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ABSTRACT

DEVELOPMENT, TEACHING, AND EVALUATION OF A COURSE
IN CHURCH LEADERSHIP AND ADMINISTRATION
FOR THE THEOLOGICAL SEMINARY
MARIENHOEHE, GERMANY

by

Johann H. Gerhardt

Chairman: Arnold A. Kurtz

Project Report

Andrews University
Seventh-day Adventist Theological Seminary

Title: DEVELOPMENT, TEACHING, AND EVALUATION OF A COURSE
IN CHURCH LEADERSHIP AND ADMINISTRATION
FOR THE THEOLOGICAL SEMINARY
MARIENHOEHE, GERMANY

Name of researcher: Johann H. Gerhardt

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

Date completed: May 1986

One of the most important concerns of the clergy and the laymen of the Seventh-day Adventist Church in Germany is the future of the local congregations. There may be many reasons for the dwindling of a church's attractiveness and relevance in a given situation. One is how the local church lives its organizational life. Adequate church leadership and administration proves to be an important instrument for a healthy development of a congregation. That is why prospective ministers need special training in this field.

It was the purpose of the present study to develop adequate administrative strategies and to apply them to the student body

of the SDA Theological Seminary in Darmstadt. This school was viewed as having the potential to play a key role through its graduates in influencing the organizational life pattern of the congregations in West Germany.

The biblical data concerning the church in general, and the local congregation in particular, together with insights from the human sciences served as foundation and point of departure for the development of a theory of church administration. This constitutes the first part of the project.

The second part concentrates on systems theory as the best suited scientific framework for the content of church administration and on ten relevant action areas in the organizational field of a congregation.

Part three is the report of an attempt to implement the gained insights in a teaching situation. The single steps of implementation and the experiences from personal preparation and the work in the classroom are portrayed, analyzed, and evaluated.

Andrews University
Seventh-day Adventist Theological Seminary

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IN CHURCH LEADERSHIP AND ADMINISTRATION
FOR THE THEOLOGICAL SEMINARY
MARIENHOEHE, GERMANY

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

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May 1986

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APPROVAL BY THE COMMITTEE:

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Dean, SDA Theological Seminary

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28 May 1986
Date approved

Where there is no guidance,
a people falls;
but in abundance of counselors
there is safety.
Prov 11:14

The indispensable condition for
a growing church is that it wants to grow
and is willing to pay the price
for growing.
C. Peter Wagner

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PREFACE

Stating the Problem and Setting the Goal

The present situation of the Christian Church in general and of the Seventh-day Adventist Church in particular requires more effective Church Administration. A vivid picture may dramatize this fact.

On a dangerous seacoast where shipwrecks often occur there was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were bought and new crews trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely, because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in this club's decoration, and there was a liturgical lifeboat in the room where the club initiations were held. About this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet, and half-drowned people. They were dirty and sick, and some of them had black skin and some had yellow skin. The beautiful new club was in a chaos. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they

were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that sea coast today, you will find a number of "exclusive clubs along that shore. Shipwrecks are frequent in those waters, but most of the people drown.¹

With this parable Th. Wedel is attempting to make one thing very clear: According to her goals and to her nature the church is a lifesaving station, an answer to the basic needs of present-day man, always present-day man. Should she degenerate into a beautifully decorated clubhouse, encumbered by traditional ceremonies in remembrance of the past accomplishments of her members, she would lose her meaning for present-day stranded souls.

And this danger seems to have become reality. One hears everywhere that the church has lost her relevance, so that some suggest we are now living in a "post-Christian" era. Typical of the assessments is the following:

A deep malaise has settled on our churches in the West, and nowhere is this plainer than in the area of the ministry. Not a few are in complete despair. Leadership fumbles. The majority carry on with little faith or hope, the idealism of their younger days buried beneath the crumbling ruins of outmoded institutions.²

Harper sharpens his criticism even more by quoting from the report of the General Synod of the Church of England:

¹The above quoted parable is made available in German by H. J. Clinebell, Modelle beratender Seelsorge (Munich: Kaiser, 1977), pp. 9, 10.

²Michal Harper, Let My People Grow: Ministry and Leadership in the Church (London: Hodder and Stoughton, 1979), p. 17.

We have become involved in a public act of heresy. We believe and proclaim a Gospel of grace available to all, but we operate a structure which takes the form of a club with limited membership.¹

These and similar voices are corroborated by statistics attesting to a continually increasing loss of members and the decreasing of finances of the once well-to-do state churches of the "Old World".² One look at our own church turns our diagnostic suspicions into hard and sobering facts. If it is true that for decades the Seventh-day Adventist Church in Germany has been losing a congregation of 110 members yearly, that she can retain less than half of her youth, that a good number of her students and intellectuals settle on the fringes, that country congregations--but not only these--are chiefly composed of the elderly, then we too are haunted by the ghost of irrelevance.

However, at the same time the contents of the Christian proclamation, the Gospel of Jesus Christ, seem to be able to free present-day man who is caught up in his over-technical and emotionally supercooled world. It opens him up for genuine humanity, for values sought above and beyond materialism, for the perception of his own self-worth and the worth of his fellow-men, for understanding and being understood, for security and acceptance, for overcoming anxiety and fear, uncertainty and guilt. Indications

¹"Let My People Grow!" Urban Project Workpaper No. 1, sponsored by the Archbishop's Council on Evangelism, and presented to the General Synod of the Church of England, quoted by Harper, p. 19.

²According to a T.V. news report from April 1, 1985, more than 130000 members left the Lutheran Church in Germany in 1982. This immense loss is still valued as a mild recovery from the severe drain of former years.

of this is the growth of "private religiosity" outside the church walls in home circles and spontaneous Bible-reading groups as well as a general spiritual longing, especially in the youth and certain groups on the fringes of society.

If this paradox between the apparent irrelevance of the church--congregation, if you please--and the relevance of the Christian Gospel is to be solved, this can only take place when the church is willing to undergo a process of reflection, to be sure, first upon her ontological definition based on her biblical-theological state; second, upon her functional effect in the social context arising from the above; and third, upon the the organizational structures necessitated by the first and second points. The first area of reflection seeks to answer the question: Who or what is the church? The second, the question: What is the purpose of the church? The third: How does the church accomplish that which she should do in order to become that which she is? Creating such a structure true to the essential nature of the church and meeting the challenges of the present is the goal of the pastoral-theological discipline called "Church Administration."

Each and every expression and form of communication in the church, be it in the direction of the enlarging Church Growth movement, be it in pastoral counseling, missionary activities and evangelism, or in health and welfare services, all require the proper structures. In addition to the minister's eloquence and capability in theological matters, the success of his local ministry depends chiefly on his ability to deal with the congregation constructively. Dynamic, up-to-date church administration is

considered by experts to be the most effective indication of a growing congregation.¹ And if it is true that the reasons given by former members for leaving the Adventist Church are more of the interpersonal than the theological kind, then the way in which a congregation is being led will determine its weal and woe.

Finally, we can be certain that the changes in the world today, be they welcome or unwelcome in our eyes, within or without the church, theological or social, in the structures of society or in ethical-moral life, or wherever else they may be, are challenges to the church. Whether her responses to these are relevant or not also depends on whether this reflection on the nature and function of the church precipitates concrete, practical, organizational structures, that is, whether and how the church lives as the body of Christ, the light and salt of the world, how the members deal with one another, how information is communicated, how decisions are made, how conflicts are overcome, which standards of behavior are accepted and which are censured, how new members are won, etc.

These factors "determine the character of a church more than the theology of her sermons or the religious convictions of her lay-members."² A church which is not conscious of the organizational dimensions of her church life easily falls into the trap of unproductive life patterns. However, if she becomes conscious of these dimensions, she can utilize this knowledge to her edification and

¹Peter C. Wagner, Your Church Can Grow (Glendale: Regal Books, 1976), p. 57.

²L. B. Mead, New Hope for Congregations (New York: Seabury Press, 1972), p. 89; quoted in Ingrid Adam and Eva Renate Schmidt, Gemeindeberatung (Gelnhausen: Burkhardt & Co., 1977), p. 36.

the nurturing of a new freedom. For Heymann the solution to the central problem of the present-day church depends "to a decisive degree" on "whether many congregations sufficiently present themselves as alive and attractive to skeptically seeking human beings".¹

Out of the above-mentioned complex of problems and possibilities, we aim at the goal of making Church Administration an important instrument in the hands of the responsible leader, above all of the minister and the local elder, so that the local congregation can become what it should be: an intact "lifesaving station."

The Setting of the Project

The project submitted is the result of research and teaching. This is an advantage for one seeking new ideas. The disadvantage for the skeptical practitioner, who only consumes what has already been harmlessly premasticated by others before him, is the fact that the whole package could not be tested in a field study, although various principles have been utilized and proven in conferences and seminars. Its immediate environment is the classroom at the Seventh-day Adventist Theological Seminary at Darmstadt, West Germany. It is therefore directed to the European setting of the Seventh-day Adventist Church and its special needs.

The Methodological Approach

The task of developing teaching material for the classroom, carrying out, and finally evaluating the teaching experiment has -----

¹Dietrich von Heymann, Handwörterbuch des Pfarramts (Munich: Moderne Verlags-GmbH, 1978-80), p. 35.

been arranged into the following methodical steps.

1. We have sought to discuss the biblical-theological and the organizational-sociological questions, namely: What is the basis of Church Administration relating to the criteria of the biblical data and the needs of today?

2. The principles of Church Administration and its main dimensions are demonstrated.

3. A report is included on the teaching experiment where the principles were brought before a learning group, demonstrating the methods of teaching, the contents, and the results.

Limitations

The evaluative part is necessarily short and limited to the classroom and not, as one would wish, extended over a period of three to five years of practice in the every-day life of a congregation. None the less the actual evaluation of the practicability of the presented principles will be carried out in the life of the congregations.

Instructional-pedagogical questions have been intentionally left out as the problem discussed arises out the theological-practical field and not out of the pedagogical one. Methods of teaching, therefore, are merely described and not discussed, substantiated, nor the origins described.

The German reference works utilized are mainly dealing with the German people churches (Volkskirchen). Therefore, they are only in a restricted way relevant to voluntary churches like the Adventist Church. The multiplicity of the American independent voluntary churches has produced an abundance of correspondingly

appropriate and suitable literature, but one must be fully aware of the fact that comparisons are limited and applications should be made carefully and be as limited as well.

The submitted form of the project is a translation from the German original. Some deficiencies concerning the eloquence of the language and the flow of its expression may be due to this fact.

A study of this nature usually involves many individuals and/or organizations to whom the author is indebted. I would like to thank several people for their help and guidance in the preparation of this project.

Special appreciation is expressed to Dr. Arnold Kurtz who, through his expertise and personal integrity, has laid the foundation for my interest in the "human side" of theology and who faithfully and perseveringly encouraged me to complete the task which had been lying dormant for the first years of my teaching experience.

I also express my heartfelt gratitude to Dr. Raoul Dederen and Dr. Gottfried Oosterwal for their substantial advice and their helpful corrections.

A main portion of the project has been translated into English by David A. Johnson, M.A., to whom I also express my sincere appreciation.

PART I

THEOLOGICAL AND SOCIOLOGICAL REFLECTIONS
AS THE BASIS FOR A THEORY
OF CHURCH LEADERSHIP

CHAPTER I

INTRODUCTION

According to the intention of the General Conference of Seventh-day Adventists, the local church is the command center for all missionary activities.¹ Not only has the Adventist Church realized this, but whenever there has been a revival, revitalization or reformation in a church, this has been attributed to the effectiveness of the local congregation and not so much to the effectiveness of the theological seminaries and universities.² The former is viewed as the place where theology and practice meet in order to be able to concentrate on the totality of church life, functioning as "the mediate between Christian teachings aiming at the environment and the practical work in the congregation."³

Even when the Adventist Church and non-Adventist churches are of the same opinion that the local congregation plays the decisive role in the relevance of the church as a whole, nevertheless the question remains open for both; namely, to what extent is theology as a scientific discipline able to render constructive assistance to the practical work of the congregation. Karl Barth,

¹"Annual Council Action on Evangelism and Finishing God's Work," Ministry, December 1976, p. 9.

²R. C. Worley, A Gathering of Strangers (Philadelphia: Westminster Press, 1976), p. 103.

³Ibid.

demanded that the "catastrophic misunderstanding" that theology is the concern of the theoreticians and that the practitioners live untheologically, only according to the commandment of love, has to be eliminated at last.¹ All the areas of church life are obligated to a responsible theological way of thinking. There is no room in the church for the freedom "to brood heretically," that is, to preach untheologically. The question as to the appropriateness of church structures is an ultimate ecclesiological question. Otherwise one runs into the danger of losing the ecclesiological nature of the church among the many other organizational forms. Though as to which structures are to be deduced from this, the proponents of the preeminence of theology cannot agree.

Since the Second Vatican Council the concept of "congregation" has become one of the foci of theory and practice in the Roman Catholic Church, as well.² The current impetus of the sometimes so-called "congregationalists" among the Catholic theologians reveals the following tendency of thought: The congregation is understood to be a demarcation "in contrast to"; in contrast to parochialism the congregation is the voluntary union of those embracing the Gospel of Jesus Christ; in contrast to the abstract concept of the church, the individual congregation with its visible and concrete structures is placed; in contrast to the image of the ecclesiastical parish, the image of the dynamic community with open and missionary structures is held up; in contrast to the

¹Karl Barth, Kirchliche Dogmatik, 12 vols. (Zollikon-Zürich: Evangelischer Verlag, 1948-1967), I/1:78,79.

²Karl Lehmann, "Gemeinde," in Christlicher Glaube in unserer Gesellschaft, ed. F. Böckle et al. (Freiburg: Herder, 1982), 29:8.

passivity of the receiver of the sacraments as the last link in a hierarchical chain, the worth and equality of all the baptized believers appear as the foundations of communal life. However, the camp is divided. The wind of the "ecclesiastical" theologians is still blowing just as strongly as before "against" the reform theologians with Karl Rahner at the fore, even receiving support from Rome itself.

The same situation is apparent in the Protestant Churches.¹ Here, too, the same distinctions are becoming basically visible: On the one hand is the opinion that the commission to proclaim the Gospel has been given to the whole congregation, taking form in a variety of functions and services;² on the other hand is the emphasis on the office in opposition to the congregation and reserved for only certain persons from the beginning through ordination.³ Involved in the current discussion on the continent are voices from England⁴ and from North America,⁵ influences from the charismatic movements and the South American liberation theology, as well as from the rise of the value of humaneness in the Western democracies.

¹H. G. Pöhlmann, Abriss der Dogmatik (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1980), p. 301.

²Especially Moltmann, Käsemann, E. Schweizer, H. Diem.

³E. Sommerlath, J. Heubach, Peter Brunner, Karl Barth. The latter takes an especially uncompromising position in that he derives all his ecclesiological statements from christology, understanding the church as a dimension of Christ in this world. Therefore, he demands (KD IV:805) that each and every rule of the Church must be developed without consideration of or influence from the Zeitgeist, the political, and the social conditions.

⁴Like Manson or Wickham.

⁵Like R. Niebuhr, K. Underwood, Liston Pope, and J. Gustavson.

It is in this multi-faceted context that Thor Hall¹ speaks of the rise of a "new ecclesiology" characterizing our age in which New Testament statements as to the nature and function of the congregation in the world play a decisive role. In this connection Lindgren² calls the discovery of the nature and function of the church a basic prerequisite and a determining factor for an approach toward practical considerations in the congregation. He starts with the definition of Church Administration as a dynamic interaction between human beings who are always different and are continually changing in their development and concludes:

A project is therefore evolved in the context of one congregation alone. It may never be appropriate for another group; indeed, it may not be repeatable in the group which developed it, even though it was effective the first time.³

Lindgren therefore is condensing the call for the theological considerations of the church by demanding a theology not of the church as a whole, but of the local congregation.⁴ Nevertheless, Norbert Mette⁵ limits the contribution of theology to the present-day problems. For him "systematic-theological thinking is helpful only in a limited sense⁶ in the current discussion, as the problem of -----

¹The Future Shape of Preaching (Philadelphia: Fortress Press, 1973), p. 25.

²A. J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon Press, 1965), p. 25.

³Ibid.

⁴Ibid.

⁵"Gemeinde - Wozu? Zielvorstellungen im Widerstreit," in Gemeindepraxis, ed. N. Greinacher (Munich: Kaiser, 1979), p. 96.

⁶Ibid.

concrete realization cannot be solved by it. He therefore demands:

Formulating the goals of the work of the congregation is not the responsibility of a few theologians, but the congregation itself is the subject of the search for a binding consensus as to the functional principles of its practice.¹

Complementary to the dogmatic ecclesiology and the monopoly of a dogmatic approach, a theory of practice has to take its rightful place; a theory which first recognizes the multiplicity of the concepts of congregational work as the prerequisite for the possibility of carrying out the congregational work open to the social problems around it.²

With the recognition of this multiplicity a holistic approach is required which is true, intentional, practically useful, and ecclesiologically as well as theoretically practical. It must originate in the congregation embedded in the modern conditions of its social environment. In this connection Mette establishes three prerequisites³ which must be considered in every theory of practice: First, the congregation must recognize that it cannot choose the time and place of its discipleship, but instead that it is part and parcel of a certain society. Neglecting the socio-historical dimensions easily leads to otherwise losing sight of the "political" implications in the concept of a congregation. Second, setting goals is an affair of the whole congregation. Third, a sober assessment of the influence of the socio-psychological conditions on the congregational work is absolutely necessary. The

¹Ibid., p.100.

²Ibid., p.97.

³Ibid., pp. 98-100.

necessity of research on the role of social factors exists, since the congregation experiences not only some social contact but also God's call into the communion with his Son. Therefore one cannot adequately describe the congregation as a place of social intercourse among others as well. One must direct one's attention much more to the practical skills of communication in which the theologically substantial processes such as love, hope, reconciliation, justification, liberty, and faith can take place. They would be at an disadvantage in any other scientific system.

In proceeding towards this holistic approach which we consider justified for the practical theory of Church Administration, we turn first to the biblical data, whereby we deal mainly with the New Testament as the basis for the Christian congregation. In this endeavor we want to trace the development of the nature of the church as such and especially of the local congregation with a view to identifying the organizational structures significant for the present-day practice of Church Administration.

CHAPTER II

MAIN LINES OF THE NEW TESTAMENT DATA

ON THE CHURCH

In this chapter an attempt is made to investigate which main lines the NT reveals about the nature of the church. To reach an implication for church administration, the use of specific terminologies and prevalent imagery are considered.

The Term "Ekklesia" in the New Testament

In the Ancient Greek World the word ekklesia was used to mean the plenary session of all the qualified citizens of the polis. These citizens were authorized to decide on changes in the laws, on the election of officials, and on all questions in domestic and foreign affairs.¹

Therefore, centuries before the translation of the Old Testament and before the time of the New Testament, ekklesia was clearly characterized as a recurring political event according to predetermined rules and regulations in a predetermined framework, namely as the plenary session of the qualified citizens, functionally rooted in the democratic constitution, in which the basic political and judicial decisions were made.¹

In using this concept in the Old Testament, we notice that in the translation of the LXX the Greek word ekklesia is used only for the Hebrew word qahal, but that qahal itself has not always been

¹L. Coenen, "Ekklesia," Begriffslexikon zum Neuen Testament (1972), 2:784. All translations from German into English from hereon are my own.

translated ekklesia.¹ According to the event at Sinai qahal chiefly means here the body of men chosen by Jahwe, bound to the laws given them by him, and whose membership in Jahwe's Covenant is maintained only through obedience.

The term qahal describes not so much the nature of a strictly regulated community with a rather static total size, but "always something incalculable,"² more an event than a continuity, more "dynamics of the select congregation"³ than "the static state of the born congregation."⁴

In the NT the question arises as to whether and how much of the Judaic tradition of the qahal concept had been directly accepted by the Christians. Here one encounters the fact that Jesus' followers did not call their assemblies synagoge, as was usual among late Jewish custom, "although just this word would formally have been closest to a group originating from the roots of Judaism and first being reckoned to Judaism."⁵ Since the concept of synagoge was especially considered as "the symbol of the Judaic religion of laws and traditions"⁶ with its center in the Mosaic laws, it must have seemed so established for the first Christians that a Christian renewal or reforming of it had to be rejected. Such a pregnant word was probably thought to be not usable to characterize a congregation and occurrence whose central theme was the announcement

¹In Gen, Lev, and Num qahal is translated synagoge 21 times.

²Ibid., p. 785.

³Ibid.

⁴Ibid.

⁵Ibid., pp. 786-787. The word synagoge is probably utilized more specifically in the translation of qahal, apparently as characterizing Jahwe's Covenant People.

⁶Ibid., p. 788.

of a Gospel proclaiming salvation only through faith in Christ.

Karl Kertelge¹ infers from what he understands as the complete absence of the term ekklesia in the New Testament Gospels² that the otherwise predominant use of ekklesia in the NT for the Christian congregation probably cannot be traced back to Jesus but to the Greek-speaking, Judeo-Christian congregations. Especially important to him in this connection seems to be the formula ekklesia tou theou which, according to the references in the NT,³ found more use in the Judeo-Christian milieu, first based upon the background of qahal in the OT, then leaving, however, the tradition and the formula of the LXX ekklesia kyriou and eventually substituting ekklesia theou.

The Early Church was fully conscious of her calling by God in contrast with Israel, to be sure. She sees her foundation of life in God's deeds in and through Christ.⁴

Thus in the concept ekklesia in the Early Church is reflected the continuity with the OT congregation in the sense of God's chosen people as well as the new, namely the "consciousness to live in the eschatological situation through the appearance of the resurrected Christ, in which one is already a participant in the mighty works of the time of the end."⁵ The Early Church as ekklesia

¹Gemeinde und Amt im Neuen Testament (Munich: Kösel, 1972), p. 37.

²Despite of the explicit references in Mt 16 and Mt 18 which he ascribes to the Early Church and not to Jesus.

³1 Cor 1:2, 10:32, 11:16-22, 15:9; 2 Cor 1:1; Gal 1:13; 1 Thess 2:14; 2 Thess 1:4; 1 Tim 3:5-15; Acts 20:28.

⁴Kertelge, p. 37.

⁵Coenen, p. 789.

considered herself the harbinger of Christ's rule drawing nigh in the soon-expected parousia and already realized in her midst.¹

In contrast to the Pagan-Hellenistic ekklesia (Acts 19:32.39) the church of the NT is the Church of God, primarily of vertical, not horizontal dimension.² She is established not by men, but by God himself. "It has not chosen itself but is chosen by God."³ To that extent she is a divine phenomenon.

Paul primarily makes this phenomenal character of the ekklesia visible when he visualizes the beginning of the church in God's work of salvation. In this he unites the NT appearances of Christ and the essentially basic characteristics of the OT qahal concept,⁴ so that the church has now become the body of those reconciled to God, the place of the new creation in the eschatological order of time and space, as it were, the eschatological body of God which he has chosen, called, and sent.⁵ "The eschatological view of the Gospel also determines the relation of the church to the world."⁶

A further characteristic of Paul's understanding of ekklesia is the realistic dimension of it. The assembly of the faithful must be reckoned as a fundamental factor. In this respect the ekklesia

¹Ibid.

²Pöhlmann, p. 281.

³Ibid.

⁴Coenen, p. 789.

⁵Lehmann, p. 16.

⁶Kertelge, p. 65.

"can only be considered concretely."¹ This diagnosis is emphasized by the frequent use of the plural.² Lehmann concludes from it that the church in the NT is not just an idealistic dimension. The whole church appears concretely and tangible in the individual congregations and vice versa.

In the letters to the Collossians and to the Ephesians Paul adds a further component. The ekklesia becomes an instrument of God in relation to the cosmic salvation.² However, even in her cosmic effect she remains real, corporal, terrestrially tangible; she is not spiritualized.

As for the rest of the NT one can assert that ekklesia has experienced no further amplifications of meaning and is even completely missing in places where one would expect it.³ The essential nature of the concept of the church is then expressed in images and symbols so that, in spite of the lack of the term, the church herself retains her central importance in the NT. That is why we have to investigate some of the prominent symbols. Before that, however, we must draw preliminary conclusions from the usage of the term ekklesia.

1. The church is a body of men called by God for the salvation of the world. She is continually being called again and

¹Coenen, p. 789; as well as E. Schweizer, Gemeinde und Gemeindeordnung im Neuen Testament (Zürich: Zwingli-Verlag, 1962), p. 172. In only 5 of 80 texts in the New Testament ekklesia denotes with uncertainty the act of assembling or the concretely assembled host.

²See Eph 3:10; 4:8ff; Col 1:20.

³As in the Gospel of John, for example.

again and therefore she is primarily an event, always in the process of development, always "en route."

2. She is built upon Christ. The Christ-event is her sole center. The only reason for existence is christological.

3. As ekklesia she is concrete, visible, as a local congregation and as the universal church.

4. She is eschatological, that is, tied to the preliminaries of this world, directed to the absolute, open to the future.

5. She is an organized assembly of citizens, that is, of full members with corresponding duties and rights.

6. She is the goal and agent of the individual as well as the cosmic salvation through God in Jesus Christ.

Images of the New Testament Church

Although our first knowledge about the nature and function of the church is deduced from the definition and use of the term ekklesia in the NT further essential meanings are nevertheless embodied in a variety of symbols. Two of the most important motifs are: the People of God and the Body of Christ.¹

The Church as the People of God

For Hans Küng² the people-of-God-motif is the oldest and most fundamental concept of self-interpretation by the church herself. In it the continuity of the salvation plan from Israel through to the Christian Church is shown.

¹For further study see Paul Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1960).

¹The Church (Garden City, N.Y.: Image Books, 1976), p. 162.

The term laos in the majority of texts in the OT signifies Israel as God's chosen people, as Jahwe's covenant people.¹ What makes Israel a nation are not historical or natural factors; it is Jahwe's choice. His gracious turning to man is the constitutive element.

In the NT laos is used 141 times.² In addition to the literal meaning as people or a group of people, there is the transferral of the OT honorary title to be God's laos to the church. From the ethnoi God has chosen for Himself a new laos for his name.³ Proclaiming the proximity of the Kingdom, Jesus inaugurates the gathering of the People of God, his people.

This people is an eschatological reality, the chosen congregation of salvation in the time between the resurrection and the parousia.⁴ Thus it is the people of God and the debtor of mankind at the same time.⁵ From the gathering results the turning to the world. In this connection Lehmann⁶ speaks of the "miracle" of this gathering "against" and "across" human differences, a kind of anticipation of the final gathering of all peoples and of the unity of the future congregation of salvation. "The disinterested social

¹H. Bietenhard, "Laos," Begriffslexikon zum Neuen Testament, p. 1322.

²Ibid.

³Acts 15:14; 2 Cor 6:14ff.; Tit 2:14; 1 Pet 2:9.

⁴W. G. Kümmel, Kirchenbegriff und Geschichtsbewusstsein in der Urgemeinde und bei Jesus (Göttingen: Vandenhoeck und Rupprecht, 1968), p. 25.

⁵J. Moltmann, Kirche in der Kraft des Geistes (Munich: Kaiser, 1975), p. 15.

⁶Ibid., p.17.

coexistence will be overcome in favour of a unity in variety granted by the Spirit of God."¹

H. A. Snyder² deduces five characteristics from the motif: (1) the church as a chosen people; (2) the church as a pilgrim people; (3) the church as a covenant people; (4) the church as a testifying people; and (5) the church as a holy people. At the same time he demands that these characteristics should precipitate structures. The question arises as to how this should take place.

In the meantime we can deduce the following from the concept laos:

1. The church is a people chosen and constituted by God. This definition must be made visible through structures true to and preserving her identity.

2. The church is an eschatological people. This faithfulness to her identity is actually shown in the tentativeness and limitidness of her structures.

3. The church is the gathered people. She needs structures to emphasize the corporal element, the community, which preclude individualized splintering.

4. The church is the people sent into the world. Her structures are equally open to and responsible for the world around her. There are local structures and structures beyond the local congregation.

5. The church is people, that is, diversity within

¹Ibid.

²Neues Leben! - Alte Formen? Gemeindeaufbau in unserer Zeit (Witten: Bundes-Verlag, 1978), p. 95 and passim.

wholeness. This requires structures of variety within unity.

The Church as the Body of Christ

In the NT Paul especially expressed his understanding of the church in the soma motif:¹ The church is the body of Christ, that is, she is the "sphere of blessing in which the One Crucified and the sphere of dominion in which the Resurrected One continues working,"² and into which one is incorporated through baptism and communion.³ Here Paul has probably taken up the Greek concept of an organism⁴ in which the necessity of different functions is based on the unity of the body. Now this unity is granted to the church in and through the body of Christ, not, however, through her own members. It is not produced by the behavior of the members, but is, rather, represented by it.⁵ Anxiously Paul admonishes that the members of the body are dependent upon one another, but at the same time he confirms encouragingly that they are indeed recommended to each other through the gift of the Holy Spirit.⁶ In this -----

¹Rom 12:5; 1 Cor 10:17, 12:22-27; Eph 1:23, 4:15f.; Col 1:24. Other motifs in the NT are the Saints (1 Cor 1:2); the House of God (Heb 10:21; 1 Pet 2:5); the Royal Priesthood (1 Pet 2:5); the Wandering People of God (Heb 4:9); the Flock (1 Pet 3:5; John 12:32); the Bride of Christ (Eph 5:23).

²Schweizer, p. 83; Harper, p. 141.

³1 Cor 10:16.17, 12:13.

⁴S. Wibbig, "Soma," Begriffslexikon zum Neuen Testament, p. 872.

⁵E. Öffner, "Kirche als Vermittlungsinstanz," in Kommunikation in der Kirche, ed. B. Klaus et al. (Gütersloh: Güterloher Verlagshaus Gerd Mohn, 1979), p. 46.

⁶Harper, p. 108: "Independency is a middle-class heresy."

connection it seems surprising yet apparent that for Paul, the question as to whether the church needs certain officers for her inner consolidation and preservation "has not the same meaning as in the later scripts of the New Testament."¹ Paul anticipates the animation of the church by the working of Christ's spirit. "The latter itself supplies the organs in the church which serve to her edification and current fulfillment of life in a definite way."² A gradation according to the importance of the functions does not exist; rather there exists a remarkable amplitude of concepts of talents in leadership and organization.³

The body should develop in good order.⁴ This is only thinkable concretely; that is, also in the soma motif the church remains realistically tangible in a definable form in time and space, as the universal church as well as the local congregation.⁵ It must be emphasized here that the local congregation also represents the fullness of the soma, as for instance the congregation at Corinth (1 Cor 1:2); it is thus the complete body of Christ in its locale.

Soma signifies the church as of Christ's dominion, as a living organism, that is, she is an open, learning system with a multiplicity of "talents," namely, it functions with unpredetermined

¹Kertelge, p. 103. Church order contributed to stability in later times of inner and outer dangers.

²Ibid.

³Coenen, p. 790. See also Pöhlmann, p. 282. It was not before Ignatius of Antioch that a hierarchy of offices was known, namely, the threefold hierarchy of episcopus, presbyteros, diakonos. The lists of gifts in the NT show different orders of sequence.

⁴1 Cor 14:37.

⁵Küng, p. 295.

limited structures of communication and interaction in which unity as well as variety are important manifestations of her existence.¹ However, these are not only limited to the communication patterns among her members but are always aimed at the one world and humanity. The church as the body of Christ is the place and instrument for the realization of the salvation provided through Jesus Christ.² Again this is valid for all of the spheres of salvation from the individual to the cosmic.³

Finally the soma motif also includes the eschatological component of perfection,⁴ of the body continually growing towards the head in which the tension of the Pauline "already--not yet" re-occurs and in which the reality of growth is at least intimated as an "often painful process."⁵

What are the implications resulting of the theological "primary qualification"⁶ of the church as vita communis in the image of the body of Christ?

1. The church as body means: she is qualified and defined through Christ as the foundation and Lord of the church. This is her essence. The local congregation requires structures which make the dominion of Christ apparent.

¹Üffner, p. 46.

²Ibid.

³S. Wibbig, p. 873.

⁴ T. Koch, "Gesellschaft und Reich Gottes," in Christlicher Glaube in moderner Gesellschaft, 30 vols., ed. Franz Böckle et al. (Freiburg: Herder, 1982), 28:28.

⁵Harper, p. 141.

⁶Üffner, p. 46.

2. Church as body means: she is a living, growing organism; that is, an open learning system with a multiplicity of unpredetermined communication and interaction patterns. The local congregation needs structures and organizational forms corresponding to this approach.

3. Church as body means: there are no gradations of offices and there is no hierarchy, but rather a "Christocracy" of service. Structures of leadership in the local congregation have a serving, functional character.

4. Church as body means: the goal of the church is organic growth. The local congregation requires structures which make growth possible and visible in the fullest sense of the word.

5. Church as body means: she is the agent of salvation. The world is the place and goal of salvation. The local congregation requires structures which maintain the non-negotiable essence of the church as a whole and which are oriented to the world at the same time.

6. Church as body means: she is an eschatological event. She is subject to the tentativeness of this world and must, therefore, be open to change. The local congregation requires structures which do justice to this transitoriness.

Having drawn several main lines from the usage of words and from the symbols of the church, we turn now to the historical realization of the NT approaches and ask which of the forms of the church are visible there. In this way we gradually deepen our search for biblical-theological approaches to present-day administration in the church.

Basic Structures of the New Testament
Churches

A really true congregation is only to be found where one is continually consulting the New Testament anew, considering the problems, dangers and potential of the current situation, in listening humbly to history up to then, not in literal reproduction, but in evangelic listening to the message contained in the Gospels.¹

With these words E. Schweizer substantiates the query into the congregational forms of the NT. What are the recognized characteristics? What is the message to be perceived by humble listening?

The Concept of Jesus

With his appearance Jesus calls people out to his coming kingdom which one cannot build or promote oneself but can only receive. Historically the church has not grown but has been summoned.² In this case the church of the disciples called by Jesus is his genuine ekklesia, although she has apparently not been characterized by the full meaning of the term, since Jesus had formed no independent church with clearly distinguishable traits apart from Judaism.³ His church is the circle of his disciples in the broadest sense of the word, including not only the Twelve but also such "unchurched ones" as the tax-collectors, prostitutes, and the lepers, as well as "pious ones" like the priests and the Pharisees; namely, everyone who has heard and obeyed the

¹Schweizer, p. 13.

²Lehmann, p. 17.

³Against Schweizer (p. 14), who evidently attributes the use of "ekklesia" in Mt 16 and 18 to the post-resurrection time and not to the historical Jesus.

challenging call to decide. It is an "open circle without any barriers against the world"¹ but nevertheless clearly distinguished from it. Jesus confronts man directly with himself and with his word. Although he has a definite message and a capacity to teach as none before him, he does not concern himself only with the transfer of a teaching, of formulas, of a method. This is exactly the reason why he establishes no church with bureaucratic structures,² for even the joining of a new, radically revised religious community does not mean the fulfillment of conversion or the reform of congregational order.³ It is no substitute for the personal relation with God, with which Jesus is concerned. It is that meeting of God and man which must take place. From it everything else results.⁴ And when there must be an order as in later times, it must have its roots in this deep understanding. Jesus proclaims the paradoxical contradiction: "Whosoever will be great among you, let him be your servant."⁵ Thus the difference between layman and priest plays no role. Jesus, in his ministry, rejects all hierarchical superposition of man above man. It is without sense, therefore, to make any separation between the common believer and a more privileged one,

¹Ibid., p. 19.

²Harper, p. 104: "Jesus was concerned with principles of growth rather than with setting up a kind of spiritual bureaucracy to run the Church he knew he had come to build. He instinctively knew that function was more important than office. He knew that in the dangerous times that lay ahead the Church would have to be flexible in its style of ministry."

³Schweizer, p. 18.

⁴Ibid.

⁵Matt 20:26.

between the disciple and the one who is called to serve.¹

The "church" of Jesus is characterized by the following aspects:

1. She is more than a closed organization such as an institution; rather, she is an open circle of those who have been affected by the words of Jesus and followed them. Herein lies her identity.

2. Jesus develops no structures or church regulations outside of or in addition to his ethical principles.

3. The circle of disciples does not exist for its own sake but is directed toward the basileia. Jesus' church is not secluded from the world but rather oriented toward it as light and salt. The mission command in Mt 28 is a clear indicator of this fact.

4. The circle of disciples is neither "extraneously determined" by human authorities or hierarchies, nor just "self-determined" through humaneness in the congregation.² Jesus replaces the power of external and internal structures with communion, fellowship, and love. The "church" of Jesus is determined by Him.

5. Jesus makes a distinction between what comes first and second, the Gospel being the new and first, and anything changeable and "do-able" as second. To the latter belong things like tradition, structures, and behavior patterns which may entangle the Gospel.³

¹Ibid.

²N. Greinacher, "Zielvorstellungen einer kirchlichen Gemeinde von morgen," in Gemeindepraxis, ed. N. Greinacher et al. (Munich: Kaiser, 1979), p. 132.

³Snyder, Neues Leben, p. 9. In this connection he uses Jesus' metaphor of the old and new wineskins. Pre-eminently, the Gospel is the wine, renewable things are the wineskins.

The Church at Jerusalem

At Pentecost the Holy Spirit gives the newly founded church in Jerusalem not in the first place a new external order but a new function. Already established Jewish forms continue.¹ Rabbis, elders, priests, and laymen live together without any essential differences. In the Early Church it is clear that salvation is not to be expected from a reform of order nor from a revolutionary abolition of it. The existing forms are filled through the gift of koinonia, a spiritual-corporal fellowship under the guidance of the Apostles which lends the Early Church her quality of attraction. It is preceded by the metoche, the participation. "Because they share the same goods and the same commission (cum munis), they find communion (com-munio)."² They create the demonstrated openness for the coexistence of apostles and prophets, for quality leadership through the one authorized to direct, whereby this authority is recognized and acknowledged in the congregation notwithstanding whether it is based on "natural" reasons, such as age or having been an eye-witness, or on "super-natural" reasons, such as the gift of prophetic vision.

Belonging to the manifestations of the Early Church in Jerusalem is the fact that the first place next to the temple where the Christian church gathered was the ancient house with its own characteristics of the small group: close, personal contact, effective relationships, concentrated communication, common goals,

¹Schweizer, p. 40.

²Yves Congar, "Wesentliche Strukturen für die Kirche von morgen," Concilium, 1971, p. 141.

spontaneous brotherly help, the participation of everyone in the common commission, and the assigning of various roles originating from it. Little by little, as the rapid spreading of the Christian faith bursts the closeness of the home-circles, further necessary structural principles become visible.

The coexistence of the continuity between Israel and the new creation of the Spirit nevertheless persists. Luke above all makes this fact clear.¹ Each and every disciple can still baptize, the laying-on of hands and the dispensing of the Spirit are not restricted to any certain rank; there are still monarchical, oligarchical, and democratic elements next to each other; the church is open to her historical development in the future through the acceptance of new services under the guidance of the Spirit.

The greatness of Luke's vision is due to the fact that he portrays more forcibly than any other that the church can only live as a wandering, missionizing people allowing itself to be continually sent on new paths by the Holy Spirit.²

The Church in the Pastoral Letters

In the Pastoral Letters the church seems to have consolidated herself and wishes to preserve what she has already achieved. She is conscious of her past history and, glancing back on her esteemed heritage, defends herself against false teachings from within and from without. Being guarantor of the truth has become the characteristic feature of the church.³ She is understood to be of a dimension essentially included with the concept of social

¹Acts 6:1ff., 13:1ff.

²Schweizer, p. 67.

³Ibid., p. 69.

order which means the house or the family.¹ The Gospel commission is looked after chiefly by the ministry which seems to have become a special mark of the order of the church.² The same is true of the function of teaching. It, too, is included among the responsibilities of the ministry, together with the gifts of discerning spirits, of admonishing, of strengthening, of edifying, and, finally, of the stewardship of God's mysteries.

The elders, in the narrowest sense of the word, form a clearly demarcated group, installed for special service with the possibility of receiving recompense of expenditures for it.³ Next to these come the deacons⁴ and widows⁵ with their ministry of intercession. This preserving tendency also becomes apparent in the practice of church discipline as the means of retaining the purity within the church.⁶

That means the church remains open to the world, to be sure, but she makes a clear demarcation against those in her midst who do not proclaim the "correct" teaching.⁷ The ministry comes to the fore. The conferring of the ministerial authority takes place through the laying-on of hands. This practice formally corresponds

¹Ibid., p. 71.

²F. X. Kaufmann, "Das Kirchenverständnis im Spannungsfeld zwischen Gesellschaft und Religion," in Christlicher Glaube in moderner Gesellschaft, 30 vols., ed. F. Böckle et al. (Freiburg: Herder, 1982), 29:76.

³Tit 1:5; 1 Tim 5: 17.18.

⁴1 Tim 3:8ff. ⁵1 Tim 5:3ff. ⁶1 Tim 5:20.

⁷Schweizer, p. 73.

to the ordination of a rabbi already certified in Judaism in the first century.

Evidently in analogy to this ordination practice, the conferral of ecclesiastical power in the Christian church has also developed into a fixed ritual, just as the structure of the Early Christian office of elders allows us to conclude also to follow the example of contemporary Judaism.¹

Nevertheless the change to the ecclesiastical church has not yet been concluded. At this point, functions later reserved especially for the ministry and fundamental to it, such as communion and baptism, the charge of the worship service, and the exercise of the power of the keys, still lay more in the hands of the congregation.² Pöhlmann³ therefore views the NT church as a union of "spiritual church" and "ecclesiastical church," being both at the same time, yet without gradation of offices.

For this reason a variety of church life and also church order is already to be seen in the Early Church. Thus we now can cautiously say that there is probably no such thing as the NT church order or organization.⁴ A further consideration of Paul's concept in his other letters and lastly John's view confirms this conclusion. But first we are able to sum up the mainline features of the NT churches as follows:

1. The first churches as congregations appear open and varying in their organizational forms.

¹Kertelge, p. 150.

²Kaufmann, p. 76.

³Dogmatik, p. 282.

⁴Schweizer, p. 7. The variety is especially evident between gentile Christian churches and Judeo-Christian churches.

2. An essential feature of the Church of Jerusalem is the quality of her spiritual life, deduced from the obedience to the normative teachings of Jesus and represented in the concept of koinonia.

3. The leadership of the local congregation lies in the hands of those called by the Spirit and by the church, who are recognized and acknowledged in the congregation.

4. The dynamic image of the Early Church receives a new hue in the Pastoral Letters through the emphasis on the office. Order, function, and leadership become more bound up with the office. The church appears more steadfast theologically but more static in her way of life.

The Concept of Paul

As was already noted above, the predominant symbol with Paul is the motif of the Body of Christ. Expressed herein is the living relationship of the church to the now-living Lord. In comparison with the Pastoral Letters, the continuity with Israel is not emphasized as much as is the eschatological eventful character of the church. The Spirit is not primarily the power falling upon the believers but rather the power of God which creates and bestows faith.¹ "All ordering is always an 'after', a succession in contrast to what God has already planned."² This is also true of the structure of the church and her orders which develop according to God's revelation in Jesus and the Apostles and according to the workings of the Spirit so that the church can be built up as -----

¹Ibid., p. 86.

²Ibid., p. 93.

unhindered as possible. Since order grows in obedience to the authority of God, it can also be immediately breached. This means that all church order depends on the working of God in a historical setting. God acts in a given situation. This is the determining factor. This fact becomes clear in the example of the worship in the church at Corinth. It is so ordered that the gifts of God can be best developed. Prophets should not speak simultaneously, speakers should speak in unknown tongues only when interpreters are present, and there should not be too many speakers in a worship service. In 1 Cor 14:16 the congregation is admonished to recognize those to whom God has given gifts (which they are already practicing) so that they may fulfill their ministry. This service can also be made easier by the congregation's taking away the worries about subsistence.¹ However, the ordering activities of the church are always an answer to an already accomplished service or to a need. Church leadership and church order are living, flexible, non-bureaucratic, relevant to the situation, and in humble listening to the authoritative word of God..

Summing up, Schweizer characterizes Paul's concept of the church as follows:

As a congregation still living in time, she is composed of many members none of whom is perfect. Therefore each and everyone is dependent on the services of the others; and there is a multitude of different gifts and tasks. At the same time, however, the church is of a new dimension, founded through God's deed alone, not to be understood through her historical development. The whole wonder of this new creation is demonstrated in that there is no subordination or supraordination because the gift of the Spirit belongs to each and every member.²

¹1 Cor 9:14ff.; 1 Thess 2:7; 2 Thess 3:9; Gal 6:6.

²Schweizer, p. 89.

This bestowment of the Holy Spirit and the relationship of the church to the living Lord as the Head of the Body establishes an ever-present principle of order which accepts a looseness in the order--at once both the strength and the weakness of Paul's approach. The strength lies in the flexibility and openness of the system, the weakness in the sensitivity and instability. Despite the basic equality of the members, the church lives in subordination to the revelation of God in Jesus and the Apostles. Whenever the congregation does not sustain this living subordination because of the cessation of Paul's personal influence or through external, or even internal tensions, the danger arises of a one-sided consolidation of the order into a hierarchical ecclesiastical church on the one hand or a one-sided extension of freedom to a fanatic individualism on the other. Both developments have become apparent in the history of the church.

The main features of the Christian church with Paul are:

1. The church is an event, an eschatological dimension, characterized by the direct gifts of grace placed at the disposal of service.

2. Church leadership and church order are structured openly and not bound to offices.

3. The order of the church develops in obedience to God's revelation in Jesus and the Apostles and in acknowledgment of the local circumstances and special needs of the congregation.

4. The church is open to the world. Her structures and her order have a functional character. They serve the goal of reconciliation.

5. The church is a center of living amidst a world of unbelief, a "social form of faith."¹

If we count the Epistle to the Hebrews as belonging to the Pauline writings, in which the church centrally appears as the pilgrim people of God between the cross and the parousia and in which Christ is all-fulfilling, the bearer of the Spirit, and the all-sufficient High Priest, then the eschatological features are strengthened even more. This is an additional factor of resistance to the tendencies of a nascent ecclesiastical church.²

The Concept of John

In the Gospel of John the word ekklesia is missing, but the church as such is not. The church of Jesus does not appear so much as the multitude which has come to faith (as in Acts, for example), but rather more to be the gathering of individuals as disciples of Jesus.

In this connection John strongly emphasizes that the deciding moment has already taken place. Membership in the church has long been determined by God,³ and the unity of the church is not the result of good organization but is always and alone the work of God.⁴ The horizontal structure of the church is shifted to the vertical; members are not primarily dependent on one another but on Christ. Various gifts of grace and services do not appear, only the

¹Kertelge, p. 64.

²Schweizer, p. 104.

³John 10:26ff.; 18:37.

⁴John 17:21.

gift of the Spirit, and for John "there are offices and official positions only among the enemies of God."¹

In his epistles the sharp distinction between the church and the world is retained, as well as direct leadership through the Holy Spirit. No special ministries, offices, or charismatic gifts appear, only the testimony of the Spirit. Through the anointing of the Spirit, everyone has become knowing and does not need to be taught by anyone else.² The individual, as a witness for Christ through the commandment of love to his brother, neighbor, and enemy, becomes God's missionary in the world without organizational or institutional formulas or concepts being mentioned at all.³

The following main lines can be drawn from John's writings:

1. The church for John is the circle of individuals who have become the disciple of Christ.
2. The horizontal bond of fellowship and brotherly love is the result of the relationship to Christ. Any other structures or principles of order are not mentioned.
3. The church, that is the gathering of individuals, is brought into relation with Christ. The bond to Christ has absolute priority.
4. The superior principle of all expressions of life in the congregation is the Spirit, not any office or official position or charismatic gift.
5. Separation from the world is strongly emphasized.

¹Schweizer, p. 112.

²1 John 2:20,27.

³Coenen, p. 793.

The Flexibility of Church Forms

We have been able to establish the fact that in the NT groups with various forms of congregational life exist in the same geographical area at the same time, and all are valued as valid Christian churches.

The oldest of the Pauline churches thrived largely from experiencing the gifts of the Holy Spirit in their midst. Yet the Spirit and an openness for it cannot be institutionalized.¹ In these churches there is a variety of functions for the edification of the Body as the church.

On the other hand Jerusalem knows the constitution of elders quite early which may have been suggested to her through the Jewish example. Both the charismatic-dynamic model as well as the patriarchal-static model are basic patterns for later developments which were still able to coexist with one another in earliest Christian times without upsetting the unity of the church. The reasons for the various developments must not have been only in historical but also in theological presuppositions of the congregations at that time. In this respect Lemaire² points out four phases in the development of the organizational forms of the Early Church. He attaches them to the four developmental stages of the young church, namely, to the Jerusalem Church, to the Apostolic Era, to the Age of the Evangelists and Pastors, and to the Apostolic Fathers. During the first two phases the ministry of the word has -----

¹Kertelge, p. 127.

²Andre Lemaire, "Diakonia in the First Two Centuries," Conc. 10/8 (Dec. 1972), p. 25.

precedence and there is a balanced, joint coexistence of various organizational forms. In phase three the emphasis shifts to the pastoral functions of preserving, and in the fourth there is a strong emphasis on ecclesiastical authority. For Lemaire the reasons for this development are first the passing away of the eye-witnesses. Thus the danger of apostasy is met by the unification of doctrine strengthened by the organization and by ensuring the transmittal of this doctrine by ordination to the ministry. As the congregations grow in size and number (and this is another reason), the bishop as the leader of the local congregation becomes the symbol and guarantor of unity. Therefore, the organizational forms become more institutionalized and gradually more rigid.

Kertelge comes up with a similar conclusion, describing the earliest churches as open to the Spirit and as living out of His presence:

It is of great importance that in the following period the tendency to firmly institutionalized offices crops up, as far as we can observe them in the New Testament, and to be sure out of a growing concern of the increasing and continually developing congregations, for continuity with the faith and ethos of the founding years and finally with the gospel and instructions of Jesus himself becoming more and more understood as doctrine and law.¹

While Lemaire and Kertelge see historical reasons for the changes in the organizational forms, Schweizer² points to the theological self-understanding of the congregations as the determining factor for forms and regulations. He finds a double view of the church in the NT. On the one hand the historical

¹Kertelge, p. 127.

²p. 152.

relevance of the church is strongly emphasized, that is, she is the continuation of Israel in the conflict with the world around her and with emphasis on tradition. Here the spore of the ecclesiastical church is layed (as in the Pastoral Letters). This tendency is strengthened by resistance to a fanatical non-historical view of many early Christian circles. At the same time we find the emphasis on the newness of the Christian church basically gathered from time and history, in unity with her Lord, already partaking of the everlasting world and appearing as light in the darkness under the miracle of the Spirit working in the present. That is why the structures are so open and free--with John as the most typical representative of this view.

Paul with his understanding of the "already--not yet" evidently combines both approaches. That means that the organizational structures are to be determined theologically, and that at the same time theology is informed and influenced by society.

Whether we agree with Schweizer or not upon his presuppositions and upon some of his conclusions, we have to accept the fact that the NT church order does not portray itself in a monolithic picture; it appears as a broad area in which a lively discussion is taking place. The greatness of the NT church is just that she has stood the test of this discussion. Remaining obedient to God and open for the manifold tendencies has not been easy and has cost her a lot of effort in stressful altercations. However, the church has not avoided this exertion but rather has overcome it. In order to do that she must have had some common denominator, some

parameter serving as measuring instrument for what to change and what to retain.

If, as a result of our discussion up to now, we are able to establish the fact that the NT recognizes a flexibility of congregational forms of church order, we must ask consequently whether there is something unifying in the midst of this broad spectrum, some non-negotiable principles which determine what is the common characteristic of the NT church, which belong to her essential nature through all the ages and which could serve as points of departure for present-day considerations in relation to relevant Church Leadership.

Common Elements in the Forming of the New Testament Churches

Some of the "non-negotiables" which are deduced from what God has revealed to his church and which form the characteristic picture of the Christian church through the ages are:

The church is Christian

Among all writers of the NT, the NT church is considered basically as the creation of God, in continuity with Israel, and at the same time something completely new. She is not constituted through the free assembly of the like-minded, but only through the call of God to life-long communion with Christ exalted through the communion of the Holy Spirit. The church develops her identity from the contemplation of Jesus of Nazareth, his life and work, his death and resurrection, and his promise of his second coming, in obedience to his teachings, and in confrontation with her own

individual and collective experience in her historical setting.¹ So the historical as well as the eventful dimensions remain as characteristic of the church. She is not static but rather dynamic, existent and nascent, as the Body of Christ dealing completely with her variety under the unity of the head. "Because there is Christ, there is the church."²

The church is intentional

The churches in the NT do not consider themselves called into being for their own sake. They are essentially a function of the Gospel,³ that is, they are concerned with a reality which Jesus calls basilea. "Churches establishing a safe and sound world for themselves in the midst of the wicked world," Greinacher⁴ concludes, "are betraying the cause of Jesus who was not concerned for his own glory but more for service to man." Regardless of her stamp, the NT church is "basically evangelistic or she is no church at all."⁵ Peculiar to her is a dialectic of being gathered and sent which are inextricably intertwined as basic elements of church life. The missionary radiance of the church depends on to what extent her members are able to explain the experience of the world by their faith, and the NT church can. Faith and hope as the basic motifs for the intentionality of the church are derived from God's intentionality in his historical deeds. Thus the church's setting

¹Greinacher, p. 131.

²W. Scharrer and F. Schlösser, Gemeinde lebt von Kontakten (Limburg: Lahn-Verlag, 1978), p. 9.

³Hall, p. 97.

⁴p. 131.

⁵Lehmann, p. 118.

of goals is an expression of obedient discipleship. A present-day congregation wanting to remain true to its NT nature must, therefore, take seriously the questions of defining and realizing its goals.¹

The church is human

Jesus was concerned with helping man to become human through the Gospel, breaking up the predestination through every kind of sin. For the NT church that means creating structures of koinonia, the spiritual communion, which the Gospel as experienced brotherly love makes possible. Therefore, the church has made no qualitative distinction among the members or between the congregation and the ministry,² for she is conscious that it is the one and the same God who distributes the various gifts which in conjunction with one another make fellowship possible and edify the church.³ Koinonia, therefore, is primarily a koinonia pneumatos,⁴ granted by the Spirit, which must continually prove itself anew in every-day life in interpersonal relations, in leadership functions, in overcoming conflicts, in worship services and celebrations, in short, in the life-style and work-style of the church. In order to be practiced, these attitudes must be learned.⁵

In this human nature the church is always simul justus et

¹Stephen Charles Mott, "Intentional Ministry as Gift of the Spirit," in Creating an Intentional Ministry, ed. J. E. Biersdorf (Nashville: Abingdon, 1976), p. 220.

²Harper, p. 164. ³Lehmann, p. 19. ⁴Phil 2:1.

⁵Kertelge, p. 74: "The church trains love as the attitude best corresponding to the will of Jesus."

peccatrix, holy and needy of purification at the same time.¹ She is the showplace of the battle between the Spirit of God and the evil human spirit which not only takes place "between the the various members of the church, but also within them and in the administration of the church institutions."² In the midst of this battlefield the practicing church needs proof of God's Spirit and of his bestowal.

Greinacher emphasizes the importance of this human or communicative quality when he says:

The regaining of the credibility of the church as a whole and the individual congregation especially will essentially depend on whether our fellow-citizens will receive the impression that everything in our congregations takes place humanely. Only when the church is successful in realizing humanity in the congregation, can she also believably be the advocate of humanity in society.³

The church is orderly

The NT church is a concrete dimension in a concrete location with goal-oriented functions. Therefore, the church "never appears without any order."⁴ This, however, is an "after"-order, originating from taking seriously God's revelation, from the spiritual life of the congregation,⁵ and growing out of the ministries to the congregation and to the community around.⁶ Therefore, in her order, the church is open to God's direction in -----

¹U. Kühn, Kirche (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1980), p. 180.

²Ibid. ³P. 132. ⁴Ibid., p. 176.

⁵Mott, p. 221.

⁶Snyder, Neues Leben, p. 145.

her respective situation. This openness is demonstrated in the NT in three ways: (1) in that the order can be breached by God giving directions to a non-ordained member of the congregation;¹ (2) in that God's initiative creates new services needed at the present;² and (3) in the partnership between Spirit and structure.³ In this connection Pöhlmann⁴ ascertains that, contrary to the general view, the church even in her being led by the Spirit was never a church "free of legal principles," but that "there were already legal regulations in the church from the very beginning." Yet it was the service, not mastery, which was expressed in the church. "A hierarchy is human law, not divine law."⁵ The church as the regnum Christi and opus Christi "is constituted Christocratically, not papally, and not even democratically."⁶ What has been proven with Paul is valid for the whole NT: there is no separation between the Holy Spirit and the teaching of the apostles or a church order; the Spirit of God prescribes first what the order of the church then recognizes afterwards; it is functional, regulatory, serving, not constituting, and this is exactly what is so decisive.⁷ Extensive consensus after the examination of data by very different authors exists on the view that in the earliest church orders responsibility

¹1 Cor 14:30; compare Acts 11:27-30.

²Acts 13:1-3; 6:1ff.

³Harper, p. 98.

⁴Dogmatik, p. 281.

⁵Ibid, p. 284.

⁶Ibid.

⁷Schweizer, p. 186.

rested not on individual bearers of official functions but on the congregation as a whole regulating its problems mainly itself.¹ The church of Antioch and the way how she gave her commission to Paul is just one striking example. The NT church order is flexible; it knows of authority and leadership, but not of power.²

The challenge for the present-day congregation sounds clear. "If a church wants to be believable today, it must be a congregation free of domination,"³ in which the offices must be answerable in and to the congregation. If it wants to be a NT church, it must retain the non-negotiables found in the NT. Snyder demands that the church must make a clear distinction between the essential and the support structures.⁴ The church will recognize that institutional forms are necessary but not holy. This leads to the changeability of the support structures according to the demands of the age and culture in which the congregation is living.

The church is learning

The image of the NT church is not static like that of the Jewish synagogue. She gives only a few explicit answers to life's problems. Jesus' openness to new situations, persons, and minorities compels the church to scrutinize and change her attitude. In this the church profits from a variety of the attempts to find answers. On the basis of these experiences and insights she is a church growing through changes, whereby all of the members, endowed by the Spirit and under the influence of the Word and the Spirit,

¹Ibid., p. 16.

²Harper, p. 164.

³Greinacher, p. 134.

⁴Neues Leben, p. 159.

remain hearers and obeyers, and therefore learners.

The church is hoping

The NT church turns against the attitude that history is closed (as the new evaluation of the gentiles demonstrates), that some power or some circumstance is the last and conclusive one. Out of the fulfillment for which she waits, she is able to break down tabus and rigid structures, to relativize the apparently secure, and to criticize the status quo. She is the place of freedom for those enslaved by despotic systems and ideologies. She does not abandon man, but lives from trust and hope in the intelligence of man and his ability to convert.¹

Towards a definition of the congregation

Proceeding from the images of the soma and the laos, the congregation is the concrete assembly of those members joined to the body of Christ through confession and baptism. Thus the congregation is a new creation of the Spirit who defines its nature in obedience to God's revelation in Jesus and the apostles and who assigns to it goals and tasks. For these the Spirit furnishes the church with gifts which emphasize the equality and interdependence of the members and which have the character of service rather than of office. The members are woven into a web of social relationships in which faith proves to be experiential. The goal of the congregation is the edification of the body of Christ, that is, the extension of his dominion in the world. Therefore, the church as a

¹Greinacher, p. 138

whole and the congregation in particular are missionary and the place of eschatological hope.

The church lives in a close relationship to her culture and the world around her, identifying with and separating from the world, loving and criticizing it at the same time. Because the church knows that the credibility of her message will be measured by her life, she develops human structures of living in brotherly love. Administration and leadership are functional, authoritative instead of authoritarian, serving instead of dominating, flexible instead of rigid. In the contemplation of the plan of Salvation in Jesus Christ and in humble obedience to God's revelation in Scripture, the church preserves her continuity, continually looking forward and backward, open and changeable but not rootless, towards the parousia. In the deepest sense of the word the Christian church is the "social Gestalt of faith" which, as the Body of Christ, is one with Him and, as the People of God, is a pilgrimage towards Him.

Implications for Church Administration of Today

1. The church today has a definite order. This should never become rigid laws but should remain open to correction at any time. Wherever God clearly indicates a different way, substantiated by biblical evidence, the letters of the law must not stand in the way. Nevertheless it is true, effective order. Wherever it is to be breached, the church must seriously examine whether it is God's will and not an arbitrary action.

2. The proclamation of the great deeds of God is central. The main concern is not private revival but the nurturing and

edification of the whole congregation. This is exactly why proclamation must always be speaking to man in his present situation. And this results in many different kinds of services.

3. Each member of the congregation is in service with his gifts as a witness. The congregation takes the non-public ministries such as the ministry of intercession just as seriously as the the evident. Church Administration has the responsibility to create room for the gifts and to coordinate them for common good.

4. The corporate worship service of the members living in a locale should be the center of their church life. No individual group should content itself with its own charisma but work for a common good. However, the congregation also knows that decisive events take place in the small groups and house circles. Church Administration has to create the necessary resources.

5. The congregation knows that the Gospel remains the same through all centuries and that clear identities are deduced from it. But it also knows that God's directions must be heard by the congregation daily. Important decisions, therefore, should not be decided by authoritarian order or just by majority vote. Certainly the congregation cannot avoid making such decisions, but it demonstrates its faith in that it strives for consensus regarding the correct perception of decisive questions so that productive decisions are made possible. Here Church Administration should offer the means necessary for making such decisions.

6. Because order is also a testimony of the Gospel, whether one likes it or not, and administrative tasks must also be carried out within the framework of worship service. The congregation

cannot guarantee in this way that all of the members will listen to God's direction, but it must at least indicate the way that it would like the congregation to go.

7. In the election processes the congregation pays careful attention to which gifts of grace have been bestowed upon the members and fills the functions correspondingly. The congregation realizes that the natural prerequisites, such as age, experience, gender, education, etc., are to be valued as much as any others. It can therefore see to it that any of its members may also receive the necessary education or that the worries about subsistence may be partly or completely taken care of.

8. The congregation recognizes the necessity for the ordering of individual ministry but recognizes as well that a non-ordained service can be just as great and important. It therefore makes no distinction between office and service which can mean more than just a practical distinction. Authorities are not mediators between God and man but, rather, mediators in the sense as linking together the various aspects of the church as a whole. They are connecting not separating links.¹ Their hub as a standardizing axis is the person of Jesus Christ.

Summary

Some tentative conclusions can be drawn from the study to this point. We conclude that the task of Church Administration is to create structures for the congregation in a given situation which

¹Yves Congar, Lay People in the Church (Westminster: Newman Press, 1957), p. 144.

do justice to the nature of the Christian church as a biblical-theological reality and her commission within and without, so that the present-day church should be relevant to the world around her and the entire edification of the church can take place as an organic event in obedience to the working of God in the present.

In the following chapter the social aspects of the church are considered, since, as we have already established through the findings in the NT, the church is not only defined by her theology but also by her social environment as well.

CHAPTER III

THE SOCIAL DIMENSION OF THE CHURCH

The Inevitability of Social Structures

As the foregoing NT findings have shown, the church is God's creation, the Body of Christ, and therefore a divine and transcendent reality. She is related to Christ, a dimension of his existence, and therefore vertically aligned as the Gestalt of a faith directed upwards. At the same time the church is a historical assembly of people gathered together in a certain place at a certain time, a concretely experienced event taking place which one can join¹ or leave,² and which is defined through the function of her members and their corporate life. Here it can concern the question of order,³ the care of the poor,⁴ of marriage and celibacy,⁵ in short, of the concerns which have to do with the social co-existence of people in a group.

In this sense the NT Church is also a social form of faith, thus living in this world, embedded in her cultural environment and

¹Acts 2:44.

²Heb 10:25.

³Eph 5; 6.

⁴Acts 6:1-7.

⁵1 Cor 7:1-16.

in confrontation with it. To be sure, the church is not "of" the world, but nevertheless "in" the world.¹ In fulfilling the purposes of her life, the church also has a horizontal dimension, not withdrawn from the world, and therefore she is a social and political Gestalt, a "sociologically describable dimension next to the dimension of Christ's being."² The NT description of the church as fellowship of believers, as a people, as a building, as a body are evidences for this fact.

It is especially true of the inner form of the church in which God's grant in Jesus Christ is not only demonstrated verbaliter but is also "experienced firsthand"³ as a social experience,⁴ as participation in the reality of the life of man,⁵ as vita christiana experimentalis.

In the NT references admonish to suffer or rejoice⁶ with one another, to restore one overtaken in a fault,⁷ to love one's brother as oneself as the fulfillment of the divine command,⁸ and to understand the person who comes from another culture and wants to accept the Gospel of Christ.⁹

¹John 17:14-16.

²Kühn, p. 153.

³ R. Schloz, "Erneuerung der alten Kirche - Reform oder Restauration?" in Erneuerung der Kirche, ed. J. Matthes (Gelnhausen: Burckhardthaus, 1975), p. 52.

⁴Ibid.

⁵Ibid.

⁶1 Cor 12:26; Rom 12:15.

⁷Gal 6:1

⁸Matt 5:43.

⁹See the discussion about the Gentile Christians in Acts 15.

In the church as social Gestalt, the healing powers of fellowship and co-existence are made visible, of a koinonia which is the creation of the Spirit but also reveals the structures of human fellowship.¹ And, of course, the NT references to the functions of leadership and to the principles of order are signs of the human side of the church, especially when these principles of order are manifold and not uniform.

Besides the theological there were "circumstantial necessities"² which led to forming the church as an organization. One of these necessities is inherent in the nature of the Gospel which, by nature, builds fellowship, and fellowship again requires structures.

Other "circumstantial necessities" result from the church's turning to the world and belong to the notae of the true church.³ According to Moltmann,⁴ one cannot "orient and comprehend the characteristics of the church inwardly and from the Word and the Sacraments only," but must "orient and comprehend them outwardly and in relation to the world as well." The characteristics then become "confessional signs in the conflicts which actually cleave and separate humanity today."⁵ This ordering to the world takes

¹Congar, Lay People, p. 146.

²Kühn, p. 187.

³In contrast to the limitations of the notae to the constituting of the church in the Word and the Sacraments, as it appears in conjunction with C.A. VII.

⁴Kirche in der Kraft des Geistes, p. 368.

⁵Ibid.

place concretely in the turning to society with its mosaic of social levels and social structures. In order to reach them in every-day life, the church needs organizational structures, too. These help her in the consideration of the essential by disentangling the routine business affairs according to patterns, whereby the task of the administrative ministry is seen to be primarily stimulation, coordination, and integration.¹

A third kind of "circumstantial necessity" originates from the problem of preserving an idea. Here it is valid for a religion to be "thoroughly founded on social-structural bases in order to continue through the ages."² Anyone wishing to renounce all such structures of stability is "theologically and sociologically naive,"³ as it is not a question whether a church can survive without any organization, but whether she can develop structures enabling survival and guaranteeing loyalty to her origins at the same time. In order to achieve both, the church needs institutional forms which need to be flexible and yet exhibit a certain constancy as well.⁴

Finally, the main concern is not the survival of the church as such, but rather that she is called and commissioned to carry out God's intentions. In this sense and only in this is the question of continuity allowable.

¹Ibid., p.317.

²G. Kehr, Organisierte Religion (Stuttgart: Kohlhammer, 1982), p. 18.

³A. Greeley, "Sociology and Church Structure," Conc 8/6, October 1970, p. 26.

⁴Lehmann, p. 24.

This goal orientation is in itself a fourth necessity. Goal orientation demands organizational structures again. In this respect the church is no different from any other human social group.¹ Since the practices of the church cannot be arbitrary but must correspond to the perspectives of the promises in empirically scrutinizable ways,² the question also asked here is not whether the goals correspond to the organization but whether the organizational forms correspond to the goals.

In conclusion we can say that the church out of necessities inherent in her nature and commission must demonstrate a social form or holistic Gestalt of faith. The church is determined by God and shaped by the cultural environment. She has to carry out Jesus' affairs on earth. To do this she must retain her credibility as a church in the eyes of God and of society, and function as a part of society at the same time. Here is where structures allowing many possibilities of working can grow. The structures of continuity grow from the concern for loyalty to tradition in continually changing conditions and situations. Thus from the nature of the church forms of leadership result which Snyder calls "support-structures,"³ that is, subordinated to the nature but no less important than Scripture and the Sacraments, since they are the signs of the renunciation or acceptance of Christ's cause.⁴

¹Lindgren, Foundations, p. 33.

²C. Bäumler, "Erwägungen zur Zielbestimmung der Gemeindegemeinschaft," in Gemeindepraxis, p.120.

³Neues Leben, p. 154.

⁴Moltmann, p. 317.

The Interrelation of Church Order
and Social Order

The church as a human social group is understood by J. M. Gustavson to be "a natural and a political congregation"¹ at the same time which establishes her social identity and stability in history through a "double relationship," namely, through the documents and symbols of reflection on the deeds of Christ and through the internalization of the meaning of Christ in the interrelation with society. This double relationship can very carefully be termed a double dependence. For Moltmann² church means a life for God before the world and for the world before God in critical freedom vis-a-vis the world and in social solidarity with it. He calls this "taking into account the changes in society"³ in order to fulfill the commission before God, before mankind, and before posterity.

In fact, our examination of the NT sources confirms this taking into account the circumstances of the times through organizational forms. In this conjunction Schloz⁴ emphasizes that the Bible as a whole demonstrates progress in theological knowledge and the possibilities of expression amidst changing historical experiences from the earliest times of the Israelic covenant up to Christianity's penetration of the cultural multiplicity of the Roman Empire. This process has been achieved with varying success

¹Treasure in Earthen Vessels (New York: Harper and Brothers, 1961), p. 43.

²Kirche, p. 15.

³Ibid.

⁴p. 51.

from the total influence by the cultural societies around them before the Babylonian captivity up to the Judaizing or Christianizing of alien cultures. In general we can affirm that organizations reflect the characteristics of the dominant socio-cultural environment.¹ The hierarchical development of church structures in Early Christendom and in the Middle Ages would probably not have been possible without any corresponding parallels in the Roman Empire and Feudalism, respectively. Pöhlmann states² that in the Age of Enlightenment the individual steps to the fore, which is reflected in the conventical organizational forms of Pietism where the individual replaces the church. In the Romantic Era a tendency reverting to the church as a total dimension crops up. However, this church then appears in Schleiermacher's theology as a predominantly horizontal dimension, a kind of union of the like-minded arising from the human drive for fellowship. The principle is equally valid for the present day. The individualistic and democratic characteristics of Western society are reflected in the local congregations. Other socially and politically influential movements, such as women's liberation, better education, the decrease in geographical space, the feeling of actually being present on the scene through the omnipotent media, have and will continue to influence and change the Christian church. Exactly in this, however, we also find in religious circles a strong resistance to change and reform which are frequently considered to be accommodations and therefore a betrayal of essentials and stability. At the end, then, there often remain anachronistic organizational

¹Worley, p.71.

²P. 285.

forms, structures, and principles of administration as rudimentary remainders of past epochs, since the church on the one hand is not ready for quick changes, and on the other hand cannot totally close the door to the influences of the world around her. Officially disavowed, changes quietly sneak in through the back doors and change the church quasi secretly. It is obvious which dangers can be connected with this. And even when the secret influences do not mean any danger, the church is robbed of the possibility of dealing with them openly and constructively. She becomes depersonalized and is reduced to the level of a blindly reactionary mechanism. She can no longer act with initiative but can merely react.

How changing social conditions and religious organizational forms influence each other, is demonstrated by figure 1.

Fig. 1. The interrelation between society and organizational structures. Adapted from Worley, Strangers, p. 36.

In conjunction with the dependence of church structures on the world around her, Worley¹ describes ten ways in which the church views herself, each of which is in a different period of history. The church, according to the view and the epoch, is:

1. A persecuted people in the midst of a hostile heathen world.

2. A church with the goal of promoting the faith and sanctifying the life of her members.

3. An institution mobilized for a frontal attack against heresy, especially as the protector and embodiment of the truth.

4. An institution strongly dominated by the clergy, which fights and wins, rewards and punishes, because it is able to make certain doctrines of faith binding.

5. A school of truth and a formidable society of scholars.

6. A church of religious culture with meaningful symbolism and beatific power in the holy sacraments.

7. A well-ordered, disciplined society with laws, binding rituals, and standards for daily life.

8. A general priesthood, characterized by a special, initiated, educated clergy and an uneducated, ignorant mass of believers; a domineering teaching office in contrast to a powerless, uneducated laity.

9. The mystical body of Christ, the church as a mystical society.

10. The people of God, led together in love and by the Holy

¹p. 100.

Spirit, the ministry and other offices being merely the servants of the people.

If it is true that the church is fatefully bound to the world around her and cannot evade its clutches in the sense of its influences, and that essential principles of order from society are reflected in the way the church is led, even when frequently displaced temporally, then we encounter the dilemma of the church as an organization in this fateful relationship; the church cannot exist without it, and only at a certain price with it.

The Dilemma of the Church as Organization

According to Thomas O'Dea,¹ the merit of an institution lies in its giving stability to an unstable world and its making the human world calculable and reliable. This achievement demands the price which religion also has to pay whenever it enters into this process of socialization. In this the dilemma arises from tensions: A movement with charismatic and spontaneous origins, with enthusiasm and vitality, must assume a form in order to be able to continue in which this process of institutionalization has a negative reverse effect on the original and spontaneous elements. In other words, religion needs institutionalization the most and, at the same time, suffers from it the most. The following dilemmas are elucidated as individual problems, distinguishable but not separable because they frequently cause or strengthen one another reciprocally.

¹"Five Dilemmas of the Institutionalization of Religion,"
JSSR 1, October 1961, pp. 32-39.

The Dilemma of Mixed Motivation

In the pre-institutional phase of a movement when disciples classically swarm around a charismatic leader, the motivation is clear, directed toward the leader. Other interests arising are easy to get under control and to correct. With the establishment of more stable structures, however, there arise offices, status symbols, roles, and legal procedures. These promote motivations aiming at prestige, power and leadership, esthetics, security, promotion, etc. The motivation no longer remains selfless but becomes concerned with itself. If the motives are taken for granted, the arising structures receive meaning in and of themselves, and the original aims of the organization are then transferred or, better said, corrupted. The consequences are, in addition to the general loss of goals, protests and attempts at reformation or even the splitting off of groups which would like to return to the origins.

The Dilemma of Symbols

The spontaneous worship service of early times was an expression of life and understanding God's revelation, of questions and answers, and, therefore, significant in itself. In order to be able to pass on the contents and to make it possible for the whole church to carry this out even in later times, these contents need to be objectivized through symbols and rituals. With these one seeks to transmit the nature of the church to the next generations which have not had the original experience. In this way the worship service is alienated from the individual needs and experiences. It depersonalizes into firmly entrenched liturgical forms and formulas

which replace the true ones. The worship service hardens into clichés of words, symbols, music, and art or is abbreviated into a magical understanding of the symbols. Without any symbolism, there is no continuity; without any spontaneous expressions of life in the worship service, there is no meaning for the present day.

The Administrative Dilemma

Charismatic leadership succumbs to a process of bureaucratization--the widening of new roles, the extension of communication structures, and the distribution of responsibilities. This is necessary if the church wants to survive and cope with complex situations. At the same time bureaucracies have the tendency to take themselves for granted and to become so complicated that they achieve just the opposite effect than that for which they were created. In short, developments functionally instituted could become disfunctional at a later time. Demanded or necessary changes are perceived as threats to the stability by the bureaucracy and are correspondingly resisted. Sharply expressed, the dilemma could be so formulated: In order to be able to grow, an idea needs to be stabilized into an organization; when it becomes an organization, it no longer grows. That means for the church that the organization is doubtlessly necessary, but it must always remain controllable so that it does not become reactionary.

The Dilemma of Legalism

In order to be able to influence human life, the Gospel must be made concrete and tangible. Ethical principles must become visible in every-day life and situations. Therefore, rules, laws,

and standards gradually arise. Over a period of time they are taken for granted and then replace the originally supraordinated principles. In conjunction with the foregoing first and third dilemma, a deadening legalism can arise.

The Dilemma of Power

The beginning of a Christian life is the inner conversion of a person as an individual. With the institutionalization of religion as a system, the conversion can be replaced by the socialization of the children, so that the slow process of growing up in the religion replaces a dramatic experience. Furthermore, the institutionalized religion becomes the protector and preserver of social order. The intertwining of religion and society does not founder on a separation of church and state either; it is more impenetrable and subtle. Through the concord of cultural and religious values the leaders of the church are strengthened in their public power. At the same time this exercise of power awakens opposing powers of political or religious hues which are suppressed in their own turn. In this way an opportunistic religiosity finally arises which represents a serious weakening of the religion itself.

O'Deas dilemmas have to do with the transformation of original religious experiences and contents into transmittable elements. However, the dilemmas of religious organizations are not yet fully exhausted with these. Others arise out of the slow adaptation of church organizations to the contemporary circumstances.

The Dilemma of Incongruent Rates of Development

The church as a transcendental dimension emphasizes her distinctiveness as opposed to society. She makes herself independent of it. G. Kehrler describes this fact as follows:

It is reasonable to assume that every system will try to make itself as independent as possible of its social environment. One of the most promising means of accomplishing this is the establishment of a strong organization with formalized structures and administrative positions. A further step to independence of the milieu is the ensuring of resources; in respect to the ideology through the establishment of its own training programs (own theological seminaries); in respect to the economy through its own income from profit-earning undertakings; in respect to personnel through the establishment of recruiting systems making it largely independent of the competition in the religious markets, that is, normally through the biological propagation of the religious system.¹

The other aspect of tension results from the endeavor for relevance between the Christian gospel and the actions of the church. Relevance and difference are not alternatives; they are goals between which the activities of the church take place. "Herein conflicts are . . . unavoidable."² Organizations from the day before yesterday have a curiosity value like museum pieces. They no longer work as "thorns in the flesh" of society, no longer possess any of that scandalon, of that stumbling block which was characteristic of the Early Christian gospel among the Jews as well as among the Greeks.³

This challenge to the church to be far enough away and still

¹Organisierte Religion, p. 121.

²G. Scharffenorth, "Spielraum für Reformen, in Erneuerung der Kirche, ed. J. Matthes (Gelnhausen: Burckhardthaus, 1975), p. 302.

³1 Cor 1:23.

remain close enough contains an insoluble tension. This is aggravated by the differential rate of development in the church and in the environment. The graph (fig. 2) shows the temporal differences.

Fig. 2. Different development between church and world.
Adapted from Heymann, Handwörterbuch des Pfarramts, p. 16.

One thing is obvious, namely, that the difference in the developments between the church and the world has become greater.

The fundamental change in the view of life and the living conditions of modern times, especially after the so-called industrial revolution, was rather less productively accepted and assimilated than rejected and answered with the strategy of preservation, which has decisively determined church action up to now.¹

The problem is made especially clear in the work-methods of the church and of "worldly" organizations, where there are decisive points of departure for different theories of organization.

The Dilemma of Modern Man

The above-mentioned dilemma is the cause of a new one, since the difference between the church and the world is demonstrated in an increasing pessimism on the part of modern man to organization in general.

J. C. Hoekendijk² calls modern man "the fourth man" in that he is:

1. Post-Christian, that is, he no longer sees the pre-requisites for his existence in Christianity.
2. Post-ecclesiastical, that is, the institutional church belongs to an earlier stage of development.
3. Post-bourgeois, that is, the standards and values of middle-class conformity are strongly drawn into doubt.
4. Post-personal, that is, the social dimensions of life are more important than the personal dimension.

¹Schloz, p. 51.

²The Church Inside Out (Philadelphia: Westminster Press, 1966), pp. 48-58.

There is an "increasing lack of congruence between the church and modern society"¹ to which a strong feeling of uneasiness is added, especially and even on the part of convinced Christians, against a church which is a large and solid institution. This feeling is nourished even more by the anonymity and formality in the church.

In the permeation of all of society by organizations it is, on the one hand, "not surprising that religion in modern society appears increasingly as organizations, too."² On the other hand modern man mistrusts organized religion, since it seems to be an observable fact "that there seems to be an incongruence between the church institution and the working of the Holy Spirit."³

Summary

We have seen that the Christian faith is realized in a social form flowing into organizational structures. This is an absolute necessity derived from the nature and essence of the church as well as from her functions. All talk of the organization-less congregation is false, "naive," and heretical. The question is not of whether to organize but rather how.

Already in Early Christian times some forms and structures were borrowed from society. Where this phenomenon happens unconsciously or in excessive resistance to reforms, an increasing gulf between churchly and worldly organizational forms becomes

¹Kühn, p. 165.

²Kehrer, p. 7.

³Kühn, p. 179.

evident in which the ecclesiastically rudimentary contents of past epochs are kept alive and so appear increasingly more and more irrelevant. The church's effectiveness of transmitting her faith in the confrontation with the present and the inherently dominating conditions is decreasing; at the same time her inner vitality is decreasing as well, since one cannot have both vitality and a reform minimalism.¹

Consequently, the church, who wants to do justice to her nature and commission, must develop organizational forms in which she can remain true to the Gospel, to herself and do justice to her tasks of today. The question to ask here is which organizational forms of the present satisfy these demands, primarily for a church of volunteers whose characteristics are not to be comprehended by the approaches of political and free-market economics.

A further implication and at the same time a possibility for strengthening the church and her relevance in the present, appears to be the regeneration of the local congregation as a meaningful center of life for the church. Of a relatively small size, it is flexible and can more easily focus on the specific situations than is possible for a supraordinal organization to do. Also from this point of view, the administration of the local congregation must be of increasing importance. Healthy, prospering congregations can contribute most to the total body of a world church of which they are a part.

¹Heymann, p. 10.

The Solution: The Church as an Intentional
Social "Gestalt" of Faith

As we have seen repeatedly, the church cannot choose whether she wants to be an organization or not. She can only decide, and even this is not easy, what kind of organization she should be. She cannot decide whether she wants to attract or produce people, but only what kind of people. In this case she is no longer a victim of circumstances, but she can responsibly shape her own image. The local congregation then is shown to be intentional, purposeful, goal oriented, having a living relationship with the world around her and also leading a conscious life of her own. In short, the most valid and encompassing definition of the church from the reviewed data is that the Church as a whole and the congregation in her particular setting are both an intentional social Gestalt of faith, retaining her non-negotiables as essence and directing her function to her commission in an ever-changing world.

Mentally we must take two more steps in order to fill this theoretical definition; first, we must describe the essential dimensions for church administration; then we have to deal with the more technical aspects or fields of action in a more managerial sense. The dimensions count in this context as determining factors for the methods, that is, the styles of leadership, for instance, depend on the view of man on the side of the leaders of the organization. Part II of the project describes several of the important dimensions and techniques for relevant leadership and administration in the local congregation.

PART II

PRINCIPLES AND METHODS OF
CHURCH ADMINISTRATION

CHAPTER IV
ESSENTIAL DIMENSIONS FOR CHURCH
ADMINISTRATION

The Dimension of Voluntarism

Membership and participation in the work of the Adventist Church are different from those found in the large state churches and commercial organizations with their employment contracts and production quotas, as the members are not regulated by being born into the church nor through contracts, if one overlooks the baptismal oath. Membership and participation are based on the principle of voluntarism with all of its advantages and disadvantages. This at once means that one must deal with the human potential differently than in the case of dependants. How liable to disturbances this voluntarism is becomes painfully clear when members withdraw their collaboration and resources from the church. They practice a form of power upon which the success of the church depends. A church of volunteers must pay special attention to how her members can collaborate and shape her meaningfully, how satisfied they are in this, and how the church can play an important pole in their consciousness as an identifiable group. In discussing the principles of voluntarism, J. E. Biersdorf¹ points out that

¹"A New Model for Ministry," in Creating an Intentional Ministry (Nashville: Abingdon, 1976), p. 18.

that voluntarism on the side of the members in a constantly changing society comprises an inner readiness to carry out roles, duties, tasks, and goals and, to be sure, with the social systems which are important to the members such as the congregation, school, family, the total church, neighbourhood, and culture.

Th. C. Campbell¹ speaks of three further characteristics of the volunteer churches: (1) people become members of a church for different reasons, most of which are not rationally fathomable; (2) people today are more mobile, that is, firm commitment to one local congregation is decreasing, one simply drives to the next church in the neighbourhood; and (3) religion is becoming more and more a private matter. Campbell draws the conclusion that one cannot want to control such volunteer congregations without escaping the punishment.² What is more important here is that the members of the congregation rediscover themselves through their talents and needs in the life of the congregation and its programs and creative activities.³ The more heterogeneous a congregation is in relation to its values and social interaction, the stronger the necessity exists to carry out creative forms in the church. At the same time also increasing are the possibilities of finding new ideas and models which are suitable for accomplishing the tasks of the church in a pluralistic environment.⁴

¹"Arenas of Negotiation," in Creating an Intentional Ministry, ed. J. E. Biersdorf (Nashville: Abingdon, 1976), p. 43 and passim.

²Ibid., p. 43.

³Ibid., p. 50.

⁴Ibid., p. 51.

The Dimension of Motivation

The dimension of voluntarism leads us directly to the problem of motivation. We have already stated that a church cannot constrain her members through punishment and deprivation, either, but only through persuasion. To be sure, churches of all shades have always tried to make this persuasion "more convincing" through the use of moral pressure. This has even led to excommunication from the church and simultaneously, some would have us believe, from heaven. With the dwindling of official authority on the one hand and the increase in the autonomy of modern man on the other, negative motivation through church or congregational discipline stands on clay feet today more than ever. In addition to this, when we think of ourselves as Seventh-day Adventists, there is, from the theological side, the emphasis on justification, closely connected with a reconsideration of such problems as the role of the investigative judgment, of the assurance of being saved through faith and not through works, and the emphasis on a God kindly inclined to man through the person of Jesus of Nazareth. Therefore, the fear of God or the motive of the uncertainty of salvation is largely eliminated as a reason for obedience and good conduct. Democratic tendencies, a new understanding of the function of offices, and the dignity of the laymen in theological conjunction with an existentialistic way of thinking as a living, popular philosophy in the world around the church, do more than is necessary, at least in the churches of Western Europe. The same is probably true of the U.S.A., too.

Heymann concludes from these problems:

From compulsion to persuasion the possibility of the system's controlling its participants is continually decreasing, while the chances of the participant's controlling the system is increasing. The differential distribution of controls correspond to a differential relationship between the goals of the system and those of its participants.¹

One can show this fact more simply in a diagram (fig. 3).

Fig. 3. Effect of different control methods.

This is the paradox in the problem: Highly motivated people are difficult to control; controllable people are difficult to motivate. What course the church follows depends lastly on her view of man and on how he can be motivated. Therefore, in connection with the problem of motivation, we must first occupy ourselves with some anthropological assumptions about man.

Basic Anthropological Assumptions in Organizations

The X-Theory and the Y-Theory

Chr. Argyris² and D. McGregor³ have investigated and

¹Pfarramt, p.36.

²Personality and Organization. The Conflict Between the System and the Individual (New York: McGraw Hill, 1957).

³The Human Side of Enterprise (New York: McGraw Hill, 1960).

described the problem of motivation and the view of man among employees. They show the failure of the bureaucratic organizational forms in the leadership of industrial enterprises and state that this form of organization creates an interpersonal climate which stifles the development and maturing of the human personality instead of furthering it. Both authors refer to a large amount of research on the problem of the employees in the lower ranks of hierarchy. They confirm the results that the bureaucratic forms of organization based on the principles of specialization and chain of command from the top down do not sufficiently take into account the human psychological needs demonstrated by research in the human sciences, especially in the last few years. The results are passivity, dependence, routine behavior, avoidance of responsibility, day-dreaming, and a constriction of the world of perception and action.

McGregor traces these negative results back to false premises, to a false basic anthropological pattern which these forms of organizations utilize. Among these false premises belong the following assumptions as to the nature of man:

1. The average person hates to work and is continually trying to avoid work as much as possible.
2. He must, therefore, be forced and directed--even eventually threatened with punishment--in order to realize the goals of his organization.
3. The average person wants to be directed, is not willing to bear any responsibility, has no ambition and, above all, seeks for comfort and security.

McGregor criticizes these premises. His main concern is to show that man is quite willing to take up responsibility, that he possesses more creativity and intelligence than one is willing to grant him, and that people do have the need for development, responsibility, expansion of their own potential, creativity, and independence. Whenever this personality development is wanting, the employee sinks to a level of low work-morale with day-dreaming and is longingly looking forward to vacation.

Both authors assert that striving for power, prestige, esteem, creativity, and independence are the most powerful motives of human behavior. McGregor has named these basic assumptions the Y-theory in contrast to the X-theory of the bureaucratic organizations. Table 1 displays a comparison of the two theories in antithetical statements.

Since the basic assumptions are often unconscious, the leader must ask himself which side he has been on up to now and what he wants to hold in the future.

Maslow's Hierarchy of Needs

According to Abraham Maslow¹ human behavior is mainly controlled by the attempts to fulfill one's basic needs. When the need arises, it produces tension which is only reduced by its fulfillment. Unfulfilled needs are thus primary sources of motivation.

Maslow names five need-systems which can be arranged in a

¹Motivation and Personality (New York: Harper and Row, 1954).

TABLE 1

A COMPARISON OF THE X- AND THE Y-THEORY

X-Theory	Y-Theory
1. People need directions from above. They do not want to think for themselves.	1. People are capable of recognizing what is necessary for them, and can accept the responsibility for it.
2. People need directions so that they do everything right and can be corrected in their mistakes before it is too late.	2. People have their own potential and self-responsibility and the capacity of correcting themselves.
3. People resist anything new and learning.	3. People are basically curious and enjoy learning.
4. People are naturally lazy; they must be activated.	4. People are naturally active and are continually seeking action suitable for them.
5. People are oriented to money and position.	5. People have extensive needs, e.g., for recognition, etc.
6. People's main stimuli for development are fear, criticism from above, bad consciences.	6. The best motivations are feelings of agreement with oneself and with others, willingness to accept change, and self-esteem. This does not exclude an insight into the individual inadequacies but presupposes it.
7. One must always be kind to people; conflicts limit their effectiveness. They should be quickly settled.	7. Openness takes the partner seriously. Conflict is a necessary element for development. Aggression can be understood as an opportunity for cooperation.

SOURCE: I. Adam and E. R. Schmidt, Gemeindeberatung. Ein Arbeitsbuch zur Methodik, Begründung und Beschreibung der Entwicklung von Gemeinden (Gelnhausen: Burckhardthaus, 1977), p. 289.

hierarchical sequence in the form of a pyramid. The basic needs are located at the base; the more subtle and civilized needs are located at the peak. Before needs on the higher levels can be recognized or even satisfied, a person must have fulfilled the needs on the lower levels. The sequence of needs is shown in figure 4.

need levels		contents
5. Self-actualization needs	Personality development Self-estimate: achievement, capability knowledge independence self-confidence
	4. Esteem needs	Recognition by others: status recognition attention
	3. Social needs	Fellowship Contact Feeling of belonging
	2. Security needs	Protection from danger, robbery Protection from illness
	1. Physiological needs	Nourishment Shelter/dwelling Rest/movement Self-preservation and preservation of the species
Lowest level		

Fig. 4. The hierarchy of human needs.

Level 1: Basic or physiological needs

The lowest level concerns physiological needs as well as the other needs necessary for survival such as housing, clothing, food, sleep, and sex. In cultures such as ours where these basic needs

are mostly automatically fulfilled, they shift and rise in the direction of the avoidance of personal discomfort.

Level 2: Security needs

On the second level we find the needs for security, regularity, orderliness, protective rules, and the general avoidance of risk. These needs are also fulfilled through suitable rewards, assurance, etc.

Level 3: Belongingness needs

When the needs on the lower levels are taken care of, a person is no longer occupied with himself alone. He seeks interpersonal relationships. The third level, therefore, includes the family, friendship, and belonging to groups and societies. The feeling of satisfaction depends on how the person is esteemed and accepted by others.

Level 4: Esteem needs

When the interpersonal relationships are secured, a person seeks to achieve a certain role or status. This motivation is directed towards social and professional recognition and esteem. Satisfaction of these needs is difficult because it depends upon the willingness and capabilities of others to supply the suitable recognition.

Level 5: Self-actualization needs

Here a person is motivated by the search for growth and maturity, for the finding of goals and a meaning in life. He becomes more creative, independent, responsible, and prepared to

take risks. Of course he never arrives. He is continually on the way toward himself.

Maslow's pyramid of human needs has been criticized--and rightly so because individuals have been able to fulfill the higher needs of creativity, for example in art or poetry, even in extreme situations of deprivation of their basic needs. The story of Dietrich Bonhoeffer in a Nazi concentration camp may suffice to prove this fact. Nevertheless we must retain important insights from Maslow's work.

A transfer to the motivation of volunteers in the context of the church should not be difficult. Where any member of the congregation cannot identify with the goals of the church through personal concerns, wherever a sort of minimal congruence between personal and organizational needs does not exist, strong participation cannot be expected. Or positively expressed, the participation of the members of the congregation becomes more probable the more the individual identifies with the organization, that is, the more he himself profits from his participation in growth on the level of his needs.

It is the task of Church Administration to think over the motivational structures of man, also of the members of a volunteer congregation, to become acquainted with them and to take them into account for the work in the church in that certain members are coordinated within certain areas of endeavor. The more closely the two are coordinated, the higher the percentage of co-workers in the church. The deciding basic conviction is, therefore, that man is of himself a motivated being who seeks to fulfill his growth potential

from within himself, even when perverted through outer stimuli. Nevertheless, his goal orientation is not merely determined by external stimuli to which he automatically reacts in a stimulus-response mechanism.

From this view of the self-determination and the self-responsibility of man, certain definite styles of leadership result which must take the motivational structures of man into account.

The Dimension of Relationships

The Christian religion is rightfully understood as a religion of relations. It is not merely concerned with the fulfillment of a series of distant standards of conduct, but with the togetherness of persons. The togetherness of God and man was portrayed in the OT through the Covenant, in the NT through the concept of faith as an act of trust. When the God-man relationship has already been expressed in the relationship of partners,¹ what else is left to express the man-to-man relationship? In the theological discussion (part I), we have portrayed this state of affairs through the biblical image of the church as Christ's soma.

How important the dimension of relationships is to human togetherness, has been made very clear through Paul Watzlawick and Jeanet H. Beavin.² Every human communication (which is not avoidable since one cannot not communicate) takes place on two

¹One image often used by Ellen G. White is that of man as a co-laborer with God. (Ellen G. White was one of the founders of the SDA Church. Her profile writings are highly esteemed and espoused by a majority of the church membership.)

²Menschliche Kommunikation. Formen, Störungen, Paradoxien (Bern: Huber, 1974), pp. 53-56 and 79-89.

levels--a level of content and a level of interpersonal relationships.¹ The content proves to be primarily information, regardless of whether the information is correct, true or false, clear or vague. The interpersonal relationships is the area in which the information enters the communicants' frame of reference and is understood, or should be understood. The level of interpersonal relations thus defines how the sender views the relationship between himself and the receiver and, in this respect, is his personal attitude to the other. Interpersonal relationships are relatively seldom conscious and expressly defined. They are simply present and are delivered along with the information as what can be called "storaways," mainly non-verbally, through behavior, signals, and moods. How a message is received, therefore, depends not so much on the content but on the relationship between the persons.

In the practice field of church work, in committees, sermons, Bible-studies, or wherever else, we are often of the opinion that the information has the greatest meaning. Thus we place the greatest value in our preparation. We arrange fool-proof chains of arguments, we strive for strategies, seek for the best arguments, and then, often enough, find out that all our efforts have been fruitless. Why? The solution lies in the level of interpersonal relationships and their meaning. A sick, conflict-filled relationship is so strongly characterized by reciprocal wrestling that the aspect of content almost completely loses any meaning. Thus, where the relationship is so decisive, it must be granted suitable concern in the practical field of church leadership.

¹Ibid., S. 53.

From the other side, too, whether next to or parallel to Watzlawick and communicational research, the aspect of interpersonal relationships is considered to be important.

Worley¹ realizes that persons not only influence the organization through their individuality but that the climate, the structures, and the procedures in the organization have their influence on the persons, a fact which has been ignored until recently. Once again, interpersonal relationship is seen as an important dimension. Not only what one achieves but how one feels in an organization plays a great role in motivation.

One last example: The new movement in the area of Pastoral Counseling in the U.S.A. and in Europe is thriving right now on the rediscovery of interpersonal relationships in the human sciences. Only when the relationship between the counselor and his client is successful can pastoral counseling be successful. Relationship is defined here as esteeming the other's personality, sharing emotional warmth, tolerance, interest, and personal genuineness.

The significance of interpersonal relationships for the edification of a Christian congregation cannot be over-estimated and appears to be terrifying and encouraging at the same time: terrifying because we as Seventh-day Adventists have attributed too little importance to the level of relationships; we believed it was enough to have found the Truth and preached it clearly; man's actions were only dependent on obedience to God's instructions; the truly believing and sincere person would do his work in the church,

¹Strangers, p. 20.

regardless of what kind of climate existed. This is obviously a serious mistake for which the congregations in our time have had to pay bitterly. It is encouraging that with the rediscovered principle of interpersonal relationships one can mobilize capabilities in the church which have lain fallow and in this way understanding becomes possible within the church as well as without in the context of mission in confrontation with the environment. Here, too, the success or failure of interpersonal relationships plays the deciding role, as Church-Growth studies in the U.S.A. and Europe have convincingly demonstrated.

When we say that the level of interpersonal relationships is decisive for the life of the church, it is because human nature precipitates itself in the church, unwanted. It reacts on the level of motivation and forms a strong stimulus or a paralyzing inhibition. E. G. White is speaking of the effect of interpersonal relationships when she says that the great moral powers of the human soul are faith, hope, and love.¹ Church Administration must ask itself: How do we look at man? What do we think his motives are? What kind of relationships do we basically have with our fellow-men? What must be corrected here in order to be able to build up congregations effectively?

¹Education (Mountain View, CA: Pacific Press, 1952), p. 192.

CHAPTER V

TOWARDS AN ORGANIZATIONAL MODEL

After we have more closely defined the determinants for an intentional church organization, we can occupy ourselves with the question as to which organizational model is the most applicable in the church. Decisive in this is the basic consideration of what kind of organization should stand at the end of the process; which forms would satisfy the demands which have been recognized as essential: theologically true--that is, reflecting the nature of the NT Church; intentional--that is, goal and growth oriented, and flexible; person oriented--that is, with man and his manifold needs and relationships as center. What we seek then, is a balanced theory of organization which can be applied to the reality of the church and can keep her various high-tension aspects in equilibrium. A healthy organization must take into account both tendencies, namely, to act reactively on the one hand and proactively on the other,¹ thus remaining steadfast in the tension between stability and development.²

In looking through the literature on the subject, one finds frequent attempts in the practice of the church to build a theory as foundation for her organizational actions. A few of these which

¹Adam and Schmidt, Gemeindeberatung, p. 54.

²Ibid.

seem important, are selected as examples and are described here in outline form.

The Approaches of Marhold and Dahm

By asking pastors various questions about their work, Marhold has been able to crystallize the following approaches.¹

1. The broad mission approach: The church as the flock.
2. The kerygmatic approach: The church as preacher of God's good news.
3. The social-diaconic approach: The church as the agent for justice and humanity.
4. The dogmatic approach: The church as the guarantor of truth.
5. The instrumental approach: The church as instrument for change.

Dahm sees the following schemes standing behind the reality of the church:

1. The church as the institution of salvation responsible for the spiritual dimension of man and standing apart from worldly institutions.
 2. The church as professed congregation of those seriously wanting to be Christians.
 3. The church as a ministering group of Christians resolutely devoted to world problems.
 4. The church with a tendency of critical acceptance of the framework of the historically evolved state churches.
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¹In Greinacher, Gemeindepraxis, p. 11.

The Approach of Snyder

Howard A. Snyder makes a distinction between values existing in all cultures and the culture-bound and culture-conditioned factors in the church. He calls the latter "church-support-structures," the former the nature of the church as such. The church, to be sure, always takes into account and corresponds to the culture but is not culture-bound. The church-support-structures can and must change because they do not represent the church and are not derived theologically or biblically. According to Snyder, this distinction allows a multitude of structures and reduces the strife for organizational forms to a minimum. The church and her support-structures are compared in table 2.

TABLE 2
COMPARISON OF PERMANENT AND CHANGEABLE VALUES

The Church	Church-support-structures
1. God's creation	1. Human creation
2. Spiritual reality	2. Sociological reality
3. Valid in all cultures and interculturally	3. Culture-bound
4. Biblically understood and evaluated	4. Sociologically understood and evaluated
5. Dependent on spiritual values and on fidelity to the Scriptures	5. Dependent on the initiative of the congregation
6. God's instrument for evangelism and reconciliation	6. Human potential for evangelism and service
7. Indispensable	7. Replaceable
8. Eternal	8. Temporal and transitory
9. Bestowed through divine revelation	9. Formed through human tradition
10. Goal: God's glorification	10. Of use and service to the congregation

SOURCE: Howard A. Snyder: Neues Leben, p. 155.

The model developed by Snyder contains the following basic features:¹ The biblical church structure is marked by three characteristics: (1) there is the church as a totality, as a large group; (2) there is the congregation as the place of small groups and cells; and (3) there is the leadership of the church through the gifts of the Holy Spirit. All else are support-structures, serving the life in the congregation and the service in the world. Figure 5 makes the relationship between both more visible.

Fig. 5. Content of biblical structures and support structures.

Worley's Structuralist-versus-Pluralist Approach

According to Worley² there are two prevailing styles of organization in the church today, the structuralist and the pluralist styles. Each has its special influence on the behavior of

¹Ibid., p. 163.

²Strangers, p. 45.

the organization. The structuralist style is older and has its roots in the feudalistic, political, and social systems of the past centuries with the principal characteristic being the dominion of an elite minority over an unemancipated mass. Church organizational forms also originated in this climate and have taken on its characteristics. However, in the present-day church situation this style is inadequate because the political as well as the social conditions no longer correspond to it. The churches are dependent on the voluntary participation of emancipated citizens and must support congregational goals. The diversity of groupings, the regard for brotherly love, for the resources of the individual, and for the realization of the idea of the equality of men demand, according to Worley, a pluralist style, corresponding to principle of love and justice. He amplifies this literally:

With the increasing diversity of personal goals and personal goals for the congregation, it is imperative that there be a political style that encourages the development of openness and visibility of these differences and enables minority groups to form coalitions and be active politically without being labeled "enemies."¹

A characterization and comparison of the two styles are listed in table 3.

Since it is important to not only understand both styles in terms of distribution of power but also to recognize what consequences they have for the various aspects of the church, consequences for the pastor, the governing board, and the congregation are set forth in table 4.

¹Ibid., p. 46.

TABLE 3

DISTRIBUTION OF POWER

Structuralist	Pluralist
Decision making by small group in control	Decision making by multiple groups in process
Assumes static, closed system to face challenges	Assumes dynamic, open challengeable system
Rule by elite minority	Rule by coalition of minorities
Continual assertion of interests by minority group of leaders	Problem of various individuals and groups agreeing on interests
Power lodged in minority group	Power diffused in various coalition groups
Maintains perspectives over total congregation in order to assert interests	Tendency to lose total perspective in asserting special interests
Change through slow adaptation which should not be forced if best results are to be obtained	Change through organizing minority groups for concentrated effort in situations that cannot be ignored
Assumes a silent, invisible or covert elite minority leadership group	Assumes an elite group resulting from a coalition of groups holding power on one or more issues
Power centers in the elite leadership group enabling them continually to assert their interests	No group without some form of social power, or no individual without resources that can be mobilized

SOURCE: Adapted from Worley, pp. 45-55.

TABLE 4

POSSIBLE CONSEQUENCES OF BOTH APPROACHES

Structuralist	Pluralist
FOR THE PASTOR	
Goals, principles and behavior influenced by elite minority	Freedom to pursue various goals represented by individuals and groups
Lack of response when goals of elite and pastor differ	Stimulation of competition over goals by persons and groups with different interests
Frustration over failure to achieve goals for congregation	Frustration over inability to manage coalition of goals
Diminishing concerns for the interests of the total congregation	Sense of loss of control over the total congregation
Alienation from congregation	Alienation from minority groups who do not get what they seek
Tendency to manipulate governing group	More time spent in planning, managing conflict, and assisting groups to attain their goals
Tendency to sell out and go along with those in control	Challenge to experiment with those who want to try new things
Tendency to move on and let someone else try	Greater sense of accomplishment with programs that work
FOR THE GOVERNING BOARD	
No felt need to respond to disparate groups in the congregation	Possible felt need to listen too much and fail the risks of leadership
Exaggerated sense of power	Responsiveness to needs of groups
Preserving the traditional	More openness to change
Defensive to criticism	Open for evaluative processes
Control of communications	More open communication
Control of recruiting process	Responsive to interests of groups

TABLE 4--Continued

Structuralist	Pluralist
FOR THE CONGREGATION	
Minister is viewed as generator of new ideas	New ideas arise out of the diverse interests of the congregation
Groups with particular concerns appeal to board via pastor	Groups with special concerns raise them directly with the board
Interest and involvement fall when a particular interest fails to win support	Individuals and groups may continue to press their claims for consideration and support
Programs unpopular with present leadership stand little chance of receiving resources	Priorities and resourcing are worked out in open competition between individuals and groups
Members tend to find personal fulfillment by becoming involved in outside activities	Members are likely to become more involved in congregational programs they can shape
Election of officers likely to be perfunctory with low-level participation, or tense	Elections likely to be spirited with high participation and open competition
Stewardship support likely from a small but loyal percentage	Stewardship support likely to be more representative
The work of the church is done by the loyal, over-worked few	Workers for a more diverse program are found by those interested in particular parts of the program
Tendency for caucuses and organizations to develop around neglected interests	Increased participation in setting goals and priorities lessens the need for splintering groups
Tendency to maintain traditional goals and programs after they have lost effectiveness	New ministry and mission goals reflect current interests and needs of congregation
Tendency to avoid critical examinations of existing goals and programs	Increased opportunity to criticize all mission goals and programs

It is obvious that Worley wants the pluralist style to be understood and what the consequences are for the life of a congregation.

If one surveys the multitude of attempts at developing an organizational theory, one can best classify them accordingly to two points of view and simultaneously bind them into a supraordinary theory: into the dichotomous and the mediatory models.¹ Both are possible but exclude one another, at least theoretically.

The Dichotomous Model

The dichotomous model is a model of demarcation. It has its roots theologically in the apocalyptic and its dualistic world view. In it, the church has developed, in contrast to the world, a distinct group-ideology "with definite forms of self-evaluation (positive autostereotypes) and of the evaluation of the environment (negative heterostereotypes)."² This model of demarcation appears to be understandable, perhaps even necessary, at a time when extreme circumstances prevail, e.g., in the first and second centuries after the birth of Christ. The problem here, however, is that it has been theologically and institutionally consolidated and transferred to other historical situations.³ Its theological distinction appears to be in Karl Barth's "Word-of-God" theology as well as in Bultmann's confining the contents of the Bible to the "Kerygma."

Undoubtedly "each group is defined in its individuality by its demarcations,"⁴ but wherever such demarcations, necessary for

¹Öffner, "Kirche als Vermittlungsinstanz," pp. 29-43.

²Ibid., p. 29.

³Ibid., p. 30.

⁴Ibid.

the existence of the group become ideologically excessive, the organization grows stiff, its structures of communication become impermeable, and the separation between "within" and "without" is morally qualified through strict sanctionizing. The church appears as a model of concentric circles whose outer circle encloses the church like a wall. Contact with the environment takes place only in the form of missionary enterprises through the call to repentance.

The Mediatory Model

In the mediatory model the church represents a social system finding herself in a process of continuous communication with the environment. The church becomes a mediating instrument between the Gospel and society.¹ As a historical phenomenon she is tied to the task of preaching the Gospel in socially functional relationships. Therefore, the church is to be understood functionally, emanating from the two focal points of Christ and the society. Both of these influence the content as well as the speech, custom, and execution of the mediation. Thus a priori the church is interwoven with other social groupings, since the Gospel itself has also been transmitted historically. That means that its form and content are more far-reaching than any tradition at any one time has been able to recognize. The church does not, however, merge with the functional expectations of the environment, since she would soon prove herself to be a church without a commission.

¹Ibid., p. 36.

The church always has something to do with transcending the rationally goal-oriented systems of our social existence, too. Her commission is also to criticize existing structures and regulations and to point out concealed or suppressed needs. This is the reason why it cannot be derived from society directly.¹

The concrete demands and needs of society must be "mediated with the message of the Gospel rather more critically."²

Thus the mediatory model requires the clear identity of the church as the bearer of the Good News of Jesus Christ. This identity produces a necessary demarcation from the environment, nevertheless, not as impenetrable barriers with stereotyped patterns of judgment but as criticism of and an invitation to the social environment. Therefore, it seems that the mediatory model takes into consideration the above-mentioned demands, whereas the dichotomous model does not.

How organizational structures can grow in the mediatory model can more graphically be shown through a diagram (fig. 6).

¹Ibid., p. 42.

²Ibid., p. 43.

Fig. 6. Organizational structures of the mediating model as a systems approach. Adapted from Heymann, p. 22.

CHAPTER VI

THE MEDIATORY MODEL IN PRACTICE

THE SYSTEMS APPROACH

The theological and sociological conditions and presuppositions for a goal-oriented theory of Church Administration are presently best fulfilled in the systems approach.¹ The reasons for this are:

1. The positive factors of earlier theories (some of which we have demonstrated above) have been combined and put into proper relationship within it.²

2. Organizational growth and the realization of goals as well as the growth of the persons involved and the realization of their own goals within the organization have been deemed equally important.³

3. Close dependence and interrelation between the organization and its participants is emphasized.⁴

4. A conscious and responsible attempt is being made to adjust to changing circumstances within and without the organization.⁵

¹Described extensively in J. Lindgren and N. Shawchuck, Management for Your Church (Nashville: Abingdon, 1977).

²Ibid., p. 24

³Ibid.

⁴Ibid.

⁵Ibid.

In this connection Lindgren lists six further characteristics¹ of the systems approach as essential contributions to the field of organizational models. They are the following:

1. The systems approach offers diagnostic tools.
2. It increases the effectiveness of the planning processes by identifying all the components and resources.
3. It offers a perspective of wholeness, a gestaltview of the entire church. It thus broadens the narrow perspectives.
4. It enables a more precise prediction of the effects and implications of alternative courses of action.
5. It keeps the church from being focussed in upon herself by requiring her to see herself in relation to the environment.
6. It elicits flexible leadership behavior contingent upon the conditions in the environment, the goals, and characteristics of the church.

As further support of our choice of the systems approach we insert a comparison of the different theories of organization (see fig. 7). Here the systems approach proves to be superior to all of the others, because it takes into account the theological concept of the church as the Body of Christ and the People of God as well as the present-day knowledge of responsible leadership in our West European political and social context. Figure 7 gives a synoptical view of the different organizational theories.

¹Ibid., p. 25.

ORGANIZATIONAL THEORIES

ORGANIZATIONAL COMPONENTS

THEORY: and Symbol	DESCRIPTIVE ORGANIZATIONAL AND THEOLOGICAL TERMS	CONCEPT OF ORGANIZATION	DECISION-MAKING PROCESS	LEADER'S FUNCTIONS AND STYLE	STYLES OF CONFLICT MANAGEMENT	RELATIONSHIP TO ENVIRONMENT	VIEW OF "PERSONS"	COMMUNICATION PATTERN	GOALS
TRADITIONAL	<i>Organizational:</i> Patrimonial <i>Theological:</i> "The People of God"	Maintaining a tradition.	Made and announced by the elders. Unhurried pace.	To maintain the tradition and preserve the status quo. PATERNAL PRIESTLY	Rejecting and ignoring forces which threaten stability or the status quo.	Rejection of external change to maintain status quo.	Persons are secure in the status quo; little initiative is expected.	Leader transmits heritage, expecting unexplicit consent.	Generally assumed and seldom articulated.
CHARISMATIC	<i>Organizational:</i> Intuitive <i>Theological:</i> "The new creation"	Pursuing an intuition.	Spontaneous, unpredictable proclamation by leader.	To lead and motivate through personal appeal. PROPHETIC INSPIRATIONAL	Welcoming challenge; thriving on conflict.	Rejection of the status quo; articulation of changes.	Persons are active and capable, but need constant direction and intervention.	Leader announces the content of intuition; he and his followers are bound to obey.	Highly explicit, reflecting the philosophy and aims of the leader.
CLASSICAL	<i>Organizational:</i> Bureaucratic <i>Theological:</i> "God's Building"	Running a machine.	Issuance of orders from the top; conscious, rationalized, calculated.	To direct by handing down decisions. AGGRESSIVE DIRECTIVE	Bringing about subjection to authority through directives and appeal to written policy.	Resolution of tension with environment by domination or cooptation.	Persons need controls and prefer direction.	Leader issues detailed directives; most communication is downward from the top.	Objective and quantitative; arrived at by hierarchy and handed down.
HUMAN RELATIONS	<i>Organizational:</i> Group or democratic <i>Theological:</i> "The Fellowship of Faith"	Leading groups.	Group decision through informal, intimate, and fluid relationships.	To create an atmosphere conducive to expression and participation. SENSITIVE NON-DIRECTIVE	Resolving conflict through compromise.	Respect for and fluid relationships with the environment.	Persons learn to seek and accept responsibility when properly motivated.	Leader encourages individual participation and contribution; the group shares.	Subjective rather than objective; purposes of the group emerge from discussion.
SYSTEMS	<i>Organizational:</i> Organic <i>Theological:</i> "The Body of Christ"	Adapting a system.	Continuous adaptation with purpose kept relevant to environment.	To clarify goals, interpret environment, and monitor change. PROFESSIONAL ACTIVATOR	Integrating creative elements of conflict to achieve benefit therefrom.	Attuned to changing environment; adaptive, flexible relationships.	Not all have same skills & knowledge. Can be motivated through goal clarification enablement and effectiveness.	In all directions, through open channels and "linking" persons.	Definitive and unifying, with consideration for environment

Fig. 7. Organizational theories and their components. Adopted from Lindgren and Shawchuck, Management, p. 42.

The Contents of Systems Theory

An organizational system is a set of components that work together to accomplish an overall objective, and that possesses a sufficient boundary to distinguish it from its environment.¹

This is the way Lindgren defines the concept "system" in his discussion of organizational theories. He lists the following sub-systems as necessary components which inclusively and effectively represent the system as a whole:² (1) The input system; (2) the transforming system; (3) the output system; (4) the environment; (5) the boundary; and (6) the feedback loop. Figure 8 shows the individual components in their relationship to the whole.

Figure 8. The system and its components. Adopted from Lindgren and Schawchuck, p. 42.

¹Ibid., p. 32

²Ibid., p. 34

Applied to the congregation, several considerations result.

The Environment

The congregation recognizes its involvement with its geographical and social environment. It is one organizational system among other religious and non-religious systems in its city. Although the congregation may have drawn clear boundaries through its principles of faith and its methods of recruiting new members, it must nevertheless admit that it cannot completely isolate itself from the other systems of its environment, even if it wished to, and must therefore reckon with influences from the environment. School, employment, mass media, culture and cultural styles, and customary concepts of morale all affect the congregation, influence its behavior, and its phenotype and therefore require suitable reactions on the part of Church Administration. (See fig. 9.)

Fig. 9. The influence of the environment on the system.

Various systems from the environment can exert more or less influence on the congregation at various times, either distancing themselves from the input system of the congregation or obtruding upon it.

The Input System

In order to survive as an organism and to accomplish its work, the congregation needs raw material from the environment. This comes in the form of people, ideas, money, methods, technology, etc. In extending the model of Lindgren we must carefully distinguish between desired and undesired input. It means that the congregation cannot control the quality of the input 100 percent (in spite of teaching and baptismal vows). Therefore it must reckon that undesired input is entering the church simultaneously with the desired input. Several consequences could result:

1. The congregation institutes stricter controls and tries to filter the input more clearly. In this way the boundaries become sharper and the identity simultaneously tends to become stronger, yet narrower. The congregation appears in opposition to the world and the urgent question is: What kind of material is coming in?

2. The congregation increases its effort to change the assimilated material within its system. This means more tension in its own camp, but at the same time, there are clear signs of growth and change. The congregation can become the leaven for renewal. The opposition to the world is evident not only in the boundaries but also in the process taking place within the congregation. The chief aim is the question: What is happening to the material which has come to us?

The Transforming System

The transforming system is the heart or the motor of the organization. It has two main functions: (1) the preservation of the organization; and (2) guaranteeing the achievement of its goals. The assimilated material is "digested" and changed into the desired results. Here three factors play the role of catalysts. They can be distinguished but not separated from one another, since they act on and react to each other reciprocally (which is again one of the peculiarities of the systems approach).

First of all there is the area of goal setting and the closely related theological-missionary self-understanding of the congregation. Its faith, its interpretation of the world resulting from it, and its concepts of value give the congregation its specific identity and character. The church here answers to the question: Who are we, or at least, who do we want to be? With the answers, a process of transforming her resources to this end begins. The more consciously this process proceeds, the more purposefully and intentionally, that is, the more effectively, the church is able to work.

The second transforming factor is the organizational structure of the congregation with whose aid the theological-missionary objectives can be achieved. Here it becomes evident as to how the congregation deals with its resources, how it orders, plans, delegates, corrects, solves conflicts, and sanctions, and how it deals with power and leadership. The questions to be answered by the congregation are: How do we do what we do? What do we achieve?

As a logical consequence the third area of the transforming system follows. Through the work procedures people are brought into relation with each other. Various levels of human relations result from the organizational structures and procedures created by the church in order to achieve her theological-missionary goals. The meaning of the level of relations was noted above. It is necessary here only to point out their position in the systems concept. The question being answered with the third factor is: What kind of atmosphere do we have? How good do we feel when we are doing what we and the others among us are to do? Here we must primarily decide on the quality of motivation upon which the success or failure of working together depend.

The essential contribution of the systems approach lies in the fact that the three factors work together dynamically. Each and every change in one area necessarily effects changes in the others, e.g., the theological self-concept influences the climate and the organizational structures and vice versa. In view of this each congregation becomes a highly complex organism, reacting to influences sensitively and susceptibly. In addition to the resulting problems, such as what form the suitable church administration should take or the danger of damaging the system through reductionary and short-sighted or even draconic measures, one further area offers other possibilities and opportunities at the same time: when the system can react to influences so sensitively, then the knowing and capable church leader has enough "buttons to press." He will be able to change the congregation positively toward relevance in the present in a process of holistic growth.

The Output System

A system accepting and transforming the input consumes a part of the cumulated energy in this process. Another part, dependent on the effectiveness of the system, is returned to the environment as finished product or output. In this way the system affects the environment and contributes to its change. The biblical metaphor of the salt or the leaven offers an analogy. To be sure, a distinction must also be made between the desired and the actual output. The evident lack of meaning of many church congregations for their immediate environment in spite of internal activities makes the problem clear. The congregation must examine itself by the results of its work in the form of impartial data as well as through self-evaluation in order to not become a victim of illusionary conceptions and to be able to work toward the desired results.

The Feedback System

This control system just described is a process of constant feedback in the organism by which data and facts are measured, differences are determined, and opinions are ascertained in order to evaluate how closely the organization has approached its objectives over a visible period of time, that is, where it is at present. In this way a cycle of standards arises, making sure that the congregation is constantly evaluating itself and remaining capable and willing to react. A church not recognizing or utilizing her feedback information is robbing herself of one of her most valuable areas of input. The results of the evaluation are "fed back" into the system as input, with unclear and implicit evaluation chiefly as

feelings of frustration or criticism and planned and conscious evaluation as helpful information. The information becomes even more valuable the better the feedback process is. This is discussed further below.

The Boundary

In spite of her relation to other systems the church possesses her own specific independence. This is made visible through the boundary surrounding the system as a line of separation and identification. Firm, so-called physical boundaries are represented by the existence of buildings, geographical sites, etc. The main boundaries, however, are of a more internal kind, namely, differences in tradition and history, the content and expression of faith, concepts of values, etc. In short, every system, every congregation, develops its own flair, its own kind of trademark or aura as its distinguishing characteristic. In addition to the question of identification the boundary also serves the purposes of serving as a filter for input and output. The boundary makes it possible to separate, to precipitate, and to preserve the desired elements from the undesired ones. However, there are such thoroughly strong influences from other systems of the environment that they are capable of breaking through the boundary (as already described by the input system), entering and even, under certain circumstances, undermining the church. The influence of the mass media or the increasing rate of divorce within the church are two eloquent witnesses of this. Nevertheless, an awareness of the boundary is necessary for the system since it could otherwise evaporate into the environment or would try to isolate itself so

strongly that it would no longer be able to exercise any influence on the environment.

Finally, it has been determined that the number of fixed points belonging to the boundary decreases with the complexity and plurality of the system. It is not always eqqy then to distinguish between "within" and "without" at first sight, since the living expression of the values accepted in the system can take various shapes in the individuality and multiplicity of its members.

A graph is most suitable to give a general view of the system with the individual components (fig. 10).

Fig. 10. A total view of the systems's components.
Adopted from Lindgren and Shawchuck, p. 84.

The Modes of Interaction between the System
and the Environment

The modus apparendi of the system depends on the system's own regard for the environment and the environment's regard for the system. In connection with the basic attitudes from the Transactional Analysis,¹ one can speak of four attitudes of the system to the environment (table 5):

TABLE 5
ATTITUDES OF THE SYSTEM TO
THE ENVIRONMENT

I am OK	you are OK	interactive
I am OK	you are not OK	proactive
I am not OK	you are OK	reactive
I am not OK	you are not OK	inactive

Malcolm Shaw² has developed a model of interaction between the system and the environment evolving its dynamics from its self-regard and from the evaluation of the resources of the environment.

The system can regard its resources as high (S+) or low (S-); at the same time it can regard the resources of the environment as high (E+) or as low (E-). Four possibilities of action result from this. What is most important is that the assessment of the resources and not the actual amount of available

¹Eric Berne, Spiele der Erwachsenen (Hamburg: Rowohlt, 1967).

²Adapted from a handout "Interpersonal Styles and Organizational Strategies. The Systems Model." (Educational Systems and Designs, Inc., 1975) in the class of Church Leadership and Administration of Dr. Arnold Kurtz, SDA Theological Seminary, 1978.

resources should determine the modus apparendi. The subjective evaluation is therefore decisive. This creates four possibilities of attitude and interaction:

1. The Interactive Position S^+ / E^+ :

The system's own resources and the resources from the environment are regarded positively. An exchange between the system and its environment can take place in an attitude of cooperation. Prejudices are avoided; the achievement of goals becomes possible through effective transactions.

Applied to Church Administration this means that the church can utilize resources of the environment (e.g., principles of management, knowledge from various branches of science, etc.), assess these positively, and assimilate them as input into her own system. At the same time resources from the church are regarded positively and accepted by the environment (e.g., health programs and evangelistic campaigns). This exchange of resources through which the environment and the system are influencing each other is termed "interactive."

2. The Reactive Position S^- / E^+ :

The system regards its own resources negatively, the resources of the environment positively. The exchange is blocked. It only takes place from the outside to the inside. A basis for cooperation and transaction is lacking.

The congregation does not see any possibility of influencing the society. It has the tendency to withdraw into its spiritual

ghetto and to avoid any social and political responsibilities. The mentality of the "remnant" as a small pessimistic remainder characterizes the situation. The congregation is tempted to accept, without reflection, the resources highly regarded by its members (e.g., various liberties in life-styles) with its accompanying danger of resignation. In this case Church Administration suffers from the lack of planning and setting its own goals. It is merely reacting to the circumstances influencing the church from without. That is why this position is called "reactive."

3. The Proactive Position S^+ / E^- :

The system regards its own resources highly and those of the environment very negatively. The exchange of resources can only take place from the inside to the outside, since the environment has nothing to offer.

The congregation feels superior. It makes no offer to the environment but only gives prescriptions. All the problems are on the side of the environment and the congregation has all the answers. It is God's chosen people consciously admonishing the "heathen" to repent. Church Administration of this type will largely condemn the human or "fleshly" methods as non-spiritual. It appears rather strict and authoritative. As the congregation is one-sidedly influencing the environment, the position is called "proactive."

4. The Inactive Position S- / E-:

The resources of the system as well as those of the environment are regarded negatively. Any possibility of changing the status quo and for growth is considered to be minimal. The longer this tendency continues, the greater is the danger of resignation or conflict breaking out within the congregation.

In this situation Church Administration does not consider itself in a position to change anything decisively through organizational measures. This is why it is termed "inactive."

It is clear that this way of thinking and acting can also be applied to the behavior of groups within an organization in which one individual group or person is considered to be the system and the others the environment. In correlation with Church Administration it has to do primarily with the congregation rather than with the aspects of the individual. What has been said here can perhaps be best summarized in a graph (fig. 11).

Fig. 11. Interaction of church and environment. Adopted from Lindgren and Shawchuck, p. 73.

Suitable and effective Church Administration is, therefore, of special importance for the relationship between the congregation and the environment, since the congregation often takes into account only its own inner dimensions when planning for the future. Nevertheless, the cause for taking necessitated action must be recognized fully so that the congregation does not remain static in only treating the symptoms of the problem areas.

Summary

Our sociological and theological considerations have demanded an adequate organizational model. The systems approach meets these demands from both sides so adequately that it is chosen here as the organizational model for present-day administration in a congregation of the Seventh-day Adventist Church. Despite its advantages, however, the model is just as transitory and provisional as are all others and may be replaced by another more efficient one, if necessary. In chapter 7 we proceed to lay out the action areas for Church Administration within the context of systems theory.

CHAPTER VII

ACTION AREAS FOR CHURCH ADMINISTRATION

WITHIN THE SYSTEMS APPROACH

AND THEIR METHODS

Church Administration is the attempt, through creation and administration of suitable organizational structures, to let the church grow organically and as unhindered as possible, so that she can fulfill the commission given by God through the realization of her gifts in the world. This general statement must now be made tangible. Metaphorically speaking, a lever must now be found on the machine with which the process can be steered. The action areas for Church Administration are like such levers. They are steering devices which are tangible and by which changes can be carried out and evaluated.

The question now is which lever should be used first. The systems approach helps us in the decision in that it protects us from erecting a hierarchy of action areas which is then used to design the strategy for Church Leadership. It informs us again that individual fields of action as subsystems, so to speak, influence, change, and affect each other reciprocally. In other words, where the first step should be taken in the practice of the action areas depends first of all on the specific situation in which the respective congregation finds itself. Church Administration must,

therefore, be cognizant of the individual action areas and adequately apply them to the appropriate situation.

The sequence of the action areas described in the following is therefore not arranged according to their importance but so ordered that they proceed from the more general to the more specific.

Action Area 1: Leadership in the System

The action area of leadership, as well as the others, is connected inwardly to the statements about the nature and the goals of the church. What has been extolled as qualitative demands there must be transformed into practical methods here. The area of leadership is chosen first because in the end all the actions of the church leaders contribute to the success or failure of leadership behavior and because all of the functions and roles of the minister can also be subsumed under this aspect.

Basic Principles for the Theory of Leadership

In the modern theory of organizations it is not a question of whether there is leadership or not, but rather how--that is, which role the leader should perform and how he should fulfill this role. Before this question as it applies to the minister can be answered, we must present the general principles of leadership.

R. Baumgarten¹ describes leadership as "the purposeful influencing of interpersonal relationships by means of the processes

¹Führungsstile und Führungstechniken (Berlin and New York: de Gruyter, 1977), p. 10.

of communication." A similar description is given by Johnson and Johnson who state, "leadership implies that one person is influencing the other members of a group."¹ According to these definitions leadership is:

1. Influencing Behavior

This is expressed in the elemental process of forming and asserting the will as well as controlling it. The influencing of a person takes place whenever physical or psychological power is exercised with the aim of changing attitudes, convictions, and behavior. The behavior itself consists of a series of actions, having their basis in the person himself, or being affected through the environment. "With this, behavior (B) can be defined as the function (f) of the collaboration of the person's (P) characteristics and the environment (E) in a certain situation."²

$$B = f(P,E)$$

The way in which the environment and the person's situation determine behavior, however, cannot be defined exactly in the sense of a statistical table, since human behavior proves to be variable and not totally predictable. Through research one thing, nevertheless, can be asserted with certainty: that the process of influencing takes place largely independent of the aspects of efficiency. Thus the successful influencing of behavior is to a certain extent, successful leadership, to be sure, but it is far

¹Joining Together. Group Theory and Group Skills (Englewood Cliffs: Prentice Hall, 1975), p. 18.

²Baumgarten, p. 10. In German the formula describing the value of the behavior would read $V = f(P,U)$.

from necessarily being efficient leadership. It is exactly this latter point which is our concern.

2. Interpersonal

Leadership is a social phenomenon, restricted to the person-to-person influencing of behavior.¹ Person-to-thing and thing-to-thing relationships do not come into consideration here. They could, however, receive a mediatorial function and change the direct leadership to an indirect one, whereby there is always the danger of distortion.

The process of leadership traditionally takes place in an organization in that the leader (superior) is in contrast to those led (assistants, subordinates). Modern leadership styles are characterized, however, by a reduction of this sharp contrast between leaders and those being led.² At the end of his discussion on the problems of church administration Norbert Greinacher, for example, comes to the following conclusion:

Christian congregations should become centers of a new kind of authority, where one no longer insists on the authority of an office, but tries to earn authority through reasoning, through persuasion, through the imaginative discovery of new possibilities.³

Leadership is then a reciprocal influencing in a group with social contacts. Through certain behavior members of the group

¹Ibid.

²K. - F. Daiber, "Leitung in der Ortsgemeinde," in Gemeindepraxis, ed. N. Greinacher (München, Mainz: Kaiser, Grünewald, 1979), p. 190.

³"Leitungsprobleme der Gemeinde," in Gemeindepraxis, p. 179.

bring the behavior of leadership to the light. Johnson and Johnson describe this approach as the "distributed-functions-approach."¹ More exactly, they define its chief characteristics thus: each member of the group can become the leader through actions serving the function of the group; each function of leadership can be fulfilled by various members of the group through relevant behavior. A distinction must be made, therefore, between formal leadership by the designated leader and informal leadership by any member of the group. Both kinds are to be found in effective Church Administration.

Why man is willing to be led is a difficult question to answer. Normally two answers are given: first, through exercised authority commanding respect in and of itself and, secondly, through specific factors in a given situation. Baumgarten describes authority as "the possibility of one person to influence the actions of another person on the basis of a general or specific superiority."² According to the reasons for authority, we can distinguish between various forms, often described as official, expert, and personal authority.³

Official authority

Other adjectives for official authority are "ruling, governing, administrative, formal, objective" authority. The one exercising authority usually is the possessor of a position in

¹Joining Together, p. 22.

²Führungsstile, p. 11.

³Ibid.

a hierarchy provided with a certain amount of rights of regulation and control. The higher in the hierarchy the possessor's position is, the greater is his authority.

Expert authority

Expert authority can also be called "functional, specialist" authority. The one exercising authority is an expert having specific qualifications for the effective resolution of certain specific problems.

Personal authority

In the personal form, authority is based on an intellectual or emotional element of the one who is exercising authority, e.g., intelligence or the ability to kindle enthusiasm in other people.

Baumgarten adds that the actual authority of the superior in every organization is a mixture of the three kinds named above. He prognosticates that in the future the official authority will no longer be sufficient. Superiors will probably founder more and more on the increasing expert and personal emancipation of their subordinates. No such unequivocal statement can be made for the functional authority. It is to be observed that at the lower levels of the hierarchy expert authority carries more weight than at the higher levels, while personal authority is highly significant at all levels.¹

In connection with the question of authority the question as to where the personal authority of leaders has originated was also

¹Ibid.

considered. One answer held for true for a long time dealt with the theory of personality and talent. The interest was directed to the presence of some innate quality for leadership predestining one person to be a leader and the others to be either followers or unsuccessful, formal leaders. The results of much research on this subject have proven to be so equivocal, contradicting, and inconsistent that a plausible theoretical interpretation is not possible.

Even the gift of intelligence, as the relatively best indication in a prognosis for successful leaders, is no guarantee for the correct use of positions of leadership, whenever other variables of the situation are not considered at the same time. One thing the experts do agree on today is that the theory of personality and talents has no suitable basis for being the only explanation of leadership behavior and it would be wrong to fill positions of leadership on this basis alone.¹

Similarly unsatisfactory are the results of research on the explanation of personal styles of leadership. Research on the classical styles (autocratic, democratic, and laissez-faire) of course show the democratic style to be generally highly efficient, but to the surprise of the researchers, the other styles proved to be just as efficient or even more so under certain conditions.²

This has led to the placing of more emphasis on the circumstances. Primarily three circumstantial factors play the leading roles in the present-day theories of leadership: the circumstantial factors of a specific organization, of a specific group, and of a specific person.³ In the systems approach we can

¹Ibid., p. 12.

²Johnson and Johnson, p. 21.

³Baumgarten, p. 12.

add a fourth one, namely, the circumstantial factor of a specific environment. To the interpersonal relationships of leadership we can therefore add the dependence on circumstances as an important supplementary characteristic.

The effective leader must then develop a wide variety of leadership behaviors available in given situations. Reddin's 3-D-approach¹ seems to offer the best methods for formal leadership; whereas the "distributed-functions-approach" seems indicated for informal leadership. Both approaches are discussed more fully later.

3. Goal Oriented

The goals of leadership can be of various kinds. Three categories of goals can be determined according to which of various levels and executors they belong and between which there can exist complementary, indifferent, or competitive relations.²

Level 1: Organizational Goals (Executor: The Organization)

The goals of an organization are often formulated on the highest levels by an elite group and form the technical-economical goals of the organizations by which all of the members and leadership procedures are to be measured. They have largely little motivational effect, since they have not been developed by the groups or individuals executing them.

¹William J. Reddin, Das 3-D-Programm zur Leistungssteigerung des Managements (Munich: Verlag Moderne Industrie, 1977).

²Baumgarten, p. 13.

Level 2: Group Goals (Executor: The Group)

Group goals arise from the interaction of the group members and are expressions of the attitudes to and expectations from group activity and relate to the aspects of achievement and behavior. In this connection Johnson and Johnson speak of "task-orientation" and "group-orientation."¹ Leadership aims at the achievement of work goals, that is, decisions must be met, problems solved, money efficiently invested, research carefully planned, etc.; and leadership aims at the functioning of the group, e.g., the congregation with its interest groups and committees becomes a goal in and of itself, achieving group cohesion and a work climate free of anxiety and resistance.

A stronger motivational effect on primarily the lower hierarchical levels emanates more from the group goals than from the organizational goals, since they have not been set formally but by the members themselves through a procedure (often also unconscious) of goal setting which they can also change. Through this acceptance of goals by its members the group achieves greater cohesion and often a consciousness of unity and "we-ness".²

For effective Church Administration this means that the congregation as a group is in a process of continually determining and setting goals. Higher organizational goals, too, e.g., from more elevated administrative levels, must be assimilated as input in the procedures of the transforming system and adapted to the individual situation so that they may become its own goals.

Level 3: Individual Goals (Executor: The Individual)

As a member of an organization every individual also pursues

¹Joining Together, p. 26.

²Baumgarten, p. 13.

his or her own goals in addition to the goals of the organization and the group. These are determined by the individual needs of the person, that is, his or her motives. These goals can either be in harmony with, independent of, or in opposition to the goals of the organization or group.

The ideal situation occurs when the goals of the organization, of the group, and of the individual are completely complementary, resulting in the possibility of reaching the greatest achievements for the organization coupled with the greatest amount of satisfaction on the part of the individual.

Church Administration here has the responsibility of seeking the causes of conflict leading to the ineffectiveness of a church on the level of goal setting. Church members mainly signalize these conflicts: non-verbally, by not attending church services or business meetings, by resigning office, by not paying tithes and offerings, and by other behavioral isolation; or verbally, through open or secret criticism. Church Administration must further occupy itself with the possibility of achieving the greatest correlation possible between the goals of the organization, the groups, and the individuals in the church through the process of goal setting.

4. Successful through Communication

For every form of leadership, communication is the medium through which the behavior of those being led is influenced. It signifies the kind of flow of information through which the modification of behavior takes place: through commands,

recommendations, stimulation, praise, punishment, scolding, persuasion, suggestion, discussion, etc., whether it takes place on a horizontal level or only downwardly from above. In addition to the mere transfer of information which can be one-sided, direct, open, or indirect, the aspect of interpersonal relations, already described above, crops up as a source of motivation. The word spoken as a semantical signal in the process of communication does not play the most decisive role, but rather the open or hidden evaluation of it in relation to the person spoken to, whereby this evaluation is always passed on with it in the course of the conversation.

Having presented the general principles of human leadership and having defined them as influencing behavior, as interpersonal, as goal oriented, and communicative, we turn now to a specific discussion of leadership styles.

Styles of Leadership

Two models of leadership styles seem applicable in the systems approach. The first model deals with formal leadership through the designated leader and the role of the leader resulting from it. The second deals with informal leadership and how effective it is, primarily in working teams. Both are described more fully after we present a survey of leadership styles. First are presented two juxtaposed summaries for comparison. From these it becomes clear that the essential contents have been woven together into diverse models in which the main assertions are often identical or have experienced only minor modifications.

Formal Approaches

Baumgarten has divided approaches into authoritarian and cooperative styles of leadership in which the leader's and the group's latitude in decision making as well as the way of building a consensus are contrasted. A survey of the two forms is presented in table 6.

In the next survey (see table 7), Baumgarten depicts a division according to confidence building, motivation, communication, decision making, and goal setting.

These are followed by the profiles of two contrasting styles of leadership, the patriarchial and the consultative-cooperative style (table 8 and table 9).

The other presentation of surveys is done by Reddin. He terms the kinds of leadership styles as separated, related, dedicated, and integrated. Table 10 demonstrates Reddin's approach.

From the surveys we can see that various kinds of research provide us with various approaches for the evaluation of leadership behavior. Within the systems approach which we are committed to, we integrate the approach of Reddin, since it meets the demands of the systems theory and elaborates on it.

Reddin's 3-D-Theory of Leadership Styles

Reddin introduces his theory as an idea with a simple nucleus consisting of two components, on one hand a work orientation and on the other a person orientation.

TABLE 6

THE INFLUENCE OF LEADERSHIP STYLES ON DECISION MAKING

Authoritarian style				Cooperative style		
Superior's latitude in decision-making				The group's latitude in decision-making		
Extremely individualistic way to decision				Extremely collegial way to decision		
1	2	3	4	5	6	7
Superior decides without consulting his subordinates.	Superior decides but tries to convince his subordinates of his decision before he puts it into effect.	Superior decides but allows his decision to be questioned, thus hoping to gain acceptance through his answers.	Superior informs his subordinates about his intended decisions giving them the opportunity to express their opinion before the supervisor makes his decision.	The group makes proposals; the supervisor decides on the most favorable to him.	The group decides after the supervisor has described the problem and set the limits of the room for decision.	The group decides and the supervisor functions as the internal and external coordinator.

SOURCE: R. Baumgarten, Führungsstile, p. 33.

TABLE 7
EFFECTS OF DIFFERENT LEADERSHIP STYLES

	style of leadership			
	autocratic	patriarchal	consultative	participative
Confidence				
1. How much confidence is given to the subordinates?	very little ☐	little ☐	much ☐	very much ☐
2. How free feel the subor. to talk with the superior?	very inhibited ☐	rather inhibited ☐	rather free ☐	completely free ☐
3. Are contributions of the subordinates valued?	seldom ☐	sometimes ☐	usually ☐	always ☐
Motivation				
4. How are persons motivated?	pressure ☐	money ☐	recognition ☐	cooperation ☐
5. At which levels do the members feel responsible for the success of the organization?	at the managerial ☐	at the managerial and departmental levels ☐	at many levels ☐	at all levels ☐
Communication				
6. How much communication is used to make known the goals of the organization?	very little ☐	little ☐	much ☐	very much ☐
7. In which direction does the information flow?	only downward ☐	mostly downward ☐	upward and downward ☐	in all directions ☐
8. How is downward communication accepted?	with great suspicion ☐	with suspicion ☐	with caution ☐	without any suspicion ☐
9. How dependable does information flow upward?	often ☐	dressed up ☐	somewhat filtered ☐	unfiltered ☐
10. How exactly are superiors acquainted with their subordinates' problems?	false ☐	for the boss ☐	filtered ☐	
	very inexactly ☐	inexactly ☐	rather exactly ☐	very exactly ☐
Decision-making				
11. At which levels are decisions made?	at high levels ☐	some delegation ☐	much delegation ☐	at almost all levels ☐
12. To what degree do subordinates make decisions concerning their areas?	not at all ☐	sometimes ☐	often ☐	almost always ☐
Goal-setting				
13. How are the organization's goals set?	instruction ☐	instruction and comments ☐	instruction after discussion ☐	in work-teams ☐
14. How much resistance?	very much ☐	much ☐	little ☐	none ☐
15. Exercise of control?	at the top ☐	far up ☐	middle ☐	at all levels ☐

SOURCE: R. Baumgarten, Führungsstile, p. 30.

TABLE 8

A PROFILE OF THE PATRIARCHIAL STYLE

		1	2	3	4	5	6	7	
Kind of decision making	individual	.							cooperative
Distribution of decision making	centralized	.							decentralized
Kind of will assertion	bilateral	.							multilateral
Informational relationship	bilateral	.							multilateral
Kind of control	imposed	.							self-control
Degree of formalization and organization	strong	.							weak
Superior's attitude to subordinate	distrust	.							openness
Subordinate's attitude to superior	fear resistance	.							esteem confidence
Level of contacts between worker and boss	distance	.							equality
Incidents of contacts	seldom	.							often
Superior's motivation	duty	.							integration
Employee's motivation	security compulsion	.							independence insight
Employee's connection to the leadership	weak	.							strong
Social climate	tense	.							friendly

SOURCE: R. Baumgarten, Führungsstile, p. 35.

TABLE 9

A PROFILE OF THE CONSULTATIVE-COOPERATIVE STYLE

		1	2	3	4	5	6	7	
Kind of decision making	individual								cooperative
Distribution of decision making	centralized								decentralized
Kind of will assertion	bilateral								multilateral
Informational relationship	bilateral								multilateral
Kind of control	imposed								self-control
Degree of formalization and organization	strong								weak
Superior's attitude to subordinate	distrust								openness
Subordinate's attitude to superior	fear resistance								esteem confidence
Level of contacts between worker and boss	distance								equality
Incidents of contacts	seldom								often
Superior's motivation	duty								integration
Employee's motivation	security compulsion								independence insight
Employee's connection to the leadership	weak								strong
Social climate	tense								friendly

SOURCE: R. Baumgarten, Führungsstile, p. 42.

TABLE 10
THE EFFECTS OF LEADERSHIP STYLES
ON THE INNER DYNAMICS

Indicators of basic style:				
	Separated	Related	Dedicated	Integrated
1. Kind of inter-action	corrected	accepted	dominated	joining
2. Kind of communication	written	discussions	oral instructions	conference
3. Direction of communication	little in any direction	upward	downward	in both directions
4. Time perspective	oriented in the past	plays no great role	oriented in the present	oriented in the future
5. Identification	with the organization	with the subordinate	with the superior	with the fellow-worker
6. Emphasis of the system	running the machine	supporting the social system	following the technical syst.	integrating the social and tect system
7. Evaluates employees by	who follows the rules	who understands people	who produces	who would like join the team
8. Superior evaluated by	intelligence	human warmth	power	teamwork
9. Role in committees	explains, directs, channels	supports, harmonizes, instructs	initiates, evaluates, leads	sets standards, motivates
10. Suited for work in	administration	leading of experts	management of production	supervision of management
11. Not suited for work in	non-routine affairs	little contact with people	little authority	purely routine affairs
12. Orientation of employees	security	cooperation	achievement	interest in taking part
13. Reaction to conflicts	avoiding	settling	suppressing	utilizing
14. Positive source of supervision	logic	praise	rewards	ideals
15. Negative source of supervision	strife	rejection	punishment	compromise
16. Characteristic problem of subordinates	lack of recognition	lack of leadership	lack of information	lack of independence

SOURCE: W. Reddin, Das 3-D-Programm, pp. 45-47.

The nucleus of the 3-D-theory is a very simple idea. It was discovered in a long series of research studies carried out by psychologists in the U.S.A. They established the fact that the two main elements in the behavior of leaders have to do with the task to be accomplished and with interpersonal relations. Furthermore they established that managers emphasize the one or the other element at different times and that both of these elements are used to greater or lesser extent.¹

Critical concepts are the words "task-oriented" (TO), "relation-oriented" (RO), and "situation" (S). Leadership behavior is summed up in four basic kinds of styles. For each basic style a model of typical behavior has been developed by which the style can be recognized and understood. Placed into a square, each leadership style takes a quadrant of equal size, arranged according to its dedication either more to the task orientation or to the person orientation. Figure 12 pictures the arrangement of the different basic styles.

Fig. 12. Reddin's four basic styles of leadership.

¹Reddin, p. 25.

Not the kind of style itself but its utilization in certain situations is the determining factor for the effectiveness of a style. This means, each of the four basic kinds of styles possesses a more or less effective side, resulting in eight single styles of leadership (see table 11).¹

TABLE 11
THE EXPANSION OF THE FOUR BASIC STYLES
ACCORDING TO THEIR EFFECTIVENESS

Basic style	Lower Effectiveness	Higher Effectiveness
Integrated Style	Compromiser	Executive
Dedicated Style	Autocrat	Benevolent Autocrat
Related Style	Missionary	Developer
Separated Style	Deserter	Bureaucrat

Once the eight styles are identified, they can be ranked according to their effectiveness in a given situation as shown in figure 13.

In addition to the task-orientated and relation-orientated dimensions the effectiveness is the third dimension in this approach. The effectiveness of a leader is to be measured by the extent to which he has reached the goals he has to achieve on the basis of his task.²

¹Ibid., p. 61.

²Ibid., p. 26.

Fig. 13. Leadership styles and effectiveness. Adopted from Reddin, Das 3-D-Programm, p. 60.

If the leader wants to be effective, next to theoretical understanding, he needs leadership techniques or skills. In this connection there are several capacities which must be acquired by the prospective successful leader. The first is called "breadth of styles."¹ It means the capacity for changing the basic style according to the situation in order to be able to react flexibly and appropriately. This flexibility of style is different, however, from the "drift of styles" in that the former behavior is appropriate and effective while the latter is more like yielding under pressure or preserving the peace at any price. In the second case, "faithfulness of style" would be more apt than "style drift." In contrast to the capacity to retain a style even under stress, the concept of "style rigidity" describes a sort of insistence on a leadership behavior which is not effective and appropriate to changing environments and thus may be counterproductive.

Another quality is the capacity to rightly grasp the situation called "situational intuition"² and the ability to change the situation whenever necessary, or "situation management."³

The situation is then reduced to five "all-encompassing aspects,"⁴ namely, organization, procedure, superior, colleagues, and subordinates. All of them determine the situation. A leader must be able, therefore, to evaluate them correctly. "If he moreover

¹Ibid., p. 29.

²Ibid.

³Ibid.

⁴Ibid.

learns how they can be changed, he will be able to master the whole situation."¹ (See fig. 14.)

Fig. 14. The dynamics of the situation of a leader.

Which capabilities the individual elements of the situation require is made clear by two examples. The first describes the influence of procedures on the style of leadership (fig. 15), and the second the personally and organizationally conditioned demands (fig. 16). For a description of appropriate and inappropriate styles see table 12.

¹Ibid., p. 91.

RO	<p>RELATED STYLE</p> <p>A qualification of fellow-workers B participation required C autonomy of methods D margins of trust E creative components</p>	<p>INTEGRATED STYLE</p> <p>A interaction of fellow-workers B independence C manager interaction D variety of solutions E autonomy of achievement</p>
	<p>SEPARATED STYLE</p> <p>A intellectual component B immanent control C stimulating task D autonomy of employees E simpleness of task</p>	<p>DEDICATED STYLE</p> <p>A physical component B knowledge of leader C unforeseen circumstances D necessary achievement E objectivity of achievement</p>
TO		

Fig. 15. Indications of the demands of procedures. These 20 indicators can be used to determine the breadth of style demanded by specific procedures. Adapted from Reddin, Das 3-D-Programm, p. 98.

RO	<p>RELATED STYLE</p> <p>A trust B listen C accept D counsel E encourage</p>	<p>INTEGRATED STYLE</p> <p>A talk together B work together C motivate D integrate E innovate</p>
	<p>SEPARATED STYLE</p> <p>A examine B measure C administrate D steer and monitor E maintain</p>	<p>DEDICATED STYLE</p> <p>A organize B initiate C lead D complete E value</p>
TO		

Fig. 16. Indicators for personally and organizationally conditioned demands. With the help of these 20 indicators the breadth of styles demanded of the superior, of the colleagues, of the subordinate and of the organization can be recognized. Adapted from Reddin, Das 3-D-Programm, p. 123.

TABLE 12

A DESCRIPTION OF APPROPRIATE AND
INAPPROPRIATE KINDS OF STYLES

1. Executive. A leader highly task-oriented and highly relation-oriented in situations in which this behavior is appropriate and therefore effective.

Perceived by others: can motivate well, sets high standards, treats everyone individually, and prefers a cooperative style of leadership.

2. Compromiser. A leader highly task- and highly relation-oriented in a situation in which only one of the two or no high orientation is required and who is therefore less effective.

Perceived by others: makes weak decisions, is too strongly influenced by circumstantial pressure in a situation, and avoids immediate difficulties and problems or considers them as minor instead of maximizing achievement over the long run.

3. Benevolent autocrat. A leader highly task-oriented and little relation-oriented in a situation in which this behavior is appropriate and therefore effective.

Perceived by others: he knows what he wants and how to achieve his goal without upsetting anyone.

4. Autocrat. A leader highly task-oriented and little relation-oriented in a situation in which this behavior is inappropriate and therefore less effective.

Perceived by others: lack of confidence in others, unfriendly, and only interested in the next task.

5. Developer. A leader less task oriented and highly relation-oriented in a situation in which this behavior is appropriate and therefore effective.

Perceived by others: he has unqualified confidence in people, is primarily interested in personal development.

6. Missionary. A leader less task-oriented and highly relation-oriented in a situation in which this behavior is inappropriate and therefore less effective.

Perceived by others: pre-eminently interested in harmony.

7. Bureaucrat. A leader little task-oriented and little relation-oriented in a situation in which this behavior is appropriate and therefore effective.

Perceived by others: primarily interested in regulations and procedures.

8. Deserter. A leader less task- and relation-oriented in an inappropriate situation, therefore less effective.

Perceived by others: indifferent and passive, even rejecting.

Leadership Styles according to Blake and Mouton

R. Blake and J. S. Mouton¹ provide with an adequate two-dimensional view of leadership behavior. Again, as in Reddin, the dimensions are task-orientation and relation-orientation. In contrast to Reddin, Blake and Mouton deduce five different behaviors of leadership (see fig. 17).

Fig. 17. The behavioral grid. Adopted from Blake and Mouton, Verhaltenspsychologie, p. 33.

The characteristics of the five styles are demonstrated in digital form and identified by taking the number in front of the dot as value for task-orientation, the number behind the dot as value for relation-orientation. The individual leadership styles can be -----

¹R. Blake and R. S. Mouton, Verhaltenspsychologie im Betrieb. Das Verhaltensgitter, eine Methode zur optimalen Führung in Wirtschaft und Verwaltung (Düsseldorf: Econ, 1968).

summed up under the dimensions: decision making, persuasion, effort, conflict, and emotions.¹

The 1.1 leadership style.

- Superior accepts the decisions of others.
- He concurs in the opinions, behaviors, and ideals of others and tries to be impartial.
- He exerts as little effort as possible.
- Whenever conflicts arise, he tries to remain neutral and above them.
- Since he does not get involved, he seldom becomes upset.

The 1.1 superior is involved in no way. He is not interested in achievement nor in the interpersonal or social concerns of his fellow-workers. Because of this indifference he is also incapable of persuading anyone. His only goal is to remain as inconspicuous as possible and to maintain membership in the organization. His work resembles that of a messenger's: information, advice, regulations, etc., which he has received from above, he merely passes on to his subordinates; vice versa, his next superior receives a report only when required. This leader never feels responsible for mistakes, but always finds faults in other persons and their work. In hierarchical organizations he just spreads basic indifference with his laissez-faire behavior. Unmotivated subordinates are the result. In team structures his chance to remain in a working team equals practically zero.

The 1.9 leadership style.

- Good relations are more valued than decisions.
- Ideas of others are adopted at the expense of one's own.
- The leader pushes nobody, only helps everybody.
- He tries to prevent conflict and heals wounds.
- He reacts warmly and friendly.

¹For detailed study see *ibid.*, pp. 13-40.

The 1.9 orientation is based on the hypothesis that an irreconcilable contradiction exists between the highest possible fulfillment of the goals of the organization and of the individual. Since the 1.9 leader ranks the individual's goals higher than those of the organization on the basis of a value judgment, he tries to create such working conditions that his subordinates are able to realize their highest individual and social potential. Through careful regard for interpersonal contacts he strives to achieve a friendly, relaxed atmosphere. Especially characteristic of him is his desire to find out what his subordinates would like very much in order to be able to be helpful to them. He is helpful to the extent that he is more a follower of his subordinates than their leader.

The business goals and work goals of the organization are in danger of completely receding into the background. All constructive criticism ceases. When mistakes occur, the 1.9 leader has confidence in insight and the powers of self-healing. Externally this style of leadership can often be recognized by its very casual handling of the formal organizations of work: beginning work late, extending reciprocal visits, frequent coffee-breaks.

The 9.1 leadership style.

- The leader places much value on the making and carrying out of decisions.
- He insists on ideas, opinions, and ways of behavior, even when by doing so he has to step on a few toes.
- He pushes himself and others.
- Whenever conflicts arise, he puts them aside or asserts himself.
- Whenever something goes wrong, he defends himself, resists, or comes back with counter-arguments.

In the same way as the 1.9 orientation the 9.1 orientation dichotomizes the realization of personal and organizational goals.

Since for the 9.1 leader the goals of the organization are foremost, he tries to prevent individuals from negatively influencing achievement. Achievement is the one prevailing thought in his head. Correspondingly, he shows himself completely task- and job-oriented. He plans in detail the task procedures for his subordinates and continually controls their fulfillment. He desires them to do exactly what they are told; no more, no less. He holds all of the strings. According to the X-Theory the 9.1 superior holds an authoritarian position. He does not show any emotional relations, warmth, or interest in contact. When mistakes take place, he sees his main task as immediately exposing them and punishing the subordinates. A lack of intervention is the same as abdication for him.

Open-minded subordinates frequently reject this style of leadership because of its constant control, lack of information, neglect of emotional relations, lack of sensitivity for group processes, and the suppression of individual ideas and initiatives. The superior runs the danger of being perceived as an "expert idiot."

The 5.5 leadership style.

- The superior places great value on making decisions which are practicable although not always perfect.
- He takes a middle position on opinions, ideas, and behavioral attitudes different from his own.
- He tries to maintain a good and regular work tempo.
- Whenever conflicts arise, he tries to find a solution acceptable to all sides.
- Under tension he feels unsure of himself as to which direction he should take or whether he should change his opinions in order to avoid further pressure.

The 5.5 orientation is very practical. The leader seeks compromise in order to be able to appropriately fulfill the goals of the

organization and of the individuals simultaneously. This attitude is based on the experience that progress lies in compromise and extreme positions have very little chance of being realized. Correspondingly, the 5.5 superior generally handles things very aptly. He strongly supports everything he does with formal regulations and directions which characterize him more as an administrator than a leader of people. In many situations, such a way of acting appears to be obsolete. He generally shows interest in everyone, yet he is not capable of fully inspiring the others or engaging himself fully. He is neither comfortable with innovations nor capable to implement them.

It is to be noted positively, however, that the 5.5 superior creates a somewhat balanced atmosphere which furnishes a solid basis for consultation and discussion with his subordinates. In regard to mistakes he takes a firm stand: he is forbearing the first time, only threatening sanctions for any repetition.

The 9.9 leadership style.

- The superior places great value on creative decisions reached through understanding and agreement.
- He listens and seeks ideas, opinions, and behavioral attitudes differing from his own. He has clear convictions but reacts to good ideas by changing his own opinions.
- He works very hard himself and in this way motivates others to do the same.
- Whenever conflicts arise, he seeks to find out the causes and arrives at solutions.
- Whenever he is upset, he controls himself.

In contrast to the other styles of leadership, the 9.9 superior considers both the fulfillment of the goals of the organization and of the individual as highly possible. Under the motto "Integration of Man and Work," the 9.9 style characterizes the Y-theory.

An important value of this style is to be seen in the superior's attempts to motivate his subordinates to the highest degree professionally and personally. Since he is striving to find the best and most efficient solution in every situation and does not merely accept what is dictated through tradition or regulations (5.5 style), he must endeavor to utilize his subordinates' ideas, capabilities, and initiatives to the greatest extent, and allow them to become a part of the total solution. The coordination of his subordinates' contributions to the common endeavor is an important responsibility. In order to do this, a high degree of understanding of the work goals, the efforts required, individual responsibility, and mutual obligations must be present in the process of setting common goals. Because of this the traditional control of the individual becomes largely superfluous and is replaced by a form of group controls. Creating and maintaining these prerequisites through professional and personal involvement is the 9.9 superior's main function. In the mutual work process, conflicts can be openly settled in such a way that they may lead to new creative ideas.

In summation one should make the following notes regarding the behavioral grid: Its structure is just as normative as the Y-theory. It is to guide the superior to become oriented towards the 9.9 style of leadership or to take some training in it. Since this style of leadership includes a dismantling of the hierarchy and of traditional ways of working in addition to far-reaching changes in personal behavior, its realization appears unrealistic without far-reaching changes in the organization.

Informal Leadership: The Distributed- Functions-Approach

As already stated above, in addition to formal leadership through the designated leader in a group, other leadership functions are exercised. This takes place through the behavior of each individual member of the group. Again, the characterization of leadership follows the previous lines of task- and person-centered behavior, the latter being called maintenance behavior. Johnson and Johnson give a summary of the individual functions.¹

Task Functions

1. Information and Opinion Giver: Offers facts, opinions, ideas, and relevant information to help group discussion.
2. Information and Opinion Seeker: Asks for facts, opinions, ideas, and feelings from other members of the group.
3. Starter: Proposes goals and tasks to initiate action within the group.
4. Direction Giver: Develops plans on how to proceed and focuses attention on the task to be done.
5. Summarizer: Pulls together related ideas, restates and summarizes major points discussed.
6. Coordinator: Shows relationships among various ideas by pulling them together and harmonizing activities of various subgroups and members.
7. Diagnoser: Figures out sources of difficulties the group has in working effectively and the blocks to progress in accomplishing the group's goals.

¹Joining Together, pp. 27-27.

8. Energizer: Stimulates a higher quality of work from the group.

9. Reality Tester: Examines the practicability and workability of ideas, evaluates alternative solutions, and applies them to real situations to see how they will work.

10. Evaluator: Compares group decisions and accomplishments with group standards and goals.

Maintenance Functions

11. Encourager of Participation: Warmly encourages everyone to participate, giving recognition for contributions, demonstrating acceptance and openness to ideas of others, and showing friendliness and responsiveness to group members.

12. Harmonizer and Compromiser: Persuades members to analyze constructively their differences in opinions, searches for common elements in conflicts, and tries to reconcile disagreements.

13. Tension Reliever: Eases tensions and increases the enjoyment of group members by joking, suggesting breaks, and proposing fun approaches to group work.

14. Communication Helper: Shows good communication skills and makes sure that each group member understands what other members are saying.

15. Evaluator of Emotional Climate: Asks members how they feel about the way in which the group is working and about each other, and shares own feelings about both.

16. Process Observer: Watches the process by which the group is working and uses the observations to help examine group effectiveness.

17. **Standard Setter:** Expresses group standards and goals to make members aware of the direction of the work, to evaluate the progress being made toward the goal, and to get open acceptance of group norms and procedures.

18. **Active Listener:** Listens and serves as an interested audience for other members, is receptive to others' ideas, goes along with the group when not in disagreement.

19. **Trust Builder:** Accepts and supports openness of other group members, reinforces risk taking and encourages individuality.

20. **Interpersonal Problem Solver:** Promotes open discussion of conflicts between group members in order to resolve conflicts and increase group togetherness.

The coordination of the individual functions takes place on a behavioral grid similar to that of Blake and Mouton (fig. 18).

Fig. 18. The task-maintenance grid. Adopted from Johnson and Johnson, Joining Together, p. 25.

The description of the task-maintenance styles shown in the Johnson and Johnson grid is:

The 1.1 style. Only a minimum effort is given to get the required work done and general noninvolvement prevails with other group members.

The 1.10 style. High value is placed on keeping good relations within the group. Thoughtful attention is given to the needs of other members for satisfying relationships in order to create a comfortable, friendly atmosphere and work tempo. Such leadership may be good for a social club, but the group may never get any work accomplished.

The 10.1 style. Accomplishing the task is emphasized in a way that shows minimum concern for group maintenance. Work is seen as important while relationships are ignored. This leader would make a splendid army drill master, but the productivity of a group would soon suffer as its morale and cohesiveness deteriorate.

The 5.5 style. The task and maintenance needs of the group are balanced in order to complete work while the morale of members is maintained at a satisfactory level. The person continually makes compromises while neglecting to seek or find the creative integration of these two needs so important for optimal productivity.

The 10.10 style. All members plan and make decisions together, all are committed to getting the task done as they build relationships of trust and respect. High value is placed on sound, creative decisions that result in understanding and agreement. Such a leader encourages the creative integration of task and maintenance

needs and is the ideal leader for a group.

How to Become an Efficient Leader

After having discussed the characteristics of leadership styles, the question remains: How may the "normal" pastor or elder or whoever become more efficient in their leadership behavior? Several single steps to improvement seem to be:

1. Understanding one's own leadership behavior.¹
2. Information of dynamics, advantages, and disadvantages of various styles.
3. Examining the styles on the basis of the nature and essence of the congregation.
4. Selecting leadership styles which prove adequate.
5. Trying out one or two new behaviors in non-threatening situations in order to learn them as new skills, best in a learning group.
6. Evaluating the results.
7. Correcting and reinforcing the desired behavior.
8. Broadening the resources of applicable leadership styles by starting a new learning cycle with step 5.

Summary

Effective leadership requires that the leader must know himself and his natural basic style and his capabilities of appropriately applying styles in their respective situations and to profitably coordinate the leadership functions of the members of the -----

¹Johnson and Johnson offer a profile which can be used to assess one's own leadership style in terms of task and maintenance orientation, pp. 18-20, 24, 25.

group. To do this, the leader must develop a cycle of functions composed of diagnosis, the mutual setting of goals, group emphasis, maximal distribution of information, execution, the significance of resistance, and the appropriateness of ceremonies and rites. These various components are introduced separately, but first we must point out one incipient problem which urgently needs investigation, namely, the multiplicity of the minister's roles and the inherent conflicts of roles impeding the development of effective leadership behaviors.

Action Area 2: Negotiating the Minister's Role

From the discussion of the appropriate leadership style in the local congregation as a social Gestalt of faith, it has become clear that the minister needs both breadth and flexibility of styles so that he is able to react appropriately in various situations. In other words, it is not possible to unequivocally determine the role of the minister as a leader, nor to define it in simple terms. It is dynamic, manifold, and many times even ambiguous. The challenge of acting in every new situation in a new and appropriate way at the same time understandably creates conflicts, since it is not always possible to define what the most appropriate behavior is in a certain situation. Should the minister react in a task-oriented way? And, if so, how strongly? Should he behave in a relation-oriented way? Why?

In this example we encounter what is generally characterized as the conflict of the minister's roles. This is rarely admitted, partly because it places the call of many to the ministry in

question and mainly because of the conception that ministers should not have any conflicts with their calling! Literature about the problem has become profuse, however, in recent years, and concerns not only Lutheran pastors preaching before empty pews in the large state churches (an understandable conflict for everyone of them) but also concerns the American evangelical preachers whose churches and coffers are well-filled Sunday after Sunday.

Where are the main centers of their conflicts? We attempt to crystallize them through the use of two models, one from a German study, the other from an American research program.

Yorick Spiegel¹ did some research on the understanding and realization of their profession among Lutheran parish pastors in the city of Berlin. He states:

In all of the pastors' statements there is woven like a golden thread--analogous to other inquiries--the desire for personal contact, for activity in viable circles, for immediate contact with the leaders of the congregation if at all possible, for diaconal work with individuals. On the other hand, formalized relations, often denounced as bureaucratic, are usually perceived with very little esteem or even with rejection.²

In three areas, the time spent, the joys experienced, and the level of general satisfaction, Spiegel makes the problem clear and corroborates it through many other analyses. Table 13 deals with the first area.

About one-third of the Berlin pastors' time is spent on church services and official duties including the time preparing for them, although with increasing age the number of hours spent for these activities decreases (through accumulated experience?). The

¹Der Pfarrer im Amt (Munich: Kaiser, 1970).

²Ibid., p. 11.

second largest amount of time is devoted to instructional activities, followed by counseling and administrative affairs. It is interesting to note that the various age groups evaluate the single aspects differently, e.g., older pastors apparently spend more time in pastoral counseling, while administrative tasks take up more of the middle-aged pastors' time.

TABLE 13
ACTIVITIES AND NEEDED TIME

Activity	Age:	over 60	50- 59	40- 49	30- 39	under 30	Average
Services and devotions		8.2	7.3	5.9	6.3	5.4	6.8
Official duties		10.3	8.3	7.9	7.9	7.0	8.5
Preparation		16.2	18.9	21.0	16.5	22.4	18.3
Religious instruction		11.0	12.4	11.0	15.9	12.5	12.8
Group work		5.1	5.4	5.8	9.2	8.4	7.3
Counseling		10.5	9.5	9.3	9.8	8.3	9.4
Home calls		9.5	9.9	7.3	5.8	11.9	8.9
Church administration		8.3	10.5	10.2	8.9	10.0	9.2
Denominational tasks		6.8	6.1	9.4	5.1	4.2	6.4
Continuing education		7.9	9.7	6.9	8.8	6.6	8.3
Other activities		6.2	2.0	5.3	5.8	3.3	4.1

N = 84

SOURCE: Y. Spiegel, Der Pfarrer im Amt, p. 182.

In spite of many difficulties, association with people and pastoral counseling are the activities which gave those polled the most satisfaction. According to the results shown in table 14, 36 percent of the respondents found satisfaction in preaching. This is more than twice any other item mentioned. The pastors divided their problems into two categories: (1) the difficulty of doing equal justice to the various social areas of the congregation, the public, and the church; (2) a syndrome that is best characterized by

"overload".¹ By this 17 percent of those polled understood the feeling of being pressed for time, 25 percent mentioned the multiplicity and unlimited extent of their duties, and 16 percent the danger of losing sight of the essentials.²

TABLE 14

JOYS AND SORROWS IN THE PASTOR'S PROFESSION

Area:	Percentiles
Overall satisfaction with profession	13
Independence and free time planning	10
Variety of duties	9
Preaching	17
Counseling, work with people	36
Acting in God's name	17
Visible success	7
Other	8
Sum: Reasons for satisfaction	117
Overall impression of difficult job	10
Time pressure, irregular day planning	17
Multiplicity and unlimited extent of duties	25
Psychological strain, difficulty of preaching	13
Danger of losing sight of actual duties	16
Difficulties through secularization	12
No visible results	10
Difficulties with peers, church leaders	12
Difficulties with congregation, groups, and specific situations	18
Other difficulties	7
Sum: Difficulties	140

SOURCE: Y. Spiegel, Der Pfarrer im Amt, p. 176.

Only half of those polled judged their profession in general as predominately satisfying; the other half showed themselves to be more or less frustrated. Table 15 demonstrates this fact vividly.

¹Ibid., p. 177.

¹Ibid., p. 180.

Since the interviews were conducted by theology students, the percentage of the frustrated ones could be still higher, as responding pastors were probably somewhat unwilling to disillusion their future colleagues at such an early stage.

TABLE 15
COLLECTIVE JUDGMENT OVER PROFESSIONAL SATISFACTION

Reaction to professional activity	Percentage
Disappointing	12
Balanced between satisfaction and difficulties	38
Mostly satisfying	33
Completely satisfying	17
N = 115	100 %

SOURCE: Y. Spiegel, Der Pfarrer im Amt, p. 176.

As a result of the study, Spiegel establishes the fact that the role of the pastor is only viable at all in the tension between the church, the congregation, and the public when the pastor is able to make a three-fold decision:

1. He must choose between cultivating relations in terms of the existing large Volkskirchen or building up an active congregational circle;
2. he must have a clear understanding as to whether he sees himself more as an official of the church or as a delegate of the congregation;
3. he must make his position in the congregation itself very clear as to whether he wants to carry out his duties monocratically or in equal collaboration with the voluntary officers and employees.¹

Another contribution to the problem is given by Ernst Lange

¹"Pfarrer," in Praktisch-Theologisches Handbuch, ed. G. Otto (Stuttgart: Kohlhammer, 1975), p. 380.

under the title "The Difficulties of Being Pastor."¹ He names three areas of conflict, namely, vertical, horizontal, and temporal conflicts. The vertical conflict appears to arise from the demands of the institution of the church as a whole, from above, and of the present reality of the congregation, from below, both of which are continually increasing in their demands. These conflicts are growing out of diverging expectations. The institution would like to achieve its goals through the pastor and views him as the agent of its commission. In the horizon of expectations of the Volkskirchen majority, however, the aspired values of the church are retrogressive; what is being widely expected is help in coping with daily life.²

The horizontal conflict is described as the expectations of the various groups within the church and also reflected in the local congregation. The Volkskirchen-hued group expects assistance,³ the "social-club-church" expects the fulfillment of personal needs,⁴ the "reform-church" expects change of the unsatisfactory situations through concentration on the essentials and a neglect of the peripheries.⁵ Since all these groups (and probably many more besides) are present at the same time and direct their expectations at the pastor, the pastor sees himself caught up in a web of contradictory role expectations.

In addition there is the temporal conflict, that is, the pastor appears to be the representative of the religious-moral

¹In Gemeindepraxis, pp. 213-221.

²Ibid., p. 215.

³Ibid., p. 217.

⁴Ibid., p. 218.

⁵Ibid.

tradition, as "guarantor of the past,"¹ although he actually wishes to be the guarantor of the future, namely, not only the stabilizer of the status quo but also the agent of "liberation for change in a changing world."²

In summing up, Lange criticizes Spiegel's conclusion by showing that the pastor really does not have any choice at all; he must remain "in the cross-fire of irreconcilable demands."³

P. Krusche⁴ makes a similar judgment by saying that the pastor has such a number of complex, non-congruent role expectations, related groups, understandings of standards and dependence on the system that a diffuse professional image arises. The contributing factors are graphically demonstrated in figure 19.

Similarly as others before him, Krusche comes to the conclusion that the role conflict of the pastor is insoluble, only "organizable"⁵ in the best case. This finding is reinforced by the dynamics of a conflict episode (see figure 20). It means in the last sense that the pastor must learn "to live constructively with his role conflicts."⁶ For this he above all needs communicational competence in order to "absorb the arising conflicts into his perception and helpful accompaniment through his speech and through

¹Ibid., p. 221.

²Ibid.

³Ibid., p. 213.

⁴"Pfarrer," in Erneuerung der Kirche, p. 181.

⁵Ibid., p. 184.

⁶Ibid., p. 182.

Fig. 19. Factors of the role conflict. (Curved arrows mean "influence or change", straight arrows mean effect). Adapted from Heymann, Handwörterbuch der Pfarramts, p. 121.

his role-behavior,"¹ and this on all levels of relationships of his pastoral office. Therefore, the question to be asked is whether any concrete steps for the organizability of the role conflicts can be undertaken. But before the question can be answered, to be sure, in relation to the Adventist minister, we first consider an American study. It follows the inner dynamics of a conflict episode as depicted in figure 20.

¹Ibid., p. 185.

Fig. 20. The dynamics of a conflict episode. Adapted from Heymann, Handwörterbuch des Pfarramts, p. 33.

The American study was prepared by Samuel Blizzard.¹ Although not new, yet much quoted, it clearly elucidates the role conflict of the American pastor above all in the ranking of enjoyment, time spent, effectiveness, and importance of the various roles (see the table 16).

¹Described in D. P. Smith, Clergy in the Crossfire (Philadelphia: Westminster, 1974), pp. 42-43.

TABLE 16

ROLE CONFLICTS ACCORDING TO BLIZZARD

Role	Importance	Effectiveness	Enjoyment	Time spent
Preacher	1	1	2	3
Pastor	2	2	1	2
Priest	3	4	4	4
Teacher	4	3	3	6
Organizer	5	6	5	1
Administrator	6	5	5	1

1 = optimum; 6 = minimum

SOURCE: Smith, Clergy in the Crossfire, p. 47.

Smith concludes from Blizzard's study:

The most notable conclusion from this study is the marked discrepancy between the amount of time spent in administration (more than on any other activity) and the low importance ascribed to it (least important of all activities). Ministers did not enjoy administration very much, and felt they were not very effective in it.¹

The frustration deduced from such discrepancy is so well corroborated by other studies that Smith makes the general statement of a "profound role conflict"² in that clergymen on the whole do not like their administrative duties, yet find themselves spending more time on them than on anything else. He also is convinced that many factors contribute to the conflict, for example the minister's self-image which cannot withstand the light of reality. Here Smith formulates unequivocally:

¹Ibid., p. 46.

²Ibid., p. 47.

In the pure sense, all role conflicts arise from incompatible external expectations. Senders outside oneself are responsible for the clashing norms. However, role receivers, or focal persons, develop role expectations for themselves that must be related to the expectations of others. When these clash, there is an internal-external role conflict. In addition, self-expectations sometimes are incompatible with other self-expectations, producing internalized role conflicts.¹

The attempt to fulfill the various expectations makes the pastor a man of many professions. He does everything, but nothing correctly. In this connection Smith speaks of "role overload,"² since the minister has at least six different roles to play. Three of these he terms traditional (preacher, priest, and teacher); one neo-traditional (pastor); and two modern (administrator and organizer).³

It is now time to come to the question of the image of the Adventist minister and the applicability of these findings. Without being able to refer to any objective data, we are nevertheless able to establish the fact, from personal experience in ministry and from continual encounters with colleagues, that the multiplicity of roles represents one of the most difficult problem areas in the profession of the minister today. The causes for this are certainly various. Some come from ecclesiological thinking. Doctrine must be continually reconsidered in the light of present-day tendencies and demands. Seldom are solutions to problems still found by use of a simple chain of cause and effect. Thinking in multi-causal contexts, relations, and series of cybernetic circles is required.

¹Ibid., p. 32.

²Ibid., p. 67.

³Ibid.

The clearness of answers is clouded by this, although the minister is conscious of the fact that many members of the congregation expect clear, simple, and decisive answers. The effects of democratization were discussed above. In this connection it also plays a considerable role, since the minister sees his role as a person of authority being placed more and more in question through the competition of those members of the congregation with a better education. The emphasis on self-worth of the individual no longer takes obedience for granted, even in the spiritual realm. Newly arising paths of thinking, for instance, the Church Growth Movement with its strong emphasis on the responsibility of the laity, are placing the hitherto existing role of the minister in question. Who is the minister then? Is he a trainer, a teacher, an administrator, a prophet?

The insecurity is increased even more by a feeling of lack of success experienced by many Adventist ministers in Germany (and Western Europe) in respect to missionary activities and evangelization. The tendency, then, to concentrate on the care of those already present in the flock and to justify this introversion theologically and practically is intensified. Peter Wagner¹ of the American Church Growth Movement perseveringly insists that the minister is the key to growth or stagnation of the church. The minister is the bottle-neck, working as a catalyst or as a cork, depending on how he understands his role and manages conflict. We turn our attention now to how the minister can learn strategies for coping with his conflicts.

¹Your Church Can Grow, p. 55.

Strategies for Coping with Role Conflicts

1. Acceptance of the Conflict

Blizzard has convincingly stated¹ that role conflicts are common to the profession of clergymen but that the tortuous multiplicity, on the other hand, is also one of the most attractive aspects of the profession as a minister.

To seek narrowly defined and rigid job definitions for the minister not only might limit his creativity and professional autonomy but also might undercut the motivation of the best members of the profession.²

The successful minister is not free of conflict, but, simultaneously, he experiences enough satisfaction and a sufficient residue of dissatisfaction so that he remains sensitive to the needs of his congregation and to the reality of his own circumstances.³

Therefore, the first step in organizing the conflict of roles is to accept the reality of conflict and of everything connected with it.

2. The Estimation of One's Own Capacity of Coping

Different personalities can apparently cope at varying degrees with the reality of role conflict. Introverted persons seem to experience the stress of social pressure most. Emotionally sensitive people suffer more under external conflict. Strong, achievement-oriented people are more strongly conscious of the conflict in roles than those who approach their profession more

¹Ibid., p. 81.

²Ibid.

³Ibid.

laxly and casually. Interestingly enough, flexible personalities experience the problem of various expectations more clearly and painfully than inflexible ones. This is also an indication that conflicts are part and parcel of the minister's profession and are experienced, must be experienced, since we have pleaded for flexibility on the part of the present-day minister.

The second step, then, is a process of self-estimation by the minister. This can take place through listening to oneself, to the voices within oneself. The minister must ask: What goes on inside of me? How strongly do I feel the conflict? How does my body react to it? Insomnia, susceptibility to infection and disease, and many other ills could be a language of the body wanting to be heard. How well can I still listen to those who think differently from me? What am I afraid of? How do I behave in relation to the normal expectations of my family? Table 17 lists questions which suggest the direction in which the minister should listen.

In addition to listening to one's own world of the body and mind, the request for feedback from others is also helpful. One should ask: How does my wife see me in my roles? How do my children? How do my friends? How do they judge my attempts to master my profession? Where do I perhaps listen to one side in their view? What should I correct? These kinds of echoes can be very helpful. At the same time they may be difficult for ministers to accept who consider themselves inferior and as failures, since the fear of negative judgment predominates, although the estimation by others frequently turns out much more positive than self-judgment.

TABLE 17

QUESTIONS FOR SELF-REALIZATION

-
1. What is most important in my ministry? What is my vocation, my mission?
 2. What is my own way of doing things, my style of working? (We are often not conscious of our style. It is not what we do but our characteristic way of going at it, which others may see better than we do.)
 3. In the long run, where am I heading? (In personal life and in my ministry, what are my goals and priorities? What do I want to look back on twenty years from now?)
 4. What do I do well? (Large or small success in the past, skills enjoyed and rewarded, occasions of positive feedback, tasks completed well.)
 5. What are my major resources, my support system, and how do I use them intentionally? (Resources include both supportive relationships with others and services from a variety of sources. The potential support system both for achieving goals and for managing stress is much larger than most clergy realize.)
 6. What realities must I accept as limiting factors in my present situation? (Health, age, work environment, family circumstances, etc.)
 7. Given my vocation and style, my goals, strengths and support system, and the reality factors which prevail, what kind (model) of ministry should I be carrying out?
-

SOURCE: Adapted from Biersdorf, "A New Model for Ministry," in Creating an Intentional Ministry, pp. 37-38.

The last, or the first reflection (according to how one wants to emphasize it), in any case the deepest, is one's consciousness of God. What do I feel in my thoughts about God and my calling? Where do I experience joy, depression, hope, fear? Where are the conflicts worsened through my reflections on God and where lightened? Where is the power of the Gospel for me?

In this sort of reflection and analysis the minister learns to know himself, the dynamics of his personality. He must do this, since conflicts are frequently individual reactions to stress. The latter can be felt to different degrees by different persons and, as factors of stress, are therefore subjective reactions to the demands of the ministry vocation.

3. Studying the Dynamics of Role Conflicts

In step 3 the minister inquires about the external role transmitters. Who are they? How much power do they have? How meaningful are their expectations for me, for the congregation and its goals, for the maintenance of a good climate? Are the expectations justified? Why do they concentrate on me? What understandings do the members have of the role of a minister? What is the reason for this? Where does their understanding of the ministerial profession not agree with mine? What could I do to change their understanding positively? What is the worst I must expect when I do not fulfill their expectations?

A study of these questions moves conflict out of the area of only vague feelings into the light of concrete, tangible facts which can be dealt with. False expectations can be separated from the justified ones and the "mountain of conflicts" can be reduced to a scalable "hill." In this conjunction Smith writes:

The lack of definition of the minister's task, which causes misunderstandings that might have been avoided, compounds anxieties and leads to heartbreaks and misery, is really unexcusable in an age when relatively effective methods have been developed for dealing with such matters.¹

¹Crossfire, p. 82.

4. Definition of the Image of the
Pastor and of the Congregation
in the Light of Ideal and
Practical Considerations

Preliminary considerations of this kind are necessary in order to develop priorities, to find a self-image, and to draw up guide-lines for the ministerial profession. That means the minister needs ideals which he wants to realize or else he will lose sight of the goals, exhaust himself in the predominantly accomplishable tasks, and be completely controlled by the press of affairs. Then he can only react without being capable of counteracting. This is necessary, however, and also possible through acquired convictions and goals as long as they do not deviate so strongly from reality that they may become unrealistic fantasies. Certain kinds of dreams must remain because they are the sources of ideas and wishes and because behind them the ultimate goal, the actual destination, often shines through, as with the prophets of old. The be sure, the minister suffers from them, but at the same time they are nevertheless the bearers of hope and motivation. So the minister needs both a realistic estimation of his possibilities in the light of reality and the vision of the goal to be reached so that reality can be changed.

5. Continual Renegotiation of
the Individual Role

G. D. Lewis¹ describes step 5 as role negotiation. It determines our life anyway. Consciously or unconsciously we

¹"Church Organizational Development," in Creating an Intentional Ministry, ed. J. E. Biersdorf (Nashville: Abingdon, 1976), p. 141.

negotiate and renegotiate the expressions of our existence. If this role negotiation is not to result in frustration, it must be intentional. "It involves having both vision that gives our career intentionality, and effectiveness in realizing that intention."¹ Role negotiation must not take place privately or secretly, quasi "under the table", but publicly with those persons as partners who are the role senders. Secret arrangements are manipulative; they nourish mistrust through insufficient information and frequently lead to fight or flight.² Public negotiation avoids the danger of manipulation, extends the basis of trust, lessens the danger of rumor, and heightens the loyalty and participation of the fellow-workers.

Role negotiation, of course, requires a certain measure of self-worth on the part of the minister.³ In all humility he must, nevertheless, know that he is capable of doing something, where his strengths are, what goals are to be achieved, and in which direction he wants to develop himself and his congregation.

In addition to faith in himself, the role-negotiating minister needs faith in his congregation, in the basic desire of the members to do something, in their own motivation, in their interest and in their ability to be motivated.

Within the systems approach (fig. 21), the area of S+/E+ presents itself as a field for successful role negotiation. All the

¹Biersdorf, "A New Model for the Church," in Creating an Intentional Ministry, pp. 15-40.

²Lewis, p. 141.

³Biersdorf, p. 22.

other angles from which the minister may view himself and his congregation provide no suitable basis for partnership.

Fig. 21. Area of successful role negotiations. S^+ = high esteem of own resources. E^+ = high esteem of the resources of the environment.

Th. C. Campbell¹ names three "arenas" of negotiation: (1) the local congregation, (2) the denomination, and (3) the fellow-workers.² He judges the arena of the fellow-workers to be the weakest in influence. Successful discussions in this arena could of course encourage the minister to enter into negotiations with the more important groups. As the employing and paying institution, the denomination plays a greater role, since it also has its own goals and passes on its expectations in formulated requests or directions as well as non-formulated ones, the so-called "silent expectations."

¹"Arenas of Negotiation," pp. 41-62.

²Ibid., p. 41.

Here the minister can organize his conflict by cultivating open communication with the various departments of the conference and by submitting his concrete suggestions for his ministerial work and its goals over a surveyable period of time (ca. five years). The minister should submit his plans in writing. The more thoroughly and carefully they are worked out, the better they will be understood as a sign of responsible consideration and goal-oriented work and can be accepted as a basis for negotiation. The results of the negotiation are also written out and serve as "contract" about the roles of the minister and the conference. In this way the denomination can also employ its resources in a goal-oriented fashion and support the minister in the roles and functions worked out by him.

The most immediate arena is naturally the local congregation. Role negotiation in the congregation requires motivated members loyal to the congregation as discussion partners. Of special importance in this connection is the administrative body of the local congregation, normally the church board, although role negotiations should not remain limited to the church board alone.

On taking office, the minister enters the first round of negotiations by inquiring about the expectations and goal orientation of the congregation, by analyzing the image of the minister and the priorities of the congregational life, and by presenting his own conceptions, his capabilities, and his limitations to the congregation. Then the actual negotiations follow, in which the congregation and the minister combine their mutual strengths in the common work and draw up their priorities on the

basis of the resources discovered. During the negotiations the congregation learns to understand the minister as an individual personality who neither can nor may slip into his predecessor's shoes. Perhaps many expectations on both sides must be either stricken or reduced as non-realizable. However, thanks to open discussions, no secret disappointments which might later result in negative behavior can develop on either side.

The role-negotiation process, then, raises many questions which could be helpful to role negotiations with the congregation (see table 18):

TABLE 18

CRITERIA FOR ROLE NEGOTIATIONS IN THE CONGREGATION

-
1. Who are we as a congregation? What do we understand ourselves to be? What were our most important goals up to now?
 2. How do we work? What style do we cultivate in getting things done? What role does our minister play in them? Who among us works? Is everything we do necessary?
 3. What are our resources? What talents and capabilities do we have in our church? What should we do even though we do not have enough resources? Is there an inactive potential in our church?
 4. What do we expect from our minister? How much work should our minister do? How much importance do we give to the individual activities, to preaching, to counseling, to the winning of souls, to religious instruction? On what should he concentrate his work?
 5. What do we contribute? How much do we want to be served? What of the expectations could we fulfill ourselves through our own efforts? Where do we need guidance and training? Try as we may, what can we not do? How prepared are we as a church to make compromises?
-

A renegotiation of roles is always necessary, whenever there is a change in the frame of reference or in the work conditions; that is, whenever new roles fall to the participants through new situations, e.g., transfers, elections, evangelistic efforts, and other meaningful programs. In addition to these role negotiations there are also others to be undertaken in which the effectiveness of a past role performance is examined. This takes place either routinely at the end of a certain period of time or after the completion of certain tasks, e.g., after an evangelistic effort.

The process of role negotiation is, therefore, summed up in the picture of a cybernetic circle (fig. 22). Formulated briefly, the following must be retained: (1) new situations require new role negotiations; (2) the roles must be continually examined as to their effectiveness; (3) the re-examination is to be applied with the emerging of a new situation and leads to new role negotiations. The cybernetic circle presents itself in several phases.

Fig. 22. Role negotiations as a cybernetic circle.

Action Area 3: Planning and Goal Setting
in the System

Presuppositions

As has already been stated, an essential insight from systems approach is that in the church everything influences everything else; that is, each and every change in one part has an effect on the organism as a whole. The goal-oriented minister makes use of this awareness, since in this way he sees opportunities for positively influencing the church. Through appropriate planning, influence can be exerted on the entire church. This means that not only in this way can the goal orientation of the congregation be determined or reset, but that the climate and procedures in the church can also be changed.

The action area of planning and goal setting receives its own importance, but naturally requires further accompanying measures which have a specializing or deepening effect.

"The minister who plans is demonstrating that he takes God's calling and gifts seriously," is S. C. Mott's opinion on the matter.¹ And he continues by noting that the participation in a project greater than his own frees the minister to plan more boldly and far-sightedly.² In addition to believing the biblical postulate that planning is desired by God and is an act of obedience, the planning minister proceeds from a further postulate, namely, from the goal orientation of the human being itself. In this connection Worley appropriately formulates:

¹"Intentional Ministry," p. 226.

²Ibid., p. 221.

Human beings are characteristically purposeful in their behaviors. The most important aspect of a person is the purposes or goals that lie behind his or her behavior. Most persons are active in the pursuit of their goals, particularly if they realistically expect at some future time to attain them. On the other hand, persons who do not expect to attain their goals tend to be passive and immobilized. Passiveness does not mean lack of goals or purpose. Rather, it is a momentary state from which persons can be aroused if persuaded that their purposes can be achieved. Therefore we can accurately view persons in the church as active, passionate beings with a capacity to activate themselves to express their passions which have sources in Christian faith.¹

The minister must therefore proceed from the fact that "purposeful beings participate in the church."² Thus, motivation can be increased when the members' personal goals can be rediscovered in the goals of the church.

This fact draws forth a third postulate: goal setting and planning are public acts in which the minister's vision of his own service and the attainable reality in the church are just as important as the expectations of the church members. What was already valid for role negotiation receives a further extension here:

The goals of the congregational work are to be determined and realized by all of the members of the local church. Only then is there the possibility of developing differentiated social forms of religiosity with which the diverse individuals can identify.³

Goal setting then is a procedure in the church which is just as public as role negotiation and which is closely connected with it. After these prerequisites we now describe the different kinds of church goals.

¹Strangers, p. 23.

²Ibid., p. 24.

³Bäumler, "Erwägungen zur Zielbestimmung," p. 118.

Different Kinds of Congregational Goals

Worley names three types of goals according to their function:¹ maintenance goals, ministerial and mission goals, and economic goals (fig. 23). Among the first type there are, for example, the maintenance of the buildings and grounds, the care of the church, a procedural order for committees and administration, the style of the worship service, etc. They are aiming at maintaining the faith and life of the congregation as well as maintaining the members' participation. The second type includes pastoral counseling for young and old alike, mission to the environment, evangelistic efforts, growth in the number of members, etc. These goals are directed at credible proclamation of one's own Christian faith through witnessing and service. The third type includes all the areas of finance--from its collection to its utilization, the development of economic budgets, and the testing of the efficiency of the organizational procedures. Its goal is the proper financing of the programs and activities in the church.

Fig. 23. Types of goals according to function.

¹Strangers, p. 26.

The length of time required for attaining them furnishes a second category for determining the kinds of goals: long-range goals--requiring three to five or more years; medium-range goals--reaching from one to two or three years; and short-range goals--stretching over a period of several weeks or months.

It is important to formulate, first, the ultimate goal. Where do we want to be in five years? Only after this can we deal with the question: With what steps can we arrive there? The long-range goal can be broken down into more easily attainable partial or proximate goals. These are concrete enough to be examined and measured so that the movement of the church can be visibly controlled, corrected, and directed towards the ultimate goal (fig. 24).

Fig. 24. Ultimate goals and proximate goals.

In this process the sequence of goal setting usually follows along these lines: (1) establishing the long-range goals, (2) finding the mid-range goals, and (3) planning the short-range goals. However, the implementation should take place in reverse order (see fig. 25).

Fig. 25. Order of steps in planning and executing goals.

Planning Steps

All kinds of goals are to be determined by the same planning steps: analyzing the situation, determining the goal, deciding the measures leading to the goal, drawing up a concrete plan showing the sequence of time, and the allocation of resources, executing it, and controlling it in phases. The individual steps are discussed in order.

Step 1: Analyzing the Situation

The motive for the planning process is often a painful experience, a grievance, a feeling of deficiency, or a new understanding. In any case there simply comes a moment of dissatisfaction with the status quo. Therefore, within the first step concerning the setting of goals, it is important to express the feeling of uneasiness in the form of a problem-sentence, as exactly as possible: "We have the following problem in our church..." Hidden in every problem there is a series of individual problems. Or hidden behind many a problem in the foreground, there is a real problem which, undiscovered, can continue to smoulder. Then the treatment only becomes a treatment of symptoms. Therefore, the task of this step is to reduce the complex problem to individual

components; to investigate the kind, the extent, the meaning, and the effects of the problem. At the end of the analysis, we must have concrete, scrutinizable data and not merely vague hints and rumors. This situation analysis is absolutely necessary so that new approaches corresponding to the ascertained situation can be found. Such questions essential to an analysis are therefore: Where is the church located? How does she live? What has the church done up to now? What problems does she have? Who are the people in her and around her? How do they live? In order to make it easier, Scharrer and Schlösser¹ suggest dividing the situation analysis in three areas of inquiry and analysis: (1) the social structure, (2) the organizational structure, and (3) the structure of the problem. These can be analyzed and depicted as shown in table 19.

In step 3 it is extremely important to avoid any assignment of guilt since it would make the participants defensive and aggressive. The discussion of the problem would then become a fear-producing experience which might be avoided a next time through fight or flight. The diagnosis of the problem has to be undertaken by the participants themselves and must not be carried out by a third party.

If self-assessment is to have any change effect, those who are to be affected by the data should be involved in dealing with it from the initial collection to the final action.²

Moreover, it should be undertaken publicly so that the opinions and feelings about what is taking place in the congregation

¹Gemeinde lebt von Kontakten (Limburg: Lahn-Verlag, 1978), pp. 111-112.

²Lewis, p. 142.

TABLE 19
AREAS OF THE SITUATION ANALYSIS AND
RELEVANT QUESTIONS

(1) Analyzing the social structure:

- Who are the people within the congregation (age, sex, occupation, education)?
 - Who are the people in the environment, the city?
 - Where and how do they live?
 - What social and cultural institutions do they have at their disposal?
 - How do they work (commuter, shift-worker, etc.)?
 - How do they spend their free time?
 - What kind of religious life do they lead?
 - How stable is the church membership (fluctuations through moving, acceptance of members, death-rate, etc.)?
-

(2) Analyzing the organizational structure:

- Worship service (attendance, organization, form)?
 - Church life (fellowship, celebrations, house-calls, deacons)?
 - Groups (structures of the governing committee; other groups)?
 - Areas of work (information, preaching, cultivating contacts, service, educational work)?
 - Organizational forms of working together?
 - Church furnishings (sanctuary, kindergarden, clubs)?
-

(3) Analyzing the structure of the problem:

- What is the image of the church, from within, from without?
 - What is the image of the minister and his fellow-workers?
 - How are the members tied to the church?
 - Where are the people's problems, needs, interests?
 - What are the expectations of the congregation?
 - What are the most urgent services?
-

can be expressed in a process of catharsis.

There is no possible way to discover meaningful goals if we have repressed our real feeling about ourselves and our ministry.¹

For the execution of steps 1 and 2, we recommend interviews and questionnaires by which the data can be collected. Several examples can be found in the appendix.

Step 2: Formulating the Goal

Once a church has answered the question "Who are we as a congregation?" a second step can address the imperatives and goals for future life and work of the church: Who do we want to be? What do we want to do? As goals identify the inner character of a congregation,² this step determines the direction of the church and gives her her unique features. Whether a congregation sets goals or not demonstrates how much faith the congregation invests in its future.

Setting of goals is a process, according to G. D. Lewis, "whereby the variety of intentions of persons within an organization can be expressed in concrete goals and then means are designed which can lead to the achievement of these goals."³

The following assumptions are basic to this process:

1. Persons are intentional and goal oriented.⁴
2. The best way to understand human beings and organizations is to look at their goals.⁵

¹Gunn, p. 128.

²Ibid., p. 113.

³P. 146.

⁴Ibid.

⁵Ibid.

3. Healthy and living organizations are those in which a large number of the organization's goals and the members' goals are either synonymous or similar.¹

4. Occasionally the official structures of the congregation tend to block the members from reaching their goals. Members then develop an informal system which allows them to circumvent the formal organization. This process is generally counterproductive to the whole.²

The Mission Statement--an example
of long-range goals

Lindgren and Shawchuck demand that concrete goals be deduced from a clear mission statement of the congregation.³ This mandate can be valued as a long-range goal and as a parameter for measuring the work goals of the congregation.

The following action steps must be pursued in order to arrive at a mission statement:⁴

1. Studying the biblical data on the nature of the church in the form of sermons and following discussion feedback, study groups, or other proven ways of Bible study.

2. Deducing theological concepts about the nature and essence of the local congregation. Historical and contemporary investigations can serve as a stimulus for thorough reflection.

3. Remembering one's own tradition. Each congregation

¹Ibid., p. 147.

²Ibid.

³Management, p. 50.

⁴Adopted from Lindgren and Schawchuck, pp. 51-52.

should become familiar with its own tradition and the tradition of the denomination. This helps to develop continuity and an understanding of how the fathers have struggled to define the church and her mission.

4. Studying the needs of the surrounding world and the present-day society. How can the congregation become relevant for the environment? The needs of the environment influence the form of the service of the church to the world.

5. Studying the local scene. This means digging into the immediate environment of the congregation, to work into the community. The congregation asks: To whom should we minister and how can we do it?

6. Planning under the influence of the Holy Spirit. The congregation lives in the preliminaries of this age and must remain open for the direction of the Spirit. Even goal orientation through the mission statement remains under the sign of the transitory. It is always a continual process, never a singular act.

A planning model for developing a mission statement for a local congregation is proposed by Lindgren and Shawchuck (table 20).¹

As a way of summary we conclude that the definition of goals emanates from an analysis of the situation of a congregation and from a mission statement which the entire congregation has adopted. This mission statement serves as a mandate leading to concrete goals with long-range, middle-range, and short-range characteristics.

¹Management, pp. 54-56.

TABLE 20

A PLANNING MODEL FOR A MISSION STATEMENT

Phase I: Study and Discussion.

1. A series of sermons on the nature and mission of the church with feedback sessions may open the subject. The whole congregation is involved.
2. Some study-discussion groups may be conducted on the nature and mission of the church.

Phase II: Developing a Mission Statement.

1. The administrative board members and all interested members of the congregation are invited to a series of workshop sessions or a retreat to develop a mission statement to be used as a basis for goal setting and action planning for future programming.
2. Divide the total group into small groups of no more than eight. Each group will do the following:

Session I:

- a. On newsprint, list (brainstorm) the biblical images of the church and theological concepts group members find most meaningful and relevant.
- b. Take a break, walk around and browse at other lists, return and complete your own list.
- c. Discuss and select the two images or concepts your group finds most meaningful and write them on newsprint.
- d. All groups share their two images and/or concepts and the reasons for their selection.

Session II:

- a. Use the same groups, giving each group three sheets of newsprint with separate headings (questions). They are to brainstorm responses to each question. The questions are:
 - 1) What world needs and issues of society should the Christian church be concerned about today?
 - 2) What needs and concerns of this community should our church be concerned about and doing something about it?
 - 3) What needs of persons in this church and living in this community should our church minister to?
- b. Take a break and scan the lists of other groups.
- c. Each group now completes its lists and identifies the top four items on each list.
- d. Share those items with the group.

TABLE 20--Continued

Session III:

Each group places its own newsprint listings for Sessions I and II before them. After reviewing the material, draft a clear, brief statement of no more than a few sentences beginning, "The mission of our church is . . ." Share the statements of each group with the total group by having them read, and then post them in the room.

Session IV:

Each group elects two persons (one person if there are more than six groups) to "fishbowl" in a collaboration session to work out a single mission statement for all groups. The mission statements of each of the groups must be posted in plain view. Blank newsprints will be posted to work out the single statement. The fishbowl group will sit in a circle in the center of the room with two empty chairs. Members of the original groups will sit next to one another in a larger circle surrounding the fishbowl group. Any person may move into one of the two empty chairs to ask a question or make a suggestion; he then must move out. Every fifteen minutes the collaborators from each group will go back to their original group for suggestions. The process goes on until a mission statement is agreed upon by the collaborators, checking it with each group.

Members of the congregation should be especially urged to attend this session, to form groups of eight, and to participate in the fishbowl collaboration session. This is likely to be a long session requiring two or more hours of time, as will likely be true of each of the three other sessions.

The time structure of each session may be altered to fit the needs of the situation. The larger the number of participants, the more time the design will take. The design can be carried out in an overnight retreat or in three separate sessions.

It is also possible for organizations to adapt this design to their own planning needs.

SOURCE: Lindgren and Shawchuck, Management, pp. 54-56.

Step 3: Developing Appropriate Measures

Goals and the measures for reaching them must be distinguished. Goals provide answers to the question: "What do I want to achieve?" Measures describe how the goals can be achieved.

"Measures are therefore activities which are carried out to reach a specific goal."¹ For the execution of measures resources are needed which can be:

- (1) resources in the form of co-workers, that is persons;
- (2) resources in the form of qualifications or skills;
- (3) resources in the form of money;
- (4) resources in the form of media; or
- (5) in the form of willingness and capability to cooperate.

In the process of laying down specific measures, the following thoughts have to be kept in mind:

1. Are the most important groups included?
2. How was the decision made leading to the measures?
3. Is there the most possible consent about the goals and the measures?
4. Are there already some steps made toward the goal which must only be followed through?
5. Can the goal be attained with routine measures or must there be extraordinary ones?
6. Are there enough personnel, finances, media, time--that is resources--available?
7. Is the involvement of the whole church attainable? What form could it take?
8. How can the success of the measures be tested, when, and how often?

¹Scharrer and Schlösser, p. 114.

Step 4: Setting up a Concrete Plan

The last step concerns pulling together all foregoing thinking and activities and arranging them in such a way that there will be a clear-cut concept ready for realization. In order to have this, a written plan is necessary. It shows the direction to take, the areas of concentration, and the single steps describing for a given time and a given limited space the total amount of needed energy from a congregation. "A plan is the result of a planning process."¹ It provides an overview of

(1) the sequence the measures should be realized (phase plan);

(2) the amount of time in which the specific measures should be executed (time plan);

(3) the personnel that should be doing what and with whom (coordination plan); and

(4) the ways and the frequency with which controls should be used to check whether the desired goals are being reached or not (control plan).

A flow chart allows one to coordinate the four factors (see fig. 26). It is also necessary for a large calendar to be prepared where vacations, holidays, etc., are marked in advance. This calendar is the visual instrument for the most important action steps.

Planning step 4, according to Scharrer and Schlösser, contains also such items as implementation and control. However, it is more reasonable to present both as separate and individual

¹Ibid., p. 116.

A PLANNING MODEL TO DEVELOP A MISSION STATEMENT

Fig. 26. Flowchart for developing a mission statement. Adopted from Lindgren and Shawchuck, Management, p. 53.

components. Implementation could then be viewed as step 5 and control as step 6.

The total picture of the planning process would thus present itself as an interrelation of two cybernetic circles, the steps of each being shown in table 21.

TABLE 21
PLANNING AS CYBERNETIC CIRCLES

Circle I with the following steps:

1. Analysis of the situation.
2. Finding of long-range, middle-range, and short-range goals.
3. Selecting adequate measures.

Circle II with the following steps:

4. Allocation of the resources.
5. Implementation.
6. Evaluation.

The interrelation of the cybernetic circles is made visible in figure 27.

Fig. 27. The interrelation of the planning circles.
Adapted from H. Schein, Process Consultation. Its Role in Organizational Development (Reading: Addison-Wesley Publishing Company, 1969), p. 47.

James Gunn¹ sees in the steps of finding the goals and of evaluating the results two phases of a single process. That means he also evaluates it as a complex process which cannot be adequately dealt with in just executing some activities. Instead, this process accompanies the church through her entire life. Thus Gunn interestingly enough states that "meaningful goals are more often discovered out of the experience of evaluation than designed out of thin air."² Gunn offers a planning model through evaluation (fig. 28).

Fig. 28. Discovering goals through evaluation. Adopted from Gunn, "Goal Setting and Evaluation," p. 127.

The process is described in following terms:

As we work to achieve certain goals, we discover how really meaningful they are, how effective we are in achieving them, how realistic we were in setting them, and how appropriate they are in our particular social context. We begin to form judgments about our goals as a basis for reshaping them.³

¹"Goal Setting and Evaluation," in Creating an Intentional Ministry, ed. J. E. Biersdorf, p. 127.

²Ibid.

³Ibid.

Gunn calls to our attention that this process very often takes place unconsciously, mostly on the level of feelings.¹ Essential to realistic goals is an awareness of feelings. Should the feelings be repressed, the danger of unrealistic or phony goals emerges and eventually this may lead to giving up having goals at all.² Frustrations in the attempt to attain the goals are pre-programmed, yet not admitted. Evaluations and controls tend to become severe threats for the responsible persons, be they individuals or the congregation as a whole.³ One buries the old goals and sets up new ones in order to forget the old failures. Feedback sessions are avoided or faked. When this happens, there is the danger of another cybernetic loop which makes the congregation inactive because of the non-usage of relevant experiences as a starting point for effective planning procedures and because of the frustrations experienced by the congregation. The only way out of such a dilemma is to have regular feedback sessions on the programs and activities of the church. They should be done in an atmosphere of genuine acceptance and undisturbed relationships (not in scape-goating one another) so that on the level of tasks, a thorough job can be done, i.e., the evaluation of the facts.

Before turning to a short discussion on the place of Management by Objectives (MBO) in the church, another example for planning activities in the church setting, this time by an evangelist for his campaigns, is considered. It is presented by -----

¹Ibid., p. 128.

²Ibid.

³Ibid., p. 129.

Anton Schulte, the most prominent German Evangelical evangelist of the last decade.¹

An Example: The Planning
Strategy of an Evangelist

Anton Schulte uses seven steps to plan and prepare an evangelistic effort:

1. Definition of the goal: "Each organization is directed toward the proclaimed goal; therefore, the goal has to be defined and described in advance."

2. Inventory: "We find out the number of co-workers and the amount of resources available or to be recruited for reaching the goal."

3. Planning: "We develop a plan as to how we will be able to reach the goal. If it is impossible to combine or coordinate different ways and possibilities, we have to decide from among alternatives."

4. Training: "The co-workers must be recruited and trained for their tasks; the finances must be available."

5. Implementation: "The implementation of the plan lies in the hands of the individual who is responsible for the organizational matters."

6. Control: "The organizers control how far the workers are to fulfill the allocated tasks. They watch over the concentration of resources on the given goal, and they realize where and why the goal might not be reached."

¹Evangelisation - praktisch (Moers: Brendow-Verlag, 1979), pp. 178-179.

7. Evaluation: "The responsible leaders present a final report about the results and the experiences of the effort. It is to be evaluated and serves as a basis for future activities."

Goal Setting and Management
by Objectives (MBO)

The relevance of goal setting and planning evolved into an approach to organization and administration which is called "Management by Objectives" (MBO). MBO is based on establishing fixed achievement parameters for leadership positions and transforming them into general goals. MBO was popularized by Peter Drucker in the U.S.A.¹

MBO does not concentrate upon the measurement of achievements, neither on training nor on the analysis of the present or the past, but on the emphasis on the future--although all the other items have their place. "Through MBO the leaders look forward, not backward."²

For establishing achievement parameters and goals the following elements are important:

1. On the level of achievements the question is where the achievements have to be attained--in the organization as a whole or in just one part of it?

2. In order to find the basics for the parameters, one has to ask which achievements have to be realized, measurable growth rates or the profitableness of resources to be used?

¹Especially in his books The Practice of Management (New York: Harper and Row, 1954), and The Effective Executive (New York: Harper and Row, 1966).

²Reddin, p. 328.

3. As soon as one is clear about what should be achieved, achievement parameters are transformed into attainable goals. Within each goal that which is already attained or should be attained will be continually compared with the starting point in order to have the goals operationable, i.e., measurable. Further, there is the allocation of time in which the partial goal or the total goal should be reached.

4. The co-worker sets his goals in arrangement with his superior. Engagement, personal contributions, and achievement parameters are essential. The subordinate has the possibility to bring in his personal goals and his goals for the organization. Thus he becomes an integral part of the organization and feels responsible for its well being.

5. There is an awareness for reasonable and unreasonable goals. Reddin gives several criteria for reasonable and unreasonable goals (see table 22).

TABLE 22

CRITERIA FOR REASONABLE AND UNREASONABLE GOALS

Reasonable goals	Unreasonable goals
measurable	not measurable
quantifiable	qualitative
specific	general
result oriented	action oriented
oriented at the individual	oriented at the team
realistic	optimistic or pessimistic
time-bound	not time-bound

SOURCE: Reddin, Das 3-D-Programm, p. 344.

future of a congregation. Through this the readiness for effective and responsible planning in the local church can grow in a steady process. Thinking along lines of the systems approach, the total congregation will be influenced because effective planning effects the work style, the climate, the output, and eventually the environment.

Practical exercises and examples for the topic of goal setting appear in the appendix.

Action Area 4: Problem Solving and Decision Making in the System

The Inescapability of Making Decisions

Whenever a person is involved in planning, role negotiation, carrying out actions steps, and evaluating them, he is bound to make decisions, for decision making is one of the prominent steps in the planning process. The possibility to decide belongs to the dignity of man. At the same time this dignity is experienced as a burden because man sees himself forced to decide even when he would like to avoid it. As the human individual is not only able not to communicate, so he is at the same time not able not to make decisions. Even a drawing back into the inactivity of flight, procrastination, or shifting the responsibility upon other shoulders, all bears the character of decisions. When the human being is delivered up to the inescapable freedom to decide--and he is--then the important question for our matter of concern is: How can we in the church make effective and right decisions, as we have to decide anyway?

6. Mistakes to be avoided are: Goals being too high (work overload); goals being too low (too little work load); goals not measurable; costs too high for measurement; too many goals; too complicated or "nice" goals; too long a time span for fulfillment; time span too short; points of concentration not equally distributed.

The planning steps in MBO concerning the sequence and the time is presented by Donald Smith as follows:¹

1. The employee defines his responsibilities preparing a draft proposal, discussing it with his manager, and revising the draft to their mutual agreement.

2. The employee sets his goals in the light of the overall goals of the organization and his own responsibilities by preparing and revising proposals together with his supervisor.

3. Frequent discussions with the supervisor about the progress toward the projected work are an important component. The accomplishments are valued, obstacles are identified, and possible corrections are put under way.

4. Annual or semiannual reviews of progress set the basis for establishing new goals. During this review the employee as well as the supervisor prepare a self-evaluation. From the discussion of the self-evaluation, a next cycle of the planning process begins.

Even though the practicability of MBO in a church setting does not appear altogether without problems, the church leader learns--together with other approaches to administration and organization--the value of planning and goal setting for the

¹Crossfire, p. 151.

Effective and Ineffective Decisions

Johnson and Johnson give five characteristics of effective decisions:¹

1. The resources of the group members are well used.
2. The time is well used.
3. The decision is of high quality.
4. The decision is fully implemented by all respective group members.
5. The capability for problem solving is enhanced by the decision making process.

A decision is effective to the extent that these five criteria are met; if all five are not met, the decision has not been made effectively.²

There are, of course, obstacles on the way toward effective decisions; these include

1. Fear of consequences,
2. Conflicts and cliques in the congregation,
3. Inadequate and fixed leadership styles,
4. Too little knowledge about the effects of inappropriate decisions on the climate of the group,
5. Inappropriate transfer of parliamentary procedures to the church, a congregation of volunteers.

The last point especially deserves further attention, because here severe misunderstandings tend to create problems in the church. First, however, we deal with different models for decision making.

¹Joining Together, p. 58

²Ibid.

What has been true for leadership styles is valid here, too: there is no single right and effective way to good decisions. The criteria for a right decision differ from situation to situation and from group to group. All decision-making models have their pros and cons. Whenever a method is employed in the right group at the right time, then the advantages prevail, and the method is right.

The following criteria are decisive for selecting the appropriate method:¹

1. The nature of a decision the congregation has to make.
2. The amount of time and other resources available.
3. The past history of the congregation or group.
4. The nature of the task being worked on.
5. The kind of climate the group wishes to establish.
6. The type of setting in which the group is working.

Methods of Decision Making

There are many ways in which a congregation as a human group can make decisions. Sometimes they differ only minimally. Major differences are considered here. They cover the span from individual decisions to group decisions. Seven methods are particularly well-known and wide-spread:²

1. Agreement (consensus) of the whole group.
 2. Majority decision.
 3. Minority decision.
 4. Averaging the individual opinions of group members.
-

¹Ibid., p. 59.

²Ibid.

5. Expert decision.
6. Authority decision after a group discussion on the issue.
7. Authority decision without group discussion.

Figure 29 gives an overview over the single methods, their interrelation and their framework.

Fig. 29. Different methods of decision making. Adopted from Schein, Process Consultation, p. 68.

The Quality of the Decision

Research on the effectiveness of individual versus group decisions points unequivocally to the conclusion that the quality of a decision which many members were working at is generally superior to an individual decision.¹ The reasons are given as follows:

1. A person working around other people acts somewhat differently than he would if he were working on the task alone. The

¹Johnson and Johnson, p. 75.

presence of other members increases the quality of his work, provided there is the same amount of information.

2. In group interaction the resources are pooled. In most of the cases the information necessary for solving the problem are distributed among the group members.

3. The more people working on a problem, the more likely it is that some person with great ability will be in on the decision-making process, either in the area of knowledge or of motivation.

4. The probability of errors made by chance decreases with the participation of more than one person on a decision.

5. "Blind spots," which everybody has, are often corrected in a group.

6. Group discussions are stimulating. They elicit ideas which might not occur to the individual.

7. There is more security in taking risks in group decisions than in individual decision making.

As a tentative result we can state that the quality of a decision tends to increase with the number of participants on the decision-making process. At the same time the readiness for feeling responsible grows, and the cohesiveness of the group is fostered. That means that the climate in the group improves and the probability of future successful decisions is heightened. The decisions being made by just one or very few persons seems to be justified only in certain cases: (1) where the decision does not concern other group members, (2) when it is so simple that coordination is not necessary, and (3) when there is the necessity of an immediate decision, as in the case of an emergency.

Another aspect of effective group decisions is the correlation of needed time and quality. As figure 30 shows, a high quality decision usually means a large amount of time needed for the process. A potential problem is described in the next step.

Fig. 30. Correlation between time and quality.

Consensus or democratic majority?

From what has already been said, it is obvious that consensus means the best possible quality decision. On the other hand, this method is problematic because of its time-consuming character. In addition, there are not many groups around which are able to communicate effectively on difficult matters. And there is the example of the political scene where important decisions are made by majority vote expecting loyalty from the minority. In the church there are the younger members, above all, who are used to

this method from their early childhood through school experiences. They vote for this way of making decisions quickly and--according to their views--adequately. Yet the process of transferring parliamentary procedures to the church setting may produce consequences detrimental to the climate of the church. In particular, the following thoughts should be kept in mind:

1. The congregation is made up of volunteers. That means that cooperation and involvement of the members is not regulated through contracts or motivated by financial incentives.

2. Acknowledging the principle of voluntarism the decision-making process must not run counter to the motivational structures.

3. Majority decisions after the democratic pattern tend to split the congregation into winners and losers.

4. Losers tend to develop feelings of bitterness, hostility, or depression.

5. The results often produce tensions and polarizations in the church, dampening the working and living climate.

6. Win/lose patterns must be questioned; the more difficult the decisions are, the more severe the consequences they bear, and the more the emotions are involved.

7. Existing majorities may be interpreted as a signal in the process of developing ideas and opinions. Straw votes could be taken as a feedback process.

8. Responsible Church Leadership tries to arrive at as large a consensus as possible in important matters. It means stimulating discussions and allocating enough time to the process. Bare majorities are to be interpreted as signals for an

unsatisfying exchange of views and are inadequate for arriving at a decision in the church.

The Problem-Solving Cycle

A working model for decision making and problem solving has certain characteristics: It distinguishes between two basic cycles of activity--one which occurs prior to any decision or action; one which occurs after a decision has been made (fig. 31).

Fig. 31. The problem-solving cycle. Adopted from Schein, Process Consultation, p. 47.

In detail the stages of problem solving are the following:

Cycle I

1. Problem formulation. Many call this the most difficult step in the whole process because of the confusion which exists between the symptoms and the problem itself. Oftentimes problems are experienced as frustration and tension. Therefore several steps

have to be taken until the group arrives at a valid problem formulation. These steps are portrayed in table 23.

TABLE 23
STEPS IN PROBLEM FORMULATION

-
-
1. Feelings of frustration and tensions in the group
 2. Identification of specific incidents which
arouse the feelings
 3. Analysis of the respective incidents
 4. Generalization from incidents
concerning the nature
of the problem
 5. Problem formulation
-

SOURCE: Schein, Process Consultation, p. 49.

2. Generating proposals for solution. Once the problem has been stated, the group can move on to generating ideas and proposals toward the solution. The greatest danger here is premature evaluation of the upcoming ideas. Creativity may thus be stifled and the whole spectrum of possibilities may never be presented to the group. Decision making deteriorates. Techniques of free gathering of ideas such as brainstorming are to be used at this stage.

3. Forecasting the consequences. This step is a serious attempt to validate the decisions to be made against solid criteria, thus testing and evaluating them. These usually include personal experience, expert opinion, surveying of existing data or

information, and scientific tests or research. One or several of these are applied in the process of making the outcome as predictable as possible. For the church setting this step makes sure that positive outcomes and the risks of the decision are well-known and that the whole group is prepared to take the risk of and the responsibility for the endeavor.

Up to this point the discussion may reveal new features of the problem at each step which lead back to step 1 and to a reformulation of the problem.

Cycle II

As the group reaches some consensus as to what the decision will be, it moves into cycle II, called the action cycle. The moment of the decision is not represented in the model as a separate unity but as the act of crossing the boundary between cycle I and cycle II.

4. Action planning. This phase can be treated as a new problem requiring its own problem formulation, idea production, and testing. It is important to slow down the group so that this phase is not short-circuited or avoided.

5. Action steps. In many cases the action step or the whole of cycle II is delegated to some other person or group. The problem which arises is that the second party has not struggled through the process of cycle I and has therefore only seldom the understanding of the problem and the commitment to the solution. It is highly desirable that the persons of cycle I are the same as in cycle II. If that proves impossible, the cycle-I unit should

provide room for the cycle-II unit to be totally informed about the whole range of the problem. The best way to link the two groups together is to bring the implementors into the problem-solving process.

6. Evaluation of the outcomes. This step, often forgotten or neglected, is called feedback. It means measuring the outcomes against the proposal or the goal. It is a reality testing process which may be hard to face, yet it is important for any group willing to learn from experience and to improve its capacities. Often the evaluation leads back into the first cycle of problem definition.

Action Area 5: Managing Conflicts within the System

Conflicts Are Inevitable

Whenever persons or groups ask for the right decision, they face a conflict. Conflicts are evidently a part of human life which cannot be avoided. Despite this fact, there seems to be a general feeling in our society that conflicts are bad and should be avoided or at least not admitted. A good, holy church is one without conflicts among the members, and a good pastor is one who eliminates any dangerous area of possible conflicts between people.

Yet the records of the Early Church and of the life of Jesus portray a different picture: A life full of clashing norms and, sometimes, of deep conflicts. In short, one can say that since the day when man left his harmonious unity with God in Eden, man has faced the inevitable reality of experiencing controversies and conflicts.

Dangerous Consequences

Fear of conflicts and controversies is justified, however, because conflicts cause all sorts of psychological and social disorders, from neuroses to divorces and the end of friendships, from violence to wars. In a church setting conflicts may become severely harmful, leading to lasting distrust and resentment, smoldering hostility, or withdrawal into passivity. It is an alarming fact that the majority of individuals leaving the Adventist Church abandon the congregation for reasons which have to do with unresolved interpersonal conflicts. But "it is not the presence of conflict that causes all these disastrous and unfortunate things, it is the harmful and ineffective management of conflicts."¹

The Values of Conflicts

Although a conflict is always a moment of crisis which can weaken the group or poison the climate, this moment of test of a group's health has its positive side and effects.

Conflicts, when handled properly, can lead to creative and high-quality decisions, they enhance commitment to implement the decision, they improve the problem-solving ability of a group. Further, a conflict encourages inquiry, promotes objectivity, sharpens analysis, and encourages the search for new alternatives. Johnson and Johnson summarize the positive results of conflicts:

Research has demonstrated . . . that (1) groups that use controversy in deciding upon their work methods produce more creative solutions than do similar, less conflicting groups; (2) members in groups that successfully resolve controversies and produce creative solutions are more satisfied with group decisions; and

¹Johnson and Johnson, p. 140.

groups that engage in controversy are different from other groups because they dig into a problem, raise issues, and settle them in ways that show the benefits of a wide range of ideas used in problem solving and a high degree of emotional involvement in and commitment to decisions.¹

In short, conflicts have the potential for producing both highly constructive and highly destructive consequences for group functioning.²

Types of Conflicts

There are various ways of defining the types of conflicts, but first, an overall definition of the term is necessary.

Definition of a conflict

According to Speed Leas and Paul Kittlaus³, a conflict arises when each side (and there may be many sides) sees that the work of the other interferes with his own work. "The ideas or the values or the actions must be attempting to occupy the same space at the same time."⁴

Another definition is given by Johnson and Johnson:

A conflict exists whenever incompatible activities happen. An activity which is incompatible with another activity is one that prevents, blocks, interferes with, injures, or in some way makes the second activity less likely or less effective. Incompatible activities may originate in one person, between two or more people, or between two or more groups.⁵

¹Ibid., p. 149.

²Ibid., p. 139.

³Church Fights. Managing Conflict in the Local Church (Philadelphia: Westminster Press, 1973).

⁴Ibid., p. 29.

⁵Joining Together, p. 139.

The last part of the definition identifies the types of conflicts. According to the origins of the problems, conflicts can be divided into intra-personal, inter-personal, and inter-group conflicts.

Intra-personal conflict

An intra-personal conflict is experienced when forces within an individual clash, for instance, between different ego states.¹ Impulses or wishes from the "child" are questioned by the values or fears of the "parent." The "adult" feels two opposing forces within himself. The person experiences an inner or intra-personal conflict (fig. 32).

Fig. 32. Intra-personal conflict.

Inter-personal conflict

The inter-personal conflict exists between more than one individual and their ego states. Desires, wishes, interests of one person are directed toward the other. Incompatible differences are experienced as conflicts. They may relate to substantial issues as -----

¹A terminology adopted from Eric Berne's Transactional Analysis. Transactional Analysis is a method of psychotherapy.

facts, means or ends, or to more subtle issues such as feelings and emotions (fig. 33).

Fig. 33. Inter-personal conflict.

Inter-group conflict

Inter-group conflict is an extension of the former in the direction that two or more groups are involved. The dynamics may be the same.

Another differentiation can be made in view of the issues involved, leading to personal versus substantive conflicts and conflicts of ideas versus conflicts of interest.

Personal versus substantive conflicts

Leas and Kittlaus divide all conflicts into personal and substantive conflicts. The former are primarily concerned with the problems within or between persons as such. "This conflict is not generated by what a person does or what he thinks about an issue, but how he feels about the other person"¹ or about himself. The latter has to do with facts, means, ends, or values. It can be

¹Church Fights, p. 31.

between two individuals, or between an individual and a group, or between groups.

The reasoning behind this differentiation is that different methods have to be applied to each type of conflict. A personal conflict "is best dealt with through personal counseling, therapy, study . . . and through other methods such as confrontations, encounter groups, sensitivity training, and education."¹ Substantive conflicts have to be dealt with openly and by applying problem-solving strategies.

Conflicts of ideas versus
conflicts of interest

Controversy or conflict of ideas is "a debate, or dispute in which opposing opinions clash."² Emotional responses may be elicited. They can be positive, such as excitement, enjoyment, curiosity, commitment, involvement, liking for other members, or negative, such as anger, distrust, resentment, fear, hurt, rejection, and withdrawal.

Conflicts of interest are incompatible activities desired by group members based upon (1) differences in needs, values, and goals, (2) scarcity of certain resources such as power, influence, money, time, space, and position, or (3) competition or rivalry among group members.³

Each classification has its values and its legitimacy. For the purposes of this study it is important to realize that there are -----

¹Ibid., p. 33.

²Johnson and Johnson, p. 141.

³Ibid., p. 171.

different types of conflicts, oftentimes with personal and substantive issues intertwined, because any conflict-solving strategy has to start with analyzing the character of the conflict.

Conflict-Solving Strategies

Although conflict is a normal, inevitable part of human life that cannot be eliminated, life offers to every person, group, or organization some means to cope with and manage the conflict. We hold the conviction that, although conflicts may hurt, nobody is helpless in facing them.

There are, however, various methods--some more effective than others, depending on the appropriateness of their application in a given setting--that can be applied to resolve issues. Several management styles can be employed in the systems approach.¹

Inactive Style

The inactive style assumes that neither the system nor its environment has the ability or desire to manage the conflict. This style can be expressed in:

1. Denial of the existence of any conflict.
 2. Withdrawal, that is, removing oneself physically or psychologically so as not to deal with the conflict.
 3. Avoidance by attacking the other party or situation at points that have little to do with the conflict issue.
 4. Projection of the blame to someone else, thus avoiding facing the conflict.
-

¹Adapted from class notes of a course in Church Leadership by Dr. A. Kurtz, S.D.A. Theological Seminary, Andrews University, 1979.

Reactive Style

The reactive style assumes that the environment or other party has the major resources in the particular situation and thus the system or person is willing to go along with their solution to the conflict. It can be expressed behaviorally in:

1. Accomodation to the solution of the other party rather than taking the risks of confrontation.
2. Compliance, a willingness to be almost totally shaped by the other's will or solution.

Proactive Style

The proactive style assumes that the system or person has more resources in the situation than does the environment or other persons. Also, it may assume that it has the power and the right to initiate action and exert control over the situation, the issues, and the other parties involved. It can be expressed in:

1. Coercion, enforcing submission under the system.
2. Persuasion.
3. Win-lose behavior, assuming that there must be a winner and a loser in the conflict, and working to be the winner.

Interactive Style

The interactive style assumes that a conflict can be managed creatively, that both the system and its environment have resources to manage the conflict. It can be expressed in:

1. Identification of the goals--what each party wants in the situation.
2. Identification of the conflict issues or problems--those

barriers which prevent them from accomplishing their goals.

3. Developing alternatives--different ways of removing the barriers and achieving these goals.

4. Selecting an alternative.

5. Implementing strategy for achieving the chosen alternative.

6. Evaluation.

From the discussion of the systems approach, it must be kept in mind that only the interactive style leads to the genuine solution of the conflict. Other styles may be selected in certain situations, but they will not eliminate the conflict.

Rules for An Integrating Strategy

There are ten rules that govern the integrating strategy. These are as follows:¹

1. The right time

To begin a dispute five minutes before the group must close a meeting or to bring up an issue when other members with opposing ideas are absent is bad timing. Setting a time for a controversy may involve announcing the intention to argue, stating the issues, and making sure that any emotions expressed are not misinterpreted. The full disclosure of both sides of an argument at the same time is the result of good timing.

2. Mutual definition of the conflict

A mutual definition of the conflict needs to be established. A problem-solving definition that minimizes the size of the conflict,

¹Adapted from Johnson and Johnson, pp. 154-155 and 197-199.

includes current feelings of participants, avoids common misperceptions, and pinpoints the basic issues is usually the best way to define the conflict.

3. No winner or loser

There should be no winner or loser, only a successful, creative, and productive solution to the problem. What usually happens within winning and losing groups is the following:

The winning group becomes very cohesive. It tends to release tension, lose its fighting spirit, become casual, playful, self-satisfied. There is little tendency to work hard after the victory. Members believe that winning has confirmed their positive stereotype of their group and the negative of the other group, and that there is little need to reevaluate oneself or to improve the group operations.

The losing group frequently splinters, seeks reasons for its defeat, and then reorganizes. Unresolved conflicts among members come to the surface. Tension increases and the group begins to work even harder. Personal goals are put aside in the effort to recover from the defeat. Scapegoating frequently appears. If future victories seem impossible, the members may become depressed, demoralized, with little concern for the group.

As consequence Johnson and Jonson state:

The most important point about intergroup conflict on a win-lose basis is that it should be prevented, if at all possible. Further, it is a lot easier to prevent it . . . than it is to undo the conflict once the groups have gotten into a competitive, win-lose strategy.¹

¹Ibid., p. 193.

4. Involvement of all members

Every member should actively take part in group discussions, build on his ideas, spin creative fantasies, collect relevant data, plan arguments to show the soundness of his ideas. Feelings and thoughts should be expressed honestly and openly. Every person should share his ideas and his position in order to get reactions from other group members. Open, honest, accurate, complete, and effective communication should be worked on continually.

5. Positive feedback

The response to one another's ideas and feelings should be such that everyone's contribution is valued, respected, and taken seriously. Members must be critical of ideas not of persons, and critical without any intention to hurt the individual who proposed the idea. Arguments should concern ideas not personalities.

6. Appropriate pace

Attention must be given to the various phases of the problem-solving strategy. First, all different points of view must be presented and explored; then, new creative solutions can be sought. The potential for integration is never greater than the adequacy of the differentiation already achieved. Most controversies go through a series of differentiations and integrations.

7. Open channels between opponents

Members who disagree with others must achieve an understanding of both the position and the frame of reference of their opponents. All participants should regularly talk about what they

believe the other's position and frame of reference to be, what the others are feeling, and how they are reacting to the controversy.

8. Balance of power

The situational powers of all participants should be balanced. Perceptions of inequality in power undermine trust, inhibit dialogue, and decrease the likelihood of a constructive outcome from a controversy. Low-power people do not trust high-power people because those with power tend to use it for their own interests. Low-power people typically inhibit and censor their own contributions; their positive intent is usually underestimated by high-power people.

9. Optimal tension level

A person's maximum ability to integrate and to use information occurs at some moderate level of tension. If there is too little tension, a sense of urgency in resolving the controversy is lacking. If there is too much tension, too much distortion and defensiveness develop to block the resolution of controversy. A period of substantial stress followed by an easing of tension is often the best way to achieve a productive resolution of controversies.

10. Reaching an agreement

The negotiations should not end until an agreement is reached that specifies what each participant receives and gives, what changes the conflict brought about, and what each has agreed to do to implement change.

Action Area 6: Organizing
in the System

Organizing is another basic step in management. It follows logically after goal setting and planning. Once the congregation has reached some consensus about its values and goals, there is the search for the best way to realize these goals asking for organizing skills so as to break down the long way into smaller steps. Organizing then is the linking chain between planning and the results.

The questions are: What is adequate organizing? What can be organized in a church like ours where organizational structures seem to be pre-given and cemented by a certain understanding of tradition and of the Church Manual?

When we talk about organizing, we use the context of the local church. Although she cannot choose a pattern totally different from the rest of the denomination, she nevertheless has enough room to carry out her distinctive plans and to organize her life so that her values and priorities are represented by the way people and means are put together through good organizing.

Adequate organization is evidently not a natural gift of man, as such experts in the field as Lyle Schaller and Charles Tidwell point out:

The natural, normal, and predictable sequence in organizations managed by sinful human beings is (1) to create an organization to carry out prescribed purposes and to achieve desired goals, (2) to shift the emphasis gradually to give the highest priority to maintenance and survival of that organization, and (3) to stifle the initiative and creativity of participating individuals in this process.¹

¹Creative Church Administration (Nashville: Abingdon, 1975), p. 22.

For centuries institutions have been created and organized to serve people, and before long, people have become servants of the institutions. How can this cycle be broken? Is there a model of congregational structure which maximizes all values of the church? Experts such as those mentioned above clearly say, no. After having examined six wide-spread models used by Protestant churches, they conclude that "each model has both advantages and disadvantages."¹ There is no perfect organizational structure or organization which maximizes all values. The important questions posed to the minister, however, are: (1) What are the values and priorities you are seeking to maximize in your congregation? (2) Does the organizational structure used in your congregation tend to reinforce and maximize these values and priorities?²

Which are the models being used, and what are their advantages and disadvantages? In answering this question we try to find the solution to the problem of organizing.

Models of Organizing

The hierarchical model

Except in some charismatic circles the hierarchical model seems to be outmoded and substituted through more democratic structures--even in such typical hierarchical churches as the Roman Catholic Church. It seems to be least suited to represent the values of a church like an Adventist congregation which builds on voluntarism and intrinsic motivation.

¹Ibid., p. 29.

²Ibid.

The participation model

Typical of the participation model is the large number of members who serve on boards and committees. It is based upon the assumption that the involved member is the active member, and the active member is the committed member. Congregations using this approach tend to have large governing boards and many standing committees.

The advantage of having many members participate and involved is counterbalanced by the disadvantage of trying to get any decision in time, of fluctuating attendance at the meetings, and of frustrations on the side of the people who like to see things getting done.

The representation model

Typical of the representation model is that committees exist as representatives from groups and homogeneous units within the church; for instance, representatives for women, for the young, for minority groups, for opposing groups or views, and of individuals by virtue of their office. This model is very useful in long-range planning committees, study groups, or analytical tasks.

Although it may help to clarify important issues for those who must make the decisions, it can be very unsatisfactory for performance-oriented members or for routine decisions which have to be made quickly.

The performance model

Especially large congregations or task-oriented leaders are tempted to adopt something like the performance model. In simple

terms, it means building an organizational structure which facilitates getting something done. A common example would be the "cabinet" or the "executive committee" consisting of the pastor and a few thriving insiders, who meet two or three times as frequently as the larger governing board.

The structure is rarely compatible with the desire for broad participation and open communication. Smaller churches may benefit from the goal orientation of this model, as the wide-spread use of MBO and the use of task forces show.

The satisfaction model

Probably the fastest growing model is the satisfaction model based on the conviction that every member of a church, of a board, or committee should find this to be a satisfying, enjoyable, and rewarding experience.

It may in reality enlarge the basis for participation, but may complicate the setting of congregational goals, and result in a low-level performance in problem areas.

Since each of the models has its pros and cons, and since there is no single best model for all situations, we consider another approach for organizing the congregational affairs. The most promising way in systems thinking is to list principles which may be applied in the specific circumstances of a local church.

Organizing Principles in the Local Church

Eleven organizing principles can help to guide the local church in the process of organization.

1. A definition of organizing

The task of organizing can be defined as the structuring of duties, responsibilities, authority, and relationships in a group of people brought together to attain a common goal.

2. People-centeredness

In the middle of all organizing are people, not statistics or figures, as important they may be. People have to work together, to communicate, to use their resources for a common good. People are most important.

3. The process of organizing

Organizing is not a single act; it is a dynamic process. For the reason of interdependence of all parts of the system, change in any part of the system or the environment requires a continual adaptation process.

4. Purposeful organizing

Organizing is a tool to realize the objectives of the church, to allocate the resources properly, and to place people where they can grow toward their fulfillment.

5. Organizing and structures

Organizing is working out structures through which the values of the congregation are transmitted to the environment, and through which the combination of single efforts toward the common goal is guaranteed.

6. Organizing--an open activity

It is useful to chart the concept of the organization in terms of flow of authority, co-operation, and responsibilities. A carefully prepared organizational chart is a valuable visual aid, a document with useful information that should be made available to all members.¹

7. Openness for innovation

Organizing should be done around the needs and resources of the congregation and the environment. Non-bureaucratic, innovative strategies which sustain the organization should be included. Sometimes the official functions have to be deleted when they do not apply to the present situation, and new ones have to be integrated. For example, instead of keeping many standing committees, ad hoc committees or task forces can be called into existence. As soon as the specific task is completed, these special work groups cease to exist. People act according to their gifts, not according to their status.

8. Organizing around groupings

Organizing is best done around some natural groupings. In any plan there appear natural clusters of activities that seem to go together, for instance, groups of people interested in the same project, or a sequence of activities which flows naturally and logically. Other groupings may be found around functions, the type of clientele to be served, or geographical areas. Small groups,

¹Suggestions for charting are found in the appendix.

home churches, family clusters, or Sabbath-school classes are further examples of this principle. Good organizing concentrates on such natural points of crystallization.

9. No extremes in scalar span

The fewer the levels of authority, the more effective is the flow of communication in all directions, and the better the climate for personal worth and commitment. Extensive use of mediating processes such as committees and sub-committees renders the rest of the congregation into passive, frustrated members.

10. Effective communication

All organizing succeeds only when the communication channels of the church remain open. Rules and procedures have to be clearly understood by the participants. Direct access to the sources of authority and responsibility is more effective than are many links in the channel. Provision for feedback must be made in order to maximize mutual understanding and to minimize detrimental misunderstandings.

11. Continual re-evaluation

As mentioned earlier, organizations tend to freeze into solid rocks of rules and procedures which become an end in themselves. This danger must be counterbalanced by intentional and regular sessions of open re-evaluation by the board and by general sensibility for open or hidden critique from the members of the congregation.

A Possible Organizing Pattern

A possible structure of a growing, flexible congregation which gives importance to personal growth and missionary outreach in life situations of the church could have the following features:

1. Congregation and cells

The congregation functions as a whole celebrating worship services and other common activities, and as a combination of particular and singular cells or groups in which the actual growth work of the congregation happens. Sabbath-school clusters, youth work, health club, cooking school, and home circles may serve as examples of this principle. (See fig. 34.)

Fig. 34. Organizing the future congregation. Adapted from Dean Bruington and Tim Crosby, Home Is Where the Heart Is (Berrien Springs: Home Church, 1978), p. 45.

2. Distributed membership

Small groups serve for the maintenance of the church and for outreach. Thus, small groups consist of church members and non-members who participate in the special field of interest of the group. The boundary of the congregation is less like a solid wall which is hard to cross. On the contrary, it is permeable for people who already belong to one or more activity or growth groups of the congregation.

3. Sharing of responsibilities

Leaders of the various activity groups are members of the governing board or church council. Thus the flow of communication to each group and between them is open and without barriers. Decisions are made by those who really bear the responsibilities. Office and function are linked, and the equality of all branches of church work is made visible and is recognized by all.

4. Multi-functions approach to mission

Organizing the church according to this pattern shows a broad understanding of mission and of the needs and motivations of people. By the multi-functions approach the needs or interests of people from the environment are more likely to be matched by resources from the congregation. In an atmosphere of a friendly, small group lasting contacts can be made, the transition into the congregation becomes easier, and the possibility for church growth increases.

Action Area 7: Communication
in the System

In first part of the study, the church was defined primarily as body of Christ, as vita communis, a community of life. This theological approach leads to the logical consequence of communication patterns which are symmetrical and democratic in the sense of equality of personal worth in all parts of the system, rather than complementary hierarchical. The latter is usually called a "one-way street" of communication. Instead, the "two-way street" is proposed as a realization of interaction between all partners, a sort of "communicative permeability"¹ of the system with a distribution of competence to all members according to their charismata,² not in a relationship of masters and subordinates.

Problems in Communication

Any leader of a church (or almost any) knows about the problems of communicating effectively within the context of the congregation, its various groups, and its goals. Difficulties between groups and groups and between individuals and individuals in form of misunderstandings and lack of information are the rule. Apparently "the communication problem is the problem of the church."³ But what are the specifics of the problem? What are the barriers to understanding each other? How can they be overcome?

¹Bernhard Klaus, "Einführung in die theologische Theorie kirchlicher Kommunikation," in Kommunikation in der Kirche, ed. B. Klaus et al., p. 46.

²Ibid., p. 47.

³Ernst Öffner, "Der Pfarrer und sein Kommunikationsproblem," in Kommunikation in der Kirche, ed. B. Klaus et al., p. 57.

Communication barriers

The biggest overall problem is the absence of a common frame of reference between the communicators. In greater detail this means:

1. Different levels of language and meanings of words and terms, because of different emotional and substantial background, especially the differences in denotation (i.e., differences in commonly accepted definition of terms) and connotation (i.e., personal experiences of the individual, his emotional context and background) are merged into the meaning of a term.

2. Different structures of language: The social climate in which a person grows up influences, on the other hand, the experience, the values and norms, the ideology. The different structures of language or speech are especially apparent between the church and the blue-collar workers, the church and the young generation, and the church and the academic world. Adventist churches in this social context are facing the problem of an enlarging academic minority group moving toward the fringes of the church because of unsatisfactory communication on both sides.

3. Simple one-way direction through fixed roles and positions: Foremost are the worship services, sermons, and other speech-oriented activities of church life which have to be carefully examined, as well as communication patterns in boards and committees. One-way communication is the greatest source of misunderstandings and half-truths.

4. Another common barrier is the growing reduction of the relational base and dominance of the intellectual base, or,

overemphasis of the content of a message at the expense of the relationship between the communicators.

Principles of Effective Communication

Prerequisites for mutual understanding and effective sending and receiving of messages are:¹

1. A certain given commonality which provides the frame of reference (denotation, connotation, convertible structures of language). It means one can only understand the other person correctly if one knows something about the partner, about the relationship of his experiences, and the meaning he attaches to certain words.

2. Communication is equally verbal and nonverbal, rational and emotional, symbolic and pragmatic. It is, therefore, helpful to create a common basis of experience (i.e., group life), and to give attention to the non-verbal signals (room, atmosphere, gesture, tone, apparel, behavior) which accompany and influence (support, enforce, complete, weaken, distort, contradict) the verbal message. Incongruent verbal and non-verbal messages provide confusing interpretation clues. The goal of effective communication is to make the verbal and non-verbal messages congruent.²

3. As communication is the participation of all in giving and receiving, a possibility for feedback has to be included as a reciprocal process. This requires a permanent dialog, reversal of -----

¹Adapted from Öffner, "Der Pfarrer und sein Kommunikationsproblem," pp. 83-84.

¹See also Johnson and Johnson, p. 114.

roles between communicator and receiver, and the use of meta-communication about the general communication process.

4. Communication, at least in every-day life, happens both on the relational level and on the level of content. The relational level is, however, the determining factor for understanding the content. The image of the communicator, for instance, or the expectations and preoccupations of the receiver change values and quality of the content immensely.

Johnson and Johnson add a few more principles for effective communication:¹

5. Clearly own your messages by using personal pronouns such as "I" and "my;" personal ownership includes taking responsibility for the ideas and feelings that are expressed.

6. Be redundant. Repeating your messages more than once and using more than one channel of communication helps the receiver understand your messages.

7. Ask for feedback concerning the way your messages are being received. The only way to be sure is to continually seek feedback as to what meanings the receiver is attaching to your messages.

A Communication Model

A communication model² within a holistic approach such as systems theory could look like the one in figure 35 with the following components:

¹Joining Together, pp. 114-115.

²Adapted from E. Öffner, "Der Pfarrer," pp. 81-85.

1. The framework

The framework consists of three sub-systems: (1) the participants, (2) the communicative situation, and (3) the cultural situation.

(1) The participants

C = communicator or sender in his individual situation (sex, age, social background, education, role, position, mood, etc.).

R = recipient in his individual situation.

(2) The communicative situation

Communication always happens as a concrete event under certain given circumstances (place, time, partners, purpose, etc.).

(3) The socio-cultural situation

The mutual images and expectations of the partners influence the interpretation of and the reaction to the messages.

Fig. 35. A communication model. Adapted from Öffner, "Der Pfarrer und sein Kommunikationsproblem," p. 85.

2. Steps in the communication process

Seven steps outline the process of communication. These are:

(1) The communicator intends to send something to the recipient. This "something" is momentary only in his conceptual world.

(2) He codes the idea, i.e., he chooses signals from the common storage in the form of words. At the same time he interprets his idea with the help of his experience.

(3) He sends the signals across the channel by way of a medium.

(4) The signals arrive at the recipient.

(5) The recipient decodes the signals; he takes out of his storage of signals the supposed meaning of the signals, attaching to it on his part the background of his experiences.

(6) If there is a commonality of signals and experiences, understanding happens. But as there is no total congruence between the two individual storages of the sender and the receiver, a total understanding is illusory. The maximum of successful understanding is a minimized misunderstanding.

(7) In order to minimize the misunderstanding, the former recipient now becomes the sender, and communication as cyclical interaction begins.

The sobering fact from all scientific studies is that all techniques for effective communication still leave room for misunderstandings. So communication will always be a fascinating, but problematic matter. It will continually have to be worked on and will always remain open for improvements.

As noted above, feedback is a means of improving communication or, as Lutz Schwäbisch and Martin Siems put it:

Feedback helps us to a realistic perception of ourselves and of the environment. Whether it is helpful or harmful, depends on its linguistic form, on how we express it.¹

Helpful Forms of Feedback

There are several forms of feedback that prove to be very helpful:

1. Give feedback when the partner is ready to accept it. It is important to pay attention to the situation the other person or group is in. If the partner is emotionally involved in other things so that he cannot digest or even listen to your observations, it is advisable to have the feedback at a more convenient time.
 2. Good feedback is as specific and as accurate as possible. Feedback is not information which you throw at somebody's head, only to make off afterwards. It is rather the beginning of a dialog between partners, in which perceptions, feelings, and information are negotiated.
 3. Communicate your perceptions as perceptions, ideas as ideas, and feelings as feelings. Perceiving personal feelings as character traits of others leads to a distorted perception of reality and spoils the communication process.
 4. Feedback is mirroring observations, not analyzing the other person. Feedback is communicating what you saw, heard, understood, not psychologizing your partner.
-

¹Anleitung zum sozialen Lernen für Paare, Gruppen und Erzieher (Reinbeck: Rowohlt, 1978), p. 64.

5. Feedback should especially include positive perceptions and feelings. Giving feedback only when something goes wrong is unwise. Positive feedback serves as a strong motivational power in terms of reinforcement.

6. Feedback should be reciprocal. What A says to B, B should be allowed to say to A. It means nothing more than standing on the same level of personal worth. Oftentimes this principle is injured through differences in rank and position.

7. Feedback is not overwhelming other persons. Feedback has to take into account how much information the other person can process or bear. There is a "too much" for everybody. Each person has his own capacity for processing information. Overload makes tired, defensive, or aggressive.

8. Feedback should be immediate. The learning process is more profitable when feedback follows directly after an observed behavior. Desired behavior is best reinforced through immediate positive response.

9. The best chance for feedback to be accepted is when the partner asks for it. In this moment there is adequate self-security, curiosity, and openness.

10. You should accept feedback only when you feel able to handle it. You have the right to ask for a better time or place. If the other person is full of emotion, give him or her the possibility of a brief expression and assure him that you will listen at a better time.

11. When you receive feedback, don't talk, listen. When you start giving quick replies about the why and wherefore of your

actions, your partner will not get the feelings of being listened to. Thoughtful listening, not preparing excuses, is your part.

12. To give feedback is to give information, not an attempt to change the other person. Feedback is often the initial act towards change. But this is a process which needs an open and non-demanding attitude towards the partner, not critical observation and disciplinary measures. If you give feedback only hoping the other person might change, you hinder productive growth rather than foster it.

Successful and satisfying communication patterns are among the most accurate indicators of healthy or unhealthy congregations, since feelings of acceptance, personal worth, and group coherence or of frustration, distrust, aggression, or withdrawal both lead to behavior which is observable and measurable.

Action Area 8: Recruiting and Nominating

In discussing recruitment here, we do it not in the context of winning new members for the church but in the context of winning capable leaders and co-workers for the internal and external work of the congregation. In the context of systems thinking, recruitment of personnel means to exercise leadership behavior and to influence the transforming part of the system. The influence is directed to the goals of the system that they might be reached. Inadequate recruitment leads to elitist behavior of the recruited personnel or to withdrawal of the prospective candidates. Usually the congregation finds its bearers of responsibility through election after a nominating process according to written or unwritten policies.

The local church has the responsibility to create structures for an adequate method of electing her officers. Various ways are open, yet some seem to be more adequate than others.

The Self-Perpetuating Circle

Members leaving official positions frequently nominate their successors or suggest to the nominating committee the name of the candidate for the open position. Thus a self-perpetuating circle is developed. The advantage of the compatibility of the members and of their satisfaction to work together in harmony is counterbalanced by the probability that such cohesive circles are likely to resist change, innovation, and the creative moments of conflict. The result is an elitist group of insiders and bearers of continuity on one side, and an often apathetic congregation on the other.

Election through the Nominating Committee

"Typically, several members from the church are chosen to constitute a committee which recommends to the congregation who should be elected by the members for each office and committee."² The described method is widely used in Adventist churches and is recommended in the Church Manual.³

Yet, under consideration of what was previously said on motivation and commitment in a volunteer organization of today, one has to question its value for each situation. Is it theologically

¹Schaller and Tidwell, p. 29.

²Ibid., p. 30

³Gemeindehandbuch (Hamburg: Advent-Verlag, n. d.), pp. 190-201.

and socially desirable to have a small group make the basic decisions on behalf of the total group with the inevitable results on the rest of the congregation of demotivation and apathy toward the responsibility for the decisions? Usually the nominating committee is satisfied with finding one individual for a given position, and the congregation has no real choice. The nominations are accepted without open dissent or enthusiasm, but even more seriously, the elective procedure generally follows routine lines without clarification of the current needs of the congregation and the environment, of the available resources, and the goals. The process of modification and adaptation is stifled, resources are not adequately used, and holistic growth is hampered. This method is questioned by younger church members with whom there is an increasing popularity of democratic procedures, however, changes here are slow.

The Self-Nomination Process

The self-nomination process takes place as follows: All offices, tasks, and committee positions are listed on posters of different colors, according to how much the tasks require in time, energy, and responsibility. Each member of the church has the freedom to pick his or her area of chosen responsibility. Unfilled positions are left vacant. A nominated team is responsible for the coordination of the process. Proposals are presented to the church body as a whole and the election is by majority vote. Proponents of the traditional system generally fear the danger of non-involvement and, therefore, empty positions. Others see the biblical principle

of calling by the church jeopardized through a human way of ambitious striving for position and power.

Experience shows that congregations which have adopted this method indeed have a hard time during transition. Yet, where the experimental phase is successfully terminated, the level of involvement and commitment is elevated, and participation and sharing of responsibility are more widely spread. Nevertheless, despite its democratic character, the method can hardly be applied in its genuine form to the typical churches in Germany. Mixed forms, in terms of eclectic approaches, seem more probable and valuable.

Recruiting Officers--An Eclectic Approach

The possible steps for recruiting officers--using an eclectic approach--are listed in sequence:

1. Logically at the beginning there is a process of church review, planning, and goal setting. The needs of the congregation and of the environment have been investigated and defined.

2. Step two is a program of defining the talents and gifts in the congregation.

3. The church elects a nominating committee with distinct and clear directives.

4. The positions for election are listed on forms which are distributed to the members. The members make their proposals as to whom they wish to see in a given position.

5. Each member receives a second list in which he or she is asked to choose his or her personal area of responsibility.

6. The nominating committee matches the two lists with the openings and the goals of the church.

7. The resulting proposed draft is posted in the church hall for two to four weeks. Serious objections are to be brought before the nominating committee within that time. Additional sessions of the nominating board may be necessary.

8. In a business meeting the congregation elects its officials through majority vote. The proposed way of using the manpower of a congregation effectively in accordance with the goals and purposes of the church has been tested in several churches in Germany.¹ Positive results provide hope for achieving what Worley calls for in the distribution of resources: The channeling of human and physical resources has to be improved if the goals of the church are to be reached. Only then can the satisfaction level be maintained or elevated.²

The proposed approach takes seriously the theological and social implications from the discussion on the nature of the church and her relevance in the world of today. It is desirable and necessary that the Church Manual provides room for experiments in the area of voting and nominating. At the same time the training of ministers and leaders in the church has to include knowledge and skills of how to adequately use the possibilities of structuring the individual church according to her unique situation.

¹So in the Marienhöhe Church at Darmstadt and in the Adventist church at Koblenz. Other forms have been cautiously tried out by pastors who are evidently no longer satisfied with the traditional method.

²Strangers, p.59

Action Area 9: Leading Groups
and Committees

Characteristics of Efficient Leaders

As discussed earlier, leaders are efficient when they are capable of integrating the human potential of a church and her goals into a climate and atmosphere of mutual trust, acceptance, and spiritual fellowship. In order to work along these lines, the leaders need vision and skills. Through both, relationships are built which are necessary for leading groups of different kinds. Worley demands of a leader the following traits, calling them "visions:"¹

1. A hopeful vision for the whole congregation
2. A vision that invites and claims active members
3. A vision of extending more humane, loving care to the community
4. A vision of hope in the future and of judgment of the inadequacy of the present
5. A vision of freedom, personal responsibility, and creativity within the framework and limits of institutional life
6. A vision that believes in the possibility of permitting fundamental Christian beliefs to flow into social life, human relations, and organizations, including the church.

These "visionary," characteristics are completed and worked out into four skills by K. F. Daiber.² They have to be learned through insight and training sessions. These four skills are:

¹Ibid., p. 109

²"Leitung," in Gemeindepraxis, pp. 184-186

1. The capacity to hold the channels of information open in all directions through personal expertise and wise use of the new media.

2. The capacity to communicate effectively to individuals and groups, and to improve the communication patterns in the church with respect to such group-related communication as board meetings, etc., and open communication like church services and other congregational gatherings.

3. The capacity of coordinating different activities, programs, or groups by finding their inner relationships.

4. The capacity of integration, i.e., to build constructively on the unity of the congregation by concentrating on the creative elements of conflict, thus diminishing the danger of polarization.

In short, the effective leader sensibly observes the processes which take place in a group and knows how to manage the emotional forces for the benefit of the working atmosphere of the group and the learning process toward the goal. Again, the training of ministers has to develop these capacities.

Problem Areas in Working with Groups

The Hidden Agenda

What is called "Hidden Agenda" is a way of non-direct communication, similar to the crossed transaction in Berne's Transactional Analysis:¹ Two messages are addressed to different ego states of the social partners at a time: an obviously rational

¹See Spiele der Erwachsenen (Hamburg: Rowohlt, 1967).

message is intertwined with an emotional one. Yet the emotional is hidden behind the rational, so that the sender remains in a safe, untouchable position and cannot be made responsible for the hidden message. In any group, the hidden fights, punishments, and reproaches under the disguise of objective necessities or under the blanket of Christian love for peace or of lowliness and meekness, spoil the working climate of the group, and a sterile or hostile atmosphere tends to emerge.

The only way to deal with this poison of group interaction is to bring the undercurrent to the surface, to make the hidden process open to the group. Then the group can decide how it wants to deal with the problem, either work on it, delay it, or live with it.

Other Expressions of "Noise"

The "Hidden Agenda" is just one example for possible problems which may come up in group processes. Others may be monopolizing, emigrating, engaging in open conflicts, etc. All these expressions can be summarized under what the scientific communication nomenclature terms "noise."¹ Noise is all sorts of interference or disturbance in the communication process, whether found in the sender, receiver, or the channel.

¹Johnson and Johnson, pp. 111.112: "In the sender, noise refers to such things as attitudes, prejudices, frame of reference of the sender, and the appropriateness of his language or other expression of the message. In the receiver, noise refers to such things as his attitudes, background, and experiences that affect the decoding process. In the channel, noise refers to (1) environmental sounds, such as static or traffic, (2) speech problems, such as stammering, (3) annoying or distracting mannerisms, such as a tendency to mumble, or other distractions."

Rules for Successful Group Work

There are, of course, numerous approaches and methods to group work, dependent on the goals of the group. The groups in the church have two main functions: they are task oriented, that is, a given load of work has to be accomplished, such as preparing an evangelistic campaign or the next year's budget; and they are maintenance or climate oriented, that is, the feelings of coherence, togetherness, and mutual acceptance are necessary for the group to work effectively. Ruth Cohn has developed an approach which she called "The Theme-centered Interactional Method,"¹ (TIM) as a help for study groups and work groups of any kind.

The terminology already shows that the main thrust of the method is to relate the more objective, fact oriented, task work to the maintenance functions and to the emotional needs of persons. Following is a condensed list of the rules of the TIM:²

1. Try to give and to receive in this meeting what you yourself like to give and receive.
2. Be your own chairman. Decide, when you talk and when you are silent, and what you want to do.
3. Noise or interferences come first.
4. Speak for yourself. Use the pronoun "I" instead of "we" or the third person.

¹First published in The Journal of Group Psychoanalysis and Process, Vol. 2, 1969/70. Today the method has spread even into the area of pastoral theology, especially pastoral counseling and pastoral care. See the German publication: M. Kroeger, Themenzentrierte Seelsorge (Stuttgart: Kohlhammer, 1973).

²See M. Kroeger, Themenzentrierte Seelsorge (Stuttgart: Kohlhammer, 1973), pp. 187, 188.

5. Try to be conscious of what you really want to say or do, not being pressed by what others expect from you.

6. Observe the signals of your body language and the signals of the other participants.

Thus in summary about effective group work, it is necessary for responsible church administration to try to improve the communicative skills of the group members, irrespective of the character of the group. A communication training lab is one of the most fruitful programs in a church.

Action Area 10: Keeping Records for the Next Pastor

The Necessity

Planning has to do with three layers in the overall process: at the bottom is the long-term or long-range planning, followed by mid-range planning, and then by short-range planning. Since long-range planning usually covers five to seven years, it is possible that within that time the pastor receives a call to a different church or position, leaving the church in the middle of an uncompleted planning cycle. One of the most serious problems arising in such cases is the danger of discontinuity. In order to avoid this, the new pastor informs himself about the ongoing process in the church and tries to fill the empty space after a negotiating process about his role in that particular situation. In total accordance with the new view of the General Conference about of the local church as the center of all missionary planning and programs, the new pastor always accompanies existing programs, facilitating new ones only in harmony with the foregoing planning process. This

presupposes sources from which the new pastor may draw the necessary information about the history, the characteristics, the growth process, the distribution of offices, the missionary enterprises, and the future goals of the congregation. Usual information sources are interviews with local church leaders and members or with Conference officers. In addition, a written source in form of a church book or, where needed, a district book seems advisable for adequate and responsible church administration.

Form and Usage

Some years ago a district book was introduced to German pastors. Regular or special events of church life, the planning strategies, results, and evaluations, progress in church growth or the problems of it, are recorded in a loose-leaf folder which is handed over to the new pastor of the district. Changes in the environment, i.e., political or important social or cultural developments are reported to enable a synoptical reading of the church and the environment at a time. To make it an instrument for continuity, it is accompanied by membership files and the interest files of the respective churches of a pastoral district.

Summary

Theological and organizational thinking about church administration in the local field as an effective means for building up the church has led to different fields of action. It is there where the theoretical principles and their practical implications meet. This study concentrated upon the most prominent for the German churches of today and, hopefully, for tomorrow. Others could

be included. Some of them, however, are dealt with in other courses during the ministerial training. Whatever the principles are, at the basis of any administrative activity lies the insight that churches can grow, that people are willing to engage in work of the church, that the right climate together with right goals are strong motivating factors for voluntary systems, that the church is a living organism where everything affects everything else. The last mentioned principle makes administration a promising endeavor, because it does not mean that the pastor has to do everything right in a total package in order to improve the situation in his church; instead it means that wherever the starting point is, it necessarily affects some other part of the system, thus promoting the next steps.

PART III

DESCRIPTION AND EVALUATION
OF THE TEACHING
EXPERIENCE

CHAPTER VIII

ESTABLISHING THE FRAMEWORK

General Setting and Framework

The course Church Leadership and Administration is taught in the third year of the ministerial training at the Theologisches Seminar Marienhöhe, an institution in the Euro-Africa-Division of the S.D.A. Church for the education of ministers, mainly for the two West German unions. The curriculum¹ identifies it as a three-hour course in the first semester of the school year 1982/83 under the classification CHMN 545 Gemeindeführung (Church Leadership and Administration). Its main goal is to present "theory and practice of church leadership and administration under special consideration of the New Testament data on the church and of insights from the human sciences."²

Concerning the time framework, the course covered a period of one semester, beginning August 2, 1982, and ending on December 23, 1982. Subtracting one examination week and one vacation week, leaves an eighteen-week span of class work with 3-credit-hours a week, each for 45 minutes. Theoretically this makes a total of fifty-four class periods, but in reality, because of special

¹See Bulletin of the Theologisches Seminar Marienhöhe, 1982/83.

²Ibid., p. 64.

programs from the Division which had to be included into the program, there are fifty class periods.

No prerequisites are set for the course, but all students in the class had to attend a two-hour class in interpersonal communications in their second year, which means they had some specific knowledge on certain issues, more or less closely related to the field of church administration and the topics involved.

The course must be successfully completed before a student can register for the comprehensive examination at the end of the four-year program.

Preparing the Course Outline

According to the Bulletin,¹ the course content covers the following topics:

The church as a theological and social reality.

The biblical view of the church as a parameter for the application of insights from the social sciences.

Principles of church organization as a means for growth of a local congregation.

Function and role of the social climate.

Function and role of leadership styles.

Function and role of the planning process.

Function and role of decision making.

Function and role of the evaluating process.

Function and role of motivation.

Function and role of conflict solving.

¹Ibid.

Function and role of working with groups.

Organizing the work of the minister in his district.

Keeping records.

Transferring the district to the new pastor.

Additionally, it seemed advisable to include a time for students to become familiar with the Church Manual.

Combining the personal studies with the needs of the German field, a tentative course outline emerged (table 24). The outline was handed out to the students at the first class period and served as a reference source during the teaching experiment.

Since I had no experiences in allocating the right amount of time to the specific areas, the outline had to remain open for change and rearrangement. This was important, because experience showed that with the teaching style employed there was too much of teaching material. Half of the semester hours were spent dealing with the basic issues under topic 1 of the outline. The development of the systems theory proved to be especially time consuming. Perhaps I put much emphasis on it, because its right understanding seems to me to be the key to the whole matter.

Since the topic of creativity had been dealt with at some length in the communication class, I felt free to drop it. The same is true for the area of congregational worship services, which had been covered in a homiletics class, although from a different perspective. The topics "finances," "transfer of members," and "crossing borders" were treated lightly, and "getting acquainted with the Church Manual" was given more emphasis. Within that framework we tried to see what the Manual says on the omitted

TABLE 24

TENTATIVE OUTLINE FOR THE COURSE

-
1. WHO ARE WE--WHERE DO WE WANT TO GO? AN INVENTORY
 - 1.1. THE PASTOR
 - 1.1.1. His conflict between traditional and modern roles
 - 1.1.2. His priorities
 - 1.2. THE CHURCH--A THEOLOGICAL AND SOCIOLOGICAL REALITY
 - 1.2.1. The picture of the New Testament Church
 - 1.2.1.1. Nature and essence of the church
 - 1.2.1.2. Goals and tasks of the church
 - 1.2.1.3. Office and leadership in the church
 - 1.2.1.4. The role of the Holy Spirit
 - 1.2.2. The sociological approach
 - 1.2.2.1. The church as an organization of volunteers
 - 1.2.2.2. The inescapability of organization
 - 1.2.2.3. Healthy and unhealthy organizations
 - 1.2.2.4. Management as means to organizational growth
 - 1.3. A RATIONALE FOR SELECTING MANAGEMENT PRINCIPLES FROM THE SOCIAL SCIENCES
 - 1.3.1. The necessity of adequate church administration
 - 1.3.2. The criteria for its adequacy
 - 1.3.2.1. Faithfulness to the divine nature of the church
 - 1.3.2.2. Timeliness of the organization to fulfill its calling today
 2. HOW DO WE GET THERE?--PRINCIPLES OF GOAL-ORIENTED LEADERSHIP
 - 2.1. Systems theory as the basic concept
 - 2.1.1. Its components
 - 2.1.2. Its application to the church
 - 2.2. Planning in the system
 - 2.3. Leadership styles and their implications for the system
 - 2.4. Decision-making processes in the system
 - 2.5. Problem-solving strategies
 - 2.6. Motivation and creativity
 - 2.7. Conflict management
 - 2.8. Organizing and delegating
 3. WHAT ARE WE DEALING WITH?--TYPICAL FIELDS OF CHURCH ADMINISTRATION
 - 3.1. Working with groups and committees
 - 3.2. Congregational business meetings and elections
 - 3.2. Worship services
 - 3.3. Keeping records
 - 3.4. Finances
 - 3.5. Transfer of members
 - 3.6. When the pastor moves away
 - 3.7. Crossing the borders--the neighbouring district and pastor
 4. AM I CAPABLE OF DOING IT?--TOWARDS A PASTORAL ETHIC

fields. Yet for point 4 on the outline there was no substitution. We had to quietly drop it because of a lack of time.

After reviewing the records the picture of the topics in relation to the needed hours was revised as shown in table 25.

TABLE 25

RELATIONSHIP BETWEEN TOPICS AND NEEDED HOURS

Topics	Hours needed
1. WHO ARE WE--WHERE DO WE WANT TO GO? AN INVENTORY	
1.1. THE PASTOR	
1.1.1. His conflict between traditional and modern roles	
1.1.2. His priorities	3
1.2. THE CHURCH--A THEOLOGICAL AND SOCIOLOGICAL REALITY	
1.2.1. The picture of the New Testament Church	
1.2.1.1. Nature and essence of the church	
1.2.1.2. Goals and tasks of the church	
1.2.1.3. Office and leadership in the church	
1.2.1.4. The role of the Holy Spirit	4
1.2.2. The sociological approach	
1.2.2.1. The church as an organization of volunteers	
1.2.2.2. The inescapability of organization	
1.2.2.3. Healthy and unhealthy organizations	
1.2.2.4. Management as means to organizational growth	5
1.3. A RATIONALE FOR SELECTING MANAGEMENT PRINCIPLES FROM THE SOCIAL SCIENCES	
1.3.1. The necessity of adequate church administration	
1.3.2. The criteria for its adequacy	
1.3.2.1. Faithfulness to the biblical view of man and of the church	
1.3.2.2. Timeliness of the organization to fulfill its the calling today	3
2. HOW DO WE GET THERE?--PRINCIPLES OF GOAL ORIENTED LEADERSHIP	
2.1. Systems Theory as the basic concept	
2.1.1. Its components and their interrelations	4
2.1.2. Its application to the church	
2.2. Goal-oriented planning in the system	3
2.3. Leadership styles and their implications	3
2.4. Decision-making processes in the system	3
2.5. Problem-solving strategies	3

TABLE 25--Continued

Topics	Hours needed
2.6. Motivation and creativity	1
2.7. Conflict management	2
2.8. Organizing and delegating	2
3. WHAT ARE WE DEALING WITH?--TYPICAL FIELDS OF CHURCH ADMINISTRATION	
3.1. Working with groups and committees	2
3.2. Congregational business meetings and elections	3
3.2. Worship services	-
3.3. Keeping records	1
3.4. Finances	-
3.5. Transfer of members	-
3.6. When the pastor moves away	2
3.7. Crossing the borders--the neighboring district and pastor	-
4. AM I CAPABLE OF DOING IT?--TOWARDS A PASTORAL ETHIC	-
Substitution: Getting acquainted with the <u>Church Manual</u>	5
Total hours	50

The implications for future teaching are drawn in the evaluative part of this report.

Selecting Reading Material

Another step in preparing the course was selecting meaningful reading material for the students. The material had to cover basic questions on the organization of a church from the theological and sociological point of view, and the important practical aspects of how to lead a congregation in its real setting. The religious scene in Germany, in general, and the situation of the different church bodies, in particular, i.e., voluntary churches and congregational-structured denominations over against the Volkskirchen are mirrored on the book market. Only recently have

several books appeared on modern church organization, mostly with American material adapted to the German Volkskirche. This adaptation, however, is in reality a reduction which makes them less useful for the Adventist denomination. It is better for us to use the original American materials and adapt them to our concept of a voluntary church.

Thus the reading list covers the following literature in English:

- A. Lindgren, Foundations for Purposeful Church Administration
- A. Lindgren, N. Shawchuck, Management for Your Church
- M. Harper, Let My People Grow.

German sources are translations of Snyder's Wineskins and Die Gemeinschaft des Gottesvolkes, as well as two or three of the more recent publications on the practical field of church administration. Those included are:

- G. Rammenzweig, Kirche zwischen Bürokratie und Demokratie, (Church between Bureaucracy and Democracy)
- N. Greinacher et al., Gemeindepraxis, (The Congregation in Practice)
- I. Adam/E. Schmidt, Gemeindeberatung (Counseling a Congregation).

The mandatory reading contains Lindgren/Shawchuck, Snyder's Wineskins, and Adam/Schmidt, making a total of about 700 pages, which seems adequate.

The Students as a Learning Group

The class was a group of sixteen students. The overall characteristics of it can be seen from table 26.

TABLE 26

GENERAL CHARACTERISTICS OF THE STUDENT GROUP

Characteristics	Male	Female
Number of students	15	01
Married	08	01
Over 25 ys.	04	--
Under 25 ys.	11	01
Former profession	05	--
On campus residence	07	--
From SGU	06	--
From WGU	09	01

NOTE: SGU and WGU stand for "South German Union" and "West German Union". These two unions cover the territory of West-Germany, or more accurately, of The Federal Republic of Germany.

It was my goal to form from this heterogeneous group of one woman and fifteen men a learning group. The background of the students showed many varieties, a conservative from a solid Adventist home to a newly converted "worldling," from a craftsman to a college graduate, from a 21-year-old young bachelor to a 33-year-old father of three children, from the South German dialect of the Alpine region to that of the North German sea coast. In short, there were sixteen individualistic personalities.

The goal was to prepare the material in such a way that the intellectual capacity of all would be neither under- nor over-demanded. It meant making them all sensitive to intergroup relationships and processes, encouraging contributions and personal involvement, pointing to weaknesses and strengths, and creating a non-threatening climate. Learning should be possible by expressing experiences and feelings and not only by unemotional rehearsing of "pure" data.

In order to reach the goal, two different, though not entirely separate ways were used: one being the classroom, the other personal counseling sessions. Here, only the classroom experience is considered. Teaching methods should play an important role in creating a balance between person- and task-orientation. Whether the goal could be reached or not is demonstrated in the evaluative portion of the project.

The Teaching Methods

Teaching methods differ from culture to culture, from age to age, from educational philosophy to philosophy, and, last not least, from teacher to teacher. This truism needs not be proven. And the results justify almost any of the numerous approaches. There is, however, another difference which must be taken seriously, the difference in people. Pupils of ten years and mature adults are not dealt with in the same manner. Teaching methods must be chosen according to the goals of the group and adequate to the maturity of the group.

Adult teaching succeeds when it builds on a partnership where teacher and student stand on the same ground of personal integrity and worth. The motivation of learning depends on the image of the teacher in the eyes of the student and of the student's self-image. Both result from the expertise of the teacher in matters of knowledge and in matters of building relations of trust and personal worth. Teaching in a critical or condescending manner blocks the road to good results, because adult students (and not only these) tend to get defensive, aggressive, or non-interested.

The teaching process knows three different levels:¹ the input level, the reception level, and the processing level. At the input level the teaching endeavor is influenced by the image of the teacher in form of a positive or negative prejudice, by external factors like the room, its temperature and seating arrangement, and by the amount of redundancy or balance between the known and the unknown. The reception level is a situation of choice. Here the student selects the items of apparent interest. Basic experiences guide him during this step. What really happens may be explained through the so-called deficit theory² which says that a person is willing to accept a message only when he or she feels a need to be filled. The need may be intellectual, emotional, or deliberative.

The processing level is the digestive step,³ the internalization of the insights which came through, a mingling with the life situation of the student, leading to change and growth in respect to attitudes, feelings, and actions. Yet the troublesome question is: How much comes through? How do I have to present the material to reach the student most effectively? Under what circumstances does learning succeed? The answer is a sobering one. According to a well-known perception rule, a person under equal circumstances takes up:⁴

¹Klaus, p. 130.

²Ibid., p. 133.

³Ibid., p. 136.

⁴Ibid.

10 % of what he or she reads
 20 % of what he or she hears
 30 % of what he or she sees
 40 % of what he or she hears and sees
 60 % of what he or she hears, sees and discusses
 80 % of what he or she discovers through own searching
 90 % of what he or she has discovered, and has to fight and suffer for.

The rule makes two things plain: A mere lecture, directed to the ear, is in danger of losing 80 percent of its content in the communicative process. The other insight is that when there are elements of emotional involvement, of suffering, and personal meaningfulness, the amount of retained material is largest. Implications for a multi-faceted teaching style are evident.

The way of teaching was selected according to the teaching situation and the immediate goal. Introducing new material and "digesting" it are the two main phases of class-room teaching. Table 27 shows which methods were selected.

TABLE 27

TEACHING STYLES IN DIFFERENT SITUATIONS

Teaching situation	Selected style of teaching
Introducing new material	illustrated lecture handouts role play advance reading
Internalizing the material	controlled discussion role play case study feedback session in-depth reading

The application of the different methods follows loosely along lines derived from the psychology of learning. Five different steps are logically combined:

1. Motivation. It intends an attitude of curiosity and moves towards search and inquiry.

2. Problem definition. The experiences are structured, the questions are condensed to the main problem.

3. Trial and error. There is a playful dealing with possible solutions, discarding some, varying others, weighing the pros and cons.

4. Solution offering. One solution is identified as the best choice and presented as proposal.

5. Reinforcing the solution. The possibilities for application are made plain with an appeal to act accordingly.

There is a difference, however, between preparing a teaching period and holding it in class. The sequence of steps 1 to 5 varies in the two experiences. This fact is made visible in table 28.

TABLE 28

PRESENTATION OF THE 5 STEPS IN DIFFERENT SITUATIONS

In the teaching situation		In the preparing situation
Step 1	Motivation	Step 3
Step 2	Problem definition	Step 1
Step 3	Trial and error	Step 4
Step 4	Solution offering	Step 2
Step 5	Reinforcing the solution	Step 5

An example of three class periods on the topic "Decision Making in the Congregation", is shown in table 29 as a summary.

TABLE 29

STRUCTURE OF THREE CLASS PERIODS
ON DECISION MAKING

Period 1: Steps 1 - 3		45 min.
Main goal: Motivation, first experience of problems, the effects of wrong or right solutions.		
Teaching method:	1. Group play, "Win as high as you can." ¹	25 min.
	2. Transfer to the decision-making processes in the church through controlled discussion about the question: Reviewing the experience of the game, what are your insights and which are the implications on the decision-making process in your church?	20 min.
Period 2: Steps 2-4		45 min.
Main goal: Giving information about different methods of decision making.		
Teaching method:	Illustrated lecture with opportunity for questions.	45 min.
Period 3: Step 5		45 min.
Main goal: Group experience of the different decision-making methods; emotional internalizing of learning.		
Teaching method:	1. Group play with discussion. The group experiences different decision-making processes by trying them out in different situations.	30 min.
	2. Conclusive discussion	15 min.

¹J. W. Pfeiffer and John E. Jones, Arbeitsmaterial zur Gruppendynamik, 6 vols. (Gelnhausen: Burckhardthaus, 1974), 1:60.

Whether the teaching methods led to the desired results or not, will be described in the evaluative section of the project.

CHAPTER IX

CONTROL INSTRUMENTS

The Final Examination

The final examination consisted of two main parts: the first was constructed as an objective test with a true-false and a multiple-choice portion, the second was an essay. The goal was the recollection of data which were learned by the students and testing their ability to apply the data to relevant theoretical and/or practical fields. The two capacities are usually subsumed under the headings of reproduction and transfer.

Following is an example of the final examination given to the students at the end of the course.¹

PART I: OBJECTIVE TYPE

Portion I: True or False?

1. Theological and sociological principles determine the practical application of church leadership.
 2. Role and function of leadership are tied to the designated leader.
 3. Pastors cannot escape role conflicts. Therefore the pastor must not negotiate the role expectations with the role senders.
 4. Upcoming conflicts are a signal of an existing crisis. At the same time they bear the inherent chance toward positive change.
 5. Leadership styles are functional and situationally conditioned.
-

¹Administered to the students on Nov. 11, 1982.

6. Goals and tasks of a congregation have to be deduced from its pre-given nature as a church and from the needs of the environment.
7. The greatest danger in the problem-solving process is the premature evaluation of solution proposals. The spectrum of possible solutions is thus narrowed down.
8. An important feature of systems theory is how the system and its resources are valued against the environment and its resources.
9. One of the goals of church administration is to create a climate where the positive forces of the congregation can unfold without being hindered.
10. The essence of the new-testamental church is derived, among others, from the following elements: koinonia, diakonia, martyria.
11. The Christian church lives through faith and hope in the capacity of man to gain new insights and to turn around.
12. The self-understanding of the church can only be functional, or the church betrays the cause of Jesus.
13. Greinacher ties the trustworthiness of a church to whether the co-citizen finds humaneness in it or not. For the SDA church this would mean: her trustworthiness and relevance are first determined by the life-style and atmosphere in the church and only second by her dogmatic message.
14. J. B. Metz talks about the gigantomachie of anxiety in the church. By that he means the fear of the new, the untested, the experimental. Through this anxiety the development in the church is hampered and the creative engagement is stifled.
15. The concept of goals should be in the hands of the designated leaders, because they bear the ultimate responsibilities.
16. A church which lives pastorally "on welfare" has to change into a church which builds her life through the communal service of all and through the responsibility of each individual.
17. The more recent thinking in the realm of a theology of the congregation must not be dominated by the monopoly of a dogmatic approach, but must be true to the reality of the congregation and therefore be informed by it.
18. An abstract idea of the church is a tragic distortion of the new-testamental data, because the church is always very concretely tied to a given social environment.
19. The church cannot freely choose her place of discipleship. It is given to her through the respective society, through time and space in which she lives.

20. The role conflicts of the pastor are mainly determined by changing social structures, different inner-congregational role expectations, and personal and family role expectations.

Portion II: Check all right answers.

21. The laissez-faire leadership style is adequate for
 - a. specialized small groups with high motivation.
 - b. for interpersonal conflict solving.
 - c. It is not an adequate leadership style.
22. Leadership styles in the church are generally most effective
 - a. when they are more task-oriented.
 - b. when they are more person-oriented.
 - c. when they vary between a. and b. according to the demands of the situation.
 - d. when they keep the balance between a. and b.
23. The most important elements within the transforming system are:
 - a. the mission-oriented self-understanding of the church.
 - b. the interpersonal relationships.
 - c. the organizational structures.
 - d. the functional structure.
24. Moltmann talks about the following target points of the church:
 - a. the order of freedom.
 - b. the order of peace.
 - c. the rulership of Christ.
 - d. the charismatic church.
25. When there is a losing and a winning group in a congregation, following behavior patterns emerge only in the losing group:
 - a. thorough self-reflection.
 - b. fighting.
 - c. higher work morale.
 - d. affirmation of prejudices.
 - e. fulfillment of emotional needs.
26. From Moltmann's theology of the congregation and from empirical data, the following goals for congregational work can be derived:
 - a. replacement of the vertical one-way communication through horizontal structures.
 - b. building of small groups.
 - c. pastoral counseling as a means to personal growth.
 - d. pastors should use their key position to promote growth processes.
 - e. church services are celebrations with the total congregation, a mutual sharing of hope and faith.

27. Today there are ongoing discussions about the nature of the church and the congregation. As a whole are the main points:
 - a. parochial church vs. congregation?
 - b. Volkskirche vs. congregational church?
 - c. the relationship between small groups and the congregation as a whole?
 - d. free choice of the congregation vs. territorial placement?
28. Post-conciliar Roman Catholic thinking on the church is characterized by the following items:
 - a. the church is a coherent group of believers in Christ.
 - b. personal and congregational life have to be structured along new-testamental lines.
 - c. church members are aware of the fact that they are tied to a social network, and they take particular functions in the church.
 - d. the center of all church life is the eucharistical worship service.
 - e. the local congregation understands itself as part of the total global church.
 - f. the church knows her obligation to minister to the needs of society.
29. If someone draws back from a problem, the reaction can be called
 - a. reactive.
 - b. proactive.
 - c. interactive.
30. Personal matters like rivalry or aggression which members may bring to a board meeting fall under the heading:
 - a. animosity.
 - b. hidden agenda.
 - c. prejudice.

PART II: ESSAY TYPE

"If you want to keep alive the Christian faith for the next generation, you need congregations which are alive. If you want to preserve the Christian identity, you need the institution of a church."

Please comment critically on the foregoing statement:

1. Weigh the pro and con of the two positions.
2. Transfer your conclusions to approaches for Adventist church leadership and administration.

The Case Study

Another control instrument for student progress was a case study. It was administered twice to the students, at the beginning

of the course and at the end. This procedure was chosen to gather information from the students about their growth in understanding the problems of church leadership and about their ability to apply--although still in theory--principles of leadership to the real life of a congregation. An important and intended side effect for the students was that in dealing with the same problems twice, they were able for themselves to recognize their progress in terms of knowledge and skills.

At the the first presentation of the case study the students had to read through the text and chose one of three options as their reaction to the problem areas:

1. I have a clear understanding of how to solve the problems and would take the following measures . . .
2. I have some rather rough ideas of how to go along. I would perhaps try the following . . .
3. I have presently no ideas whatsoever about solving the problems of Pastor Meier.

The second confrontation for the students with Pastor Meier was on the day of the final examination. They received the following assignment: Define three problem areas from the case study and give substantial proposals for solution.

Reflections of Pastor Meier¹

Pastor Meier has a hard time falling asleep. He had just come home from the church business meeting which was annually held at the end of the year--for the third time in this church. Although there were only 30 of the 120 members present, he met

¹ Adapted from A. Kurtz, Handout for the course Church Leadership and Administration, S.D.A. Theological Seminary, Andrews University, 1979.

the most important and most faithful members--as always, and he commended them for their engagement, because it was that group which bears the burdens of the church, financially and in respect to church life and work. Through the years this group has become the nucleus of the congregation, consisting of 5 to 6 families. They are present at social meetings, prayer meetings, etc., and most of the offices are taken by members of that group. They worked hard, invested time, money, and their capacities; and almost automatically came to fill the official positions. They seemed to know the answers, they had the necessary information, and they evidently had the keys to the future of the church in their hands.

Oftentimes organizing and planning was done informally on the phone prior to the official board meetings, and they complained about the lack of commitment of so many other church members.

Today, at the end of the year, the various church leaders had reported. Pastor Meier moved restlessly in his bed, turning from one side to the other, and everything passed again before his eyes like a film. Each report made figures come alive with incidents and backgrounds. He could not help but give himself up to his feelings which stole his well-earned rest.

There was the report of the Treasurer:

The tithe income had risen last year, but the Sabbath School offerings had dropped and--even worse--there was an immense drop in the offerings for the local church. There was a growing deficit in the church budget for local expenses, so it was necessary to draw from savings. His mind went back to the story of that glass window. He was convinced that dissatisfaction about how that incident was handled was now turning up in the giving pattern. One day the old glass window which gave the church a very special atmosphere was broken. Immediately the church board was called and it was understood that a reputable craftsman should examine the damage and bring back a report. The examination of the specialist showed that the window could be insufficiently repaired for a cost of about DM 300. But sooner or later there would have to be a totally new window which would cost about DM 5000. The discussion was still vivid in Pastor Meier's mind. Sister Alberth, leader of the Dorcas group of the church, found it absolutely "incomprehensible" that "in a time like this the church could justify thinking of a new glass window which has no real function even for us!" Sister Mader, whose husband had joined the church three years earlier and who had generously contributed to the church finances, said: "This is the church of my childhood, and without that glass window I would no longer feel at home." She added that her husband thought there should be a nice neon light to illuminate the window "so people will know we are Christians." Pastor Meier then recalled how he had led the group to a decision by suggesting a new, but modest window, with colored glass, but without lead framing and illumination, and costing only half the quoted price. The vote was twelve in favor, with three opposed,

and three or four not voting at all. While discussing the window, many other different views and opinions had come to the surface, especially about the priorities of the church. It seemed that for weeks the debate about the window and the other matters continued.

The Clerk's report:

It could have been worse. Pastor Meier had insisted that to follow his conscience the membership records should be brought in line with reality, dropping some missing members and those obviously no longer in good standing. Despite this fact, there had been a modest gain of one member with transfers and five newly baptized members, four of them from the church's youth.

Concerning membership issues of the church or other important matters, the business procedures followed democratic patterns. The members had picked up this mode of operation from a previous pastor. Several brethren seemed to be experts in the Church Manual, others for parliamentary rules, and although at times Pastor Meier felt uncomfortable with how these procedures were employed, they did provide a way of settling "sticky" issues.

The Pathfinder Leader's report:

Pastor Meier was very pleased with the good work of Brother Brecht. It was really a smart group of youngsters, and they had won several awards at the Pathfinder Fair of the Conference. Some parents had complained, however, that their children were gone from home and church on too many weekend outings, but that is the price to be paid for an active club. He remembered how narrowly he had averted Brother Brecht's resignation. The misunderstanding came when the opening night of a three-week evangelistic campaign fell on the same weekend that the Pathfinders had planned a trip. The Evangelist had planned to have a junior choir for the meetings and of course the trip had to be cancelled.

After a second conflict about scheduling activities, the Pastor began to list important events three months in advance in the Church Bulletin.

The report of the Youth Leader:

The group needed an injection of new life. Their regular meetings were not well-attended, and many of the youth lingered in the church foyer or in the parking lot during church services. The leader's main complaint was that the Social Committee had resigned because of lack of interest.

Pastor Meier recalled that most of the youth activity seemed to center in the Youth Sabbath School class, at least since the time Richard Schmitt has become the leader. Richard had young people dropping in at his home nearly every Sabbath afternoon and several social events for young people had been organized by the youth Sabbath school class. If only someone like Richard could be found for the Youth Club. The Pastor felt that here was a weak point in the organization of the church.

Lay Activities Report:

All the Conference-promoted programs, it appeared, had been given a fair try. A lay-training program on how to give Bible studies had been conducted. Most of the town had been covered with enrollment cards for "the Bible Speaks" program. The Ingathering goal had been reached. The congregation had been organized into small bands. There was a weekly progress report in the church. This and the strong appeals of the Pastor seemed to work.

His main disappointment was over the small number of people actually engaged in lay witnessing. He had begun the year with high hopes. After the January worker's meeting he had returned with a new sense of the importance of laymen knowing how to share their faith. He had been exposed to a plan to implement this ideal, how to present to the laymen the importance of their mission and how to train them accordingly. After the meeting he spent a full four days alone in his study developing the plan in detail. The following Sabbath he had preached a sermon on "Finishing the Work" and described his plan with great enthusiasm--a plan which he said would "revitalize the dead chair sitters and reach out to all people in the city before the year was over."

He was puzzled by the lack of interest--particularly on the part of the church officers of whom he had expected more. One had called that afternoon to question his authority to introduce the plan without board approval. In spite of the slow beginning, by April he did get board approval and set up a committee to implement the program. It would probably have succeeded had he not had such a rough time in June and July with a chronic back condition. He was hospitalized for several short periods and, therefore, to salvage the plan, he had turned the responsibility over to Elder Schott, a retired minister, who had also attended the January worker's meeting. It turned out, however, that Elder Schott was not able to follow the plan through on all the details. As soon as possible, Pastor Meier assumed responsibility for the program again. A number of members had received the training, but by August only six to nine were coming out regularly for the Sabbath afternoon house visitation. Perhaps this was all one might expect in this Laodicean time!

His disappointment with the minimal response was additionally reinforced by his failure to introduce some significant changes in the worship services. Pastor Meier had developed interest in this subject in a Seminary extension school, but the board simply would not go along with anything but a few minor changes. They felt that some strong sermons on how to reverently behave in worship were more important than changes in the order of service.

As Pastor Meier reflected on the events of the past year, several things kept gnawing at his consciousness: Why were so few involved in the work of the church? Why was it so hard to find new members for leadership positions adding them to the leadership group? What do you do with an in-group with talent

and economic strength which thinks the rest of the members have no interest in the work of the church and the out-group is only too willing to turn the work of the church over to them? How do you get these folk to see that they too have a responsibility to act their part in the church?

Evaluation of the Course by the Students

In addition to the more indirect feedback by examination, a direct evaluation of the course was elicited through application of an evaluation sheet¹ which was distributed to the students at the last class period. Seven questions had to be matched with grading scales from 1 (I strongly disagree) to 7 (I absolutely agree), providing a wide range for the appraisal process. At the end of the form there was room for more detailed critique, recommendations, or requests.

The statements on the evaluation form asked the students to rate the course.

Looking back over the course . . .

1. I got a clear understanding of the importance of church administration,

2. I am conscious of the basic structures of the congregation as a system,

3. Leadership styles and their application to the life of a congregation are clear to me,

4. I came to understand the importance of adequate planning and what planning means,

5. I felt comfortable with the climate of the class,

6. I feel I could bring in my ideas and contributions,

¹The original form appears in the appendix.

7. In my overall rating the course appears helpful and effective.

As can be seen, the evaluation covered several main areas of course content. The students indicated the degree of relevance which they attributed to the main themes of church leadership and administration. In reality it was equally or even more an evaluation of how the themes were presented, because, as noted above, how a given content is decoded depends on the level of relations. This important area of relations is reinforced through statements 5 and 6, where the person-oriented facet of class teaching is measured, followed by blending the task-orientation and person-orientation into the overall feeling about the course.

To make the evaluation procedure a most helpful instrument of student feedback and for future improvement, an area for personal and informal feedback was included.

Self-Evaluation Processes

Self-evaluation was done in two steps. First there was an ongoing process while teaching the class. At the close of each class session the following questions had to be answered: Was I able to follow my teaching plan for this session? Why did I succeed? Why did I fail? What are my feelings after the session? Why do I feel how I feel? What were the reactions of the students to my presentation? Why did they react as they did? What do I have to change for the next class period?

The second step was the general reflection after having taught the whole course, corrected and passed back the test, and

read the students' evaluations of the course. Leading questions were: What did I learn from personal reflections and from student feedback about the course in terms of its relevance and content? What did I learn about myself as a person teaching the course? In what areas do I feel affirmed? Where is change necessary, and in what direction should I be moving?

CHAPTER X

RESULTS AND EVALUATION

Results from the Course Evaluation by the Students

Table 30 makes visible the students' judgments on the course:

TABLE 30
RESULTS FROM EVALUATION BY STUDENTS

n = 13		Grading between 1 and 7
1.	I got a clear understanding of the importance of church administration.	$\bar{X}=6.38$
2.	I am conscious of the basic structures of the congregation as a system.	$\bar{X}=6.0$
3.	Leadership styles and their application to the life of a congregation are clear to me.	$\bar{X}=6.23$
4.	I came to understand the importance of adequate planning and of what planning means.	$\bar{X}=6.07$
5.	I felt comfortable with the climate of the class.	$\bar{X}=6.15$
6.	I feel I could bring in my contributions and ideas.	$\bar{X}=5.23$
7.	In my overall rating the course appears helpful and effective.	$\bar{X}=5.84$

The interpretation:

1. The course content proved to be meaningful and adequate

to the expectations of the students. The basis of this statement is the fact that the students in the average attached a point value of 6.32 out of 7 to questions 1 to 4 on the course evaluation sheet. Personal informal comments on the content said that the outline should be made visible more often (1 voice), that the overall approach should be more theological rather than from the human sciences (1 voice), and that more room was needed for applications (1 voice). There was one critical voice on the part "Getting acquainted with the Church Manual," saying, this portion of the class did not bring much gain in contrast to the rest of the course. In general, the course content led to a high satisfaction level, yet with enough room for improvements.

2. The teaching climate evidently mirrored a successful attempt of balance between task- and person-orientation.

The students rated questions 5 and 6 together with an average of 5.74. One student recommended more role playing as a means to more personal involvement. The slightly lower rating of 5.23 could be interpreted three ways: First, it indicates that the content of the course was so new to the students that they felt insecure about the value of their contributions; second, it was a hint that the intergroup climate was such that one or two students did not feel unconditionally accepted by the rest of the group; or third, it suggests that the respective students did not feel their contributions cherished by the teacher. Since only two students gave the relatively low value of 3 to question 6, the second or third interpretation seems more probable than the first.

3. The teaching style seemed to be adequate to the circumstances.

Although there was no specific question on teaching styles, the answers on the items 5 to 7 must be interpreted as a value judgment on the teaching style. The same is true of the more fact-oriented items 1 to 4. An indicated clear understanding of facts as well as a high emotional satisfaction level point to an adequate manner of dealing with the study material and with persons.

4. The course as a whole seemed to be valuable for the students in respect to its effectiveness and helpfulness.

The judgment concerning question 6 remains only theoretical, because both effectiveness and helpfulness can be proven only by the practical application of the course's content in a church setting. Nevertheless, the opinion of prospective ministers is a signal for future practice or non-practice of the learned principles. In this sense the opinion of the students may well serve as a valid parameter for evaluation.

Results from the Final Examination

All students took the final examination as scheduled. After the grading process which followed the general rules accepted by German institutions of higher learning, the grades showed an equal distribution of grades between the range from A to C, averaging in an almost straight B (table 31). The final exam was meant to measure objectively the progress of the students in terms of intellectual knowledge of important issues concerning church administration and leadership. Fifteen points could be earned as a

TABLE 31

DISTRIBUTION OF GRADE POINTS

Number of students	points	German grade	percentage	American value
2	15	1+	12.5	A+
-	14	1	-	A
3	13	1-	18.75	A-
3	12	2+	18.75	B+
1	11	2	6.25	B
1	10	2-	6.25	B-
1	9	3+	6.25	C+
3	8	3	18.75	C
1	7	3-	6.25	C-
n=15	$\bar{X}=11.05$ SD= 2.54	2	100	B

a maximum--equalling grade A⁺. The statistical mean of the group showed $\bar{X}=11.05$ which counts as B⁺. This is a relatively high average. This could indicate the following: first, the final was too easy; second, the interest level of the class was high enough to study hard for the test. The second conclusion gets some weight from the fact that the students did a good job dealing with the controversial statement at the end of the exam, although that part of the test was not graded. Nevertheless the first option must be recognized as possible. A next final can be modified accordingly.

Results from the Case Study

The results of the first presentation of the case study are shown in table 32.

TABLE 32
DISTRIBUTION OF POSSIBLE ANSWERS
FIRST PRESENTATION

Options 1 - 3	Number of answers (n=13)
1. I have clear understandings of how to solve the problems . . .	00
2. I have some rather rough ideas . . .	12
3. I have presently no ideas whatsoever about solving the problems of Pastor Meier.	01

Twelve of the thirteen students had some rough idea about how to proceed in the case of Pastor Meier and his church problems, but none felt secure about his prospective measures. Most of the "rough ideas" circled round activating the rest of the church, keeping the Pastor out of taking sides in "hot" issues, and showing the rest of the church their responsibilities for the well-being of the whole. The second administration showed a different picture (table 33).

TABLE 33
DISTRIBUTION OF POSSIBLE ANSWERS
SECOND PRESENTATION

Options 1 - 3	Number of answers (n=13)
1. I have clear understandings of how to solve the problems...	13
2. I have some rather rough ideas...	00
3. I have presently no ideas whatsoever about solving the problems of Pastor Meier.	00

The students showed prudent optimism in respect to their capacity to handle the problems of the congregation and how to change the interpersonal and work atmosphere for the better. This time not only general ideas but specific ways of dealing with the "Gestalt" of the church, i.e., with its totality of people, tasks, "sticky" issues, and possibilities came to the surface. The assignments of defining three problem areas and proposing solutions were fulfilled by all students, some in more detail and more elaborately than others, making plain the differences among individuals. By and large, intellectual knowledge, conceptual and work skills seem to have been accepted and incorporated, making the transfer to the actual situation probable. The intended growth process has been brought under way.

Results from Personal Evaluation

The self-evaluation done by regular or irregular reflection concerned the past teaching experiences, the atmosphere in the classroom, the results of the examinations, the future direction of teaching, and whether or not the goals might be reached. To make it more tangible and measurable, it led to the construction of a self-appraisal sheet. With it feelings, impressions, and subjective judgments could be rated in a scale from 1 to 5. The meaning of the values may vary from item to item and can be taken from the description of the respective items. The evaluation sheet deals with ten items, some more general, some more specific, yet all in relation to the teaching experience. Some of them are more concerned with the content, others with the relationship to the

students, and others with the relationship to oneself. Table 34 shows the results of this process.

TABLE 34

RESULTS FROM SELF-EVALUATION

Reviewing the past teaching experience, how do I appraise my work, rating the items from 1 to 5?					
1. I feel my teaching career confirmed.					
not at all					totally
1	2	3	4	(5)	5
2. I could establish a balanced climate between person orientation and task orientation.					
not at all					always
1	2	3	(4)		5
3. I feel I could trigger high student participation.					
never					always
1	2	3	(4)		5
4. I felt accepted by the students as a person.					
not at all					totally
1	2	3	4	(5)	5
5. I feel that my teaching methods were accepted.					
not at all					totally
1	2	3	(4)		5
6. I feel I could reach the academic goals.					
not at all					totally
1	2	3	(4)		5
7. I suffered from health problems and insomnia.					
less than usual					more than usual
1	2	(3)	4		5
8. I feel the need to change the course.					
not at all					totally
1	(2)	3	4		5
9. I feel the students found my teaching material valuable.					
not at all					totally
1	2	3	(4)		5
10. Going to class made me feel tense.					
not at all					always
(1)	2	3	4		5

The results demonstrate that in general I felt good about the teaching experience. This is due to the positive judgment on my capability to create an adequate learning situation, so that learning is a satisfying activity both for the teacher and the students. I did not develop any health problems or emotional strains during the session but felt stable and well. This confirmed me in my profession as teacher of prospective ministers. As a person and an expert in the field I felt accepted by the students. This feeling is one of the most important for, according to my philosophy, personal gifts and talents are functional, that is, they are given to reach a goal, a common good. I would not be able to pursue my teaching career without the positive feedback from others and without feeling some success on my own part.

It is on this basis of general satisfaction that insights of deficits can be accepted without threatening the person, and improvements can be planned for staying in the growth process of a person. In this respect I was not threatened by the evaluation which the students attached to the class and to my person. Since I do believe in growth and not in perfection, improvements are a natural must. Besides the general improvement of the course in terms of keeping in touch with new literature, of adapting the content to the changing situations of the minister in a changing society, the following areas should be covered: (1) there should be a better allocation of time to the respective topics; (2) a clearer structure of the teaching sessions should be developed; and (3) the preparation of a syllabus for the students is a must. The last point seems most important because there is not enough relevant

German reading material available which suits the Adventist position. A further goal is to engage in the continuing education process of ministers to help them improve their leadership capabilities.

Above all it is my desire to contribute to the growth of the Adventist church in Germany by preparing the ministers to better understand the area of administration and leadership in the congregation. It is my anticipation that such training will be a means of preparing the way for the Holy Spirit to work in reviving the church and leading her to a glorious climax, awaiting the parousia of her Lord.

CONCLUSION

The goal of this project was to develop, teach, and evaluate a course in church leadership and administration applicable to the German Adventist churches. At the same time the course was being taught on the post-graduate level, in the first year of the M.Div. training program.

As noted above, the course must have a missionary thrust to be relevant to the growth of the Adventist church in Germany. Growth is a holistic process which in this case, begins with the pastor. According to Peter Wagner¹ and in harmony with Adventist church-growth experts, leadership by the pastor is the crux of the matter. This issue has even become most relevant and up-to-date in Germany because the Euro-Africa Division in general, and the German Unions, in particular, have, during the past three years, requested Gottfried Oosterwal to conduct several seminars on church growth. Many ministers have been inspired to personally adopt the philosophy of church growth, finding new optimism and faith in their own mission and in the mission of their churches. One sobering setback is that many of them do not know how to implement church-growth strategies. Too many try out new good methods with old hangups.

Since no discussion and little material on church administration is available for the German Adventist minister, this

¹Your Church Can Grow, p. 57.

study presented in some length some issues which might appear old, too well-known, and too broad for the American scene where good material on the theology and practice of leadership is abundant.

The German churches will not recover from their decline as long as only an ongoing discussion continues about what are the best methods and whether or not one should import methods and personnel from such prospering fields as Central or South America.

The German ministry must first attempt to establish a philosophy behind the methods, dealing with the undergirding issues. This project strove to move some steps in this direction. The teaching endeavor which was built upon the project sought to educate ministers who are totally dedicated to God and to man and who have a vision of what the church really is--a lifesaving station on the fringes of eternity.

APPENDICES

APPENDIX A

A SURVEY OF THE CHURCH AND THE ENVIRONMENT

1. THE ENVIRONMENT OF THE CONGREGATION

1.1. Territorial classification

1.1.1. Population

1.1.2. Geographical classification (first allusion to certain "milieus", neighborhoods, classification of the site of the church building)

1.2. Structure of the population

1.2.1. Percentage of laborers, office-workers, civil servants, professionals, business-men, self-employed

1.2.2. Percentage of "guest-workers" (where from predominantly? Is this reflected in the composition of the congregation?)

1.2.3. Percentage of working wives/mothers

1.2.4. Comprehensive character (what is the typical image of the area? What problems are connected with this?)

1.3. The political situation

1.3.1. The political landscape (majorities, governing party)

1.3.2. Comprehensive character

1.4. The economic situation

1.4.1. Transportation network

1.4.2. Chief industries

1.4.3. Educational institutions

1.4.4. Cultural climate

1.4.5. Comprehensive character

1.5. The religious situation

1.5.1. Percentages of the denominations or religions

1.5.2. The coefficient of mixed marriages

1.5.3. The quota of those leaving the churches

1.5.4. Ecumenical activities

1.5.5. Comprehensive character and the classification of the SDA church in the religious landscape: problems, suppositions, relations

2. THE CONGREGATION AND ITS LIFE

2.1. The social structure of the congregation

2.1.1. The number of members

2.1.2. The age-distribution

2.1.3. Distribution of the sexes

2.1.4. Vocational groups (typical or atypical in comparison with 1.2.1?)

- 2.1.5. Geographical distribution of the members (what percentage of the members live more than 10 km, 20 km away?)
- 2.1.6. Distribution of offices
- 2.1.7. Comprehensive character
- 2.2. Spiritual fellowship (doxologia)
 - 2.2.1. Data and observations on sabbath school attendance
 - 2.2.2. Data and observations on worship service attendance
 - 2.2.3. Evaluation
- 2.3. Experienced fellowship (koinonia)
 - 2.3.1. Programs and activities for certain groups (youth, pathfinders, choir, senior citizens, married couples, etc.)
 - 2.3.2. Activities, celebrations, groups
 - 2.3.3. Evaluation
- 2.4. The Gospel commission (martyria)
 - 2.4.1. Public relations
 - 2.4.2. Missionary and evangelistic outreach
 - 2.4.3. Evaluation
- 2.5. Service to the environment (diakonia)
 - 2.5.1. Health services
 - 2.5.2. Social welfare services
 - 2.5.3. Evaluation
- 2.6. Comprehensive character of the church
 - 2.6.1. Which strong points are characteristic of the congregation and why? In which directions does the church "list" and what is the explanation for this?
 - 2.6.2. Which corrections are to be desired, why and under which conditions?

APPENDIX B
ORGANIZING IN THE CHURCH

ORGANIZING MINISTRIES IN THE LOCAL CHURCH			
Area of service: WORSHIP (Liturgy)	Area of service: PASTORAL CARE (Diakonia)	Area of service: PUBLIC SERVICE (Mission)	Area of service: ADMINISTRATION
Committee: WORSHIP LEADER _____	Committee: LEADER _____	Committee: LAY ACTIVITIES LEADER _____	Committee: ADMINISTRATION LEADER _____
TASK AREAS Reception Ushers Music Sabbath School Mission spots Sermons Announcements _____ _____ _____	TASK AREAS Home calls Home clusters Dorcas Senior club Student group Club of singles Celebrations _____ _____ _____	TASK AREAS Home calls Home clusters Health club Ingathering Evangelism Seminars and lectures Bible telephone _____ _____ _____	TASK AREAS Finances Statistics Records Church library Technical services Maintenance services Church paper _____ _____ _____

QUESTIONNAIRE ON ORGANIZATION STYLE

In the next few minutes you are asked to use the scale below and begin a diagnosis of a specific church organization. Please refer to the same organization throughout the questionnaire. On each one of the scales, mark an X to indicate where that organization is on the chart.

1. Goal setting by Pastor or key leadership--power in a few Goal setting by congregation or by total church organization--by all affected by decision

1 — 2 — 3 — 4 — 5 — 6 — 7

2. Decision making with few people in authority Decision making in different places in organization--where there are different perspectives on the decision

1 — 2 — 3 — 4 — 5 — 6 — 7

3. Climate of church organization that values conformity and uniformity Climate--supportive, encourages experimentation, respect for individual differences

1 — 2 — 3 — 4 — 5 — 6 — 7

4. Downward communications from leadership group Two-way communication between leaders and others

1 — 2 — 3 — 4 — 5 — 6 — 7

5. Hidden agendas in most meetings Freedom to share differences openly

1 — 2 — 3 — 4 — 5 — 6 — 7

6. Leadership imposes its will on congregations or church organizations Joint determination of controls

1 — 2 — 3 — 4 — 5 — 6 — 7

APPENDIX C

GOALS AND PURPOSES IN THE CHURCH

When I look at the work of our church . . .

IN THE AREA OF:

I FEEL OUR RECORD IS:

	OUT- STANDING					VERY POOR	
	1	2	3	4	5		
WORSHIP The quality of our worship services							
CHRISTIAN EDUCATION Our educational ministry for all age groups at any time during the week							
EVANGELISM Looking out for new members; calling on new people and prospects; winning others to Christ and His Church							
MISSIONS Supporting the world-wide mission of the church; taking on special mission projects; paying our world service portion							
COMMUNITY SERVICES Programs, services provided to the people of the community--physical, educational, economic services provided as our Christian duty							
STEWARDSHIP Growth in the responsible use of all gifts from God: Time, talent, and money							
GOAL SETTING Working periodically on setting church goals with regular evaluation							
SMALL GROUPS Groups for women and others as interest warrants							
RELATIONSHIPS How people feel and work together							
OPENNESS TO NEW IDEAS							

APPENDIX D
EVALUATION OF THE COURSE
BY STUDENTS

Looking back at the course I get the following impression. . .
(Please circle the respective number of each scale.)

1. I got a clear understanding of the importance of church administration.

not at all 1 2 3 4 5 6 7 very much so

2. I am conscious of the basic structures of the congregation as a system.

not at all 1 2 3 4 5 6 7 very much so

3. Leadership styles and their application to the life of a congregation are clear to me.

not at all 1 2 3 4 5 6 7 very much so

4. I felt comfortable with the climate of the class.

not at all 1 2 3 4 5 6 7 very much so

5. I feel I could bring in my contributions and ideas.

not at all 1 2 3 4 5 6 7 very much so

6. In my overall rating the course appears helpful and effective.

not at all 1 2 3 4 5 6 7 very much so

I have the following suggestions:

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