Discipleship Across Cultures Spring 2021

Pastor Sergio Lopez

Session 6: Discipleship Plan

ANLI
Bridging The Gap Leadership

## Session 6: Discipleship Plan and Leadership Ethics

| | "For the Son of Man came to seek and save those who are lost"  (Luke 19:10 NLT). | |
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## Instructional Overview

## Lesson Big Ideas

- God desires unity to open access to the message of salvation for all cultures and generations.

- A leader has the responsibility to bring unity to a church culture that makes room for grace.

## Essential Questions

- How does conflict fracture unity?

- What is the relationship between change, conflict, and ethics in leadership?

- In what ways can a leader use one's tools to counteract triggers in change?

## Learning Outcomes

- Present discipleship plans focusing on koinonia, restorative ministry, and MOSAIC practices.

- Analyze and discuss a case study scenario with respect to the change forces and ethics in managing change in a multicultural church citing the force, trigger, and correct tool.


**Opening Prayer, Scripture/Lesson Big Idea**                                        **(7-7:10pm)**

## Discipleship Plan Report Out (7:10-8:15pm)

Notes

**Elder Geraldine**

Restoration Key Thoughts

MOSAIC Practices

Koinonia Practices

**Elder Shelly**

Restoration Key Thoughts

MOSAIC Practices

Koinonia Practices

## (1) Life Cycle

In the case of this change force model, growth progresses in a linear and sequential fashion through cycle of events that unfold in stages: startup, grow, harvest and termination. The cycle does not act along on its own accord, rather an institution or logical program influence it (2004; 1995).

- **Trigger**: Motors pushing for change because an organization is at a crisis point in its life cycle.
- **Example:** A ministry that does not plan long term to the changing needs of the congregation, and thus collapses because it loses longevity.
- **Tools:** Developing a vision, creating change boundaries, long-term planning

## (2) Goal Oriented

This force depends on goal implementation to drive change resulting from an organizational goal, missional vision, or biblical mandate. The forces are systematic whereby the local church adapts to change.

- **Trigger:** A goal created for the organization
- **Example:** A ministry decides to reach communities it never interfaced with before. This adds to the workload of existing ministry volunteers and overloads them. Some drop out of the ministry.
- **Tools:** Spiritual growth measurement, ministry assessment against the four premises and cross-cultural competencies, community needs assessment.

## (3) Conflict Oriented

Conflict-oriented change forces occur as a result of conflict between two parties. Contradiction is a nature state. With this mode of change, conflict between oppositions produces stability (2004; 1995).

- **Trigger:** Opposing viewpoints in the congregation, especially upon the introduction of something new
- **Example:** The pastor asks leaders to make goals for cross-generational ministry. Some leaders disagree and leave the church.
- **Tools:** Introduce change slowly, make people part of the solution, come to an understanding of the problem, devise a committee to study a problem, etc.

This type of change results from accumulated events as a continuous cycle of variation, selection, and retention. For example, observed trends in other churches evolve and appear to work in other churches. Change proponents often push enthusiastically and unrelentingly for popular new ideas to be implemented.

- **Trigger:** Implementation of a new trend from other churches
- **Example:** A leader introduces an activity to draw people without first providing the proper training to volunteers. It fails.
- **Tools:** Look at the needs of the church holistically. Pray, study, research, and move strategically before implementing something new. However, don't be afraid to try new ideas to spur growth.

## Case Study
**Directions: Reflect on the below questions with respect to the change forces.**
- What cross-cultural ministry competencies need development?
- What change forces did the church experience?
- What triggers set the change force into motion?
- What tools does Pastor Marco need in order turn around the church?
- What can you learn from this scenario and apply to your ministry?
- What components of leadership ethics do you see at play her?

Pastor Marco, from a long-standing church in the community, watched his church membership decline during Covid from 800 in March 2020 to 175 the following year. It seemed like every week another member or leader left the church because of how he ran services during and after Covid. People emailed him complaining about wearing masks or not wearing masks. Some did not like his use of Gen Y and Z. Others disagreed about reaching out to the community evangelizing. (Too dangerous during Covid!)

The current population of this urban church's community represents broad ethnicities, races, and socio economics. He wants his church to reflect the surrounding community ethnicities and generations. The church's legacy funds have run low. Monetarily, the church cannot not sustain itself if something does not change. They had lost the vitality of the church and couldn't identify with the community.

Pastor John heard a church down the road has middle-door pastors all trained through their own Bible college. He decided he could train his own leaders. After running it past his board for approval, he moves forward the next month with a year-long course on how to lead in a multicultural church. He uses materials from another church. Three of the pastoral/elder team resigned rather than go through the training, saying that it wasn't necessary.–One size leadership fits all. This resulted in several home churches starting.

**Closing  (9:15-9:30pm)**

**Activity 3**

What key learnings from this course will you apply to ministry?

# Appendix 1

## Restorative Ministry Practices

1. **Reconnect**: Means of connecting someone back to God, family, church, or ministry by repairing a broken relationship or reconciling fellowship to God and the body of believers

2. **Nurture**: Process of caring for and encouraging the spiritual growth or development of a person or group of people

3. **Remodel:** Means of changing the spiritual and emotional structure of someone through the actions of repair, rejuvenation, and rehabilitation

4. **Rebuild:** Redevelopment of a person after one has been spiritually or emotionally damaged, injured, or destroyed by strengthening, restoring, reconditioning, and reconstructing

## MOSAIC Practices

- o "M" Intentionally ministers to the Multitudes

- o "O" Views others with Openness

- o "S" Adapts the method, keeps the message

- o "A" Focuses on the call to the all

- o "I" Shows Inclusion and Impartiality

- o "C" Uses value Communication

# Koinonia Characteristics

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

## Part 1. Introduction to Small Groups

The act of fellowship (Grk: koinonia-pronounced koy-noh-nee'-ah) means sharing and participation, more specifically, the intimate bond that unites Christians (BLB.org).

1. Sharing and participation

   Believers interacted with each other in a dialogue involving every person. Historically, Jewish rabbis intentionally created this dynamic by leading with questions. In Matt 16:13-17, you can see Jesus engaging His small group to share and participate by asking them questions.

2. Contribution

   People in community came together to be fed and make a contribution. They came to encourage, participate and support each other. They were contributors, not consumers.

3. Intimacy

   Their community produced relationships, rather than disconnected lives. People initially join a small group to be fed but gain more as they come together united as one in intimacy.

Example: "They all **met together** and were constantly united in prayer" (*Acts 1:14 NLT*).

Characteristics:

1. "And all the believers **met together** in one place and shared everything they had" *(2:44)*.
2. "Every day they continued to **meet together** in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts" (*2:46 NIV)*.
3. After they prayed, the place where they were **meeting** was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly" (4:31).
4. "Day after day, in the temple courts and from **house to house**, they never stopped teaching and proclaiming the good news that Jesus is the Messiah" (5:42).

5. "So, my friends, when you **come together** to the Lord's Table, be reverent and courteous with one another" (1 Cor 11:33 MSG).

6. "Well, my brothers and sisters, let's summarize. When you **meet together**, one will sing, another will teach, another will tell some special revelation God has given, one will speak in tongues, and another will interpret what is said. But everything that is done must strengthen all of you" (14:26 NLT).

7. "And let us not neglect our **meeting together**, as some people do, but encourage one another, especially now that the day of his return is drawing near" (Heb 10:25).

# The 'Fantastic Four'

Posted by

## Understanding the four forces that control church change

**Get to know the basic motors of change and the tools for crafting long-term plans for growth.**

**By Bob Whitesel**

I have found that managing change is a daunting task for church leaders. Regrettably, in most seminaries managing change is not taught. Yet in my work I have discovered that the process is not so mysterious or unexamined.

Dealing with change in a church is difficult because there are more forces pushing for change than church leaders usually recognize. As a result, most church change strategies are too narrow, because leaders usually address only a couple of the four forces that may be present.

Andrew Van de Ven and Marshall Poole are management researchers who compiled an exhaustive study of organizational change. They discovered that change theories revolve four forces that push or generate change.

These change forces are sometimes called the "four basic motors of change" because they push an organization into change. Sometimes only one force is pushing for change, but often two, three or four forces combine to push an organization through change. While they have observed the affect of the four forces upon theories of change, I believe these forces also give us clues to the tools that can help a church change.

**Why the forces are important**

If an organization such as a church is addressing only one or two forces pushing for change — the usual church strategy — and more forces are pushing for change, I believe that the change will be unsatisfying and incomplete. If all of the forces pushing for change are not addressed, congregants can feel the change did not go far enough or address their concerns.

Change in a church is often inadvertently too narrow and rejected by congregants who sense there are other forces pushing for change. I have found that successful change strategies first discover how many forces are pushing for church toward change, and then use the appropriate tools to control each force.

I have simplified the change forces, briefly describing each change force and followed with examples of tools to control each.

**Life Cycle forces defined.** Life cycle forces are motors pushing for change because an organization is at a crisis point in its life cycle. This could be a church that has an aging congregation or a different ethnicity moving into the neighborhood. Churches that feel this force are often older congregants who are concerned that the church is not adequately reaching out to other cultures or generations.

If a change strategy does not address their concerns about the longevity of the organization, the congregants will not support the change for it does not address the force they feel pushing most robustly upon them.

Tools to address life cycle forces usually involve crafting long-term plans for growth. This often begins with the "visioning" process. Subsequent tools include starting new services or ministries to reach new generations or cultures.  This may require hiring staff from this new culture to help the church make the transformation into a new cultural lifecycle. Many church growth strategies address such life cycle forces.

**Goal-orientated forces defined.** These are forces that push for change because a goal has been created for the organization. This may be an attendance goal imposed upon the congregation by a denomination and/or the church leadership. Such goals often motivate leaders who see the bigger picture better than they see the mechanics of getting there.

These forces may be generated by a personal vision or a biblical mandate. Goal-orientated forces are often associated with churches that are struggling to survive, megachurches or newly planted churches. While this force is often felt most acutely by top-level leadership, attendees often have trouble appreciating this force. This is because for many attendees there are other forces that are more powerful.

Tools to address goal-orientated forces usually revolve around measurement and research. Donald McGavran, the father of the Church Growth Movement, said there is a "universal fog" in our churches that masks our appreciation for measurement. He pointed out that there is no such reticence in the Bible. Thus evaluation becomes an important tool for measuring progress.

Though reaching goals is an important force pushing for change in churches, it is not the only force present. If leadership tries to motivate an entire congregation by goals alone, many congregants who are feeling the push of other change forces will deem the change insufficient and/or inauthentic.

**Conflict-orientated forces defined.** These forces push a church toward change because there are opposing viewpoints in the congregation. Often this occurs when new concepts are introduced and they appear to conflict with previously held ideas. Needless to say many churches suffer from this. While churches comprehend that this is a problem, my experience is that conflict resolution is poorly addressed in many congregations. This omission may be because congregants feel that the church should be a peaceful place, and thus they often avoid

conflict. But conflict is a powerful motor for those who feel conflicted or at odds with other attendees, and thus it must be addressed.

Tools to address conflict will be found in books and programs that foster conflict resolution. Compromise is the goal, but first each side must understand the other before they can find middle ground. Research has also shown that it is critical that church leaders go slow when introducing change until compromise has been accomplished. (I have written on the six steps of church compromise and how going too fast with new ideas usually dooms creative ideas; see *Staying Power: Why People Leave the Church Over Change* [Abingdon Press, 2003].)

**Trend-orientated forces defined.** This force occurs when some congregants observe a new "trend" evolving and which appears to be working in other churches. Change proponents often push enthusiastically and unrelentingly for popular new ideas to be implemented.

Often they do so without addressing the change forces pushing upon others (such as lifecycle or conflict-orientated forces). Trend-orientated leaders are seen as dividing the congregation and/or not sensitive to the church's unity and health.

The primary tools used to handle trend-orientated forces is to help all factions see that a popular program or strategy will only fix part of the problem, and that a successful approach must address all forces pushing for change. Fashionable programs are usually beneficial, but are perceived by lifecycle and conflict-oriented leaders as incomplete or inauthentic. Another tool is to adapt the trend to the local situation. Leaders must slowly foster compromise, show how their strategy addresses the church lifecycle, and adapt the trend to the local church context.

There are three steps in holistic change. Step one is to determine which forces are pushing for change in your church. This inaugural step means studying the above definitions, reading appropriate books and using round-table discussions to create a list of the change forces evident in your church.

**Subjective ranking**

The second step is to list the change forces by their relative strength. Some forces will be pushing more forcefully, while others may be present but diminutive. The ranking is subjective and thus it is important to solicit input from as many segments of the church involved as possible.

The third step is to create a collage of tools from the above lists to control change. Organization theorist Mary Jo Hatch believes that effective theories are "collages" or a patchwork of tactics. This is required because each local church is unique and the most effective strategies will be those that address all the forces present.

Many books today are focused on encouraging church change. But few actually address how to do it. Yet I have noticed that what most church leaders want is a plan to create positive change. Understanding that there are often four forces pushing for change simultaneously, discovering the relative strength of each, and then combining tools to create a collage tactic are the first steps toward long-term and effective church change.

**Dr. Bob Whitesel is an associate professor of missional leadership for Wesley Seminary at Indiana Wesleyan University, Marion, IN, an author of seven books. [ www.BobWhitesel.com ] and is president of the Great Commission Research Network.**

**STEPS TO CONTROLLING CHANGE in your church**

• Determine which of the four forces are pushing for change in your church
• List the change forces by their relative strength
• Create a collage of tools to control the four forces pushing for change