

MINISTRY COACHING NETWORK



Change Dynamics



MINISTRY COACHING NETWORK:
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Change Dynamics

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CHAPTER 1

Implementing Positive Change

Change is inevitable in both individuals and organizations. To be an agent of change, the leader must also be willing to change. However, leaders are often as hard to change as those that they are leading.

Problems and Change

- Change is often motivated by a problem.

Perspectives on Problems:

- Everyone has problems.
- Problems give meaning to life, produce creative tension, and can be a blessing.
- Many great people have overcome problems.
- The key is to have proper attitude towards problems.
- Problems are solvable.

Leadership and Problems

- Leaders recognize problems before they become emergencies.
- Leaders are always looking for potential problems
- Leaders recognize problems in certain ways:
 - They sense it before they see it
 - They begin looking for it and ask questions
 - They gather data; they check their resources
 - They share feelings and findings with a few people
 - They define the problem
 - They make a decision

Two types of Problems

1. Task Problems - These should be done quickly
2. People Problems - These take more time

Leaders should not spend all their time solving problems on their own. They should instead make time commitment with people and get them to help them solve the problems.

Leaderships should always solve problem with the person, not for a person. Having the right attitude is crucial to solving problems.

The Process of Problem Solving

- Identify Problem – what is the real issue
- Prioritize problem – don't solve all problems at once
- Define problem –
 - Ask Right Questions
 - Talk to Right People
 - Get the Hard Facts – don't make assumptions
 - Get Involved in the Process – solve problems at lowest level
 - Select People to Help in Process

- Collect Causes and Solutions – need options
- Prioritize and select Best Solutions
- Implement Best Solutions
- Evaluate Solution

Accurate Assumptions

In order to deal with people, leaders need to make the right assumptions. Our assumptions determine how we treat people.

The following realities need to be assumed:

1. Reality: Everyone wants to feel worthwhile
2. Reality: Everyone needs and responds to encouragement; we influence others by believing in them.
3. Reality: People are loyal to a person not a position; the leader must be loyal to get loyalty.
4. Reality: Most people do not know how to be successful; it is the result of planning and is a process learned from failure.
5. Reality: Most people are naturally motivated by significant contributions, goal participation, positive dissatisfaction, recognition, clear expectations. People are de-motivated by belittling, manipulating, insensitivity, and discouraging personal growth.

There are Three Components to any Change:

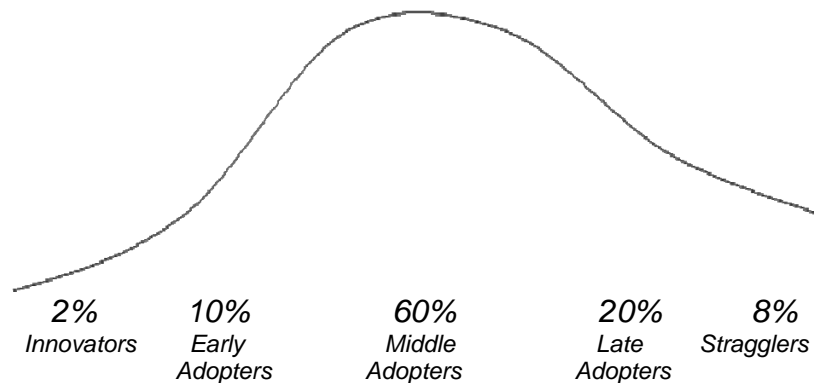
1. Attitudinal and motivational: This is most important initially and must be taken into account by the leader.
2. Technical: these are the systems and how the change will be implemented and sustained.
3. Timing: Must be right decision at the right time, leaders create the right atmosphere.

All of these are important and need to be planned for.

Why People Resist Change

- When they do not initiate it, they cannot accept or “own” it.
- Their routine is disrupted, changing habits is difficult.
- People fear of the unknown, more comfortable with old problems than new solutions.
- If they feel the purpose is unclear.
- Most people fear failure and think it is inevitable.
- Look at what they will lose and feel that they will lose more than they will gain.
- Generally, people are comfortable with the way things are.
- Often people have negative outlook on change and associate it with disappointment.
- Lack of respect for leader, they link change with the person.
- It may mean personal loss, everyone is part of one of three groups: those who lose, those who are neutral, and those who benefit. Who is in each group?
- Often additional commitment is required.
- Narrow-mindedness causes resistance or commitment to tradition over all else.

Typical Reactions to Change



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1. Innovators - the Dreamers: 2%
 - Originators of new ideas but often not seen as leaders
2. Early Adopters – know when see good idea: 10%
 - If their opinions are respected, they can influence others
3. Middle Adopters – the majority: 60%
 - They have reasonable response, but generally want to maintain things the way they are; they can be influenced either way
4. Late Adopters – Last group to come around: 20%
 - Often are negative, but will accept change if decided by the majority
5. Stragglers – always against change: 8%
 - They are often committed to past, and even will create division

Bad Change

Change is not good if it is:

- a bad idea.
- not accepted by the key influencers.
- not presented effectively.
- self-serving to the leaders.
- based solely on the past.
- occurring too often and made too quickly.

The Process of Change

- Change begins with the leader, but then others must begin to embrace the change.
- The leader must begin by developing trust with others; the more people trust the leader, the more they will accept his changes.
- Characteristics of a Leader in Trouble: Poor understanding of people, lacks imagination, has personal problems, does not take responsibility, feels secure/satisfied, is not organized, has angry outbursts,

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will not take risk, insecure and defensive, stays inflexible, has no team spirit, and fights change.

How is your relationship with your people?

- The leader must make personal change, they model change.
- Leaders must understand the history/culture of the organization.
- It is important to understand past changes in the organization. Someone has said, "Don't take the fence down until you know the reason it was put up."

What changes have your people seen you make recently?

Have you taken the time to understand your organization and what it has gone through?

With regards to organizational systems, it must be understood that changing one part of the system has an impact on the whole system. Most organizations and congregations need to also be aware that it is necessary as a system to live in balance.

Sometimes a church or organization needs to have more freedom and at other times there is a greater need for stability and predictability. To err on one side may bring about stagnation and to err on the other side may bring about chaos and confusion. To be healthy, a balanced equilibrium is needed where these two tensions are balanced according to the needs at the time.

Change and Transition

Change refers to the actual situation that is changing; these are the external, tangible elements that are going to change.

Transition has to do with the internal, psychological processes that individuals go through in response to dealing with the change. This is important for to make the external change may be easy, but it requires time for the transition to occur.

To underestimate this will negatively affect people's acceptance and healthy transition with the new change. While someone can move to another city, it takes time for them to feel at "home" in their new city. The change can be done overnight, but the transition takes time. Conflict often occurs, not because of the change, but due to an improper management of the process.

Steps in Helping Others Through a Transition

1. Help people share what they feel they are losing
This may be subjective, but acknowledge what they feel they are losing. Think through who will lose what and what they have to let go of. What is over for everyone?
2. Allow people to Grieve over what they are giving up
Signs of grieving: Denial, anger, bargaining, depression, etc. Allow people opportunity to grieve.
3. Compensate for the loss or apparent loss
Replace the loss, to help individuals with what they are giving up. Help people say goodbye.
4. Give people information
As a leader, one can never give too much information
5. Define what is over and what will not be replaced
Define what will change and what will not, without this, people will often overreact and assume more is being given up.
6. Mark the endings
Have clear ways of bringing closure to what is changing.
7. Treat the past with respect
Let them take a piece of the past with them, do not shame or blame them for being part of the past.

What changes are facing your ministry or organization? How are you helping others with the necessary transition of that change?

Implementing Change

Dominance in Decision-Making

Structural Components of Bureaucracy:

- Hierarchical chain of command
- Specialization by function
- Uniform policies covering rights and duties
- Standardized procedures for each job
- Career based on promotion for technical competence
- Impersonal relations

Bureaucracy and Paternalism

Beliefs that characterize Paternalism:

- Benevolent dictatorship: "We'll take care of you"
- Dependence: "We expect you to take care of us"
- Dominance (even if done "for other's good")
- Control: "Someone has to be in charge"
- Compliance "Keep quiet and do your job"
- Manipulation "This job or no job"

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An Alternative

An alternative to paternalistic leadership is empowering and releasing each member of the organization. Eph. 4:11-16

Shared Decision-making and partnership

- Building trust by telling each other the truth in love
- Giving the right to say no (no guilt and manipulation)
- Joint accountability/ balance of power (we need each other!)
- No promises of security (When Jesus calls, we follow!)
- Elimination of status symbols and perks
- Exchange of purpose

Practical Steps to Implement Change

1. Place influencers in roles where they can influence others; they can then function as leaders.
2. Ensure that you have emotional support; without this a leader cannot make changes.
3. Get support of influencers before going public
 - List major influencers.
 - How many will be directly affected?
 - How many will be indirectly affected?
 - How many will be positive? How many will be negative?
 - Which group is the majority?
 - Which group is most influential?
 - If positive group is stronger bring influencers together.
 - If negative group stronger, meet influencers individually.
 - Know the “key” motivator of each influencer.
4. Develop a plan for the meeting
 - Three items in a meeting: Information items, study items not voted on, action items that need to be voted on that were once study items.
5. Encourage influencers to influence others informally ahead of time; this prepares others for the meeting.
6. Show how change will benefit them; from individual's perspective, not organizations.
7. Allow people to embrace the change as their own.

Symptoms of Moving Too Quickly

1. Failure to understand the ramifications.
2. Failure to differentiate between reality and reaction
3. Isolation from potential allies
4. Moving in front of the infrastructure

Symptoms of Moving Too Slowly

1. A missed window of opportunity
2. Less tolerance for mistakes
3. Social callousness to surrounding culture (apathy – who cares?)
4. People begin to own the status quo

The Leader in the Change Process

1. Encourage innovators and innovation.
2. Separate your reaction to ideas, from your reaction to the person expressing the idea.
3. Thank God when He brings your way the people who find solutions that others do not see.
4. Avoid just copying others' ideas.
5. Count the cost.
6. Honor present commitments, build bridges from past to future.
7. Be humble. Acknowledge you can't perfectly predict all outcomes.
8. Give permission for others to join you.
9. Be a non-defensive learner.
10. Budget for change carefully – the unexpected often happens.
11. Anticipate change and it's necessity before it arrives. Otherwise you'll seek to rewrite history rather than write it.
12. Develop a life-philosophy that views changes as a potential to make things better. For everything there is a season.
13. Celebrate variety.
14. Stay young in your thinking – spend time with young people.
15. Be decisive – not always a consensus seeker.
16. Appreciate those who help you create change.

CHAPTER 2

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Maintaining a Future Orientation

The Life Cycle of a Church

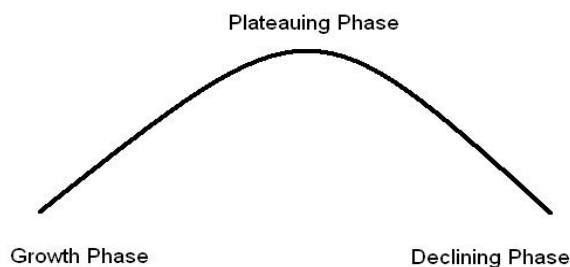
During the dreaming and early implementation stages of planting a new church or ministry there is a lot of hope and enthusiasm regarding the future. However, as time goes by and the ministry of the new church becomes established, it is tempting for the leadership to become focused on the present work at hand and become less aware of the future direction of the church.

Possessing an understanding of organizational life-cycles can help church leadership maintain a future orientation. Understanding your church or ministry within the context of a life-cycle can help leaders in the following ways:

1. Leaders will have realistic expectations that are appropriate to the church's present state of growth.
2. Leaders will have a perspective that will enable them to think and plan strategically to progress the church from one stage of growth to the next.
3. Leaders will be able to identify issues and needs that confront the church at its present state of development.
4. Leaders will be able to assess and evaluate their leadership practices in light of the church's present state of development and need.
5. Leaders will be able to discern the dynamics that cause plateauing and decline and therefore recognize the need for intervention.

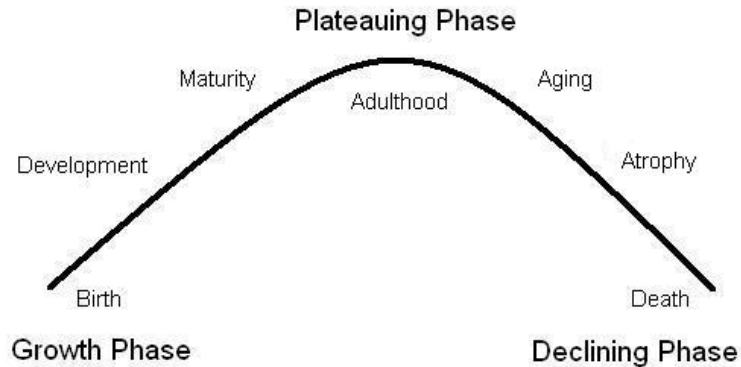
The Stages of a Church's Life

Much has been researched and written regarding organizational life-cycles. What is presented here is a summary of the material relevant to church life. Most life-cycles are presented in two general phases: the growth phase and the declining phase. For the purposes of this presentation we will insert the plateauing stage.



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The subcategories are often presented in the language of human development. For this presentation we will remain consistent with this because it is an appropriate way to describe the body of Christ. (I Corinthians 12:12-27; Ephesians 4:12) In the growth phase of the church the subcategories include birth - development - maturity. The plateauing phase includes maturity - adulthood, and the declining phase includes aging - atrophy - death.



George W. Bullard in his book, *Pursuing the Full Kingdom Potential of Your Congregation*, suggests in chapter five titled "Recognizing the Life Cycle and Stages of Your Congregation's Development" that there are four organizing principles that form the DNA of a Life Cycle.

These are:

V – Vision

The current understanding of God's strategic direction cast by leadership and owned by members. Includes vision, leadership, mission, purpose, core values.

R - Relationships

Processes by which people are converted, assimilated, grow spiritually, utilize gifts, and develop leadership. Includes relationships, experiences, discipleship.

P - Programs

Provision of ministries, services, activities, and training. Includes events, ministries, services, activities.

M - Management

Administration of resources, decision making, formal and informal culture, openness to change. Includes management, accountability, systems, resources.

During the different phases of development the church will demonstrate emphasis and passion for different parts of the DNA. The chart on the next page attempts to correlate the development stages with the emphasized DNA.

CHAPTER 3

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Structures of Ministry

Since biblical times there have been three basic structures through which God expresses his divine purposes.

Three Structures of Ministry

Pre-Exile

The “gathering” or “worship” structures with the Priests.

The Prophets – operated outside of normal worship system, but ministered to God’s people.

Discipling Structure – with the “school of the prophets,” gathering to teach others.

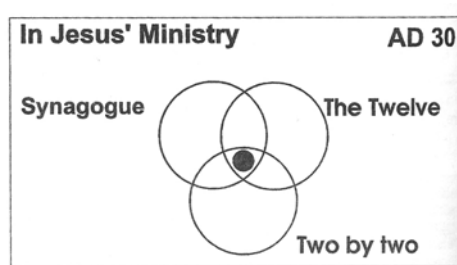
Jesus’ Ministry

The *Synagogue* -- the nurturing structure for God’s people

The *Seventy* -- the apostolic or sending structure for expansion

The *Twelve* – the discipling or training structure

(Note: In each diagram, the black dot represents the priority given to the Great Commission and who is taking primary responsibility for it)



What can we learn from the patterns of Jesus’ ministry?

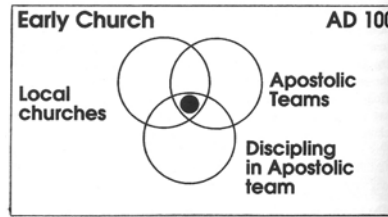
Early Church

The Local Church – gathering together

Apostolic teams – sending out

Discipleship - training

In Acts thirteen, the local church is the fundamental structure for missions, but soon thereafter an apostolic or “sending” structure also begins to development, as the local church recognized the Holy Spirit’s call on Paul and Barnabas and set them apart to Go.



While this early *apostolic* or *mission* structure remained accountable to the local church, it seemed to also be responsible for some of its own operational control. By Paul's second missionary trip there was the development of a third structure, the focus of which was to *disciple* and *train* others.

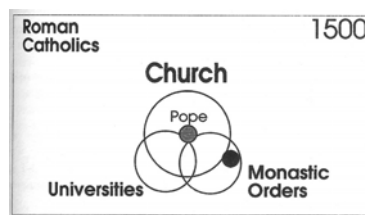
It should also be noted that this concept in no way diminishes the role or calling of the local church, as it is indeed foundational in God's plan. Yet, by design, the current structure of many local churches makes the expansion phase of the Mission difficult. If the local church is only a "nurturing" structure, then it will not be able to adequately fulfill the Great Commission, there must be a "go" component and strategy.

What is your view the interrelation between the early church and the newly formed apostolic bands?

Western Post-Church Era

Greater institutionalization occurred in this era. The monastic orders were nearly the only mission component of the western church and lasted for 1,500 years.

Instead of the Great Commission and God's mission being the central focus of these forms (nurture, sending, training), the focus became the Pope and the need to maintain power and control.

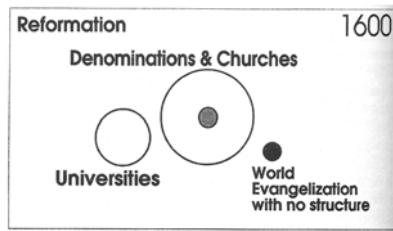


Post Reformation (Western Church)

No reform of the dominance of hierarchal structures occurred for several hundred years. Instead of each member being equipped and released to fulfill the role God had designed for them, local congregations remained divided along a clergy/laity model. Even the monastic orders, virtually the only structure left for outreach, disappeared.

The training structure (universities) became increasingly independent of the Church, consequently becoming more secular and influenced by the unbiblical concepts of the Enlightenment.

So, as the main structure that would facilitate world evangelism was lost by the Church, so the key structure of training another generation of leaders was also essentially lost by the Body of Christ.

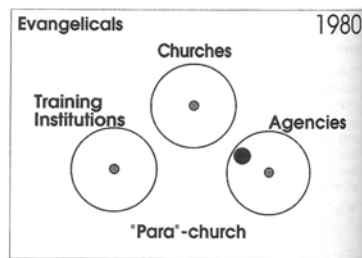


1800 - Present

Within the Protestant movement in the west, these structures began to reform. This caused world evangelization to become the central purpose of all three forms - the local church, training institutions and sending agencies.

In addition to the local church, many agencies were established to meet a variety of needs, and training institutions were established to combat liberalism and spiritual deadness.

Yet each of these structures still remained independent, as they were not functioning together in order to fulfill the common mandate of the *Great Commission*.



Consequences

Three autonomous structures developed (local churches, training institutions, and mission agencies), each with their own goals. World evangelism was left as the primary responsibility of the new mission agencies, however this separation caused frustrations and often resulted in a minimal emphasis on world evangelization by the church.

Some mission agencies began acting independently of the Church (and local churches). Some Church leaders have also been frustrated by the proliferation of agencies, that seem to be competing for the limited personnel and financial resources of the local church. The fact is that some agencies have merely *used* the local church for their ends, at the same time that some local churches have lost sight of the big picture of world evangelization.

Yet just as each local church needs a variety of gifts expressed within the Body in order to be healthy, so must each of these three structures be functioning in balance in order for the Body of Christ to retain its focus on the Great Commission. History has proven that an emphasis on only one of these, leads to ineffectiveness and the Church not fulfilling the task for which God has commissioned it.

Ministry in Balance

When each of these function together in mutually accountable partnerships, however, the result is that the Gospel is most effectively taken to the ends of the earth.

Training needs to have the Great Commission as its top priority and not become an end in itself; it must serve the needs of the Church for equipped leadership in order to fulfill the task. This must be reflected in an even greater flexibility in program design and curriculum, so that another generation can be equipped to go *into all the world*.

Mission agencies need to be seen as part of the Church and not viewed with suspicion, but rather as fulfilling a vital role in the Body of Christ, for which they are uniquely gifted for. They need a certain freedom from ecclesiastical structures (as Paul and Barnabas), so that their apostolic nature of reaching into frontier areas is not stifled or hindered, yet still remaining accountable to the Church. To the degree that agencies become separated from the other structures will be the degree to which they will become ineffective.

Local churches must also experience a realignment to function as a structure that facilitates the Great Commission. Johnstone has estimated that ninety percent of all Protestant churches in the West, have no direct commitment, as a congregation, to a real missionary.

The Mission of the Church is a partnership of the whole Body of Christ, so it must include all three structures. Each of these has strengths to contribute to the whole, but cannot fulfill the Great Commission without the partnership of the others.

What steps can you take in order to come to a balanced view of these structures in your own ministry? Why do you think this would be important?

Gifts and Callings

These three structures affect our understanding of the application of the gifts of Ephesians 4:11. While each gift here is not exclusive to just one structure (there is much overlap), in very general terms, particular gifts are most naturally expressed within certain ministry forms.

For example, the pastor and prophet giftings are often used to encourage and equip the saints (local church structure), while the evangelist and apostle gifts are needed in the mission or expansion structure, and the teaching gift functions best within training structures. Obviously, there is overlap between the gifts and the forms within which they are expressed and so this is an oversimplification, but in very general terms we can see there is a correlation.

Failing to understand the balance between these three main forms can lead us to try to fit all the gifts (1 Cor. 12:28 and others) into just one structure, such as a local nurturing church. Yet other gifts like the apostle, evangelists or even travelling teachers, need more flexible structures at times in order to function effectively and accomplish their role in world evangelism (without diminishing the role of the local church or God's mission to the Church as a whole).

The danger is that when a gift that does not "seem" to fit easily within a local church structure and is not given legitimate avenues of expression, those with this gift may feel like they do not fit and the local church, as well as the Body of Christ does not benefit from their gifts.

Within these three general areas, relevant structures need to be developed that are flexible enough to fulfill God's mission. For example, western models of missions may not be as effective for the missions/missionaries coming from the new emerging sending nations of Africa, South America, or Asia. Training models, as well, may have to change to reflect current needs of emerging leadership.

Is your ministry structured in such a way that all members are released as ministers, or are there two classes of believers in your church?

What specific negative consequences do you see in your ministry originating from this lack of unity between the varied emphasis of each structure? What steps can you take to improve this in your life and ministry?

Has your particular emphasis in ministry brought the Great Commission in focus or out of focus? What adjustments need to be made?

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What is your response to the statement, "Only as the local church sees its purpose as missions can it really be a biblical church." Do you agree or disagree? Why or why not?

Begin to formulate ministry priorities as you view where your church/ministry is and where you feel it needs to be.
