Management and Church Growth

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A Traditional Management Approach of Planning, Organizing, Leading, and Controlling

1. Developing plans to reach the goals

   a. The steps in the planning process.

      i. Pray (appropriate God's wisdom).

      ii. Establish objectives (determine faith goals).

         (1) What is a faith goal?

         (2) A goal for which you trust God.

            (a) A goal which is not humanly possible.

            (b) A goal designed to bring glory to God, not to the planners.

            (c) A goal which is set through both prayer and good analysis.

         (3) Setting faith goals

            (a) Gather together the leaders of your church (you want this to be the goals of the church, not just one person!)

            (b) Spend time in prayer and explaining the analysis you have prepared.

            (c) Ask God to give you goals worthy of Him.

            (d) Discuss any thoughts and impressions among the group.

            (e) Determine the faith goals for which you will trust God as a body of believers.

      iii. Program (determine how to reach the faith goals).

         (1) Collect the information you can about the church: its current programs, emphases, leadership development, history, etc.

         (2) Evaluate each in turn to determine which areas need to be changed in order to help the church grow. (You should be careful not to try to change too much too quickly in a church.)

         (3) Determine which programs or areas need to be changed first, which can be done later and which do not need to be changed. (Arrange them in order of priority).

         (4) Determine exactly what you want to see the program become as a result of your planning.

         (5) Plan how you change the selected program(s) from what they are now to

what God wants them to be. What steps are necessary for these changes?

iv. Schedule (determine when each activity in the plan should be accomplished).

(1) Determine when you will make the planned changes (and in what order). Be sure to give enough time to affect the desired changes!

(2) If you desire, you can place this schedule on a calendar (so that it will be easier to follow).

v. Budget (determine how many people and how much money and other resources will be needed and how they should be supplied).

(1) Make a list of necessary resources (from the plans for change).

(2) Make a list of what you currently have or expect to have.

(3) Decide on activities that will ensure that you have enough resources to accomplish the tasks you set.

2. Organizing to enable the plans to work

a. Organizing is the process of placing people in positions to help reach our goals.

i. Organizing from the plan:

(1) Be sure that you keep your goals as the reason for your organizing, and not the other way around.

(2) List all the activities that need to be done.

(3) Put the activities that are related to each other in natural groupings.

(4) Develop a system that shows how each group of activities relates to the others. Keep this as simple as possible!

(5) List your resources and determine which ones should go with which groups. You may want to develop an organizational chart showing all of the relationships.

ii. Understanding your assigned job.

(1) Each person who is given a group of activities to do needs to know what he is expected to do. This can be done through use of a job description.

(2) A job description (which can be either written or verbal) should answer the following questions:

(a) What am I expected to do?

(b) What authority do I have?

(c) Who directs me in my job?

(d) Who do I direct in my job?

iii. Delegation: the process of helping others grow as leaders.

The pastor is not to do all the work of the church! (S)He must give others responsibilities and jobs to do if (s)he wants to see them grow and become more mature.

3. Leading in the task

4. Controlling to ensure the goals are reached

a. Controlling is the action the church leaders take to make sure that they are accomplishing the faith goals they have set for their church. Controlling helps to keep us going the direction we have set before God.

b. First, we need to establish standards by which we can measure our progress.

These must be measurable, and they must conform to the faith goals that have been set.

c. Second, we compare the standards we have set with the actual progress.

d. Third, we correct progress (or standards) when the two do not match.

Intercultural Issues in Church Growth Management

Two cultural factors may be considered as important in management across cultures in the broadest sense (Harris and Moran, Managing Cultural Differences, pp. 118-120):

	Interdependence	
Independent	The degree of sensitivity of the culture to respond to conditions and developments in other cultures. This dimension may range from economic independence on other nations for raw materials, supplies, and equipment to adaptation and adoption of new technology and processes from other interacting cultures, to being subject to scrutiny in the host culture for attitudes and actions that occurred on the part of the church or denomination in another culture.	**Interdependent**
	Hostility	
Munificent	The degree to which conditions locally are threatening to organizational goals, norms, values, et al. Depending on how the transnational denomination is perceived, the indigenous environ may range from munificent to malevolent in terms of acceptability, cooperation, political climate, material and human resources, capital and good will. In response, the denominational culture may range from integration and collaboration to tightening up and finally being forced to leave.	**Malevolent**

1. Planning in another culture (dealt with in the last session)

2. Organizing in another culture:

a. In addition to the Hofstede values of Individualism-Collectivism and Uncertainty Avoidance (discussed in the planning notes), the values of Power Distance and Masculine-Feminine are also important for management:

Small Power Distance	***POWER DISTANCE***	Large Power Distance
Cultures with small power distance believe in minimizing social or class inequalities, reducing hierarchical organizational structures, and using power only for legitimate purposes.	*How society deals with the fact that people are unequal. All societies have inequalities, and Power Distance is the degree of this inequality. In organizations, this is the degree to which the organization believes that institutional and organizational power should be distributed equally.*	Cultures with large power distance believe in social order in which each person has a rightful and protected place, that hierarchy presumes existential inequalities, and that the legitimacy of the purposes desired by the power holder is irrelevant.

Masculine	***MASCULINITY-FEMININITY***	Feminine
Cultures with a masculine orientation make a strong separation in the social sex roles. Typically the masculine values permeate society: they believe in performance, achievement, ambition, the acquisition of material goods, and ostentatious manliness ("big is beautiful").	*The degree to which a culture separates the social roles of the sexes.*	Cultures with a feminine orientation do not separate the social sex roles as strongly. They believe in the quality of life, not showing off, service to others, equality between the sexes, nurturing roles, and sympathy for the unfortunate ("small is beautiful").

The critical Hofstede values in models of organization are power distance and uncertainty avoidance:

Large PD, Strong UA	**Small PD, Strong UA**
The organizational structure is a pyramid, a hierarchical structure held together by the unity of command.	The organization is a well-oiled machine: the exercise of personal command is largely unnecessary because the rules settled everything.
Large PD, Weak UA	**Small PD, Weak UA**
The organizational structure is a family: undisputed personal authority of the father-leader but few formal rules.	The organization is a village market: there is no decisive hierarchy, the rules are flexible, and problems are resolved by negotiating.

b. Hall notes how contextuality impacts organization:

LOW	HIGH
Office design assumes limited flow of information among the "common people". Architecture is closed--private offices (especially at the top) help keep the information flow low. Decision makers gather the information from a few key informants, and only want information related to the decision at hand. People are usually seen one at a time in regulated appointments which allow for few interruptions.	Physical organization of office is based on idea that everyone needs access to the information, so that all can be properly informed. Even top level executives may share offices to facilitate information flow. "Not only are people constantly coming and going, both seeking and giving information, but the entire form of the organization is centered on gathering, processing, and disseminating information. Everyone stays informed about every aspect of the business and knows who is best informed on what subjects." (Hall, Understanding, p. 9)

c. Temporal orientation also affects our ideas of appointments and schedules, bureaucracies, and office space, all aspects of organizing:

MONOCHRONIC POLYCHRONIC

Takes high priority; may even be viewed as sacred and unalterable. Can apply to business, social life--even sexual life.	*Appointments and Schedules*	Time commitments are an objective to be achieved, if possible.
Can grow and proliferate, though consolidation into larger units maintains the growth possibilities. Tends to be blind to the humanity of its members. Theoretically will treat all people the same.	*Bureaucracies*	Kept small (there are only so many relationships which can be maintained at the same time), not really set up to handle the problems of outsiders. You must have an "insider" to make things happen. Dependent on gifted individuals at the top who ensure the organization functions. Weakness is overdependence on leaders to handle anything out of the ordinary and to keep on top of the whole framework.
Privacy is highly valued; soundproofing is also important. Appointments are private and not amenable to interruptions.	*Office space*	Meetings/appointments can take place in public settings; private offices with closed doors are not the ideal, as it removes those in the room from the total office context (and the flow of information that takes place in public areas).

d. Harris and Moran note the following question as important in determining a culture's pespective on organizing (Managing Cultural Differences, pp. 72-76):

What is the relationship of man to other men, and on the basis of this how do we select a pastor?	*Lineal--group goals are primary and an important goal is continuity through time; therefore we choose a family member.*	*Collateral--group goals are primary. Well-regulated continuity of group relationships through time are not critical; therefore we choose a relative or friend of someone in the church.*	*Individual--the individual goals are most important; therefore we set criteria and choose the most qualified person on the basis of those criteria, whatever his/her identity.*

Questions to Consider on Cross-Cultural Organization in Church Growth

1.Is there a single biblical model of organization?

2.Given no outside influence, what is the most likely organizational model that will develop in this local culture?

3.What are the most likely expectations of a church organizational structure? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?

4.Within the allowable framework of biblical guidelines, what organizational structure will be best for this culture?

3. Leading:

a. Important Hofstede values in relation to leadership styles are individualism and power distance

Individualism	Collectivist
The leader leads individuals based on presumed needs of individuals who seek their ultimate self-interest. For example, the concept of duty (obligation to group or society) is typically not mentioned in US leadership theories.	A group phenomenon--if the working group is not the same as the ingroup, then it will need to be made into another ingroup to be effective. If leader is loyal to the group in the form of protection, they will be able to return considerable loyalty to him or her.

High Power Distance	Low Power Distance
Individual subordinates do not want to participate in the leader's decisions. They expect leaders to lead autocratically, and the subordinates will make it difficult for leaders to lead in any other way.	Subordinates will not wait for the boss to invite them to take the initiative to participate. They will support forms of employee codetermination in which wither individuals or groups can take initiatives towards management. Anything a boss decides can be challenged by the subordinates.

b. Contextuality and leadership

LOW		HIGH
Direct, verbal skills are valued, as the ability to give detailed, exacting information is important.	*Communication Type*	Indirect, nonverbal skills are valued; direct verbal skills may be held with suspicion.
Unstable, not necessarily linked to past, quick to change, hectic, danger of information overload	*Actions*	Rooted in the past, slow to change, highly stable, (predictable?), 'comfortable'
Needs all the information (e.g., detailed background) in order to put the decision in context. Needs to know what is to be put in what compartment before a decision can be made. Tends to give all the information in justifying decisions. Decision made individually or by majority vote--consensus not important.	*What information is needed to make a decision?*	"All" the information is floating around in the context. More emphasis on group consensus than individual decision making. Generally less rationale is given to justify a decision, since everyone is already expected to know the background.
Centered in the individual; more initiative in the middle level ranks of management because they stand in semi-autonomous fashion; less need for top level involvement in decisions concerning exceptions to the rules; more sharply defined job expectations and roles.	*Responsibility and Bureaucracy*	Centered in the group; the person at the top is ultimately responsible for **all** of his/her underlings actions; as a result, there is less middle-level initiative; the group (through the leader) must approve any exceptions; less sharply delineated job expectations and roles.

c. Temporal orientation also affects our view of leading:

MONOCHRONIC		POLYCHRONIC
Commitment is to the job. Time serves as a classification system for ordering life and setting priorities in relation to the job ("I don't have time to see her.") The important things are scheduled in, the unimportant are scheduled out.	*Priorities*	Commitment is to relationships, which are more important than time--they set the agenda, not the clock.
Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition.	*Interruptions*	Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy.
Defined by the clock.	*Promptness*	Defined by the relationship.

d. Another set of values important for a culture's views on leadership is that of Marvin Mayers (Basic Values Model; Christianity Confronts Culture, pp. 157-61).

DICHOTOMIZING <----------> HOLISTIC

Polarizes life in terms of black and white, here and there, myself and the other, right and wrong. It is relatively easy for a person to evaluate the other on the basis of such dichotomies. The person must feel that he is right--that he is doing the right thing and thinking the right thoughts--to be satisfied with himself.

The parts will have a vital function within the whole. No consideration can be given any part unless it is also considered within the whole. Situations in which one must consider one part without respect to the whole produce frustration, which will result in defensive measures such as mocking. This person derives his satisfaction through integration of thought and life, whether planned or natural, and feels insecure when placed in a category.

CRISIS or DECLARATIVE

Seeks an expert (someone with extensive knowledge of a particular area) for advice in a crisis; tries to find the very best authority to use as his most important guide. Likes an authority which is easily accessible, to which he can return, and to which he can direct others seeking knowledge. Consequently, he reads a great deal and used the best written authorities as the basis for his decisions. Will have a keen interest in, and a deep respect for, history, since he believes that crises similar to his have been faced before and that he can find a solution through looking at past solutions. Much emphasis is placed on comprehending the instructor and being able to reverbalize what one has been taught. Responsibility for the learning experience is on the instructor--he is expected to be stimulating and motivating.

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NONCRISIS or INTERROGATIVE

Expects to select an answer to the question from various alternatives. Security and satisfaction will derive from selecting among alternatives. Frustration will come if no alternatives are available. Bitterness will develop if later is one fined he has not been given opportunity to select from alternatives, or an alternative has not been suggested that might have been available. A new problem arises out of the alternatives selected; personal satisfaction comes with the alternatives considered and the ones selected, as well as from the vitalness of questions or problems arising from the one selected. He can, through the events in life, be brought back to the same situation he faced earlier and then choose a different answer--another alternative. He is frustrated with a lecture in which an expert speaks.

PRESTIGE-ASCRIBED

A person who feels that prestige is ascribed and then confirmed by the social group will show respect in keeping with the ascription of prestige determined by society. He expects others to respect his rank, and plays the role his status demands. He sees formal credentials as important, and sacrifices to achieve the rank and prestige in society he desires. He tends to associate most with those of his own rank.

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PRESTIGE-ACHIEVED

Feels that prestige must be achieved, and must be achieved again and again; will ignore formal credentials. Rather, he will consider what the person means to him. He will struggle constantly to achieve prestige in his own eyes, and not seek to attain a particular status in society. He will give as much consideration to statements made by those without formal credentials as to those with them.

VULNERABILITY-AS-WEAKNESS

Will take every step possible to keep from error--double-checking everything and being methodical and organized. He enjoys arguing a point to the end, and hates admitting mistakes. He tries to cover up his errors, and will not expose his weaknesses or tell stories about his mistakes. He has a tendency to speak vaguely about areas of his life that are personal, and is rather unwilling to become involved in a new experiment.

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VULNERABILITY-AS-STRENGTH

Does not find it difficult to admit mistakes; is not too concerned with making errors. He tells stories about himself exposing his own weaknesses; and is willing to talk freely about very personal areas of his life. He is willing to be involved in new experiments.

e. Ray Downey has identified the following leadership styles in the NT ("Church Growth and Leadership Styles"):

Type	Function	Style	Method	NT Example	Use
Highly Directive	Command	1.Apostolic	Demand action	Paul to Thessalonians (1 Thess. 5:12-13)	Make decisions Handle crises
		2.Confrontation	Directly confront problems	Paul to Euodia and Syntyche (Phil. 4:2-3)	Handle crises Solve problems
Directive	Persuade	3.Father	Initiate action or provide care	Paul to Corinth (1 Cor. 4:14-15)	Equip followers Solve problems
		4.Obligation-Persuasion	Persuade based on previous relationship	Paul to Philemon (Philemon 19)	Make decisions Solve problems
		5.Maturity Appeal	Appeal for action based on leader's authority	Peter to elders (1 Pet. 5:1-7)	Make decisions Solve problems
Non-Directive	Serve	6.Imitator	Model life and behavior	Paul to Timothy (2 Tim. 3:10-11)	Equip followers Solve problems
		7.Nurse	Serve with gentleness and care	Paul to Thessalonians (1 Thess. 2:7)	Equip followers
		8.Servant	Serve sacrificially	Jesus to disciples (John 13:2-17; also Phil. 2:6-11)	Equip followers
Highly Non-Directive	Discern	9.Consensus	Discern group consensus	James to church (Acts 15:13ff)	Make decisions
		10.Indirect	Doscerm spiritual conflict	Paul to Ephesians (Eph. 6:10-18)	Handle crises Solve problems

Questions to Consider on Cross Cultural Leadership in Church Growth

1.Is there a single biblical style of leadership? Is it possible to blend servant leadership with all styles of leadership?

2.Given no outside influence, what is the most likely leadership style that will develop in this local culture?

3.What are the most likely expectations of a church leadership? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?

4.Within the allowable framework of biblical guidelines, what leadership style will be best for this culture?

4. Controlling:

a. Motivation: the critical Hofstede values are individualism-collectivism, uncertainty avoidance, and masculinity-femininity

Individualism	Collectivism
The highest motivation is supposed to stem from the individual's need to fulfill their obligations towards themselves. Terms such as "self-actualization" and "self-respect" top the list of motivators.	People will try to fulfill their obligations towards their ingroup. Such people seek "face" in their relationships with ingroup members.

Weak UA	Strong UA
Give people a "challenge" to enrich their jobs, since they are willing to take risks.	People are less willing to take risks--security is a better motivator. They are willing to perform is security is offered in return.

Feminine	Masculine
Motivate by maintaining good personal relations; do not ask people to compete for performance.	Motivate by giving the chance for the person to perform or assert himself (or herself).

Harris and Moran note the following question as important in determining a culture's pespective on motivation (Managing Cultural Differences, pp. 72-76):

What is the modality of man's activity, and what motivates people to work?	*A spontaneous expression in impulse and desires; therefore we work only as much as is necessary for the day.*	*Activity that emphasizes as a goal the development of all aspects of the self; therefore we need a balance between work and nonwork.*	*Activity that is motivated primarily toward measurable ac-complishments; therefore we work to accomplish and demonstrate hard work and competence.*

b. Conflict: some basic characteristics of conflict in high-context and low-context cultures: (Ting-Toomey, "Conflict and Culture", Table 4.1, p. 82)

Low Context	*Key Questions*	High Context
Analytic, linear logic Instrumental-oriented Dichotomy between conflict and conflict parties	*Why?*	Synthetic, spiral logic Expressive-oriented Integration of conflict and conflict parties
Individualistic-oriented Low collective normative expectations Violations of individual expectations create conflict potentials	*When?*	Group-oriented High collective normative expectations Violations of collective expectations create conflict potentials
Revealment Direct, confrontational attitude Action and solution-oriented	*What?*	Concealment Indirect, nonconfrontational attitude "Face" and relationship-oriented
Explicit communication codes Line-logic style; rational-factual rhetoric Open, direct strategies	*How?*	Implicit communication codes Point-logic style: intuitive-affective rhetoric Ambiguous, indirect strategies

c. Temporality affects certain issues within the controlling framework:

MONOCHRONIC		POLYCHRONIC
Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition.	*Interruptions*	Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy.

Compartmentalized; their activities are scheduled, and the analysis of the activities of the job is left to the individual performing them.	*Administration and control of people*	More holistic; analysis of job role within the total system is the foundation. Leaders take each subordinate's job and identify the activities that go with it. These are labelled with elaborate charts to ensure they are being done--though "scheduling" how and when they will get done is left completely to the subordinate.

d. Finally, Harris and Moran note the following question as important in determining a culture's pespective on control systems (Managing Cultural Differences, pp. 72-76):

What is the innate character of man, and what type of control system is necessary?	*Man is evil, and an elaborate control system is necessary.*	*Man is a mixture of good and evil, and a system to avoid temptation is necessary.*	*Man is good, and only a system to gather information necessary for making decisions is necessary.*

Questions to Consider on Cross Cultural Controlling in Church Growth

1.Is there a single biblical style of controlling?

2.Given no outside influence, what is the most likely controlling model that will develop in this local culture?

3.What are the most likely expectations of a controlling in a church setting? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?

4.Within the allowable framework of biblical guidelines, what controlling model(s) will be best for this culture?