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People leave the church over issues such as:

1. The way the pastor handles change
2. And simply change

How to Implement Change

Change Theory: 4 Generative Motors

Hardly any seminaries teach much about change, but the business world deals with it all the time in major schools like Penn State, etc.

Helping churches change has been my biggest task.

We knew what the church should be doing, but not how.

4 forces for change: these push change in the church.

You can have 1-2 or more forces going on at the same time.

Unless you have tools for the change, you will be unsatisfied.

You must identify what type of change you are undergoing and then must pick tools for this change to be modified.

Easier to change in a mega-church, rather than a small church.

How to reach out to different cultures and to different ages (which are also different cultures).

In a management world and understanding a business organization: 4 forces that cause change to have to be considered.

Each one of those forces has different strategies that you will need to use to address change.

These forces keep perpetuating change unless you address it.

These 4 basic motors represent archetypal explanations of change

- They are comprised of distinct event sequences

- And different generative mechanisms (different forces that generate the motion)
- These generative mechanisms are called motors or forces (a motor you can't get away from; because it's part of you)
- In addition, each of these 4 theories apply under a specific set of conditions = environment
- These theories are commonly described in a general narrative that underlies each event sequence (can be called staged theories or process models).
- A motor moves the entity (church) thru the event sequence. (the event sequence tells you which motor/force is pushing you).

A Mutuality and Multiplicity Model

While we shall study these 4 basic theories separately...

- Most change processes are comprised of one or more of these theories
- Thus, it becomes strategically critical to understand the 4 basic motors...
- As well as their symbiotic relationship in your particular environment.

The Universality of the 4 motors:

(In the business world the motors have been recognized over 2000 articles on change)

Van de Ven and Poole (University at Manchester and USC): *The Handbook on Organization Change and Innovation*

Poole and Van de Ven identified 20 process theories, which all fall within the 4 archetypal theories.

1. Life Cycle
2. Teleological
3. Dialectic
4. Evolutionary

I'm not an advocate of changing theology but methodology

Lifeway Research Survey...in *USA Today*

Dissatisfaction make church goers switch churches: 50% leave.

Much is due to pastors' failures in the church.

44% church wasn't fulfilling their needs.

33% something changed about the church.

While the emphasis upon theology is important, it also requires correct management understandings to change a church without changing theology.

1. Life Cycle

Bob has written books to fill these 4 motors...

A House Divided relates to the life cycle

Older members are getting older and they don't know how to reach out to younger members.

Wrote these books for Abingdon Press

So, a bridge needed to be built to cross to the younger generation.

Young churches have pastors that look different based upon the needs of the young culture—adjust your methodology to meet the needs of the younger culture.

Book talks about 4 generations: seniors, builder generation, boomers, and generation X/Y

Daniel Sanchez placed the Hispanic church within the Anglo congregation, which led to incredible support by the mother church.

Most of the church planting is wrong, needs to be internal church plants rather than external church plants.

7 steps to building a multi-generational church (see book)

Inside the Organic Church by Bob Whitesel

Emerging churches are connected while organic may be a better term.

Antonio Gramsky: South American communist leader—needs organic intellectuals.

Emerging churches take grand concepts and integrate them into their organizations.

Outreach Magazine constantly filled with ideas for evangelism.

2. Teleological

12 mistakes that illustrate how churches stop growing.

Pastors are driving ministry rather than people you are serving.

Another thing: people who move out of the community...

So, they end up moving out of the mission field.

They ended up moving where the staff lived, but left the urban needs.

3. Dialectic

Staying Power: Why People Leave the Church Over Change

Preparing for Change Reaction: How to Introduce Change to a Church

7 steps to introducing change to the church.

How do most of us introduce change to the church?

“We’re introducing a new service on Sabbath!”

Two groups start to form 2 sides.

First thing you do is that you introduce what will not change.

How to establish change boundaries...

Most people are afraid of what will change next.

All 5 books are meant to address one of these motors.

Life cycle

Utilizing the metaphor of organic growth:

- Moral development (Kohlberg, 1969)
- Stage theories of child development (Erickson, 1976)
- The most common change explanation
- Church growth writers labeled this the:
 - Pioneer – settler tension (risk takers vs. safety and security)
 - Builders (built the USA into world power—wanted security and settling)
 - Pioneers were the guys in the gold rush movement (they left when the settlers came)
 - Pioneers liked the wild lifestyle
 - Pioneer-settler tension is almost gone
 - This was an old metaphor for those from 1924-1945 (Builders)

Seniors – before 1923	84
Builders – 1924 – 1945	62-83
Boomers – 1946-1964	43-61
Gen X – 1965-1983	23-42

Within generation X that there are 2 subcultures:

Leading edge Gen X – older gen X people relate more to boomers 35-42
Postmodern – 23-34

These postmodern are not coming to our churches.

Gen Y (millenials) 1982 – 2001 under 23

Why these different demarcations?

Because 19 is the median age for child-bearing

Wagner, Schaller, G.Hunter refer to this pioneer-settler tension

Premise:

- Change is imminent, development is normal
- Usually, a unitary sequence
- There is an underlying logic, program, or code (if you are not careful, the church will change and become less missionary)

Life cycle goes thru cyclical process

A church will go thru these changes:

1. Start-up
2. Growth
3. Harvest
4. Terminate

Chuck Smith promoted a Sunday evening service in his holiness background.

Lonnie Frisbee: became part of Calvary Chapel, but only ministered on Wednesday nights.

John Wimber: a friends' pastor, but saw Lonnie healing and found out that Jesus healed. Found it curious that Jesus healed people, but Friends didn't see it.

Conflict between John Wimber and Chuck Smith over gifts of the Spirit.

Chuck Smith doesn't have worship band on Sunday mornings.
Now, under 15,000 in Costa Mesa, CA.

Chuck Smith discouraged the supernatural on Sunday mornings.
Vineyard offered the supernatural gifts in worship service.

Baptist pastor was overcome with speaking in tongues

This is where most pastors fail; because they get disconnected from the people they serve.

Vineyard started to decline because they focused upon transfer growth.

Greg Laurie started to emphasize evangelism.

Harvest fellowships developed.

Should have not broken off from one another.

Protestant denominations broke away at the time of reformation.

Here's how most of this is affecting you right now.

What is forcing you to address change is the life-cycle motor.

4 M: Widely held church growth understanding

Man, movement, machinery, and museum

Why incomplete as a theory?

Only deals with one force or motor.

Symptom that pushes church to look at this: lack of Gen X.

Anytime the church is experiencing a change, that's a life cycle.

Something built into it making it unfold this way.

The Churching of America by Roger Fenke and Rodney Stark

Basically, these guys looked at 200 years of church history thru the lens of management theory—study economics, and can show how the church operates like an economic system.

Most churches never address the other motors, just thinking it is going thru life cycles.

So, there is regulation in this life cycle—where it is controlled.

Then, there is compliant adaptation.

This theory explains development in terms of:

- Adherence to institutional rules or programs
- Where certain steps must be followed
- Due to logic and Western business operational style

Modern period began with the Enlightenment (schools were shut down by the Goths)
Enlightenment was developed as knowledge and schools were formed: Sorbonne, Oxford, Cambridge (known as the modern period up until WWI)

A lot of artists and politicians explained how that education is not the answer; because they were killing each other in WWI.

After WWI a lot of artists and scientists stressed you need experience—from where existentialists developed.

They coined the term, “postmodern.”

Younger generations do not respect knowledge.

Under the Overpass kid who took off during the summer wrote this book.
Postmodernists advocate having the experience rather than research and knowledge.

More examples in church growth:

- Jenson and Steven’s church growth barriers (1981)
- Wagner’s steps to a healthy church (1976)

Examples in Organization Theory: *Five Stages of Outreach Marketing* Whitesel

Today’s generation: not flyers, but text-messaging

Application in Church Growth...

- This may be the primary motor driving change in...
 - New churches
 - Planted churches
 - Newly growing churches
 - Multi-generational churches...

Where each prior event contributes a certain piece to the final project.

Only force bearing on a new church is the life cycle

Nisbet and Flavel suggest that such stage development may be driven by some genetic code of prefigured program within the developing entity.

This begs further research to see if this change is seen.

Basic way to handle life-cycle systems

Allow multiple cycles to peacefully coexist in the church.

A Multi-Generational Structure

Have small life cycles within bigger life cycle.

Church growth calls the big circle: the tertiary circle

But then you have the small groups: primary group (3-12 people)

You may have the boomers, builders, Gen X all within the larger circle.

To ignore one of these folks will cause them to leave.

We must accommodate these folks and create unity for the whole group.

Such as different worship services between the Hispanics and Anglos.

Blended worship: has enough of everything to make everybody mad.

Suggestion: have separate worship services for separate cultures/cycles.

Teleological theory

Teleological comes from the Greek word for the “end.”

Looked at their long-term future end, they were advised to plan a church building that includes the college-aged youth.

Very next Sunday they (burned down church) met in the local high school.

Too often building process is the only force or motor used.

The goal or purpose is the final cause for guiding an entity.

Management tools:

- Strategic planning and goal setting based upon environments (David, 2003; Whitesel, 2006)
- Church growth change tools...goal-setting strategies:
- Seeker-friendly celebrations (Hybels, 1995)
- Charles Arn, *How to Start a Second Service*
- 4 varieties of seeker services: seeker oriented, seeker targeted
- Conversionary focus (Towns, 1995)
- Quantitative strategies with all 4 types of church growth (Whitesel, 2001, 2005)

4 Kinds of Growth in Acts 2

- Growth in maturity
- Growth in unity for one another
- Growth in favor among the community
- Growth by God in numerical growth

If you try to measure these 4 types of growth, that's an end goal of the teleological theory.

Most church growth strategies focus upon teleological principle. But there's more to it than just getting the people excited.

Very program and measurement oriented.

If you don't address both forces of the life cycle and teleological, the organization will be imbalanced and the members will be sensing that programming is all there is.

Purpose driven life: what on earth am I here for?

Teleological Theory

Assumptions:

- Development proceeds toward a goal or end
- The entity is purposeful and adaptive (this often works with new church plants).
- Younger generation doesn't want to be told about the end goal, but wants to discover it for themselves.(the Crux church wants a journey not an end point.)
- The entity constructs an envisioned end state and moves toward it.
- Churches where these tools are appropriate...
- Churches with autocratic and/or purpose driven leaders (Warren, 1987; McGavran, 1970). Most of literature is written about teleological motors.
- Churches with strong visioning (Barna, 1992).
- Churches with long-pastorates, where social capital has been amassed (Whitesel, 2005).
- Churches with controversial goals (Whitesel, 2005).
- Churches in crisis (internal weaknesses or external threats) (Wuthrow, 1997).

Dialectic Theory

Refers to dialog: there is a thesis and an antithesis (total opposite)

Thesis and antithesis come together and creates conflict

Dialectic: another force that is coming is the need to find common ground in dialog

Bob looked at 1200 books on change and most of them left out dialog for bringing about synthesis. Only about 100 books dealt with conflict.

Once you get synthesis you have a new thesis.

When you entered the ministry, you entered the realm of conflict.

Start to enjoy conflict; because it's part of the job.

We live in a diverse world today; so, the younger the congregation, the more diverse the church will be.

In the academic world there can be 3 teachers listening to a paper with one making the presentation.

But in Jesus' day the church was not conflict free.

Dialectic motor

We live in a chaotic world of colliding events, pluralistic forces and contradictory values.

Opposition to change is manifest in:

- Internal environments
 - Conflicting goals
 - Politics
 - Disinterest, etc.
- External environments
 - Competition, inter-firm rivalry, or
 - First mover, 2nd mover, later mover

Bob wrote the 2nd book to deal with dialectic challenges.

So, he wrote the book, *Staying Power*

Here's where the book came from: professor, Mennonite, top researcher when people leave businesses when they get dissatisfied.

3 Com was not ready to improve the Palm Pilot; so, started the Handspring Treo

Immediately, Palm lost so much market share, due to competition of the fellows who were innovative that they lost.

Professor at Univ of Manitoba, noticed this leaving of churches happen just like it does in business.

Professors studied 200 churches: process model of Group Exit

Stage 1 Relative harmony
Stage 2 Idea Development
State 3 Change
Stage 4 Resistance
Stage 5 Intense conflict
Stage 6 Group exit

Stage 1: church has a good reputation, happy, and united.

More important than stages are the triggers that move you out of one stage to another.

1st trigger: conflicting ideas event

Someone goes to a seminar where they pick up new ideas and come up with a conflicting idea of the way church has been doing things.

2nd trigger: individuals become convinced that their church is not adequately reaching out.

3rd trigger: Negative Legitimizing event

The change proponents ideas are inadvertently blessed—then they go to the pastor. WDYT?

80% of the time the pastor leaves because of this.

Often the person who legitimates the new idea comes from a newcomer in a leadership role.

Perception is that the pastor has given his support.

Change proponents form a new subgroup to bring about change. They form identity and implement.

The status quo proponents are tolerant.

4th Trigger: Alarm event

Never mess with church service times.

People come at that hour because it works for them; if you change it, you lose 20%.

Change proponents are perceived as pushing too hard.

Status quo proponents are alarmed and begin to develop their own group identity.

Now, this process enters the really fun stage of resistance—folks meet separately in a group to plan and strategize.

Stage 4 resistance: status quo proponents coalesce into a recognizable “sub-group” to defend the status quo.

Most people who don't want to change the service time is because that time really works for them after so many years.

Change proponents step up their efforts to resist.

Trigger #5: Polarization event

What happens at the church board: name calling, screaming, etc.

Emotionally intensity peaks

Status quo proponents succeed in dismissing the pastor who from their perspective, has failed to keep the change proponents in line.

The groups start to blame each other for the problem.

Instead of two groups blending together, two churches develop 30 members with a poor base of support.

Wherever you are in the process, go back to the 2nd trigger point.

Stage 5: intense conflict: sides are taken.

Alignment with either change proponents or status quo proponents is expected.

Nasty letters are written and meetings are characterized by name-calling and shouting.

Churches that do trigger 2 and trigger 4 differently can put things back together again.

Final trigger: Justifying event

The change proponents don't know what to do and are given a final ultimatum by these guys at a meeting.

You know what it really was: Managing conflict over change.

30 out of 1100 books deal with this.

The change proponents are given a final ultimatum but are not perceived to be demonstrating good will by the status quo proponents.

Stage 6: Group exit, the breakaway group are initially euphoric.

Status quo proponents are usually depressed with a damaged self-image.

Trigger 2 and Trigger 4 are done differently—then there can be a change

The pastor helps to make the trigger 2 a positive, deliberate event.

The pastor brings in an expert to help facilitate new ideas, and/or permission is sought.

Very important to get the proponents to dialog together over this innovative idea.

Pastor stays out of the fray, but gets others to help facilitate the communication.

Pastor draws them together in a mutual event at point of trigger #4 which polarizes usually.

Now there is a commitment to stick together.

You know, the church is bigger than the change proponent group and the status quo proponents.

When you see resistance starting to take place, pastor should bring them together.

Listening and finding common ground.

Focus was on organizational identity, not the separate groups, but celebrating the organization.

The key: when a new idea is introduced, careful what you say.

Secondly, encourage the proponents to go to those who are hesitant, get the two groups together.

The key is dialog between the two groups.

We pastors aren't good at this; because we feel we need to be the go-between.

We need to be peace-facilitator.

Life Cycle means you go over some again and again.

Teleological researches, sets goals, implements, and then gets dissatisfied.

does purposeful enactment and develop social construction, and build consensus

Dialectic

A quarter of our ministry is going to deal with conflict resolution. Hopefully, you can move toward synthesis.

Younger generations want to debate the tenets of Adventism. Let them debate the tenets. Lead them to an understanding of why SDA is correct.

Evolutionary

Based upon the Darwinian evolutionary model. The survival of the fittest.

Some type of change in the church survives and others copy it.

Basically, there is variation of what was done before.
Then, it becomes effective and it is selected.

The result: it is retained.

So, variation → selection → Retention

There is a need for this new variation due to population scarcity.

Evolutionary is basically what I call franchising.

This won't always succeed because of contextual problems.

6 types of change in the Bible:

4 He doesn't change, but 2 He changes

He changes in action and relationship

He doesn't change in nature, will, and character.