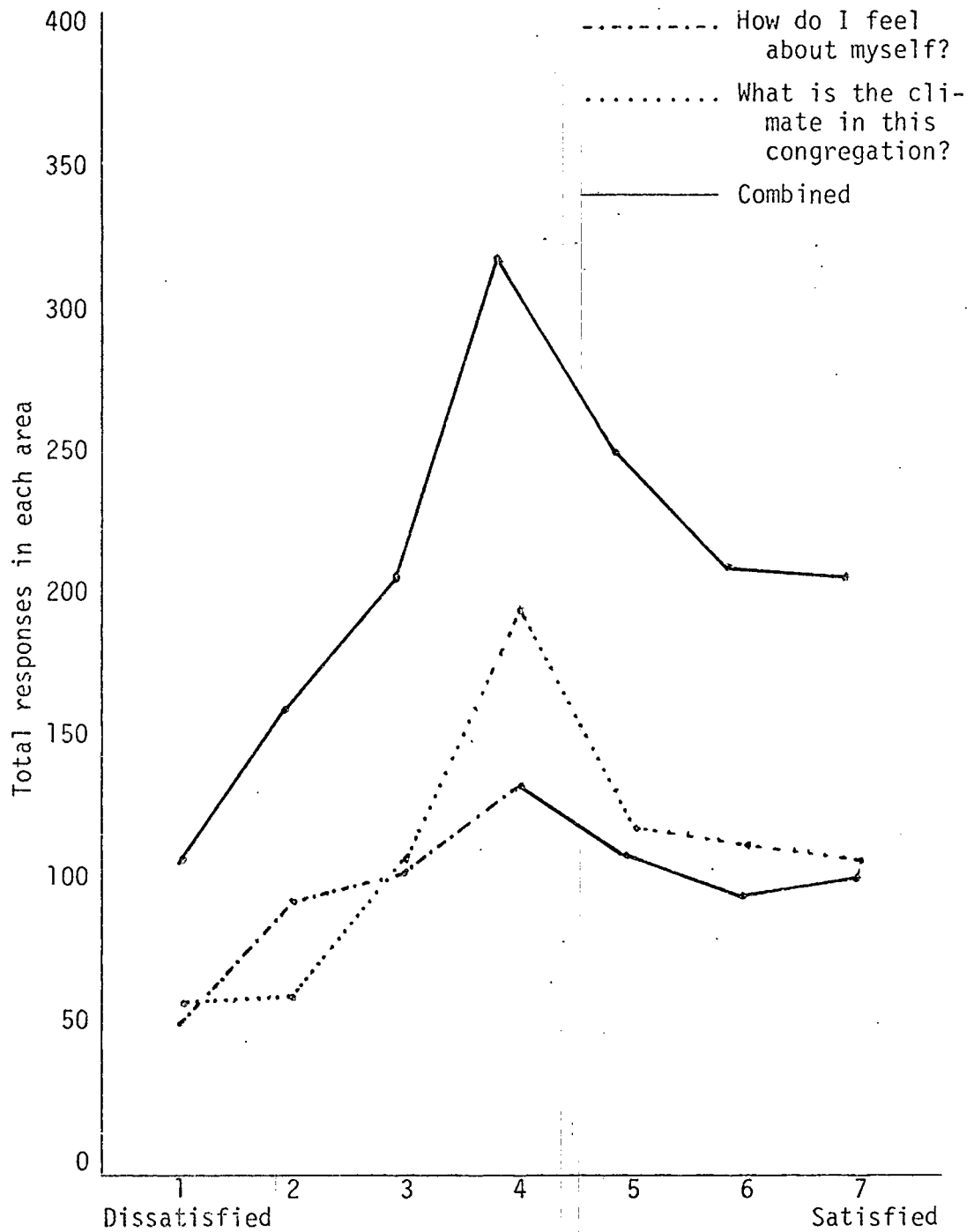


Fig. 6. Responses to the questions, How do I feel about myself? and What is the climate in this congregation? (combined) by the members of the Buchanan Seventh-day Adventist church.

APPENDIX E

MISSION STATEMENT DEVELOPMENT

## Appendix E, Exhibit 1

## BIBLICAL IMAGES OF THE CHURCH

The Bride	King and His Feast
Body of Christ	Husband--Christ; wife--church
Sheepfold	Separating sheep from goats
Shepherd	Resident of heaven
First-born Son	Redeemed
Apple of His Eye	Church as "yes" church
Woman	Family of God
Israel in the Wilderness	Field of Harvest
The Structure built upon the rock	Voice in Wilderness
The Flock	Good Samaritan
Hen and Chicks	God's chosen people
School (Jesus is teacher, we His disciples)	Remnant
Narrow Way	Army
Fishermen (Fishers of men)	His Witness
Vine-branches	Saints
Pearl of Great Price	Cornerstone
Maranatha	Keepers of the Covenant
Mustard Seed	Teacher
Leaven	Temperate
Wheat-Tares	Children
New men	Fruits of Spirit
King and His Feast	
Husband - Christ; Wife - church	
Separating sheep from goats	

Group Choice in Breakdown

- |                               |                                     |
|-------------------------------|-------------------------------------|
| 1. Lighthouse                 | 2. Fruit of Spirit                  |
| 1. Kingdom of priests         | 2. Fisher of Men                    |
| 1. Family of God              | 2. Royal Priesthood                 |
| 1. Church as "yes" church     | 2. Temple of Holy Ghost             |
| 1. Lighthouse                 | 2. Spirit of Truth                  |
| 1. Sheepfold, Shepherd, Flock | 2. Army--Christian soldiers         |
| 1. Tree planted by waters.    | 2. A House of Prayer for all<br>men |
|                               |                                     |
| 3. Israel                     |                                     |
| 3. Ark of Safety              |                                     |

## Appendix E, Exhibit 2

## GROUP ANSWERS TO FOUR QUESTIONS

1. What world needs and issues of society should the Christian church be concerned about today?

Take the gospel to the world  
 Our "neighborhood" is the world  
 Health  
 Education  
 Welfare  
 Religious liberty  
 Financial  
 Disaster relief  
 Maranatha  
 Violence and morality of society on TV  
 Integrity of political leaders  
 Human rights  
 Tolerance  
 Christ  
 Daily example  
 To see church as stable institution (orderly, consistent, etc.)  
 Avoid politics  
 Human dignity  
 Positive response to charismatic movement  
 Stronger stand on moral issues (abortion, permissiveness, family unit, current issues)  
 Increased awareness of current events

2. What needs and concerns of this community should our church be concerned about and doing something about?

Discover Buchanan's civic and social needs  
 Get involved in doing something about civic and social needs  
 Patronize Buchanan businesses  
 Let community leaders know we can help  
 Spiritual affluence  
 Tragedies and disaster  
 Support community activities  
 Youth of community  
 Senior citizens  
 Home and family life  
 Health education  
 Cooking classes  
 Unwed mothers  
 Big brother/Big sister program  
 Consistent visitation and sunshine bands  
 Open house for all--non-selective concern



Needs  
 V.B.S.  
 Volunteer hospital, fire department, ambulance  
 Make ourselves known  
 Ecology  
 Pathfinders  
 Availability of facilities  
 Love - Christian concern  
 Zeal and concern for neighbors.  
 A visible stable Adventist church  
 Judgment Hour message  
 Enlarge borders--Galien and surrounding territory

3. What needs of groups within this church should our church minister to?

Youth  
 Elderly (use them more as consultants)  
 Singles  
 Family units  
 Inactive members  
 Shut-ins  
 Human spiritual matters  
 Children  
 Young marrieds (social and spiritual need)  
 Middle-age adults  
 Families in general  
 Unemployed  
 Development of worship service that is uniquely SDA  
 Suffering of humanity  
 Love and unity  
 Reverence in church and for church  
 Sincere testimonies--spiritual  
 Concern for visitors  
 Interaction by visitation  
 Marriage enrichment seminar  
 Prayer meeting  
 Lively hope (1 Peter 1:3)  
 Health problems  
 Educational training  
 Musical  
 Social  
 Service training--leadership training  
 Backsliders (or those on the fringe of the church)  
 Unity and understanding of unity  
 Two-way communication  
 social to save--social special events  
 Instruction in upward way  
 Sense of pride  
 To be extrovertive--not a closed group

4. What individual, personal, and spiritual needs should be a concern of our church?

Fellowship--meaningful  
 Give everyone a job to do (develop and know talents)  
 Personal conversion and personal relationship to Christ  
 Family relations  
 Economic situation  
 Health  
 Christian education opportunities  
 Family worship  
 Individual involvement in the church  
 Course in giving Bible studies  
 Limit the time a person holds an office  
 Baptismal class  
 Character building in Sabbath School class  
 Consistent (bi-weekly, monthly) "round table" discussions  
     for youth and adults (current Maranatha, etc.; final chapters of Great Contrvrsy)  
 Guidance by pastor in helping families develop reverence at home for reverence for and in church  
 Double-standard and hypocrisy  
 Lively hope (1 Peter 1:3)  
 Professional  
 Concern for OMBudsmanship
 

- a. by leadership of church
- b. between parents and youth
- c. brother and brother, etc.
- d. an open ear policy--by leadership

 Tolerance  
 Acceptance  
 Forgiveness  
 Sharing  
 Musical opportunities  
 Backsliders  
 Unemployment  
 Employment problems  
 General education for church
 

- a. devotional life
- b. child guidance
- c. marriage seminars
- d. health
- e. cooking
- f. witnessing

 Loneliness  
 Security--acceptance as individuals, financial

BUCHANAN MISSION STATEMENT

WE, AS SEVENTH-DAY ADVENTIST MEMBERS OF THE BUCHANAN CHURCH AFFIRM THAT AS PART OF THE WORLD SEVENTH-DAY ADVENTIST ORGANIZATION, WE ACCEPT OUR RESPONSIBILITY IN FULFILLING THE COMMISSION GIVEN US BY CHRIST TO PREPARE THE WAY FOR HIS SECOND COMING. TO ACCOMPLISH THIS OUR MISSION IS TO:

1. GIVE SUPPORT AND COMMITMENT TO THE WORLD SEVENTH-DAY ADVENTIST MINISTRY TO THE TOTAL MAN.
2. DEVELOP AN ALERT, LOVING, ACTIVE CONCERN FOR THE COMMUNITY, THE CHURCH, AND THEIR INTERESTS, AND RESPOND IN A CHRIST-CENTERED MINISTRY WITH LIKE REVERENCE FOR OUR FELLOW MAN AS FOR OUR COMMON CREATOR.
3. COMPLETE OUR MISSION WITH A SPIRIT OF UNITY.
4. IMPROVE OUR PERSONAL RELATIONSHIP WITH CHRIST.

APPENDIX F

PROCESSING OF DATA AND  
GOAL ACCEPTANCE

## FIRST ROUGH DRAFT OF DATA

Below are the lists of the objectives that you suggested last Sabbath afternoon. Please look them over to make sure your concern is represented and come to the business meeting Sunday at 6:45 to make your additional input.

OUTREACH OBJECTIVES

1. Baptismal class for non-members.
2. Arrange a marriage counseling service.
3. Develop a strong community visitation plan.
4. Give special visitation attention to non-attending members.
5. Start an interest file and gather names of interested persons using D. Gray's survey sheet.
6. Hold health classes.
7. Plan N. T. Witnessing training class.
8. Vacation Bible School for Buchanan.
9. Vacation Bible School for Galien.
10. Five-day plan.
11. Cooking school and stress clinic.
12. Sunshine bands.
13. Pastor's Bible class.
14. Family-life (Community Service).
15. Group Bible studies.
16. Public Evangelism.
17. Story hour.
18. Branch Sabbath School for Buchanan.
19. Branch Sabbath School for Galien.

SOCIAL COMMITTEE

1. Work bee social.
2. Plan age group socials.
3. Fellowship dinners.
4. Plan socials and outings.
5. Make some provisions for singles.
6. Plan progressive parties.
7. Arrange for a couples' association.
8. Youth planned socials.
9. Socials that are open to the community.

SABBATH SCHOOL

1. Set up a coordinated visitation plan between the Sabbath School and Lay Activity to work for the absent members.
2. Character building should be taught in Sabbath School classes.

INREACH OBJECTIVES

1. Set up a family counseling plan.
2. Set up a visitation plan to visit elderly members.
3. Coordinate a plan of absent member visitation with Lay Activities and Sabbath School.
4. Arrange leadership training classes.
5. Consistent elderly and sick visitation.
6. Family counseling-training seminars.
7. Sharing.
8. Family retreats.
9. Stewardship programs.
10. Week of Prayer revival.
11. Week-end retreats.

CHURCH PLANT

1. Church grounds improvement--open land.
2. Finish landscaping of the church grounds.
3. Redecorate downstairs rooms.

WORLD FIELD--MISSIONS

1. Reach our Ingathering objectives of at least \$1,900 by:
  - a. Encouraging each member to give 25¢ per week.
  - b. Cover every home with an Ingathering leaflet.
  - c. Have a regular mission report.

OTHER SUGGESTIONS

1. Hold character development classes.
2. Revamp church service to include celebration.
3. Junior church service once each month.
4. Continuous education for the church board.
5. Collect old church papers.
6. Develop inter-church family communication.
7. Promote personal and family devotions.
8. Song service between church and Sabbath School.
9. Sermons on family living.
10. Publish a monthly financial statement.
11. Report actions of the board to the membership.
12. Arrange a marriage counseling service.
13. Plan round table discussion groups.
14. Encourage church reverence--adult and children.
15. Open a day nursery.
16. Mid-week grouping of services--choir, youth, prayer groups, baptismal class.
17. Conduct a talent search.
18. Help the youth to get involved.
19. Re-allocate the time for Sabbath School and church.
20. Plan home prayer meetings.
21. Limit the length of time a person can hold office.
22. Plan home prayer meetings.
23. More personal worship with variety.
24. More children's programs.
25. Regular church board education.
26. Encourage liberal offerings for missions.
27. Adopt a child through Care.
28. Do business with Buchanan merchants as much as possible.
29. Help the handicapped, unemployed, and unwed mothers.
30. Participate in Big Brother and Big Sister programs.
31. Do something for the community youth.
32. Get involved in community affairs.
33. Concern ourselves with ecology programs.
34. Written survey to rate community needs.
35. Organize church to be a disaster relief center.
36. Encourage volunteer services at hospitals, fire department, etc.

## Appendix F, Exhibit 2

## GUIDELINES FOR DATA EVALUATION

We have used the following guidelines for establishing objectives:

1. Desirable

Based on real congregational interests and needs, and conference needs for a more healthy and effective organization.

2. Conceivable

Can be expressed in words.

3. Believable

Can visualize its accomplishment.

4. Achievable

Can be done with existing resources.

5. Measurable

Can know when it is accomplished.

6. Goal directed

Can be seen to help achieve a larger goal.



## Appendix F, Exhibit 3

## FIRST REVISED DATA REPORT

Congregation Goal Setting Process

January 14, we met together to share our aspirations and hopes for our church's future direction. Your steering committee has followed your directions and processed the material by identifying the main areas of interest and concern in our congregation. This summary is now being given to you in the hope that you will study it.

Please notice that the data has been grouped into three main headings: INREACH, OUTREACH, and ITEMS FOR FURTHER STUDY. As you review this report please check to see that your hopes for this church are accurately reported in this data. There may be additional hopes. Whether or not you were in the data-gathering session, we would like a personal statement which reflects what you would like to see our congregation become and do if this material is not now in the data.

These summaries constitute the objectives that will be given a priority rating in our meeting today. You are invited to stay with us until 3:00 P.M. Some will be fasting through the noon hour and others will be having a light lunch.

Thank you for giving of yourself. We look forward to sharing with you the proposed objectives. --YOUR STEERING COMMITTEE

## Buchanan Mission Statement

We, as Seventh-day Adventist members of the Buchanan Church affirm that as part of the world Seventh-day Adventist organization, we accept our responsibility in fulfilling the commission given us by Christ to prepare the way for His second coming. To accomplish this our mission is to:

1. Give support and commitment to the world Seventh-day Adventist ministry to the total man.
2. Develop an alert, loving, active concern for the community, the church, and their interests, and respond in a Christ-centered ministry with like reverence for our fellow man as for our common Creator.
3. Complete our mission with a spirit of unity.
4. Improve our personal relationship with Christ.

## OUTREACH (\* presently implemented)

1. Interest file (under the direction of a file secretary)
2. Family Life (health classes, Five-day Plan, cooking school)
3. Bible study training class
4. Child evangelism (V.B.S., Branch Sabbath School, Story hour)
5. Group visitation (Sunshine Band)
6. Pastor's Bible class\*
7. Group Bible studies

## INREACH (\* presently implemented)

1. Baptismal class for non-members\*
2. Counseling services
3. Coordinated visitation plan by the Sabbath School or the Lay Activities for non-attending members
4. Testimony Countdown\*
5. Leadership training classes (officers)
6. Stewardship emphasis
7. Week of Prayer
8. Youth ministry programs
9. Prayer group planning

## ITEMS FOR FURTHER STUDY

1. Revamp church service to include celebration
2. Song service between Sabbath School and church service
3. Open a day nursery
4. Have the church open all day Sabbath
5. Research community needs
6. Organize the church to be a disaster relief center
7. Physical plant improvement

APPENDIX F, Exhibit 4

PREFERENCE MATRIX WITH PRIORITY RATING  
BY THE CONGREGATION

TABLE 4

PREFERENCE MATRIX INREACH

Rank	Total	Objectives								
0	0	A	Counseling service							
2	6	B	B	Coordinated visitation plan						
6	2	C	B	C	Leadership training					
4	4	D	B	C	D	Stewardship				
7	1	E	B	D	D	E	Week of prayer			
1	7	F	F	F	F	F	F	Youth ministry		
3	5	G	B	G	G	G	F	G	Prayer groups	
5	3	H	B	H	D	H	F	G	H Parents' classes	

1. Youth ministry
2. Coordinated visitation plan
3. Prayer groups
4. Stewardship
5. Parents' class
6. Leadership training
7. Week of prayer

TABLE 5

PREFERENCE MATRIX OUTREACH

Rank	Total	Objectives					
1	3	A	Interest file				
2	1	A	B	Family life			
1	3	A	C	C	Bible training		
1	3	D	D	C	D	Sunshine band	
3	0	A	B	C	D	E	Bible studies
						F	

1. Interest file
1. Bible training
1. Sunshine bands
2. Family life
3. Bible studies

## Appendix F, Exhibit 5

## OPERATIONAL GOALS

(The steering committee's third list)

- 1. Develop and utilize an interest file with the continuous supervision of a file secretary.
- 2. Prepare a late fall spiritual emphasis series by sponsoring such family life services as a five-day plan and a cooking school to be held thirty and sixty days prior to the spiritual emphasis series of October 8 to November 4.
- 3. Implement a witnessing training class.
- 4. Complete a coordinated Sabbath School and Lay Activities plan by April wherein each class and division will adopt and implement some phase of inreach or outreach activity.
- 5. Feature a youth-directed Vacation Bible School in the summer of 1978. The plans for this will be presented to the April board meeting.
- 6. Expand the pastor's Bible class as an adjunct to the church outreach plans.
- 7. Encourage each person to donate 25¢ each week toward the 1978 "Annual Service Appeal" and to complete our total objective by December 2.
- 8. Develop a plan for decorating the youth room which will be presented to the July 1978 board meeting.
- 9. Organize a youth council by March 11.
- 10. Implement leadership training programs by May 1 or before.

## APPENDIX

### "OPERATIONAL GOALS"

- 1. Develop and utilize an interest file with the continuous supervision of a file secretary.
- 2. Prepare a late fall spiritual emphasis series by sponsoring such family life services as a five-day plan and a cooking school to be held thirty and sixty days prior to the spiritual emphasis series of October 8 to November 4.
- 3. Implement a witnessing training class.
- 4. Complete a co-ordinated Sabbath School and Lay Activities plan by April wherein each class and division will adopt and implement some phase of inreach or outreach activity.
- 5. Feature a youth-directed Vacation Bible School in the summer of 1978. The plans for this will be presented to the April Sabbath School council meeting.
- 6. Expand the pastor's Bible class as an adjunct to the church outreach plans.
- 7. Encourage each person to donate 25¢ each week toward the 1978 "Annual Service Appeal" and to complete our territorial goal as well as our financial goal by December 2.
- 8. The youth council should meet in conjunction with the maintenance committee to develop a plan for decorating the youth room which will be presented to the July 1978 board meeting.
- 9. Organize a youth council by March 11.
- 10. Implement Leadership Training programs by May 1 for present officers and by October 1 for next year's officers.
- 11. To have nominating committee to submit its report of Sabbath School officers by June 30, 1978.

### WHAT ADVENTISTS BELIEVE

The most important of all Seventh-day Adventist beliefs is that God is love, and that He wants His children to be happy, healthy, holy people.

We believe that God is not the kind of person His enemies describe Him to be--arbitrary, severe, and unforgiving. Jesus said, "If you have seen Me, you have seen the Father." We believe Jesus showed God to be loving, trustworthy, and willing to forgive and heal sinners. We believe that Jesus died for our salvation.

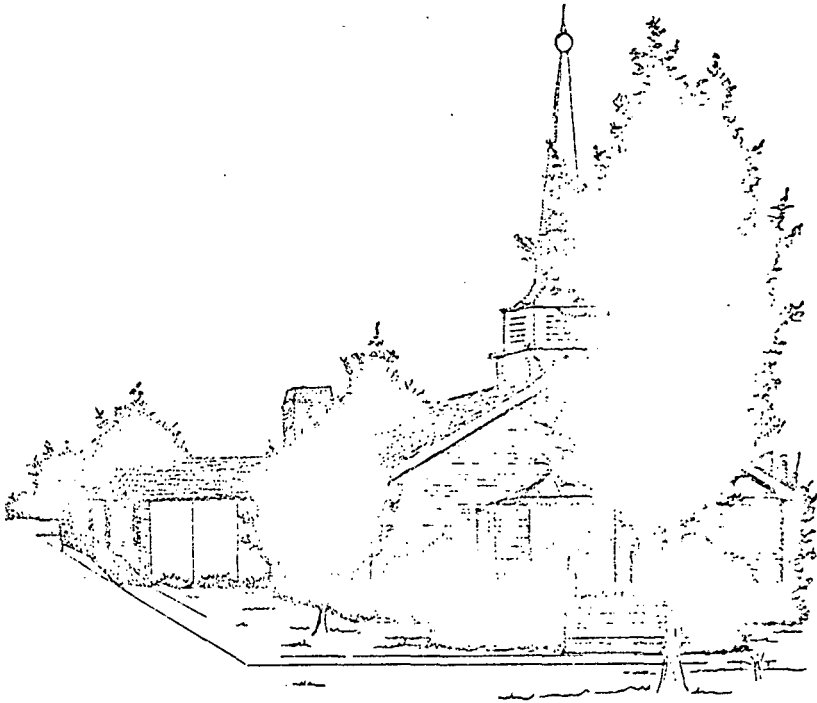
God values the freedom, dignity, and individuality of His intelligent creatures. He desires that their love, their faith, and their willingness to listen and obey be freely given. This is the Good News revealed in the Bible.

Like God's friends--Abraham, Moses, and Paul--we Adventists want to speak well and truly of our Heavenly Father. That is why we have built centers of learning like Andrews University at nearby Berrien Springs, and around the world. That is why we talk so much about Christ's soon return and why we choose to keep Sabbath on the seventh day. If any of our visiting friends wonder why, we would consider it a privilege to explain.

Appendix F  
Exhibit 6

WELCOME TO

*The Buchanan  
Seventh-day Adventist Church*



## Appendix F, Exhibit 7

## BUCHANAN SDA CHURCH

Business Meeting, 19 February 1978

Time &amp; Place: 7:00 P.M. at the church.

Roll Call: Pastor Johnston, Chairman; Mildred & Everett Kidder, Jane & John David, Marilyn & Bruce Christensen, Russ Blair, Jim Mann, Ron & Lorelei Nickerson, Pennie Messner, Kirsty Weber, Linda & Dave Lewis, Ellie & Ken Eager, Dena Ward, Paul & June Juhasz.

Devotional: Pastor Johnston; prayer by Bruce Christensen.

Reports: Motion made by Ron Nickerson and seconded by Bruce Christensen to accept the clerk's report of the January business meeting. Voted and accepted.

Motion made by Jim Mann and seconded by Everett Kidder to accept the treasurer's report for January. Voted and accepted.

Objectives & Plans Report: Motion made by Ron Nickerson and seconded by Pennie Messner to accept as complete the list of operational goals including the following changes:

1. Develop and utilize an interest file with the continuous supervision of a file secretary.
2. Prepare a late fall spiritual emphasis series by sponsoring such family life services as a five-day plan and a cooking school to be held thirty and sixty days prior to the spiritual emphasis series of October 8 to November 4.
3. Implement a witnessing training class.
4. Complete a coordinated Sabbath School and Lay Activities plan by April wherein each class and division will adopt and implement some phase of inreach or outreach activity.
5. Feature a youth-directed Vacation Bible School in the summer of 1978. The plans for this will be presented to the April Sabbath School (previously read board) Council meeting.
6. Expand the pastor's Bible class as an adjunct to the church outreach plans.
7. Encourage (previously read elicit) each person to donate 25¢ each week toward the 1978 "Annual Service Appel" and to complete our territorial goal as well as our financial goal (previously read our

total objective) by December 2.

8. (The youth council in conjunction with the maintenance committee, added) to develop a plan for decorating the youth room which will be presented to the July 1978 board meeting.
9. Organize a youth council by March 11.
10. Implement a leadership training program by May 1 or before (for present officers, and by October 1 for next year's officers, added).
11. (Additional goal) To have the nominating committee submit its report of Sabbath School officers by June 30.

Voted and accepted.

Conference Business Meeting: Motion made by Ron Nickerson and seconded by Paul Juhasz to have John David and Jim Mann serve as our delegates to the conference business meeting to be held at Grand Ledge on April 16. Voted and accepted.

These Times Book: Motion made by Everett Kidder and seconded by Paul Juhasz to investigate obtaining extra copies and the cost of book requested by These Times subscribers. Voted and accepted.

Transfers: Motion made by Everett Kidder and seconded by Jim Mann to receive into membership or grant letters of transfer to the following names:

Outgoing: Cecil and Marie Knott to Stearns, Ky.  
Rosemarie Weber to Overland Park, Kansas

Incoming: Mr. and Mrs. Tom Lemon

Voted and accepted.

Social Committee: Motion to ask the Nickersons to serve on the social committee until the end of the church year. Voted and accepted.

Wedding: Motion made by Ron Nickerson and seconded by Paul Juhasz to allow Cindy Barrett to use the church for her wedding April 30. Voted and accepted.

Policy Report: Motion made by Russ Blair to wait for the policy committee's report until the next meeting. Voted and accepted.

Adjourn: Motion to adjourn. Voted and accepted.

Chairman: Pastor Johnston  
Assistant Clerk: Kirsten Weber



APPENDIX G  
IMPLEMENTATION

## Appendix G, Exhibit 1

NAME \_\_\_\_\_

I WOULD BE INTERESTED IN ONE OF THE FOLLOWING VISITATION PROGRAMS:

- \_\_\_\_\_ Sabbath School Members who are occasionally absent--sick, discouraged, etc.
- \_\_\_\_\_ Church Members who attend church but not Sabbath School
- \_\_\_\_\_ Church Members who do not attend church or Sabbath School
- \_\_\_\_\_ Visitors to our Sabbath School
- \_\_\_\_\_ Search for honest of heart to join our Sabbath School
- \_\_\_\_\_ Those unable to attend Sabbath School due to some disability
- \_\_\_\_\_ Others--please specify \_\_\_\_\_
- \_\_\_\_\_ None of these

I WOULD ALSO BE INTERESTED IN HELPING IN ONE OF THE FOLLOWING MISSIONARY ACTIVITIES:

- \_\_\_\_\_ Branch Sabbath School
- \_\_\_\_\_ Vacation Bible School
- \_\_\_\_\_ Literature Distribution
- \_\_\_\_\_ Giving Bible Studies
- \_\_\_\_\_ Telephone Evangelism
- \_\_\_\_\_ Five-day plan
- \_\_\_\_\_ Cooking School
- \_\_\_\_\_ Other--please specify \_\_\_\_\_
- \_\_\_\_\_ None of these

## Appendix G, Exhibit 2

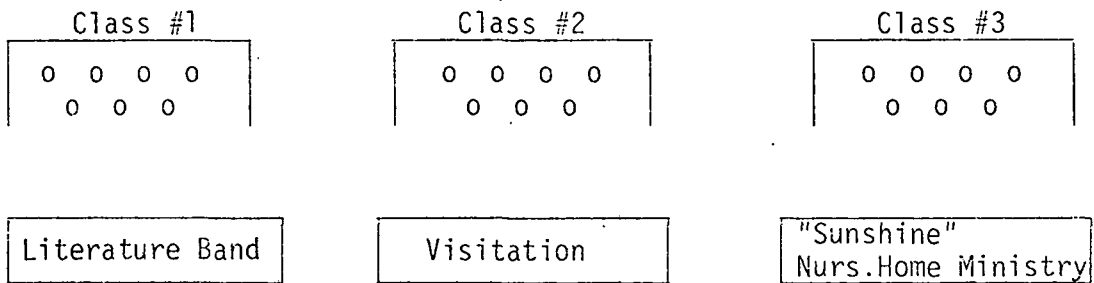
## Sabbath School Outreach

(Plan formulated and approved by the Sabbath School Council)

1) It implements the placing of an "outreach leader" in each class. He/She will (together with the teacher) (1) encourage the class members in activity for the Lord; (2) ask if anyone had a good experience during the week they would like to share; (3) periodically plan meetings (perhaps an after-church potluck) where members get together and decide on a special class project.

2) Specific names of non-attending and backslidden members will be assigned to each class. These names will be prayed for each week in the opening prayer, and those who feel it is their gift to make spiritual visits will be asked to go see these people. (Another idea: Each class to concentrate their prayers and attention upon a specific area of Buchanan; Territorial Assignment).

3) In order that the present Sabbath School class structure will not be disrupted, small work groups independent of the classes will be founded. They will be a part of the Sabbath School organization. The class outreach leaders will also lead out in these work groups, with the pastor and the lay activities leader assisting them in every way possible.



The work groups allow people of similar interests to work toward a common cause. More groups will be formed as the idea catches on.

4) The work groups have a time (suggested: immediately after Sabbath School, during lay activities period) when they can get together and plan their efforts.

5) The Gospel field needs:

- a) Seed Sowers - in the Literature Bands
- b) Cultivators - in the Visitation group
- c) Harvesters - as the opportunities arise, certain ones (in the visitation group, especially) will establish Bible Studies. These, in turn, will be assigned to various church members, on an individual basis.

- d) Comforter - There are those in the church who desire to help befriend and minister to the elderly and the unfortunate. We are hoping that a regular devotional service may be established in a local home for the elderly.

\* \* \* \* \*

Tentative Schedule (The groups may go out more often if they want to!)

June 3	Organization of all three
June 10	Literature
June 17	Visitation
June 24	"Sunshine" bands
July 1	Literature
July 8	Visitation
July 15	Sunshine bands
July 22	Literature
July 29	Visitation
August 5	Sunshine bands

## Appendix G, Exhibit 3

Dear Friend and Fellow Church Member at Buchanan:

First, I'd like to apologize for calling so late last week concerning the witnessing program. Many of you already had plans and commitments for Sabbath afternoon and were unable to be with us. My hope is that in the future my communication with the group will be earlier so that you can plan accordingly.

As for those who were able to go out in the witnessing program:

My wife and I had an interesting and worthwhile study with a backslidden member, before my car started acting up, and

Mike Cafferky went out and established three new Bible studies. Praise the Lord!

It is my firm conviction that this small group of laymen, along with us student pastors, will be able to accomplish in 1978 a work, with the Lord's help, which will excite the rest of the church about the possibilities of personal evangelism. We must realize that we have yet to really get established as a regular group--due to several blizzards, the three weeks of Christmas, and the Sabbath we devoted to Management by Objectives. Next week the invitation is open again--let's all meet after church, bring our own sack lunches, have a short period of training instruction, and then go out and visit in the homes of our community for several hours. And let us pray that the Spirit of the Lord will go before us.

Sincerely,

Tim Ponder  
Assistant Lay Activities Leader

P.S. If you have any interest cards at your home, please bring them. This is important.

## Appendix G, Exhibit 4

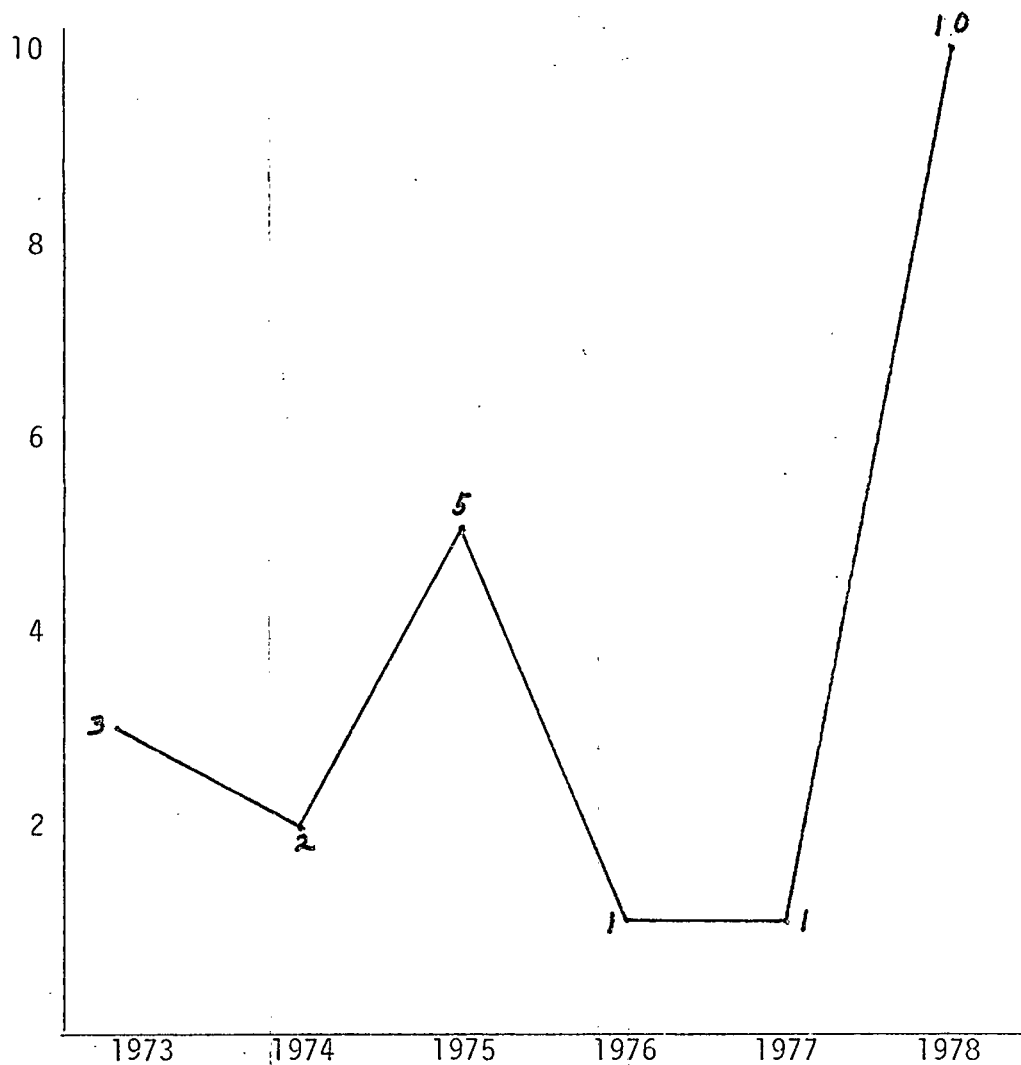


Fig. 7. Baptisms in the Buchanan Seventh-day Adventist church, 1973 to 1978.

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