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Ministry Focus Paper Approval Sheet

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LEADERSHIP: EQUIPPING TRANSFORMATIONAL LEADERSHIP
AT SUMMIT AVENUE PRESBYTERIAN CHURCH

Written by

SUSIE BEIL

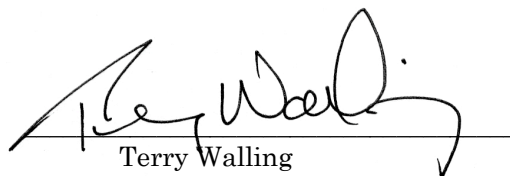
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Doctor of Ministry

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upon the recommendation of the undersigned readers:


Terry Walling


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LEADERSHIP:
EQUIPPING TRANSFORMATIONAL LEADERSHIP
AT SUMMIT AVENUE PRESBYTERIAN CHURCH

A TRAINING MANUAL
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

SUSIE BEIL
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ABSTRACT

Leadershift: Equipping Transformational Leadership

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Doctor of Ministry

School of Theology, Fuller Theological Seminary

2019

The goal of this project was to design a training manual for the purpose of equipping staff and lay leaders of the local church to move from upholding the status quo to leading transformational change. The project was grounded in a theology of transformation and the principle that personal renewal of leaders precedes corporate renewal of churches. The thesis was tested at Summit Avenue Presbyterian Church.

Through an examination of Scripture and the Reformed tradition, this paper develops a theology of change rooted in God's unchanging will to transform people. This study also explores eight principles of leading change as identified by Harvard Business professor John Kotter and asserts that these principles can be seen throughout the biblical narrative in critical moments of transformation for God's people. To test this hypothesis, a series of stories from the Old and New Testaments were presented to four groups of leaders and church members over a six-week period. Principles of leading change from Kotter's book were studied alongside these stories. Participants were asked to consider God's character, will, and nature revealed in these stories. They were also asked to identify elements of leading change exhibited by the biblical characters. Finally, participants explored connections between the biblical narrative, principles of leading change, and their own ministry context at Summit.

This study concludes that the study of change events in Scripture and the principles of leading change increased participants' confidence in their knowledge of leaders in the Bible and their own capacity for leading change. However, due to the limited size of the test sample and test period, these findings will require further research before a definite conclusion can be made. The training manual offered in this project will nevertheless provide a valuable resource for beginning the dialogue of leading change in the local church.

Content Reader: Terry Walling, DMin

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PART ONE
MINISTRY CONTEXT

INTRODUCTION

See, I am doing a new thing! Forget the former things; do not dwell on the past!

Isaiah 43:18-19¹

Through the prophet Isaiah, God spoke words of promise and hope to the ancient nation of Israel after a century of national upheaval at the hands of the Babylonians. Isaiah reminded them of God's faithfulness to their ancestors in Egypt to bring them out of captivity and spoke God's heart for renewing hope in their present lives. In the New Testament, John the Evangelist saw a vision of a new heaven and a new earth, hearing the voice of the One seated on the throne echoing the words from Isaiah: "I am making all things new!" (Rev. 21:5). Both Isaiah and John declared God's unchanging nature and will to transform and redeem, to make things new. Their messages spoke hope into the specific historical context in which they were originally proclaimed and have continued to speak to generations of God's people in need of renewal. Great is God's faithfulness, God's mercies are new every morning.

The American church of the twenty-first century has not been held captive by foreign rulers or oppressed by its own government, yet over the past several decades it has been undergoing significant changes both outside and inside its walls. Advances in technology and communication have changed the world dramatically over the past fifty

¹All Scripture quoted is from the New International Version, unless otherwise noted.

years, and “the speed of change continues to increase.”² Cultural shifts have influenced changes to authority and styles of leadership, moving from the command and control model of the modern era to the more collaborative, consensus-building styles of the new millennium.³ Popular music, television, movies, art, and sports have steadily supplanted church as centers of meaning, community, and identity.⁴

Meanwhile, inside the mainline church, membership continues to decline. The PCUSA reported nearly one thousand fewer congregations in 2017 than it did in 2001, and it recorded a loss of over six hundred thousand members, or 25 percent of its membership, between 2001 and 2012.⁵ Presbyterians are not alone. Researchers estimate that as many as 85 percent of churches in America are declining in size.⁶

The situation becomes even more concerning when compared to the fact that U.S. churches are declining in number even as the population in America increases. The U.S. Bureau of the Census reports that there are more than thirty million people

² John P. Kotter, *Leading Change* (Boston: Harvard Business Review Press, 2012), 2.

³ Bob Whitesel, *ORGANIX: Signs of Leadership in a Changing Church* (Nashville, TN: Abingdon Press, 2011), Introduction, Kindle.

⁴ Gordon Lynch, *Understanding Theology and Popular Culture* (Oxford, UK: Blackwell Publishing, 2005), 32.

⁵ Table 1, PCUSA Congregations and Membership 2001-2012, 2013 Research Services, PCUSA, accessed September 20, 2018, http://www.pcusa.org/site_media/media/uploads/research/pdfs/2012-cs-table1.pdf.

⁶ William M. Easum, “Strategic Mapping is About Breaking New Ground and Learning to Think and Act Differently,” *Global Church Growth: Strategies for Today’s Leader* (Corunna, IN: Church Growth Center, 1995), Vol. XXXII, No. 2, p. 4.

living in America who were born before 1945, while two hundred eighty-six million Americans were born after 1945.⁷ The PCUSA reports that the largest age group, at 32 percent of total church membership, is made up of people over seventy. That means that a small percentage of the general population makes up a large portion of churches. Conversely, the larger, younger populations in America comprise the smaller numbers in the church.

At Summit Avenue Presbyterian Church in Bremerton, Washington, the percentage of older adults is even higher than the national average. Of the one hundred twenty-one members, sixty-four (53 percent) are over the age of seventy. Twenty-six (21 percent) are in their sixties, twenty-seven (22 percent) are between forty and sixty, while only six (5 percent) are under the age of forty. Leadership boards are similarly made up of older members. On the twelve-member Session, there is one elder in her thirties, three in their fifties, one sixty-four-year-old, and seven elders over seventy. The Deacons range from fifty-seven to eighty-eight years of age, with only two Deacons under sixty, and ten over sixty. That is, 83 percent of Summit's Deacons are over sixty. The staff, which consists of a full-time pastor and five part-time employees, has a more balanced representation of generations, with three over the age of sixty, two between forty and sixty, and three under the age of forty.

⁷ United States Bureau of the Census, 2013 Population Estimates, accessed September 20, 2018, <http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk>.

Not only are a majority of the lay leaders at Summit over the age of sixty, many of these leaders have been serving on and off as elders or deacons for several decades. Three of the twelve elders have been members for less than ten years; the other nine have been at Summit for decades. Likewise, the Deacons are made up of a majority who have been members for more than ten years. Maintaining the status quo by reproducing what was done in past years is the dominant focus at both the Session and Deacon meetings.

This project will examine the history of leadership at Summit and propose a model of leadership that will aim to move from upholding the status quo to training and equipping leaders to be reflective, informed agents of transformation. This paper will develop a theology of change as rooted in God's unchanging will to change us, and to use Christ followers to be agents of transformation in the church and world. Next, this project will explore Scripture and history to see how God grows and uses leaders among God's people. Finally, this study will outline a process of introducing change in congregations through ten transformational segments. Utilizing Summit Avenue Presbyterian Church as a field test for the process, this project will offer a training manual that can be used in other local churches.

A training manual has been chosen for its praxis of teaching, reflection, and practice. In his book, *Practical Theology: An Introduction*, Richard Osmer offers a strategy for pastors and church leaders to lead a congregation through conflict or change.

Osmer outlines four basic questions to consider: *What is going on? Why is this going on? What ought to be going on? How might we respond?*⁸

The first question focuses on the first core principle of practical theological interpretation known as the descriptive-empirical task. Gathering information about a church and its context helps identify patterns and dynamics in particular episodes, situations, or contexts.⁹ This training manual will provide opportunities for congregational leaders to gather information about their church, to look for patterns and dynamics that shape a church's context and influence its capacity for change.

Asking the second question dives into the interpretative task, the exploration of theories from the arts and sciences that help explain why such patterns and dynamics are happening. For instance, the social sciences offer insight into dynamics around group size, which this project will explore. The third question focuses on what ought to be going on, which Osmer identifies as the normative task: "using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from 'good practice.'"¹⁰ The training manual will provide opportunity for engagement with passages from the Bible and relevant theological

⁸ Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 2008), Introduction, Kindle.

⁹ Ibid.

¹⁰ Ibid.

writings in order to ground the conversation in the biblical work of transformation and build a framework for discerning gospel appropriate paths of action.

The fourth question of practical theology describes the pragmatic task, the work of “determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted.”¹¹ Used in the context of a leadership community over time, such as monthly elder, deacon, or staff gatherings for a year, a training manual has the potential to foster on-going conversations that connect theory and reflection with the real-time events and challenges of ministry. Without intentional commitment to discussion of theory and reflection on practice, leadership meetings too easily consist of continuing what was done in the past without examination of effectiveness or relevance. Freeing up time and energy to focus on something new is critical to leading a change process.¹² Harvard professor John Kotter, who has researched and documented organizational change over the past thirty years, and written the book, *Leading Change*, exhorts leaders to “never underestimate the magnitude of the forces that reinforce complacency and that help maintain the status quo.”¹³

¹¹ Ibid.

¹² Robert E. Logan, *The Leadership Difference* (Logan Leadership, 2017), chapter 8, Kindle.

¹³ Kotter, 42.

In 2015, Summit utilized a resource published by the PCUSA called “Starting New Initiatives: A Discernment Process.”¹⁴ The elders and congregation found it a helpful process which led to the development of two new community outreach ministries. The booklet provided a structure of gatherings over the course of eighteen months, Module One to be used with the leadership board for twelve months, and Module Two for congregational engagement over six months. The training manual developed in this paper will follow the outline used in Module One and will consist of ten gatherings to be used over the course of one year.¹⁵ The first gathering is designed to begin the process and will consist of a half-day retreat. Gatherings two through nine are meant to be used in the regularly scheduled monthly meeting of a church’s leadership board, taking up to forty-five minutes of the meeting. These forty-five-minute times are intended to replace opening devotions. The tenth and final session is designed to reflect on the year with a two-hour wrap-up, which would take up a full monthly meeting, or could be done at an additional meeting.

Each session in the manual will lead participants into an engagement with a passage of Scripture. The goal of these discussions will be to examine significant shifts and moments of change in the Bible, looking to the character of God to call and equip people to lead transformational change. Homework will be given between each session,

¹⁴ Stephanie Lutz Allen, et al., “Starting New Initiatives: A Discernment Process,” accessed January 2015, <https://www.presbyterianmission.org/wp-content/uploads/new-initiatives-discernment-process.pdf>.

¹⁵ Ibid.

with assignments varying from reflection questions to actions to be taken individually or in groups. The homework will be a critical part of the process, in order to deepen the conversation at the meetings. The cycle of theory, action, and reflection constitutes the central praxis of this training manual. Surveys at the beginning, middle and end of the training manual will assess knowledge, confidence, and growth, in order to measure shifts in understanding and practice.

Finally, the manual will seek to be gentle around the language of change. Elders, deacons and staff at Summit have consistently expressed a reaction of alarm and concern with the word change. Instead, leaders have felt more inspired and drawn in by words like grow, expand, or shift. In his book *Stewardshift*, Bob Sitze recognizes the value of intentional, careful language with church leaders and members. He chooses the word shift as he discusses new ways of approaching stewardship:

Why not use *reformation, revolution, modernization, transformation*, or more impressive description of wholesale change? These words describe disruptions of an entire landscape of behavior and thought. Those kinds of shifts are sometimes valued because they are large-scale, drastic, cleansing, and quick – even though they’re sometimes violent. In that mindset, present frameworks of thought are presumed inadequate at best and problematic at worst, requiring their complete elimination.

These kinds of upheavals have dotted the history of the Church – and may still be occurring in some places. But the bombast that can accompany directives for top-to-bottom change can also create negative reactions and other unintended consequences . . . I’m opting instead for a quieter, more manageable and sustainable approach to change. This seems to be a more useful methodology for invigorating congregations.¹⁶

¹⁶ Bob Sitze, *Stewardshift: An Economia for Congregational Change* (New York: Morehouse, 2016), 3.

To avoid any bombast and other negative reactions, the title of this project and of the training manual will be *LeaderShift: Equipping Transformational Leadership*. Although in the body of the paper the word change will be used, when it comes to the training manual to be used by elders, the word change will be avoided as much as possible. Instead, verbs like shift, expand, develop, initiate, will be utilized in order to move the needle even a little, and shift the direction toward creating a sustainable system of growing more and better disciples.

CHAPTER ONE:
MINISTRY CONTEXT AND CHALLENGE

In 1877, Ambrose Barkley Wyckoff, a young lieutenant with the U.S. Coast and Geodetic Survey, “piloted the schooner *Yukon* on a hydrographic mapping voyage in upper Puget Sound and Commencement Bay. Wyckoff . . . recognized the region's military potential. Upon returning to the East Coast in May 1880 he started what would become a long campaign to establish a naval base in the sheltered but roomy inland waters of Sinclair Inlet at the southern end of Port Orchard Bay.¹ Wyckoff, along with his cousin and business consultant, George Madison Terrell, were instrumental in establishing the Naval Facility and the town that grew up around it. Devout Presbyterian and Baptist, respectively, Wyckoff and Terrell were also central figures in the establishment of the town's first church.²

¹ John Caldbick, “Bremerton – Thumbnail History,” accessed December 3, 2018, <http://www.historylink.org/File/9583>.

² Russell Warren, “A Brief History of the Summit Avenue Presbyterian Church” (booklet published by Summit Avenue Presbyterian for its one-hundred-year anniversary, 2002), 1.

On Sunday, September 18, 1892, Terrell and Wyckoff held a public meeting and called for a vote as to what kind of church should be started. Of the twenty-five people in attendance, the majority were Presbyterian. So, the vote went to form a Presbyterian church that could be used by the whole community.³ Over the next two years, donations came in to purchase land and erect a building, the Presbytery of Puget Sound provided pastoral leadership, and bi-weekly church services began. Work in the shipyard ebbed and flowed with the needs of the Navy, and “the pattern was established that the vitality of the church and the workload of the Naval Shipyard were intimately related.”⁴

In 1894, Rev. Thomas MacGuire began serving as the first minister of the then named “First Presbyterian Church of Port Orchard.”⁵ In the one hundred and twenty years since, Summit Avenue has been led by thirty different solo pastors. Twenty of those pastorates lasted less than three years, many only one year. The pre-World War II era saw the most and the briefest of pastorates, when the city itself struggled to survive. Only three pastors have lasted more than six years at Summit, with the Rev. Mel Unruh serving the longest, for the twenty years between 1966 and 1986.

³ In 1904, Terrell and several other Baptists formed a Baptist church.

⁴ Warren, 3.

⁵ Due to a series of mishaps with government departments, city names were mixed up and the city of Port Orchard eventually became Bremerton, while the town of Sidney, five miles to the south, was given the name Port Orchard.

By the mid-1960s, when Rev. Unruh came to Summit, the church had a popular youth ministry, as well as a reputation for excellent organ music and choirs for adults, youth, and children. The purchase and installation of a Balcom and Vaughan pipe organ in the mid-1960s stands as one of the highest points in Summit's church history. So central to church identity is this organ that the Church Information Form circulated for pastoral candidates in 2012 heralded its merits in the opening paragraph about the church: "Summit Avenue houses the largest pipe organ on the Kitsap Peninsula."⁶

The 1970s and 1980s saw the greatest numbers in worship, fellowship, and leadership. Membership surpassed two hundred and times were good. There were two Sunday services, with well-attended Sunday School classes for both adults and children. An associate pastor for youth and children was hired, while couples' club events, all-church campouts, Presbyterian Women circles and men's retreats filled the church calendar. The full-time youth pastor left Summit after three years, and a part-time Director for Christian Education was hired to continue ministries to youth and children for the next ten years. In the 1990s, the popular programs and outreach ministries continued under the eight-year leadership of Rev. Jim Patten.

With the departure of Rev. Patten, Summit began to see a slow but steady decline in membership, participation, and giving. In 1992, at the beginning of Patten's pastorate, there were two hundred forty-eight active members at Summit. After he left, they moved

⁶ Church Information Form, Summit Avenue Presbyterian Church, 2012.

back to one worship service, and by 2002 membership was down to two hundred. There was no longer any paid staff to lead youth or children's ministries, and so these programs began to disappear. In 2012, Summit reported one hundred forty-three members and no youth or kids' ministries or leadership. Today, membership hovers at one hundred twenty. In the last decade, worship attendance at Summit's one service fluctuated between eighty to one hundred thirty. For 2018, worship attendance averaged ninety-two.

Participation in discipleship and fellowship has seen a slower but still steady decline in recent years. Summit's group ministry has greater participation than worship, with nearly one hundred fifty people involved in small groups. It is important to note that several of those people are in more than one group, and there are people involved in groups who do not come to worship. The groups that are popular with older members continue to be popular. Groups for youth, young adults, and families start and grow for a short time, and then fall away.

In 2014, Summit committed to staffing leadership for youth and children's ministry. With the help of a grant from the Seattle Presbytery, Summit was able to hire a three-quarter time Youth and Kids Ministry Director. The position was filled by a twenty-five-year-old man, who led a weekly youth group for middle and high school students, along with a Sunday morning class for elementary aged children. The average attendance at both varied between five and twelve. It was the most children and youth Summit had seen in more than a decade. Discouraged by the lack of participation, in the summer of 2017, the Youth and Kids Director left Summit. Since his departure, families with youth and children slowly stopped attending.

In 2015, Summit began hosting a ministry for young moms called MOPS (Mothers of Preschoolers). It started with three young mothers and two older mentor moms. The ministry quickly grew to thirty moms and nearly forty children and lasted for three years. Six families involved in MOPS began attending worship on a regular basis and became involved in church life. Unfortunately, the Navy moved three of those families, and concerns about inadequate childcare and antiquated music styles led the other three families elsewhere. At the close of 2018, Summit had no youth ministry, no MOPS group, and many Sundays without children or youth in church at all. With both the youth ministry efforts and the MOPS ministry, the pattern seems to be that programs for younger generations arise and have energy for a short time, but they do not stick.

Since the 1970s, Summit has seen a pattern whereby programs and staffing for younger generations come and go, with no real staying power. Meanwhile, programs and ministries to older adults tend to stick. The core of who Summit is and how the church operates increasingly reflect the lay leadership, style of worship, and interests of an older, dying congregation. The challenge facing Summit is that of equipping staff and lay leaders with the tools, confidence, and a sense of urgency to move from maintaining things as they are to leading transformational change. To better understand the context and challenges facing Summit Avenue Presbyterian, this paper will examine demographics of both the congregation and its neighborhood, as well as the dynamics of size, leadership structures, and church financial health.

Demographics and Dynamics

According to US Census data, the 2017 population of Kitsap County was estimated at 266,414.⁷ The U.S. Department of Defense reports that 81,504, or 31 percent of the county, are here because of the military. Naval Base Kitsap reports 12,825 Active Duty Military, 14,071 Civilian Employees, 18,700 Family Members, and 35,908 Retirees.⁸ On any given Sunday at Summit, three or four active duty Navy personnel may be in worship, depending on which ship is in port. Some of those Navy families will get involved and participate in the life of the church for the two to three years they are stationed in Bremerton. And then they will move on. As a result, those younger families that do come often do not get involved in leadership because they know they will not be here long. Meanwhile, more than half of the congregation consists of retired military, their spouses or family members, or current and retired shipyard or Department of Defense employees. As with the beginnings of this church, membership continues to be impacted by the activities and decisions of the U.S. Navy.

The neighborhood surrounding the church, known as Navy Yard City, is one of the poorest, least educated, and most ethnically mixed zip codes in the county. Median

⁷United States Census Bureau, Quick Facts, Bremerton, WA, accessed September 22, 2018, <https://www.census.gov/quickfacts/fact/table/bremertoncitywashington,kitsapcountywashington/PST045217>.

⁸ “Military Installations: Naval Base Kitsap,” accessed September 22, 2018, <http://www.militaryinstallations.dod.mil/>.

household income for 2018 in the census block around the church was reported as \$43,931, as compared to \$71,669, the median household income for the whole of Kitsap County.⁹ Only 22.4 percent of Bremerton residents have a bachelor's degree or higher, compared to the 31.2 percent of Kitsap County, and 33.6 percent of Washington State.¹⁰ Navy Yard City has a diversity index of fifty-six, compared to the county diversity index of forty-four, indicating that the neighborhood around the church has a higher diversity of ethnicities than the wider county population.¹¹ Fewer than ten families from the neighborhood worship or attend programs at Summit. Most of the congregation commutes, some from as far away as twenty miles. In contrast to its neighborhood, Summit is comprised primarily of educated, middle to upper middle-class white people.

Church Size

In 1986, Rev. Dr. Arlin Rothauge, an Episcopalian priest, wrote a booklet, *Sizing Up a Congregation for New Member Ministry*, to help congregations understand how membership size impacts the ways churches assimilate new members. What Rothauge noticed were four basic congregational sizes: family, pastoral, program, and corporate.

⁹ "WA Town Locator," Kitsap County 2018 Demographic Data, accessed December 3, 2018, <https://washington.hometownlocator.com/wa/kitsap/#demographic>.

¹⁰ United States Census Bureau, Bremerton Quick Facts, accessed December 3, 2018, <https://www.census.gov/quickfacts/fact/table/wa,bremertoncitywashington,kitsapcountywashington/PST045217>.

¹¹ Ibid.

Summit falls in the second category, what Rothauge describes as the pastoral church, those congregations with fifty to one hundred and fifty active members.¹²

A leadership circle consisting of the pastor and a small group of lay leaders provide leadership in the pastoral church. Generally, pastors are at the center of all the activities and energy of the congregation.¹³ With less than one hundred fifty people, it is small enough for everyone to have a sense that their personal spiritual needs are being met by the pastor. Bible studies, prayer groups, and such are almost always led by the pastor. When average worship starts to grow past one hundred thirty and hovers near one hundred fifty, people get nervous that their close-knit family is getting too big.

Not only does size matter in trying to understand what is going on in a church and why, but changes in church size are also important to identify. At the height of what many members refer to as the glory days of the mid-1990s, Summit averaged more than two hundred worshipers each Sunday, and approached the size of a program sized church, those churches with one hundred fifty to three hundred fifty members. But that pastor soon left, and since his departure, the church has seen a steady decline in membership and worship attendance. In 2003, membership hovered at two hundred thirty and worship attendance at one hundred fifty. As of 2018, membership was recorded at one hundred twenty-one and average worship attendance at ninety-two.

¹² Arlin Rothauge, *Sizing Up a Congregation for New Member Ministry* (New York: Episcopal Church Center, 1986), 1.

¹³ Rothauge, 10-11.

Church consultants and leaders in missional leadership, Bob Whitesel and Kent Hunter, co-authored *A House Divided: Bridging the Generational Gaps in Your Congregation*. They identified the primary cause of church decline as “the church’s failure to assimilate younger generations to the same high degree it has successfully incorporated older generations.”¹⁴ Whitesel and Hunter identify three key factors for why younger generations avoid churches made up primarily of people over seventy. First, younger generations will avoid a church that makes them feel second class because they do not possess a long history with the congregation. Secondly, a church will not assimilate younger generations if it does not open leadership positions to new members. And third, younger generations will avoid a church that primarily offers programs and ministries geared to another generation.¹⁵ Further, older church members will feel imperiled if younger members make them feel that the traditions and procedures that mean so much to them are old-fashioned and therefore are in danger of being eliminated.¹⁶

These dynamics are all very much at play at Summit. Insights into generational tendencies prove helpful in understanding the challenges facing older congregations. Fifty-six, or nearly half of Summit’s members, were born before 1946, the generation

¹⁴ Bob Whitesel & Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church*, (Nashville: Abingdon Press, 2000), 17.

¹⁵ Ibid., 19-20.

¹⁶ Ibid., 20.

known as the Builder generation. This is the generation that built things: churches, significant buildings, and organizations in their communities. In matters of church, buildings are important to Builders. At budget time, Builders want to talk about roof repairs and paying down the mortgage. Likewise, denominations matter to Builders. In general, Builders prefer a church of less than three hundred people. They are looking for a church that affirms their heritage and employs worship styles they have grown accustomed to.¹⁷

Baby Boomers, people born between 1946-1964,¹⁸ make up 20 percent of Summit membership. This smaller number is not surprising, as Boomers generally gravitate toward churches with more than three hundred members. Only ten percent of Summit's congregation comes from Generation X, those born between 1965-1983,¹⁹ and another ten percent are Millennials, born between 1984-2002.²⁰ Research shows that Generation X are more comfortable with denominations than Boomers, and enjoy both traditional and contemporary music.²¹ Millennials report fewer conflicts with their parents than either Gen Xers or Boomers, and are likewise more comfortable with

¹⁷ Ibid., 70-75.

¹⁸ Ibid., 22.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid., 80.

globalization, embrace diversity in all areas, and are adaptable to change or new ways of doing work.²² When asked how they experienced God, a *Presbyterian Outlook* focus group of Millennials responded by talking about relationships – they experience God through social justice and advocacy work, as well as encounters with people who are different. Millennials agreed that just changing the music or hiring a young adult and thinking that is enough does not work for them. What they agreed does work is “relationships, listening, service, sharing power, and leaving the church building and going out into the world.”²³

Figure 1 provides a visual of the generations that make up Summit Avenue.

²² Pew Research Center Forum on Religion & Public Life, “Religion in the Millennial Generation,” accessed September 22, 2018, <http://www.pewforum.org/2010/02/17/religion-among-the-millennials/>.

²³ Leslie Scanlon, “What Works – and Doesn’t - in Ministry to Millennials,” *Presbyterian Outlook*, (August 3, 2013): <https://pres-outlook.org/category/presbyterian-hub/pcusa-reports/big-tent-articles/page/3/>.

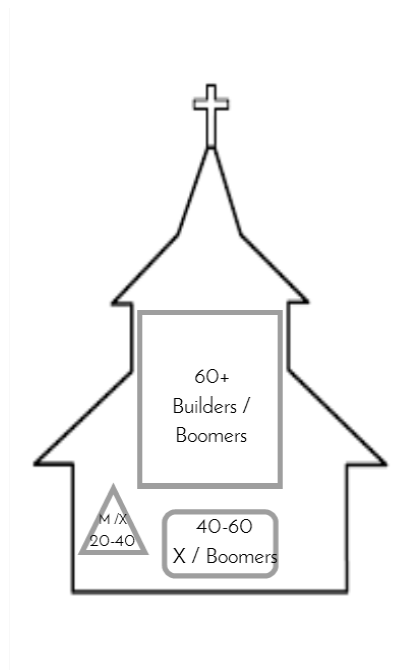


Figure 1 – generational make up of Summit

The larger rectangle represents the over sixty population, with the rectangle considerably larger than the other shapes to reflect the larger size of the group and positioned above the others in order to represent the influence this group has over decision-making and programs in the church. The next smaller shape describes the forty to sixty year old age group, smaller in size and lower in level of influence. The final, and smallest, group has been represented by a triangle because it tends to maintain at three families or individuals in this age group in any one year.

In 2014, after several months of discernment, which included study of these generational tendencies, Summit adopted the mission statement: *growing disciples in all generations by loving God, loving others, and serving the world.* Intentional efforts were

made to create groups, programs, and mission opportunities for people of all ages. A twenty-five-year-old was hired to lead youth and kids' ministries, a MOPS (Mothers of Preschoolers) group launched in 2015 and quickly grew beyond Summit's space and childcare capacity. Family potlucks in 2017 saw a regular fifteen to twenty couples with young children having a great time together. An outreach committee formed and soon a community garden was planted in the patch of grass next to the parking lot.

Meanwhile, changes to worship styles have been vehemently opposed, and the ideas and input of emerging leaders from these younger groups have been rejected. The Youth Leader left midway through 2017, key military families were sent to other countries in early 2018, and after only three years, the MOPS group disbanded. A small group of five young MOPS moms have continued to meet weekly for Bible study, but not one of them comes on Sunday mornings. Looking back at these short bursts of energy and momentum, and then to the pews filled only with the same older, white folks who have been here for years, it seems that new things just do not stick. Meanwhile, the old ways continue.

Leadership Structures

The generational percentages of the congregation are mirrored in lay leadership boards: eleven of Summit's twelve deacons are over sixty. Six of the twelve elders are likewise over sixty, four are between forty to sixty, and only two fall under the age of forty. The staff is more equally distributed between the generations, with one person over

seventy, three between forty and sixty, and two under forty. Only the senior pastor is full-time; the rest of the staff positions range from five to thirty hours per week.

Dynamics of leadership are likewise deeply impacted by generational tendencies.

Dr. Bob Whitesel describes the differences between modern and millennial leadership as such:

Modern leadership coincides with the so-called modern era that began with the Enlightenment (ca. 1650) and continued into the early twentieth century. The style of leadership most associated with this modern era is an authoritarian command and control leadership that arose with the Industrial Revolution (ca. 1800). Millennial leadership first surfaced in the twentieth century as a reaction against the autocratic leadership style that went before it. Millennial leaders are usually more collaborative, vision motivated, consensus building, people sensitive, and process driven.²⁴

Millennial leadership styles began to surface in the 1920s. Nearly one hundred years later, “modern leadership is a style that is waning in influence today but is still embraced by many leaders over the age of thirty-five.”²⁵

In an oral history recorded by the church archivist, the pastor who served at Summit from 1988-1995 described his experience of its leadership thus:

We had strong personalities on Session; several elders were retired Navy officers. They were capable leaders who understood leadership, they could voice their opinions and convictions. We had lively disagreements at times. But at the end of the day, I think they saw me as the captain of the ship and trusted me to steer the ship in a good direction. These were men and women who had seen combat, had

²⁴ Bob Whitesel, *ORGANIX: Signs of Leadership in a Changing Church*, (Nashville, TN: Abingdon Press, 2011), introduction, Kindle.

²⁵ Ibid.

to deliver news to families when their sons had died. So, they didn't shrink from the hard work of leading the church. And they supported me as their captain.²⁶

The lay leaders themselves were leaders in their own careers and operated out of a command style of leadership, and they likewise expect their pastors to lead with command.

Meanwhile, this cohort of strong leaders that led Summit over the past four decades has been dying, or otherwise become unable to serve, in the past ten years. For as long as anyone can remember, the Nominating Committee circled around the same names each year, with many elders and deacons serving in a pattern of two consecutive terms plus one year off, as allowed by the Presbyterian *Book of Order*. Of course, others watched them lead, and a few brave souls joined their ranks over the years.

However, no structures were ever put in place to reproduce good leadership or train up new generations of leaders. On occasion, some elders passed on tips or mentored incoming elders. But no formal equipping or training of elders and deacons existed before 2012. In the first four years of the current minister, there was a focused Scripture study, community building, and vision casting at annual elder retreats and monthly meetings. While some appreciated those efforts, certain elders began to intentionally come late to meetings in order to miss what they deemed unnecessary and wasteful, choosing to come only for the business portion. Not only did they display a lack of commitment to their

²⁶ Oral History of Rev. Jim Patten, recorded by Carolyn McClurkan, Summit Avenue Presbyterian Church Archives.

own spiritual development, but also a collective ignorance about what the duties and expectations of church leaders actually were.

In the spring of 2017, with the help of a retired minister in the area, Summit hosted a four-week elder-deacon training course, utilizing the *Making Disciples, Making Leaders* resource published by the PCUSA.²⁷ Those who attended found it a worthwhile and energizing class. They appreciated learning more about the history and polity of the Presbyterian church and what was expected of them as elders and deacons. However, a small handful of elders did not think it necessary and so did not attend. The lack of intentional leadership development, together with the desire to maintain traditions and resist change, combine to form a culture where leaders see their primary job as maintaining status quo. Keeping the dominant group happy overrides spiritual renewal and kingdom growth.

Financial Health of Summit

By the end of the first quarter of 2018, Summit Avenue Presbyterian finished paying off its beautiful, well maintained building. It is worth celebrating that the 2019 budget will have no line item for mortgage payments. In the past five years, there has been a steady increase in giving units, from a low of eighty-one to a current one hundred

²⁷ Steven P Eason and E Von Clemans, *Making Disciples, Making Leaders: A Manual for Presbyterian Church Leader Development* (Louisville, KY: Geneva Press, 2004).

seventeen. Average giving per member has hovered around two thousand dollars for the past decade. These are all relatively positive statistics.

The alarming bit of data comes when looking at average age of giving. The top fourteen givers are over the age of eighty. That is, the majority of the church budget comes from people in their final years of life. The likelihood is high that in the next five to ten years, these key givers will no longer be alive or physically able to contribute financially to the church.

Summit sits in a neighborhood markedly different from its congregational make-up. Its members are getting too elderly to lead, and yet do not welcome younger voices in leadership. When younger families do get involved, they are often with the Navy and do not stay for more than three years. Leadership trends in the workforce and other churches have moved away from command styles of leadership, embracing collaboration and consensus building. All the while, the matter of financial sustainability of Summit Avenue Presbyterian Church brings a sense of urgency to the table that they literally cannot afford to ignore. Summit is headed toward a cliff, and if efforts are not made to change course within the next ten years, it may well join the ranks of churches forced to close their doors. The most pressing challenge at Summit, and for any small, dying congregation, is to equip staff and lay leaders to move from upholding the status quo and focus instead on transformational leadership development.

Leadership Scan of Summit

In *Preparing for Change Reaction*, Bob Whitesel identifies three types of leadership needed to bring about sustainable change in a congregation: strategic, tactical, and operational.²⁸ Most commonly employed by the military for the different teams used in completing a mission, these terms describe a range of leadership needs and abilities. Strategic refers to the “bigger-picture planning that is done before a battle begins.”²⁹ Tactical leaders focus on organizing the strategy into action: in a church, they are the ones who ask what time to show up to start the coffee, how many chairs will be needed, and most famously, where the money will come from to make it all happen. Operational leaders are on the front lines, leading small groups of people in getting a particular job done, studying a book or the Bible together, or working with the childcare volunteers to take care of babies during a big event. All three types of leadership are necessary for change to happen successfully and sustainably.

StrengthsFinder uses similar terms to describe what they identify as the four leadership functions: influencing, executing, strategic, and relating.³⁰ Strategic is the same in both paradigms, while executing would be the equivalent of tactical in Whitesel’s

²⁸ Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis, IN: Wesleyan Publishing House, 2007), 31.

²⁹ *Ibid.*, 32.

³⁰ Tom Rath and Barry Conchie, “What Makes a Great Leadership Team?” *Workplace* (February 2009): 1, <https://www.gallup.com/workplace/237026/makes-great-leadership-team.aspx>.

terminology, and relating interchangeable with operational. The influencing function is intriguing, as these are the leaders most energized by change; forward thinkers, they like to get people on board with new ideas.

According to the StrengthsFinder assessment, Summit Avenue's pastor has as her top five strengths strategic, woo, input, communication, and arranger. Two of these fall in the strategic and influencing categories, and one in executing, a good combination for leading a team toward change. The pastor's strengths indicate a person who can see the big picture, is able to influence and inspire, and can get things done. Meanwhile, the team strengths of Summit's Session consistently lean toward the relating (operational) and strategic strengths. Whitesel's point that change leadership must include tactical leaders means the pastor must work to add tactical leaders to the staff and lay leadership teams. Working with the nominating team each year to look for people with tactical or executing skills may help balance the leadership board. One pattern identified, however, is that those leaders with strong executing strengths are often the ones who get overloaded with the tasks – the relators and strategists spend more energy talking than acting. So, the tactical leaders simply get tired and may not be as likely to stay on past their first three-year term.

A deep understanding of the history, demographics and leadership context of a church must undergird any efforts to introduce and lead change. Whether they be small, incremental shifts in methods, new ministry programs, or grand new initiatives, people have emotion around and reaction to change. The task before today's church is whether

to embrace God's transformational work in its mission and ministry, or cling to the way things have always been.

PART TWO
THEOLOGICAL REFLECTION

CHAPTER TWO: LITERATURE REVIEW

This chapter will examine theologies and principles of leadership development, specifically looking to the elements of character, knowledge and skills as necessary for leading change in today's churches. Robert Clinton provides insight and a framework for understanding how leaders develop character, knowledge and skills over a lifetime. Ruth Haley Barton and Reggie McNeal explore the lives of key biblical leaders with an eye to how God grows hearts for leadership and strengthens the souls of leaders. This chapter will also explore a theology of change, recognizing that God is unchanging in character, nature and will, but that change does happen throughout the Bible and the history of God's people. The Apostle Paul exhorts Christians to be transformed by the renewing of their minds (Rom 12:2). John Kotter lends insight from the world of business to outline the key elements of leading organizational change. Church consultant Bob Whitesel bridges the gap between a theology of change and equipping leaders in the church to prepare for change reaction. Whitesel's framework and philosophy of leading church change play a major role in this paper and project. Finally, this chapter will give attention to specific skills involved in leading God's people in times of transition and growth. Bob Logan offers church leaders tangible tools for personal development, team building,

discernment and communication necessary for guiding churches toward deeper and more transformational living.

The Making of a Leader by Dr. J. Robert Clinton

Robert Clinton spent several years in the mid-1980's researching the lives of leaders to determine what makes a good leader. Based on the case studies of nearly five hundred real life leaders, *The Making of a Leader* outlines significant phases of life, as well as principles and values of leadership that emerge throughout the lifetime of a leader. Clinton looks first and foremost to the life of Jesus as the central "case study" of a leader. "The same lessons he taught in the past apply to me today. . . . He is both the source and the reason for our study of leadership."

¹ Clinton describes what he calls his "leadership emergence theory" in these terms: "God develops leaders over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important."²

Central to Clinton's thesis is the personal timeline, looking back at the events of one's life to identify key turning points and values learned at critical moments. A

¹ Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, Second Edition (Colorado Springs, CO: NavPress, 2012), 33.

² Ibid., 22.

timeline “reveals the overall pattern of God’s work in a life.”³ Clinton outlines six phases people might be able to identify in their timelines: I. Sovereign Foundations, II. Inner-Life Growth, III. Ministry Maturing, IV. Life Maturing, V. Convergence, VI. Afterflow.⁴

The first phase, Sovereign Foundations, begins at birth, as God works through the family, environment, and historical events surrounding the first years of life. Even for people born into situations lacking Christian influence, God is still sovereign and present. The importance of these early years are generally not recognized until later in life. It is the process of looking back to one’s foundations, asking God to reveal meaning and purpose in those early events that matter to the formation of a leader. Identifying ways God was faithful and providential, outside the control of the individual themselves, can be powerful moments of building trust and faith in God’s sovereign power.⁵

In the second stage, the Inner-Life Growth phase, the “leader learns the importance of praying and hearing God.”⁶ This phase is crucial to character development and often involves tests of integrity. In the story of Daniel, a young man far from home and family is put in a situation where he must choose between the rules of his captors and the convictions of his religion. Daniel held to his inner conviction regarding a simple

³ Ibid., 37.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid., 38.

matter of food. God gave him friends in this journey, and together they stood firm in their convictions. Because of their integrity, Daniel and his friends gained respect and important jobs in the kingdom. Integrity checks such as Daniel experienced accumulate over time to build and deepen a leader's character. These checks can include tests of conviction, obedience, and ability to listen for God's word.

Clinton begins his chapter on the third phase, the Ministry Maturing Phase, with these words: "faithfulness is the yardstick by which God measures ministry maturing."⁷ This phase occurs over a period of several years, and is marked by the four important stages of entry, training, relational learning, and discernment. Along the way, leaders experience faith challenges, authority insights, ministry conflict, and ministry affirmation.⁸ A person usually enters ministry when they are given a task such as teaching a class or organizing an event. These tasks have a beginning and ending, and usually some accountability along the way. Jesus gave the disciples a specific task when he sent them out in pairs to teach and heal and cast out demons. He provided accountability when they came back and reported how things went.

Another entry point for ministry comes in the form of ministry challenges. A ministry challenge happens when a person feels prompted by a sense that God is calling them to accept an assignment. This could be the call to lead an ongoing discipleship

⁷ Ibid., 65.

⁸ Ibid., 69.

group, chair a committee, or plan a retreat. With both ministry tasks and ministry challenges often come opportunities for training in specific skills. “An important aspect of development in the Ministry Maturing phase is the acquisition of skills that aid a leader in accomplishing ministry.”⁹ These skills may involve learning how to lead a small group Bible study or how to organize a committee meeting. It may mean developing conflict management skills, Bible study methods, and how to relate to people in various positions of authority. Training often takes the form of specific training experiences such as internships, workshops, or self-study to identify strengths and spiritual gifts.

As a ministry leader matures, God uses relational learning and periods of discernment – and conflict - to continue growing an individual as a leader. Insights from authority figures and supervisors, as well as relationships of support and challenge, can inform a ministry leader and further develop their character and skills. Nothing shapes a leader quite like a ministry conflict. It may not be apparent in the moment, but prayerful reflection on seasons of struggle can show how “God uses conflict – whether personal or ministry related – to develop the leader’s faith, dependence upon God, and insights relating to personal life and ministry.”¹⁰

While much happens in the first three phases of leader development, the focus is not outward fruitfulness, but rather the inward development of the leader. “God is

⁹ Ibid., 76.

¹⁰ Ibid., 141.

working primarily *in* the leader, not *through* him (sic).”¹¹ It is in the fourth phase, Life Maturing, that the leader recognizes success in ministry is less important experiencing God. In Convergence, Phase V, God brings together the life events, character development, and ministry maturing of leaders and moves them into a role that best matches their giftedness and experience. This is a phase where leaders can let go of ministries that were never a good fit for them. Not all leaders experience convergence. This may happen because they do not invest in their own personal development or because an organization limits their capacity. For a very few leaders, there is a sixth and final phase, which Clinton calls “Afterglow,” or Celebration. “The fruit of a lifetime of ministry and growth culminates in an era of recognition and indirect influence at broad levels.”¹² People want to learn from them, and God uses their wisdom and insight to bless the kingdom into the future.

The *Making of a Leader* contributes a foundational understanding of leadership development to the conversation of what it means to raise up and equip leaders in today’s church. Simply facilitating a time-line exercise with leaders can help them process the events and significant moments of their lives and see God at work shaping them as leaders. Except for the final phase, in each of Clinton’s phases he outlines important tasks for processing and maturing in that phase. Identifying where leaders are in the continuum

¹¹ Ibid., 38.

¹² Ibid., 40.

of the phases can offer insight into appropriate tasks and action steps people can take to continue growing as the leader God is shaping them to be.

Because the primary work Clinton prescribes involves looking back on life, older congregations with aging leaders will have much fodder for discussion. One challenge may be to help people in their later years see that the exercise is worthy of their time. Individuals in their forties, fifties or sixties may find the activity insightful and motivating to engage with the time they have left to be more intentional about the work of whatever phase they are in or heading toward. Yet, while a few people well into their seventies or eighties may see themselves as able to offer wisdom and blessing to younger leaders, it is also quite possible they will either feel guilty that they failed to do more with their lives, or that they have contributed enough and so decide they are done being seen as a leader. This project will build on Clinton's theories and phases by offering opportunity for lay and staff leaders to process their personal timelines. By encouraging them to identify key turning points, lessons learned, and values instilled through their lives, I hope to help grow leaders' awareness of their own character and integrity, along with a deeper trust in God's faithfulness through their lives.

Strengthening the Soul of Your Leadership by Ruth Haley Barton

Spiritual director, teacher, and retreat leader Ruth Haley Barton reflects on her years of her own leadership as well as that of providing spiritual direction for church leaders. She writes that "spiritual leadership emerges from our willingness to stay involved with our own soul - that place where God's Spirit is at work stirring up our

deepest questions and longings to draw us deeper into relationship with him.”¹³ Barton follows the life of Moses and some of the turning point moments or significant events in his development as a leader. She identifies markers in his spiritual journey, offering parallels for ministry leaders today to reflect upon. It is important for leaders to reflect on what lies beneath the surface – anger, loss, resentment, loneliness. This takes a commitment to intentional solitude, prayer, and reflection. Solitude is necessary for us to be honest with ourselves and enjoy God, rather than always working to help others enjoy God. Yet solitude is hard to find and carve out, so it takes discipline to put it on the calendar and really make it happen.

Barton asserts that rhythms of work and rest are essential to our well-being. There can be a deep, existential loneliness in leadership. “This kind of loneliness – being in a position where we must take total responsibility for ourselves and for what God is calling us to do no matter what others are doing – is an absolute truth of leadership.”¹⁴ Leaders also need leadership community, for the sake of their souls. Jesus did not do leadership alone, and neither should we.

It is interesting that Barton focuses on Moses’ leadership development before the Exodus, and his leadership of the Israelites after the Exodus. Rich as those narratives are, one of the limitations of her book in the discussion of leading change is that she fails to

¹³ Ruth Haley Barton, *Strengthening the Soul of Your Leadership* (Downers Grove, IL: Intervarsity Press, 2008), 25.

¹⁴ *Ibid.*, 164.

mention the power play between Pharaoh and Moses. It is this increasingly tense exchange, and the growing misery of the plagues, that seems to be the crux of the story of leading people out of the status quo of slavery to a new identity and future. Certainly solitude, prayer, and community were important to Moses in this time. This project will expand on the insights of Barton's book to examine how leaders might nourish their souls amid leading change.

A Work of Heart by Reggie McNeal

Reggie McNeal's *A Work of Heart* both echoes and builds upon the principles of Clinton's *Making of a Leader* and Barton's *Strengthening the Soul of Your Leadership*. As with Clinton's timelines, McNeal retells the stories of key biblical leaders, highlighting the ways God worked through the specific events and contexts of their unique lives to shape their hearts for leadership. Similar to Clinton phases of a leader's timeline, McNeal outlines the six subplots of a leader's heart-shaping process: culture, call, community, communion, conflict, and the commonplace.¹⁵ Echoing Barton, *A Work of Heart* looks to the heart of a leader rather than simply to the tasks performed. "Leadership development efforts aimed at spiritual leaders all too often have neglected these issues of the heart. With the now decades-long emphasis on ministry as mechanics, . . . attention to the core being of spiritual leaders has gotten squeezed out in favor of

¹⁵ Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2011), iBooks, 5.

more glamorous pursuits, or at least pursuits that would make the minister and his (sic) ministry ‘successful.’”¹⁶

What McNeal adds to both Barton’s and Clinton’s work, and which this project will build upon, is a thoughtful exegesis of the lives of significant biblical figures, how God shaped their hearts for leadership, and how their stories can influence God’s shaping of leaders today. The heart-shaping narratives of Moses, David, Paul and Jesus point to a God who works in every leader’s heart in every point in history. Raised by two mothers from opposing powers in the ancient world, Moses was loved by both and grew up straddling the identities of both Hebrew slave and Egyptian prince. His years in the desert shepherding flocks developed his skills as a shepherd and a wilderness traveler and gave him relationship with a wise leader in the person of his father-in-law. God used these heart-shaping events in Moses’ early years to make him into a leader who could negotiate with Pharaoh and shepherd his Hebrew people out of Egypt and through the wilderness.

David likewise learned the art of shepherding flocks at a young age. He also knew well what it was to be the underdog, the overlooked youngest son, not expected to do much. God used his patient shepherd heart and humble yet tenacious spirit to lead an underdog nation to both military and spiritual heights. In the New Testament, God showed up on the road to Damascus and blinded a pompous Pharisee on the way to round up and kill his next batch of Christians. God humbled Saul and yet used his brilliant

¹⁶ Ibid., 42.

mind, his Roman citizenship, and his fierce zeal for righteousness to lead and provide foundational theology for the early Christian church.

Jesus shows us the heartbeat of God, born into a specific culture at a specific point in human history. “The combined impact of the Greek and Roman empires gave the world its first global village. . . If Jesus had come only a relatively short time before, his story would never have made it out of Palestine.”¹⁷ The theological backdrop into which Jesus arrived likewise mattered, in that traditional religion had collapsed. “In the century before Christ and during the apostolic era of the first century, energy shifted away from the institutional expression of religion to the search for personal salvation. . . . This degree of individual consciousness after death represented a more advanced notion than earlier thought had entertained.”¹⁸

McNeal’s look into the lives of these four biblical leaders highlights the power of God to work together with real humans throughout history to shape hearts for leadership and to impact not only the people in that time, but future communities and leaders. *A Work of Heart* contributes to the scope of this project a helpful framework for looking at biblical leaders’ lives and their impact on leaders today. He encourages leaders to continue asking the questions: “What is going on (or has gone on) in each subplot of your

¹⁷ Ibid., 101.

¹⁸ Ibid., 102.

own life that affects your current heart condition? And what is being revealed about God's heart through you in each of the six key story lines of your life?"¹⁹

One of the limitations of the book for the purpose of this project is that McNeal does not specifically address what it meant to lead people through seasons of significant change, which Moses, David, Paul, and Jesus most certainly did. This project will build upon McNeal's work by looking at these and similar stories in Scripture of leaders who moved people through meaningful and lasting transformation. The framework of examining a biblical figure for patterns and principles of God's action and human action in leading change will serve as the basis for each of the ten sessions in the training manual. Further, each session will invite participants to process questions such as McNeal's what is going on? and what is God revealing? to discover the ways God may be moving people to lead in their church context and culture.

Leading Change by John Kotter

In 1995, the *Harvard Business Review* published an article by Harvard professor John Kotter entitled, "Leading Change: Why Transformation Efforts Fail." Based on the analysis of multiple initiatives over a fifteen-year period, Kotter's article struck such a cord with business professionals that the Harvard Business Review asked him to write a book on it. Originally published in 1996, with an updated 2012 edition, *Leading Change* remains an international bestseller and has led the conversation on leading change around

¹⁹ Ibid., 32.

the globe. Kotter emphasizes the important difference between management and leadership: “Management makes a system work. It helps you do what you know how to do. Leadership builds systems or transforms old ones.”²⁰ Management without true leadership maintains status quo and works against change. But, together, good leadership and good management combine to bring forth successful transformation efforts.

Kotter names eight barriers to organizational change and then outlines a process for addressing each. The first error people make when trying to bring change to an organization is allowing too much complacency. “Without a sense of urgency, people won’t give that extra effort that is often essential. They won’t make needed sacrifices. Instead they cling to the status quo and resist initiatives from above.”²¹ If people have a sense that things are alright and nothing is broken, they are not motivated to change anything.

The second most common barrier to change efforts is the failure to create a guiding coalition. “Individuals alone, no matter how competent or charismatic, never have all the assets needed to overcome tradition and inertia except in very small organizations. Weak committees are even less effective.”²² The third, and most significant, element that stands in the way of organizational change is the lack of a clear

²⁰ Kotter, 2.

²¹ Ibid., 5.

²² Ibid., 6.

vision. There might be a sense of urgency and a strong team leading a new initiative, but a complicated or unclear sense of where they are headed can sabotage even the best efforts. The fourth barrier to navigating successful change comes when the vision is not well communicated. This is where the guiding coalition can help multiply the vision and message. If just one person speaks the vision, it is simply not enough. The sense of urgency and clear vision need to be communicated in as many venues and by as many people as possible, and it must be both spoken and lived. “Communication comes in both words and deeds. The latter is generally the most powerful form. Nothing undermines change more than behavior by important individuals that is inconsistent with the verbal communication.”²³

Ignoring or otherwise allowing obstacles to change or growth, and failure to create and celebrate short-term wins further contribute to even the best change efforts falling short. The seventh error leaders make is declaring victory too early. “Until changes sink down deeply into the culture, which for an entire company can take three to ten years, new approaches are fragile and subject to rejection.”²⁴ The eighth and final mistake leaders make in instituting change comes when they do not work to anchor the new way into the culture of the company.

²³ Ibid., 10.

²⁴ Ibid., 12.

Kotter looks at these eight common errors in leading change and proposes strategies to overcome them. While not a book of theology, Kotter's insight into the systems of organization provide powerful wisdom and a framework for church leaders to consider as they work to lead change. Even for churches simply experiencing change outside their control – changes in leadership, an increasingly changing culture, etc. – Kotter's book can help understand, name and respond to change more thoughtfully.

This project will take Kotter's eight principles and look to examples of significant change God brought about through the leadership of several biblical figures. From Abraham to Jeremiah in the Old Testament, from John the Baptist to John the Evangelist in the New Testament, Kotter's principles of leading change can be seen as God's unchanging will to bring about transformation is revealed generation after generation.

Preparing for Change Reaction by Bob Whitesel

While John Kotter's work addresses change dynamics of organizations in general, Bob Whitesel focuses in on the specific question of leading change in the church. *Preparing for Change Reaction* looks at why change is so difficult to manage, and whether or not churches need to change. Whitesel lays out a path for church leaders to follow as they work with their congregations to “investigate, discuss, and build consensus about God's view of change.”²⁵

²⁵ Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis, IN: Wesleyan Publishing House, 2007), 9.

Christian doctrine asserts that God is unchanging in permanence, nature, character and will, and many in the church take this to mean – whether consciously or unconsciously - that the place where God is worshiped should likewise be unchanging. Whitesel affirms that the church should indeed seek to mirror the constant nature, character and will of God to be loving, compassionate and just. However, the biblical witness also shows that change happens under the sovereignty of God – change of location, changes in growth or decline, changes of knowledge as people learn and are instructed. Further, the unchanging will of God is to change people, to transform lives, and that God’s actions do change in response to the actions of people. Any discussion of change in the church must begin with, and constantly return to, a study of God’s constant character, Jesus’ mission to bring forth a new covenant, and the Spirit’s actions to move and transform.

Rooted in a biblical theology of change, Whitesel outlines a change process model that includes six stages and five triggers of change. The process of change can end either in group exit or with group retention, depending on an organization’s response to two of the key triggers that change brings about. Churches would do well to follow the model that leads to group retention and be mindful of the triggers that might otherwise sabotage change efforts.

A key element in Whitesel’s change process model involves the work of creating a Statement of Change Boundaries, or SCB. “The SCB depicts the limits, borders, and boundaries of principles and actions across which congregants mutually agree that change should not cross. This exercise is critical for allaying fears of reticent

congregants, as well as ensuring change does not fundamentally alter a church's nature, will, or character."²⁶ Whitesel then outlines an eight step process for churches to develop a Statement of Change Boundaries, beginning with denominational theology and traditions, moving to unique the characteristics and mission of the specific church, and emphasizing the importance of communicating the SCB widely and well.

The main limitation of Whitesel's book boils down to the limitations of any book that outlines a multiple step process for a church to follow it looks great on paper, but sticking with it, and getting buy-in at each step of the process requires dedication and accountability. Add to it that in the Presbyterian tradition, elders serve for three-year terms, with a limit of two consecutive terms. A church with twelve elders will consist of three classes of four elders; each year one class of four will roll off the Session, and a new class will come one. It takes at least a year to study and reflect on the book, and just as soon as you have a group of people beginning to catch the vision, a third of them leave the leadership team and a third arrive without having been part of the past year's discussion. Of course, this is more a limitation of Presbyterian governance than any fault of Whitesel's book. It points us back to Kotter's insight into the importance of establishing a guiding coalition made up of key leaders not necessarily serving limited terms. This project will take the principles of Whitesel's theology of change, as well as

²⁶ Ibid., 136.

the framework for processing change, to build a training manual pastors can utilize with key leaders in their congregations.

The Leadership Difference by Robert Logan

In *The Leadership Difference*, Robert Logan asserts that most leadership problems in the church can be boiled down to discipleship problems. “Between seventy and eighty percent of the problems people identify [in their church leadership] are attributable to discipleship issues. We have people in leadership positions who are not growing, committed disciples themselves.”²⁷ Echoing Barton and McNeal, Logan centers the strength of any ministry leader on the heart and soul of that leader, specifically their relationship with Jesus. “Leadership doesn’t produce spiritual dynamics; only the Holy Spirit can do that. However, lack of effective leadership can diminish the *impact* of those spiritual dynamics.”²⁸ That is, skills matter. A good carpenter cannot build a house without a quality set of tools. Likewise, ministry leaders need more than good character and a faithful heart; they need quality tools to do the work of building up and leading God’s people.

The toolbox Logan offers begins with the foundation of personal development disciplines and team building. He outlines tools for discernment and focus,

²⁷ Robert E. Logan, *The Leadership Difference* (Logan Leadership, 2017), chapter 1, Kindle.

²⁸ *Ibid.*, introduction, Kindle.

communication skills, financial and legal practicalities, empowering and releasing others, and leading change. Building consensus and moving slowly but prayerfully are critical to each step and to the process of leading change. “If the people merely consent to the vision, they’re essentially promising not to block you. If they have ownership of the vision, they want it to happen as much as you do, and they’re willing to invest their time, money, and talents.”²⁹

Time management, organization, communication, and asking good questions are skills leaders need to cultivate and master in order to be effective in any situation, but especially in leading change. For instance, the work of carving out six to eight hours a week to devote specifically to the tasks of leading a new initiative – in addition to all the other tasks of the week – takes skill and intention. Leaders committed to growing something new in their ministry context must learn to delegate, delete and defer their other tasks, often management in nature, in order to introduce and build new systems. This project will utilize the skills outlined in Logan’s work to help leaders grow in their confidence and ability to lead transformational change. The training manual will provide not only instruction on these leadership tools, but also opportunity to process and work on implementing several specific skills.

Clinton, Barton, and McNeal write about the heart and soul of leadership, focusing on the journey of Holy Spirit character development throughout a leader’s

²⁹ Ibid., chapter 8, Kindle.

lifetime. Kotter and Whitesel offer a knowledge base on the subject of change, a biblical theology of change, and a path for leading sustainable transformation. In *The Leadership Difference*, Robert Logan likewise highlights the importance of character and knowledge, but then proceeds to unpack specific skills necessary for effective ministry leadership. Together, these voices lend insight and a framework for growing character, knowledge, and skills in lay and staff leaders in Christ's church.

CHAPTER THREE:

THEOLOGY OF THE NEW MINISTRY INITIATIVE

This chapter discusses a theology of change from the Reformed tradition. The first section examines the oft-quoted Reformed phrase: *Ecclesia reformata, semper reformanda*, or “the Church reformed, always reforming.” The second section explores a theology of change, affirming that God is unchanging in nature, will, and character, and that God’s unchanging will is for humans to be transformed. The final section looks at passages from Scripture in which a moment of change in an individual’s life, or in the life of a community of people, brings about a significant shift in the larger story of God’s people. In each of the biblical stories examined, insight from Kotter’s work on leading change offers deeper understanding into the dynamics of change at play in these narratives. God’s Spirit worked in the past and continues to work in people today to bring about transformation in the world.

The Church Reformed, Always Reforming

In its chapter “The Church and Its Confessions,” the *Book of Order* states: “The church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as

well as of governance. The church affirms ‘*Ecclesia reformata, semper reformanda,*’ that is, ‘the church reformed, always reforming,’ according to the Word of God and the call of the Spirit.”

¹ Often referred to as the watch-word or motto of the Protestant Reformation, this saying did not actually appear until more than one hundred fifty years after Luther nailed his ninety-five theses to the Wittenberg door - in a 1674 devotional book by Dutch Reformer Jodocus van Lodenstein.² Examination of the three parts of Lodenstein’s phrase will help clarify its meaning and significance to the work of leading change in the church.

First, *reformata* refers to the identity of being Reformed, that is, of the Protestant Reformation, which sought to restore the church to its original purity and purpose. Whereas Roman Catholic worship and theology centered on the sacraments, Martin Luther preached the Five Solas: *sola gracia, sola fide, sola Christus, sola scriptura, and sola deo gloria*. That is, salvation comes not by works prescribed by the Church, but by grace alone, through faith alone, in Christ alone, according to Scripture alone, and for the glory of God alone.³ The reforms Luther called for angered the established leadership of the Church, and he was summarily excommunicated.

¹ *Book of Order 2017/2019*, (Louisville, KY: Office of the General Assembly), F-2.02, 9.

² Anna Case-Winters, “Ecclesia Reformata, Semper Reformanda: Our Misused Motto,” *Presbyterians Today* (May 2004), <https://www.presbyterianmission.org/what-we-believe/ecclesia-reformata/>.

³ “Introduction to Protestantism: Examining the Protestant Faith,” <http://protestantism.co.uk/solas> accessed 5/9/2019.

The impetus of the Reformation came not from a need to change for the sake of change, but rather it was a return to the radical, or the “roots” of the church’s identity which Reformers argued was to be found in Scripture and in Jesus Christ alone. In his treatise, “The Necessity of Reforming the Church,” Swiss Reformer John Calvin wrote, “We are accused of rash and impious innovation for having ventured to propose any change at all [in] the former state of the Church.”⁴ He argued that Reformers were not innovating, but actually returning the church to its true nature, purified from the “innovations” that accumulated in the church through centuries of inattention to Scripture and theological laxity.⁵

While Martin Luther is known as the father of the Reformation, the term “Reformed” tends to describe churches and theologies which followed Calvin’s teachings. There are many similarities between Lutheran and Reformed theology, with variations in interpretation of sanctification and few other matters. It is not within the scope of this paper to delineate between Lutheran and Reformed traditions, only to point out that the *ecclesia reformata* came out of and primarily refers to the Reformed tradition rather than the Lutheran.

Inspired by Luther’s *sola scriptura*, the Reformed tradition insists upon the centrality of the Word of God to all of worship and doctrine. By “Word of God” is meant

⁴ Ibid.

⁵ Ibid.

the written Word revealed in the Scriptures of the Old and New Testaments, the Word Incarnate in Jesus of Nazareth, and the Word proclaimed through the preaching of the Church. The Directory for Worship in the *Book of Order* offers an outline for the ordering of Reformed Worship, admonishing worship leaders to maintain the Word as the center of the service.

In addition to its emphasis on the centrality of God’s Word, another hallmark of Reformed theology is to reject works righteousness and affirms instead that God acts first and we respond. “God acts with grace; we respond with gratitude. God claims us as beloved children; we proclaim God’s saving love. God redeems us from sin and death; we rejoice in the gift of new life. This rhythm of divine action and human response – found throughout Scripture, human history, and everyday events – shapes all of Christian faith, life, and worship.”⁶

While the phrase *ecclesia reformata semper reformanda* may well capture the spirit of the Reformed understanding of the Protestant Reformation, it was not until the twentieth century that the phrase actually gained popularity under the influence of German theologian Karl Barth. In his *Church Dogmatics*, Barth wrote:

What counts in the Church is not progress but reformation – its existence as *ecclesia semper reformanda*. *Semper reformari*, however, does not mean always to go with the time, to let the current spirit of the age be the judge of what is true and false, but in every age, and in controversy with the spirit of the age, to ask concerning the form and doctrine and order and ministry which is in accordance with the unalterable essence of the church. It means to carry out to-day better than

⁶ *Book of Order*, 2017/2019, W-1.0102

yesterday the Christian community's one task which needs no revision, and in this way to "sing unto the Lord a new song."⁷

While *formata* and *reformata* describe a static adjective, that of being in the Reformed tradition, *reformanda* employs the passive form of the verb, meaning "being reformed." *Semper reformanda* then means always being reformed. The act of re-forming implies movement, change, transformation, not staying the same. Anglican theologian Andrew Atherstone, examining the implications of *semper reformanda*, interprets it as "a clarion call amongst evangelical Christians not to be satisfied with the status quo."⁸

It is important to see the entirety of van Lodenstein's phrase: *ecclesia reformata, semper reformanda secundum verbi Dei*, the church Reformed, always being reformed, according to the Word of God. The church is neither to preserve tradition for preservation's sake, nor is it to change simply for the sake of change. Rather, Reformed Christians believe that the Church is ever to re-examine its worship, teachings, and practices in the light of God's Word as revealed in Scripture, in the person of Jesus Christ, and in the faithful proclamation of the Church through the ages.

It is upon this foundational understanding of being Reformed and always re-forming according to the Word of God and the call of the Spirit that the project in this paper is built. Churches in the Reformed tradition affirm the need to always be evaluating

⁷ Karl Barth, *Church Dogmatics, Vol IV, The Doctrine of Reconciliation*, (Edinburgh: T. & T. Clark, 1988), 705.

⁸ Andrew Atherstone, 'The Implications of Semper Reformanda,' *ANVIL: Journal of Theology and Mission*, vol. 26(1), 2009, 31–42.

their worship, structures, governance and ministries according to God's Word and the leading of the Spirit. It stands, then, that permission is given by the Reformed tradition to welcome and embrace change, even to seek it, so long as it is led by the Spirit and center on God's Word. And so, we now turn to Scripture as the basis for a theology of change.

A Theology of Change

Because of the LORD's great love we are not consumed,
for his compassions never fail.
They are new every morning;
great is your faithfulness. (Lamentations 3:22-23)

This passage in Lamentations, from which comes the famous hymn, *Great is Thy Faithfulness*, speaks to the mystery that the nature and character of God never changes, yet God's compassions to humans in the afflictions and sorrows of their lives look different and new with each day. In the classical view of God, "it was assumed that God must be unchangeable in all respects, for any change could only be a change for the worse, calling into question the certainty of salvation."⁹ Yet with the advent of the Enlightenment, theologians such as Friederich Schleiermacher and Isaak Dörner began to modify the classical view by asserting that love orders and directs God's being and power. "God must be viewed as constant, as trustworthy and reliable – but not as

⁹ Robert Sherman, "Isaak August Dörner on Divine Immutability: A Missing Link between Schleiermacher and Barth," *Journal of Religion*, 77 no. 3 Jul 1997, p 381.

‘unmovable’ or static.’¹⁰ In order for God to be a personal God, in dynamic relationship with humans as Protestant Christian theology held, God cannot be an unmovable clockmaker who simply set the world in motion, but a God who responds to humans in various ways that are all consistent with God’s unchangeable character. God’s mercies are new every morning; great is God’s faithfulness. God’s great faithfulness can be categorized in the following four areas of unchangeable characteristics.

1. God Is Unchangeable in Permanence and Life

Throughout Scripture, God is manifest as always living and powerful. Genesis asserts that all of creation springs from God’s permanence and life: “In the beginning, God. . .” (Gen 1:1). God is ever awake and watchful, sings the Psalmist: “He who watches over you will neither slumber nor sleep,” (Psalm 121:4). Even though the seemingly permanent heavens and earth will one day pass away, God will remain (Ps 102:25-26). The Psalmist contrasts his human plight to God’s permanence and finds comfort in knowing God does not wear out like a garment and God’s years will never end (Ps 102:27-28). Old Testament scholar Amos Hakham writes that the psalmist assures his

¹⁰ Ibid.

readers that “they need not be concerned as they see all that surrounds them deteriorating and changing. God is not like this. He is endless and ageless.”¹¹

In the New Testament, the gospel of John begins with the assertion that God’s Word was in the beginning, from which Christian theology has taken the doctrine that Jesus, the Word made flesh, was at the beginning in creation and is with God throughout time (John 1:1-2). In the book of Revelation, the angels praise God with: “Holy, holy, holy, is the Lord Almighty, who was, and is, and is to come,” (Rev 4:8). God is the Alpha and Omega, the beginning and the end. From Old Testament to New, Scripture affirms that God’s permanence and life are unchanging.

2. God Is Unchangeable in Essential Nature

God is loving, just, compassionate, and giving. God’s mercies are new every morning, each a fresh manifestation of God’s love, justice, compassion, and generosity. The first line in each verse of Psalm 136 tells the story of Israel’s deliverance from Egypt and God’s providence in the wilderness; the second line of every verse repeats the line: “for God’s steadfast love endures forever.” Psalm 107 likewise punctuates the story of Israel’s up and down seasons of faithfulness and rebellion with the repeating refrain, “Let them thank the Lord for his steadfast love, for his wonderful works to humankind.” In the New Testament, the Incarnation of Jesus springs from God’s deep love for the whole

¹¹ Amos Hakham, *The Bible: Psalms with the Jerusalem Commentary*, vol. 3 (New York: Judaica Press, 2003), 21.

world (John 3:16). Love tops the list for the fruit of the God's Spirit (Gal 5:22). God's eternal nature is loving.

God's judgments against the wicked, disobedient and hard-hearted express God's essential nature of justice. Be it floodwaters or famine, gnats or locusts, Assyrians or Babylonians, consequences for turning from God are interpreted as God's justice. Coupled with justice always comes an invitation to repentance, to return to God and be restored (Neh 1:9, Is 44:22, Jer 24:7, Joel 2:12, Matt 11:28). God's unending nature is both just and compassionate.

God's unchanging nature is also to be generous and giving. The first humans were given the abundance of the Garden for all their needs. Abraham, Isaac and Jacob experience God's generosity through their abundant flocks, land, and children. In the New Testament James wrote that "every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created (James 1:16-18). The Apostle Paul argued that since God did not spare even God's own Son, surely God will not refuse to graciously give us all things (Rom 8:32).

3. God's Will is Unchangeable

“The plans of the Lord stand firm forever, the purposes of his heart through all generations” (Ps 33:11).

“Many are the plans in a person's heart, but it is the Lord's purpose that prevails” (Prov 19:21).

God created humans in the divine image, male and female God created them, and God's first command to these humans is to “be fruitful and multiply, fill the earth and subdue it” (Gen 1:27). This command never changes; it only takes on new meaning in new generations: with Noah after the flood, with Abraham and Sarah as parents of a new nation, with the Israelites in exile, and with the birth of Jesus and the Christian church. But God's will has always been and continues to be to be fruitful and fill the earth with God's imaged people.

The Old Testament laws reveal the divine will for people to be separate from sin and seek purity and holiness. God judges and proclaims there are none who are righteous (Rom 3:10, 23). Yet, because of God's unchanging nature of compassion, God's will is always that people be reconciled to God and to one another. God promises restoration and compassion to those who show remorse for sin and turn back to God (Zech 10:6, Rev. 3:20). God's will is for people to know God, to be separate from sin, and to restore God's people into fellowship with him.¹²

¹² Whitesel, 87.

4. God's Character is Unchanging

God's actions toward God's people reveal God's character. The prophet Malachi reminds the disobedient nation of Israel that God is unchanging in character, at the same time asserting that God desires reconciliation. "I the Lord do not change. So you, O descendants of Jacob, are not destroyed. Ever since the time of your forefathers you have turned away from my decrees and have not kept them. Return to me, and I will return to you," says the Lord Almighty (Mal 3:1-2). God's heart for reconciliation runs so deep that the Israelites are given a challenge to bring in all their tithes to the storehouse, and "see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room for it" (Mal 3:10).

When Change Does Happen in Scripture

Scripture affirms that God is unchanging in permanence, nature, will and character. At the same time, certain passages also record incidences in which God changed God's mind or that God repented. In Genesis 6, when God saw all the wickedness of the earth, "The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled" (Gen 6:6). So the Lord made plans to destroy the earth entirely and start over. That is, until God remembered Noah, one good man still on earth. The Lord spared Noah and Noah's family, though the rest of the earth's population drowned (Gen 6-8). Again in the book of Jonah, God told the prophet the whole city of Ninevah would be leveled because of their sin; but when the people

repented, God changed course and let them live (Jonah 3:10). Jonah became angry and pouted by the shrub, and God reminded Jonah that God has concern even for the people of Ninevah (Jonah 4:11). God's actions can and do change in response to human decisions, while God's character remains consistent and trustworthy, always moving in the direction of compassion, justice, and reconciliation.

The Bible also attests to many other types of change. People live and die, populations expand and move, cities rise and fall. People also move: Abraham moved from Ur to Canaan, Jacob from Canaan to Egypt, and the people of Israel wandered for forty years on their way to the Promised Land. God moved with them, not because God moves but because God is always present. As wanderers and invaders, the people of Israel worshiped God in the tabernacle, a movable tent; when they settled in the land and anointed kings, they built a temple built to house the ark of the covenant and it became the center of worship. The quality of their worship space changed, but the God they worshiped did not change. Israel experienced great heights of wealth and world influence under some of its kings; they also suffered mightily at the hand of their enemies. God is never better or worse off; God is constant in worthiness and wholeness.

While God does not change in nature, will or character, people change. They grow in knowledge and understanding, changing their minds on what it means to follow God. These changes are experienced only by the created, never the Creator. However, both humans and God can be said to change in relationship and in action. God does not change in nature, character or will, but because God is a God of relationship with people

– who do change in nature, character and will – the relationship between God and a person or a people can and often does change. It is not God but humans who are changing. That is the whole point of the Incarnation and Cross: “because of the salvation brought by Jesus Christ, we can be restored to fellowship with God.”¹³

While God is in nature, will, and character unchanging, at the heart of the gospel of Jesus is transformation, repentance and new life for humans. In Luke 13, Jesus tells the parable of a landowner tired of looking at a fig tree that hasn’t produced a fig in three years. Cut it down, the landowner says. But the farmer, who possesses a greater imagination, begs for mercy and promises to fertilize the tree. The landowner stands down, but says he will give it one more year. The parable reveals that God’s will for justice is to cut down that which does not bear fruit; but God’s heart for reconciliation and repentance will withdraw the ax if true repentance produces fruit. The Apostle Paul writes to the Roman church: “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom 12:1-2).

Be transformed by the renewing of your mind. God’s mercies are new every morning; great is God’s faithfulness. God’s heart does not change, but human hearts and

¹³ Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change to Your Church* (Wesleyan Publishing House, Indianapolis, 2007), 100.

lives are meant to change. Humans are created in the image of God and designed to grow into the full maturity of Christ, and to reproduce our love for God and others in the world. The gospel challenges status quo and urges a life of growing from grace to grace. Resistance to change is resistance to the work God calls Christ-followers to do.

Furthermore, while God's nature and will remain unchanging, shifting times and cultures influence the lives of God's people. The church is then left to wrestle with what it means to adapt to change while staying faithful, to be renewed in minds and heart, and yet to be made more and more into the likeness of an unchanging God. In his book, *Preparing For Change Reaction*, church consultant Bob Whitesel encourages churches looking at implementing change to address anxieties and concerns that invariably arise in a congregation.

This project proposes that grounding the process of leading church change in the Reformed commitment to always being re-formed, and in the stories of significant moments of change in Scripture has the potential not only to reduce anxiety around change, but actually to inspire churches and leaders to embrace, welcome and move forward with confidence toward change. Knowing that God's unchanging will is to transform people, that the Spirit initiates and empowers people toward change throughout the pages of Scripture, and that Jesus embodied a whole change movement shifts the conversation from changing simply to be more relevant to embracing change as an act of obedience to God.

Eight Stories of Leading Change in the Bible

Research on organizational change efforts shows that traditional change methods are successful only about thirty percent of the time.¹⁴ In contrast, “metaphors, when used in change methods, are successful about eighty-five percent of the time and eliminate resistance.”¹⁵ Grounding a theology of change in the biblical narrative not only reflects a Reformed way of thinking, but the stories of transformation found in Scripture offer powerful metaphors for leading congregations toward change.

The following pages explore ten moments in Scripture in which important personal and community transformation occurred. In many of these stories, all eight of John Kotter’s principles of leading change (or failing to lead change) can be identified. Indeed, this paper could have focused on one biblical narrative, such as the Exodus from Egypt, or Crossing the Jordan River in the book of Joshua, as the whole story from which to illustrate leading change. For the purpose of this paper, however, one primary principle of leading change from Kotter’s work will be highlighted in each of the biblical narratives. The first story of Abram will serve as an introduction to the principles of

¹⁴ Bob Whitesel, “How to Change a Ministry in 8 Stages,” ChurchHealth wiki, accessed April 27, 2019, <https://churchhealthwiki.wordpress.com/tag/metaphor/>.

¹⁵ Ibid.

change, and will frame the opening gathering for the training manual. In each of the subsequent eight stories, one of Kotter's principles of leading change will be explored. The final narrative, from the first chapter of Acts, will offer a framework for participants to reflect on key learnings from the experience of using the manual, and consider next steps. The hope is that this paper and training manual will show today's church leaders the different ways God initiates and equips leaders throughout time, as well as affirm the overarching theme of transformation throughout the whole of Scripture.

1. Go to the Land that I Will Show You

One of the first stories of significant change in the Bible begins when Abram hears God tell him to "go from your country, your people and your father's household to the land I will show you (Gen 12:1). God's command starts with very specific and comprehensive categories. Kotter writes, "we often don't adequately appreciate a crucial fact: that changing highly interdependent settings is extremely difficult because, ultimately, you have to change nearly everything."¹⁶ First, Abram is asked to go from his country, which speaks to his identity and his geographical home. Next, he is to go from his people, his community, his tribe, the place of belonging. Third, God instructs Abram to leave his family, his deepest place of identity.

¹⁶ Kotter, 136.

In other words, God commands Abram to leave his status quo, the existing condition of his life. An eternal truth of God's character is here revealed, that it is in God's nature to challenge the status quo. Genesis offers no qualitative judgment on the status quo of Abram's life; there is no evidence that it is either bad or good, only that Abram is to go from it. Instead, Scripture here affirms God's omnipresence; God can and often does invite people to make a shift from what they know and move to what is unknown because wherever that new place will be, God will be there also.

The command is followed by a promise: "I will make you into a great nation, and I will bless you I will make your name great, and you will be a blessing" (Gen 12:2). God is asking Abram to leave country and people – but in its place God will make him into a great nation, and it will be good for Abram to go to where God will show him.

Not only will this change for Abram be good for him personally, it will mean others will be blessed. Abram will be a father of many nations, the seed of which will be a blessing to all nations of the earth, which highlights a key principle in leading change. God may start with an individual to call him or her to leadership by initiating a change event in their life. And while that change event may bring blessings for the person in particular, it is not for them alone. The change is not for that one person alone, but it starts with them. Abram's choice to trust God and leave country and family behind meant he was given an even bigger family, and through his family God would bring blessings to the rest of the earth.

So, at seventy-five years of age, Abram set out with his wife and nephew and all their herds and possessions. They traveled into the land of Canaan, setting up altars and worshiping God along the way. At times, the Lord appeared to Abram and spoke to him continued blessings and instructions, eventually assigning him the new name of Abraham. He kept going on, stopping to worship and listen for God to show him his next step. This story offers a biblical metaphor for individual leaders and whole communities of faith to embark upon a journey of leaving behind the familiar and setting out toward something new.

2. Establishing a Sense of Urgency: Moses at the Burning Bush

The first step to leading a successful change effort involves establishing a sense of urgency. “With complacency high, transformations usually go nowhere because few people are even interested in working on the change problem.”¹⁷ When Moses led his father-in-law’s sheep to Mount Horeb, he did not appear to be very concerned about the Hebrew people back in Egypt. His status quo was one of tending sheep and raising a family with his wife in Midian, hundreds of miles from Egypt; his complacency is high.

According to Kotter, complacency has many sources. The absence of a major and visible crisis keeps people from seeing a need for change. Secondly, too many visible resources communicate that things are going well and eliminate the need to consider

¹⁷ Kotter, 36.

doing anything differently. Third, when standards against which managers measure themselves are low, leadership feels a false sense of accomplishment. A fourth source of complacency comes when organizational structures are focused on narrow functional goals instead of broad business performance. That means that when basic measures of performance go down, blame gets put on the leader at the top and no one else feels responsible.¹⁸

Complacency also comes when various internal measurement systems focus on the wrong performance indexes, or goals are set so low that no one has trouble meeting them. When feedback comes primarily from these faulty internal systems, instead of outside stakeholders, Kotter reports that “some people could probably work from day one until retirement and never hear directly from an unhappy external stakeholder.”¹⁹ In the event that reports come in from the outside with any kind of bad news for an organization’s performance, a “kill-the-messenger” approach often quiets any information that would raise any urgency toward change. “Human nature, with its capacity for denial, especially if people are already busy or stressed” further raises corporate complacency.²⁰ And, finally, a ninth source of complacency comes when senior management employs too much of what Kotter calls “happy talk.” That is, when the

¹⁸ Ibid., 39.

¹⁹ Ibid., 41.

²⁰ Ibid.

people at the top of the leadership chain ignore signs of concern and communicate only the positive news, complacency continues and any efforts toward change will be resisted.

Moses faced several of these sources of complacency. There was no crisis in his life, no slave-drivers cracking the whip on his back. His father-in-law, Jethro, was a man of wealth and influence, and had a job for Moses, so he had plenty of food, shelter, purpose, and freedom. Moses had become a husband and father, a trusted shepherd for Jethro, which may well have given him a sense of success in life. However, focusing on these as the only measure of success for him was perhaps too small a thing. Add to that that Moses had been in this first wilderness for forty years, and his lack of interest in the status of his brothers and sisters back in Egypt show a marked capacity for denial that there is a problem he has anything to do with. A lack of outside voices to remind him of the pain of his people only added to his complacency.

The voice from the burning bush, however, brings an update on slave conditions under the latest Pharaoh back to Moses' attention. "Visible crises can be enormously helpful in catching people's attention and pushing up urgency levels."²¹ The status quo of the Hebrew slaves is one of misery and suffering. his story shows God's heart of compassion toward human suffering, revealing that God responds to human relationship with an increased sense of urgency to bring about change for people in pain. God shares this sense of urgency with Moses, and compels him to be part of God's plan for

²¹ Ibid., 44.

deliverance of the Hebrew people, raising Moses's own sense of urgency toward the situation. Moses tries very hard to say no, but the urgency back in Egypt overcomes his resistance, and Moses returns, albeit with some hesitation, to his homeland to make an appeal to Pharaoh to let the people go.

3. Creating the Guiding Coalition: Joshua at the Jordan River

In successful change initiatives, the president, pastor, or department head must gather five or more people with a commitment to improved performance to pull together as a team.²² While Moses had Aaron and his wooden staff, one of the elements of leading change that he struggled with most was developing a coalition for change. Moses was not a team player. The Hebrew elders in Egypt were suspicious of him, Jethro had to pull him aside and remind him not to everything himself and to let go leadership, and even Aaron sabotaged efforts toward change once they were out in the wilderness. While Moses was able to lead the people through the wilderness and to the Jordan River, it was his successor, Joshua, who possessed the capacity to lead from within and to gather a team of leaders that brought the people into the Promised Land.

Kotter identifies four key characteristics essential to effective guiding coalitions. First is position power. That is, a guiding coalition must be made up of key players in positions of influence across the organization, so that people who are left out cannot

²² Ibid.

easily block progress. Secondly, a level of expertise across various points of view must be considered, so that informed, intelligent decisions will be made. Third, the people chosen for this group should have a level of credibility and respect throughout the organization so that decisions made will be taken seriously. Finally, the group must include people who are proven leaders capable of driving the change process.²³

At the Jordan River, God instructed Joshua to find twelve elders from each of the tribes to lead their respective tribes across the river. Meanwhile, a selection of priests bore the ark of the covenant in front of the whole procession. Both the group of elders as well as the priests were leaders in positions of power and influence, experienced in leadership and of good reputation, with a commitment to moving the people across the river.

When the feet of the priests carrying the ark touched the river's edge, the waters which had been overflowing stood still, and the river piled up to the north and to the south. "The priests who carried the ark of the covenant of the Lord stopped in the middle of the Jordan and stood on dry ground, while all Israel passed by until the whole nation had completed the crossing on dry ground" (Josh 3:17). The ark of the covenant housed the tablets of stone Moses brought down the mountain with God's law for the people. Also inside the ark were the staff of Aaron and a jar of manna. This image of the priests being the first to get their feet wet, and then holding up the symbols of God's covenant,

²³ Ibid., 56.

God's power, and God's providence while the people pass by on dry ground speaks powerfully. The priests walking ahead of the people into dangerous territory communicates an imperative that a leadership team in any change initiative be willing to go first. The metaphor of a team of people working together to hold up God's covenant, power, and providence offers a vision of leaders collaborating and balancing their strengths to keep God lifted up when things are changing. That they are standing in the middle of the river until the last person crosses means leadership teams will need to commit to helping their community navigate transition and be patient with the process of watching as people make their way to the new place. Meanwhile, the image of selected elders shepherding their tribes across illustrates the importance of identifying trusted leaders from within the various segments of an organization to guide their groups across rivers of change.

4. Developing a Vision and Strategy: Nehemiah

Hearing that the city of Jerusalem lay in ruins with its walls broken down and gates destroyed, Nehemiah experienced a sense of despair for his homeland and his people. Nehemiah longed to travel back to Judah and lead an effort to rebuild the city's walls. When Artaxerxes, the Babylonian king whom Nehemiah served, asked him why he was so sad, Nehemiah explained about Jerusalem and then presents a clear vision to rebuild the walls of the city.

A good vision cast by leadership creates a sensible and appealing picture of the future and a logic for how the vision can be achieved. Managers can then step in to develop steps and timelines to implement the strategies, and determine budgets and goals around those strategies. An effective vision should be imaginable, desirable, feasible, focused, flexible, and communicable.²⁴ That is, vision paints a picture of what the future will look like, it appeals to the long-term interests of people in the organization, has reasonable goals, and is clear enough to guide decision making. A clear vision must be general enough to allow for adjustments along the way and can be easily explained in less than five minutes.²⁵

Nehemiah's clear vision of a plan to rebuild the walls of Jerusalem inspired the king to send Nehemiah back to his homeland not only with the royal blessing, but also with army officers and a cavalry, as well as letters to governors and timber suppliers along the way to provide support to Nehemiah (Neh 2:5-9). Once back in Judah, Nehemiah gathered a guiding coalition and worked with them to further the vision of rebuilding the city section by section (Neh 2:11-18). Each section leader could see the overall vision to rebuild the wall, and adapt the needs of their particular section while still moving forward on the vision for the whole (Neh 3). Although they faced opposition

²⁴ Ibid., 71.

²⁵ Ibid.

throughout the rebuilding project, Nehemiah's clear vision kept the people focused and motivated to finish restoring Jerusalem's walls.

5. Communicating the Change Vision: Jesus and His Parables

A sense of urgency can motivate a guiding coalition to develop a clear and compelling vision, but when communication of that vision lacks depth and reach, change efforts often stall and fail. "Communication seems to work best when it is so direct and so simple that it has a sort of elegance."²⁶ Communication must be simple, with no technical jargon or complicated language. Metaphor and analogy captivate and inspire people's imagination. As referenced earlier, change methods which employ metaphor to communicate the vision are nearly three times as successful as traditional change efforts which do not.²⁷ Utilizing multiple forums, from large meetings to small groups, newsletters, bulletins, social media and both formal and informal interactions are all effective ways to spread the word. Repetition allows ideas and vision to sink in and become the language of an organization. Leaders should also be prepared to lead by example because their actions will communicate to people how important the vision is to them. When inconsistencies arise in the vision and in the process, these should be

²⁶ Ibid., 89.

²⁷ Bob Whitesel, "How to Change a Ministry in 8 Stages," ChurchHealth wiki, accessed April 27, 2019, <https://churchhealthwiki.wordpress.com/tag/metaphor/>.

explained rather than avoided, to avoid undermining credibility. Finally, two-way communication carries more weight than one-way communication. Allow opportunity for dialogue and give-and-take conversations around the vision so the organization members can feel they have a voice in the process.²⁸

When Jesus returned from his baptism and his forty days in the wilderness, he began communicating his vision by preaching, “repent, for the kingdom of heaven is at hand” (Matt 4:17, Mk 1:15). His vision was simple and he preached it to large crowds and to small groups in both city and country. His most popular method for communicating his vision for the kingdom of heaven was through his parables, metaphors which painted pictures of farmers and seeds, women sweeping for coins, wedding banquets, and more. He repeated himself often, and the images stuck in the imagination of the people so that they retold the stories for generations. Jesus also led by example, and lived what he preached. Although he responded to questions with more questions of his own, Jesus engaged in two-way conversation with his listeners and followers.

6. Empowering Employees for Broad-Based Action: Jesus Sends Out the Disciples

Jesus gathered around himself a coalition for change - his twelve disciples – and communicated his urgent vision of the kingdom of heaven in multiple ways and places.

²⁸ Kotter, 90.

He then called “the Twelve together and gave them power and authority . . . and sent them out to preach the kingdom of God and to heal the sick” (Lk 9:1-2). Empowering a broad base of action not only multiplies the potential for communicating vision, it also helps remove obstacles which threaten to undermine the vision.

The most common place to see obstacles rise up to resist change can come from the structures embedded within an organization. A vision may focus on the customer, but when the structure spreads resources and responsibilities the vision gets blurred. If there is a vision which involves giving more responsibility to lower-level employees, layers of middle-management can second-guess and criticize employees. In the church, long-time members and program leaders resist and dismiss ideas and criticize methods from newer members. In order to remove obstacles to the vision, communicating a sensible vision to staff and volunteer leaders can give them a sense of shared purpose. Structures will need to be evaluated and aligned with the vision. Training leaders with needed skills and attitudes will also give people a sense of power to help bring about the vision. Information and personnel systems must also be aligned with the vision, because unaligned systems block needed action. Finally, in order to remove obstacles, supervisors who undercut needed change will need to be confronted.

Jesus spent time with his disciples to train them up in his vision for God’s kingdom and how to share that vision with others. He sent them out to preach and heal and cast out demons; when they came back, he continued the training with further teaching. He then sent out seventy-two more followers, in pairs of two to preach and heal

and spread the vision. Jesus and his followers often went to synagogues to preach and teach, working within the current structure of Jewish society. And he also regularly confronted the priests, scribes, and Pharisees who worked to undermine his vision.

7. Create Short-Term Wins – Jesus Responds to John’s Disciples

In the first synagogue that Jesus preached his vision for repentance and kingdom, he read from the scroll of Isaiah and proclaimed these words were fulfilled in him: “the Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor” (Lk 4:18-19). He then set about preaching, healing, and performing miracles, generating short-term wins which built trust and a growing number of followers of his vision.

Effective short-term wins are visible, unambiguous, and clearly related to the change efforts.²⁹ When large numbers of people witness real results connected to the vision, confidence grows and attitudes shift more toward the new thing and less toward maintaining status quo. Short-term wins show people that sacrifices are worth it and energy given to the change effort pays off. A small win provides positive feedback to change agents and builds morale. Short-term wins also give the guiding coalition important data along the way to help validate and fine-tune their ideas. Clear

²⁹ Ibid., 121.

improvements in performance makes it hard for people to resist needed change. Short-term wins build momentum and has the potential to turn reluctant supporters into active helpers.³⁰

When John the Baptist sent his disciples to ask Jesus if he was the Messiah, Jesus instructed them to report back to John that the “blind receive sight, the lame walk, the dead are raised, and the good news is preached to the poor” (Lk 7:22). Jesus uses the language of the messianic vision from Isaiah to identify short-term wins. Jesus’ ultimate mission was to go to the cross and rise from the dead to complete his vision of God’s kingdom. Along the way he captured people’s hearts and their commitment to his vision by showing he was trustworthy and his vision was for them.

8. Consolidating Gains and Producing More Change: Acts 6

Resistance to change is always waiting to reassert itself. Successful change leaders recognize the need to consolidate gains and produce more change. The guiding coalition leverages the credibility gained through short-term wins to address additional change projects. More help will need to be brought in, people promoted and trained to help with the changes. Senior leadership will need to focus on keeping urgency up and

³⁰ Ibid., 122.

maintaining clear vision. Project managers and lower-level leadership focus on specific tasks, and work to identify unnecessary interdependencies and eliminate them.³¹

As the early church spread Jesus's vision of repentance and kingdom living, the apostles continued as its guiding coalition, preaching the vision and multiplying the message in new places. However, an internal sense of complacency began to arise as they failed to take care some of their own. "In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebrew Jews because their widows were being overlooked in the daily distribution of food" (Acts 6:1). While the Grecian Jews may not have been against the vision as a whole, their criticisms of the leadership threatened to redirect energy away from the change effort. The apostles met and recognized the need for added help. They introduced a new level of leadership to their organization, a team devoted to feeding ministries. This new structure in the church allowed for more change to occur and spread, while also freeing up the higher leadership team to maintain the urgency and implementation of the larger change movement.

9. Anchoring New Approaches in the Culture: Paul's Letters

Even when a sense of urgency and a guiding coalition with a clear vision that is well-communicated bring about short-term wins and new structures to multiply the

³¹ Ibid., 144.

changes, change efforts that fail to become anchored within the culture of an organization eventually stall and status quo returns. Kotter writes:

Culture refers to norms of behavior and shared values among a group of people. *Norms of behavior* are common or pervasive ways of acting that are found in a group and that persist because group members tend to behave in ways that teach these practices to new members, rewarding those who fit in and sanctioning those who do not. *Shared values* are important concerns and goals shared by most of the people in a group that tend to shape group behavior and that often persist over time even when group membership changes.³²

Culture is powerful because individuals become indoctrinated so well and the culture expresses itself through the actions of hundreds, sometimes thousands, of people. Culture develops with little to no conscious intent and is difficult to challenge or discuss.³³

In order to anchor change in a culture, several factors must be considered. First, efforts to change norms and shared values should come at the end of a transformation process, not the beginning. New ways of doing things start to become embedded in a culture only after people see that they work and are better than the old way, and that takes time. Anchoring change in a culture also requires a high level of communication and discussion; again, identifying and celebrating successes along the way helps change stick. The reality, too, is that successful change efforts may involve some turnover in the organization; sometimes the only way to change a culture is to change some of the key

³² Ibid., 148.

³³ Ibid., 150.

people. Finally, new hires and promotions must be compatible with the new practices and vision, or the old culture will re-establish itself.³⁴

The Apostle Paul preached with urgency, always worked with a team of leaders to move forward in vision, communicated well and widely, celebrated wins and added help along the way. Yet his most lasting legacy were his letters to the new communities of faith, helping them embed new norms and shared values into the culture of the early church. He challenged status quo practices in the Jewish tradition such as circumcision, introducing a new norm for inclusion rooted in baptism instead. He challenged the old testament law as the only source of shared values, elevating Christ as the center of faith and God's covenant revelation. Paul also gave encouragement for how families might order themselves out of reverence for Christ rather than in obedience to Rome. Likewise, Paul instructed new leadership roles based on these new norms and values. Jewish norms and pagan practices threatened always to assert their influence in the new church, but Paul directed great energy to confronting those old ways and creating a new culture for Christ followers.

10. Looking to the Future: Acts 1

When the disciples met Jesus after the resurrection, they anticipated something big was about to happen, and they expected Jesus to be the one to do it. They asked,

³⁴ Ibid., 157.

“Lord, are you at this time going to restore the kingdom to Israel?” (Acts 1:6). He answered instead with a command to wait, to receive, and then to go out as witnesses of the resurrection and all they had seen. Then he ascended into the clouds, and the disciples were left standing there gazing up into the sky. They had just been through a life-changing experience and had been given a seemingly impossible task.

As people come to the end of a long process, like the disciples it is normal to feel a mixture of anticipation, of being overwhelmed, and feeling alone.³⁵ Questions about next steps, concerns about the size of the task before them, and curiosity about what and who can help are all normal and expected. The three-fold command of Jesus to wait, to receive, and to go as witnesses speaks to disciples today as well. Church leaders embarking upon a change process will have stretches of time where waiting and watching, paying attention and praying will be the most important thing they can do. Jesus instructed the disciples to wait in Jerusalem for the gift the Father promised, the baptism of the Holy Spirit. Waiting for God in prayer and preparation is foundational for leading God’s people.

The disciples expressed anxiety about Jesus leaving them, and his assurance was always that he will send help in the form of the Advocate, the Holy Spirit (Jn 14:16-17, 26; 15:26-27). Their job was to receive the power given in the Spirit. The first disciples

³⁵ Lutz Allen, I-43.

could not have anticipated the experience of Pentecost, of the Holy Spirit descending upon them in tongues of fire and the power to speak new languages (Acts 2). Their particular baptism by the Spirit was needful for the mission Jesus gave specifically to them; to be witnesses to people of different languages near and far. The Spirit continues even today to empower people for the task that God gives them, and that gifting will be unique to each person, group, and mission (1 Cor 12).

PART THREE
MINISTRY PRACTICE

CHAPTER 4:

DESIGN, IMPLEMENTATION, AND ASSESSMENT

God's Spirit was powerful in the past, and continues to empower people today for both personal and community transformation. From Abraham to Paul, the theme of transformation throughout Scripture shows how God works in the lives of individuals first in order to bring significant moments of change to whole communities. John Kotter's eight principles for leading change provide insight into these change processes in Scripture and the key elements that helped make them successful. Church leaders can be inspired and instructed by both Scripture and modern social sciences to lead Christ's Church toward meaningful and sustainable transformation, as the church reformed, always reforming.

University of Michigan Professor of Organizational Behavior Robert Quinn writes:

We are all potential change agents. As we discipline our talents, we deepen our perceptions about what is possible. We develop a reverence for the tools and the relationships that surround us. We then bring a discipline to our vision and grow in integrity. Life becomes more meaningful. We become empowered and empowering to our context. Having experienced deep change in ourselves, we are able to bring deep change to the systems around us.

This project is based on the principle that personal renewal precedes corporate renewal, a principle reflected in the pages of Scripture, supported by Reformed theology, and confirmed in research on organizational change in the secular world as well. As such, this training manual was developed and designed with the church elder board in mind.¹ “It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge.”² Current elders may not see themselves as change agents, but have gifts in administration and oversight. The goal of the manual is to till the soil with the current elders, in the hope that a shift in the leadership body of the church has the potential to lead and support a larger shift in the church body. More work will need to be done in order to bring about a full change effort over time, but it is appropriate to begin the process with the elder board, “the group who is to hold the vision of the congregation and bless the direction of the work of the people of God.”³

¹ While this training manual was designed with the regular meetings of the elder board in mind, it would also be appropriate for use with a church staff or other leadership team. And though it is intended to be used over the course of a year of monthly meetings, it could certainly be used on a weekly basis for a team or a ten-week small group. Content from the gatherings may also form the framework for a sermon series on transformation.

² *Book of Order*, G-6.0303.

³ Lutz Allen, I-13.

DESIGN

This manual provides material for ten gatherings to be used in an elder board's regularly scheduled meetings or retreats. Gathering One is designed to begin the process and so could be used as a half-day elder retreat or a longer meeting separate from the business meeting. Gatherings Two-Nine are designed to be used in the regularly scheduled meeting of the board, taking up forty-five to sixty minutes of the meeting. These would replace and possibly expand a typical board meeting's devotions. Gathering Ten is designed as a two-hour wrap up of the year's learnings and a beginning point for talking next steps, so it would need to be the full elder meeting or be done at an additional meeting or retreat.

Each gathering will lead the elders in a time of engagement with a passage of Scripture, corresponding to the ten passages outlined in chapter three of this paper. The hope is that these discussions around Scripture will provide spiritual renewal for their own personal lives. There will also be homework given between each gathering. The type of homework will vary, but it will always involve the reading of one or more chapters from *Leading Change* by John Kotter. Copies of the book will need to be made available to each elder. The homework is a vital part of the process. It is not meant to keep people overly busy, but to deepen the conversation and personal learning. Discussion questions in each gathering will guide conversation toward reflection on key learnings from Kotter's book and the Scripture stories. Questions are designed to help elders identify connections between the principles of leading change, the biblical narrative, and the

dynamics going on in their own context. Cycles of reflection and action lead to further reflection and action, deepening personal renewal and paving the way for corporate renewal.

One of the key goals of this manual is to build capacity for leading change. “Capacity building is the elements that give fluidity, flexibility, and functionality within an organization so that it is able to adapt to the changing needs of the population that is served.”⁴ Fluidity speaks to the ability to adapt to the new life God may call a church. Flexibility involves creating a culture of permission giving in a church to encourage new ways of doing and being church. Functionality refers to a congregation’s ability to develop processes that enable and support change efforts. Above all, the goal of this manual is to increase a congregation’s capacities through deepened connections with God and one another as leaders engage in strategic conversations through Scripture, prayer, action, and reflection.

A final element in the design of this manual reflects the use of game theory as a way to help people problem solve in creative ways. In both the opening and closing gatherings of the manual, simple activities using Post-It notes engage participants in ways meant to energize and motivate beyond the rational, linear path of cause and effect. Pastor and game theorist Ken Evers-Hood writes in his book *The Irrational Jesus* that

⁴ Lutz Allen, I-4.

“when game theory is used descriptively to help us discern in what story we are living and how we might work to change that story, it is immeasurably helpful.”⁵

IMPLEMENTATION

This manual is designed to be used within the normal flow of an elder board’s work. It is intended to add spiritual depth to both the monthly meeting and the elder’s personal lives. It can help a board discern the Spirit’s movement within the church and surrounding community. At the end of the process, the board is brought to a decision-making point and asked to consider next steps. Resources are provided for further study and engagement.

The first step in implementing this training manual will be to discern with the elder board whether to use it. It is not advisable that a pastor or elder bring this – or any such - resource to the board and expect to begin implementing it immediately or at all. Allow time for everyone to have voice, check for clarity of understanding, and provide time for God to speak and people to respond.⁶ Copies of the manual, or at least the introduction and table of contents, should be provided for all members of the board at a

⁵ Ken Evers-Hood, *The Irrational Jesus: Leading the Fully Human Church* (Eugene, OR: Cascade Books, 2016), 117.

⁶ Lutz Allen, I-5.

first meeting. At a second meeting, discuss and invite board members to pray. A board may wish to consider whether this resource is relevant at this time in their congregation's life and if they are ready for it. If not, it would be important to identify what would they need to do to be ready. It would also be of great value for the elders to discuss whether each person is willing to commit to the process, to the time within meetings as well as the personal time reading and reflecting between meetings.

If after two meetings of discussing and praying over whether to embark upon this resource, the answer is yes, plans should be made to begin and dates determined for starting and finishing. Recognizing that some boards may take a month off during the year, or need at least one month's meeting time for budget and business, this year-long training manual has only ten gatherings rather than twelve. Thought should be given as to when new officers begin their terms to allow for time to distribute the manual and Kotter's *Leading Change* book. Looking ahead to a church's calendar will also prove helpful. In Month One plan for a half-day retreat, while during Months Two through Nine, plan to use the material during regular monthly meetings. Month Ten will then need another half-day retreat, or a designated two-hour meeting to wrap-up the year.

For this manual to be used to its full potential, board meetings may need to change. "Elders long for their Session meetings to be spiritually energizing rather than energy draining. They long to leave the meeting feeling enthusiastic versus dispirited."⁷

⁷ Lutz Allen, I-7.

The first status quo that this manual will address is the status quo of the way church board meetings are conducted. Carving out time for forty-five to sixty minutes of meaningful discussion each month means elders will need to work differently and more efficiently. Efforts will need to be made by the elders to maximize committee time and not bring committee work to the larger board meeting. Pastors will likewise want to keep meeting dockets clear and concise, and email them out ahead of time. As moderators of the board meetings, pastors will also need to be diligent about keeping discussions focused, and maintain a commitment to starting meetings on time.

Ideas such as developing a consent agenda and providing committee reports online or ahead of time can go a long way to making board meetings efficient and allow for meaningful discussion. It may be helpful to learn to identify off-line discussion items, which need only be discussed between a few people and not the whole group, and give group members permission to request that such discussions be continued at another time. Working with the clerk of the Session to include in the minutes who will do what by when will enable better follow-through between meetings. A summary list of action items at the end of the minutes may prove fruitful, especially if those minutes are emailed out and received within a week after the meeting. This change to how a board meeting runs can be the first tangible change the session leads, with a sense of urgency compelling the change, a vision of what a new kind of meeting and its minutes could look like, and short-term wins celebrated when meetings move along efficiently as elders get their reports in on time and off-line discussions are headed off quickly. It is important watch

for resistance along the way, and work to remove obstacles to efficiency and this first change. Highlighting these wins as they unfold can provide an example of what leading change can look like on this smaller scale.

It may be that the pastor of a church leads the implementation of this training manual. However, efforts should be made to identify individuals within the congregation, surrounding community, or wider denominational body who can help. There may be a church member or elder in the congregation gifted in project management or leadership development in the public sector who can come to each of the gatherings to facilitate discussion. Or perhaps they only come to the retreat, or a particular board meeting for a particular topic. Kotter's book has been widely used in the business world for nearly two decades, so there are people in the church who may be familiar with it in the workplace who could help bring it to the church. At Summit, a project manager from Boeing who was trained on Kotter's principles of leading change has provided helpful leadership at session meetings on facilitating these discussions.

ASSESSMENT

An abbreviated version of the LeaderShift training manual was field-tested at Summit Avenue Presbyterian Church in three small groups made up of elders and congregation members, as well as with the church staff. Ideally, it would have been tested in full over the course of a full year with the Session of the church. Because of time constraints with this project, a six-session version was instead used in four different small

group settings over the course of several weeks. Gatherings Two through Seven of the manual were used, and rather than have participants read full chapters from *Leading Change*, key excerpts and quotes were given in the manual. This abbreviated field-test focused on establishing a theological understanding of change in Scripture and examining the leadership development of key biblical figures. Reflections on leadership and their own personal development as leaders was also incorporated into the study.

A total of thirty people participated in the study. Manuals were printed and assembled in the church office and made available to groups. Group leaders consisted of the pastor, one elder, and one deacon. Training for group leaders consisted of orientation to the manual and its purpose, which was for both personal devotion and leadership development, as well instruction on administering the pre- and post-course surveys.

A questionnaire was given in the first session and the final session, coded for anonymous identification of participants and their responses. Group leaders administered and collected the surveys, and returned them to the church office for this project. One of the key goals of the manual is to increase leaders' confidence in their knowledge, character, and skill around leading change. Assessment questions focused on measuring confidence in four different areas: knowledge of leaders in the Bible, knowledge of the qualities of a good leader, understanding of God's character to change lives, and their own character as a leader.

Appendix One shows the results of the pre- and post-course survey conducted at Summit. Thirty people participated in the groups; twenty-eight completed pre-course

surveys, while only nineteen participants took the post-course survey. Each question of confidence was given on a scale of one to five, with one being not at all and five being very confident. At both the beginning and end of the course, people scored the highest in their confidence in God's character and power to change lives, with little variance from the first session to the last. They scored the lowest in confidence in themselves as leaders. Confidence in knowledge of leaders in the Bible increased by the end of the course; only 14.3 percent scored a 4 or 5 at the beginning of the course, but 36.9 percent scored a 4 or higher at the end. People also grew in their confidence in what makes a good leader, from 50 percent at 4 or above at the beginning to 79 percent at the end. Likewise, confidence grew in themselves as leaders, from 48.1 percent at a 4 or higher to 67.4 scoring a 4 or 5.

This limited field-test of the manual provided helpful assessment of the manual, indicating some successes and also pointing out areas for improvement. People reported enjoying the study and the interactions around both the Bible passages, insights from *Leading Change*, and the discussion questions. Their confidence in biblical heroes and understanding the character of leaders all showed some increase. However, insights from the survey of this test group showed weakness in the area of skill development as leaders. Specifically, the assessment given in the field-test missed a major variable in that it did not assess people's confidence in leading change or in their knowledge of leading change. Two questions were therefore added to the survey which are aimed at assessing confidence in participants' understanding of leading change and their skills as a change agent.

The pre-course and post-course assessments ask the same questions in order to measure shifts over the duration of the course. Questions at the end which ask for feedback on the process could also be added. A mid-course evaluation has been added to Gathering Five in order for facilitators to hear feedback from participants and adjust their sessions accordingly, should that be necessary.

CHAPTER 5:
LEADERSHIFT: A TRAINING MANUAL

Gathering One

God Calls for a Shift: Go the Land that I will Show You

Purpose: This session introduces the theme passage of this twelve-month process, Genesis 12:1-9. For today, the story of God's call to Abram frames an extended time of reflection for you to consider both your own personal journey of faith as well as next steps in your church's journey.

This first session is designed to take four hours at a half-day leadership retreat, or two 2-hour portions of a longer event.

Materials Needed:

- Bibles, or copies of Genesis 12:1-9, per person
- Standard Poster/Presentation Board cut in half (14" x 22" finished)
- Small sticky-notes in four colors
- Table and room space for individuals to do a project
- Giant Post-It Note pages, or large poster paper on wall for all to see (for Part II)
- Copies of John Kotter's book *Leading Change* for each person – to be handed out at the end

Preparation:

Please take a moment and complete the questionnaire on the last page of Gathering One. When finished, please tear out and hand to clerk or pastor. Please keep these in a designated place and use for comparison at end of manual.

Facilitators should familiarize themselves with the Post-It Note Timeline Exercise and come prepared with their own Timeline poster to share as an example.

Prayer from *Celtic Daily Prayer* Midday Prayer

*Teach us, dear Lord, to number our days;
That we may apply our hearts unto wisdom.
Oh, satisfy us early with Thy mercy,
that we may rejoice and be glad all of our days.*

*And let the beauty of the Lord our God be upon us;
and establish Thou the work of our hands.
And let the beauty of the Lord our God be upon us;
and establish Thou the work of our hands, dear Lord. Amen.*

PART I: PERSONAL LEADER DEVELOPMENT

Opening Prayer: Invite an elder to open your time together in prayer.

Scripture and Reflection: (45 minutes)

We will read the following passage together three times. After each reading, please allow 2-3 minutes of silence for people to write down responses to the prompts. Discuss the question for a few minutes as a group, and then proceed to the next reading and prompt.

Read Aloud: Genesis 12:1-9

1. What do you notice about this passage? What words or images seem interesting or perhaps confusing?
2. Read the passage a second time. What does this passage say about the character of God?
3. Read the passage a third time. How does this passage speak to you as a leader at your church today?

Read together these two quotes:

“God develops leaders over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader, time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important.”

A timeline “reveals the overall pattern of God’s work in a life.”

Dr. J Robert Clinton, *The Making of a Leader*

Consider Abraham’s Timeline:

In *The Making of a Leader*, Dr. J Robert Clinton outlines six phases people might be able identify in their timelines. Taking a quick scan of Genesis 12-25, and using Clinton’s framework, Abraham’s timeline might be boiled down to:

- I. **Sovereign Foundations** – born in Ur of the Chaldeans to father Terah, brothers Nahor and Haran. Married Sarai and moved with dad and family to Haran.
- II. **Inner-Life Growth** – goes to the land that God shows him, learns to trust and worship God.
- III. **Ministry Maturing** – incidents with Pharaoh, Lot, and kings in Canaan, Sodom and Gomorrah. Conversation with the Three Visitors.
- IV. **Life Maturing** – becomes father to Ishmael and Isaac, sends Ishmael and Hagar away, asked to sacrifice Isaac.
- V. **Convergence** – rests in God’s blessings and blesses Isaac and Rebekah

Discuss: If a timeline reveals the overall pattern of God’s work in a life, what words would you use to describe the pattern of God’s work in Abraham’s life?

Break (15 minutes)

Personal Reflection: Post-It Note Timeline¹ (60 minutes)

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. —Ephesians 2:10

Consider this question from Reggie McNeal:

What is going on (or has gone on) in each subplot of your own life that affects your current heart condition? And what is being revealed about God's heart through you in each of the key story lines of your life?

This activity is for individuals to quietly spend time working alone. One or two people per table is ideal, depending on table size. Or people could spread out around a building if rooms are available. Meditative music playing in the background may be appropriate.

Facilitator: please explain the activity and show a sample of your own timeline poster. Or plan to watch the video in the link below.

Step One: Brainstorm

Using your first color of sticky notes (preferably yellow): begin with a brainstorming exercise to surface the key people, events, and circumstances that have shaped your life up to this point. As soon as a name, an important event, or a circumstance comes to mind, write a one to two-word name or description on a sticky note. You might write down:

- PEOPLE: teachers, friends, family members, work associates, etc. that have influenced or impacted your life.
- EVENTS: graduation, awards, projects, moves, jobs and job loss
- PLACES: schools attended, cities lived, ministries, camps, etc.

¹ This is an abbreviated version of the exercise from Terry Walling's *Leader BreakThru* and J. Robert Clinton. A full description and video of the Post-It Note Timeline exercise can be found at https://leaderbreakthru.com/_media/downloads/Leader-Breakthru-Timeline-Video-Guide.pdf

Consider each decade of your life and try to think of at least 3-5 significant people, events or places in each decade.

Place the notes on the table where you are working and write another. Brainstorm both good and difficult moments. (Note: Do not place on poster board yet. Clear space at a table and place the results of your brainstorming on the table.)

Step Two PAINFUL MOMENTS

“And we know that in all things God works for the good of those who love Him, who have been called according to His purpose” —Romans 8:28

The next step is to look at all the sticky notes you have assembled and ask yourself, “Which of these were painful or hurtful when I experienced them?”

Once you have identified those that were painful, transfer what you wrote on the original yellow-colored sticky note onto a pink-colored note. The Holy Spirit does some of the greatest work of shaping in and through some of our most difficult moments. Continue your brainstorming recalling both good (yellow notes) and painful events (pink notes) and placing your sticky notes on the table in front of you. Be sure to only write one incident per note.

Step Three ORGANIZING YOUR TIMELINE

Leaving about two inches at the top and bottom of your poster, start organizing your sticky-notes in chronological order. Think of each decade of life as a single column and start placing your sticky notes in columns from left to right. Birth to age ten would be the first column, with your parents’ names and your birth date at the top left of the page. Then your teen years will make up the second column, then twenties, and so on.

Step Four TURNING POINTS

Some of the sticky notes on your poster board are “turning points.” A turning point is a life changing event or circumstance. It is a defining moment in your journey when:

- Life changed for the good or bad
- Someone intervened
- A decision was made
- You moved in a new direction

God works in significant ways and teaches important lessons as a result of turning points. Begin to identify six to eight key turning points. Once you have identified these, write the letter “X” on the corresponding sticky notes. Spend a few moments reflecting on each of those events.

Step Five LESSONS FROM YOUR STORY

The value of the sticky note timeline experience is to discern some key lessons from your past that can help inform your future.

Look at each of your turning point sticky notes and use the following questions to help you discern the following:

- What was God trying to teach me during this turning point or chapter of life?
- What do I dare not forget as I move forward?
- What has God deposited into my life as a result of this experience?
- What do I want to take into the future?

Record each lesson on a green-colored sticky note and place it underneath the corresponding column.

These green notes at the bottom form the core of the VALUES you carry with you.

SHARING YOUR TIMELINE WITH OTHERS (15 minutes)

1. In groups of 2-3, share some of the KEY TURNING POINTS and VALUES gained in your life.
2. If a timeline reveals the overall pattern of God's work in a life, how would you describe the pattern of God's work in your life?

.....

BREAK for a meal and stretch. It may be appropriate to bring the Timeline sharing question to the meal table, or to an outdoor walking exercise where people are paired up to discuss what came up for them in the timeline exercise.

.....

PART II: LOOKING TO THE FUTURE AS A CHURCH

Purpose: Part I focused on the story of individuals: Abraham from the Old Testament and then you and your own timeline. We looked at how God shapes individuals through their lifetimes for unique contributions to God's work in the world. In Part II, we turn to the larger story of the community of faith and consider God's call to go to new lands that God will show us.

Materials Needed:

- More Post-It Notes (a small stack for each person, colors do not matter)
- Large Post-It (Poster size) paper or another poster board that can be placed for all to see.
 - On the large Post-It or poster, draw a line vertically down the middle. On the top of the left side write the words "Our Church Today." On the top of the right side, write the words, "The land that God wants to show us" or "Our Church in the Future."
- Pens for each person

Post-It Note Exercise #2 (60 minutes)

Each person is given a stack of small sticky-notes

Ask your clerk or another person to be a scribe and take notes on key learnings and themes under each question.

1. What does your church look like now?

(3-5 min) Each person write down one- or two-word descriptions of your church today on individual sticky notes. Consider such categories as:

- a. demographics (primary age group, racial-ethnic makeup, level of education or socio-economic status, etc.)
- b. assets (building, property)
- c. energy level and attitude
- d. focus of programs and ministries

*remember, one descriptive word or phrase per sticky-note, and silence is preferred.

As you finish, place your sticky notes on the left side of the poster page, under the side labeled “Our Church Today.” Have one person organize sticky notes in theme areas.

2. What might the land look like that God wants to take us to?

(3-5 min) Write down one- or two-word descriptions of what you sense God calling your church to in the future.

As you finish, place your sticky notes on the right side of the poster page, under the side labeled “Our Church in the Future.” Have one person organize sticky notes in theme areas.

3. What will you need to leave behind and what/who will you need to bring with you?

(3-5 min) Brainstorm with more sticky notes and place the “leave behind” notes to the left of the poster, and the “take with us” notes to the right. Feel free to add more giant Post-It Notes to the wall for this.

*this is meant to dig a little deeper into the VALUES and ATTITUDES you will bring with you and those you will leave behind. (e.g. a take with us note might read: “commitment to welcome” while a leave behind note might read “the idea that you have to look like us to fit in”)

4. **As a group, re-read the Genesis 12 passage as follows** (you may want to write it on a white-board or poster for the group to see). Fill in the blanks as prompted:

The LORD said to _____ (your church name), “Go from your _____, _____, and _____ (identity markers of your church) to the land I will show you.

“I will make you great,
and you will be a blessing.
and all peoples on earth
will be blessed through you.”

So _____ (church name) went, as the LORD had told them; and _____ (who might go with you to help?) went with them. _____ (church name) was _____ years old when they set out. They took _____, _____, _____ and all they had accumulated, and they set out for the land of Canaan, and they arrived there.

Discuss:

1. What new land might God be calling your church to in the coming months?

2. What may need to shift in our church in order to go?

3. What may need to shift in me in for me to be able to help?

Key Learnings: Have the clerk/secretary record key learnings from this discussion for future reference.

Ending Prayer:

We commit ourselves as leaders to you, O Lord, and to this journey of following you to the land that you will show us. Bless us as we give our energy, time, and imagination to you. May this be a time and a tool for the renewal of our own spirits and for the renewal of your church. Give us your Spirit’s power to follow through on our intentions today. Give us grace when we fail. Guide us in our discussions. Bless us in our readings and in our homework. Deepen our trust in you. We pray in the strong name of Jesus. Amen.

Be sure everyone has a copy of Kotter's *Leading Change*

Homework for Next Meeting:

1. (10 minutes)
Between now and next meeting talk to one person within the church and ask them, "how would you describe our church today?" and "what would you hope our church looks like in five years?"

2. (1 hour)
Readings from John Kotter's book *Leading Change*:
 - a. Chapter 1: Transforming Organizations
 - b. Chapter 3: Establishing a Sense of Urgency

Pre-Course Survey

Thank you for completing this quick Questionnaire!

Name or Survey ID # _____

Circle your responses.

1. How confident are you in your knowledge of leaders in the Bible?

1	2	3	4	5
not at all	only a little	okay	fairly confident	very

2. How confident are you in your knowledge of what makes a good leader?

1	2	3	4	5
not at all	only a little	okay	fairly confident	very

3. How confident are you in God's power to change lives?

1	2	3	4	5
not at all	only a little	okay	fairly confident	very

4. How confident are you in yourself as a leader?

1	2	3	4	5
not at all	only a little	ok, if I have to	fairly confident	very

Gathering Two

Establishing a Sense of Urgency: Moses at the Burning Bush

Purpose:

To explore sources of complacency and the importance of establishing a sense of urgency to effect change.

Preparation:

Complete homework conversation question and reading listed at end of Gathering One.

Prayer from the *Book of Common Worship*

*Eternal God, you called us to be a special people,
to preach the gospel and show mercy.
Keep your Spirit with us as we meet together,
so that in everything we may do your will.
Guide us lest we stumble
or be misguided by our own desires.
May all we do be done
for the reconciling of the world,
for the upbuilding of the church,
and for the greater glory of Jesus Christ our Lord. Amen.*

Opening Question (5 minutes) In groups of 2-3, consider this question from Ruth Haley Barton:

What would it be like to *find* God in the context of my leadership rather than miss God in the context of my leadership?

Scripture and Reflection (20 minutes)

Read aloud Exodus 3:1-12

Status quo (noun) the existing state of affairs.

1. What does this passage tell us about God?
2. In chapter 3 of *Leading Change*, Kotter describes several common sources of complacency in an organization (see Figure 3-1 in the book). As you consider Moses on that hillside taking care of his father-in-law's sheep, which sources of complacency can you identify in his life?
3. What is the crisis or sense of urgency in this passage? What shifts because of it?

Connecting to Today (20 minutes)

Consider this quote:

“without a sense of urgency, people won't give that extra effort that is often necessary. They won't make needed sacrifices. Instead, they cling to status quo and resist initiatives from above.”

- John Kotter, *Leading Change*

1. What are possible sources of complacency in our church today? (again, reference Figure 3-1 in *Leading Change*)

2. What is one crisis or sense of urgency facing our church as we look to the coming months or years? What do you believe is God's heart for this area of urgency?

3. What important shifts might need to happen in order to respond?

Prayer: Spend a moment in silence. Invite two elders to pray.

- One person give thanks for the good work our church is doing
- One person pray for an area of need which is not being met

Session Business: As you go through your Session meeting, look for ways that your work supports status quo and ways that your work responds to matters of urgency to God's kingdom.

Aha! Moments and Key Learnings: How did your understanding of complacency and urgency inform the discussions and decisions made during tonight's meeting? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (15 minutes)
List the names of the ministries and programs that happen on your church property and next to each indicate whether it is a program that helps maintain status quo or whether it responds to matters of urgency for your community.

2. (45 minutes)
Readings from John Kotter's book *Leading Change*:
 - a. Chapter 4: Creating the Guiding Coalition

Gathering Three

Creating the Guiding Coalition: Joshua and the Israelites Cross the Jordan

Purpose:

To explore key characteristics essential to effective guiding coalitions and begin to identify key leaders in your church and community.

Preparation:

Complete homework list and reading.

Prayer:

Opening Question (5 minutes) In groups of 2-3, share the list of programs you made and your assessment of whether they maintain status quo or respond to areas of urgency.

Scripture and Reflection (30 minutes)

Read aloud Joshua 3:1-17

1. What do you notice in this story and what do you appreciate about it?
2. What does this passage say about God?
3. In chapter 4 of *Leading Change*, Kotter describes four essential characteristics of a guiding coalition:
 - a. Position power
 - b. Expertise
 - c. Credibility
 - d. Proven Leadership

Who comprises the guiding coalition that leads the people across the river, and how well do they fit these essential characteristics?

Connecting to Today (10 minutes)

Consider this quote:

“Individuals alone, no matter how competent or charismatic, never have all the assets needed to overcome tradition and inertia except in very small organizations.”

John Kotter, *Leading Change*

1. What other quotes or insights from this chapter in *Leading Change* were helpful or insightful for you?

2. Consider the image of the priests bearing the ark of the covenant into the river, getting their feet wet and holding the ark while the people cross over. How does that image speak to you as a leadership team in your church today?

Prayer: Spend a moment in silence. Invite two elders to pray.

- One person give thanks for the people who have led with expertise, influence, and credibility in your church in the past.
- One person pray God to lead you to names of people who could help form a guiding coalition for your church

Session Business: As you go through your Session meeting, look for areas where your ministries reflect the work of teams guiding efforts through well and those areas where one or two people are doing all the work.

Aha! Moments and Key Learnings: What surprised you during tonight’s discussion and meeting? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (10 minutes)
As you consider your congregation, community, and regional denominational leaders, who comes to mind as people who exhibit essential characteristics of a guiding coalition? Begin making a list.

4. (40 minutes)
Readings from John Kotter’s book *Leading Change*:
 - a. Chapter 5: Developing a Vision and Strategy

Gathering Four

Developing a Vision and Strategy: Nehemiah Casts a Vision to Rebuild

Purpose:

To explore the elements of an effective vision and begin the conversation about what kind of vision God may be giving you and your church.

Preparation:

- Complete homework list and reading
- Facilitator or clerk: please bring to this meeting the giant Post-It Note page from Gathering One, with the “Our Church Now” and “Our Church in the Future” sticky notes on it.

Prayer from *Celtic Daily Prayer Book One*

*Bless us, Lord, this day with vision.
May this place be a sacred place,
a telling place,
where heaven and earth meet. Amen.*

Opening Question (5 minutes) In groups of 2-3, share the list of leaders you made and why you think they are people who could be helpful on a guiding coalition for your church.

Scripture and Reflection (30 minutes)

Read aloud Nehemiah 2:1-20

1. What do you notice in this story and what do you appreciate about it?
2. What shifts for Nehemiah as this story unfolds? What shifts for the people of Jerusalem?
3. In chapter 5 of *Leading Change*, Kotter describes six characteristics of an effective vision:
 - a. Imaginable
 - b. Desirable
 - c. Feasible
 - d. Focused
 - e. Flexible
 - f. Communicable

Using this matrix, assess Nehemiah’s vision for rebuilding the wall.

Connecting to Today (10 minutes)

1. What other quotes or insights from this chapter in *Leading Change* were helpful or insightful for you?

2. In Gathering One you talked about “going to the land that God will show you” and put together a sticky note poster of what the future of your church might look like. Use these ideas to begin casting a vision for your church.

Prayer (or sing) “Be Thou My Vision” from *The Presbyterian Hymnal*

*Be Thou my vision, O Lord of my heart;
Naught be all else to me, save that Thou art--
Thou my best thought, by day or by night,
Waking or sleeping, Thy presence my light.*

*Riches I heed not, nor man's empty praise,
Thou mine inheritance, now and always:
Thou and Thou only, first in my heart,
Great God of heaven, my treasure Thou art.*

*Be Thou my wisdom, and Thou my true word;
I ever with Thee and Thou with me, Lord;
Heart of my own heart, whatever befall,
Still be my vision, O Ruler of all.*

Session Business: As you go through your Session meeting, observe how much time is spent looking inward toward your church ministries versus outward to building up your community.

Aha! Moments and Key Learnings: During this meeting how did God surprise you or show you something new about yourself or your church? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (10 minutes)
Pay attention to advertising in your world and notice which messages capture your imagination and spark energy in you. Consider the impact of clear and compelling images to motivate people toward action and write down any that are worth sharing.

2. (40 minutes)
Readings from John Kotter's book *Leading Change*:
 - a. Chapter 6: Communicating the Change

Gathering Five

Communicating the Vision: Jesus and his Parables

Purpose:

To explore key elements in effectively communication vision.

Preparation:

- Complete homework and reading

Prayer from the *Book of Common Worship*

*How great is your love, Lord God,
how wide is your mercy!
Never let us board up the narrow gate that leads to life
with rules or doctrines that you dismiss;
but give us a Spirit to welcome all people with affection,
so that your church may never exclude friends of yours,
who are included in the love of Jesus Christ,
who came to save us all. Amen.*

Opening Question (5 minutes) In groups of 2-3, talk about advertising campaigns (online, in print, television, etc.) you have noticed lately and what you think makes them effective.

Scripture and Reflection (30 minutes)

Read aloud Matthew 4:17, 13:31-33, 44-49

1. What do you notice about these passages and what do you appreciate about them?
2. What does this passage say about Jesus?
3. In chapter 6 of *Leading Change*, Kotter describes seven elements key to effective communication of vision:
 - a. Simplicity
 - b. Metaphor, analogy and example
 - c. Multiple forums
 - d. Repetition
 - e. Leadership by example
 - f. Explanation of seeming inconsistencies
 - g. Give-and-take

In light of this list, how do the parables of Jesus help communicate his vision of the kingdom of God?

Connecting to Today (10 minutes)

1. What other quotes or insights from this chapter in *Leading Change* were helpful or insightful for you as you consider communicating vision at your church?

MIDYEAR ASSESSMENT:

1. What has been helpful in this workbook and in our time together on the material?
2. How have you grown as a leader in the last six months?
3. What could be adjusted as we continue through the next five gatherings?

Prayer: from Ignatius' Awareness Examen.²

Provident God, thank you for all the ways you have blessed us this day. You know us better than we know ourselves. Please help us to become more aware of how you have been working in us and around us during the past hours. We wish to respond to your call with love and faithfulness. We can do this only to the degree we recognize your guidance. Help us then to become more sensitive to your Spirit's direction and more conscious of the ways we fail to respond. Amen.

Session Business: As you move through the meeting, keep a tally of items discussed and what communication steps were set in motion to get the word out on events, programs, calendar items, etc.

² Praying the Examen, <https://www.ignatianspirituality.com/ignatian-prayer/the-examen#variations> accessed 5/7/2019.

Aha! Moments and Key Learnings: During this meeting what did you notice was most helpful as you think about communicating vision? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (10 minutes)

Make a list of all the formal and informal communication venues your church uses (e.g. Bulletin, newsletter, etc.)

2. (40 minutes)

Readings from John Kotter's book *Leading Change*:

b. Chapter 7: Empowering Employees for Broad-Based Action

Gathering Six

Empowering for Broad-Based Action: Jesus Sends Out the Disciples

Purpose:

To explore strategies for empowering people to effect change.

Preparation:

- Complete homework and reading

Prayer from the *Book of Common Prayer*

*Direct us, O Lord, in all our doings
with your most gracious favor
and further us with your continual help,
that in all our works, begun, continued, and ended in you,
we may glorify your name,
and finally, by your mercy, obtain everlasting life;
through Jesus Christ our Lord. Amen.*

Opening Question (5 minutes) In groups of 2-3, read and discuss this quote from Robert Logan:

*If the people merely consent to the vision, they're essentially promising not to block you. If they have ownership of the vision, they want it to happen as much as you do, and they're willing to invest their time, money, and talents."*³

Scripture and Reflection (30 minutes)

Read aloud Luke 9:1-2, 10:1-9

³ Robert Logan, *The Leadership Difference*. Logan Leadership, 2017, chapter 8, Kindle.

1. What do you notice in these two passages and what do you appreciate about them? What questions arise for you?

2. What shifts for Jesus? What shifts for the disciples? Why do these shifts matter?

3. In chapter 7 of *Leading Change*, Kotter lists five ways to empower people to effect change:
 - a. Communicate a sensible vision to employees and volunteers
 - b. Make structures compatible with the vision
 - c. Provide needed training
 - d. Align information and personnel systems to the vision
 - e. Confront supervisors who undercut needed change

What do you see Jesus doing in Luke 9 and 10 that reflects (or does not reflect) these principles?

Connecting to Today (10 minutes)

1. What obstacles to change might exist in our church?

2. What training opportunities have elders found helpful at your church, and what

kind of training would you be interested in having?

Prayer from *Celtic Daily Prayer* Evening Prayer

*See that you be at peace among yourselves, my children, and love one another.
Follow the example of the wise and the good, and God will comfort you and help
you, both in this world and in the world that is to come. Amen.*

Session Business: As you move through your meeting, pay attention to church structures and systems that are empowering for people and which ones may need to be evaluated.

Aha! Moments and Key Learnings: In what ways did our meeting empower us and what was helpful about our time together? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (15 minutes)
Look at your calendar and make a list of responsibilities you care for each month. Consider: what can you delegate, delete, or defer in order to carve out time to devote to leading something new in your church?

4. (45 minutes)
Readings from John Kotter's book *Leading Change*:
 - a. Chapter 8: Generating Short-Term Wins

Gathering Seven

Create Short-Term Wins: Jesus Responds to John's Disciples

Purpose:

To consider the sixth principle of leading change: generating and celebrating short-term wins.

Preparation:

- Complete homework and reading

Prayer adapted from *Celtic Daily Prayer* Morning Prayer

*Christ as a light,
illumine and guide me.
Christ as a shield,
overshadow me.
Christ under me;
Christ over me;
Christ beside me,
on my left and my right.
This day be within and without me,
lowly and meek, yet all-powerful.
Be in the heart of each to whom I speak;
in the mouth of each who speaks unto me.
This day be within and without me,
Lowly and meek, yet all-powerful.
Christ as a light,
Christ as a shield;
Christ beside me on
my left and my right. Amen.*

Opening Question (5 minutes) In groups of 2-3, share one thing you are celebrating in your life right now and one challenge you are facing.

Scripture and Reflection (30 minutes)

Read aloud Luke 4:16-21, Luke 7:19-23

1. What do you notice about these two passages and what do you appreciate about them? What questions arise for you?
2. What shifts between the first passage and the second? What is important about this shift?
3. In chapter 8 of *Leading Change*, Kotter identifies six roles that short-term wins play in bringing about change. Short-term wins:
 - a. Provide evidence that sacrifices are worth it
 - b. Reward change agents with a pat on the back
 - c. Help fine-tune vision and strategies
 - d. Undermine cynics and self-serving resisters
 - e. Keep bosses on board
 - f. Build momentum

What are the short-term wins Jesus shares with John's disciples and what role do they play in his mission on earth?

Connecting to Today (10 minutes)

1. What are some short-term wins worth celebrating in our church these days?

2. As you look ahead to new initiatives your church may be embarking upon, what are ideas for short-term wins that you could generate and celebrate? What are the next steps to making that happen?

Declaration of faith from *Celtic Daily Prayer* Midday Prayer

We believe and trust in God the Father Almighty.

We believe and trust in Jesus Christ His Son.

We believe and trust in the Holy Spirit.

We believe and trust in the Three in One.

Session Business: Moving through your meeting, note the times your Session celebrate wins and the energy that it gives your group.

Aha! Moments and Key Learnings: What did you notice and appreciate in our time together today? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (15 minutes)

Take this conversation to your committee meeting(s) this month and identify one area where you can create a short-term win and celebrate it. How and where will you celebrate it?

2. (45 minutes)

Readings from John Kotter's book *Leading Change*:

a. Chapter 9: Consolidating Gains and Producing More Change

Gathering Eight

Consolidating Gains and Producing More Change: Acts 6

Purpose:

To gain an understanding of the seventh principle of leading change: consolidating gains and producing more change

Preparation:

- Complete homework and reading

Prayer adapted from *Celtic Daily Prayer* the Felgild Compline

*Lord God, bless the work that is done,
and the work that is to be.*

*O Christ, bless the servant that I am,
and the servant that I will be.*

*Holy Spirit, bless the church that is now,
and the church that is to be.*

In the name of the Blessed Three. Amen.

Opening Question (5 minutes) In groups of 2-3, share one win your ministry or committee is celebrating this month and one committee project you are feeling energized about.

Scripture and Reflection (30 minutes)

Read aloud Acts 6:1-7

1. What do you notice about this story and what do you appreciate about it?
What questions arise for you?

2. What shifts in this story and why does it matter?

3. In chapter 9 of *Leading Change*, Kotter describes what consolidating gains and producing more change looks like in a successful change effort:
 - a. More change is added, not less
 - b. More help is brought in or promoted
 - c. Senior leaders focus on maintaining clarity of shared purpose
 - d. Lower ranks in the hierarchy provide leadership for specific projects
 - e. Reduction of unnecessary interdependencies

What do you think of this list and how do you see the Apostles reflecting these principles in Acts 6?

Connecting to Today (10 minutes)

1. What other quotes or insights from this chapter in *Leading Change* were helpful for you?
2. What might this passage from Acts and this chapter from *Leading Change* be speaking to our church today?

Prayer: pray for your church, community, and world.

Session Business: As you move through your meeting, pay attention to the energy around new ideas versus the energy people feel around familiar programs and events.

Aha! Moments and Key Learnings: How did God surprise you in our meeting today? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (30 minutes)
Take a walk in your neighborhood and reflect on the culture of your community: what do you notice as the shared values and norms of behavior?
2. (30 minutes)
Readings from John Kotter's book *Leading Change*:
 - a. Chapter 10: Anchoring New Approaches in the Culture

Gathering Nine

Anchoring New Approaches in the Culture: Paul's Letters

Purpose:

To gain an understanding of the eighth (and final!) principle of leading change: anchoring new approaches in the culture

Preparation:

- Complete homework and reading
- Bring back the large Post-It Note sheet from Gathering One and have it posted to the wall, visible for everyone

Pray or Sing Great is Thy Faithfulness

*Great is thy faithfulness, O God my Father;
There is no shadow of turning with thee;
Thou changest not, thy compassions, they fail not;
As thou hast been thou forever wilt be.*

*Great is thy faithfulness!
Great is thy faithfulness!
Morning by morning new mercies I see;
All I have needed thy hand hath provide –
Great is thy faithfulness, Lord, unto me!*

Opening Question (5 minutes) In groups of 2-3, discuss the lyrics of that hymn. What does it mean that God does not change but that God's mercies are new every morning?

Scripture and Reflection (30 minutes)

Read aloud Galatians 5:1-6

Consider this quote from Chapter 10 of *Leading Change*:

Culture refers to norms of behavior and shared values among a group of people. *Norms of behavior* are common or pervasive ways of acting that are found in a group and that persist because group members tend to behave in ways that teach these practices to new members, rewarding those who fit in and sanctioning those who do not. *Shared values* are important concerns and goals shared by most of the people in a group that tend to shape group behavior and that often persist over time even when group membership changes.

1. What shared values and behavioral norms does Paul address in Galatians 5?
2. What shift(s) is Paul calling for in this passage? Why does this shift matter?
3. In chapter 9 of *Leading Change*, Kotter stresses that anchoring change into a culture:
 - a. Comes last, not first
 - b. Depends on results
 - c. Requires a lot of talk
 - d. May involve turnover
 - e. Makes decisions on succession crucial

What do you think of this list and how do you see Paul's letters to the early church embodying these principles?

Connecting to Today (10 minutes)

1. Back in Gathering One you brainstormed words that describe your church today. Look at the sticky note collage again, and as a group try to boil down these description words to:

Shared Values at our church:

Norms of Behavior at our church:

Prayer from Ignatius' Awareness Examen

Faithful God, with hope we look to the future. You accept us the way we are but also call us to grow. You gives us time and opportunity and grace. We place the time between now and the next gathering in your hands. We ask you to help us be more sensitive to the Spirit's presence and guidance. We ask your special help in the areas where you are asking us to go. God, with the Spirit within our hearts, we go forward with joy and trust. In Jesus' name we pray. Amen.

Session Business: As you move through the meeting, notice which shared values and norms of behavior shape your decisions.

Aha! Moments and Key Learnings: What did you learn in this month's reading and discussion that shifted your thinking or surprised you? Take five minutes and have your clerk record what you have learned tonight.

Homework for Next Meeting:

1. (30 minutes)
What shifts have you noticed in yourself as a leader as we have been moving through this book together? Take time to write down what you have been feeling and thinking through this process.

2. (30 minutes)
Optional readings from John Kotter's book *Leading Change*:
 - a. Chapter 11: The Organization of the Future

Gathering Ten

Looking to the Future: Acts 1

Purpose:

Today's session is intentionally longer in order to reflect upon the journey you have been these past months and to look forward to what next steps you might take.

**This Session should take up the bulk of your meeting, about two hours. Make sure you are aware of this need and plan for your business accordingly. You may want to have a separate meeting to work through this material or suspend your business items for a month to be able to ensure your full time and attentions are available.*

Preparation:

- Be sure the clerk or secretary brings copies of the “Key Learnings” compiled over the last nine gatherings.
- Gather supplies for the Design Thinking Game:
 - small post-it notes in at least three colors
 - Giant Post-It note or white board on the wall with sections labeled “Opportunities,” “Resources,” and “Dream Resources.”
 - Game timer or phone timer with a loud noise to signal teams to move to next step.
- Save time at the end for the post-course evaluation/assessment

Prayer from the *Book of Common Worship*:

*O God,
light of the minds that know you,
life of the souls that love you,
strength of the thoughts that seek you:
Help us so to know you
that we may truly love you,
so to love you that we may fully serve you,
whose service is perfect freedom;
through Jesus Christ our Lord. Amen.*

Opening Question (10 minutes) In pairs, share from your homework reflections on shifts or areas of growth you noticed in yourself over this last year as a leader at your church.

Scripture and Reflection (20 minutes)

Read aloud Acts 1:6-11

1. What do you notice and appreciate in this passage?
2. The disciples are left alone, gazing up into the sky as Jesus disappears in the clouds. Share a time when you felt you had been left alone and in need of guidance to continue?

Connecting to Today (30 minutes)

As you come to the end of this process, you may feel a bit like the disciples – standing (or sitting) there with a mixture of anticipation, of being overwhelmed, or feeling alone. You may be wondering what’s next and whether the task ahead is too big – and most of all, who will help.

Today, you will Gather Insights, Assess Risks, and Determine Next Steps as you look ahead to the future of your church.

Gather Insights

1. Hand out copies of the “Key Learnings” from the previous nine gatherings

2. Over the course of the last months, what have you learned that you do not want to lose as you move forward together as a church?
 - a. About God
 - b. About yourself
 - c. About our church

Break (5 minutes)

Design Thinking Game (60 minutes)

Supplies:

- small post-it notes in ___ colors
- Giant Post-It note or white board on the wall with sections labeled “Opportunities,” “Resources,” and “Dream Resources.”
- Game timer or phone timer with a loud noise to signal teams to move to next step.

*Facilitator Note: keep to the time limits listed so that this has a feel of a competition and game.

Setting Up the Game

Step 1 (3 min)

On sticky note Color #1: each person write down as many resources as they can think of that your church has available (one per note). *Examples: youth room, handbells, kitchen, etc.*

Place on the giant Post-It under the title “Resources” so all can see

Step 2 (3 min)

On Color #2 (preferably a bright one) write down dream resources not currently available at your church (even outlandish ideas are welcome).

Place on the giant Post-It under “Dream Resources”

Step 3 (3 minutes)

On Color #3 write down opportunities for change you have thought about or pressing needs in the community your church as talked about addressing (one per note)

Place on giant Post-It under “Opportunities”

Step 4 (1 min)

Form two teams and have each choose one sticky note opportunity/problem. Larger Sessions may form three or four teams.

Game On! Using the Game Card on the following page, have one person one fill in your team’s ideas as you go.

Step 5 – What’s the Problem? (5 min)

Identify the problem(s) your opportunity is trying to address. Give it a name.

Step 6 – Establishing Urgency (5 min)

What is the sense of urgency around this? Get specific. What would motivate people to move or shift to respond to this opportunity? Write it in the URGENCY box.

Step 7 – Resources (5 min)

Send one person from your team up to the Resources sticky notes to choose THREE resources to bring back (first come, first served!). Put them in the RESOURCES box on your game card.

In the IDEAS box, brainstorm ideas for how your team might use these resources to address your Problem/Opportunity.

Step 8 Dream Resources (5 min)

Send another team member up to the DREAM RESOURCES to choose ONE and bring back to add to your RESOURCES box.

Continue adding to your IDEAS box with what this new resource could bring to the table.

Step 9 – Vision (5 min)

What is the vision for your plan? Remember, keep it simple, use metaphor/imagery, etc.

Write down a one-line vision for your project or plan.

Step 10 – Collaborate (3 min)

Who can help? Come up with a Guiding Coalition of people in your church, community, regional board, etc. who can help

Step 11 – Roadblocks (3 min)

What roadblocks, diversions, or short-cuts should you be wary of?

What is your plan to avoid or eliminate these?

Step 12 – Communicate (3 min)

Where and how will you communicate?

Step 13 – Next Steps (3 min)

What are two next steps that need to be taken to set this in motion?

Who will make them happen?

GAME WINNERS:

Each team choose one representative to share your team's plan with the whole Session.

Give out "awards" (kudos, candy, etc.) to teams for Best Use of Resources or Best Outreach Plan or whatever seems appropriate to your group.

Game Card

Problem Title – give it a name	Ideas	Roadblocks
Urgency	Vision	Communicate
Resources	Collaborate	Next Steps

WRAP UP:

1. How was it to play that game and what would you like to see happen as actual next steps for our church?

Pray or Sing the Doxology

*Praise God from whom all blessings flow,
Praise God all creatures here below,
Praise God above ye heavenly host,
Praise Father, Son, and Holy Ghost. Amen.*

Post-Course Survey

Thank you for completing this quick Questionnaire!

Name or Survey ID # _____

Circle your responses.

1. How confident are you in your knowledge of leaders in the Bible?

1	2	3	4	5
not at all	only a little	okay	fairly confident	very

2. How confident are you in your knowledge of what makes a good leader?

1	2	3	4	5
not at all	only a little	okay	fairly confident	very

3. How confident are you in God's power to change lives?

1	2	3	4	5
not at all	only a little	okay	fairly confident	very

4. How confident are you in yourself as a leader?

1	2	3	4	5
not at all	only a little	ok, if I have to	fairly confident	very

SUMMARY AND CONCLUSION

This training curriculum was developed to provide meaningful preparation for lay leaders to lead transformational change in their ministry context. I began this project hopeful and optimistic about the possibility of equipping leaders to be change agents in the church. Over the course of this project I have seen the realities and the deep challenges inherent in changing cultures in leadership structures and in the church as a whole. This project showed me how much further there is to go in developing leaders as change agents in the local church.

While the speed of change in the world continues to increase, resistance toward change in the church remains high. Helping a congregation feel a sense of urgency is critical in moving the needle toward embracing and welcoming change. Yet even when faced with a sure and certain death for a congregation, changing certain behaviors and questioning shared values becomes an emotionally charged conversation. That is why this project focused first on God's character and will to transform humans. Engaging with the stories from Scripture around significant change moments helped people relax some of their anxiety around change. Somehow to see Abraham or Moses wrestle with the unknown future and trust God to lead them into new possibilities provided inspiration and lessened resistance for participants in this project. Further, to root the impetus for change in the character of God to transform seemed to deepen the conversation.

In every clergy circle of which I am a part, whether on-line or face-to-face, pastors share concerns about the energy devoted to maintaining status quo in their

churches. At the same time, they express a hunger for resources to use in their leadership meetings which would deepen the spiritual nature of the gatherings and also to equip leaders toward more meaningful ministry. Business seems often to outweigh spiritual nurture. Using a resource within the body of an already established meeting has proven fruitful at Summit and I am confident that it could be used elsewhere in other churches with positive results.

This LeaderShift manual is not meant to be a one-and-done resource for church boards to use in leader development or initiating change in a congregation. It may be that other resources are used first to discern whether a conversation about change is even appropriate for the current context and call of a church. After using this manual, next steps will need to be determined and pursued, or any ground gained in the year of study will be easily lost. One suggestion would be to create a two-year cycle wherein leaders who have spent one year together on LeaderShift bring the material to the congregation and lead a small group in a ten-week study. The pastoral staff and elders might preach a sermon series based on the scriptures and principles in LeaderShift. This project chose only ten scripture passages in which principles of leading change could be identified; there are a multitude of others in the Bible. Elders could spend also add a second year of study identifying another set of biblical narratives of change, identifying the principles of change at work in the story and re-visiting how well they are doing with them at their church.

Change is unavoidable in our world, in the life of faith, and, ultimately in our churches. Understanding the dynamics of change and leading people toward transformation has the potential to shift cultures and attitudes away from upholding status quo and toward multiplying God's kingdom in this world. We will not change the church overnight. But it might just be transformed by renewing the minds and hearts of its leaders.

APPENDIX ONE

Pre-Course Survey – 28 responses

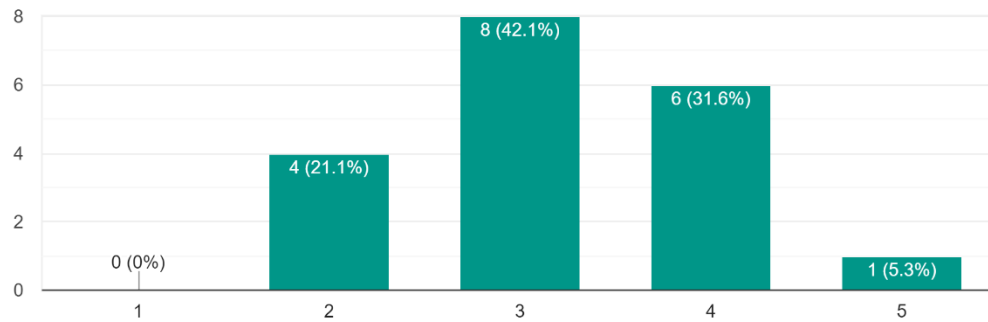
Post-Course Survey – 19 responses

In each of the following charts, 1 = not at all, 5 = very

Blue = Pre-course Green = Post-Course

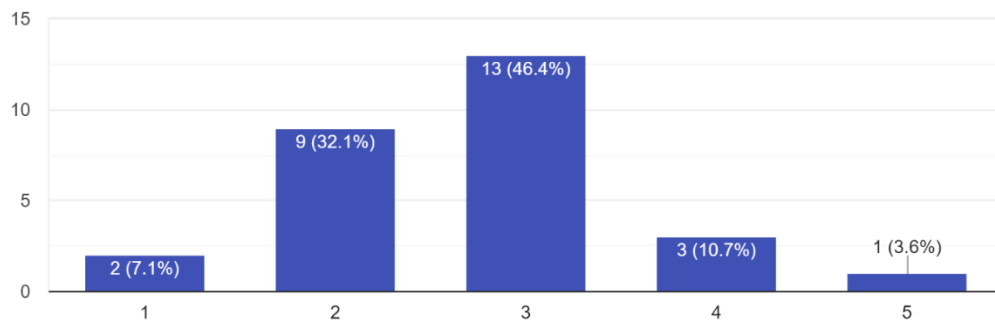
How confident are you in your knowledge of leaders in the Bible?

19 responses



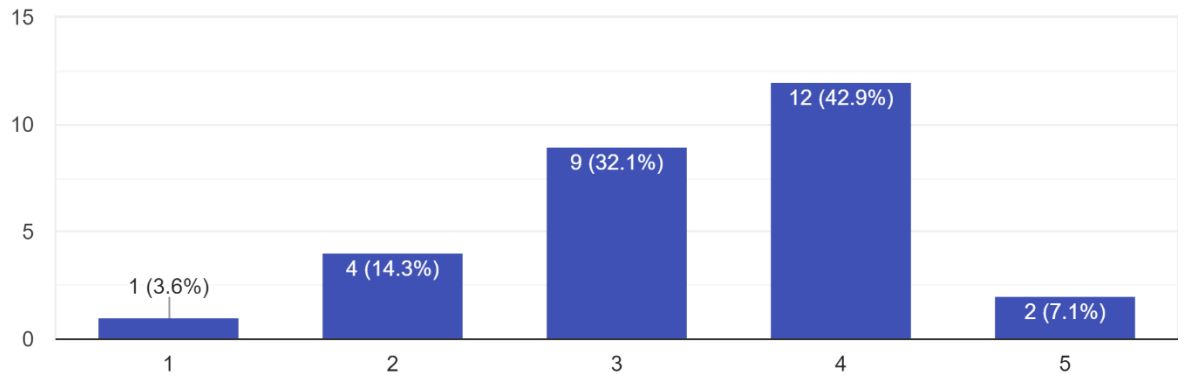
How confident are you in your knowledge of leaders in the Bible?

28 responses



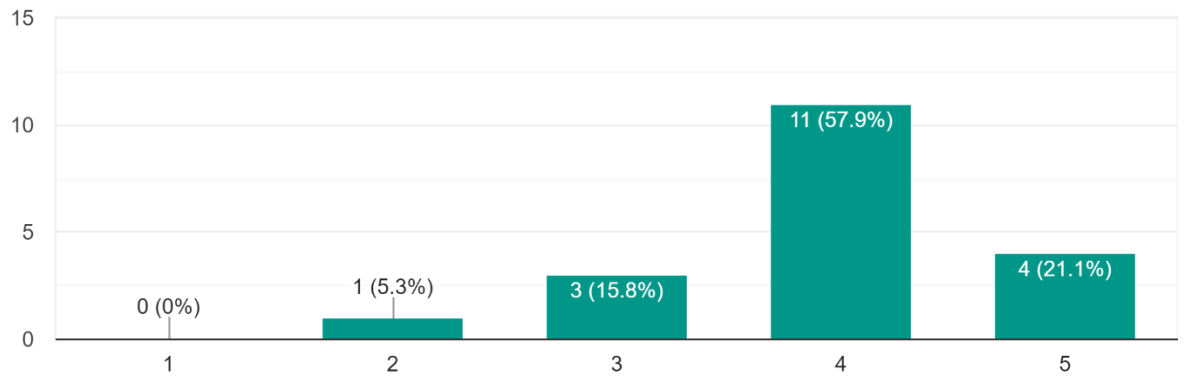
How confident are you in your knowledge of what makes a good leader?

28 responses



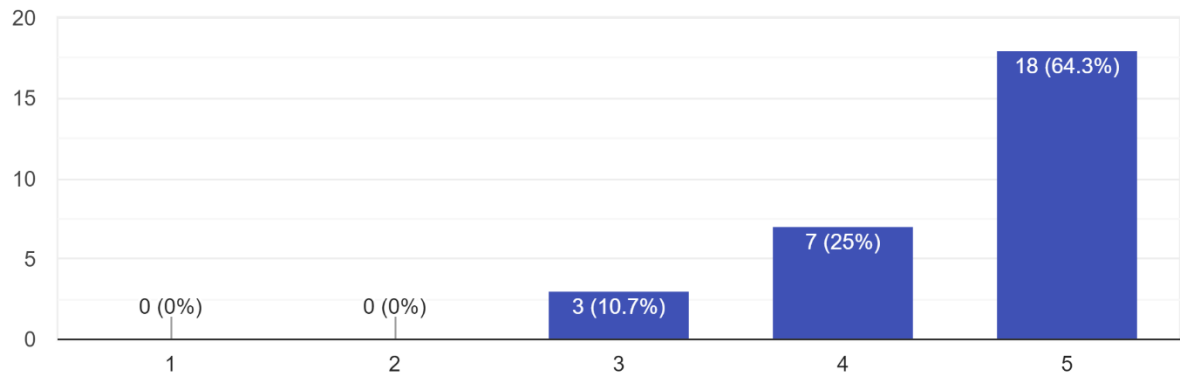
How confident are you in your knowledge of what makes a good leader?

19 responses



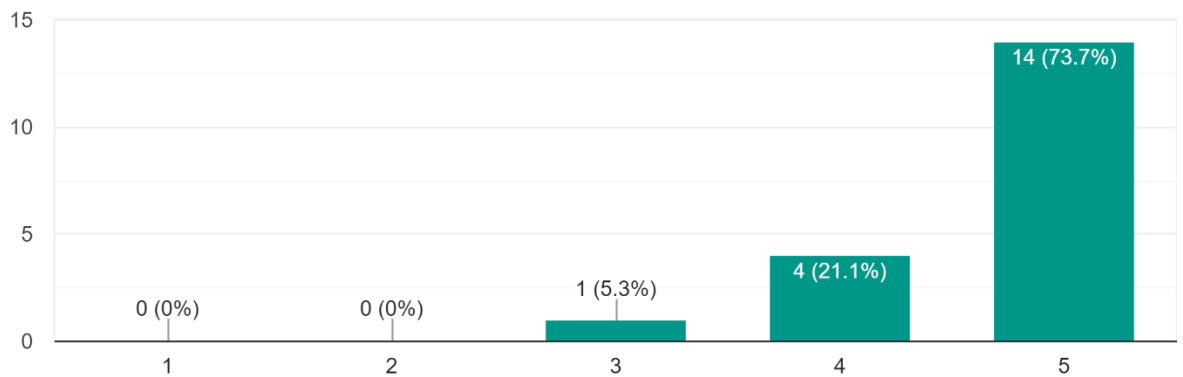
How confident are you in God's power to change lives?

28 responses



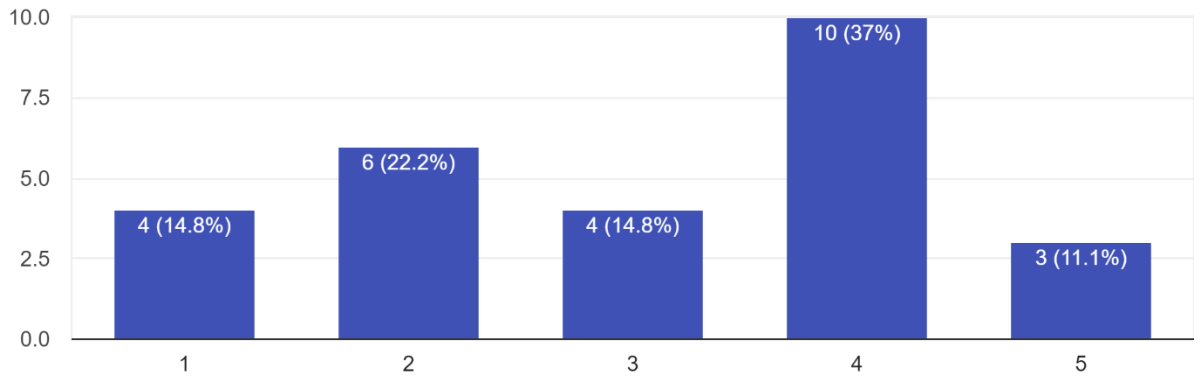
How confident are you in God's power to change lives?

19 responses



How confident are you in yourself as a leader?

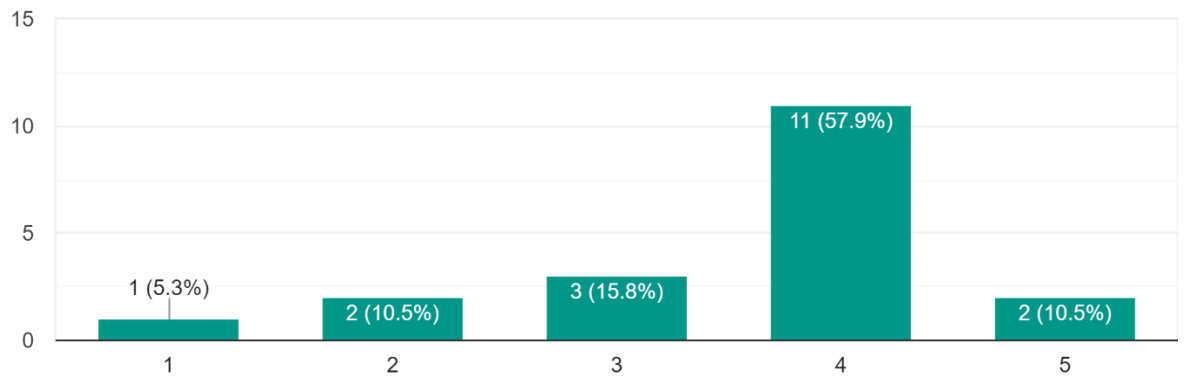
27 responses



Post:

How confident are you in yourself as a leader?

19 responses



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