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# Long-Range Planning in the Church

Charles Wesley Stewart

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## LONG-RANGE PLANNING IN THE CHURCH

# A Dissertation

Presented to  
the Faculty of Western Evangelical Seminary

In Partial Fulfilment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Charles Wesley Stewart

May 1984

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(Faculty Advisor)

Date May 25, 1984



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## CHAPTER I

### INTRODUCTION

This is a study of long-range planning. It is a study of how the principles of long-range planning may be applied in a particular local church situation. The thesis reviews the history and formulation of long-range planning as it is practiced in the world of American business. The question that the study aims to answer is "May long-range planning be applied in the local church to increase its effectiveness in the realization of the objectives for which it exists?" The thesis then intends to show how long-range planning may be applied in a local church. The concern for long-range planning in the church was born out of the writer's own attempt to practice it as the pastor of the Crown Hill Wesleyan Church in Seattle, Washington.

The thesis represents the climax of three years of study in the doctor of ministry program. It differs from an academic thesis in that its aim is to be professional rather than being theoretical or speculative. The design of the thesis is to contribute to the practice of the ministry in a particular situation.

This project is a response to a perceived need. One of the roots of this thesis is found in a statement of Peter

Drucker's read a few years ago. It was this: "In what area is excellence required to obtain the company's objectives"?<sup>1</sup> The question, put another way was, "In what areas would lack of performance endanger the results, if not the life of the enterprise?"

This question became a touchstone on which to test the ministry of the church. It soon became apparent that the labors of the church in which I was involved, and with which I had had experience, were disappointing. Activities were vaguely conceived and seldom evaluated by any meaningful, objective standards of performance. The evaluation of my personal ministry efforts were equally disappointing. There were activities to report, things accomplished, but there was no specific job description, no central controlling goals, against which to measure performance.

From the standpoint of various positions in the church, this question, put by Drucker, has been examined. From the position of pastor, district paper editor, district secretary of church schools, chairman of ways and means committee, secretary of educational committee, member of the district board of administration, involvement in church planting, college teacher, and from other experiences in the church, I am convinced that it is a question by which we may examine our efforts. The question became, "What must we do as a local church, a denomination, or a college to answer

the reasons for our existence?" The question is one that asks for a statement of purpose, clarification of mission, and definition of goals.

To snatch a phrase in vogue, it became a "search for excellence" in the church. Schaller's works agitated me with his insistence on the organization asking questions regarding the quality of the work being done in the church school.<sup>2</sup>

The evaluation of the church done for the seminar on the church and its ministry led by Professors Dillon and Johnson was also a spur in the same direction as that given by Schaller and Drucker.

This thesis, therefore, is the answer to a perceived need that has grown out of my experiences and observations.

#### Some Assumptions of the Thesis

This task has been approached with certain assumptions. They are assumptions that have come from 35 years of ministerial practice. Eight years were spent teaching in a Bible College. There is both large and small church experience from which I will draw. "Large" and "small" are sociological terms, i.e., descriptive and comparative. They are useful in our understanding of the church as a social organization. They are also useful since they indicate valid distinctions that should be heeded if we are to understand

the practice of ministry in churches of varying sizes.  
(Theologically there is no such thing as a "small" church.  
One might as well speak of a "small" Christ as to speak of a  
"small" church.)

Since 1947, when I received my local preacher's  
license, and the following year when I was granted district  
credentials, my ministry of preaching and teaching has taken  
place chiefly in the Wesleyan Church and one of its ante-  
cedent bodies, the Pilgrim Holiness Church.

This thesis assumes that the local church may be as few  
as two persons who have gathered together in the name of  
Christ. The church's objectives for being include worship,  
fellowship, preaching, teaching and a purposeful approach to  
carrying out the great commission. The aim of this thesis is  
to discover how the Church may work together more  
effectively (not necessarily more efficiently) to express  
obedience to Jesus Christ. The local church, therefore, is a  
visible group. It may be identified both qualitatively and  
quantitatively. It has an address both in this world and the  
next. It is "in Christ" and "in Seattle," or wherever.

As an institution manifested in the world, the Church  
may be observed and described. To describe the Church is not  
to explain it, but it may be helpful to understand how it  
functions, and how its function may be improved. It is  
evident that, in many respects, the Church acts like any

other organization where the people are drawn together by a common purpose. I have assumed the validity of certain generalizations that are made about organizations and how they function. For example, it is agreed by many that the goals of an organization are embraced more warmly by a group when they have had a hand in formulating them. Though this may not accord with those who hold to an authoritarian style of leadership, it is the writer's opinion that it accords best with the biblical and sociological evidence.

One of the titles considered for this thesis was "Developing An Anticipatory Style of Leadership." There is more than an undercurrent of this idea in the thesis. The skills of an anticipatory style of leadership equate with those of a long-range planner.<sup>3</sup> From Schaller's point of view, the skills of a long-range planner would equate with those of a change agent, to a great extent. Certainly, from a sociologist's point of view, the task of long-range planning is the role of a change agent. The obtuseness of the title, "Developing An Anticipatory Style of Leadership," has been softened and clarified, in my opinion, by the choice of the title, "Long-Range Planning in the Church."

Among the presuppositions of this study, and one that relates to the choice of the subject herein presented, is that the church and its ministry should be able to "discern the times." This is not cast in an eschatological sense so

much as a prophetic and practical sense. We do not seem to understand what is going on in the world around so much as we are affected by it. There may be exceptions to this, but they are hard to find. As we will see later, General Motors anticipated the demands for their services prior to World War II, and by the time the war had started. Their estimates of what they would need to handle the war effort were ninety per cent accurate! Because of their foresight, America was able to mobilize its industry without major delay, thus saving lives and money. This is the kind of wisdom that the church needs on the local, district, and general levels, and in the colleges and seminaries.

The big question, and one that even a Ph.D. thesis might not unlock, is, WHY is the church so slow in learning how to plan? Throughout the life cycle of this thesis, as it has been in preparation, the words of Jesus have rung in my ears; they are words from a difficult saying of Jesus: "For the children of this world are in their generation wiser than the children of light" (Luke 16:8b). From this I understand that there is wisdom to be found even in those who may be crooked in their ways. If Solomon was impressed with the wisdom of the ants, and their organization, are we to hold that it is unwise, and unspiritual, to learn from those who may, in our opinion, care only for money? (I do not believe that this is a serious charge. Covetousness is a

sin readily found among professing Christians. If this were the reason why business method should be kept out of the church, it would also serve as a basis for denying any form of organization in the church.)

One of the things that has occurred to me, and one that must wait to the conclusion for expansion, is, what is the role of the seminaries in answering this obvious need?

If there is a key assumption in this thesis, it is to be found in the synthesis of the truth found in the principles of management with both the Bible and theology. There is an assumption here that the principles of sound management have an affinity with stewardship, that the Biblical teaching on stewardship requires careful planning. This will be seen in the section on theology and planning.

#### A Preview of the Thesis

Part I of the thesis begins with a definition of long-range planning and a look at its use in the world of business. There is a concern here for how change is perceived and how it is brought about. Though a study of group dynamics and motivation is implied in this paper, there will be limited reference to the research in these fields.

The evidence pertaining to the use of long-range planning has been chosen with due consideration for both

those who agree and who would disagree with certain viewpoints. Although it might appear to strengthen the case of this paper to adduce many of the biblical examples and statements of planning, it generally has been avoided due to the fact that the exegetical requirements validating such usage exceeds the scope of this paper. The passages that are used to support certain positions or observations may be arguable from one standpoint or another. Their usage here, however, is supported by the writer's own exegesis without the inclusion of the research steps.

The methodology of the thesis is based upon research from books and periodicals and practical experience in planning conducted at the local church level. The planning committee's initial report of 72 recommendations may be found in Appendix C. The planning committee was divided into three committees representing the objectives of worship, congregational life and outreach or mission, following Schaller.<sup>4</sup> The three committees were then to select from the 72 recommendations the top three priorities in each area. From these nine items there would be further refinements of the suggestions. The nine priority proposals are contained in Appendix D.

From these nine items, a program was presented for adoption by the local annual conference of the church in May, 1983. Some of the recommendations were immediately



implemented. For example, as a means of improving the quality of our worship services, it was agreed to change the time of the worship service to allow for more singing. This was a part of the program to accomplish the objective of raising the quality of the worship services.

There are worthwhile ideas that cannot be developed in this thesis. Although a "theology of planning" is sketched, it is obviously inadequate in a number of respects. For example, the doctrine of providence that supports the author's understanding of prayer is not developed. The doctrine of the Holy Spirit is not developed nor is there a discussion of the gifts of the Spirit. Both subjects would be appropriate for discussion since a greater exercise of the gifts is urged. The thesis will point out the imbalanced emphasis on the role of the pastor, to the neglect of the development of the other gifts in the church. The phrase used to describe this is "the decentralization of the ministry."

The scripture references used here will be, for the most part, taken from the New International Version.

## NOTES, CHAPTER I

<sup>1</sup>Peter Drucker, Management: Tasks - Responsibilities - Practices, (New York: Harper and Row, 1975), p. 530.

<sup>2</sup>Lyle E. Schaller, Effective Church Planning, (Nashville, Tenn.: Abingdon Press, 1979), pp. 123-137.

<sup>3</sup>This phrase occurs in Lyle Schaller's The Change Agent, but I came to it through a course taught by Tom Sine at Seattle Pacific University.

<sup>4</sup>Lyle E. Schaller, The Local Church Looks to the Future, (Nashville, Tenn.: Abingdon Press, 1981), pp. 32-34.

## CHAPTER II

### LONG-RANGE PLANNING: AN OVERVIEW

What is long-range planning? What does it involve? What are the difficulties of long-range planning? What are the benefits of long-range planning? Is long-range planning always successful? How long has long-range planning been practiced by businesses? These are some of the questions that will be taken up in this chapter.

### LONG-RANGE PLANNING DEFINED

Long-range planning is a recent and not a well understood concept. As Ewing observes, long-range planning is hardly twenty-five years old as an advanced idea in the science of management.<sup>1</sup> It is one, however, that has found its way into all kinds of organizations which are concerned with achieving their objectives as groups.

There are various ways to understand planning. Brian Scott has stated the matter succinctly as follows:

At a very general level, long-range planning is concerned with two separate questions:

1. Where are we going?
2. How do we get there?<sup>2</sup>

John DeBoer adds two more: "Who will do the driving?," and, "How are we doing, now that we are on the way?"<sup>3</sup>



DECISIONS, BUT WITH THE FUTURITY OF PRESENT DECISIONS.  
Decisions exist only in the present.

. . . . .

3. LONG-RANGE PLANNING IS NOT AN ATTEMPT TO ELIM-  
INATE RISK.

. . . . .

Now I think we can attempt to define what long-range planning is. It is the continuous process of making present entrepreneurial (risk-taking) decisions systematically and with the best possible knowledge of their futurity, organizing systematically the efforts needed to carry out these decisions, and measuring the results of these decisions against the expectations through organized, systematic, feedback.<sup>10</sup>

#### AN HISTORICAL PERSPECTIVE OF LONG-RANGE PLANNING

The presence of long-range planning as a dynamic idea in industry and business is quite recent. Brian Scott writes more than twenty pages outlining the historical evolution of long-range planning.<sup>11</sup> Most of the information traces the rise of long-range planning since the turn of the century. Long-range corporate planning, he shows, is "mainly a phenomenon of the 20th century."<sup>12</sup>

There are numerous examples of long-range planning that antedate the modern period. Perhaps the most ancient example of long-range planning, was Noah.<sup>13</sup> For 120 years he labored to do what no one else had ever done. The planning that was needed for all of the materials, not to speak of the gathering of the animals, was indeed a herculean task.

Joseph's seven-year plan to save the people through the skilful administration of the grain resources stands as a

monument of wisdom (Genesis 41:25-57). And it was part of a much longer plan extending over a period of some 430 years (Exodus 12:40-41).

Reflection on the realities of previous generations will show that what is done now in a brief span of time was once a long-term project. Travel alone shows this. Trans-oceanic travel, once a matter of months, now is a matter of hours. While the obvious should not be belabored, in this case it is important to mark this fact for a perspective for understanding. Long-range planning was a necessity for many activities that would not earn the name "long-range planning" today.

"Perhaps the most famous and most copied example of American long-range planning," writes Scott, "is the Federal Constitution."<sup>14</sup>

The chief difference between the long-range planning of today and that of the turn of the century is that today the planning is more systematic and formal. The use of intuition, hunches, and informality of the past contrast with the use of consultants, computerized analyses, and greater risk-taking today.<sup>15</sup>

The year 1950 may be considered a watershed date for long-range planning. It was in this year that IBM formed a product planning department. Nine years later a long-range planning department was formed at the corporate level.<sup>16</sup>

From this date IBM became a corporate giant in the world due largely to its foresight. Today, it is routine for business, political and charitable organizations to do long-range planning.

#### AN EXAMPLE OF LONG-RANGE PLANNING

Why is long-range planning important? There are examples that help us to understand its importance. Perhaps the most striking thing when looking at long-range planning from an historical perspective is to see how involvement in events forced the issue of planning. The Great Depression inhibited planning while at the same time demonstrating the urgent need of it.<sup>17</sup> Ewing cites Peter Drucker's study of General Motors that shows how fateful and fortuitous long-range planning can be. General Motors had anticipated World War II. They had rightly reasoned that the most critical problem would be the labor shortage. They set out to locate their plants in twenty industrial areas where they would be assured of a sufficient labor supply. Three weeks before Pearl Harbor GM's policy details were complete. At this time there had been no government contracts issued for war materials. GM had demonstrated that their plans were 90% accurate in their forecasting of their needs. From the start of the war the managers of the plants knew exactly what they could do. They had planned ahead and were able to

do their expansion with no shortage of labor and materials.<sup>18</sup>

## THE ACCELERATION OF CHANGE

Ewing lists eight factors that have spurred the necessity of long-range planning. None is so significant whether in business or in the church, as the suddenness and acceleration of change.<sup>19</sup> This phenomenon has been notably enforced by Alvin Toffler in his book, Future Shock, and later in The Third Wave.<sup>20</sup> It is this fact of change which rings again and again for us the warning siren of the need for long-range planning. Many American firms have heard the sound. A survey by the National Planning Association showed that 85% of 1800 companies were preparing long-term plans.<sup>21</sup>

But what about the church? The church has been ambivalent about long-range planning. If the church has often been fierce in its theological debates, it is no less intense about the place of long-range planning, as will be discussed. The growing realization in churches is that planning is essential for effective time management on the part of the minister, for accomplishment of the objectives for which the church exists, and for a wise use of the resources the Lord has entrusted to His church.<sup>22</sup>



## NOTES, CHAPTER II

<sup>1</sup>See David W. Ewing, ed., Long-Range Planning for Management, 3rd ed. (New York: Harper and Row, 1972), p. ix.

<sup>2</sup>Brian Scott, Long-Range Planning in American Industry (New York: American Management Association, 1965), p. 31.

<sup>3</sup>John DeBoer, Let's Plan (Philadelphia: Pilgrim Press, 1970), page 8.

<sup>4</sup>Scott, op. cit., p. 136.

<sup>5</sup>George Berkley, The Administrative Revolution: Notes on the Passing of Organization Man, (Englewood Cliffs, N.J.: Prentice-Hall, 1971), p. 91.

<sup>6</sup>DeBoer, op. cit., p. 9.

<sup>7</sup>David Ewing, The Human Side of Planning: Tool or Tyrant, (Toronto: Macmillan Co., 1969), p. 6.

<sup>8</sup>In John S. Morgan, Managing Change, (New York: McGraw-Hill, 1972), p. 18.

<sup>9</sup>Brian Scott, Long-Range Planning in American Industry, (New York: American Management Association, 1965), p. 81.

<sup>10</sup>The bold face and the italics are Drucker's. For the full quotation see Appendix A. Peter F. Drucker, "Long-Range Planning Means Risk-Taking", Long-Range Planning for Management, (New York: Harper and Row, 1972), pp. 3-6.

<sup>11</sup>Brian Scott, op. cit., pp. 40-60.

<sup>12</sup>Ibid., p. 40.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid., pp. 40-60, passim.

<sup>16</sup>Ibid., p. 46.

<sup>17</sup>Ibid., pp. 49ff.

<sup>18</sup>Ibid., pp. 53-54.

<sup>19</sup>Ibid., p. 59.

<sup>20</sup>Future Shock, (New York: Random House, 1970; The Third Wave, (New York: William Morrow and Co., 1980.)

<sup>21</sup>David Ewing, The Human Side of Planning, p. 5.

<sup>22</sup>Ted W. Engstrom and Alec Mackenzie, Managing Your Time, Grand Rapids: Zondervan Publishing House, 1967),  
passim.

## CHAPTER III

## LONG-RANGE PLANNING: ELEMENTS, DIFFICULTIES, AND BENEFITS

## ELEMENTS OF LONG-RANGE PLANNING

In this chapter the overview of long-range planning continues. The elements, difficulties, and benefits of long-range planning are considered. The general lines of planning are viewed here. Some of the suggestions and problems of planning for the church are raised. In later chapters, some of the topics are chosen for expanded treatment due to their relevance for planning in the church.

Peter Drucker lists eight elements that characterize long-range planning. They are as follows: objectives, assumptions, expectations, alternative courses of action, the decision itself, structure of decisions, impact stage, and results. These generalizations about planning provide an introduction to the subject.<sup>1</sup>

## Objectives

Objectives are often confused with "goals." Defining objectives requires grappling with why the organization exists. This is what Perry and Shawchuck refer to as "mission clarification."<sup>2</sup> "Mission clarification" answers

the questions, "What is God calling us to be and do?"

Statements of objectives show reasons for the organization's existence. The discipline of clarifying objectives will reveal assumptions of a group. To these we now look. (The clarification of mission will form a significant part of the planning process to be discussed later.)

### Assumptions

Assumptions are one's beliefs, perceptions, or understandings of reality. There are assumptions about the role of the pastor. There are assumptions about the nature of the community. There are assumptions about what ought to be done, about what will work in a given circumstance, and what won't. There are assumptions that underlie the importance of the planning process itself. John DeBoer shows how goals are based on assumptions.<sup>3</sup> Lyle Schaller shows that the effort to activate the passive church must include an understanding of the broad range of assumptions that figure in the decision-making process of the group.<sup>4</sup> When one turns from assumptions to expectations, one will see no less a variety of perceptions that interact to make planning a lively process.

### Expectations

In other conceptual modes of planning, this might be

called "goals." Simply put, one must face this question: What might one expect to happen as a result of planning efforts? The most probable way of discovering the expectations of a group is to do research. This is one of the chief purposes of a planning committee. Research into the expectations of a group may reveal that there is indifference, on one hand, or unrealistic, wishful thinking on the other. The level of expectation in a group will dictate the direction the leadership must take to get on with planning.

Research by questionnaires or interviews are two methods frequently used by planning committees.<sup>5</sup> The clarification of expectations may be seen as a major role of planning. The discovery of expectations, i.e., what people are expecting to happen, what they may be expected to do or pay, are all a part of the planning committee's work. In any case, the planning process must face the expectations of those involved, whether discovered or not. From an analysis of expectations one is better equipped to face the task of choosing alternative courses of action.

#### Alternative Courses of Action

Drucker maintains that there are always "wrong decisions." A wrong decision is one that is "inadequate to the objectives, incompatible with the assumptions, or



of action restricts the use of resources. People will be expected to work to accomplish the goals of a decision. This means that the time needed to do the task cannot be spent on other things. This limiting of resources is hard for some to grasp. The concentration of resources on specific objectives enables the group to accomplish specific goals.<sup>8</sup>

### The Action Stage

Decisions do not necessarily lead to action. When actions are taken, care must be shown for the consequences that follow. Adequate planning must indicate who, when, where and what are involved in the decisions. Actions generate reactions. A constant eye on the effects of actions is required. Due consideration for the impact on the whole structure of an organization must be constantly observed. If a lack of planning creates problems, taking action to solve problems has a way of creating other problems. Attention to this fact is important so as to re-evaluate strategies or to adjust operations up and down the line of the program.<sup>9</sup>

### Results

Any decision and its implementation by consequent decisions produces certain observable effects. The results

will be quantitative and/or qualitative. Every action produces a result. By looking at the results one may determine whether or not one has done what one has set out to do.<sup>10</sup>

The particulars of the planning process, as it will be used in a church setting will be dealt with in a later chapter. What is indicated at this point is that the elements of long-range planning have some implied, if not quite obvious, difficulties.

#### DIFFICULTIES IN LONG-RANGE PLANNING

The difficulties of long-range planning shown here are suggestive of the problems one encounters in attempting it. Some of the theological questions raised by the use of planning in the church will be considered below. The difficulties mentioned here are normally encountered in planning.

##### The Ambiguity of the Term "Long-Range"

The very title, "long-range planning," is an ambiguous term. How far ahead is planning indicated? While the concept of long-range planning seems acceptable enough, and on the face of it seems to possess an aura of wisdom, it is not self-evident what is meant by it. Each organization works with a different perception of "long-range" than does



another. Two days may be a long time for a vegetable farmer whose produce is apt to spoil before sale. Five years is a minimum for long-range planning.<sup>11</sup> For some churches this might very well encompass the terms of two ministers! But more on long-range planning in the churches later. If the term creates ambiguity, the time planning takes creates even greater difficulties.

### The Length of Time Required for Planning

Planning takes time. In this day when everything, it seems, aspires to an "instant" status, planning is apt to lose. When "long-range" is added to "planning," one might as well say "long-time planning." A purely chronological approach to the subject may create more ambiguity than it resolves. To look at planning with a stopwatch in one hand or a calendar in another is to distort the meaning of what is going on. The question of planning is **what** must be done now to get to where we want to be five or ten years from now. Drucker observes that if it takes ninety years to grow a Douglas fir, and we want to be sure that we have an adequate lumber supply in the future, then what we ought to be doing now is planting seedlings. He adds the following words:

The time decision itself is the first and a highly important risk-taking decision in the planning process. It largely determines the risks

taken (and one cannot repeat too often that to postpone a decision is in itself a risk-taking and often irrevocable decision). Indeed the time decision largely determines the character and nature of the business.<sup>12</sup>

David Ewing grows alternately mystical, pragmatic, philosophical, and even poetic in his treatise on "The Time Dimension". After drawing upon a poignant illustration from a movie that illustrates this point, Ewing writes:

If the significance of time is its use, then its significance is now, not later, for nothing can be used or decided in the future, only now. And that being the case, there is no need to take an action because of something which, it is believed, will happen, but only because of events and changes which are happening.<sup>13</sup>

Ewing's perceptions of the need for planning show how one's philosophy of life may affect one's attitude toward planning. A commitment to planning involves philosophical, religious, as well as considerations of monetary profit. At this point one could show how eschatological commitments could affect planning. If one believes that Jesus Christ may come any moment, does one plan?

### Resistance To Change

Planning and the changes that it portends may create a minefield for the unwary planner. Resistance to change has many roots. It doesn't matter if they are real or imaginary. Just proposing to do things differently may be

all that is required to create resistance. "What will happen if . . ." ? These words may be enough to start tremors in a group. There may be good reasons for resistance to change. Failure of communication breeds fear and nurtures ignorance. The perceived inability to cope with changes and the threat to job security will incite resistance. The cost of changes may encourage opposition. Existing satisfactions militate against change. Resistance to change is natural and perennial. Those who underestimate it buy trouble. Lyle E. Schaller has documented the woes of change agents. Some have not accurately perceived their task while others have not understood that change is naturally and forcefully resisted.<sup>14</sup>

#### SOME BENEFITS OF PLANNING

What benefits may be attributed to long-range planning? David Ewing shows that it is not always easy to say what is due to long-range planning and what is not.<sup>15</sup> He cites a study made of six electronics companies. This study showed certain benefits. Chief among them was the boost in morale it gave to the executives. The general effect of planning was to build confidence and to promote a sense of teamwork. From the leader's point of view, it was valuable because it gave him a way of measuring his performance. Better cooperation among the various departments, or working

groups, resulted from planning. Through planning they came to know what the company was trying to do and how they fitted into those plans. Planning proved itself as a way to raise the quality of management itself. Planning proved to be a way to change behavior in a positive direction.<sup>16</sup>

It is not hard to translate these benefits into the cold cash of profits, and into the warm profits of improved human relationships, a sense of security, and the accomplishment of something worthwhile. Do the benefits outweigh the difficulties? How well does planning fit the nature and mission of the Church? Is it legitimate, or true to the Bible, for the Church to adopt this method of planning?

## CONCLUSION

Long-range planning is an attempt to clarify objectives and to discover appropriate means of realizing them. Planning, done well, brings to the present a sense of vitality. Planning varies in its interpretation from situation to situation. The swiftly changing nature of technology indicates the need for more, not less, long-range planning. The difficulties of long-range planning should not be underestimated, and the benefits should not be undervalued. A consideration of long-range planning may expose hidden agendas, power structures, and concealed

theological assumptions. If planning helps to promote understanding of these things it is beneficial. Whether or not this is desirable is a question that must be faced and answered by those involved.

### NOTES, CHAPTER III

<sup>1</sup>Drucker, "Long-Range Planning Means Risk-Taking", Long-Range Planning for Management, (New York: Harper and Row, 1972), pp. 9-12.

<sup>2</sup>Lloyd M. Perry and Norman Shawchuck, Revitalizing the 20th Century Church, (Chicago: Moody Press, 1982), pp. 13-20.

<sup>3</sup>John DeBoer, Let's Plan, pp. 70-72.

<sup>4</sup>Lyle E. Schaller, Activating the Passive Church, (Nashville: Abingdon Press, 1981), pp. 147-154.

<sup>5</sup>Cf. Lyle Schaller, The Pastor and the People (Nashville, Tenn.: Abingdon Press, 1973), pp. 109-116.

<sup>6</sup>Drucker, op. cit., p. 11.

<sup>7</sup>Ted Engstrom and Edward R. Dayton, Christian Leadership Letter, March, 1979, p. 3.

<sup>8</sup>Drucker, op. cit., p. 11.

<sup>9</sup>Ibid., p. 12.

<sup>10</sup>Ibid.

<sup>11</sup>Scott, Long-Range Planning in American Industry, p. 38.

<sup>12</sup>Drucker, op. cit., p. 14.

<sup>13</sup>David Ewing, Long-Range Planning for Management, pp. 439-450. For the entire quote, see Appendix A, No.2.

<sup>14</sup>Lyle E. Schaller, The Change Agent, (Nashville, Tenn.: Abingdon Press, 1979), pp. 68-75.

<sup>15</sup>Ewing, op.cit., p. 13.

<sup>16</sup>Ibid.

## CHAPTER IV

### TOWARDS A THEOLOGY OF PLANNING

This section will discuss the planning process as it may be practiced in a church setting. (From this point on the adjective, "long-range," will be dropped from the term "long-range planning", except where it may be used in direct quotations. It is understood that this is the subject of the thesis.) In the previous chapter it was noted that planning is a matter of choosing what we want to do, and then deciding how we will do it. It is by nature oriented toward the future since we cannot plan for anything else. Here it is our aim to set forth some theological ideas that inform the planning process. While it is not within the purpose of this thesis to set forth "a theology of planning" as such, it is germane to this discussion to show some of the "roots" of the theology supporting such a venture.

### THE NEED FOR A THEOLOGY OF PLANNING

The use of planning in the church raises the question of its theological basis. Much of the objection to the use of planning in the church (some of these objections will be considered below) arises from a supposed incompatibility between the church and the "world."<sup>1</sup> The challenge laid down

to those who would use these management principles in the church must be answered. Although it is not in the nature of this thesis to present an extended answer to those who would challenge the use of the principles of sociology and business in the church, it is imperative to sketch briefly the outlines of a biblical and theological foundation for such a course.

### Sketching a Theological Basis for Planning

How may we defend the use of business, management, and sociological principles in the work of the church? Is the adoption of knowledge from these fields in the practice of ministry acceptable without compromising the integrity of the church. Is it possible to write a theology of management? While it may be difficult, it seems imperative that it be attempted. This effort may only suggest the outline or some of the theological ideas relevant to such an effort. Hutcheson avers, "It may be, then, that a commonly accepted 'theology of management' is neither possible nor desirable today".<sup>2</sup> However, he demonstrates that from the viewpoint of an avowed Presbyterian the conjunctions of management techniques with theology, in some instances, "are truly awesome."<sup>3</sup>

Engstrom and Mackenzie set forth "A Biblical Perspective on Management and Authority" in their work,



Managing Your Time.<sup>4</sup> They cite the case of Moses (Exodus 18:13-27) as a foundation for various biblical principles of management. Gene Getz, in his book Sharpening the Focus of the Church, picks up where Engstrom and Mackenzie leave off. He adds the Old Testament example of Nehemiah and the New Testament example of the apostles and their actions recorded in Acts 6 and Acts 15.<sup>5</sup> Getz' appraisal of the biblical evidence is noteworthy. He states,

The Bible is relatively silent regarding organizational and administrative patterns. But this is not without design, for nothing becomes obsolete so quickly as structural forms. They are but a means to divine ends. Furthermore, life is made up of so many variables and unpredictable events that creativity in this area must be constant.<sup>6</sup>

Engstrom and Dayton, through Christian Leadership Letter which they edit, deliver a steady stream of information mixing theology and business. One number of this newsletter was devoted to this issue. In it there appears a statement evaluating the present situation:

A number of authors have to fill in some of the missing data, to give us at least partial guidance on how to think theologically about the relationship to [sic] that which is "secular" in leadership to that which is "sacred." But there is little general agreement as [sic] whether there is a "theology of management" or how one thinks about transferring what has been learned in the world of the secular to the Church and its many expressions.<sup>7</sup>

Engstrom, Dayton, and others who apply management

principles to the operations of the church are challenged by some. The issue is a significant one, and in the following summary there is a sketch of this debate.

### The Controversy over Using Management Principles in the Church

This theological view of the church and management is seen in a different light by Richards and Hoeldtke. They boldly write, "But the church is not an institution. And we are not its managers" (Italics theirs).<sup>8</sup> Against the idea of the church as an organization, they view the church as an organism. This, however, appears to be a false antithesis. They rightly insist that the church is Christ's. The value of believing this is shown to be a liberation for the leader. The church does not belong to the pastor, bishop, or any other person. Its future and security are not in human hands, but in Christ's.<sup>9</sup>

Clearly, there is a strong difference of opinion between Richards and Hoeldtke and others who are quoted here (e.g., Ted Engstrom, Edward Dayton, et al.). Richards and Hoeldtke spell out their differences with Engstrom and others in this statement from their work.

If we are a body, and Jesus is head over all things for us, then policy making, goal setting, organizing, decision making, and all the other roles of management cannot be the responsibility of the human leadership of the body.) We may not yet know how spiritual leaders do function. But if we are committed to Scripture's portrait of

what the church is, we know that somehow the usual approach to leadership fails to reflect the realities<sup>10</sup> portrayed in the Word of God (*Italics theirs*).

### Richards and Hoeldtke Answered

In response to Richards and Hoeldtke, David Linn, in a review of their work, raised some questions that pertain to the acceptability or rejection of management principles by the church. Linn's critique is summarized as follows: (1) All church management systems are wrong as well as most forms of church organization. (2) They underestimate the relationship between the organism and the organization. (3) Is this view the biblical one? Evidently only one of them. There has been a disregard of the Old Testament patterns of organization. There has also been an ignorance of the examples of Spirit-anointed ministries under management styles. (4) Can we not have enterprise in organism? (5) An organismic view of the church does not necessarily lead to the accomplishment of mission in the world.<sup>11</sup>

In these statements Linn has exposed the weakness of the arguments of Richards and Hoeldtke. In a recorded debate with Richards, Gene Getz of Dallas Theological Seminary echoed some of the same concerns. Some of the pertinent issues raised by Getz are as follows:

1. Should pastors use authority to make decisions?

Richards appears to shy away from the clear exercise of decision-making.

2. The servant concept of leadership is difficult to enact as Richards proposes it.
3. Consensus in making decisions works with small groups of no more than eight, but not very well with larger groups. The difficulty grows with the growth of the church.
4. It is important for leaders to keep the attention of the church fixed on Christ.<sup>12</sup>

The issues that are raised here center on the way the church is perceived. Richards views the church mainly as an "organism." Getz views it both as an organism and as an organization. Richards vitality is in viewing it as a dynamic creation of God expressed essentially in relationships. Richards appears weak in failing to appreciate the church's functional operations and the organization necessary for them.

#### BIBLICAL INSIGHTS TOWARD A THEOLOGY OF PLANNING

There are several biblical truths that are relevant to the construction of a theology of planning or management. Administration is considered under the theme of

servanthood. The Incarnation of Jesus is shown to argue for the cooperation of man with God. The source of the gift of leadership in the church is the Holy Spirit. Planning may be seen as obedience in stewardship. A theology of planning would be incomplete without recognizing the sinfulness of the race.

#### Administration As Servanthood

Another approach taken to define a theology of management is to be found in Alvin Lindgren's work on church administration. In his work Lindgren argues from the Latin root of the word "administration," which means "to serve."<sup>13</sup> Although Lindgren does not develop this concept to any great extent in his volume, it is an implied concept that is woven throughout the ideas he sets forth.

The idea of servant is a dominant one in the New Testament. Paul's frequent use of the term doulos, or servant (literally, "slave"), is abundant in the epistles. The conjunction of "servanthood" with administration, or management, is necessary and biblical. Ernest T. Campbell, the former minister of the Riverside Church in New York City, made the point in a sermon delivered to the graduating class of Princeton Theological Seminary of 1978. It is entitled, "They Also Serve Who Lead." In this address, Campbell scores those who have adopted a "back on their

heels" stance of pastoral leadership, who "conceal their competence in the interest of extending democracy."<sup>14</sup> He affirms that servanthood is best demonstrated by firm and aggressive leadership.

Service needs to be rescued from the notion that it is a means to an end. T. W. Manson reminds us "In the Kingdom of God service is not a stepping-stone to nobility: it is nobility, the only kind of nobility that is recognized."<sup>15</sup>

#### The Incarnation as a Base for the Organization

Charles Keating would argue that the Incarnation of Jesus is a sufficient basis for the adoption of the findings of the world of business and the social sciences to the church's purposes. Since man as a person is both human and spirit, the findings of both revelation and social science are relevant to him.<sup>16</sup> Of Jesus, he wrote, "He used human skills to bring human salvation."<sup>17</sup> These were evident in the relationships of His ministry. In his emphasis on relationships, Keating has demonstrated insight into what constitutes an effective organization. Often organization is thought of as impersonal, cold, mechanical and aloof. This understanding of the relational aspects of organization and their roots in the Incarnation is critical for the understanding and acceptance of organizational knowledge and skills in the operation of the church.<sup>18</sup>

The model for the church leader is the person who has developed skills in human leadership and in whom the Holy Spirit has full rein. Keating doubts that the person who has not developed these skills can give the Holy Spirit full rein.<sup>19</sup> While this may be debatable, it is hardly debatable that the Holy Spirit's use of human instruments is conditioned, if not limited, to what a person has been diligent to learn.

The implications of an incarnational theology for the practice of ministry are staggering. Paul Rees, writing from the context of world missions, but in a context that bears upon this subject, stated,

If we believe in an incarnational theology, then let us practice an incarnational psychology: going where people are, getting next to them, identifying with them, gaining their confidence at some level, or another of their legitimate interest.<sup>20</sup>

The development of our skills at all levels is pertinent to the mission of Christ. Planning is not manipulating people; planning is an opportunity to manifest the incarnation of Jesus, by the power of the Holy Spirit, in the skills of small group activity.

The effort to develop a theology of management is important for what it does for the understanding of our own faith. Persons who are unspiritual are not so because they happen to be committed to organizational principles in the

church. They are unspiritual because they have failed to develop the theological and spiritual roots of their lives. In a searing sermon, A. W. Tozer attacks the disorderly and haphazard lives of professing Christians. "The carelessness they show about the work of God would wreck a business or upset the economy, or if done in our bodies would ruin our health."<sup>21</sup> Someone once remarked (and I do not remember the source) that the evidence for the divine origin of the church is beyond dispute when you see how the church has survived the manner in which it is often managed.

Keating observes that no leader can lead beyond the depths of his own faith. The effort to create right relations without the love of God shed abroad in our hearts by the Holy Spirit will soon be exposed as manipulation. The effort to inspire the vision of a future created by faith in God is difficult. It is bound to produce disillusionment, if not disrapture, in the Body of Christ, if the roots of that vision do not lie in the power of God that overcomes all obstacles.<sup>22</sup>

The use of the Incarnation as a basis for a theology of administration is sound. We must keep in mind that calling the church "a continuation of the Incarnation" does not answer the questions that may be raised about our programs and our methods. T. W. Manson reminds us, "To say that the Church is a continuation of the Incarnation is simply to say



that the Church is a great mystery."<sup>23</sup> If we adhere to the biblical metaphor that the church is the Body of Christ, then we need also to walk as He walked in service and in love. To appeal to the Incarnation as a basis for a theology of administration is to humbly to beseech God to do what He has promised to do: To give His Holy Spirit to that them that ask Him (Luke 11:13). The ultimate objective of administration is to glorify God by obedience to His will. This cannot be done without His help (John 15:4b).

The doctrine of the Incarnation affirms the conjunction of the Divine with the human. In becoming one with us, Christ did not take any shortcuts. The Holy Spirit was no substitute for learning (Luke 2:52). What the Incarnation teaches us, as Curry Mavis states it, is,

Genuine spiritual achievements are always the result of Divine-human effort. In other words, it takes both God and man to make a church prosper. . . . It takes effective planning along with believing prayers, the intelligence of man plus the wisdom of God, and the organized efforts of the church plus the power of the Holy Spirit.<sup>24</sup>

### The Holy Spirit and Planning

The theology of the church and the Holy Spirit are interrelated. No New Testament truth is more basic than the relationship of the outpouring of the Holy Spirit with the birth of the church at Pentecost. The church created by the Holy Spirit is manifested visibly. His chief purpose is to

glorify God. The gifts of the Spirit are the means of the church's ministries. The gift of the Spirit is basic to being a Christian. He is greater than His gifts to us. The evidence for the presence of the Holy Spirit in our lives is, not so many gifts, but the love of God (Rom. 5:5).<sup>25</sup>

Obedience to God is the evidence of love for God. It is also the motivation for carrying out the great commission.<sup>26</sup> No one showed a greater loyalty to Jesus Christ than the Apostle Paul. "He planned his missionary journeys as strategically as a general plans army maneuvers," wrote Philip Yancey in Christianity Today.<sup>27</sup> No one has shown so clearly the dynamic of Paul's methods as has Roland Allen. In his work Allen demonstrates the strategy of Paul in the power of the Holy Spirit. His analysis of Paul's methods are consistent with what we know to be best in organizing for effectiveness.<sup>28</sup>

Each local church is a unique manifestation of the life of the Spirit in the world. As His creation, we are not in competition with other churches. We have a local and universal destiny in the compass of obedience to Him. Our obedience is expressed both in being and doing. Holiness and evangelism, or mission, are both the fruit of the Spirit and the life of the Spirit manifested in us.<sup>29</sup>

The life of the church embraces two reconcilable, but somewhat antithetical, truths. They are "without me you can

do nothing" (John 15:5b); and "I can do everything through him who strengthens me" (Phil. 4:13). We are as "God's fellow workers" (II Cor. 6:1a) in the world. Thus we are both helpless in ourselves and hopeful and powerful in Him.

Jesus' promise to the church in Acts 1:8 is still the hope of the church in all ages. The Holy Spirit is ever our need, and in the midst of all plans, He is the sovereign Lord ruling and overruling.

One of the gifts of the Spirit to the church is the gift of "helps" and "administration." (Rom. 12:8; "leadership," NIV.) The Holy Spirit is seen as the Equipper of the church for every good work, even leadership. The gift of the Spirit in any phase of service in the church does not warrant the conclusion that training or development of that gift is not in order.<sup>30</sup>

It seems clear that an emphasis on the gifts of the Spirit should lead to the decentralization of the ministry and clerical dominance in the exercise of the gifts.

Richard Lovelace argues:

If enough local churches can break up this pattern, popular expectations will change and the decentralized congregation which fully utilizes the gifts of its members and relies on the trained pastor only as a resource person will become the norm."<sup>31</sup>

No pastor should underestimate the difficulty such an undertaking presents. Not only does the pastor face the

historical pattern of pastoral dominance in the local church, with the laity who love to have it that way, but he also faces a fight with himself. Lovelace writes:

An unconscious conspiracy arises between their flesh and that of their congregations. It becomes tacitly understood that the laity will give pastors places of special honor in the exercise of their gifts, if the pastors will agree to leave their congregations' pre-Christian lifestyles undisturbed and do not call for the mobilization of lay gifts for the work of the kingdom. Pastors are permitted to become ministerial superstars. Their pride is fed and their insecurity is pacified even if they are run ragged, and their congregations are permitted to remain herds of sheep in which each has cheerfully turned to his own way.<sup>32</sup>

Supreme among the benefits of the Holy Spirit to the church is the gift of love (Rom. 5:5). Love enables the quality of life in the church to exude through all of its efforts. The connection between love and the gifts is shown well by George E. Gardiner.<sup>33</sup> It is the more excellent way.

#### Further Biblical Inferences for Management

One of the strongest arguments for the necessity of planning in the church originates in the understanding of stewardship. A study of the etymology of the word and its usage will lead one to the conclusion that it is in accord with the intent of the use and purpose of planning in the church.<sup>34</sup>

In a practical understanding of the application of

stewardship to the broader issues of life, it would be senseless to think of stewardship without dealing with purposes, priorities, and goals; for example, to be a good steward of one's possessions means to manage them well according to priorities.<sup>35</sup>

According to I Peter 4:10 we are "stewards of the manifold grace of God." If we think of the whole body of believers in a church as having a responsibility to minister this grace, it behooves us to act as responsibly as we can to do it. To pray, to plan, to carry out our plans, and to evaluate our efforts is the essence of good stewardship.

There are other passages that could be dealt with (e.g., I Tim. 3:5, "If anyone does not know how to manage his own family, how can he take care of God's church?"). Gene Getz has stated the principle on which a theological foundation for planning may rest. He writes as follows:

What forms and patterns are developed to carry out these administrative and organizational principles is a matter of creative leadership under the direction of the Holy Spirit. It is impossible to derive specific patterns and structures from the New Testament. . . . It seems, however, that the Holy Spirit definitely planned this "ambiguity." Because of the variety of environments, cultures, and mentalities in the world today, God knew that to issue absolutes in the area of structure and form in organization and administration would be to provide specific guidelines that would be difficult to implement in various areas of the world. The principles He has given us, however, are supracultural and can and should be applied to the twentieth century church, wherever it may be.<sup>36</sup>

Theology of Management as Informed by the  
Doctrine of Sin

Some of the resistance to the use of management principles in the church is grounded in the belief that their use tends easily toward sinful behaviors.<sup>37</sup> In defining management quite narrowly, Richards and Hoeldtke hold that "it means the use of other people to reach my objectives."<sup>38</sup> The implication of sinfulness here is hardly veiled. Although they insist that "it need not be," yet they maintain that management is "subordinating people to projects."<sup>39</sup>

Dale Moody offers an alternative view to that of Richards and Hoeldtke.

The teachings on the Holy Spirit and organization correct one of the Christian perversions. Sectarianism is based on the false assumption that the Holy Spirit can only work through individuals and never through institutions. Institutions are persons in permanent relation, in covenant relation, and the vitality of the Spirit may be expressed even more through the group than through the same individuals in isolation and conflict.<sup>40</sup>

The problem here is the use of power. Richards and Hoeldtke would view it as a contradiction of the organismic view they have of the church. However, no particular view of the church can escape the problem of the use of power. Daniel Jenkins reminds us that "the use of power is

inescapable because power is an essential element in human affairs."<sup>41</sup> Organization and management are easy targets for our grievances (maybe legitimate) and personal disappointments. One thing is sure: Organizations do not create sin.

Sin is not anything new for the church. Whoever reminds the church of the danger of sin does well. Whoever uses it as an argument to deter effort detracts from the power of grace and forgiveness. Anything that human beings are involved in is bound to have sin in it. Whether it is called organism or organization is academic.

#### NOTES, CHAPTER IV

<sup>1</sup>Cf. J. W. Alexander, Managing Our Work, (Downers Grove, Illinois: Inter-Varsity Press, 1972), pp. 16-17. See also R. G. Hutcheson, Jr., Wheel Within the Wheel, (Atlanta: John Knox Press, 1979), pp. 16ff.

<sup>2</sup>Hutcheson, op. cit., p. 11.

<sup>3</sup>Ibid.

<sup>4</sup>Ted Engstrom and Alec Mackenzie, Managing Your Time, (Grand Rapids: Zondervan Publishing House, 1974), pp. 101-105.

<sup>5</sup>Gene Getz, Sharpening the Focus of the Church, (Chicago, Illinois: Moody Press, 1974), pp. 130-146.

<sup>6</sup>Ibid., p. 130.

<sup>7</sup>Christian Leadership Letter (Monrovia, Ca.: World Vision Inc.), October, 1981, p. 2.

<sup>8</sup>Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership, (Grand Rapids: Zondervan Publishing House, 1980), p. 75.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid., p. 80.

<sup>11</sup>Engstrom and Dayton, Leadership, Vol. II, No. 1, (Winter, 1981), pp. 74-76.

<sup>12</sup>Leadership, Vol. II, No. 2 (Spring, 1982), pp. 68-78.

<sup>13</sup>Alvin Lindgren, Foundations For Purposeful Church Administration, (New York: Abingdon Press, 1965), p. 22.

<sup>14</sup>Ernest T. Campbell, "They Also Serve Who Lead", Princeton Seminary Bulletin, Vol. II, No. 1 (New Series 1978), pp. 3-8.

<sup>15</sup>T. W. Manson, The Church's Ministry, (Philadelphia: Westminster Press, 1948), p. 29.

<sup>16</sup>Charles J. Keating, The Leadership Book, (New York: Paulist Press, 1978), pp. 34-37, 127-129.



<sup>17</sup>Ibid., p. 132.

<sup>18</sup>See Richards and Hoeldtke, A Theology of Church Leadership, pp. 61-86.

<sup>19</sup>Ibid., p. 133.

<sup>20</sup>Ibid., pp. 36ff.

<sup>21</sup>Paul S. Rees, Don't Sleep Through the Revolution, (Waco, Texas: Word Books, 1969), p. 90.

<sup>22</sup>A. W. Tozer, "Are There Shortcuts to the Beauty of Holiness?", Who Put Jesus on the Cross, [sic] edited and compiled by Gerald B. Smith (Harrisburg, Pa.: Christian Publications, Inc., 1975), p. 29.

<sup>23</sup>Ibid. T. W. Manson, op. cit., p. 22.

<sup>24</sup>W. Curry Mavis, Advancing the Smaller Church, (Grand Rapids: Baker Book House, 1957, 1969), p. 90.

<sup>25</sup>Michael Green, I Believe in the Holy Spirit, (Grand Rapids: Eerdmans Publishing Co., 1975), pp. 100-122.

<sup>26</sup>Ibid., pp. 161-196.

<sup>27</sup>Philip Yancey, "Finding the Will of God: No Magic Formulas", Christianity Today, Vol. 27, No. 4 (Sept. 16, 1983), p. 24.

<sup>28</sup>Roland Allen, Missionary Methods: St. Paul's or Ours? (Grand Rapids: Eerdmans Publishing Co., 1962), pp. 151-163.

<sup>29</sup>Ibid., pp. 151-163.

<sup>30</sup>David Watson, I Believe in Evangelism (Grand Rapids: Eerdmans Publishing Co., 1976), p. 91.

<sup>31</sup>Donald Bridge and David Phypers, Spiritual Gifts & the Church (Downers Grove, Illinois: Inter-Varsity Press, 1973), p. 46.

<sup>32</sup>Richard Lovelace, Dynamics of Spiritual Life: An Evangelical Theology of Renewal, (Downers Grove, Illinois: Inter-Varsity Press, 1979), p. 205.

<sup>33</sup>Ibid., p. 207.

<sup>34</sup>George E. Gardiner, The Corinthian Catastrophe, (Grand Rapids: Kregel Publications, 1974), pp. 29ff.

<sup>35</sup>Otto Michel, Oikonomia, Oikonomos, in Theological Dictionary of the New Testament, edited by Gerhard Friedrich; translated by Geoffrey W. Bromiley, Vol. 5 (Grand Rapids: Eerdmans Publishing Co., 1967), pp. 149-153.

<sup>36</sup>J. E. Dillard, Good Stewards, (Nashville: Broadman Press, 1956), pp. 1,10.

<sup>37</sup>Getz, Sharpening the Focus of the Church, p. 162.

<sup>38</sup>Lyle E. Schaller and Charles A. Tidwell, Creative Church Administration, (Nashville, Tenn.: Abingdon Press, 1975), pp. 15f.

<sup>39</sup>Richards and Hoeldtke, Theology of Church Leadership, p. 186.

<sup>40</sup>Ibid.

<sup>41</sup>Dale Moody, Spirit of the Living God, (Philadelphia: Westminster Press, 1968), p. 149.

<sup>42</sup>Daniel Jenkins, Christian Maturity & Christian Success, (Philadelphia: Fortress Press, 1982), p. 35.

## CHAPTER V

### PLANNING IN THE CHURCH: EXAMINING THE ASSUMPTIONS

Assumptions are the ideas or motivations that control our actions. They are also perceptions that are held about people, the world and God. Assumptions are the notions we have about our duties or roles and the duties and roles of others. The writing of this thesis is based on certain assumptions about those who may read it. The exposure of the presuppositions of one's proposals is a route to a clearer understanding of those proposals. This is probably the most difficult part of planning. The colloquial expression for this, nowadays, is to "tell where you are coming from." All involved need to know how the others think, what motivates them, and what "turns them off." In this respect, planning is an adventure in knowing and becoming known. It is the leader's responsibility, the "most important task," Keating reminds us, "to share as much background information as possible with the group."<sup>1</sup>

The assumptions one makes, often not clarified, are often components of one's plans. Lyle Schaller's statement of the matter is adequate and to the point.

Every individual brings with him his own perspective, his own set of past experiences, his own set of values, and his own set of biases, prejudices, and assumptions. Whether these can be

dignified with the term 'a philosophy' is debatable, but not very important. What is extremely important is that the advocate of change, whether he is working from the inside as a member of the organization or from the outside as a change agent or a consultant, be aware of the baggage he carries with him and of the implications of this load.<sup>2</sup>

Schaller goes on to list fifteen things that "the change agent" should carry in his baggage.

Schaller's use of the term "change agent" has raised an important consideration at this juncture. That is, it is necessary for anyone who proposes to do planning to keep in mind that he is working for change. All plans indicate change. An awareness of "the process of planned social change" is helpful to effective planning.<sup>3</sup> Planning is always accompanied by a certain amount of turmoil or resistance.

Perhaps the most troublesome of assumptions are hidden agendas. What are our motivations? Are there visions of empires, cathedrals, and complex organizations that long to be built to satisfy egotistic cravings? On the other hand, do those who seek to stifle change, seek to protect their cornered power by opposing change? Schaller also notes:

The change agent should examine his own motives, and he will also find it helpful to inquire about the motivation of others. The greater his self-awareness of his own goals, motives, values, and needs, the more likely it is that he will be able to be helpful to the persons<sup>4</sup> he is working with throughout the change process.

Due to the complexity of motivation, it probably is not useful to "plumb the depths" for total understanding of oneself or others. Keating warns that not every hidden agenda should be dealt with in the group.<sup>5</sup> A modicum of understanding is imperative for workable groups to function. A high degree of understanding may not be possible. However, where there is love, there is hope for understanding. To love is to give understanding. To love is to create knowledge of one another for acceptance of each other with our complexities.

Engstrom and Dayton assert that Christian organizations have a notable reputation for failure in stating their assumptions.<sup>6</sup> All assumptions, whether they are religious, political, financial, or otherwise, have a practical bearing on planning. Engstrom and Dayton give eighteen wide-ranging questions that probe the assumptions that may be held about the world, as well as religion. From a look at their list of assumptions that need to be questioned, it seems clear why it would be important to conduct a session committed to this aspect of planning. A few of the sample questions that they propose are as follows:

1. What factors may eventuate which will change our ministry?
2. Will the world situation within which our ministry

operates continue as it is, or will it become less stable or more stable? How will it become more or less stable?

3. What will be the impact of inflation?
4. What will be the availability of finances?
5. Will the present organizational structure still be viable and in place five years, ten years from now? If not, how will it differ? What will cause it to differ?<sup>7</sup>

Others may be added to this list such as the following:

(1) Do these plans depend on the continuation of the present pastoral leadership? (2) Do these plans, when formulated, require being taken to the whole church body for amendment after their first approval? (3) Does the pastor have the authority to make spot decisions when in his judgment it is necessary?

The problem of assumptions, therefore, is the collection of the ideas, opinions, prejudices, and notions of those who are involved in the planning process and of those who have an interest in it. The words of Solomon seem appropriate here: "Though it cost all you have, get understanding" (Prov. 7:4b).

The consequences of neglecting to clarify assumptions may be enormous. An example of the cost this neglect may

incur may be found in the sudden breakdown of cooperation among members in the church. Signs of resistance may arise to surprise the unwary leader who has neglected to clarify his assumptions. A decrease in giving, falling attendance, and guerilla warfare against newly instituted programs may occur. Both active and passive resistance to a pastor's leadership may arise.<sup>8</sup>

Methods for uncovering assumptions have been proposed by Brian Scott. Scott discusses two categories of assumptions: "imposed" assumptions and "high probability" assumptions. Imposed assumptions are those taken without discussion. The need for food would be an imposed assumption. A high probability assumption is one that is likely to be true. Such an assumption would be the continuation of the present political system. Other assumptions may be found by consideration of the general environment, the "industry" environment, and the "factors of production."<sup>9</sup>

Brian Hall has developed an "inventory" method of searching for assumptions that seems particularly valuable for church groups to use.<sup>10</sup> The consideration of assumptions should include the context of the church in its community. A study of the membership together with the demographics of the local community may provide insight for careful planning. Tom Sine shows the practicality of studying one's

community to avoid one of the pitfalls of planning--the assumption of a static view of the future.<sup>11</sup> He cites the example of a pastor in California who was having a hard time raising money for a new educational wing for his church. When he examined the nature of the community his church was in, he discovered that it was chiefly a community of retired persons with large incomes. He was building for service in a community that would not need nor use his building!

An examination of assumptions, including the expectations about the future, may very well disclose the need to look quite closely at how the group is thinking about the future. It may show that the future is conceived in ways that reflect the past, and may not even reflect a fair knowledge of the present circumstances that surround a church. Tom Sine's advice to churches is appropriate. Sine advises:

If churches and Christian organizations could learn to pay attention to the signals and to anticipate challenges before they arrive, we could become pro-active instead of reactive; we could transform tomorrow's challenges into today's opportunities. And in the process, the church could move much more decisively into a leadership position in society."<sup>12</sup>

## CONCLUSION

How and when to deal with the assumptions in planning may not be readily settled. It may take time for some of



our assumptions to come to light. Each of the members of the planning committee should be encouraged to speak and to ask questions. The insights of Anderson and Jones are relevant at this point.<sup>13</sup> For planning to function well, assumptions about one's personal goals and agendas need disclosure. The improvement of relationships is a product of the clarification of assumptions. Good relationships, an end in themselves, are also the bedrock of sound planning and the essence of sound leadership.

## NOTES, CHAPTER V

<sup>1</sup>Charles J. Keating, The Leadership Book, (New York: The Paulist Press, 1978), p. 45.

<sup>2</sup>Lyle E. Schaller, The Change Agent, (Nashville, Tenn.: Abingdon Press, 1972), p. 136.

<sup>3</sup>Ibid., p. 77.

<sup>4</sup>Ibid., p. 101.

<sup>5</sup>Keating, op. cit., p. 83.

<sup>6</sup>Ted Engstrom and Edward R. Dayton, eds. Christian Leadership Letter (Monrovia, Ca.: World Vision International, June, 1977, pp. 1-4.) For similar material see Engstrom and Dayton, The Christian Executive, (Waco: Word Books, 1979), pp. 131-35.

<sup>7</sup>Ibid. The numeration of the foregoing is supplied by the author of the thesis; they are not found in the original article.

<sup>8</sup>Anderson and Jones, The Management of Ministry, pp. 3,4.

<sup>9</sup>Brian Scott, Long-Range Planning in American Industry, (New York: American Management Association, 1965), pp. 104-122.

<sup>10</sup>Brian Hall, Personal Discernment Inventory, (New York: The Paulist Press, 1980), pp. 28-34.

<sup>11</sup>Tom Sine, The Mustard Seed Conspiracy, (Waco: Word Books, 1981), p. 17.

<sup>12</sup>Ibid., p. 18.

<sup>13</sup>Anderson and Jones, Op. cit., pp. 144-50

## CHAPTER VI

### FACING THE DIFFICULTIES OF PLANNING

In the chapter on theology and planning, the conflict over the use of management principles was introduced. In this chapter, the particular difficulties that lie in the path of the planner are discussed. The purpose of this chapter is to create an awareness of some of the problems that a pastor or other religious leader may face in attempting to plan.

In this discussion, planning is viewed as a part of the overall process of management. Planning is not an end itself but is viewed as a means to an end. Planning is used to symbolize all that is implied by managing.

### THE NEGLECT OF PLANNING

When Andrew Blackwood wrote his now classic work, Pastoral Leadership, he opened it with a trumpet blast from a Methodist bishop and a loud lament from a prominent theologian concerning the neglect of planning in the church.

HALF [sic] our local churches scarcely know why they exist declares Bishop Fred P. Corson of the Methodist Church. In an address to pastors he insisted that many congregations could double their effectiveness if they would define their objectives and strive to reach these goals. . . . Emil Brunner writes from Switzerland: "In recent centuries the Church has lost increasingly the

consciousness of what the Church is and what the church is for."<sup>1</sup>, p. 15.}

How is this neglect to be explained? Robert N. White<sup>2</sup> discusses this; and the following is a summary of his discussion: (1) The immediate concerns are too pressing to do planning. (2) Planning may be postponed. (3) Planning requires changes, and they are not easily made. (3) Planning is hard work. Unless the benefits are great, planning is unlikely. (4) The future is unpredictable. (5) How can plans help when things will soon change? (6) Plans put people in a straightjacket. (7) We know what's going on, so why bother? (8) And after all, we are too busy.

Planning is not only neglected in the church, it is often opposed. This is true not only in the church but in business as well. Why do some people dislike planning? David Ewing offers us this insight into the problem:

To many people, planning often smacks of regimentation, authoritarianism, and excessive control. . . . When a subordinate officer in the Confederate Army asked Stonewall Jackson about his plans for the next few days, Jackson put him under guard.<sup>3</sup>

#### Planning Must Overcome Ignorance

One of the explanations for the neglect of planning is ignorance. "We simply do not know," observes Olan Hendrix.<sup>4</sup> Ministers are often trained for preaching and theology, and even in pastoral theology and church administration, but the

art and skill of management training is overlooked. "Too often," observes John DeBoer, "the policy-making boards of volunteer associations are uncertain not only about what should be on their agendas but how to dispose of important concerns that are on their agendas."<sup>5</sup> It is a choice of planning style or a nonplanning style where one is mostly "muddling through."<sup>6</sup>

### HINDRANCES TO PLANNING

Planning suffers from more than neglect. There are ideas (and the lack of them) that hinder planning in the church. Some of the hindrances are deliberate while others are the consequences of faulty thinking. Some honestly feel that planning is bad for the church for varied reasons.

#### Planning Is Hindered by an Inadequate Theory of Leadership

Hendrix points out that the common notion of "the strong natural leader" works against becoming a trained, "developed" leader.<sup>7</sup> These are sometimes called "charismatic" leaders. A theory of leadership was built around this idea, and is called "the great man" theory of leadership.<sup>8</sup>

#### Planning is Hindered When Churches Don't Want to Grow

"Not all churches want to grow," notes Paul Madsen.<sup>9</sup>

Some have opted for smallness because of the advantage it gives them to know each other and to conduct their perceived calling. Peter Wagner would argue that if a church is not growing, it is not healthy.<sup>10</sup> If the course of planning reveals this to be the case, then an important discovery has been made. At this point, serious decisions must be made. If God is pointing the way to growth, then that way must be taken. Risks are always characteristic of the path of faith. To change is to take a risk. Planning is not a painless route anywhere.

#### Planning Hindered by Short Pastorates

Peter Wagner observes that in pastorates of from two to five years church growth cannot be successfully promoted. It cannot be demonstrated, on the other hand, that short pastorates are always harmful to church growth. The length of the pastorate as a correlate of effectiveness has been shown to be related to the size of the congregation.<sup>11</sup> Callahan testifies, "No responsible institution rotates its major leadership every three years; most effective and successful institutions develop long-term continuity for their most competent leaders."<sup>12</sup> Although Callahan is making his observations here in the context of the local church, his observations are valuable for the entire scope of leadership.<sup>13</sup>

### Planning Hindered by a "Depression Mentality"

For many years, the Reverend I. G. Canary served as the district superintendent in the Wesleyan Church in two conferences. In a personal conversation with the writer, he referred to "the depression mentality" that seems to afflict the people who came through the Great Depression. There is a reluctance to take risks, an almost morbid fear of debt (which may not be bad), and a tendency to play life "close to the vest." This inbred conservatism seemed to preclude any adventuresomeness at all. John S. Morgan observed the same behaviors among certain executives.<sup>14</sup>

### Planning Viewed as a Manifestation of Pride

In a study of New Testament ethics, William Lillie warns us of the danger of the sin of pride in "the form of detailed planning for our future welfare, as if we knew all the answers."<sup>15</sup> Lillie is showing how British economic planners had miscalculated in their estimations of the coal that would be required for a certain period. This illustration is used here because it is typical of the attitude taken toward planning. As was noted in Chapter II above, planning has "no power of clairvoyance," as Ewing reminds us.<sup>16</sup> Planning is necessary because one cannot know the future. Planning should not be viewed as the answer to

every question, nor a prophecy of performance, but as a means by which certain desired objectives are prayerfully reached for. The experience of General Motors referred to in Chapter II shows how the foresightful planning of a large industry proved invaluable to the United States in World War II.

#### Planning Is Guiltful by Association

In his book, By What Authority, Richard Quebedeaux analyzes "the personality cult" of religious leaders, most of whom have programs on television.<sup>17</sup> Writing of Robert Schuller, he interprets,

Pragmatic leaders of religion, like the good business executives they are, set specific goals for their churches, especially with respect to membership and budget. And the goals they set are long-term goals, five or ten years down the line.<sup>18</sup>

This kind of criticism of Schuller is arguable on other grounds than those chosen here. It is arguable here since it tends to cast a dark shadow over planning itself. If Schuller plans, and Schuller represents what is unacceptable in American religion, therefore planning is unacceptable. This conclusion deserves no further comment except the reminder that Quebedeaux has his own agenda buried in these observations.



### Planning an Interruption of the Church's Business

Hutcheson's perspective corresponds to what some feel about planning.

The infatuation of churches with organizational matters is a love-hate relationship. Many are disturbed by what they see. Congregational goal-setting does not lead inevitably to goal-reaching. . . . The ambivalence of church members as well as pastors is manifest. . . . Many today are frustrated, disturbed, even angry, at the organization-mindedness of the church. . . . they are sick of organizational jargon, fed up with "bureaucratic wheel-spinning." They want to forget organizational matters and "get on with the business of the church."<sup>19</sup>

Hutcheson quickly notes that management cannot save us, but neither will it serve as a scapegoat. In fact, he suggests that the conflict may be between those who want to manage and the "transcendent Manager."<sup>20</sup> In fact there is no way to evade the need for management.

### Planning Denies the Freedom of the Holy Spirit

Planning is sometimes denounced as being inimical to the work of the Holy Spirit.<sup>21</sup> Larry Richards denies the relationship of any institution and the Holy Spirit when he writes, "But with Jesus Himself acting as head of the church and with the Spirit, His voice present in every believer, any need for a human institution to provide control does not exist."<sup>22</sup>

"What is the role of the Holy Spirit," Hutcheson queries, "amidst all the managerial techniques? Does the Holy Spirit become nothing more than the human spirit of goodwill, high purposes and religiosity in which all the managing takes place?"<sup>23</sup>

Alexander answers that "the Holy Spirit is both a long-range and short-range planner."<sup>24</sup> Hutcheson is not at all doubtful about the implications of the Holy Spirit for managing the church. "If we take that Presence seriously, the organizational and managerial implications are truly awesome."<sup>25</sup>

Dayton and Engstrom answer Richards by showing that being in the church through the power of the Holy Spirit may make a person a believer, and give him a voice in its operations, but it hardly makes his voice equal in value to those in leadership roles.<sup>26</sup>

Gene Getz has shown that there is no antipathy between the Holy Spirit and organization or administration. The Holy Spirit does not stand for a certain pattern of order, but He does stand for order.<sup>27</sup> What seems to happen as one follows the leading of the Holy Spirit is there is a continuous development of "forms and patterns." In light of the shifting cultural patterns, and in a variety of environments, the Holy Spirit, Getz opines, has left us with a planned "ambiguity."<sup>28</sup>

Planning Is Not Necessary When You Can Succeed  
Without It

In the Winter, 1984, issue of Leadership, Jack Hayford has written an article entitled, "Why I Don't Set Goals."<sup>29</sup> Hayford is pastor of the Church on the Way in Van Nuys, California. In this article, Hayford documents how, with his philosophy of non-goal-setting, he has built a church from eighteen to more than 4500 with a budget of "six figures." They are presently involved in a \$5 million development. In his own words he relates his experience:

Much of my early ministry was the fruit of setting goals and then pursuing them with all my promotional zeal. Naturally, I prayed, but things tended to stay on the natural level. . . . 'No goals,' in my mind, does not mean<sup>30</sup> the absence of direction, strategy, or planning.

Nothing, he affirms, will be attempted without the guidance of the Holy Spirit. He will insist on doing those things that are consistent with "the three priorities of worship, relationship, and ministry."<sup>31</sup> He insists that "We will not utilize any means of promotion or fund raising that depend on human genius or style to be effective."<sup>32</sup> Hayford gives a strong emphasis to prayer and the Spirit's leading.

Nevertheless, this article, by its very title, is misleading. For in the article there is evidence that while he seems to disavow goals, and by implication, planning, he

nevertheless confesses to believing in visions that "are worth formulating into strategies for action." And on the same page he writes, "But I am suspicious of the practice of erecting targets, however noble the intent."<sup>33</sup>

This article needs to be answered for at least two reasons, other than the fact that the title is misleading, which won't be addressed. First, the man's impressive accomplishments speak for themselves. And it is at this point that a comment about the purpose of planning is in order. The purpose of planning is not to see a large and successful accomplishment, although it is possible. Planning, as an exercise of stewardship, is concerned with obedience and faithfulness. Planning is acting responsibly with the resources God has entrusted to one. Planning is also acting responsibly with the human relationships that are a part of that trust. "To plan," Schaller reminds us, "is an act of faith."<sup>34</sup>

If planning is thought of as a way to become a preeminent figure in the church, then one's motivation is carnal. All principles of management, as well as the rejection of those principles, are to be condemned, if one's eyes are set on the glory and praise of men.<sup>35</sup>

The second item requiring a response is Hayford's rejection of anything that "depends on human genius or style to be effective." If this is meant to be a testimony to

utter reliance on God for everything, that is unassailable. What needs to be asked is, how far does one want to press this reasoning? If one accepts the premise that genius may be the product of the Holy Spirit, then one is in the position of rejecting the Holy Spirit. Does this reflect the humility that throws one open to whatever God may want to say to one, and through whomever He may want to say it? Jethro was not one of the children of Israel, but rather a Midianite, of a tribe at times hostile to Israel. Perhaps the Scripture refers to Moses as a meek man because he could be taught by one of the Lord's "heathen."

Are there enough experts in every field to whom a Christian may refer so that he may say, "I will not depend on human genius or style to be effective." Although this statement may sound laudable, one can't very well jump out of his own skin to do the work of the Lord. On its face, it is a self-contradicting statement. John Wesley once remarked that a man should be open to the message of God even if the Lord decided to send it by the devil. All of God's instruction does not come air mail from God.

#### Planning Is Rejected as Alien to the Purpose of the Church

Anderson and Jones seem to reject task-oriented planning as foreign to the true nature of the church. They offer this viewpoint:

There is a basic planning process in use throughout our society today, in the church as well as in other institutions, which consists primarily of setting goals and objectives, listing and choosing from alternative strategies for reaching the goals, performing the tasks, and evaluating the results. While this process may work well in task-oriented organizations, it is our experience that it does not work well in the church because the process assumes that there is an ideal to be reached and that it can be accomplished by marshalling forces to do something. It does not work for the church because the church's purpose is relational rather than functional - being rather doing. Planning for the church, therefore, requires a process based upon its relational character.<sup>36</sup>

Difficulty in planning, as Anderson and Jones see it, derives from their idea of the church. The posing of the relational aspect of the Church's life against the functional aspect appears too drastic. The central difficulty for planning is, however, more widely distributed in the resistance to change itself. The question raised by Anderson and Jones is correct on insisting that the relational aspects stay a top priority. They, however, go too far in their suggestion that there is nothing for the church to do. The great commission is obviously a task to perform. Certainly this task is carried out in the framework of relationships. The task, however, is the focus of the relationships. Paul praised the Philippians for "their fellowship in the gospel from the first day until now" (Phil. 1:5). Christians share a mission to do (to be

redundant) , as well as be. It can't be taken seriously that Anderson and Jones mean to say that the church has no functions by which it may be identified. And if there are things that must be done, then some kind of organization is in order.

### Overcoming Resistance to Change

Resistance to change has already been noted in Chapter III. It is generic to planning. (Incidentally, this is another argument for the need for planning in the church. In the manifestation of resistance to change the church is acting "like" other groups.) The meaning of this for the pastor or church leader is crucial for planning. Schaller warns

that organizations developed around the interaction of people naturally are resistant to change and the better the quality of those interpersonal relationships, the more opposition there will be to changing the status quo."<sup>37</sup>

This piece of knowledge flies in the face of comments often made by pastors who view resistance to new ideas as being "carnal." This is not to say that the resistance may not be carnal. It is to say, however, that calling things "carnal" does not make them carnal. Moreover, to understand that resistance to change may spring from the sense of the conservation of values is to put the problem in a different

light. It should warn the planner against any unnecessary disruption of that which is vital lest he destroy the good that is there.

Furthermore, and more importantly, it brings us to one of the most significant findings of research into the nature of organizations and how they function. Though participation in planning by the members of the group affected is important, it should not be viewed as the panacea for planning. In an article entitled, "How To Deal With Resistance to Change,"<sup>38</sup> Paul Lawrence, writing from the purview of an industrial manager, avers that "participation is not something that can be conjured up or created artificially."<sup>39</sup> He goes on to observe that people will respond in the way that they are normally treated. If one suddenly calls people to a meeting to do some "planning" when they have been treated as persons who are to be "told what to do," one can expect such an obvious ploy to be treated with rejection.<sup>40</sup>

Another point that Lawrence illustrates is that many changes take place in the workplace every day--changes of depth and detail--where people work closely together every day.<sup>41</sup> Planning will be resisted by people with whom one has no close relationships. Planning, therefore, may point up, in resistance to change, the defective relationships that may exist in the church.



## Reconciling the Objections to Planning

It may not be possible to reconcile Larry Richards with Gene Getz or Ted Engstrom. Planning may never be palatable to some, at least as it is conceived and proposed by Barth Smith or Olan Hendrix. The tension that exists among those of differing opinions arises from the varied ways in which they look at the church. It does not appear acceptable to think that one can disdain all human wisdom, even in the name of a superior piety. Some of the men who are conversant in the wisdom of business and management appear to be men who know both business and Christ.<sup>42</sup>

Lois LeBar had a stringent bit of wisdom when she wrote the following:

We have often been afraid to accept what is solid common sense merely because it has come from godless sources. We have often been afraid to enter into our educational heritage because worldlings have "beat us to it."<sup>43</sup>

The observation of Hutcheson may provide the insight that indeed holds the promise of harmony. "If church people are clear about who they are," he proposes, "and united about what they want to do, even a poor organization and a haphazard management process will probably serve as the means of doing it."<sup>44</sup>

The posture of this chapter has been to examine the

various difficulties and objections that one is likely to encounter in trying to organize a volunteer group with a shared faith. The difficulties ought not to be unduly magnified nor casually dismissed. Any change is bound to create resistance. Schaller and Tidwell have summarized the criticism against planning to five negative comments.<sup>45</sup> They are as follows:

1. Anything that man does is apt to be sinful and harmful to the faith and obedience of God's people.

2. One may very well close the door on the Holy Spirit by planning.

3. Organizations tend to be complex. This is true. The more human needs a church responds to, the more complex its operations become. One has the choice of remaining unresponsive to needs or becoming more complex. Is this a difficult choice for a Christian?

4. Management practices have a way of becoming an end in themselves. And the opposite is true also. One must stop using the register of attendance as a measure of progress and as an indicator of the value of what is happening in the church schools.

5. The rejection of management principles on the grounds that one doesn't want the church to become like General Motors is the least forceful. Methods are not wrong because some corporation uses them. One might as well

reject the use of electricity on that basis.

One of the prime issues raised by these objections to planning is the issue of efficiency. Ben Primer made a study entitled Protestants and American Business Methods.<sup>46</sup> Primer's study, a good deal of which was concerned with the activity of Southern Baptists, documents the American Protestant church's relationship with business methods. He disputed the church's wisdom in its choice of "the hierarchical method adopted from business."<sup>47</sup> Primer's advice is in order. In the next chapter there will be a consideration of this in selecting an appropriate model for planning. Primer's last sentence in the study referred to above is a sober warning to planners. "Until efficiency ceases to be a major end of Christian endeavor. . . modern churches will continue to find it difficult to convince men of the need for repentance and conversion."<sup>48</sup> There are other models. Effectiveness is desirable; efficiency must be weighed against effectiveness.

## CONCLUSION

Planning is beset by many difficulties. It has been neglected and even scorned by the church and its leadership. Some reject it as being contrary to the true nature of the church. Some believe it denies the Holy Spirit freedom to work within the church. Its use requires

careful consideration so that no values are compromised in the name of efficiency. Despite the neglect, hindrances and difficulties, planning has a place in the church. In the next chapter a proper use of planning is set forth.

## NOTES, CHAPTER VI

<sup>1</sup>Andrew Blackwood, Pastoral Leadership, New York: Abingdon-Cokesbury, 1949), p. 15.

<sup>2</sup>Robert N. White, ed., Managing Today's Church, (Valley Forge, Pa.: Judson Press, 1981), pp. 23-24.

<sup>3</sup>David Ewing, The Human Side of Planning, (Toronto: Macmillan Press, 1969), p. 7.

<sup>4</sup>Olan Hendrix, Management and the Christian Worker, rev. ed. (Fort Washington, Pa.: Christian Literature Crusade, 1972, 1973), p. 11.

<sup>5</sup>John DeBoer, Let's Plan, p. 3.

<sup>6</sup>Ibid., p. 2.

<sup>7</sup>Hendrix, op. cit., pp. 14-17.

<sup>8</sup>Murray G. Ross and Charles E. Hendry, New Understandings of Leadership, (New York: Association Press, 1957), p. 18. A number of titles in the bibliography are suitable for exploring this subject, e.g., Engstrom and Dayton's, Strategy for Leadership; and Wiseman's, Leadership.

<sup>9</sup>Paul Madsen, The Small Church--Valid, Vital, Victorious, (Valley Forge, Pa.: Judson Press, 1975), p. 86.

<sup>10</sup>Peter Wagner, "Church Growth Research: The Paradigm and Its Application" Understanding Church Growth and Decline: 1950-1978, Dean R. Hoge and David A. Roozen, eds. (New York: The Pilgrim Press, 1979), p. 270.

<sup>11</sup>Lyle E. Schaller, Effective Church Planning (Nashville, Tenn.: Abingdon Press, 1979), p. 91.

<sup>12</sup>Kennon Callahan, Twelve Keys to an Effective Church, (New York: Harper and Row, 1983), p. 44.

<sup>13</sup>For more on this see also Engstrom, The Making of A Christian Leader, (Grand Rapids: Zondervan Publishing House, 1976), p. 76.

<sup>14</sup>John S. Morgan, Managing Change, (New York: McGraw-Hill, 1972), p. 74.

<sup>15</sup>William Lillie, Studies in New Testament Ethics, (Philadelphia: Westminster Press, 1961, 1963), p. 62.

<sup>16</sup>David Ewing, Long-Range Planning for Management 3rd ed. (New York: Harper and Row, 1972), p. 449.

<sup>17</sup>Richard Quebedeaux, By What Authority, (New York: Harper and Row, 1982.), p. 116.

<sup>18</sup>Ibid.

<sup>19</sup>Richard G. Hutcheson, Jr., Wheel Within the Wheel, (Atlanta: John Knox Press, 1979), pp. 17,18.

<sup>20</sup>Ibid., p. 19.

<sup>21</sup>John W. Alexander, Managing Our Work, (Downers Grove, Illinois: Inter-Varsity Press, 1972), p. 16.

<sup>22</sup>Richards and Hoeldtke, A Theology of Church Leadership, Grand Rapids: Zondervan Publishing House, 1980), p. 293.

<sup>23</sup>Hutcheson, Op. cit., p. 18.

<sup>24</sup>Alexander, op. cit., p. 16.

<sup>25</sup>Hutcheson) op. cit., p. 11.

<sup>26</sup>Dayton and Engstrom, Strategy for Leadership, p. 34.

<sup>27</sup>Getz, Sharpening the Focus of the Church, (Chicago, Illinois: Moody Press, 1976), pp. 155-162.

<sup>28</sup>Ibid., p. 162.

<sup>29</sup>Jack Hayford, "Why I Don't Set Goals," Leadership, Vol. V, No. 1 (Winter, 1984), pp. 46-51.

<sup>30</sup>Ibid., 51.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid.

<sup>33</sup>Ibid.

<sup>34</sup>Lyle Schaller, Effective Church Planning, p. 101.

<sup>35</sup>Dayton and Engstrom, Strategy for Leadership, p. 165.

<sup>36</sup>James D. Anderson and Ezra Earl Jones, The Management of Ministry, (San Francisco: Harper and Row, 1978), pp. 133-34.

<sup>37</sup>Lyle E. Schaller, Understanding Tomorrow, (Nashville, Tenn.: Abingdon Press, 1978), p. 132.

<sup>38</sup>Paul Lawrence, "How to Deal With Resistance to Change,"(Harvard Business Review: On Management. New York: Harper and Row, 1975), pp. 390-407.

<sup>39</sup>Ibid., p. 393.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid., p. 397.

<sup>42</sup>See Appendix B where the full text of Ewing's comments are given, for an example.

<sup>43</sup>Lois LeBar, Education That Is Christian, (Westwood, N. J.: F. H. Revell, 1958), p. 51.

<sup>44</sup>Hutcheson, op. cit., p. 19.

<sup>45</sup>Lyle E. Schaller and Charles A. Tidwell, Creative Church Administration, (Nashville, Tenn.: Abingdon Press, 1975), pp. 13-15.

<sup>46</sup>Ben Primer, Protestants and American Business Methods, (No city: U. M. I. Press, 1979.), p. 191.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid.

## CHAPTER VII

### SOME ASSUMPTIONS OF PLANNING

This chapter is a discussion of the central assumptions which are brought to the planning process in the church. They are theological and sociological, or practical. Chapter V showed the importance of examining assumptions in planning. In this chapter, some of the major assumptions that bear upon planning are set forth. The assumptions stated are those which make planning a valuable method for a local church.

#### THE CONTROLLING ASSUMPTION OF PLANNING

The major assumption of this thesis is as follows: Every local church should have a sense of their mission in obedience to Jesus Christ. The ownership of the mission should be in the hands of the local church. It should fit their time, talents, opportunities, resources, and faith. The definition of the church's mission should extend into the future reflecting a sense of faith and the Holy Spirit's leadership. The extension of plans into the future is an act of faith by the church. It expresses meaning for the church in the present, and it is an expression of hope in God for the tomorrows. The future of the church is always



in the hands of God. However, He has entrusted the church, not just the pastor, with His mission. Prayerful planning under the guidance of the Holy Spirit is the corporate means for discerning the strategy to accomplish the mission.<sup>1</sup>

This position may appear to some to be denigrating the role of the pastor. It is meant to elucidate his responsibilities. It means a redefinition of his role of the biblical evidence. It also carries a serious consideration of the value of every Christian in the furtherance of the objectives for which the church exists.

The role of the pastor is to lead the church in every way consistent with this aim. The implications of this central idea are too great to be dealt with fully in this project. The assumptions that follow, as well as the description of the planning process, are set forth with this aim in mind.

#### Planning Assumes the Church Must Have a Local Mission

It is also an assumption of this thesis, as well as an assumption of how the planning process is approached, that the sense of mission possessed by a local church should be the basis for calling the pastor, and not the other way around. The impact of this for planning is that the end of planning is not to produce a program that is tied to the pastor's individual talents or personality. Rather, the

plans should be plans that express the sense of God's will for the body of believers who will have collaborated in their formation. This conclusion is supported by the overwhelming majority of the works consulted for this project.

This does not detract from the importance of the pastoral role, nor is it an undue emphasis on the role of lay leadership. Neither is this an effort to abdicate the responsibility that rightly belongs to the pastor. Instead, the vision that energizes the planning process is one that intends to recover, as far as possible, a fully functioning body of believers filled with the Holy Spirit. Both the planning and the execution of the plans belong to the group, not merely the pastor. Planning, itself, is the first step in the creation of the consciousness of the full mobilization of the church's resources.

From this viewpoint, planning is the effort to bring a greater opportunity for involvement to all of the members of the church family. In this program, shared by all, and led by the pastor, a sense of direction, stability, and continuity will accrue to the church. John DeBoer has noted the importance of planning in this respect.

Over the course of twenty years a given voluntary organization may employ a succession of executive directors, pastors. . . as the case may be. No two such professional leaders have identical views of priorities and desirable

objectives for the organization with which they work. Organizations with no long-term plan will be apt to go in one programmatic direction with one executive and the opposite direction with the next executive, necessitating the retooling and readjustment of most of the volunteer workers in the process. . . . This wasted effort can be saved if the organization has a clear idea of where it wants to go and with what techniques and strategies it wants to get there. It can then secure new executives who feel at home with such plans and programs and who will not feel that they have to change things around in order to be effective.<sup>2</sup>

#### PLANNING ASSUMES THAT ORGANIZATION IS GOOD STEWARDSHIP

The assumptions stated here accord with the theology of stewardship set forth before.<sup>3</sup> The responsibility to be good stewards does not require that we be efficient, but it does require that we strive to be effective. The church that does not plan cannot wisely use its resources.<sup>4</sup> To plan is to take the first step in the path of wise stewardship.

#### PLANNING ASSUMES A BIBLICAL BASIS

An examination of both the mission and method of Jesus will show, as Professor Coleman has demonstrated, that He was goal-directed, as well as person-oriented.<sup>5</sup> In his book on Jesus, David McKenna avows that "Jesus worked as a goal-directed, versatile, self-starting, and efficient minister who could not be destroyed by either success or disappointment."<sup>6</sup>

A study of the Bible, as Gene Getz has demonstrated,

shows that there is evidence to support administration and organization in the church.<sup>7</sup> However, he does not fail to point out the perils of institutionalism for the church.<sup>8</sup> This has been dealt with above.

#### PLANNING ASSUMES THE NECESSITY OF ORGANIZATION

A corollary assumption of the foregoing is that the mission of the church is both "to be" and "to do." We have a task to perform in the context of a loving fellowship. Some see the church as a "force," instead of as a field.<sup>9</sup> Here, again, is the argument of the "organism" against the "organization." There is a fatal fallacy in this assumption. It is the assumption that an "organism" is against "organization." Rather, it may be shown that the dynamic of an "organism" lies in its organization and not in its lack of it. The conception of the church as an organism must be informed by the fact the organism exists for a purpose. And the common cause that unites all Christians may be expressed in a variety of functions that require some sort of apparatus, simple, complex, or whatever, to get on with it. 10

One may inveigh against organization by seeking to create an antithesis between organization and organism. Organizations, however, are not necessarily monolithic giants. Some of these may be, as Charles Page termed them

"one-man bureaucracies."<sup>11</sup> "To hold that organizations and human institutions are inherently corrupt," declares Lee, "would be untenable from the standpoint of both theology and sociology."<sup>12</sup>

When planning for the church it is important to remember that one cannot jump out of one's organizational skin. As Lee notes, "there is no escape from the organizational dilemma."<sup>13</sup> An organization by any other name is still an organization. As one only knows life inside of a body, so the life of Christ exists in His body the church which is a visible group. Every effort to "de-institutionalize" the church has ended in failure. It is both a community of faith and an institution.<sup>14</sup> Howard Snyder's evaluation of Wesley's doctrine of the church as a pattern for church renewal answers to both the spiritual and visible demands of a vital organization.<sup>15</sup>

#### PLANNING ASSUMES THAT PEOPLE MAKE AN ORGANIZATION WHAT IT IS

What needs to be admitted is that if the church is unspiritual, it is because the people who are in it are unspiritual. To use organization and planning as a scapegoat for a breakdown in the spiritual life of the church is indicative of the deceitfulness of sin. To dispense with organization and planning in the name of "organism," or "freedom of the Spirit," is in effect to

misunderstand the nature of the church on one hand, and to malign the Spirit on the other.<sup>16</sup> As Pogo of the comic strip exclaimed, "We have met the enemy and it is us." Planning is a tool not a disease that leads to spiritual death. Very few churches, if any, show evidence of too much planning. Neglect of planning is most often the symptom of failing organizations.<sup>17</sup>

#### PLANNING ASSUMES THE SUFFICIENCY OF GRACE

The planning process is utterly dependent on God's grace. Jesus stated in John 15:5b, "Apart from me you can do nothing." The church does not exist solely in the hands of people. It is sometimes allowed that the future of the church lies with the youth. In one of his books Lyle Schaller reminds us that the future of the church is not in the hands of the youth but in the hands of God.<sup>18</sup> Planning is not an act of independence against Christ. "To plan," affirms Schaller, "is an act of faith, to express our trust that God will give us a tomorrow."<sup>19</sup> Planning is not arrogance nor a vaunting of human ability. Planners may be proud or arrogant as may non-planners. Grace is not the justification for inaction. Rather, grace is seen as the hope for the power and energy and wisdom that will excite the church to obedience, love, and mission. Paul witnessed that it was by the grace of God that "he labored more

abundantly than they all" (I Cor. 15:10).

An implication of the assumption of grace is that the work of the church in its entirety must answer to the biblical descriptions of the church insofar as we are able to discern them.<sup>20</sup> And the direction of the effort is "to restore the missing cutting blades" of the church.<sup>21</sup> The hopeful outcome is "a Spirit-led research-based strategy to reach people with the Good News and to build them in the faith as they grow to spiritual maturity."<sup>22</sup>

#### PLANNING ASSUMES THAT CHANGE IS DIFFICULT

Planning assumes the difficulty of the task. It is not pessimistic but realistic in its approach. Is change possible in the church? There are some who think that the inertia in the church, with resistance to change, is so great that it cannot be accomplished.<sup>23</sup> In a service in which the writer was a worshiper, a man stood and pleaded for more of "the inertia of the Holy Ghost." This man is symbolic of the confusion that seems to engulf the church at times. He has the problem and the solution confused. And yet, if one looks at the church, seeing its condition, one is likely to conclude falsely that if it is the creation of the Holy Ghost, then the Holy Ghost does have inertia! We may be thankful that neither the problems nor the solutions are often what they seem.

## PLANNING ASSUMES THAT LEADERSHIP MUST COME FROM THE PASTOR

Planning requires superior leadership, but not perfection. "To aspire to leadership is an honorable ambition," Paul wrote to Timothy (I Tim. 3:1, NEB). Leadership is necessary for planning.<sup>24</sup> It is not within our scope here to discuss leadership styles, only to affirm that pastors are expected to lead. A wise pastor will learn that the style of leadership moves with the needs of a group and the evolving situation.<sup>25</sup> If a pastor hopes to accomplish positive changes through planning, it would be most productive for him to understand the process of planned change.<sup>26</sup>

Where does the pastor start to do planning? There are a number of things to consider in this respect. The first, and most important, idea to remember, was stated by Richard Neuhaus when he wrote "That whom [sic] we would change we must first love."<sup>27</sup> This personal element has been observed by social scientists in their studies. This finding was stated by Bennis, Benne, and Chin:

Our conviction. . . is that the extent to which knowledge can be effectively utilized by practitioners and clients--especially knowledge provided for social change--depends to a great extent on the nature of the relationship between the client and change-agent.<sup>28</sup>

Anderson and Jones concur in this in "that the single most



important variable in leadership effectiveness is the question of leader-member relationships."<sup>29</sup>

Bruce Powers includes this item among the three commitments he holds are essential for what he calls "life-giving leadership." First, the leader must have a commitment to ministry, to mission, and to relationship.<sup>30</sup> While leadership styles vary from movement to movement within a group, there is no point in the variation of style where love, or the relationships, are minor, or secondary.<sup>31</sup> A balanced concept of leadership recognizes that people and mission, or task and relationship, are both important.<sup>32</sup>

Various approaches may be used to initiate action for planning.<sup>33</sup> What most agree on is that planning is stimulated by a felt need for action. Powers speaks of the "role of discontent."<sup>34</sup> Schaller writes of "the self-identified discrepancy."<sup>35</sup> Both of these expressions point to the dissatisfaction that may exist in the organization for one reason or another. Perry and Shawchuck write of "taking an intentional, active approach to ministry [that] will give the Holy Spirit something to talk to the church about. Even the Holy Spirit cannot speak to an empty vacuum."<sup>36</sup> The pastor, they imply, may lead the way in setting before the church the need as he sees it. This, of course, is only the beginning of the process. There are other considerations vital to the process, but none looms so

large as leadership of the initiating kind.

Is the pastor, as ordinarily trained, equipped for this task? Engstrom thought not when he observed, "Today, with the requirements for leadership implicit in change, there are too few individuals with leadership qualities to manage the changes taking place."<sup>37</sup> Engstrom bluntly states that Christians are behind others in skills while trying to cope with "the most complicated and sophisticated organism in the world."<sup>38</sup> This raises problems for both the churches and seminaries. How will they be met?

#### CONCLUSION

The central assumption of planning set forth in this thesis is that each local church should have a sense of God's mission according to their community of talents, resources, and responsibilities. Leadership for this mission belongs to the whole church, not the pastor alone. Planning is appropriate stewardship. Although planning is difficult, God's grace is sufficient. A Spirit-based strategy for local mission is a necessity. Planning is the organization of the church for the execution of the Spirit-based strategy.

## NOTES, CHAPTER VII

<sup>1</sup>Robert O. Girard, Brethren, Hang Loose, (Grand Rapids: Zondervan Publishing House, 1972), p. 101. Girard's sequel, Brethren, Hang Together, is also valuable here. He corrects some of his tendencies shown here.

<sup>2</sup>John DeBoer, Let's Plan, (Philadelphia: Pilgrim Press, 1970), p. 172.

<sup>3</sup>See Chapter IV.

<sup>4</sup>Neil B. Wiseman, Leadership, (Kansas City: Beacon Hill Press, 1979), pp. 66-68.

<sup>5</sup>Robert Coleman, The Master Plan of Evangelism, (Old Tappan, N.J.: F. H. Revell and Co., 1963), pp. 11-12.

<sup>6</sup>David McKenna, The Jesus Model, (Waco, Texas: Word Books, 1979), p. 156.

<sup>7</sup>Getz, Sharpening the Focus of the Church, (Chicago, Illinois: Moody Press, 1974), pp. 130ff.

<sup>8</sup>Ibid., pp. 193-210.

<sup>9</sup>Jerry Cook with Stanley C. Baldwin, Love, Acceptance, and Forgiveness, (Glendale: Regal Books, 1979), pp. 35-54.

<sup>10</sup>See Marcus Dods, The First Epistle to the Corinthians, The Expositor's Bible Series, (London: Hodder and Stoughton, 1903), pp. 284-285.

<sup>11</sup>Quoted by Robert Lee, "The Organizational Dilemma in American Protestantism," The Church and Its Changing Ministry, (Philadelphia: The Office of the General Assembly, The United Presbyterian Church in the United States of America, 1961), p. 89.

<sup>12</sup>Ibid., p. 88.

<sup>13</sup>Ibid., p. 89.

<sup>14</sup>H. Richard Niebuhr, The Purpose of the Church and Its Ministry, (New York: Harper and Row, 1956), pp. 21-22.

<sup>15</sup>Howard A. Snyder, The Radical Wesley, (Downers Grove, Illinois: Inter-Varsity Press, 1980), 160-164.

<sup>16</sup> Ephes. 4 rightly understood and interpreted answers this problem. For another discussion see Bernard Ramm, Rapping About the Spirit, (Waco, Texas: Word Books, 1974), pp. 54-62.

<sup>17</sup> DeBoer, op. cit., p. 172.

<sup>18</sup> Lyle E. Schaller, Survival Tactics in the Parish, (Nashville, Tenn.: Abingdon Press, 1977), p. 151.

<sup>19</sup> Lyle Schaller, Effective Church Planning, (Nashville, Tenn.: Abingdon Press, 1979), p. 101.

<sup>20</sup> James F. Engel and H. Wilbert Norton, What's Gone Wrong With the Harvest?, (Grand Rapids: Zondervan Publishing House, 1975), pp. 137-151.

<sup>21</sup> Ibid., p. 152.

<sup>22</sup> Ibid.

<sup>23</sup> Richard Lovelace, Dynamics of Spiritual Life, (Downers Grove, Illinois: Inter-Varsity Press, 1979), p. 208.

<sup>24</sup> Anderson and Jones, The Management of Ministry, (New York: Harper and Row, 1978), pp. 78-106.

<sup>25</sup> Keating, The Leadership Book, (New York: The Paulist Press, 1978), pp. 25-34; see also Lyle E. Schaller, The Change Agent, (Nashville, Tenn.: Abingdon Press, 1972), pp. 126-138.

<sup>26</sup> Schaller, The Change Agent, pp. 84-120.

<sup>27</sup> Richard Neuhaus, Freedom for Ministry, (New York: Harper and Row, 1979), p. 17.

<sup>28</sup> Warren G. Bennis, Kenneth D. Benne, and Robert Chin, eds., The Planning of Change, (New York: Holt, Rinehart and Winston, 1961), p. 5.

<sup>29</sup> Anderson and Jones, op. cit., p. 167.

<sup>30</sup> Bruce Powers, Christian Leadership, (Nashville: Broadman Press, 1979), pp. 11-12.

<sup>31</sup> Schaller and Tidwell, Creative Church Administration, (Nashville, Tenn.: Abingdon Press, 1975), p. 78.

<sup>32</sup>Powers, Christian Leadership, (Nashville: Broadman Press, 1979), pp. 29-33.

<sup>33</sup>Schaller, Change Agent, pp. 86-89.

<sup>34</sup>Powers, Op. cit., p. 42.

<sup>35</sup>Schaller, Change Agent, p. 94.

<sup>36</sup>Lloyd M. Perry and Norman Shawchuck, Revitalizing the 20th Century Church, (Chicago, Illinois: Moody Press, 1982), p. 10.

<sup>37</sup>Ted Engstrom, The Making of A Christian Leader, (Grand Rapids: Zondervan Publishing House, 1976), p. 13.

<sup>38</sup>Ibid., pp. 13-14.

## CHAPTER VIII

### THE PLANNING PROCESS: A PERSPECTIVE

In the previous chapter some major assumptions of the planning process were considered. This chapter features a perspective on planning. Planning is viewed from the standpoint of how it works as the expression of both the administrative and theological tasks of the ministry. It is also seen as the focal point for the realization of the church's life as well as an expression of its theology. As a process, planning is weighed in the context of both the ends and means of the faith. It embraces the priorities to which we are committed. It is an expression of the stewardship of the church. It is, in itself, an expression of the church's commitment to both fellowship and mission, to worship and congregational life.<sup>1</sup>

### GETTING STARTED IN PLANNING

The governing objective of the planning process is to enable the local church to discern its mission, and to devise its goals, strategies, and evaluative measures in pursuit of its objectives. Goals, strategies, and evaluators are not ends in themselves, but are the means toward the accomplishment of the mission.<sup>2</sup>

From the standpoint of pastoring, planning should be seen as a way to accomplish the values, goals, and priorities of the congregation.<sup>3</sup> Planning is not, therefore, an "extra" burden for the pastor to carry in addition to his other administrative duties. A pastor may lead in the planning as the chairperson of the local governing board, or as the chairperson of an auxiliary committee. This may be dictated by the charter, local rules, or book of discipline. The best way to begin planning is to lead the whole congregation in planning. However, the core group of planners will involve all who have the responsibility to lead in the various ministries of the church.<sup>4</sup> In the Wesleyan Church this group would be the local board of Christian Education, or the local board of administration, or a composite of the board of administration and auxiliary leaders.<sup>5</sup> An outline for getting started in planning is suggested by DeBoer.<sup>6</sup> A significant accomplishment, at the outset, would be the establishment of a permanent planning committee.<sup>7</sup>

If one keeps in mind that everyone is a potential resource for ideas, more creative ideas are likely than when one narrows the planning process to only a few.<sup>8</sup> A sure way "to overcome organizational inertia [is to] involve people . for their ideas and support."<sup>9</sup> Collaboration has been called "the sine qua non" of effective planned change. It

is "ethically imperative" as well as "scientifically objective."<sup>10</sup> What Bennis and his colleagues are indicating is that effective planned change ethically binds one to collaborate in the process. There is evidence that collaboration is the "objective" way to accomplish change. Asking others to help plan is not just "being nice" to people, it is owed to them. Planning will be spared the onus of some hostile criticism by including those who are to be affected by change.<sup>11</sup>

An important idea to remember in planning is that "it pays to make mistakes."<sup>12</sup> Notice should taken at the outset that planning cannot be done by some "failsafe" method. Some comfort may be in the knowledge that the mistakes one makes trying to go forward are not likely to be as fatal as those made by not venturing. The freedom to experiment and fail should be built into the planning system from the outset. When persons are allowed a large degree of responsibility and freedom in carrying out tasks, it signifies a strong organization.<sup>13</sup>

The significance of disclosing assumptions in the planning process has been noted in Chapter III. A central assumption of planning is that of the local church discovering its own sense of mission so as to maximize its effectiveness. Planning is the effort to enlist the cooperation of all the group to achieve this end.<sup>14</sup>



## PLANNING FOR A DECENTRALIZED MINISTRY

A desirable model of planning is based upon a decentralized ministry. This model of ministry for a local church is predicated upon the identification, development, and utilization of the various gifts of the Holy Spirit distributed among the local body of believers. The domination of churches by pastors, though not peculiar to the Wesleyan Church, must be changed. "If enough local churches can break up this pattern," writes Lovelace, "popular expectations will change and the decentralized congregation which fully utilizes the gifts of its members and relies on the trained pastor only as a resource person will become the norm."<sup>15</sup> An assumption of planning made here holds for the full use of the talents of all believers in the achievement of the church's objectives.

The "sense of discrepancy" on which this model of planning is motivated recognizes the contributions of many, particularly the works of Howard A. Snyder.<sup>16</sup> Special reference is made to his work, Liberating the Church, Chapter 8, "The Ministry of All Believers."<sup>17</sup> Tom Sine's work referred to earlier with its emphasis on anticipating the future is also recognized.<sup>18</sup> The various biblical passages supporting the use of gifts are found in Romans 12, I Corinthians 12-14, Ephesians 4, and I Peter 4:10ff. The

universal meaning of the outpouring of the Holy Spirit, as was interpreted by Peter in reference to the passage from Joel, has also figured in this understanding (Acts 2:14-21). The writer's experiences in pastoring have led to the conviction that some things must change in the church.

#### ASSURING SUCCESS IN PLANNING

At this point, it must be repeated that if one wants to succeed in planning, one must give strong attention to the relationships. Engstrom affirms,

A leader must be able to relate to others for many reasons. First, it helps to induce change both in himself and others. Interaction heightens the discovery of true feelings and allows greater trust and support between persons. When there is a strong trust,<sup>18</sup> a person tends to be more open and less defensive.

Is there a better way to relate to others, to be a person among persons, than to listen? "Few people", notes Grossman, "really take the time to listen creatively. Most of us are so enamoured of our own ideas that we think they must be right for everyone."<sup>20</sup> When viewed in this manner, planning may easily be part of the answer for the need for meaningful small group relationships. Listening shows a commitment to communication which is vital for effective planning.<sup>21</sup>

It may seem inadequate to describe success in planning

in terms of relationships and not in a more objective, or quantitative way. Here, again, is where the process appears to count for more than the plans or product. The achievement of unity, friendship, respect, and love among those with whom we work is no small gain. In the long run, it may do more for obtaining the objectives for which the church exists than any or all programs created.

#### IDENTIFYING THE STEPS OF PLANNING

There are various ways of looking at long-range planning. Engstrom and Dayton list ten steps in long-range planning.<sup>22</sup> DeBoer emphasizes the "concern" that should possess an organization for its future life. There is also an examination to be made of the "goals": are they true to what we know of the future? What alternatives are viable for the organization given a certain future? What are the things that we must be doing now to assure that our organization will be true to its objectives ten years from now? What strategies will be chosen to arrive at that future for which plans are made?<sup>23</sup>

Five phases of change are shown by Seifert and Clinebell.<sup>24</sup> These phases are "not sharply separated or invariably sequential", they observe.<sup>25</sup> The first phase we have already noted as one embracing a "felt discrepancy." The second phase involves analyzing the problem and

exploring alternative goals. Phase three is the formulation of strategies. The fourth phase is action, or carrying through changes. The fifth involves evaluation, generalization and stabilization of change. The process proposed in this work includes all of these steps to a certain degree. The proposals that belong to a distinctively Christian organization, especially a church, could be adapted to these steps without much, or any change.

Lyle Schaller would agree with Seifert and Clinebell, seeing that he quotes them,<sup>26</sup> and also that he develops a plan roughly approximating their steps.<sup>27</sup> Brian Scott<sup>28</sup> identifies five steps as follows:

1. Corporate self-appraisal
2. Establishing objectives
3. Assumptions about the future
4. Evaluating alternative course of action
5. Choosing a strategy.

Callahan reduces "strategic long-range planning" to three propositions.

1. Effective long-range planning is diagnostic in its focus.
2. Effective long-range planning is strategic in its decisions. Discussion and study are the modest prelude to major decisions.
3. Effective long-range planning is hopeful--responsibly and courageously.<sup>29</sup>

Callahan's propositions reduce to diagnosis, strategy,

and hope. The first is concerned with knowing the situation of the group. The second deals with devising ways to answers the needs shown in diagnosis. The third is the spirit needed to encourage activity.

#### THE PRIORITY OF PRAYER

Prayer is first in planning. It stems from the assumptions already made about the church and its work. God is first in everything for the church. Putting God first in everything has its practical side (Matt. 6:33). Faith in God as sovereign, the affirmation of His providence, and the expression of utter dependence upon Him indicate humility and repentance before His majesty. The need to be directed into His will dictates that prayer is prior to other things in planning. Prayer is an act of obedience that we follow in all things (Luke 18:1).

We must plan to pray, and we must pray to plan. S. D. Gordon wrote, "You can do more than pray, after you have prayed. But you cannot do more than pray until you have prayed."<sup>30</sup> Peter T. Forsyth affirmed, "Prayer of the serious evangelical, unceasing sort is to faith what original research is for science--it is the grand means of contact with reality."<sup>31</sup> Although these words were written in the context of the preacher and preaching, their application here seems equally forceful.

"Prayer and planning," according to Neil Wiseman, "are Siamese twins for helping the Christian leader achieve great things for God."<sup>32</sup> A planning committee is not prepared to engage the possibilities that a situation may present if it is not persuaded of the mighty resource available through prayer. Frank Laubach laments, "Especially in this most crucial hour in all history, when we need to employ every resource there is, we are afraid that we have overlooked the greatest resource of all."<sup>33</sup>

Prayer is needed in planning to perceive rightly the future that God has for us. "The Future Is Menaced by Small Minds" is a subheading in a chapter of Laubach's book mentioned above.<sup>34</sup> Though the context is directed toward world leadership in the areas of politics and the media, it bears a close application at this point for planners. Prayer is needed, not to "hedge" the consequences of our decisions, but to enlarge our vision to see the future that God desires for us. Prayer is thus more than a tip of one's hat towards God as one begins the planning process; it is the basic to planning for the church.

Planning committees that fail to pray are not unusual. Kennon Callahan notes:

It is strange to me that so many long-range planning committees do not pray. They study statistics and charts. They draw up long lists of problems and needs. They fail to see the strengths that God has provided them. They

discuss their options for the future more like amateur sociologists than "called-of-God Christians." And they wonder why they fail.<sup>35</sup>

The scope of prayer of the planning committee will be as wide as the interests that are before the committee.<sup>36</sup> It will touch upon the sense of mission to be ascertained. The aims, goals, and personnel involved are also objects of prayer. And then there are the committee persons themselves and the relationships among them.

The primary position of prayer in planning is an implication of the avowed priorities for the Church. These priorities affirm the priority of the worship of God before all other events.<sup>37</sup> Prayer is apt to be no more than a perfunctory matter in a committee meeting unless it is understood that praying is intrinsic to good planning. In his book on leadership, Andrew LePeau comments, "Prayer is not the last ingredient in a recipe. It is not the last mile of a race. Prayer is the race itself. It is not a weapon in the battle. It is the battle."<sup>38</sup>

We need to pray in our planning to invoke the aid of the Holy Spirit. Praying is more than a courtesy to God. It is the expression of our total dependence upon Him. We need the Holy Spirit in planning. It was in such a setting that the leaders at Antioch received guidance from the Holy Spirit for planning the work (Acts 15: 1-3). The mental demands of planning require that help which only the Spirit

can give. Oswald Chambers points to the Spirit as a resource for thinking:

The majority of us recognize the necessity of receiving the Holy Spirit for living, but we do not sufficiently recognize the need for drawing on the resources of the Holy Spirit for thinking. Many of us don't realise that we can think, we lie all abroad in our minds, wool-gathering."<sup>39</sup>

We need to pray in our planning until we are united with God and one another. A difficulty of church meetings, including committee meetings, is that it is frequently hard to do the business at hand because of the sense of strain that is present in the meeting. P. T. Forsyth reminds us of the awesome power of the enemy and how it is by prayer that we overcome. And he holds that "its constant defeat of our egoism means the victory of our social unity and weal."<sup>40</sup>

Prayer in planning will take on the vigorous nature of the spiritual athlete. Planning is the effort to ascertain the mind of God for the life of a local church. Planning is not a rubber-stamp operation of the people to endorse the proposals at hand. It is not even, as Forsyth states a time "when we acquiesce, when we resign," but "when we struggle and wrestle."<sup>41</sup> In Colossians Paul wrote of Ephaphras who "is always wrestling in prayer" (Col. 4:12). Prayer in planning, therefore, is not the formal event of custom. It is not asking God to bless what we have already decided to do. It is seeking God's plans in earnest prayer. Prayer



may also be a time of gratitude and praise. Engstrom and Dayton comment as follows:

It would seem almost self-evident that the organization attempting to be sensitive to its role as part of the kingdom of God should discover times when the most appropriate response is to put aside all normal business and have an extended time of petition and praise.<sup>42</sup>

It would be an acceptable criticism of a planning committee if it were said, "It seems that we do more praying than anything else."

#### SANCTIFYING THE PROCESS OF PLANNING

This perspective on planning is an attempt to address the manner in which meetings are conducted. What are the ground rules of the meeting? How is business to be conducted? Are there to be any subjects that are not discussed? Will the relationships of the committee members themselves be matters for discussion? Anderson and Jones reflect that the manner of church meetings is more often negative than positive.<sup>43</sup> Perhaps the first challenge for a planning committee is to decide what kind of relationships are going to be fostered in the meetings. Church groups need "to work toward becoming more humane and nurturing in their enduring personal interactions."<sup>44</sup> Anderson and Jones relate the experience of a lady who learned that being active in the church did not make her church friends

understanding toward changes that took place in her life. She made some changes in her life with a view to becoming more Christian in her relationship with her husband. These changes altered her ability to cooperate at the previous level of activity in the church. She was misunderstood and rejected by her friends in the church although they had not meant to do that.<sup>45</sup>

Anderson and Jones show that there are some things we can do to insure that group interactions are what they ought to be. We can ask the following questions:

"Does it feel good to be a part of this group?"

"Do you feel you are with people you can trust and who trust you?"

"Do you usually leave the group with your spirit high or low?"

"What is said or done when a mistake is made or a difference arises?"<sup>46</sup>

The planning group is not merely a place "to get something done." The planning committee should be thought of as an opportunity for growth. However, it will not automatically happen. There must be an effort to christianize thoroughly the process. It is incumbent upon the leader, or pastor, to bring to the committee the feelings and attitudes that are positive towards people and change.

A climate of acceptance and trust releases the growth forces in relationships; fear, judgment, and rejection paralyze them. When it becomes safe to communicate oneself honestly, relationships become "islands of growth."<sup>47</sup>

Innovation and change depend upon good communication.<sup>48</sup>

The creative possibilities that are open to a group that is willing to pay the price are enormous.<sup>49</sup> Skill in leadership will enable the leader to "bring to birth the talents" of each person of the group until the product of the whole is more than the single contribution.<sup>50</sup>

This aspect of planning is so vital as to require a concentrated effort on the part of the leader to develop the skills that are necessary to stimulate a growth-producing environment. Seifert and Clinebell list fifteen attributes of a growth-producing leader.<sup>51</sup>

One should not think that a "growth-producing" environment is a static one. Merely feeling good about one another is not the end or purpose of the planning committee's work. There may be a "limit to the speed at which we can move," however, creative love will find a way, even new ways, of accomplishing the service of Christ in the Spirit of Christ.<sup>52</sup>

## ENCOUNTERING CONFLICT

Planning must recognize the possibility of conflict and be prepared to deal with it creatively. "Love often must

express itself in honest confrontation which creates conflict," observe Seifert and Clinebell.<sup>53</sup> It may be difficult for holiness people to admit that a quarrel may issue in a greater sense of fellowship. It stands a better chance of succeeding than those "veiled conflicts covered by polite dishonesty [that] create high walls between people."<sup>54</sup> People are often afraid to speak their true feelings because they do not want to create disharmony. These buried feelings often prove to be a pot of simmering discontent ready to boil over at the slightest provocation.

Planners cannot make it their goal to avoid conflict at any cost. To settle for peace on terms that betray the church's mission both in spirit and practice is intolerable. It is, at times, as much the church's duty "to precipitate conflict as it is to resolve it."<sup>55</sup> The metaphor of warfare is a solidly biblical one for the church (Ephesians 6:11ff). The weapons of our warfare, however, are not carnal, but spiritual, but are mighty through God to the pulling down the strongholds of the enemy (II Corinthians 10:1-6). To the armor of Ephesians 6, we must add the gentleness and meekness of Christ of II Corinthians 10:1 (KJV).

Some conflicts may be managed by firmness, fairness, and finding the common grounds which the participants occupy.<sup>56</sup> Others may be solved by compromise; some by

conversion of the opposition to the other side; and still others may respond to a redefinition of the problem or to finding a solution that integrates the interests of both sides.<sup>57</sup>

Conflicts may be seen as the opportunity for the committee to die that it may be raised by the power of Christ to an even greater effectiveness. Amy Carmichael, in her inimitable style, reflects:

See in it, in this provoking, in this that should not have been, a chance to die to self and the pride of self, to that in you which would strike in self-defence. See in anything that rouses you to claim your "rights," even to see them or to consider them at all, see in it a chance to die.<sup>58</sup>

Conflict is the reminder that the Cross is not an idle symbol of our faith. Unless we take it up and bear it, we cannot be His disciples (Luke 14:27).

## CONCLUSION

Planning is a process by which the church may carry out the mission God has given to it. It is a way to involve the whole congregation, with pastoral leadership, to identify the objectives and goals for worship, congregational life, mission, and outreach. Prayer is primary in discovering the strategy, identifying the mission, and in every aspect of planning. The aim of planning, indirectly, is to

decentralize the ministry. It is to enable the local church to come to a realization of why God has placed them where they are and what they should be doing in obedience to God. Planning is an opportunity to demonstrate love in the administration of the church. The achievement of a loving relationship among those called together to plan may do more to advance the church than any thing else it does. Planning may come to mean more than the plans.

## NOTES, CHAPTER VIII

<sup>1</sup>Edward R. Dayton and Ted W. Engstrom, Strategy for Leadership, (Old Tappan, N. J.: Fleming H. Revell Co., 1979), pp. 77-79.

<sup>2</sup>Lyle E. Schaller, The Local Church Looks to the Future, (Nashville, Tenn.: Abingdon Press, 1968), pp. 60f.

<sup>3</sup>Lyle E. Schaller, Effective Church Planning, (Nashville, Tenn.: Abingdon Press, 1979), p. 55.

<sup>4</sup>Schaller and Tidwell, Creative Church Administration, (Nashville, Tenn.: Abingdon Press, 1975), p. 127.

<sup>5</sup>The Discipline of the Wesleyan Church - 1980, (Marion, In.: The Wesleyan Publishing House, 1980), p. 75-91.

<sup>6</sup>John DeBoer, Let's Plan, (Philadelphia: Pilgrim Press, 1970), p. 175.

<sup>7</sup>Ibid., p. 171.

<sup>8</sup>Schaller and Tidwell, Creative Church Administration, p. 130.

<sup>9</sup>Lee Grossman, The Change Agent, rev. ed., new title: Executive Survival in A World of Change. (New York: Amacom, 1982), p. 22.

<sup>10</sup>Bennis, et al., Planning of Change, 2nd ed. (New York: Holt, Rinehart and Winston, 1969), p. 7.

<sup>11</sup>Schaller and Tidwell, op. cit., pp. 129-30.

<sup>12</sup>Ibid., pp. 100f.

<sup>13</sup>Ibid., pp. 121ff.

<sup>14</sup>Dayton and Engstrom, op. cit., p. 91.

<sup>15</sup>Richard Lovelace, Dynamics of Spiritual Life; An Evangelical Theology of Renewal, (Downers Grove, Illinois: Inter-Varsity Press, 1979), p. 205.

<sup>16</sup>A list of his consulted works are in the bibliography.

<sup>17</sup>Howard A. Snyder, Liberating the Church, (Downers Grove, Illinois: Inter-Varsity Press, 1983).

<sup>18</sup>Tom Sine, The Mustard Seed Conspiracy, (Nashville, Tenn.: Abingdon Press, 1981).

<sup>19</sup>Ted Engstrom, The Making of A Christian Leader, (Grand Rapids: Zondervan Publishing House, 1976), p. 195.

<sup>20</sup>Grossman, op. cit., p. 150.

<sup>21</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change, (Philadelphia: Westminster Press, 1969), p. 118.

<sup>22</sup>Engstrom and Dayton, Strategy for Leadership, pp. 86-90.

<sup>23</sup>DeBoer, Let's Plan, pp. 166-172.

<sup>24</sup>Seifert and Clinebell, op. cit., pp. 83-93.

<sup>25</sup>Ibid., p. 83.

<sup>26</sup>Schaller, The Change Agent, (Nashville, Tenn.: Abingdon Press, 1972), p. 87.

<sup>27</sup>Schaller, Parish Planning, pp. 150-152.

<sup>28</sup>Brian Scott, Long-Range Planning in American Industry, (New York: American Management Association, 1965), pp. 76-77.

<sup>29</sup>Kennon Callahan, Twelve Keys to an Effective Church, (Nashville, Tenn.: Abingdon Press, 1983), p. xi.

<sup>30</sup>S. D. Gordon, Quiet Talks on Prayer (New York: Fleming H. Revell Co., 1904), c. p. 10.

<sup>31</sup>P. T. Forsyth, Positive Preaching and the Modern Mind, (London: Independent Press Ltd., 1907, 1953), p. 130.

<sup>32</sup>Neil Wiseman, Leadership, (Kansas City, Mo.: Beacon Hill Press, 1979), p. 96.

<sup>33</sup>Frank Laubach, Prayer, the Mightiest Force in the World, (New York: F. H. Revell, 1946), p. 12.

<sup>34</sup>Ibid., p. 21.



<sup>35</sup>Callahan, op. cit., p. xx.

<sup>36</sup>Ibid.

<sup>37</sup>See Appendix B for a statement of priorities.

<sup>38</sup>Andrew T. LePeau, Paths of Leadership, (Downers Grove, Illinois: Inter-Varsity Press, 1983), p. 69.

<sup>39</sup>Oswald Chambers, Conformed to His Image, (London: Marshall, Morgan and Scott, 1950), p. 47.

<sup>40</sup>P. T. Forsyth, The Soul of Prayer, reprint of 1916 ed. (Grand Rapids: Eerdmans Publishing Co., n.d.), p. 55.

<sup>41</sup>Ibid., p. 91.

<sup>42</sup>Ted Engstrom and Edward R. Dayton, The Christian Executive, (Waco, Texas: Word Books, 1979), p. 200.

<sup>43</sup>James D. Anderson and Ezra E. Jones, The Management of Ministry, (New York: Harper and Row, 1978), p. 153.

<sup>44</sup>Ibid., pp. 155-56.

<sup>45</sup>Ibid., pp. 156-62.

<sup>46</sup>Ibid., p. 160.

<sup>47</sup>Seifert and Clinebell, Op. cit., pp. 120, 122.

<sup>48</sup>Ibid., p. 132.

<sup>49</sup>Ibid., pp. 132f.

<sup>50</sup>Ibid., p. 152.

<sup>51</sup>Ibid., p. 155.

<sup>52</sup>Ibid., p. 162.

<sup>53</sup>Ibid., p. 167.

<sup>54</sup>Ibid., p. 169.

<sup>55</sup>Ibid., p. 170.

<sup>56</sup>Ibid., pp. 174-176.

<sup>57</sup>Ibid., pp. 178-186.

<sup>58</sup>Amy Carmichael, Gold By Moonlight, (London: SPCK, 1936), p. 81.

## CHAPTER IX

### DOING LONG-RANGE PLANNING

This chapter considers in more detail the steps of planning. Some general cautions regarding planning are sounded. Organizational self-appraisal is emphasized. Deciding on goals, doing what makes a difference, and evaluating efforts are discussed.

### CHOOSING AN APPROACH TO PLANNING

The first inclination may be to form a planning committee. Engstrom and Dayton believe that "the act of instituting a committee may not alone get people thinking about the future and their need to deal with it in a prayerful and thoughtful way."<sup>1</sup> If a committee is formed, the planning committee should not do the planning without doing adequate investigation and soliciting the fullest cooperation.<sup>2</sup> An adequate strategy for planning is one that takes into consideration all who are affected by it.<sup>3</sup>

There is no one "right" way to introduce planning. As Engstrom and Dayton note, "There are various entry points that might be used to introduce the idea of the future and the need for considering God's desired plan into the workings of your organization."<sup>4</sup> As shown above, the sense of a

"discrepancy" is a good place to begin. A natural place to begin would be to start with the previous year's reports, and then to ask each of the reporting groups to write a statement describing what they believe the Lord will help them accomplish next year. At the end of the year, they will then be asked to measure their accomplishments against their statement.<sup>5</sup>

The approach that is used will depend to a great extent upon the nature of the organization, where the organization is at that particular point in time, and upon the leadership style.<sup>6</sup>

Among the statements made by Michael Kami on planning,<sup>7</sup> the following are appropriate for a church planning group to keep in mind: First, keep all plans simple. Second, define your business. For the church this means a quite thorough clarification of its mission. "One short sentence can really change the destiny of a corporation and lead to absolutely fantastic results."<sup>8</sup> Though this may seem misapplied to the church, it should not be readily dismissed. The inability to state precisely the business of the church in the world may be a cause of the reluctance to accept any kind of quantitative or qualitative measurements.

Third, state the present condition and the future position of the organization. The gap between the two shows

how serious the group is about planning and how much faith it has. Fourth, present solid proposals for the accomplishment of how one goes from where one is to where one wants to be. Fifth, allocate the resources toward the accomplishment of the objectives. Sixth, there must be a "fit" between the program and the leadership.<sup>9</sup> And, seventh, encourage the acceptance and promotion of change.

Several helpful suggestions for church planners are set forth by Lyle Schaller. A major one is understanding the dynamics of a small group.<sup>10</sup> A "neglected" one is the understanding of the importance of "place," or human ethology.<sup>11</sup> Schaller sets forth a dozen applications of this idea for the planner. For example, Schaller shows the relative merits of long pastorates and short pastorates in different sized churches.<sup>12</sup> Schaller has underscored the importance of the choice of a "planning model."<sup>13</sup> The choice of a planning model is determined, moreover, by the way we define problems. If problems are defined in terms of "shortages," then the "allocative" model will be chosen. If the planning model is "innovative," then the emphasis will be on the assets or strengths of the organization.<sup>14</sup> The tendency to concentrate on weaknesses rather than strengths is common. One cannot do anything with what one does not have. To concentrate on strengths is to build esteem; to concentrate on weaknesses is to produce discouragement.

Planning committees easily confuse symptoms and problems. The ability to distinguish between the two is important for planners.<sup>16</sup> The location and diagnosis of symptoms is apt to waylay a committee into a morass of frustration. The ability to connect symptoms--to see them as they may reflect a common source--will advance the work of planning.

As studiously as one must avoid confusing symptoms with problems, so must one avoid the use of "guilt" as a motivation in planning.<sup>17</sup> The widespread use of guilt has many manifestations. Making people feel guilty because they sit at the back of the church is common. A particular use of guilt may easily find its way into the goal-setting process where goals may be vague, out of reach, or never evaluated.<sup>18</sup> Guilt is also transmitted, with its demoralizing effect, by berating people when ninety per cent of a goal is reached instead of the whole. In baseball a .300 hitter is a star. In the church, it is often counted as failure.<sup>19</sup> For example, if a church is conducting a fund-raising campaign with a goal of \$10,000, and in the time allotted for it, only manage to raise \$8,500. Some would say that it is a failure because the goal was not reached. This tendency to concentrate on the \$1,500 that was not raised, rather than on the \$8,500 that was raised is typical of those who think in an "all or nothing" pattern.

In a word, planning, to be successful, must emphasize the positive. As Michael Kami affirms, we often manage from fear; we need to manage, or lead, with enthusiasm. Dare one go as far as he and say that it should be fun?<sup>20</sup>

#### KNOWING WHAT YOUR CHURCH IS AND WHAT IT SHOULD BE DOING

If a church is to do adequate planning it must do its theological and organizational homework.<sup>21</sup> It must be able to define its biblical imperatives and its organizational realities. Shawchuck and Perry have identified four questions that the church must answer to respond effectively with suitable goals and activities.

1. What do Scripture and our own denominational tradition tell us about our mission?

2. What unique and specific needs and interests do our own members look to our church to fulfill?

3. What specific needs in our community can and should our church do something about?

4. What specific needs in society and the world can and should our church do something about?<sup>22</sup>

Congregational assessment attempts to answer three questions, according to Perry and Shawchuck.

1. What are the strengths of our church? What's going on around here that we feel good about?

2. What are the weaknesses of our church? What's going on around here that we don't feel good about?

3. What are our hopes and dreams for our church over the next one to five years? What

suggestions could we make for improving our church?<sup>23</sup>

Schaller's cautions about planning on the basis of weakness are significant and should be remembered. Most churches suffer from a serious lack of self-esteem due to the concentration on weaknesses. This is often the first hurdle in planning.<sup>24</sup>

Organizational assessment should not be limited to the three questions of Perry and Shawchuck, however. Serious concern must be given not only to what is done in an organization but to how it is done.<sup>25</sup> What congregation has been so courageous as to do an audit of its "human and emotional climate"?<sup>26</sup> Do we care if "our church has become just a social fellowship club," or do we want to know how we square with Scripture and tradition?<sup>27</sup>

#### THE PRECIOUSNESS OF SELF-APPRAISAL

The future of the church, as an organization (and I write here with the local church in view), is endangered by the improper definition of purpose. Theodore Levitt observed that the railroads failed because they thought of themselves as railroads and not as transportation.<sup>28</sup> How does one think of the church? The differences in opinion over why the church exists and what it should be doing may result in tensions.<sup>29</sup>



One may think of mission clarification as "organizational self-appraisal." David Ewing calls this task "'precious' regardless of an organization's planning philosophy."<sup>30</sup> How does one analyze the church? Schaller observes:

Organizational appraisal is not a task that can be easily formulized--at least for purposes of setting up strategic goals. The reason is that such an appraisal is not simply a valuation of resources as of the moment but a valuation<sup>31</sup> for a period of time extending into the future.

Organizational self-appraisal is a realistic, but positive, evaluation of the church. It considers what the objectives are for which the church exists, how well the church is performing in relationship to these desired ends, and then what the church must do in the future to be true to its objectives.

Ewing writes of "veridical perception," the judgment rendered from "being there," and not just on the basis of hearsay.<sup>32</sup> There is also "quantitative analysis." While it may appear to be "dry," the information is useful in reasoning about the impact of an organization.<sup>33</sup> There is also "personal value analysis."<sup>34</sup> Does the way the persons involved live reflect the objectives of the group? Will proposed goals change the way people live?

Organizational analysis requires that the community or "market" be studied.<sup>35</sup> Though the study of the community

about the church is not uniformly applicable to every church, it is helpful to know who the people are in the area where service is given.<sup>36</sup> White insists that planning should start with "analysis of the external environment and of the internal capabilities. Unless this sequence is followed, objectives are not only difficult to establish, but they are also likely to be quite unrealistic."<sup>37</sup>

Whether one starts on the "outside" or the "inside" may be an academic matter, but Ewing has pointed out that there is danger in this "outside-in approach." One danger that rings with force is the danger we face in doing things because others are doing them.<sup>38</sup> A good example of this may be seen in the fad for instituting bus ministries in the early 1970s. In 1973 the gasoline shortage hit, and bus ministries were crippled. This not only shows that it is not always wise to do what others are doing, but it also reveals another "pothole" for planning, the inability to forecast the future.<sup>39</sup> Long-range planning is necessary because we cannot forecast the future.

The significance of analysis lies in its interpretation by those using the data.<sup>40</sup> It is also useful if it is clear in the mind of those concerned how the church differs in character from other organizations.<sup>41</sup> Especially useful are Harrison's charts of organizations and how they function when viewed from the organization's interest and how they

function when the interest of people is placed first.<sup>42</sup>

The uniqueness of the church as an organization established by Christ must be recognized. Its similarities to, as well as its differences from other organizations should be duly noted. The complexity of the church demands a high degree of sophistication for its leadership.<sup>43</sup> Engstrom and Dayton give five characteristics of the Christian organization that inform planning. God has a plan for every organization. The Holy Spirit works through each member of the organization to accomplish His will. Goals must arise from within the organization. Clear goals are expressions of faith about what a group believes God wants it to be. There is no "one best way" for a group to operate. Leadership styles, methods of management, and ways of organizing all may vary from place to place.<sup>44</sup>

Engstrom and Dayton write of "Building on Biblical Priorities."<sup>45</sup> There is the commitment to God in Christ, to the Body of Christ, and to the work of Christ. The tension between task orientation and fellowship is recognized. Priorities are set over against "posteriorities," i.e., what is not going to be done in a given year.<sup>46</sup>

#### CALLAHAN'S DIAGNOSTIC APPROACH

Callahan sets forth twelve characteristics that "have emerged persistently as the central characteristics of

successful missional churches." He divides the twelve into relational and functional characteristics. The relational take priority over the functional. The six relational characteristics are as follows: (1) Specific, concrete missional objectives. (2) Pastoral and lay visitation. (3) Corporate, dynamic worship. (4) Significant relational groups. (5) Strong leadership resources. (6) Streamlined structure and solid, participatory decision making.

The functional characteristics are as follows: (7) Several competent programs and activities. (8) Open accessibility. (9) High visibility. (10) Adequate parking, land, and landscaping. (11) Adequate space and facilities. (12) Solid financial resources.<sup>47</sup>

Callahan's entire book is given over to the exposition of these twelve characteristics. "Effective, successful churches," he maintains, "have nine of these twelve central characteristics."<sup>48</sup> The weight is also on the side of the relational rather than the functional. It is the relational characteristics, moreover, that are the source of satisfactions in the congregation.<sup>49</sup> It is the tendency of churches to concentrate on the functional, thus removing the sources of dissatisfaction.<sup>50</sup> (For example, a church may choose to build an adequate parking lot, thus removing a sense of dissatisfaction. At the same time, they fail to develop meaningful small groups where people may feel warmly

accepted and encouraged, thus giving satisfaction.)

Once again, the emphasis is upon the church building on its strengths. They must be claimed and expanded.<sup>51</sup> Congregational assessment will enable a church to see what new strengths it must add. "Successful churches work smarter, not harder. Of ten objectives that a church might work toward, two will be decisive in shaping that church's future."<sup>52</sup> The 80/20 rule is important to remember in planning. Eighty per cent of the church's objectives will account for only twenty percent of its desired results. Conversely, twenty per cent of its activities will account for 80 per cent of its results. When a church knows what it does best, it should aim to strengthen that program.<sup>53</sup>

A vital way to discover the purpose and meaning of the church is to study this topically in the New Testament.<sup>54</sup> Blackwood identifies eight "goals" for the church that might be used as discussion starters, or a guide, for the process. He follows the eight with another eight ways for accomplishing the goals.<sup>55</sup>

It is not the purpose of this thesis to develop each of the possible ways a church may develop a sense of its mission or purpose. As emphasized above, there are many "points of entry" for planning. It may be developed by asking the question, "How does our church appear to the community?"<sup>56</sup> A church may not understand how it is

perceived by outsiders. A growing congregation is marked by a sense of clear identity and purpose. Whether one starts at this point or another, it is important that it be done.<sup>57</sup>

The end toward which mission clarification and congregational assessment moves is to produce a statement of purpose that adequately expresses the cause for the church's being and doing. It answers the questions "Who are we?," and "What should we be doing?"<sup>58</sup> A helpful outline for defining purpose has been given by Schaller under three headings: (1) Congregational care; (2) Outreach and evangelism; and (3) Witness and mission.<sup>59</sup>

#### DECIDING WHAT TO DO: SETTING GOALS

What will a church do once it has clarified its reasons for existing? Goals have an "awesome power" to motivate.<sup>60</sup> Goals are statements of faith, they are practical, and they are a useful means of measuring progress.<sup>61</sup> In the effort to set meaningful goals there are a few things that must be carefully observed. First, there must be a "balanced" program of goals.<sup>62</sup> The balance should be relative to purpose, and not to what everyone may want. Second, goals that people have a hand in formulating will be goals they readily accept.<sup>63</sup> Third, goals should be specific, achievable, and measurable.<sup>64</sup> Fourth, no goals should be accepted but those over which the group has control.<sup>65</sup>

Setting goals that put the responsibility on others for the accomplishment will lead to discouragement. It is not possible to control what others may do. Likewise, it is not sensible to displace the responsibility for goals to others. Fifth, goals provide a rational means for evaluating performance.<sup>66</sup>

#### WHAT MAKES A DIFFERENCE?

Among the various possibilities that come out of a congregational assessment may be more opportunities than personnel or resources to do them. What should be done? Peter Drucker advises asking the question,

What are the two or three things in this parish that, if done well, will really make a difference?" There is no joy in heaven over somebody who tries to do a little bit of everything, because he gets nothing done. Concentrate your time, energies, and human resources on these priorities.<sup>67</sup>

He also means, as he goes on to say, that there may be programs that have to be terminated because they do not produce the desired results. Goal-setting answers the question, "What do we want to see done?"<sup>68</sup>

What makes a difference? There is nothing magical about goals in and of themselves to accomplish anything. Goals require attention, i.e., implementation, to be successful. Goals to be implemented must be possible.

Goals must show a dedication to "the agenda of the possible."<sup>69</sup> "Politeness," notes Schaller, should not be taken for "agreement."<sup>70</sup> Ownership of the goals must be taken and action must follow. Somewhere along the line, the item for a program must find expression in the budget.<sup>71</sup> If goals require training, then training should be an integral part of the program at the outset. Once action has been taken toward the accomplishment of a goal, evaluation must be scheduled.<sup>72</sup>

Communication makes a difference. "A perennial pitfall in planning is inadequate communication."<sup>73</sup> Someone called communication the "glue" of a good organization.<sup>74</sup> Schaller notes five safe assumptions about communication. If people don't know what's going on, it is likely that they have not been told. If the message did get through it was probably garbled in the process. Just because people acknowledge getting your message doesn't mean that they approve it. Two-way communication is superior to one-way. Two-way communication is not all verbal. There are many messages being sent by varied behaviors. A pastor must become an expert in reading these signals. It is easier to communicate between two separate organizations than it is to communicate within an organization.<sup>75</sup>

An important aspect of communication in leadership is "reading the group."<sup>76</sup> It demonstrates the understanding of



a group's non-verbal phases through which it develops finally to embrace an idea or project. "Feedback" is a way to develop understanding.<sup>77</sup> Feedback deals, not only with words, but with feelings.

Communication moves from cliches upward to unity of feeling or spirit.<sup>78</sup> The five steps are cliché, reporting, opinion, feeling, and oneness.<sup>79</sup> Four styles of communication have been identified as pleaser, controller, avoider, and life giver. Understanding of how people communicate will enhance the ability of a leader in planning.<sup>80</sup>

One of the effective means of communicating ideas is by the use of graphs and visuals. Familiarity with the various kinds of "pie" charts, "bar" graphs, and "line" graphs may be the difference between success and failure in the realization of goals. PERT (performance-evaluation-review technique) charts and "critical path" charts also help to demonstrate the process of planning from beginning to end. Flow charts, more familiar to the average person, also accomplish the same purpose.<sup>81</sup>

"The power to communicate is the power to lead" is a statement attributed to David Sarnoff.<sup>82</sup> Whatever can be done to improve communications will improve leadership skills. Two things pointed out by Hendrix that are pertinent here are the need to repeat often the messages we

want to be heard. The other component of effective communication is that emotional appeals count more than logical ones.<sup>83</sup> The visual, the practical, and the emotional are aspects of effective communication to be remembered.

Sensitivity makes a difference. Planning should not proceed without a due regard for what the church owes its members.<sup>84</sup> Here are five things that the planner would do well to remember:

1. To minister in the traditional patterns.
2. To remember its older members and not abandon them.
3. To provide a variety of opportunities for personal and spiritual growth.
4. To provide a range of opportunities for service or ministry.
5. To offer an opportunity for "commitment to meaningful goals and worthwhile challenges."
6. To treat each member as a person.<sup>85</sup>

#### DECIDING IF IT HAS BEEN DONE: EVALUATION

Evaluation is an important phase of planning. Evaluation is the determination whether certain actions taken in planning have accomplished the desired results. Evaluation is the attempt to answer the question "How are we doing?" It is to focus upon certain expectations from certain actions. If there have been no specific objectives against which actions may be judged, evaluation is meaningless.<sup>86</sup>

Hendrix warns:

Failure to recognize the relationship of the "Evaluation" stage to the entire process is the reason why many organizations fail to take decisive action about existing programs, with the result that ill-conceived programs continue to limp on long after their original purpose has been forgotten or no longer applies. Conversely, those who understand the relationship of evaluation to purpose and goals will be able to point the way to appropriate remedial action.<sup>87</sup>

Evaluation, revision, and re-evaluation may be thought of as "a spiral staircase" into the future.<sup>88</sup> Evaluation need not be thought of as a cold and calculating process. Nor should it be thought of as "judging."<sup>89</sup> Evaluation is a means of encouraging performance and growth throughout the organization. Evaluation encourages good stewardship and is instrumental in raising the quality of all the efforts exerted throughout the organization. Once again, we see the value of clearly articulated goals. They are the measure, with their consonance to the objectives of the group, of gauging performance and insuring a higher sense of involvement from all.<sup>90</sup>

#### MAKING PLANNING A PERMANENT PART OF THE CHURCH'S LIFE

Planning is a continuous process. This observation was set forth in Chapter 1. To be effective, planning must be regularly observed. The entire membership must have input. Review and evaluation must go on periodically to insure

sound results. There is no better way to do this than to make it a regular feature of the annual calendar.<sup>91</sup>

An "annual planning retreat" is recommended by Engstrom and Dayton as a means of successful planning. A consideration of group planning techniques is given to help in this effort.<sup>92</sup> One of the advantages of a planning retreat is the length of time allowed for this purpose. Planning requires long periods of time. The informal atmosphere of a planning retreat is conducive to building relationships. A planning retreat may build a tradition of annual activity that increases the possibilities of effective planning.<sup>93</sup>

#### A FINAL WORD

Long-range planning is hard work, but it is smart work. It is not enough that we have fished all night, if we catch nothing. That's hard work. Smart work is fishing on the other side at the Lord's command. In the words of Callahan:

God calls His local churches to newness of mission. God goes before His people and invites them to that future that He has both promised and prepared. Strategic long-range planning is one resource that helps local congregations to discover what God is calling them to do in mission in the years to come.<sup>94</sup>

NOTES, CHAPTER IX

<sup>1</sup>Ted Engstrom and Edward R. Dayton, Strategy for Leadership, (Old Tappan, N. J.: Fleming H. Revell Co., 1979), p. 131.

<sup>2</sup>Ibid., p. 130.

<sup>3</sup>Ibid., p. 126.

<sup>4</sup>Ibid., p. 127

<sup>5</sup>Ibid., p. 128.

<sup>6</sup>Ibid., p. 133

<sup>7</sup>Michael Kami, "Planning Realities Vs. Theory," Long-Range Planning for Management, 3rd. ed. (New York: Harper and Row, 1972), pp. 20-27.

<sup>8</sup>Ibid., p. 21.

<sup>9</sup>Ibid., p. 23.

<sup>10</sup>Lyle E. Schaller, Effective Church Planning, (Nashville, Tenn.: Abingdon Press, 1979), pp. 13, 17-63.

<sup>11</sup>Ibid., pp. 69-92.

<sup>12</sup>Ibid., p. 91.

<sup>13</sup>Ibid., pp. 93-110.

<sup>14</sup>Ibid., pp. 107-109.

<sup>15</sup>Ibid., p. 110.

<sup>16</sup>Ibid., pp. 111-122.

<sup>17</sup>Ibid., pp. 139-160.

<sup>18</sup>Ibid., p. 151.

<sup>19</sup>Ibid.

<sup>20</sup>Kami, op. cit., p. 27.

<sup>21</sup>Lloyd M. Perry and Norman Shawchuck, Revitalizing the

20th Century Church, (Chicago, Illinois: Moody Press, 1982), pp. 13-29.

<sup>22</sup>Ibid., p. 20.

<sup>23</sup>Ibid., p. 23.

<sup>24</sup>See one pastor's example of overcoming it in Norm Shoemaker's, "What Are We Besides Small?", Preacher's Magazine, Vol. 59, No.2 (December-February, 1983/84), pp. 13-15.

<sup>25</sup>See James D. Anderson and Ezra E. Jones, The Management of Ministry, (Nashville, Tenn.: Abingdon Press, 1978), pp. 153-162.

<sup>26</sup>Ibid., p. 173.

<sup>27</sup>Ibid., p. 174.

<sup>28</sup>Theodore Levitt, "Marketing Myopia," Harvard Business Review: On Management, (New York: Harper and Row, 1975), p. 177.

<sup>29</sup>See Lyle E. Schaller, The Local Church Looks to the Future, (Nashville, Tenn.: Abingdon Press, 1968,1981), pages 28-32.

<sup>30</sup>David Ewing, The Practice of Planning, (New York: Harper and Row, 1968), p. 77.

<sup>31</sup>Ibid., p. 84.

<sup>32</sup>Ibid., p. 85.

<sup>33</sup>Ibid., pp. 89-90.

<sup>34</sup>Ibid., pp. 90-92.

<sup>35</sup>Ibid.

<sup>36</sup>Carl S. Dudley, Where Have All Our People Gone? (New York: Pilgrim Press, 1979), pp. 120-124.

<sup>37</sup>Robert N. White, Managing Today's Church, (Valley Forge, Pa.: Judson Press, 1981), p. 29.

<sup>38</sup>Ewing, op. cit., pp. 42f.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid., p. 92.

<sup>41</sup>Roger Harrison, "Understanding Your Organization's Character," Harvard Business Review: On Management, (New York: Harper and Row, 1975), pp. 39-53.

<sup>42</sup>Ibid., pp. 52-53.

<sup>43</sup>Engstrom and Dayton, op. cit., pp. 19-40.

<sup>44</sup>Ibid., pp. 33-36.

<sup>45</sup>Ibid., pp. 69-75.

<sup>46</sup>Ibid., pp. 74-75.

<sup>46</sup>Callahan, op. cit., pp. xii-xiv.

<sup>47</sup>Ibid., p. xii.

<sup>48</sup>Ibid., p. xiv.

<sup>49</sup>Ibid.

<sup>50</sup>Ibid., pp. xvi-xvii.

<sup>51</sup>Ibid.

<sup>52</sup>See Schaller, The Local Church Looks to the Future, p. 30. See also Getz's, Sharpening the Focus of the Church; Lyle Schaller's, The Small Church Is Different, (Nashville, Tenn.: Abingdon Press, 1982), is especially helpful for the majority of churches.)

<sup>53</sup>Blackwood, Pastoral Leadership, (New York: Abingdon-Cokesbury, 1949), pp. 16-19.

<sup>54</sup>Lyle E. Schaller, Survival Tactics in the Parish, (Nashville, Tenn.: Abingdon Press, 1977), p. 116.

<sup>55</sup>For another approach see Schaller and Tidwell, Creative Church Administration, (Nashville, Tenn.: Abingdon Press, 1975), pp. 114-135.

<sup>56</sup>Perry and Shawchuck, op. cit., pp. 20ff.

<sup>57</sup>Schaller, The Local Church Looks to the Future, pp. 32-34. An example of a completed statement of purpose is found in Appendix E.

- <sup>58</sup>Engstrom and Dayton, Strategy for Leadership, pp. 51 ff.
- <sup>59</sup>Ibid., pp. 53-54.
- <sup>60</sup>Schaller, The Local Church Looks to the Future, p. 56.
- <sup>61</sup>Lyle E. Schaller, Pastor and the People, (Nashville, Tenn.: Abingdon Press, 1978), p. 166.
- <sup>62</sup>Schaller, Survival Tactics in the Parish, p. 155.
- <sup>63</sup>Ibid., p. 158.
- <sup>64</sup>Ibid., pp. 163ff.
- <sup>65</sup>Peter Drucker, "Managing to Be A Minister," Leadership, Vol. III, No. 2 (Spring, 1982), p. 43.
- <sup>66</sup>Engstrom and Dayton, Strategy for Leadership, p. 41.
- <sup>67</sup>Schaller Parish Planning, pages 120.
- <sup>68</sup>Ibid.
- <sup>69</sup>Ibid., p. 127.
- <sup>70</sup>DeBoer, Let's Plan, (Philadelphia: Pilgrim Press, 1970), p. 108.
- <sup>71</sup>Ewing, Practice of Planning, p. 101.
- <sup>72</sup>R. H. Hayes, "Qualitative Insights from Quantitative Methods," Harvard Business Review: On Management, (New York: Harper and Row, 1975), page 79.
- <sup>73</sup>Schaller, Parish Planning, pp. 135-140, passim.
- <sup>74</sup>Charles J. Keating, The Leadership Book, (New York: The Paulist Press, 1978), pp. 38-53.
- <sup>75</sup>Ibid., pp. 77-81.
- <sup>76</sup>Bruce P. Powers, Christian Leadership, (Nashville: Broadman Press, 1979), pp. 78-85.
- <sup>77</sup>Ibid., p. 79.



<sup>78</sup>Ibid., p. 82.

<sup>79</sup>DeBoer, op. cit., pp. 151-161.

<sup>80</sup>Olan Hendrix, Management and the Christian Worker, (Fort Washington, Pa.: Christian Literature Crusade, 1973), p. 124.

<sup>81</sup>Ibid., pp. 124-126.

<sup>82</sup>Schaller, Parish Planning, pp. 21 ff.

<sup>83</sup>Ibid., p. 107.

<sup>84</sup>Hendrix, op. cit., page 108.

<sup>85</sup>Ibid., p. 109.

<sup>86</sup>Engstrom and Dayton, Christian Leadership Letter, August, 1979, p. 1.

<sup>87</sup>Ibid., p. 2. For a complete step-by-step program showing the various processes of evaluation and how they interact in a total planning process, see Dayton, God's Purposes/Man's Plans.

<sup>88</sup>Engstrom and Dayton, Strategy for Leadership, pp. 151 ff. White devotes an entire chapter to this subject. White, op. cit., pp. 39-49. See also Lyle Schaller, Parish Planning, "The Annual Program Audit," pp. 105 ff.

<sup>89</sup>Ibid., pp. 173-190.

<sup>90</sup>Engstrom and Dayton, Strategy for Leadership, p. 151.

<sup>91</sup>Callahan, op. cit., page 127.

## CHAPTER X

### CONCLUSION

It is the conclusion of this project that, planning, as it is set forth here, presents a method of doing church work that is biblically sound. Planning has been proven in the world of business and government to be essential to profits, service, and the well-being of the people.

An historical look at long-range planning in the world of business shows the method to be the most effective way of anticipating change. Planning ameliorates the effects of change while maximizing the use of resources. The rapid pace of change has accented the need for more effective planning.

The adoption of planning and organizational models by the church has been criticized by some as being opposed to the nature of the church. There are some who reject it as alien to the church as an "organism." Others see planning as offering an opportunity for self-appraisal, refinement of purposes, and achievement of mission. Planning is thought to be sound stewardship of all of the resources of the church. As the church faces the increasing tempo of change, planning offers a method of creatively anticipating changes.

Planning, as viewed here, is a positive approach to building the church. It builds on strengths, not weaknesses. It encourages self-esteem. It invites participation by all. Planning emphasizes the priority of prayer and the leadership of the Holy Spirit. Prayer in planning forces the issue of the church's unity and purpose. The example of the believers in the upper room illustrates the conditions prevailing at the coming of the Holy Spirit. They were all with one accord in one place. The conditions of prayer and unity that are required for adequate planning are also the conditions requisite for the outpouring of the Holy Spirit. If a church, at its heart, can muster the resolve to pray together, to receive the Spirit together, to ask God in prayer and in unity of the Spirit, "What are you calling us to do and be in our community?," the consequences would be inestimable. Planning is an opportunity for the church to give a live demonstration of the power of the gospel in cooperation, courage, and faith.

This project also leads to the conclusion that failure to plan may have sad consequences. The church that is incapable of planning a future in service to God, will have no future in service to God. If this sounds harsh, it is not quite as harsh as the facts on church closures. At least eight Protestant churches disappear every day in the U.S.<sup>1</sup>

Planning has been shown to be valuable in the evaluation of pastoral performance. All concerned with the church have an interest in the improvement of the competence of pastors. How can a district or denomination know the effectiveness of its pastors if it does not insist that local churches come up with some plans? The denomination itself has no adequate way to match people with churches. Built into the system of the calling and selection of pastors may be found all the prejudices of a society, specially our prejudice against older ministers. But more pointedly, we waste precious talents by allowing mismatches of pastors with churches. Processes by which churches and pastors may set forth expectations and measure performance is sorely needed.

Long-range planning is no agenda for a church that is backslidden. It is no panacea for carnality in the ranks. Planning is no cure for selfishness, sin, loss of faith, and lack of love. For a church that has forgotten, or never had, a vision of what Christ means to the world, it is of little value except that it may be a means of showing the need. That is about as much as could be prayerfully hoped for in such a case.

Long-range planning needs to be adapted carefully according to the size of the church and the circumstances being faced. Smaller churches have a shorter planning scale

than larger churches.<sup>2</sup> This observation is a deduction from the fact that "long-range" is a relative matter.

Planning, properly conceived, is the opportunity for the Holy Spirit to guide the people of God into new paths of holiness, fellowship, mission and witness. Planning is centered on people, not programs. The best tailored plans are those which fit people. The talents, assets, skills, and desires of the people involved are paramount in effective planning.

Leadership is the key in effective planning. Having said this, the question arises, "Are pastors sufficiently trained to do effective planning?" Generally not. Planning requires more than just a sketchy knowledge of leadership styles. It is vastly more than understanding motivation, although that is helpful and important. The kind of knowledge, coupled with practice, that is needed is in working with small groups in the accomplishment of certain objectives. Knowledge of communication with sensitivity to non-verbal expression would be an asset. The ability to see the "big picture" rather than being a whiz in details, seems indicated. This observation should not go unnoticed by seminaries.

Chief of the relational demands for a planner is the need for love. Planning is essentially a human relations skill, not a public relations skill. The latter is probably

the least important, although curiously of high regard among some pastors. As John Neuhaus reminds us, "Whom we would change, we must first love." In short, the planner must be a man of the Spirit, not narrowly perceived as personal virtue alone, but as social character requisite for working together in a common task.

Planning raises ethical questions, as has been shown above. Does one create a "sense of discrepancy" by educating a group within the church when it is known that one of the consequences will be a division in the church between those who sense a "need" and those who don't? Preaching is apt to do this. People who hang on to the truth of a message and are changed by it are apt to run headlong into those who may resent such an enthusiastic response. It is well known that the most difficult groups to change are those where the ties are the strongest, where love is felt most keenly. Death ruins these ties too. Should we not risk for Christ what death will take from us? Is the end of the church a happy hour where all meet in blissful content where never a ripple comes? Fellowship is precious, but it is not the end of our work. Fellowship is present in worship and it must be present in "the gospel," in mission and witness. The witnessing team, plodding the roads of time, rejoicing together as they herald the good news, is more akin to the true nature of the church than are

two or four hunched over coffee and doughnuts.

There are some unanswered questions in this paper: How do you train people to plan? What kind of eschatology does planning assume? Is it all not just a waste of time in the light of the soon return of Christ? These questions have not been discussed. It is fair to say that I believe that it is our duty to occupy until He comes. Furthermore, any doctrine that cripples Christian effort cannot be true. We are back to William Carey on this one. When Carey wanted to go out and preach to the heathen, his church peers reminded him that if God wanted the heathen saved, He would save them. Predestination, premillennialism, pretribulation rapturism, are all falsely held if they curtail our efforts or dim our vision.

This thesis has not developed an agenda for the church. It has assumed the validity of worship, congregational life, and mission and outreach as expressive of the thrust of the New Testament. The church needs to take a look at its agenda in light of our addiction to "human needs." Have we taken seriously what the grace of God means for the transformation of human character? Is holiness only a "cause"? I believe the basis for a new agenda, or the rediscovery of a valid older one, is in order. "For a less demeaning and more distinctive ministry, we need to shift the metaphor from the meeting of human needs to the

transformation and sustaining of Christian character," observes Richard J. Neuhaus.<sup>3</sup>

The development of an holiness agenda for ministry is long overdue. It needs doing desperately. Holiness churches are buying into every fad that comes along, complete with their failings. What this thesis has shown is the vitality of planning as a means for developing a program of ministry for the local church. It has also shown that it lies on the main track of the promise for greater things in the life of the church by the power of prayer and the Holy Spirit Who works in us.

This thesis has left largely undeveloped the whole theology of gifts and their exercise in the church. We have not followed up on Lovelace's idea of the "decentralization of the ministry." Its validity is foregone, as I understand the New Testament.

Left untouched is that very ripe field of the future suggested by Tom Sine. Although I believe long-range planning, when practiced perceptively, does answer the question he raises, I have not dealt with issues of substance that he raises. The consciousness to world issues shown in his statements deserves to be included in an agenda for the church that seeks to give a dynamic witness in the world.

This thesis has left unanswered the question raised



here of how long a pastorate should be. Planning requires that for a pastor to serve effectively he must have a considerable length of time. There are variables affecting this question which are not discussed.

We have seen, then, planning is essential to the life and ministry of the church. For those who want to have some way of understanding how well they may be doing, who want to see the quality of spiritual life around them raised, and the mission of Christ go forth in the world, planning in the church is commended.

NOTES, CHAPTER X

<sup>1</sup>Lyle E. Schaller, The Local Church Looks to the Future, (Nashville, Tenn.: Abingdon Press, 1981), p. 71.

<sup>2</sup>See Lyle E. Schaller, The Small Church Is Different, (Nashville, Tenn.: Abingdon Press, 1982), passim.

<sup>3</sup>Richard J. Neuhaus, Freedom for Ministry, (New York: Harper and Row, 1978), p. 77.

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## APPENDICES



## APPENDIX A

1. LONG-RANGE PLANNING IS NOT FORECASTING.. .  
. . "long-range planning is necessary precisely because we cannot forecast". 2.LONG-RANGE PLANNING DOES NOT DEAL WITH FUTURE DECISIONS, BUT WITH THE FUTURITY OF PRESENT DECISIONS. Decisions exist only in the present. The question that faces the long-range planner is not what his organization should do tomorrow. It is: What do we have to do today to be ready for an uncertain tomorrow?. The question is not what will happen in the future. It is: What futurity do we have to factor into our present thinking and doing, what time spans do we have to consider, and how do we use this information to make a good decision now. . . . In other words, a plan is above all a means to find out whether we are today doing the work that is needed to make possible the kind of future we hope to bring about, or whether we just daydream and fool ourselves.

Long-range planning is necessary because we can make decisions only in the present. And yet we cannot make decisions for the present alone; the most expedient, most opportunistic decision-let alone the the decision not to decide at all-may commit us for a long period of time, if not permanently and irrevocably.

3.LONG-RANGE PLANNING IS NOT AN ATTEMPT TO ELIMINATE RISK. Indeed, any such attempt can only lead to irrational and unlimited risks and to certain disaster. . . . The end result of successful long-range planning must be a capacity to take a greater risk. . . . To do this, however, we must know and understand the risks we take. We must be able to choose rationally among risk-taking course of action rather than plunge into uncertainty on the basis of hunch, hearsay, or experience (no matter how meticulously quantified).

### A Definition

Now I think we can attempt to define what long-range planning is. It is the continuous process of making present entrepreneurial (risk-taking) decisions systematically and with the best possible knowledge of their futurity, organizingly systematically the efforts needed to carry out these decisions, and measuring the results of these decisions against the

expectations through organized, systematic,  
feedback. (Peter F. Drucker, "Long-Range Planning  
Means Risk-Taking" in David Ewing, Long-Range  
Planning for Management, (New York: Harper and  
Row, 1972), pages 3-6.

## APPENDIX B

If the significance of time is its use, then its significance is now, not later, for nothing can be used or decided in the future, only now. And that being the case, there is no need to take an action because of something which, it is believed, will happen, but only because of events and changes which are happening.

Jesus' famous admonition, "Do not be anxious about tomorrow, for tomorrow will be anxious for itself", has been interpreted as an antiplanning statement. Is it really? Consider this possibility. The problems of today are the only ones worth worrying about, Jesus may have meant, because the anticipated problems of tomorrow may never happen, or may happen in such different ways and occasions that forethought about them is useless. Only that which is happening today and which is a reality qualifies as an object of concern.

To put it another way, the purpose of planning is not to preserve the future, because no organization is assured of a future, but to enrich the present. . . . The fact is that with all our technology and sophistication we have no control over tomorrow, no power of clairvoyance, only a feeling in our bones that the future is somehow a part of us in ways we cannot understand with calendar-time notions, a feeling of visceral, ever-present growth and change and evolution going on deep in the marrow. We satisfy this feeling by taking actions now by our thinking ahead. . . .

This process might be called the spiritual side of planning. . . . (David Ewing, "The Time Dimension", Long-Range Planning for Management, (New York: Harper and Row, 1972), pages 439-450. Quotes are from pages 446-447, 449.)

## APPENDIX C

### THE REPORT OF THE PLANNING COMMITTEE OF THE CROWN HILL WESLEYAN CHURCH

The following suggestions, ideas, and recommendations were collected by members of the Planning Committee from interviews and from written statements handed to them. The 78 ideas were then grouped according to the areas of \_\_\_\_\_ priority to which they were related whether it pertained to worship, congregational life, or outreach or mission. Each group was then asked to select three items they felt should be given priority. These nine items were then submitted to the annual conference for their approval for \_\_\_\_\_ implementation.

The following are the original 78 ideas. <sup>9</sup> The wording of the ideas ~~are~~ are largely unedited. They are quite as they were handed in. <sub>15</sub>

1. Opening fun and song service in Sunday School where people are recognized and the whole Sunday School would be involved.

2. Transportation for the elderly and some kids.

3. Welcoming committee for new people and follow-up with letters and visits.

4. <sup>→</sup> Sound system installed in the church. \_\_\_\_\_

5. Meeting needs of hearing impaired.

6. Find out what people want to do and provide opportunities to serve and become involved.

7. Mission night - family night- interest for all ages and mission involvement.

8. Have continuous input for changing role of the church in "today's" world.

9. It is good to have youth and young adults more involved in leadership and input. They need encouragement to develop their gifts for God's service. \_\_\_\_\_

10. Seeing motivation come from within the group, instead of leadership pressure has been good, such as response in choir.

11. Attitudes of willingness to serve are good. Lots of encouragement is needed for those carrying responsibilities. Don't quench the Spirit.

12. Good things already happening. More time for singing in the morning service. Considerateness shown for others in quitting service on time. Caring and loving attitudes being shown more. Building and parking lot improvements are excellent! Scripture reading before the sermon. Standing in recognition of God's Word--good! Willingness to step out by faith in financial and work matters. Emphasis on Christ and His Word. ". . .teaching and admonishing one another in psalms, hymns, and spiritual songs. . .".

13. Family night on missions. Take a country and present facts on food, customs, etc., presenting needs for all to learn.

14. The excellent change in the music and type of the Sunday evening service.

15. A monthly afternoon meeting for the elderly and others.

16. Worship service: more participating. At least one other person each service.

17. Have cell groups to share, pray, etc.

18. Witnessing and outreach. Have a class teaching us how to share our faith.

19. W.W.M.S. to meet in homes instead of the church.

20. A weekly Bible study for the Jr. and Sr. High students.

21. The spiritual and numerical growth of the primary classes.

22. The installation on the east of the building of an illuminated cross with the word "welcome". A visual way of letting the public know we are on Crown Hill.

23. An illuminated bulletin board for the front of the

church.

24. A monthly meeting of the men for breakfast.

25. A regular potluck fellowship dinner at the church.

26. Have an open house for the community when the fellowship hall is completed. Advertise it widely.

27. Develop a "friendly visitor program" to visit shut-ins and elderly on a regular basis. Develop a list of people who would like such visits.

28. In conjunction with No. 26, a canvass of the community.

29. Develop a prospect list and a regular visitation program.

30. An active visitation program.

31. Establish a Christian Education Committee.

32. One person of each group being greeters.

33. Letters to new people including age-related activities.

34. Church stationery.

35. Have a youth section in the newsletter.

36. On Sunday evening have musical instruments playing.

37. Sing more hymns in the morning worship service.

38. Clap when it is appropriate.

39. Have padded pews.

40. Have a Bible study for new Christians.

41. A puppet ministry in the Sunday School.

42. Institute a day care center.

43. Create a junior church and nursery if needed.

44. A park ministry.

45. Have a fellowship time after service--orange juice, coffee time.

46. Put NIV Bibles in the pews.

47. New hymnals.

48. Classes on how to lead others to the Lord.

49. Sunday dinner for new people and those who need fellowship.

50. Sunshine Committee.

51. Stop worship service at 12:00.

52. Other people on pulpit.

53. Get microphone and different people to sing special numbers.

54. Do something with the windows in the sanctuary (de-uglify).

55. Get more people; get microphone; get people in S.S. class to talk louder.

56. Get a better substitute teacher for the adult S.S. class.

57. Get average attendance for A.M. service to about 150.

58. More songs.

59. Monthly potlucks.

60. Films and singing groups on weekend night. Maybe have a singing group for a concert on a Sunday night.

61. Have S.S. after church.

62. Have a youth get-together once a month.

63. Have a church suggestion box.

64. Have joint meetings with other churches.

65. Add Methodist to name or be called the Crown Hill

Church. Frustrated when trying to explain to others Wesleyan isn't a new cult.

66. Band to accompany evening service.

67. Have a confrontation time to talk about why the church seems weird.

68. Have another song after the prayer in the morning worship service.

69. Have a retreat.

70. Have a host house so that new or visiting people will always have some where to go for dinner.

71. The church should be first of all meeting the spiritual needs of the congregation. This is being done through sharing needs, praying specifically, group Bible study, and Bible preaching. As each person grows spiritually, one begins to look beyond his own needs and becomes interested in others. The church as a group must see the needs of the others out side of the church and endeavor to meet those needs. This must be done by person who care. The group is a place to bring outsiders that you care about to be cared for by the group.

At this point in my life, God wants me to do less and pray more; to concentrate on being rather doing. My church activities must leave time for a nearly full time job and special family responsibilities. Any ministry I can have will be mostly to those who are already Christians. One of our greatest weaknesses now is lack of proper follow-up of initial contacts. I would like for our church to grow to be a big home for a big Christian family of all ages. However, sometimes it seems like a motel where people stop for a while and then travel on. If that is what God wants us to be, let us accept His will. But that will mean that every contact, however brief, must be a touch of love, interest, and encouragement of God's Word.

We must always maintain a spirit of praise and vocalize it. This brings victory. I feel that my contribution in music is very important.

72. Judy is involved in a Bible study group in a church that has a large singles group. She wants to find a Christian husband. She likes small Bible study groups. She is interested in doing something specific and constructive for others. She feels that this is what the church should



be doing. She has been impressed with the Christian love and warmth in our church. That means a lot to her.

73. Christian fellowship is most important. It is what encourages and strengthens each person to be a Christian witness. Christian fellowship includes enjoying one another, sharing what God is doing, seeing answers to prayer, studying God's Word. Christians must pray for the unsaved. No one gets without being convicted by the Holy Spirit. This is accomplished only by prayer. My talent is listening.

74. There are two reasons why N.T. likes the church where she is attending: (1) The quality of the music. . . (2) A few people she knows really care for her. She thinks the purpose of getting together at church is to nurture Christians. Growth happens in the right atmosphere; it is not forced. The early church was encouraged, then went out to evangelize. If you bring someone new to church, you want to know that they will be treated well. They must get some attention--follow-up--to prove they are cared for. A caring, welcoming atmosphere will make them want to come back.

75. I used to have to go to church, now I can choose not to go. I do not have to perform a certain way to please people in the church. I don't have to go and be criticized--to be judged--I don't have to put with a judgmental attitude. The church should not be concerned so much with efforts to attract people to come to our church. But if we are friends with one another, getting together because we love one another, people will be attracted. Our church has changed and that we do have an atmosphere of caring now for one another. If we are friends, we accept one another as we are--and will in the future--whatever!

76. People have basic needs in this order: 1. to survive. 2. To be safe. 3. To belong. 4. To receive recognition. 5. To achieve. We can only function at the highest level of the need being met. Usually we try to meet needs or expect people to function in the opposite order. We expect them to achieve, then give recognition; then they feel like they belong and they feel safe. People need to feel safe in being accepted the way they are, then they will begin to feel they belong. If we help them feel that, then we give them recognition and appreciation, then they will be able to do something.

77. Have a bulk mailing to the surrounding area. It would be a way of letting the community know that we are

here. A two to three per cent would be expected on this kind of endeavor.

78. Have a preschool children's meeting at the same time as having a Bible study fro their mothers. This would take about three people dedicated to seeing it work.

## APPENDIX D

### NINE OBJECTIVES FOR THE DECADE 1983-1993

#### THE CROWN HILL WESLEYAN CHURCH, SEATTLE, WASHINGTON

The following objectives are conclusions reached by the planning committee.

1. To build a quality worship service. A sub-goal for this objective was to lengthen the worship service by fifteen minutes beginning September 1, 1983. (This was done.)

2. To concentrate on a ministry to young adults. The first step would be to clarify goals for this ministry. The next step would be to develop leadership for this work.

3. Participate in the GRADE program. This program contains all of the elements of incorporation and discipling of converts.

4. To strive for a membership of 150 by 1993, or an average of ten new converts each year.

5. To strive for an average attendance of 125 in the church school. Teacher training will also be emphasized.

6. To work and pray for the placement of at least ten persons in the service of Christ as ordained workers.

7. To pay off all of the indebtedness (\$92,000).

8. To give to world missions the equivalent of ten per cent of our annual offerings.

9. To initiate the second phase of our building program or to spawn a new congregation in the area of Lynwood, Everett, or the vicinity.

**Figure 22**  
LAKE AVENUE CONGREGATIONAL CHURCH

EVALUATION	Possible Maximum Rating	Your Rating
Project Name _____ Number _____		
<b>I. Future Goals Evaluation</b>		
1. This project will build up the Body of Christ:		
a. At Lake Avenue Church. Who? _____	5	
b. In the San Gabriel Valley. Who? _____	5	
c. Beyond the San Gabriel Valley. Where? _____	5	
2. Number one will be accomplished by:		
a. More people praying	10	
b. God being more truly worshipped	10	
c. The existence of deeper Christian fellowship	10	
d. A better, broader interaction with God's Word	10	
e. More people finding a larger part of their lives given over (in <i>their</i> view) to God's service	15	
f. A fellowship of Christians honestly and actively seeking God's will	15	
3. This project will give people a clear understanding of the Person of Jesus Christ (and therefore an opportunity to accept or reject Him) by:		
a. Verbal communication	5	
b. Written communication	5	
c. Audio-visual communication	10	
d. By demonstrating the power of Jesus Christ in the lives of His people	10	
4. These means will lead people to decide for Jesus Christ because the means:		
a. Meet their needs	5	
b. Fit their cultural and social situations	5	
c. Have meaning for the total life situation of those being reached	10	
5. This will be done in a manner that communicates:		
a. Once	5	
b. More than once	10	
c. Over a period of months	15	
d. Continually	20	
6. This project will be:		
a. Similar to other projects we have undertaken	10	
b. New to many people	5	
c. Viewed by the church as new and dynamic	10	
d. Seen by the community as an exciting demonstration of Christian boldness	10	
<b>Future Goals Evaluation</b>	<b>220</b>	

**Figure 22 (continued)**  
**LAKE AVENUE CONGREGATIONAL CHURCH**

<b>EVALUATION</b>		<b>Possible Maximum Rating</b>	<b>Your Rating</b>
Project Name _____ Number _____			
<b>II. Organization Evaluation</b>			
<b>1. Who is responsible?</b>			
a. This project logically falls under the jurisdiction of one of the existing boards: Deacons _____ Trustees _____ Other _____	20		
b. It appears to come under the jurisdiction of more than one board: _____	5		
c. We are unable to see how it fits under any one board	-5		
d. It could be carried out under the guidance of an existing committee	10		
e. Would require a new board committee	-5		
f. Would require an independent committee	-10		
g. Could be managed by an individual reporting to an existing board _____	20		
<b>2. Who is leading? The needed leadership:</b>			
a. Is available, for example _____	20		
b. Can be trained	10		
c. Does not appear to be available at Lake Avenue	-10		
<b>3. Who is doing the work? The people who would be needed for this project are:</b>			
a. Permanent staff	-10		
b. New staff	-20		
c. Church members	20		
d. Non-church members	10		
e. Available and motivated, e.g. _____	20		
f. Available, must be motivated	10		
g. Available, must be trained	5		
h. Perhaps not available	-10		
<b>4. This is being done by:</b>			
a. No one else we know of	20		
b. Within the church by _____	10		
c. Outside the church by _____	-10		
<b>Organization Evaluation</b>		<b>100</b>	

**Figure 22 (continued)**  
**LAKE AVENUE CONGREGATIONAL CHURCH**

EVALUATION	Possible Maximum Rating	Your Rating
Project Name _____ Number _____		
<b>III. People Evaluation</b>		
1. This project will help:		
a. Church members	5	
b. New church members	5	
c. Staff	5	
d. People outside the church	10	
2. It will help them:		
a. Spiritually	10	
b. Socially	5	
c. Emotionally	5	
d. Materially	5	
e. Educationally	5	
<b>People Evaluation</b>	<b>55</b>	
<b>IV. Present Situation Evaluation</b>		
1. This project has been		
a. Never attempted or considered	5	
b. Tried ineffectively	-5	
c. Carried out effectively. By whom? _____	10	
2. Most of the people of Lake Avenue Church think that this is or will be a worthwhile project.	20	
3. The staff is probably ready to accept it.	20	
4. The boards are probably ready to accept it.	20	
5. Financially, it:		
a. Would probably fit into our present budget	20	
b. Would require minor outlay over our present budget	10	
c. Would require a major one-time outlay over the present budget	-10	
d. Would require a continuing outlay over present expenditures	-10	
6. Facilities:		
a. Existing facilities O.K.	20	
b. With new building, facilities O.K.	10	
c. Probably have to go outside for facilities	5	
d. Need expenditure for facilities	-10	
7. Schedule:		
a. Needs a long-term planning phase	5	
b. Requires a short-term planning phase	10	
c. Probably ready to implement as soon as accepted by boards and/or congregation	20	
<b>Present Situation Evaluation</b>	<b>140</b>	
<b>PROJECT NAME _____ TOTAL</b>	<b>515</b>	

**Figure 23**

**LAKE AVENUE CONGREGATIONAL CHURCH**  
**PLANNING CONFERENCE** **GOD'S WAY FOR OUR DAY**

Fill in the most appropriate word or phrase from your evaluation sheet. See referenced paragraph number.

**PROJECT EVALUATION REPORT**

We have evaluated the project called \_\_\_\_\_

We have further defined the purpose and goal of the project as follows: \_\_\_\_\_

In relating this project to our ten-year suggested goal, we think that it will communicate the Person of Jesus Christ (1) \_\_\_\_\_

(2) \_\_\_\_\_

**I. Future Goals Evaluation**

It will build up the Body of Christ (I. 1) \_\_\_\_\_

This project will be (I.6) \_\_\_\_\_

in that \_\_\_\_\_

If this project is carried out, the Body of Christ will be built up by (I.2): \_\_\_\_\_

Our overall rating of this project in terms of the future goal is \_\_\_\_\_

out of a possible \_\_\_\_\_

**II. Organization Evaluation**

In terms of organization we believe that the jurisdiction of this project logically rests with (II.1) \_\_\_\_\_

It is our opinion that leadership is (II.2) \_\_\_\_\_

and that the personnel needed are (II.3) \_\_\_\_\_

That this is being done by (II.4) \_\_\_\_\_

Our overall organization rating is \_\_\_\_\_ out of a possible \_\_\_\_\_

**III. People Evaluation**

In terms of the people whom the project would serve, we think it will help (III.1) \_\_\_\_\_

It will help them (III.2) \_\_\_\_\_

We rate this phase \_\_\_\_\_ out of a possible \_\_\_\_\_

**IV. Present Situation Evaluation**

As we look at the present church situation we believe that a project such as this has (IV.1) \_\_\_\_\_

It appears that a significant number of people (IV.2) \_\_\_\_\_ this is a meaningful project. The staff (IV.3) \_\_\_\_\_ ready to accept it. The boards are (IV.4) \_\_\_\_\_ ready to accept it.

Financially, it is our estimate that (IV.5) \_\_\_\_\_

Facilities (IV. 6) \_\_\_\_\_

This project requires (IV.7) \_\_\_\_\_ planning.

Our present situation evaluation resulted in a score of \_\_\_\_\_ out of a possible \_\_\_\_\_, resulting in a total evaluation of \_\_\_\_\_ out of a possible \_\_\_\_\_.

On this basis we would give this project a score of (1-10) \_\_\_\_\_

In addition, our study group \_\_\_\_\_