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Change! Understanding the nature of change in an unpredictable world.

An explorative study of the missiological, sociological and theological implications of

organizational change, using Prestbury Methodist Church (PMC) as a case study.

DECLARATION – PLAGIARISM

Submitted in fulfilment of the requirements for the degree of *Master of Theology*, in the Graduate Programme in, <u>Ministerial Studies</u>, University of KwaZulu-Natal, Pietermaritzburg, South Africa.

I, *Ross Wade Ducasse*, declare that

1. The research reported in this thesis, except where otherwise indicated, is my original research.
2. This thesis has not been submitted for any degree or examination at any other university.
3. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
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Student Name: **Ross Wade Ducasse**
Date:
Name of Supervisor: **Dr. Bill Houston**
Signature:

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ABSTRACT

Much attention has been given to change initiatives on planned organizational change. John Kotter, who is the foremost scholar on change theory, has developed a model of sequential change steps and this was selected as the study's theoretical framework. The purpose of this study is to contribute to change theory. The nature of change was explored offering insight into the generational and sociological gaps in society and the barriers to change that are experienced. The theological reflection in chapter three revealed a familiar story in which change is a theme that weaves through scripture. A key interpretive theological element was the mission of God (Missio Dei) from which is derived the missional nature of the people of God.

The foundation of this study is a case study of a local church in the midst of change. The study sought to consider whether Kotter's model could be applied to a church setting. In pursuit of this, the research is located specifically within a church setting. The central question of this approach was to begin an investigation into what the role, place and nature of change is within a local church. The main source of data came by way of literature, interviews and questionnaires.

The research drew conclusions which highlighted the important field of change theory. The conclusion of the study reflects a church unable to anchor change within its organizational culture, remaining largely separate from the community and resistant to change. Grave questions regarding, identity, the need for change and the unwillingness to do so were raised. It also raised questions as to the appropriate skills sets of a successful leader in the midst of change.

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CHAPTER 1   INTRODUCTION

1.1   Introduction, Motivation and Purpose for this Study

Our world is changing at an incredible rate, faster than ever before. Due to this, "change is an unavoidable part of life", notes Leith Anderson (1998:10). In our ever changing, developing and decision making society Brock and Salerno (1994:8) go as far as to conclude that, "change has been the only constant." We are constantly required to make choices ushering in personal change. Alternatively external changes are made for us, often beyond our control. These changes potentially leave us with emotions of anger, joy, loss, excitement or confusion amongst others. These changes, whether personal or external, can have a significant impact, either negative or positive, on an individual, community, business or faith organization. In turn these changes in culture, community or theology can shape how people perceive the world, each other, God and themselves. This makes understanding the role, place and nature of change and how we view, assess and adapt to these changes an urgent one for individuals, leaders and the wider community. The nature of change can be considered to be one of the greatest challenges faith-based organizations, communities and business at large face.

No matter who one is, change is a feature of one's life. In my own life there have been changes that have shaped the person I am today. I have handled some of these changes well and others poorly, learnt and grown through them. However, as much as these events may have added to my character, in retrospect I wish that I had been given the skills to acknowledge and cope with these changes in a better way. I have personally experienced, and witnessed others, blundering through times of personal and organizational change. My experience, in life, secular work, 12 years as a youth worker, and involvement in church leadership has revealed to me that understanding and coping with change is not a high priority, both personally and within the structures of an organization. In my experience often one is left caught uninformed and ill-equipped to deal with change. For some, change is resisted like the plague. Yet for others change is embraced, initiated and thrived on. Despite this love-hate relationship that exists with change, change continues to be entwined with our lives. Individuals, communities and

organizations need to be aware of change and learn to adapt to these currents of change.

Change is not a new development. Throughout history changes have made an impact on individuals, countries and even the world. Mark Noll (2000) considers some of these 'Turning Points' that have altered the course of history. War, economy, religion, technology, choosing a marriage partner, changing jobs, leaving school, each of these change circumstances has a interdependent relationship on one's life. Change is also not unfamiliar to those in a faith setting. Throughout the bible and church history there have been significant moments where change has occurred leaving an individual, community, church or world in times of flux. Even through a brief survey of the bible and church history we can consider these changes in the major shifts in Moses' turbulent life story (being abandoned, a prince, a refugee, being called by God (Exodus 3:1-10), and leading the Israelite nation out of Egypt); further significant changes are apparent in King David's call (1Samuel 16) and subsequent chaotic lifestyle and leadership, the nation of Israel being taken into captivity (2 Kings 15:29), the insertion of God into humanity (Luke 2), the woman at the well (John 4), the conversion of Saulto Paul (Acts 9), the conflict and discussion of Gentile inclusion at the Council of Jerusalem (Acts 15), the destruction of Jerusalem in AD 70 (Smith & Smith 2001:102), Emperor Constantine changing the official religion of the Roman empire to Christianity in A.D. 312 (Smith and Smith 2001:134-135) and finally, to end somewhere, the beginning of Methodism under John Wesley (Noll 2000).

These few examples alone reveal individuals, faith communities and the world under the influence and direction of change. In fact, it would seem that the entirety of scripture and church history is a continuous cycle of individuals, people groups and organizations encountering change and dealing with it. This is no less true in the local church.

1.2   Prestbury Methodist Church

I have grown up in a Methodist Church, specifically Prestbury Methodist Church (PMC). As I have matured, I have moved into leadership positions. These vantage points in life and leadership have provided the space for me to view and encounter change that has taken place or is taking place at PMC. PMC is a relatively small church with a membership of roughly 300. It has remained this size over the last few decades. Over the last several years the suburb of Prestbury, both demographically and economically has shifted. However, PMC continues to be a predominantly white, growing elderly, congregation. This is a grave concern.

PMC has had a long history, incorporating many members and a number of ministers who have provided direction and change for the church. A historical study was conducted by reviewing PMC minutes, brochures, vision statements and historical documents. This is reflected predominantly in chapter 5, a brief history of PMC. In this historical overview Bill Abraham (1994), one of the founding members of PMC, provides insight into the history of PMC and the change experienced in its location and members. This informed the reflection of change memory revealed through the interviews and questionnaires.

Within the life of PMC many changes have been encountered, from policy and governance, to vision and direction, to external shifts in demographics. These various change occasions have been perceived to be good by some, bringing excitement, enthusiasm, creativity, growth and vision. While for others they have been negative events bringing anger, apathy, hurt, division and resistance to further change, stunting growth and development.

Over the years many vision casting, seminars, weekend getaways and drives have been initiated to discover PMCs Mission, identity and purpose. This has been done with the hope of hearing from God His purpose for the church, uniting the church in one direction and remaining relevant to the larger community. While small changes have been made and embraced by some the status quo has largely prevailed. This resistance to change has been a source of continued discussion.

At the end of 2011 PMC received a new Minister, Rev Diane Worringham. With this change in leadership a new thrust for vision, purpose and mission has been initiated. Presently PMC is in the process of vision casting to again discover God's call and direction for the church. This has been a rigorous and often difficult process.

The last two years have also seen staff and key members moving on. This has impacted heavily on the human resources for the church. These have been significant shifts in the organization. Due to these changes and lack thereof questions over the youth program, worship style, evening service and longevity of PMC have been raised.

My desire or motivation for this study is to understand the nature of change, to provide PMC the resources and means for organizational change and to empower PMC, as God's people, to be the most effective within its Mission, if they choose to do so. To articulate these findings in an academic paper will bring to light the many challenges that change brings. This study will aid in acknowledging change as a reality, how one relates to it and how one handles it.

1.3   Research Objectives

The key research question which I will be asking is, 'What is the role, place and nature of change' within PMC? The sub questions that will need to be addressed in answering this question are:

- What is change?
- How was change viewed in scripture and dealt with by the early church?
- What is the impact of change on an organization? Are sequential steps helpful for change in an organization?
- What is the current context at PMC? What are the core values of PMC as an organization? What is the identity and mission of PMC? What are the barriers to change?
- Can PMC critically and theologically engage with a changing context?
- How does this research relate to the practices and attitude towards change? In light of this study, what further research may need to be considered around this topic?

These sub-questions each form the basis for chapters 2 – 5.

1.4   Theoretical Framework and Research Methodology

In order to explore the nature of change and how this relates to an organization, this study includes a combination of a textual study, as well as an empirical study. The textual study includes an exploration of change theories and a biblical review of change located in scripture, particularly in Acts 15. The scripture passage is explored further through a socio-historical reading which will provide deeper insight into the conflict of change theory, as well as understanding into the missiological foundation of the early church. The empirical research is an explorative analysis of PMC.

In the methods of practical theology there are many models offered (Browning 1993; Heyns and Pieterse 1990, Hendricks 2004; Osmer 2008). One such practical theologian, Richard Osmer (2008), outlines four tasks which constitute a model of practical theological interpretation. One of Osmer's primary purposes is to equip church leaders to engage in practical theological interpretation which they face in everyday ministry. Osmer's (2008) four tasks consist of;

1. The *descriptive-empirical task* asks, 'What is going on?'
2. The *interpretive task* asks, 'Why is it going on?'
3. The *normative task* asks, 'What ought to be going on?'
4. The *pragmatic task* asks, 'How might we respond?'

While this thesis is not expressly structured around these four tasks, each of chapters presented overlap with Osmers empirical theory.

1.5   Change Theory

The primary theoretical framework which will be used in this research is informed by Kotter's theoretical framework, which investigates the process of organizational change. Kotter's model was first published in a 1995 article in the Harvard Business Review. In 1996 Kotter developed his model in greater detail in his book entitled, Leading Change. This study builds on Kotter's behavioural and transformational theories as it relates to the process (or stages) of change. Using Kotter's theories and model, facilitating change is hinged on particular stage sequencing. These stages are each required for effective

and lasting change. This theoretical framework will be supported and critiqued through scripture and scholars functioning within the field of change theory.

The literature review of this study will also explore the concepts of change theory, in particular John P. Kotter's (1996) model of change. Writings on change management have become popular amongst theorists and scholars offering principles on change management. As the world changes and expands questions are asked why some organizations fail, others adapt and still others can transition from mediocrity to greatness (Kotter 1996:5; Collins 2001).

While some are desperate for change many continue to underestimate or even ignore the forces of change (Anderson 1998:10). To assist this growing need many authors offer different and varying models in which sequenced steps can be applied to aid organizational and behavioural change (Kotter 1996; Anderson 1998; Brock and Salerno 1994:7; Finzel 2004:26). While each give detailed steps to their particular model all imply that change is not a choice but an imperative.

However, while these models provide valuable insight there is often a noticeable lack of empirical research to support such theories. These theories can often be general ideologies, often left unchallenged, reserved for academics, and appearing contradictory to those in the field (Todnem 2005). A disconnect between the success of the theory and local practitioner can often exist.

The concept of change theory has a natural progression from theory into practical application. The empirical study to test these theories started above will be conducted through PMC, as a tool to explore the research question. As this is an explorative study, qualitative and quantitative research methods will both be used. The results of this study will provide clergy and lay leaders with a finer understanding of the nuances of change within a particular context. It will fill the gap between theory and a personal, living, context. Many of these principles are also geared towards business models. This study will, however, relate the model to a church setting. The study will seek to

contribute to the application of change theory by adding to the change sequencing models outlined by the authors above, or developing a new model for this particular context.

1.6   Biblical Perspective

Part of the literature review will be a theological reflection on the missional church and the mission of God's people. It will explore the socio-historical narrative surrounding the shifts in the early missional church, a church that was constantly adapting and changing in the way its people lived, taught and fellowshipped (Crowe 1997; Marshall 1980; Robinson and Wall 2006). While the literature review will make reference to the Old Testament it will expound primarily on the early church represented in the book of Acts, with special reference to Acts 15. Here in Acts we discover the early church that was constantly reinventing itself as it faced up to new challenges in a changing world (Niemandt 2010:2). These shifts found in the early church provide an insight into the attitude towards change.

This foundation of the early missional church found in Acts informs how we in turn interact and relate to the world and people around us. It raises the issue of rate of change and the urgent need of the church and God's people towards identity, mission and change in a changing world. The missional church is not static. It is dynamic, fluid, constantly changing and reproducing new forms of community (Keifert 2006:28; Van Gelder 2007:18). In turn the 21st Century church, existing in an ever changing world, must identify its identity and mission (Moritz 2008; Wright 2010), challenging ones mindset from 'sending' to 'being sent' in the culture of one's context (Guder 1998:113; Wright 2010:23). This theological reflection will provide a scriptural underpinning to the theory of organizational change.

Once the theological reflection and models of change theory have been established and explored, it will be important to determine whether the model outlined by Kotter is plausible and helpful? To do this it will be necessary to explore these theories by observing an organization that is subject to change. By observing, analyzing and

critiquing these theories within an organization the results will then challenge or affirm the theoretical framework presented above.

1.7   Research design

The case study of an organization, to test the theories established above, will be an explorative analysis of PMC. This analysis will explore the history, structure and polity (referring to the governance and structure of the denomination), context and demographical shifts, and leadership of PMC. The study will then move through the process, or sequenced stages, outlined in Kotter's theoretical framework applied to PMC.

PMC is a relatively small church with a membership of roughly 300. The study was conducted across the age spectrum of those that attend PMC to gather representative samples. I received verbal and written consent (see appendix) from Rev. Diane Worringham allowing me to proceed with this study of PMC. It was decided to be an area of study that can be directly beneficial to PMC. Information was collected by way of qualitative and quantitative methods.

Through purposeful sampling or 'judgment sampling' key people were interviewed (Marshall 1996). Participation in the interview was completely voluntary. These semi-structured interviews helped to provide personal and perceptive insight into the nature and workings of PMC, its mission and change ethos, from different viewpoints. These samples were drawn from long standing members, male and female, a previous minister, and members of the community of PMC. I identified and interviewed six key individuals of varying ages. These individuals had at various points played key roles in the leadership or daily workings of PMC. The age variation offered particular generational insights into the nuances of PMC. I deliberately included two women in the interview process. This aided in varying perspectives amongst the interviewees. Regrettably, all of the interviewees were white. If there had been black members of PMC with long standing church involvement I would have welcomed their thoughts. The

incumbent minister was not interviewed as she was new to PMC when this thesis was started.

On request, a list of the questions was made available before the interview. Before the interview the purpose of the interview and study were explained. An interview consent form was drafted and passed by the ethical clearance committee of UKZN. Each interviewee signed the declaration giving permission for me to use their image and likeness without pseudonym. This enabled me to capture each interviewees name and insights without restriction. I only proceeded with the interview after their confirmation of willingness to participate. The research endeavoured to respect persons that provided information.

The interviewees voluntarily offered information regarding the history, knowledge and personal insight of PMC. This information became unexpectedly relevant for this thesis. The interviews took place at several locations. The interviews were conducted face-to-face, excluding one which took place over the phone.

Questions over the nature of change within PMC as an organization were discussed (see Appendix for the interview questions). The theological reflection and models of change will be applied to PMC as it begins to reflect and respond.

This study also consisted of a questionnaire that individuals filled out anonymously (see Appendix for the questionnaire). As previously stated, PMC is currently in a visioning process. In conjunction with PMC I constructed the questionnaire. The questionnaire was used for PMCs own vision process as well as data for this research. Questionnaires were administered during both morning and evening Sunday services. Time was given during the service to fill in the questionnaire to receive the most number of forms back. The sample group consisted of 107 members, about a third of the church congregation. Again, individuals were approached purposefully, representing the church congregation.

The questionnaire consisted of both open-ended and closed questions. Varying responses came up during the survey. This was taken into consideration when extracting information. Additionally, the same questions were asked to all respondents and the

questionnaire can be used elsewhere – therefore limitations outlined below. However, due to the extent of the samples that were representative, the results can be generalized. To this end I would claim validity and reliability of the results.

To analyze this data outside assistance was used. The program used to collate this data was 'Excel'. The data was organized in rows and columns according to the respective questions. The response of each questionnaire was assigned a numerical value for the data analysis. These qualitative and quantitative results along with personal observation legitimated the findings.

1.8   Delimitations

The location of the study is set in the context of one local congregation, Prestbury Methodist Church which is located in the Pietermaritzburg suburb of Prestbury. The study will survey the inner workings of the church community as well as the socio-missiological context in which it dwells. PMC is set in a suburban district of Pietermaritzburg. It is a largely a white (while not exclusive), middle class, congregation. While there will be passing reference to the history of PMC, this study will be located in the present, the current situation.

As I have already stated, the context in which this research will be conducted is in PMC and its immediate surrounding area (Prestbury). Within Pietermaritzburg there are several Methodist churches, and hundreds around South Africa. As it would be a massive undertaking for this project to include all these churches in this field of study I have limited my research to this particular church, PMC. The reasons and motivation for choosing this church are stated above. In addition to this, broadening the scale and scope of this study would fracture the integrity and personal input at local level, moving from praxis back to pure theory. For these reasons I have chosen not to review the mission, identity and dynamics of change theory for the Methodist church at large. Instead it will be located in the specific context of PMC. I do, however, acknowledge the limitations of this case specific study. If this study were to be continued in the future it would be useful to gather further information from a wider range of Methodist churches and collect additional information from its congregants and ministerial staff.

This study is based on the findings from one congregation and thus if similar surveys were done of other churches and other denominations, different finding might emerge. Nevertheless the questions and methodology is transferable. Further research may provide a resource to effectively guide local churches through organizational change within the Methodist Church or in other organizations.

Limitations may also exist within the empirical research, specifically the questionnaire. These limitations may exist due to a lack of or clear knowledge by the congregation, one's personal preference or a wariness to contribute to a critique of PMC. The questionnaire was also done during the school holidays and some families may have been absent.

Finally, while much of this study on organizational change will incorporate individuals and their views on change, this study does not intend to critique or delve into the broad study on personal behavioural change but rather organizational change.

1.9   Interviews

The subjects who participated in the interviews were,

Rev. Michael Stone

Rev. Stone is a previous mister of PMC. He led the church for 7 years. Rev. Stone offers valuable insight from a leadership perspective.

Mr. Mike Odell

Mr. Odell has been a member of PMC since 1965. While he has served as a local preacher and society steward at PMC this coincided with his employment with African Enterprises (AE). AE is an organisation primarily geared towards mission and evangelism Mr. Odell worked for AE from 1978 – 2006 (retired), from 2006 – 2009 as a consultant and finally from 2011 – present on the board.

Mrs. Lyn Laue

Mrs. Laue is the current secretary at PMC. She has fulfilled this position for 21 years. She has served three minsters, Rev. Julian Laughton for 16 years, Rev. Michael Stone for 7 years and Rev. Diane Worringham for 4 years. Mrs. Laue has also been a member of PMC for her entire life she offers a unique insight into the life and workings of PMC.

Mr. Mark Houston

Mr. Houston has been a member of PMC for approximately 20 years. He became a youth leader and then assisted in running the youth group for a number of years. Mr. Houston has also been a society steward for four years, led worship for a number of years and been a preacher for eight/nine years. Mr. Houston offers perspective from a youth and then young adult, on leadership.

Mr. Ian Webster

Mr. Webster has attended PMC for about 35 years, first as a youth and then as an adult. Mr. Webster has also served at PMC in many leadership capacities; as a Youth leader, local preacher, leader of a fellowship group and society Stewart. Mr. Webster is self-employed and runs a human resources business called Simply Communicate.

Mrs. Lindi Still

Mrs. Still has attended PMC since 1999. She was in charge of the children ministry called Navigators for a little over eight years. Subsequent to this she was a teacher in the Sunday school for three years. Mrs. Still is an active member in the church and attends various church groups. Mrs. Still has also had three children attend PMC and pass through the various youth programs.

The participants for the questionnaires were those from the congregation of PMC.

1.10   Definitions

Change has many different and varying connotations. Change is never static and because of this change is not easily defined. The impact of change is not more or less

important than another changing environment. Change is relative to the organization or individual. Albeit that change is not easily defined there are two distinctions that need to be made here in terms of this study: behavioural change and organizational change. I have defined behavioural change as the transformational change in the behaviour, action or attitude of an individual or group. The second definition which is relevant to this study is that of organizational change which I have defined as the impact of change on an organization that is going through a time of transition.

Within the leadership structures of the Methodist Church is a group known as Society Stewards. According to the *Laws and Disciplines* of the Methodist Church, the "Society Stewards are the executive Officers of the Leaders' Meeting of the Society to which they belong, and are ex officio members of the Quarterly Meeting" (The Laws and Discipline of the Methodist Church of Southern Africa 2007:86).

CHAPTER 2   AN INTRODUCTION TO CHANGE

This chapter will examine the nature of change. The chapter will present an understanding to what is change, the essence of change, and our relationship with change.

In every generation there have been periods of uncertainty and change. In the 20th Century alone we get a glimpse of some of these moments and the subsequent change experienced. The Great Depression in the 1930s, World Wars I and II, Martin Luther King Jr taking a stand for equal civil rights and then being assassinated, the Berlin Wall falling in the 1980s and in the 1990s South Africa eradicating Apartheid and holding free and fair elections. Today in the 21st Century we live in times of great uncertainty and even greater change (Holbeche 2006: xi). Change is everywhere. Our world is changing. We are changing. Sharma (2007:1) acknowledges this continual change cycle in that, "times change, people change, things change, situations change, and so do organizations." Change does not seem to stop and Finzel (2004:19) remarks that, "change happens constantly." There is nowhere to hide from change as change is an unavoidable and inescapable part of life (Anderson 1998:10; Brock and Salerno1994:15; Finzel 2004:71). Whether we like it or not change is inevitable and unrelenting. We cannot ignore change nor can we resist it, as many often try to do. Change is here to stay. It is up to organizations and individuals then to come to grips with change. If this is the case, as the authors featured in this chapter argue, it is a force worth understanding. A sense of urgency must exist in awakening individuals and organizations to understand the nature of change.

2.1   Change is Relentless

Change is happening at an incredible rate, often experienced like a never ending avalanche falling upon our heads, as Toffler sees it (Toffler in Anderson 1998:59). Yet change in the natural rhythm of life is not always like this as life consists mostly of routine. It is more likely that life trundles on until disaster strikes or change is initiated. When this occurs it seems as though change started at some point and eventually it will

end at another point. One simply needs to wait it out and eventually it will revert back to normal. This process is repeated indefinitely. However, some authors, like Weick and Quinn (Weick and Quinn in Appelbaum et al 2012:764), argue that, "change never starts because it never stops." There is no beginning or end to change. Change in every way is coupled or infused with life. It cannot be excluded. It is relentless. Rather than seeing change as an end goal it should be seen as part of life, "change is not a destination. It's a never-ending process" (Finzel 2004:213). This perpetual association with change makes the internal dilemma, 'to change or not to change', invalid. Brock and Salerno (1994:8) acknowledge this by noting that, "change has never been an option or a choice... it is a fact of life- the main fact." It would seem that nothing can stop change, not success, tradition, or age. Everything eventually succumbs to change.

Change is also neither one particular occurrence. There are many types of change. Change is fluid, taking many shapes and forms. Change can be rapid or incremental. Change can be continuous or intermittent. Change can be once off, a large scale project like building a house. Or change can be a continual on-going process, like a church that changes and evolves to changing people and communities. Wayne Cagle (2007:75) suggests that change is so progressive that, "change itself is changing. Instead of slow evolutionary change, today we experience random episodic change. By the time we adjust to the changes, the world has changed again." Change could then be considered to be the norm, "rather than thinking of change as the exception to the norm" (Holbeche 2006: xi). Learning to embrace and handle change then becomes key to survival. The harsh reality is that, as entwined as change is with our lives many individuals and organizations are, as Toffler (Toffler in Anderson 1998:59) surmises, "grotesquely unprepared to cope with it." This makes understanding the role, place and nature of change and how we view, assess and adapt to these changes all the more urgent for individuals, leaders and organizations. It is up to individuals and organizations to be the most adequately informed as to the nature of change, and how to cope, deal, and adapt to change. Understanding what influences change can help individuals and organizations prepare themselves for change.

2.2   The Driving forces of Change

There are many influences that initiate change. Menefee and Vandeveer consider some of these influences; "The driving forces of change are technology, nature of the workforce, international effects, mergers, and economic shocks" (Menefee and Vandeveer in Benjamin et al 2012:56). While these authors do not provide an exhaustive list on the forces that drive change, they do highlight noteworthy examples of areas that initiate change, both on an individual, organization and global level.

With the advent of globalization the world has shifted from Micro to Macro. Due to changes in the world, such as World War II, the speed of globalization has accelerated at an incredible rate (Anderson 1998:22). These advancements have contributed drastically to the increase in technology and industry. Technology and the access to vast amounts information (for many countries) experienced today is unheralded. Pigeons, to postcards, to emails, to instant messaging systems, to internet and multimedia such as cell phones, these rapid advancements over the last few decades have brought the communal information of the world to one's finger tips. Individuals and organizations are now global entities sharing stories on Facebook with family and friends around the world, buying stocks on the foreign exchange market, even sharing an International Space Station. Finzel (2004:28) highlights this information explosion by contrasting two very different eras: "The weekday edition of the New York Times lying on the side walk contains more data than the average seventeenth-century human digested in a whole lifetime" (2004:28). This information overload is constantly changing how we view the world and how we relate to it. Holbeche (2006:xi) notes that, "the pace of change is breathtaking, with market conditions for major companies changing worldwide every two to three years, bringing with them new rules for how business is to be conducted." These changes in the world and marketplace and the increase in customer demand have forced "organizations to reinvent themselves on a continual basis" (Holbeche 2006: xi).

The world is not how it once was. School, democracy, wealth, women's rights, church, family, secularism, urbanization, economic tension, religious diversity, spirituality, postmodernism, professionalism, have each played a part in driving change. "The world

truly is different; not just on the surface, but down deep", comments Finzel (2004:64) on these extraordinary developments. All these areas are vastly different to how life was 100, 50, 30, 20, even 10 years ago in the world, let alone in South Africa. South Africa has experienced considerable change over the last several years, before and since becoming a democracy. Inter cultural relationships, economics and wealth distribution, religious freedom, new political parties, a new democratic youth, have been part of the forces that have driven change. These forces will continue to precipitate the relentlessness of change as change is a "persistent element of our culture" (Mosser 2011: ix). The way the generation of today relates to the world and South Africa will be vastly different to the next generation 10 years from now and how they experience new forces of change and adapt to them. The playing field and rules have been changed and continue to change and the pace is likely to continue to grow. With this rapidly changing context and environment, families, business, organizations and churches will continue to feel the pressure as Herold and Fedor (2008:4) allude;

> "The pressures for change today are formidable. The competitive landscapes are
> constantly changing as business models, economic conditions, labour markets,
> geopolitical forces, demographics, and consumer preferences keep shifting."

2.3   Internal and External Change

Change is all around and relentless. Yet not all change is glaringly obvious. Change can be experienced in varying degrees. The driving forces of change, some stated above, have subconscious and direct, internal and external impact on individuals and organizations. Internal changes take place daily. These daily habitual changes are necessary or "life would soon become intolerably dull" (Anderson 1998:10). For the most part, people are oblivious to these internal changes. Some changes are so subtle and infused to ones everyday life they are neither seen as positive or negative, rather a part of daily life; for example, the choice of clothing for the day or the choice of a TV program. Other internal changes, while more obvious, may also include, choosing or changing a career or transitioning into married life. Organizations also make internal changes. Within an organization decisions need to be made on how an organization operates, meets its value systems, or reacts to changes in aesthetics. Each of these

internal changes is, however, a choice. An individual or organization has a degree of control over this change and the limit to which it affects the initiator/s.

External change, however, is often forced or imposed on an individual or organization. This type of change is often beyond ones control. For an individual external change may come through having triplets when only one child was planned or being retrenched from your workplace. Organizations are also subject to external changes. The economy declines into recession and forces the business to close, customer demands alter and ones product becomes outdated, or a church's pastor dies unexpectedly. These types of changes, as they are often out of one's control, can be the more difficult to deal with. The effects of these changes, internally or externally, on an individual or organization, can create a particular perception of change, good or bad.

2.4   Change, Good or Bad?

The word, or simply the notion of, change has the ability to invoke fear or hope from within. To some, change is an opportunity, a new hope, a fresh beginning. Change can remove an obstacle or release new energy. To others, however, change is viewed negatively. Change can be overwhelming, frustrating, uncomfortable or even frightening, as it can brings the belief or reality of uncertainty and instability. These reactions to change are not uncommon. While some thrive off change, for the large majority of people, it is human nature to have some resistance and trepidation towards change (Vasilescu 2012:328). Finzel (2004:135) notes this very instinct in humanity as he comments that, "something that never changes is resistance to change that is part of human nature." According to Finzel (2004:21) change has the ability to, "hurt or help us." While this may reflect a perception of some I tend rather to agree with Brock and Salerno (1994:8) that, "change itself is really neutral and neutral." Change in itself cannot hurt us. It is our ability to deal with change and the effects or outworking of that change that has the ability to help or hurt us. Yet change does often involve a measure of risk. Anderson (1998:116) notes that, "all change involves risk. The greater the change the greater the risk." It may be this risk, or rather the consequences of the risk, that determine for some between good and bad. Those unwilling to risk are unwilling to

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change. This risk may be financial, the risk of losing something, or even relational; hurting feelings or breaking friendships.

Why do some perceive change to be negative while others view it as positive? This may be a personal preference or be personality driven. Brock and Salerno (1994:18-22), however, make a fascinating assertion when considering this phenomenon. In the same way cyclists' brains store muscle memory for endurance during races the brain has the ability to store change memory. Brock and Salerno (1994:18) call this *Schema*, "superimposing historic information onto a current event." The brain recorded at different times change occasions (either good or bad) and after a particular pattern of reacting to change occurred it was labelled in the brain in a particular way. Once labelled the brain initially equates all change, good or bad. Even if new change could potentially be a positive experience if the automatic default of the brain is set to 'bad', feelings of un-comfortableness, anxiety, fear, or resistance to that change will be sensed. Brock and Salerno (1994:22) note this by commenting that, "your brain has no filter for internal versus external cause and treats the change in its standard manner." This theory is important for change agents because the way an individual or organization remembers and experienced past changes will influence the way in which they approach and perceive future change. The crucial challenge is to understand an individual or organizations previous exposure to change and how they handled it. This is key when considering implementing future change in an organization. A process of 'recoding' the brain (or the organizations corporate brain) may be necessary to initiate change.

2.5   *Change and the Church*

The Church has not been excluded from the unrelenting forces of change. As the world has changed, and grown considerably smaller through means such as globalization, people have changed drastically. As these forces of change mentioned above have had an impact on the culture and community of society today, these forces have equally had external and internal impacts on the church as an institution. Schnase (Schnase in Mosser 2011: x) elaborates on this occurrence:

"Our churches also face unrelenting change. One hundred years ago, most of our congregations included three generations in worship together, and these generations all shared the same vocabulary for interpreting their world, the same experiences of growing up and learning, and the same tastes in music and entertainment."

Today, those attending church have very different choices in, music, life, even the way they express their faith. These differences can often seem worlds apart for previous generations. The church has "moved out of a long era of comparative stability and predictability into a parenthesis of instability and unpredictability" (Anderson 1998:17). Churches are being required to reach a multitude of people with varying desires and needs. Some may argue that this is a mark of the unity of the church, the body of Christ, made up of different parts (1 Corinthians 12). These same people may also choose to believe that everything is fine in the church. They are content with the status quo, remain inward focused, holding immovably to the success' of old. Yet in truth everything is all not alright. Kimball (2004: xi) remarks that, "lots of churches are packed primarily with people 35 years and older. In light of this, we can't assume everything is hunky dory." Once church attendance was a requirement, an expectation, a duty. Today, however, church is a choice or even a non-choice for many. Words like boring, outdated, and irrelevant are commonly used for churches that are not reaching beyond themselves. Powell (2007:16) notes this harsh reality;

"Many churches are dead or dying these days. They aren't reaching any new people with the hope of Christ and haven't for a very long time. Their congregations are getting older and smaller every year. Though the people inside are often sincere and love their church, the church appears to offer nothing of value to outsiders. Whether they recognize it or not, they are dying... if not already dead. There's no gravestone, but signs of life are quickly diminishing or have already disappeared. "

This may seem drastic for some yet the pressures of change are mounting for churches as they seek to relate to all people. If the church does not adapt and change they may

find themselves out of alignment with the very communities they are surrounded by, becoming irrelevant and dying a slow death. Those that believe they don't need to change because, "the church exists on a higher plane where such imperatives don't apply," are sadly mistaken (Kelly 1999:18).

There exists a restlessness for change in the church. Kimball (2004: xi) continues by noting that, "people are emotionally pacing back and forth waiting and longing for change in the church to finally arrive... this restless emotional pacing is due to the way most of our churches do not connect and engage with our emerging post-Christian culture." Thankfully there are those who, "desperately want their churches to catch up with the times and meet the challenges of the present generation" (Anderson 1998:10). They are asking the questions that, surely there must be "something more to 'church' than what they have experienced" (Kimball 2004: xii). They are dying for change and ask serious questions on how to be relevant while living meaningful and spiritual lives. The churches response to this dilemma is crucial. "For a church to grow, it must want to grow and be willing to pay the price" (Anderson 1998:174). This does not necessarily mean bigger in size or that it should have better music per se. It may simply mean the willingness, eagerness, desire, or desperation to change as we will explore in the subsequent chapters. A thriving church is one that is, relevant, active, involved, engaging and missional in its nature. Maxwell (Maxwell in Finzel 2004:9) comments that, "today's motto for leadership is 'change or perish'." The motto of the church could equally be true, change or perish.

2.6   Bridging the Generational Gap

Human beings share many similar characteristics at our core, some basic fundamentals if you will. Yet, it is clear that humans do not always think in the same way. Across continents, cultures, and societies people think in very different ways. Values, beliefs, and outlooks may vary greatly. Anderson (1998:62) informs us that, "the year we are born has an enormous effect on the way we view the world and the way we live." According to Anderson's reasoning a person born in 1940 will experience life very differently to a person born in 2000 due to the context and culture of that period

(1998:62). As we will see in the preceding pages this may very well be the case. Each generation will differ greatly in its personal experience, beliefs and worldview due to the changing areas of science, technology, media, war, music, politics, family, globalization, art, economy, and many others. People born into a particular era may share many similar beliefs, values and behaviours. While those people born in a different era may share completely different qualities, characteristics, perspectives on reality, and how they perceive the world, themselves, others and God. Sheahan (2005:2) argues that, "it is the environment that surrounds us as we grow through our formative childhood and teenage years that shapes many of our character traits." This has wide reaching ramifications as the 'rules' governing society or organizations can potentially change generationally. Erikson (2010:4) notes that, "it's logical that each generation would form its own unique impressions and therefore, to some extent, operate under a different set of rules."

These generational gaps may not be as clear cut for everyone, as a form of generational overlap may exist. Yet, according to Anderson (1998:63), "generational characteristics and differences are a reality." As a reality, understanding these groupings or generations, their values, attitudes and perspective and how they relate to other generations is important for change agents. When different generations come together, as individuals within organizations, clashes in generational values and ideology will exist and have the potential to explode. Below is a synopsis of the different generational eras.

2.6.1   The World War Generation

The world war generation were those born between 1901 and 1924. Many from this generation lived through both world wars as well as having possibly fought in at least one of them. Savage *et al* (2006:5) provides the context that shaped this generations experience and worldview by noting; "this generation's self-understanding and view of the world was shaped by their experience of two world wars separated by a period of economic depression and reconstruction."

2.6.2   The Builders

The builder generation is also known as the 'silent generation'. They are known by this synonym as very few people from this generation held high profile business or political positions (Rainer 20064). Born between 1925–1945 the builder generation were raised and shaped through World War II (Savage *et al* 2006:5). Yet in spite of the hardships of WW II this generation was able to consolidate their parent's achievements and build towards the future. The builder generation popularised the teen culture, paving the way for youth consumerism (Savage et al 2006:5). Mcintosh (2002:39-41) describes the prevailing characteristics of the builder generation as, "patriotic, loyal, private, cautious, respectful, dependable, stable, intolerant." This loyalty and commitment is evidently seen in the attitude of a builder commenting, "we were trained to attend Sunday school and church" (Mcintosh 2002:44).

2.6.3   Baby Boomers

The generation born from 1946 through to 1964 has become known as the 'baby boom' generation (Anderson 1998:76). The Boomer generation were so called because of the sharp increase in births after WW II, creating a baby boom (Savage *et al* 2006:6). The baby boomer generation did not inherit all the same characteristics from their parents or previous generations. In fact the boomers developed very different attitudes. Savage *et al* (2006:6) comment that the boomers primary focus was on the "immediacy of experiences, and the values of freedom, self realization and autonomy." This included a "modernism" life perspective and a "DIY Spirituality" (Savage *et al* 2006:6). This newly found self awareness, combined with a "sense of entitlement" and societal freedom, allowed boomers to break away from the expectations of previous generations, aptly seen in life during the 1960s (Anderson 1998:83). These life changes left boomers disillusioned with tradition, authorities and institutions. Anderson (1998:83-93) puts this disillusionment into perspective by explaining that, "baby boomers will become increasingly unwilling to take orders from pastors, elders, presidents, and boards that exclude them from the ownership and processes of the organization" (Anderson 1998:93). This is also true of church. Olson and Beckworth (2011:389) note that,

"Baby boomers were less religiously active than their parents and grandparents, and may have lost confidence in the denominations in which they were raised. Mainline Protestant membership roles began to decline and have continued to shrink ever since."

Older generations have great difficulty understanding this fickle spirituality of the boomers. To the older generations "changing churches or denominations is unthinkable, even if attendance is down and the new minister is too liberal. Loyalty is a virtue" (Anderson 1998:82). While a cynicism may exist towards institutions, boomers do trust individuals. Anderson (1998:83) notes this change in boomer ideology that, "if the pastor is credible and trustworthy, the label on the church sign doesn't matter as much." Finally, Anderson (1998:90) notes a key characteristic in boomers that they are, "especially comfortable with continuous change."

2.6.4   Baby Busters

Baby busters where those born between 1964 – 1981. This generation is also known as Generation X as there was a small dip in the birth rate after the boomers (Savage et al 2006:6). Generation X arrived during a time of great prosperity and a boom in technology. This resulted in individualistic tendencies and an attitude towards self-entitlement, "never having to wait for the good things of life" (Anderson 1998:102). With their affinity towards consumerism, Generation Xs life philosophy may be considered, "borrow, don't save. Pay later (or just let your parents pay for it)" (Anderson 1998:103). Yet Generation X have their share of difficulties. Anderson (1998:103) comments that Generation X have "grown up in unstable family relationships, single parent homes, and blended families." Due to these influences and subsequent instilled value systems Generation Xs are comfortable with inconsistencies and contradictions (Anderson 1998:107). To them nothing is permanent, they seek experience without responsibility and prefer to put off settling down as long as it is possible (Anderson 1998:104-106). The result of these ideals is "a generation that doesn't seem to care, doesn't get involved with anything, and has even shorter commitments than the rest of the population" (Anderson 1998:106). These predispositions and values systems can seem frustrating to others. Anderson (1998:104) shares that,

"To the older generations the baby busters seem self centred and self-absorbed. They express little concern for the needs of others, the traditions of society, or for anything but themselves. But there is also a sense in which the narcissism is the product of their individualism and sense of entitlement."

Savage *et al* (2006:6) provides a framework of the prominent ideologies of generation X which include, "postmodernism, free market capitalism, consumerism, pluralism, tolerance, individualism, spiritual eclecticism and introversion, New Age, eco-awareness, communitarianism, globalism."

2.6.5   Generation Y

Generation Y, also known as the Millennial Generation or Bridgers, as Rainer (2006) distinguishes them, are considered those born from 1982 onwards. Generation Y has grown up in a Globalized world. Nothing is out of reach for them. Advancements in technology, media and information is unprecedented. Access to global media through means such as 'YouTube' and social media on the internet has brought about new forms of cross societal and cultural pollination. This generation of hybrid cultures is being referred to as "globalization" by many sociologists today (Savage et al 2006:7). Rainer (2006:8) offers some insight into the very different worlds that Bridgers find themselves in;

Boomers	Bridgers
Cold War	Regional War
Nuclear threat	Terrorist threat
Economic prosperity	Economic uncertainty
Mothers care	Day Care
Father knows best	Father isn't home
TV dinners	Low fat fast food
Network TV	Cable TV
45s and American Bandstand	CD's and MTV
Ma Bell	Internet

VW Busses	Minivans and SUVs
Free love	Condoms
VD	AIDS
Mono-cultural	Multicultural

While Generation Y seem worlds apart from previous generations they are, "self-reliant, confident and *an* upbeat generation" (Savage et al 2006:7) (italics added). They believe they can do anything. Unlike some of the generations preceding them Sheahan (2005:10) acknowledges that "Generation Y live for change." This is simply revealed in Generation Ys employment philosophy. Generation Y may change their career paths several times in their lifetime. Their philosophy for doing so hinged in the ethos, "a job for life is boring" (Savage et al 2006:7). Anderson (1998:35) notes this shift in employment that, "on the average, workers now change careers three times in their lives." They are an instant generation always ready for the next big thing. As for church, Generation Y has a deep spirituality yet struggles with the idea of religion (Savage 2006:11). They have a distain for the "hypocrisy they see in some churchgoers who do not practice the love that they preach" (Savage et al 2006:14). Generation Y values authenticity and believes that "people and organizations have to be open and transparent" (Finzel 2004:289). However, "today there is neither the expectation that young people will go to church, nor a pattern of churchgoing for young people to follow" (Savage et al 2006:14). This has added to the declining numbers in church as noted previously. According to Rainer (2006:10) this leaves the "bridgers totally confused about matters of faith." Again, this can leave many from previous generations frustrated and confused. Anderson (1998:82) raises these emotions by noting that, "the older generation can't understand their adult children's lack of institutional loyalty. And the younger generation can't comprehend their parents' devotion that will settle for lesser quality out of blind loyalty."

2.6.6 *Emerging Generation*

Finally, there is a sense that another Generation is beginning to emerge, entitled the Emerging Generation, Generation Z or even "Generation V" the viral Generation as

Pittman (2009:47) calls it. Born after 1990, generation Z has been considered to be an incorporation and development of Generation Y. Thus, Generation Z shares many characteristics and traits of Generation Y noted above. Yet Kimball (2004:xi) also comments that, "emerging generations are increasingly being born and raised with a different philosophical set of values, a changing worldview, and an evolving belief system that generations before them did not experience." As the world has continued to change, technology and media has increased. Generation Z has adapted accordingly. Technology for this generation has become second nature. Generation Z is always 'online', 24/7, making them the "most self-indulged and anti-social generation of all" (Pittman 2009:47). Joseph (2012) makes the startling point that, "this generation would rather text than talk. They prefer to communicate online, many times with friends they have not actually met. They don't spend much time outdoors, unless adults force them into an organized activity."

2.6.7 Bridging the Gap

It would seem apparent that, the year we are born does have an enormous effect on the way we view the world and the way we live (Anderson 1998:62). In one final overview Sheahan (2005:4) zooms out to provide a spectrum of some of these changing influences across the generations:

Influence	Baby Boomer	Generation X	Generation Y
Role Models	Men of Character	Men and Women of Character?	What is Character?
Television	I love Lucy	Happy Days	Jerry Springer
Music Icons	Elvis Presley	Madonna	Eminem
Music Mediums	LPs and EPs	Cassettes and CDs	Digital (IPods and MP3s)

Computer Games	Pong	Pac man	Counter Strike
Money	Earn it	It's not everything	Give it to me
Loyalty to Employer	Work my way to the top	Shortcut to the top	Give me Saturday off or I'll quit
Respecting your Elders	Automatic	Is polite	Whatever!
Sex	After marriage	On the backseat	Online
Change	Resist it	Accept it	Want it
Technology	Ignorant of it	Comfortable	Feel it in their gut
Justice	Always prevails	Up to the courts	If you can afford it

Sheahan may be missing the generations on either side of the outline reflected above. However, it does not dismiss the underlying certainty and stark reality of the growing extremes in worldviews as the generations drift apart. These differences once again highlight the vigilant awareness that change agents must have towards the generations and the varying attitudes, values, beliefs that have and are shaping people today. This is particularly true of change agents within organizations, specifically churches. Church is one of the few places where people actively attend a social setting that may encompass a range of different generations. Mcintosh (2002:24) notes this urgency as he comments;

> "Not only are these generational waves creating turbulence in our society, they are also causing turbulence in our churches... most of us are faced with the problem of ministering to a church that includes members of all four generational waves. We must try to understand the generations as well as how they affect each other."

Change agents are required to be aware of the challenges of change that are results of misunderstanding due to generational separation. Change agents must seek to understand how each generation views change and to allow the space, across the generations, to shepherd change.

The authors noted in this section have provided key insight into the nature and mindset of generational formation. However, it may be important to be aware that generational time framing is not an exact science. Not all people are the same and, within a generation, people may understand and experience their society differently. It may be dangerous to box generations as everyone is unique. Yet the point still stands that change agents are required to make an effort to understand the underlying characteristics or traits that have directly or subversively shaped generations. It is also apparent that American and European culture is predominantly featured in the generational makeup and separation in the authors above. In our South African context society and generations may have developed at different rates with the year groupings for generational formation possibly altered. To make things even more complicated change agents in South Africa are required to consider a recent shift in culture and democracy. This change has brought together varying degrees of generational understandings with varying differences in culture, values and worldviews. While the change in our political landscape is fresh in the mind of many we also have a whole generation that never experienced Apartheid, born after 1994.

2.7   Barriers to Change

When change is initiated there can be many varying responses. Some, as we have mentioned before, welcome change and see it as an opportunity for renewal. Others, however, resist change or try to ignore the change at all costs. When people and institutions, such as churches, face the unpredictability of life in a world that is rapidly changing, there is a yearning for safe places of stability and assurance. When these safe places of peace, security or stability are broken or unsettled there is resistance. Some people or institutions may even go to great lengths or "spend tremendous amounts of time and energy attempting to stop it, or at least delay it" (Brock and Salerno 1994:9).

There are many barriers to change. Some barriers to change may include, moral or belief based principles, emotional opposition motivated through fear or anxiety, apathy, power, or even through an organizations structure, such as policy or buildings. In their book, *Resistance to Change*, Harvey and Iroyles (2010) provide a comprehensive list of change resistance and a response to change. While I will not provide a detailed guide to these barriers below I have highlighted some key areas that could be seen as barriers to change. These barriers should not be taken lightly as every barrier inhibits the possibility of successful change.

2.7.1 Resistance to Change

Resistance to change is not uncommon and seems to be ingrained into our very DNA. Vasilescu (2012:328) notes that, "everyone always resists change. It's human nature to do it", while Harvey and Iroyles (2010:5) also observe that, "it is unnatural not to resist changes." When change is needed, required or initiated, barriers will be evident. There are many causes for resistance to change. Finzel (2004:149) provides a list of the top reasons why he believes followers resist change;

- Fear: The unknown is a threat to their comfort zones.
- Insecurity: They may be worse off after the changes are implemented.
- Power: They may lose power in the shuffle.
- Inertia: It is easier to maintain the status quo.
- Energy: It takes a lot of work to change things.

One area that may not be necessarily highlighted from Finzel's list is that of loss. Resistance may also be due to the fear of loss as Harvey and Iroyles (2010:24) comment, "all change represents a loss for someone." This loss, or fear of loss may be, ones favourite seat, a position of authority, or the fear of losing a safe place. Loss can be a key factor in resistance to change. Many of these barriers to change are internal resistors, change impacting on the individual. Adding to this list Flamholtz and Randle (2008:10) provide their view on organizational barriers to change that lead to resistance:

- Extended success which breeds inertia.

- Investments made in existing systems, even if they are not functioning effectively (it will cost us too much to change).
- Knowledge and comfort with existing operations, systems, processes, etc.
- A corporate culture that promotes a fear of failure, hypercriticism, arrogance.

The two lists noted above provide worthwhile insight into the areas of resistance to change. The combination of the two lists can potentially provide a minefield of resistance for change agents to navigate. Yet this navigation is crucial before resistance becomes imbedded or takes the form of "parking lot resistance" (Harvey and Iroyles 2010:6). This type of resistance happens privately in closed spaces, behind closed doorsor in the car lot. This resistance can become derisive and even harder to overcome.

The natural tendency within institutions and followers to resist change is especially true within religious institutions Anderson (1998:110) asserts. Churches can often become sacred cows. Buildings, structures or religious icons can become "holy" spaces or objects. Furthermore when people invest time, energy (handmade altar) and love (a deceased relatives plaque) into inanimate objects they receive sentimental homage. When this occurs resistance to change is greatly increased. The church becomes a safe place. When this takes place, comfort takes precedence over relevance and the status quo is rooted into the culture. This presents a massive challenge to change agents as, "the more ridged the adherence to the status quo, the more violent the ultimate outcome will be" (Finzel 2004:38). This can particularly be a greater challenge in traditional, older, elderly churches leading to conflict and power struggles.

2.7.2   Conflict

Harvey and Iroyles (2010:25) argue that any change will naturally bring about conflict, that "no matter how nice you are or how you dress up a particular change, any change will inherently involve some degree of conflict." People and opinions are catalysts for conflict. Differences in personality and opinion are what make us unique, however, they also provide the space for disagreement and conflict. When these two entities meet

conflict is often unavoidable. There are many types of conflict: internal, interpersonal, harassment, silent, car park, or through disagreements. Conflict may also be initiated by differences in theology, preference, or ideology, leading to rifts or even war. If there is a refusal or unwillingness to engage in conversation, change becomes deadlocked. This type of conflict can be extremely unhealthy.

Leaders often face the pressures of conflict. Some leaders find the balance to resolve conflict and embrace change while other leaders "have an incredible temptation to keep peace at any price" (Finzel 2004:173). Anderson (1998:117) also notes this temptation within churches, where "rather than suffer the pain of dealing with a personal problem and rather than inflict pain on individuals, most churches and Christian organizations choose to live with the problem." This is not all that surprising as conflict is often associated with bad or painful memories arousing "negative feelings in most people" (Halverstadt 1991:19). Leaders unwilling to engage in conflict may be unwilling to risk position, finance or relationship. There are very real concerns such as hurt, division, disunity, broken relationships and separation that are all courted through conflict.

Yet conflict can also be healthy. When conflict is open, there is space for growth and change. Little personal, organizational, or societal change has been achieved without struggle and conflict. There are many instances where this can be seen. South Africa has a long history of struggle and conflict leading to Democracy. The Women's suffrage movement endured (and continues to endure) years of conflict and struggle for equal rights. Wars are also times of intense conflict, often fought for the oppressed, injustice or freedom. Scripturally and throughout church history conflict can also be seen as positive in nature. Jesus repeatedly came into conflict with the Pharisees on their self-righteous religious stance lorded over the people they were to care for. In Acts 15, at the Council in Jerusalem, tempers flared over differences in theology, eventually leading to inclusivity within the church. Later in Church history people like Martin Luther and John Wesley struggled and conflicted with their respective churches to change structure and bring religious freedom (Noll 1997).

The risk of conflict is great as these examples reveal. Initial pain or persecution may exist. However, conflict has the ability to bring about positive change as it generates momentum through friction, as these examples equally reveal. Conflict is not easy. Yet neither should it be feared. Change agents must learn to use those that differ as benchmarks for potential change, using them to their advantage. Finzel (2004:159) explains:

> "Many times we view the people who oppose our ideas as adversaries. Actually that is probably not the best way to see them. See them as advisors... use your adversaries to tune up your ideas to make them much more workable and saleable."

Where there is conflict, there is inertia. Where there is inertia, there is opportunity for change. Robinson and Wall (2006:180) comment that,

> "Conflict can be productive, a sign of life rather than death. While it is seldom easy, successfully dealing with change and the conflict change often brings may strengthen a congregation and make possible new chapters of life and ministry."

Where there is conflict there are signs of life. However, where there is no conflict, where the status quo is maintained, where there is apathy and no desire for growth, death lies waiting.

2.7.3   Growth

Another barrier to change is that of growth. Once an organization, or church in this case, begins to be increasingly inward-looking its desire for change is diminished drastically. The church and its members become the primary focus of the ministry and mission of the people. This often takes shape in the family centred church model. Multiple generations of families exist in this type of church. Often older generations are founding members. Anderson (1998:113) elaborates by commenting,

> "A common example of the socially self-perpetuating religious origination is the family church. The sign outside may say welcome but the visitor soon discovers that the only way to be fully assimilated and achieve influence is by marrying someone already in the church."

Hamm (2001:104-105) also speaking on why family modelled churches struggle to grow past a certain size, even if they are in prime positions for growth, remarks that it is due to their missional attitude. Hamm (2001:105) notes that,

> "The family church model tends to limit how much activity and creativity can occur in a congregation because everything tends to be geared towards the existing congregation, the family, rather than toward mission beyond the congregation."

This may be in contrast to authors such as Foley (1995) who in his book, *Family-Centered Church: A New Parish Model,* advocates family-centred churches as a place where the values of family and community are enriched. Yet neither of the authors featured above would disagree with the importance of mission and reaching beyond the church walls, as even Foley (1995:131) notes, "Mission lies at the heart of our identity as church." The family-centred church may not be a bad church model as it has its niche, values and context. Yet if left unchecked it has the potential to become increasingly internally focused leading to limited or no need for change. Anderson (1998:113) affirms this point in noting that, "such self-perpetuating organizations can be very stable but very slow to change." This type of church may be welcoming but not inviting as it coerces new attendees to conform to the style and tradition of the status quo. Leaders that face this barrier to change may be required to challenge the 'church culture' mindset, shifting from simply 'attending family' to a holistic biblical model of corporate family, brothers and sisters in Christ. This next phase in church life may be initiated by 'Pastor- centred' church, however, the Pastor only has the ability to do so much and may eventually burn out. Hamm (2001:105) suggests rather that this metamorphosis in change can only take place when the church becomes 'Leader-centred'. Leaders are elected to change the church, bringing inclusivity in diversity and incorporating those that are different.

2.7.4   Minority Rule

In every organization gatekeepers, the Patriarchs and Matriarchs, exist. This is especially true within churches. These gatekeepers guard the church. Gatekeepers take up key

positions within the church holding the integrity, spirituality, vision and mission of the church on track as well as guiding the community forward (Jewell and Ramey 2010:91). When gatekeepers step down from leadership or key positions they can become informal gatekeepers within the community, providing voices of reason, insight and discernment. An important step in the change process is to identify who these people are.

However, gatekeepers can also be barriers to change. Whether they are in formal or informal positions of leadership gatekeepers hold significant sway in the church community due to their experience, stature, influence, or financial contribution. They have the ability or influence to resist change. Hellriegel and Solcum (2007:460) note that, "some people in organizations may view change as a threat to their power or influence." Any disturbance in 'the forces that be' may be seen as a threat to the status quo, a relinquishing of valued positions of, "power, influence, status, comfort, potential, relationships, etc." (Vasilescu 2012:328). When this happens change is resisted. Once threatened by change, power struggles can ensue. Taking on gatekeepers has its risks. At the worst these conflicts can tear a church apart. At the least the conflict may cause uneasiness within the church, stalling change. Gatekeepers have the ability to keep a church hostage. Anderson (1998:115) notes that, "often the majority go along in deference to the minority- a few who don't want change. This practice immobilizes many churches because there are always a few who resist change." These occasions can reinforce the gatekeepers' position in the community, perpetuating apathy and destroying future change initiatives, keeping the church "entangled in the cobwebs of the past" (Finzel 2004:173). "The longer a church or organization exists, the more likely it is that the positions of power will be held by non-risk takers" (Anderson 1998:116). The more this takes place the more the church culture can begin to act as an implicit gatekeeper, locked into a singular mindset (Unruh and Sider 2005:121).

Dealing with gatekeepers is a crucial and sensitive area for leaders. In many cases, "pastors are too kind to deal with the people who are being human roadblocks" (Finzel 2004:172). Leaders would rather not rock the boat or cause conflict. Rather, leaders

wait for the conflict to dissipate or for the minority to come around, often too late for urgent change to take place. Those willing to change become frustrated, disillusioned and leave. Leaders need to work hard at drawing alongside and winning over the gatekeepers by communicating the change, including them in the change process and valuing their input. While change leaders must refuse to be held to ransom, leaders may too often surge ahead in the process passionate about change yet alienating key role players. Finzel (2004:142) comments that, "if you encounter resistance, remember that nothing disarms opposition like a request for help."

2.7.5   *Breaking through the Barriers*

It would appear that there is no avoiding resistance if change is to take place, as "all major changes produce disruption and all disruptions produce resistance" (Vasilescu 2012:328). Yet, churches that desire change or are desperate for change cannot allow resistance to stop change from taking place. Vasilescu (2012:326) comments that, "even if resistance to change is embedded to a certain degree in human nature, the organizations must transform quickly to meet the needs of their customers." When leaders or institutions get stuck down or repeatedly give in to resistance to change there can be a very real danger of decay and eventual death. The sad reality is that, "to resist change is to remain relevant to a world that no longer exists" (Kelly 1999:19).

However, there is no reason resistance to change cannot be overcome or worked through. Diligent and disciplined leadership can bridge this gap. This may often be done through, considerate listening, careful communication and gentle persuasion. Listening is a helpful tool for those initiating change. Finzel (2004:163) elaborates on this by saying that,

> "When we listen to our opponents, we can learn two things. First of all, we can recognize the flaws in our ideas. The second thing we can learn from the resistors is the hidden psychological barriers we have to overcome among members of the group."

Listening provides the ideal platform for critical assessment of the change process by way of ironing out questions that may not have been considered. Listening also provides

meaningful insight into some of the fears or anxieties within the affected group or organization. People complain, get angry or show passion about the things they care for. The role of the leader is to mediate and reconcile this barrier. Through communication both parties can begin to understand each other better, what caused the resistance and then possible ways forward. Communication aids in increasing the value of others and what they care about while also including them in the process. Covey (Covey in Finzel 2004:156) implores leaders to make those that are adversaries ones allies by bringing them into the process because, "when people become involved in the problem, they become significantly and sincerely committed to coming up with the solutions to the problem." This requires a delicate balance of nudging and submitting as, "the more pressure you apply the more resistance you get" (Harvey and Iroyles 2010:17). Yet never giving up. Communication has the potential to dispel fears and the shock of impending change. As the change process is frequently heard, others become more familiar with the ideas and more open to the process. Communication, through gentle persuasion, also has the ability to incorporate passionate people into the change process. Harvey and Iroyles (2010:7) argue that, "the best strategy is to turn a resistor into a driver." Communication takes time and patience and needs to be nurtured through understanding and sensitivity. It takes time to reprogram the corporate brain of the organizations view on change.

Chapter two lays the foundation in beginning to understand the nature of change. This chapter presented the alluring resistance to change but also the desperation for it. Through vast generational shifts and the driving forces of change, everyone is affected. The response is a call to further understanding and subsequent change.

CHAPTER 3   THEOLOGIZING CHANGE

This chapter will explore the socio-historical narrative surrounding the shifts in the early missional church. It will emphasize the events of Acts 15 providing insight into the conflict of change theory, as well as understanding of the missiological foundation of the early church. Theologizing change will provide a scriptural underpinning to the theory of organizational change.

3.1   Changing Culture and Mission Context

The unceasing, unrelenting nature of change that has been described thus far is not limited in its influence. It cuts across all boundaries and all systems. The church is not excluded. Niemandt (2010:1) illustrates this point by noting that, "the culture in which the church exists is a changing river, charting its own path without regard to the preferences of previous cultural systems." Gibbs (Gibbs in Niemandt 2010:2) emphasizes this point by noting that, "the church faces many challenges – many of which are global in nature. We live in a global interconnected biosphere – economically, genetically, politically, biologically and culturally. We have become a multi-everything global community." The rapid changes experienced in society have had a significant mark on the church, both inward and outward. With little or no time to reflect, these rapid changes have posed "particular challenges to the understanding of the church and especially the missional church" (Niemandt 2010:2). These challenges often leave an ill equipped church struggling to survive. Anderson (1998:46) highlights this very concern noting that, "most denominations not only have a declining total number but an escalating average age. Younger people just aren't joining denominational churches." Anderson (1998:110) continues by suggesting that it is the churches relationship to change that was a concern; "the neighbourhood had changed, society and culture had changed. The world had changed. But this church had not kept up with the changes." Due to this the church has an increased urgency to respond to a changing world and rediscover its place in society. The changes experienced by the church have forced many to ask the question, what is church? While this debate is extensive it is one we will highlight in this chapter.

At its centre the church is missional; not because of what it does, but because of who God is. Martyn Atkins (Atkins in Croft 2008:17) notes that,

> "The essence of the church lies in its derived nature and, more particularly, its identity as the chosen partner of the Holy Trinity, Father, Son and Holy Spirit, in God's mission. That is, the church has no essence 'in itself' as it were. Rather, its essence necessarily derives from the Christian Godhead, and therefore the nature and the life of the church is created and configured by the life and character of the Christian Godhead. To use theological shorthand, theology – read mainly through the lens of missiology – produces ecclesiology, rather than vice versa."

Thoughts such as these have led many to begin a journey in reclaiming the missional church with its challenge to live missionally in new and changing contexts. Mission flows out of the nature and love of God. He is constantly seeking and drawing all of creation back to Him. Mission is not simply an activity, program, structure, or the stereotype that 'missionaries do mission'. While these play a part in the unfolding action of mission, mission has a far greater and deeper mandate, as Atkins describes it. Atkins is not alone in this way of thinking. Many other theologians have offered their voice in reclaiming the essence of church, being that of mission. David Bosch (2011:389-390) advocated that, "mission is understood as being derived from the very nature of God… Mission is not primarily an activity of the church, but an attribute of God. God is a missionary God… There is church because there is mission, not vice versa." Stott (2008:34) echoes Bosch's sentiment and asserts that, "mission arises primarily out of the nature not of the church but of God Himself" while Guder *et al* (1998:4) also declare that, "mission is the result of God's initiative, rooted in God's purposes to restore and heal creation." Finally, Andrew Kirk (2000:30) stresses that, "mission is so much at the heart of church's life, that rather than think of it as one aspect of its existence, it is better to think of it as defining its existence… The church is by its nature missionary to the extent that, if it ceases to be missionary, it has not just failed in one of its tasks, it has ceased being church." It is in and through understanding 'God's Mission' that the church (God's people) will know its place and context in a changing world.

3.2   The Mission of God

If the essence of church does not lie in itself but derives from God's nature and purposes, as Atkins (Atkins in Croft 2008:17) puts it, the question then is how is God known, apprehended and experienced? First and foremost God is known because of His Love.

3.2.1   *God's Unrelenting Love*

God is love (1John 4:8) and His "overflowing sharing of love is the source of all mission and evangelization" (The Church as Mission in Its Very Life 2012:107). It is in and through this infinite love that mission is based (The Church as Mission in Its Very Life 2012:113). This love for His creation is shown in no greater way than through the life and love of Jesus Christ. John 3:16 may be described as the anthem of God. Through unbridled love, God 'sent' His Son into the world to bring love, reconciliation, peace, and justice and to offer fullness of life (John 10:10) as "expressions and signs of the kingdom of God" (The Church as Mission in Its Very Life 2012:107). God, through Jesus, crossed boundaries and became the living embodiment of His love. The inclusiveness of Jesus' mission embraces "both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout. His mission is one of dissolving alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups" (Bosch 2011:28). God is by nature incarnational as He includes, restores and redeems. "Christ Jesus, God incarnate, God self-sent as it were, undertakes the missionary task of redeeming all humanity , all creation, through life laid down and resurrection glory" (Atkins in Croft 2008:18). The love of God compels a reaching out and gathering of His children. Matheson (2012:21) personifies this love by noting that, "mission has its origin in the fatherly heart of God. This is the deepest source of mission: there is mission because God loves humanity." Within God's love, and revealed through His actions, is a yearning for unity. This is the missional heart of God who "has a purpose and goal for His whole creation" bringing all people, all creation, together in love and unity (Wright 2010:24).

3.2.2 God's Missional Nature Revealed Through Scripture

Ott and Strauss (2010:3) maintain that, "the bible from start to finish is a missionary book, for it is the story of God Himself reaching into human history to reconcile a fallen and rebellious humanity to Himself and to re-establish His reign over all creation." The missional understanding of God begins with the bibles very existence (Wright 2006:48), "a missional phenomenon in itself" (Barnett 2012:35). The bible is a collection of God's recorded acts and dealings with His people making Himself known to us.

In the Old Testament, God, through events and dealings, sent various messengers to bridge the gap, in order to reveal Himself. Time and again the Old Testament records God sending prophets and messengers to the people to encourage repentance, offer forgiveness, bring salvation or pour out His mercy on his people (2 Chron 36:15; Judges 6:8; 1 Sam 15:1-2; 2 Sam 12:1; 2 Kings 2:2-6; 2 Chron 25:15; Is 48:16; Jer 19:14; Hag 1:12; Zac 6:15; Mal 4:5). God does this to communicate who He is and to draw His people into a loving relationship. Elsewhere God reveals His missional nature as He sends Joseph to Egypt (Gen 45:5-8) to save his family. He sends Moses to deliver the people of Israel (Ex 3:12-15; 7:16; Num 16:28) and He sends judges to deliver and rule Israel (Jud 6:14). Even though the prophets and messengers acted on His behalf, throughout the Old Testament God is always purposeful as He is the one who takes the initiative. From the beginning of creation, through the fall of humanity, despite attempts to hide, escape and deny God, God the Father is always active and seeking out, exercising His grace and mercy.

In the New Testament the missional heart of God continues to be unrelenting. God, who created everything for good continues the restoration process of everything to Him. The narrative begins by God sending John the Baptist to prepare for the coming of his Son (Matt 11:10; Mark 1:2; Luke 7:27). Here "the sending activity of God the Father reaches a climax" (Matheson 2012:38). As we have already discussed, Jesus, God incarnate, is sent. Jesus' outworking of salvation history is in tune with His Fathers will as He did not come abolish the Law but fulfil it (Matt 5:17). The fulfilment of the law saw Jesus actively seeking and saving the lost (Luke 5:32; 9:56; Luke 15) and giving His life as a ransom (Mat 20:28; Mark 10:45). The scriptures reveal Jesus' overwhelming concern for

the marginalized, the poor, the outcast, the sick, and the diseased. The Gospel of John shows that Jesus was sent to do the will and work of the Father (John 6:38; 4:34; 5:30; 8:29; 9:4), "God's mission determined His *[Jesus']* mission" (Wright 2006:66) (Italics added). The Apostle Paul reveals this sending of the Son primarily in terms of the purpose of redemption (Acts 13:26; 28:28; Romans 8:3-4; Gal 4:4-6).

3.2.3   The Great Commission

Just as Jesus was sent so He sends us. The life and teachings of Jesus introduces the concept of continued mission flowing out of the heart of God through His people, to His people. The focus and necessity of this mission is Jesus Himself, and the mission "is as rooted in the Bible as the identity of the Messiah" (Barnett 2012:39). In Luke 24:46-47 Jesus teaches that the whole of scripture "finds its focus and fulfilment both in the life, death and resurrection of Israel's Messiah and in the mission to all nations which flows out from that event" (Barnett 2012:38). Later, in Matt 28:19-20 and then in Acts 1:8 Jesus commissions His disciples to, 'go and make disciples of all nations...' which has become known as the Great Commission. This mission is not localized or restricted but rather is to all nations and every individual. Many churches have taken the words of Jesus very seriously to participate in the mission agenda with scholars such as Kohl (2007:113) commenting that, "an emphasis on the 'Great Commission' is the key factor in having a vibrant church." Jesus' instruction to His disciples implies an imperative, a mandate, as Wright (2006:51) puts it. However, the fulfilment of this mandate for the disciples did not flow from pure simple minded obedience to be in mission (Van Gelder and Zscheile 2011:71-73). Rather Jesus' instructions were infused with who they were because of who God is. The mission was part of who they were, lived out, drawing others from every walk of life into relationship with God as they crossed boundaries and culture, just as Jesus had done.

3.2.4   The Early Church

The Great Commission sprouted the beginnings of the early church. However, the emphasis was not on the disciples but rather God. Once again, the mission initiative was God led. Matheson (2012:40-41) comments that,

> "The sending of the church is linked to the sending activity of the Trinity. It is not by human authority but rather through the authority of the Triune God... *who* opens doors for the gospel (1 Cor 16:9; 2 Cor 2:12) so the mystery of the Son can be spoken (Col 4:3) and the Spirit can confirm the message and convince the hearers (Rom 15:19; 1 Cor 2:4). Without the sending, the universal invitation of salvation to all cannot be undertaken" (Italics added).

The early church made incredible efforts to share the good news of Jesus, seen prominently through the Apostle Paul. Wright (2006:49) observes that, "most of Paul's letters were written in the heat of his missionary efforts: wrestling with the theological basis of the inclusion of the Gentiles, affirming the need for Jew and Gentile to accept one another in Christ." Paul endeavoured and laboured to reveal the inclusive nature of God, One who first loved, to Jew and Gentile, slave and master, preaching a message of unity and reconciliation to God through Jesus Christ. The New Testament is littered with stories of the disciples who become incarnational in the lives of the world around them which brings Rzepkowski (Rzepkowski in Bosch 2011:17) to declare that, "the New Testament is essentially a book about mission." The disciples, however, never went in their own strength. Each activity of the early church was founded in the missional heart of God, directed through the guiding influence of the Holy Spirit.

3.2.5   The Outpouring of the Spirit

As the early church began to push out reaching beyond itself God once again takes the lead through the work of the Holy Spirit. Atkins (Atkins in Croft 2008:18) notes this defining moment that, "God again takes the initiative, and comes as the Holy Spirit – a missionary self-sending God in action again." In John 14 Jesus had taught that a continuation of His work would be done through the promised Holy Spirit. The Spirit would bear witness to Jesus through the disciples (John 15:26-27). They would be empowered to witness to the ends of the world (Acts 1:8) as the Spirit sustained and guided them in His mission. Matheson (2012:42) notes this power in that, "the power of mission is the enabling power of the Holy Spirit." The Spirit would also have a ministry in the world, convicting the world in relation to sin, righteousness and judgment (John 16:7-11).

Acts 2 marks the climax of Jesus' teachings in John 14. The Holy Spirit is poured out at Pentecost which becomes the launch pad to mission for the disciples as the Spirit invites them to join in and follow. The disciples would now take their cues from the leading of the Spirit, sent to witness. John Taylor (Taylor in Kim and Anderson 2011:29) in his book *the Go-Between God* writes that,

> "The chief actor in the historic mission of the Christian church is the Holy Spirit. He is the director of the whole enterprise. The mission consists of the things that He is doing in the world. In a special way it consists of the light that He is focusing upon Jesus Christ."

The Holy Spirit is the author and sustainer of mission. Pinnock (1996:142) writes that, "mission is a Spirit event – it is God's mission, not ours." Without the power, guidance and impetus of the Holy Spirit there is no mission. Guder *et al* (1998:145) agrees that, "the church owes its origin, its destiny, its structure, its ongoing life, its ministry – in short, its mission – to the divine Spirit of life, truth, and holiness." The experience of the Spirit brings "the touch of God's presence, the power of God's healing, the liberating experience of forgiveness, the reality of fraternal community, the joy of celebration, the boldness in witness, the blossoming of hope, and the fruitfulness in mission" (Arias 1984:61).

In essence mission is God's mission, God at work. God is supremely and utterly missional. Bosch (Bosch in Niemandt 2010:3) sums up that, "Mission is both what God does and who God is – an attribute of God. Yet, incredibly and beautifully, God calls His church alongside to play an active role in the outworking of His mission, the mission of God's people.

3.3   The Mission of God's People

Birthed out of God's mission to His people; the sending of His church has taken a central role to aid in revealing, experiencing and knowing the living God. "The living God of the bible is a sending God," John Stott (2008:34) notes, one who incorporates and invites His people into the mission He has started.

In the Old Testament the Jewish nation, through Abraham (Gen 12), was first elected by God as His chosen people. Not only does God call them to be in covenant relationship but, significantly, sends them to become a light to the nations of the world so that the whole world may be saved (Is 49:6). Throughout the Old Testament individuals are given a mission and are sent by God. Joseph was sent to be in a position to save lives in a famine (Gen 45:7), Moses was sent to deliver people from oppression and exploitation (Ex 3:10), Elijah was sent to influence the course of international politics (1Kings 19:15-18), Jeremiah was sent to proclaim God's word (Jer 1:7), and so forth. It is worth noting, however, that there are some that argue against mission in the Old Testament. Bosch (2011:17) argues that there is no evidence for mission taking place in the Old Testament, in the sense of people being "sent by God to cross geographical, religious, and social frontiers in order to win others to faith in Yahweh." Bosch uses the prophet Jonah as an example of someone not wanting to win people to God, or even interested in mission, but rather having a desire for the destruction of the Ninevites. While Bosch (2011:17) may not agree with this example being that of 'mission' he is willing to concede that the Old Testament is fundamental to understanding the nature of God's heart for mission and furthermore understanding the nature of mission in the New Testament. In fact the early church did not have the New Testament writings with disciples such as Paul finding his justification for mission in the Old Testament, grounded in the holistic missional understanding of the Old Testament.

The disciples themselves took their cues for mission revealed in and through Jesus, and empowered by the Holy Spirit. In the New Testament we continue to see a sending God. Individuals are again sent by Jesus and the Holy Spirit. The disciples were sent to preach and demonstrate the delivering and healing power of the reign of God (Matt 10:5-8). The Apostles were sent to make disciples, to baptize and teach (Matt 28:18-20). The love of God is freely given to the church, the body of believers, and in turn the church is called to become the good news to all.

3.3.1   The Church

As we have seen, mission does not belong to the church – it is God's mission. Yet it is a work that the church is privileged to participate in (Kirk 2000:25). The church has been called and sent to be the good news to all in accordance with Jesus' instructions in John 20:21. Niemandt (2010:1) describes the church as, "a reproducing community created by the Spirit, who calls, gathers, and sends the church into the world to participate in God's mission." Since God is a missionary God, Gods people are missionary people (Bosch 2011:372; Kirk 2000:30). This means that mission belongs to the very purpose, life and structure of the church (Bevans and Schroeder 2004:290). Mission, as Stott (Stott in Wright 2010:24) regards it, "arises from the heart of God himself, and is communicated from His heart to ours." Scripturally, the Church is understood as both the Body (1Corinthians 12:12-27) and Bride (Jeremiah 2:2; Revelation 21:9) of Christ and its members as ambassadors of Christ (2Corinthians 5:12) and citizens of heaven (Philippians 3:20). While there are different models to the structure and praxis of 'church', a dichotomy can exist in its relationship to mission. Mission is often seen as an activity of the church. Rather than mission being viewed as the essence of church, mission becomes goal-orientated. Budgets are assigned, work is done, and missionaries are sent. However, as Hubbard (2013:7) makes us aware of the dilemma, the church "must not be focused on structures, buildings or personnel statistics, but on mission. It is the mission that needs to determine our structures and configurations, not vice versa."

While mission is a priority for many churches, others remain stuck in the 'call or gathering' (Niemandt 2010:1) mentality rather than the sending and being. This has resulted in many shrinking congregations which have lost their relevance (Anderson 1998:46). Matheson (2012:15) notes that this traditional view of mission within church has derived from 'church-centered' mission. Instead the church must begin to shift its thinking and momentum to a 'mission-centered' church. The church is missionary in its very essence and therefore "there is no dichotomy between gathering and sending. Rather, the gathering is for sending, and it is for the sake of gathering that the community is sent" (The Church as Mission in Its Very Life 2012:112). The church must

place its identity in the mission that God has set out and is active in rather than its identity in the activity. The church is mission rather than the church simply doing mission. Niemandt (2010:3) notes that, "mission is not one of the several tasks in which the church should be engaged; it is the basis and origin of the church and is the source of unity, vision and energy in the church." Zink (2011:257) states that, "basically mission is not about things that we do as much as it is about who we are. The mission of the Church is not, first of all, to do something but to be something." Cagle (2007:68) also affirms that, "mission is the reason for being." Mission is not grafted into us as people called by God; it is fused into the very fabric of our church DNA, fundamentally linked and a part of the mission of God. Hubbard (2013:7) also emphasizes that, "the mission consequently dictates the nature of the church and insofar as the church fails to live up to the demands of its mission, it is effectively failing to be church." In response to the question asked at the beginning of this chapter regarding 'what is church', the essence of church is – mission. In a brief extract from *The Church as Mission in Its Very Life* (2012:115) the author unequivocally sums it up in these words:

> "It is not possible therefore to separate the church from mission either in its theological or historical origins. Nor is it possible to separate Church and mission in terms of their purpose. The church is a result of the purpose of God to bring salvation to the world. The missionary intention of God is the *raison d'etre* of the church. Consequently, to fulfil God's missionary purpose is the Church's aim… Unless the church is participating in God's mission, the church in history will cease to exist. From a mission perspective, therefore, it is impossible to separate the nature and the mission of the Church. The Church is missionary by her very nature."

While mission flows from the heart of God and finds its completion in Jesus this does not exclude or exempt the church of its responsibilities. The church takes an active part in His mission as a reproducing and relevant life-affirming community. This calls for the church to be immersed and incarnational in its direct context. Matheson (2012:47) notes that, "seeing the church as the reproducing community helps it to realize that its task in each generation is necessarily incomplete." Mission is to be relevant to each

generation as change takes place. This generational relevance is not new to scripture as the bible recognizes the basics of generational sociology. Anderson (1998:63) provides an example in that, "the generation 'which knew not Moses' had to be dealt with differently from the generation that had known and experienced Moses face to face." In Acts 13:36 Paul is quoted as saying, "Now when David had served God's purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed." The context referred to by Paul is taken from 1 Chronicles 28 where David wanted to build the temple but he had too much blood on his hands from his numerous battles to secure the borders of Israel and his son Solomon was chosen instead. Changing times require the church to re-evaluate its missional activity. At different times, in a changing culture, we need different forms of church. While this may seem daunting it is not to be feared. Niemandt (2010:3) affirms that, "changing contexts mean that the church is ripe for renewal and conversion. It is the work of God's Spirit when we recognize that the church must constantly experience re-shaping and re-forming." Becoming truly mission-shaped in nature the church is required to seriously engage with a changing society. These challenges are not new. Apprehension over the nature and work of the church may have had its most dramatic engagement in the build-up and meeting at the council of Jerusalem.

3.4   The Council of Jerusalem

The disciples had been commissioned by Jesus when they received instruction to, go, make disciples, to the ends of the earth (Matt 28:19; Acts 1:8). The Mission of God had once again been injected and infused into the heart of the gospel. Through the disciples and Apostles, such as Paul, the message of Jesus was spread to 'the ends of the earth' (Acts 1:8). The newly formed church had entered into an exciting, although uncharted and perhaps anxious, period of its existence. Change was rife! A multitude of different people, Jews and Gentiles alike, were now being drawn into this emerging movement. As the gospel spread and the church was established outside of Israel in a very different context it was not long before "conflict over fundamental questions of Christian faith and practice" were disputed (Meier 1996:465). Conflict over 'the truth of the gospel' (Gal 2:5, 14) were now matters of critical debate. This conflict was not a minor matter.

Meier (1996:465) is insistent that the conflict was so serious that it could have, "imperilled the unity of the embryonic church." Story (2011:35) also notes this conflict as a real threat to the unity of the early church. The balance of Christianity was at hand. The direction of the church, its very identity and mission, was on trial. The urgency of the conflict is reflected in the drastic measures taken. A radical problem solving council is suggested, a formal meeting of various church leaders and parties, to be held in Jerusalem.

3.4.1 Conflict

According to Meier (1996:466) around the year 49 AD, representatives of the church at Antioch travelled to Jerusalem for a meeting with one focal point. In the New Testament there are two accounts of the Council of Jerusalem, Acts 15:1 – 35 and Galatians 2:1 – 10. While there may be inconsistencies in the two descriptions Park (2003:35) affirms that these two accounts do refer to the same event. There is also enough common ground between the two accounts to identify the core of the conflict. Both accounts agree (Acts 15:1; Gal 2:3) that the problem at hand was with the acceptance of the Gentiles into the church as full and equal members without the requirement of circumcision which was a mark of Jewishness, a mark of salvation (Meier 1996:466; Park 2003:35; Scott 1997:219). Story (2011:39, 43) notes that this conflict begun in Antioch by some men who had come from Judea teaching that circumcision of the Gentiles was the necessary requisite for salvation. In Jerusalem (Acts 15:5) this teaching is affirmed by Christian Pharisees claiming that Gentiles must indeed be circumcised and be required to obey the Law of Moses. These claims upset the Gentiles that had been grafted into the life of the church. These claims had similarly infuriated Paul as the tension in his appeal is heard by the council. In Galatians 2:4, Paul speaks bluntly of 'false brothers' who sneak in to spy on their freedom. These false brothers may have been those that began the debate at the Jerusalem Council by demanding that Christian Gentiles be circumcised (Acts 15:5).

3.4.2 Identity

On the surface the conflict may seem trivial as the Jews knew how to co-exist. Meier (1996:466) explains that, "the Jews for Jesus living in the 1st century would have been accustomed to a variety of views and practices due to the cultural mesh of beliefs. Tensions were a common occurrence as the Jews themselves came from different backgrounds as well as tensions towards other cultural groups such as the Hellenists, clearly seen in Acts 6." However, "the problem of a circumcision-free mission to the Gentiles posed an entirely new problem that no one had envisioned or thought out, a problem that could not be solved by muddling through with a mumbled 'live and let live' (Meier 1996:466). Niemandt (2010:6) points out that "circumcision was central to Israel's identity as God's covenant people." Circumcision was not simply a sign; it was regarded as the symbol of an everlasting covenant with God (Niemandt 2010:6). For the Gentiles to not adhere to this sacred ritual was unimaginable. It is for this reason that, "the issue was one of the most important questions in the early church" (Niemandt 2010:6). The Jews holding to this distinction felt they had just cause for their zealousness. Story (2011:40) explains:

> "The Jewish "hard-liners" possess a great deal of ammunition for their cause. The Torah expresses a categorical commitment to the practice of circumcision as a sign of covenant-relationship through Abraham's example (Gn 17:9 – 14). Males who refused the sign were regarded as "cut off from the people of God" be they Jewish males, their immediate offspring, generations to come, aliens (Ex 12:44, 48) or purchased slaves; the physical sign was "everlasting" (17:13) that affected Jewish identity and praxis. The demand is categorical with no negotiating room."

It is this premise that is at the heart of the Christian Pharisees resistance and disagreement. However, this sentiment was not shared by the converts from Antioch, led by Paul.

3.4.3 The Good News to the Gentiles

Paul presents his argument to the council. As a former Pharisee devoted to the Law Paul would have understood the Christian Pharisee's position (Fleming 1990:326). However,

the argument was crucial in his eyes as he staked his position in the community on it (Crowe 1997:102). Paul presents a plea for change and inclusivity. Scott (1997:220-221) notes this petition;

> "Paul and his supporters argued that although the nation Israel and the Old Testament are not insignificant in God's purpose, salvation is offered and imparted freely, on the basis of God's gift of grace, made available through the person, ministry, death and resurrection of Jesus; proper candidates for Christian salvation are not limited to a particular ethnic, national, nor cultural group."

Interestingly this was not a new story as "Paul points to the scriptures and the story they tell – the story that leads inevitably to the gospel going to the nations" (Wright 2010:37). Paul and his supporters use scripture to illuminate, again, the call to mission. Paul is emphatic that mission must be relevant in a changing context and contextual to different people. McKnight (2008:134) explains that,

> "The early Christians discerned that this ageless command to Abraham was not necessary for Gentile converts. Peter concluded that the hearts of Gentiles are 'cleansed by faith' rather than by the ritual purification of circumcision... Here we find a pattern of discernment, a pattern of listening to the old, understanding the present, and discerning how to live that old way in a new day."

This revelation in no way meant disrespect or a diminishing of the Jewish tradition. Story (2011:45) argues that Luke's recounting of Acts 15 "does not advocate a replacement theology, wherein Christianity replaces Judaism or that the Church is a completed Judaism. Instead, the unfolding mission couples Jewish restoration with the Gentiles, called by God's name – but not converts to Judaism; the divine initiative includes both groups." For Paul and his supporters it was critical to break through and across boundaries, just as Jesus Himself had done. Heitink (Heitink in Niemandt 2010:4) notes that, "God's mission extends the boundaries of covenant membership to wherever the gospel is proclaimed. It is nothing less than another way to explain the incarnation." Paul sets out to reveal his "fundamental commitment to the mission of offering salvation to all" (Story 2011:45).

3.4.4 Inward and Outward

The Council of Jerusalem signified a significant turning point for the church. In the midst of change the church rose above its fears and made a profound mark on its identity and mission. The disparity in opinion for the Jewish Christians could quite easily have been exacerbated. Crowe (1997:101) notes that, "in the beginning there had not been the slightest reason to question that Jewishness; twenty years later, confronted with the radical views and practices of the Gentile mission, what had been an implicit assumption of their Jewish identity hardened into an explicit assertion." If the Jewish Christian hardliners had remained adamant of their position the course of the history of Christianity may have looked very different (Park 2003:37). Yet, "for all their differences, Paul and Luke agree on what the final decision was: Christian Gentiles did not have to be circumcised to be full and equal members of the church. Faith in Jesus Christ, made possible by God's grace was all that was essential" (Meier 1996:468). Niemandt (2010:3) also adds that, "it is clear that the early church discerned that the ageless command to Abraham found in Acts 15 regarding the issue of circumcise was not necessary for Gentile converts – even to the point that Paul discerned that circumcision did not really matter at all."

This, however, was not a one sided victory. While the council sought to make things uncomplicated for the Gentiles (Acts 15:19, 28) there were concessions from both parties. Story (2011:56) observes these compromises:

> "The Jews are to accept Gentile salvation without circumcision and the Jewish way of life, while the Gentiles concede to restrict their behavior that would be offensive to Jewish Christians; an inclusive community will lead to a common table."

A resolution had been reached but the real victory was grounded in the unity within the church and a desire for unity outside of it; the church was now inward as well as outward minded. Du Plessis (Du Plessis in Niemandt 2010:6) sees the flow of Acts as this very inward and outward movement, emphasizing, "on one hand, the relevance of the movements of Jewish roots and, on the other hand, acknowledging the importance to be inclusive and open for Gentiles."

The church had taken, even if reluctantly, the decision to be mission centered. Niemandt (2010:3) asserts this stance, emphatically stating that by "embracing and discovering its mission, the church, through a process of discernment, found a pattern to live missionally in all contexts."

3.4.5   The Heart of Church – Mission

The Council of Jerusalem was a defining shift in the early church's theory and praxis. No longer was the church a slightly morphed Judaism. If it had remained the same or continued with the status quo the church may have become irrelevant to Gentiles. Christians, both Jewish and Gentiles alike, had to grapple with changing contexts as they moved into new realms of functionality. Internal and external influences had forced the church to consider its identity and future direction. This would mean often conceding ground, as seen in Acts 15, in order to maintain the non-negotiable march of mission and unity. Niemandt (2010:1) comments that, "the ability of the early church to adapt to changing contexts, even sacrificing some of its core Jewish identity in the quest of bringing the gospel to a widening audience, serves as a clue to the development of aspects of a missional ecclesiology relevant in changing contexts." The story in Acts, especially the story of the Council at Jerusalem, helps to provide a picture of the early church, a church "reinventing itself continually in facing up to new challenges, opportunities, peoples, cultures and questions" (Niemandt 2010:2).

Van Gelder (2007:39-40) observes that, the church in Acts "demonstrates that the church is always forming, even as it seeks to be reforming." In Acts we become acquainted with a faith community of transformation (Robinson and Wall 2006:12). The early church was not, or could not afford to be, a static entity. As the gospel was communicated across cultural boundaries the early church encountered change, new contexts, new challenges. Through the help of the Spirit the early church was able to discern the changing times and context. Van Gelder (2007:60) notes that, "the church in Acts encountered significant change that was neither planned nor anticipated; yet, through a process of discernment led by the Spirit, the church succeeded in facing up to the challenges presented by changing contexts." It is through the Spirit's prompting that

God's heart for mission is revealed and in turn the Church's. Bevans and Schroeder (2004:2) identify the crux of the matter in noting that, "the church only emerges as a church when it becomes aware of its boundary-breaking mission." Niemandt (2010:3) affirms Bevans and Schroeder's observations by adding that, "Acts paints the picture of the origin of Christian mission and helps the church in discerning this mission. The disciples understood themselves to be a church only after discovering their mission to the ends of the earth." Mission is at the very heart of God and is consequently infused into the nature and identity of the church. Mission is the bedrock of the Christian church revealed through the early church. To reach out and beyond is the cry of Acts 15. Mission is bigger than the individual, the church, ideas, concepts or slogans. Niemandt (2010:4) suggests that, 'the book of Acts does not ask the question, 'what should we do?' but rather, 'what is God doing?' and 'where is the Spirit moving?'

3.4.6   New wineskins

There is much we can learn from the Council in Jerusalem. The early church faced a barrage of change. Yet, in amongst its greatest challenges and fears the explosive force of God's Spirit and message poured forth. Today the church is swimming and frequently sinking in a sea of change. Often the church today can fall into the trap of trying to replicate the early church looking with nostalgia and longing hearts to a time of flourishing ministry. However, the early church faced unique circumstances applicable to their direct context. Instead the church today, through the Holy Spirit, must discern its immediate context to remain relevant, inclusive and missional.

In Matthew 9:17 Jesus spoke of the danger of pouring new wine into old wineskins. The church must be wary of not relying on how things used to work but rather identifying the immediate needs. Niemandt (2010:2) stresses this very point that, "the church must try to understand what is happening in the world *today* and who in this world needs the life-changing gospel" (Italics added). Paul and his supporters understood this concept as definitive for the Christian message to 'outsiders'. Mission is not 'to' and 'from' but rather it is 'with' and 'next to'. This is authentic mission. The church is inclusive as it seeks to be Christ centered, "creatively developing inclusive practices that include those who are different in the community" (Niemandt 2010:3). Stott (2007:3), in his final

public address, speaks about this very relevance, that "as Christ had entered our world, so we are to enter other people's worlds... this entering into other people's worlds is exactly what we mean incarnational evangelism. All authentic mission is incarnational mission. We are to be like Christ in His mission."

Possibly one of the greatest challenges the church faces today is in equipping and "retooling itself for effectiveness in communicating the message of hope amid the rapids of changing cultures" (Niemandt 2010:1). If the church is unable to do so it may become irrelevant and ineffective. This retooling begins with discovering or rediscovering its fundamental nature – mission. The church must reclaim the heart of church; God's heart for mission. Niemandt (2010:1) argues that, "there seems to be an inevitable connection between the need for the Christian mission and the need for that mission always to be radically contextual." While the Mission of God is universal the context aids the mission of God's people. The church must continue to be in conversation "with itself, with the context, with society at large, with culture; and in dialogue with the Christian tradition it inherited (Dingermans in Niemandt 2010:3). Bevans and Schroeder (2004:10) note that, "the church can only be a church when it embraces its mission everywhere and in all situations."
Unfortunately this is not always the way in which the church operates. Zink (2011:259) vigorously expresses his dissatisfaction with the church by noting;

> "Were the church in fact to organize itself around the mission of God, it would mark a departure from past practices: Our main energies are inescapably devoted to our own self-perpetuation. Mission is an option, reserved for those who have a special interest in social justice or industrial life or overseas evangelism or whatever it may be. As long as this is so, just so long will the church rightly seem to be a private club, existing mainly for the sake of its own members and its own mysterious and private purposes. And anything less true to Christ I cannot imagine."

The church desperately needs to realign its values and activities. A radical shift in mindset is needed in order to address the growing crevice between inward and

outward. The church must begin to interpret, through the lens of mission, itself and its context. The church must make a commitment to the nonnegotiable principles of faith – God's mission for His church and people – in a changing world. Niemandt (2010:6) comments that, "to be a church is to be in mission, to be in mission is to be responsive to the demands of the gospel in particular contexts, to be continually reinventing in new situations, new cultures and new questions." *The Church as Mission in Its Very Life* (2012:130) maintains that, "the church is only church in as far as she fulfils her mission, the mission of God. Thus the churches mainly and foremost need to be missionary churches. Practically, this means that church and mission need to be united."

There are of course cautions. Bosch (Bosch in Niemandt 2010:2) stresses the importance of reading the signs of the times, but warns of the tremendous risks involved due to the fact that it is an interpreting exercise. It is here that the church must trust and wait on the Holy Spirit. The new movement, *Fresh Expressions,* which has found revival among some churches in the United Kingdom, speaks about the importance of listening and discerning where the Spirit is moving. Niemandt (2010:3) agrees that, "the church finds its being in its mission, under the guidance and power of the Spirit" as it seeks to fulfil is commitment to the heart of God: justice, peace, reconciliation, inclusivity and integration. Van Gelder (2007:59) proposes that the church that desires to be missional must seek to discern what the Spirit of God is doing in relation to the dynamic changes that are taking place within a particular context. Niemandt (2010:4) also notes the crucial role of the Spirit as, "the Spirit of God calls the church into existence and leads the church by sending it into the world on God's mission." To become contextually relevant one must rely on the discretion of the Holy Spirit in an area of ministry that is easily defaulted to human desire, human understanding; the thoughts of man rather than God.

3.4.7   *Where is God in the change?*
Is this response to change fundamentally flawed by the churches relationship and representation of the nature of God? The bible teaches that God is unchanging (Mal 3:6; James 1:17). He is the same yesterday, today, and forever (Heb 13:8). Yet if everything is

changing, does God change also? Anderson (1998:11) argues that two theological truths help explain God's relationship to change: immutability and sovereignty. Anderson (1998:11) explains that,

> "Immutability is changelessness. God is finitely above and beyond our finite, human changes. His character and attributes are set. His standards are absolute. He is the one fixed point in our fast-moving drama of life. However, God is also sovereign. He orders and accomplishes His will in human affairs. He is deeply involved in our lives and circumstances."

These two theological truths ease the tension. God does not change. He is not subject to the same influences that affect our lives. God is not spontaneous, erratic or unmanageable, in fact "there is nothing chaotic about Him" (Anderson 1998:186). If this were not so God would be in opposition to His very nature. Within God's immutability there is assurance and stability. At first this may appear to make God seem distant or removed, out of reach of a chaotic world. However, while God is constant and unchanging (in reference to His nature) there also exists a relationship to change. This can be seen in the work of Jesus as the incarnational God. We do not have to feel abandoned, hopeless in the sea of change, that God cannot relate to us in our context or that He is not in control. What one may consider to be senseless or dire is firstly relatable to God but also fits into immutability. In fact it is in God's response to change that He chooses to become incarnational and missional. The answer to, 'where is God in the change?' is; He is here, present and active.

This chapter on theologizing change explored the socio-historical narrative surrounding the shifts in the early missional church, particularly the incredible changes emphasized in Acts 15. This chapter also presented an understanding of the missiological foundations of the early church (revealed in the nature of God), providing a scriptural underpinning to the theory of organizational change. What we learn from this chapter is that the early church was dynamic in its incarnational approach to ministry, initiating and continuously changing with the times and needs of the people. Thus, the church of today needs to learn to adapt and change with its context.

CHAPTER 4   THEORIZING CHANGE

This chapter will explore the concepts of change theory and its impact in an organizational setting. In particular it will critique John P. Kotter's (1996) model of sequential change stages. Kotter, who lectures in the Harvard Business School, has written extensively on the subject of change and the management of change. This chapter will consider the question of whether sequential steps are helpful for change in an organization.

4.1   Change requires a model in order to be successful

The speed of change is increasing at an incredible and unrelenting rate, affecting everyone and everything in its path (Benjamin *et al* 2012:55). Change is non-linear (Moran and Brightman 2000:67) and organizations are shifting rapidly, "constantly required to adapt to changing environments" (Biedenbacha and Soumlderholma in Appelbaum *et al* 2012:764). Organizations are being required to constantly shift in order to maintain their position in the marketplace and even more so if they are to grow and influence surrounding environments to a greater extent. Moran and Brightman (2000:73) explain that, "change management is the process of continually renewing the organization's direction, structure, and capabilities, to serve the ever-changing needs of the marketplace, customers and employees." There is a great need to remain on the cutting edge of change or risk becoming irrelevant. The mandate for change agents is to understand change while also effectively and efficiently managing change. Change management is not ad-hoc. It requires and must be rooted in process and strategy. If organizations do not have a strategy in place they have a greater likelihood of failure. Kotter (1996:19) suggests that, "some people have concluded that organizations are simply unable to change much and that we must learn to accept that fact." These criticisms are not unwarranted. Senturia *et al* (2008:1) claim that, "with each survey, 70 percent of change initiatives still fail." Other researchers suggest that failed organizational change initiatives can even be as high as 80 percent (Appelbaum *et al* 2012; Beer and Nohria 2000; Higgs and Rowland 2000; Hirschhorn 2002; Sirkin *et al* 2005; Kotter 2008). However, successfully implemented change is possible. Collins and

Porras (1995:4) comment that, "visionary companies don't wait for the external world to say 'it's time to change'. They practice self-criticism daily. They make sure they change before the world forces them to change." Successful change requires awareness, skill and strategy (Kotter 1996:16). Moran and Brightman (2000:66) affirm this by noting that successfully implementing change requires mastering strategies for change, particularly crucial in today's changing world. Change agents must root their change initiatives in models that suite their particular context. Direction, process and strategy is needed to change as "the process of leading change successfully is not a trivial issue" (Flamholtz and Randle 2008:5). There exists an urgency amongst change agents to understand change and the processes which best lead to change.

4.2   Models for change

Writings on change management have become popular amongst theorists and scholars offering various principles on change management (Senturia *et al* 2008:1). As the world changes and expands questions are asked why some organizations fail, others adapt and still others can transition from mediocrity to greatness (Kotter 1996:5; Collins 2001). While some are desperate for change many continue to underestimate or even ignore the forces of change (Anderson 1998:10). To assist this growing need many authors offer different and varying models in which sequenced steps can be applied to aid organizational and behavioural change (Kotter 1996; Anderson 1998; Brock and Salerno 1994:7; Finzel 2004:26; Krogerus and Tschappeler 2012; Vasilescu 2012:329; Browne 2006:3, 25; Senturia *et al* 2008:1). While each of these authors gives detailed steps to their particular model, each implies that change is not a choice but an imperative. In Benjamin *et al* (2012:56-58) the authors outline (see below) several models to organizational change.

Change Model	Developed By	Outcome Level	Key Components	Useful Tool For	Criticisms
Six- Box Model	Marvin Weisbord 1976	Individual & Organizational	Purpose, structure, rewards,	Organization al functioning	Must be considered within

			helping, mechanisms, relationships, leadership	including the inputs and outputs categories, organizing data	context of outside forces
Seven-S Model	Anthony Athos, Richard Pascale, Tom Peters, and Robert Waterman 1980's	Organizational	Strategy, structure, systems, staff, style, skills, shared values	Analyzing internal issues within an organization	Excludes external environment
Star Model	Jay Galbraith 1960's	Organizational	Strategy, structure, processes and lateral capability, reward systems, people practices	Provides a decision-making framework	Based on logic and lacks and empirical foundation
Congruence Model	David Nadler and Michael Tushman 1980's	Individual & Group	Task, individuals, formal organization arrangements, informal organization	Diagnosing organization behaviour	All factors must be consistent in order to have success

Casual Model of Performance and Change	W. Warner Burke and George H. Litwin 1992	Organizational	External environment, mission and strategy, leadership, organizational culture, structure, management practices, systems, work unit climate, task and individual skills, individual needs and values, motivation, individual and organizational performance	Differentiates between transformational and transactional change	Requires an entirely new behaviour by the organization
Four-Frame Model	Lee Bolman and Terry Deal 1987	Organizational	Human resource frame, political frame, symbolic frame, structural frame	Embracing "conceptual pluralism"	Lack of concern on individual level

Since the first models of change were brought about there have been many models to guide the process of change. While the sheer number of models and the differences in them may be confusing to change agents this is not the intention. Organizational models are simply, "to make the complexity of a situation more manageable by reducing that situation to a manageable number of categories" (Benjamin *et al* 2012:56). While there are many models to review, for the purpose of this study Kotter's sequential change model will be used.

4.3   Kotter's Sequential Change Model

4.3.1   Background

Kotter's model was first published in a 1995 article in the Harvard Business Review. In 1996 Kotter further developed his model with greater detail in his book entitled, Leading Change. Kotter proposed that facilitating change is hinged on particular stage sequencing. These stages are each required for effective and lasting change. According to Kotter (1996:21) the eight steps to transforming ones organization are as follows;

(1) Establish a sense of urgency about the need to achieve change – people will not change if they cannot see the need to do so;

(2) Create a guiding coalition – assemble a group with power energy and influence in the organization to lead the change;

(3) Develop a vision and strategy – create a vision of what the change is about, tell people why the change is needed and how it will be achieved;

(4) Communicate the change vision – tell people, in every possible way and at every opportunity, about the why, what and how of the changes;

(5) Empower broad-based action – involve people in the change effort, get people to think about the changes and how to achieve them rather than thinking about why they do not like the changes and how to stop them;

(6) Generate short-term wins – seeing the changes happening and working and recognizing the work being done by people towards achieving the change is critical;

(7) Consolidate gains and produce more change – create momentum for change by building on successes in the changes, invigorate people through the changes, develop people as change agents; and

(8) Anchor new approaches in the corporate culture – this is critical to long-term success and institutionalizing the changes. Failure to do so may mean that changes achieved through hard work and effort slip away with peoples tendency to revert to the old and comfortable ways of doing things.

An initial uncertainty may exist around the question, why sequencing? Preceding his chapter on the eight steps to transforming ones organization Kotter (1996:4-16) provides a list of fundamental errors to organizational change. These errors range from allowing too much complacency to neglecting to anchor change firmly in the corporate culture. To overcome these errors, a force, fixed into a particular model or framework, which drives the change, must exist. Change efforts will not happen easily, and may often fail, unless a method is used to "alter strategies, reengineer processes, or improve quality" against the barriers (also see Chapter one) that affect change (Kotter 1996:20). This force, to alter barriers and shift corporate culture, is initiated through particular sequenced steps. Kotter (1996:23) is adamant that following these steps is crucial, that "skipping even a single step or getting too far ahead without a solid base almost always creates problems." This argument is supported by Beer *et al* (1990:161) who asserts that, "the sequence of steps is important because activities appropriate at one time are often counterproductive if started too early. Timing is everything in the management of change."

Timing, in organizational change, it would seem is everything. Yet in actuality this may not always practically apply. Stages have the potential to overlapor even be placed in a different order. Kotter (1996:24) acknowledges this reality while also providing a caution;

> "After getting well into the urgency phase, all change efforts end up operating in multiple stages at once, but initiating action in any order *[other than that shown above]* rarely works well. It doesn't build and develop in a natural way. It comes

across as contrived, forced, or mechanistic. It doesn't create the momentum needed to overcome enormously powerful sources of inertia" (Italics added).

While each of these steps have the potential to overlap or be placed in a different order it is not advised. Whereas stages may have grey areas change agents may be tempted to jump or shift stages for the wrong reasons. People skip steps for various reasons. Change agents may feel, "pressures to produce", anxiety over looming change, an exuberance to complete the change or simply become frustrated and move on (Kotter 1996:24). The change agent must be mindful and patient to move through each of the sequence stages carefully, methodically and in best accordance with their context. The following sections critically discuss each of Kotter's eight steps.

4.3.2   Step 1: Establish a sense of urgency

According to Kotter (1996), the first step in successful organizational change is developing or establishing a sense of urgency. Finzel (2004:144) supports Kotter's assessment by also noting that, "a sense of urgency is the critical first step in the journey of change." Individuals and organizations are inherently and fundamentally content with the status quo, as we have seen in Chapter two. If those within the organization cannot see the need for change, there will be resistance to it, as Anderson (1998:183) notes, "a satisfied need never motivates anyone." Change agents must be unwilling to accept the status quo if they believe real change is required. A sense of urgency must exist in moving towards change. This urgency may already be evident within the organization. However, if an organization does not see the need for change or is comfortable with the status quo, a change agent may be required to start a fire - a fire to awaken or highlight others to the need for change. Finzel (2004:143) suggests this very direction for change agents by suggesting, "your task: set a fire – or at least point it out – so your people can see the flames with their own eyes and smell the smoke with their own nostrils." Kotter (1996:46) calls this an artificial crisis while Collins and Porras (1995:7) call this a discomfort mechanism to combat complacency. Both authors suggest that change agents may often need to create these rather than waiting for something to happen.

Cagle (2007:74) affirms the recommendations of Finzel, Kotter, Collins and Porras' as he instructs change agents;

> "Create a sense of dissatisfaction with the status quo by helping people own a problem- not a solution. 'We've got a problem reality' will help people to be open to change."

These fire lighting occasions may range in shape or form. It may mean delicately pointing to a particular need or state or perhaps taking a very direct approach. Finzel (2004:142) provides an example of the latter by suggesting, "You have to make a case that the organization will not survive – that it will not continue to succeed at its stated mission – without a change like the one you're advocating." Lighting fires may seem a risky business as there is a fine line between scare tactics, which can decrease the rate of urgency, and developing a healthy momentum to the proposed change. Yet they are often a necessary step "to jolt people out of complacency – to make them believe that the current situation is more dangerous than leaping into the unknown" (Rose 2002:2). These perceived or real fires provide the inertia for change to take place as "every crisis provides an opportunity to unite people for change" (Anderson 1998:182). Change agents are required to develop a deep dissatisfaction with the status quo and point to something greater, to reveal a discrepancy that exists between what is and what could be. The more those in the organization become aware of the need for change the more willing they will be to accept the change.

Apathy or complacency can be a cancer within an organization. This apathy may be the result of past success, which can reduce the rate of urgency, or a spiritual apathy. To raise the urgency levels change agents must remove or limit these sources of complacency. Key to raising the urgency levels is buy-in from those in leadership positions and the gatekeepers within the organization. Kotter (1996:46) suggests that, "virtually all the top executives need to believe that considerable change is absolutely essential." The reason for this is that senior leaders are usually the key players in reducing the forces of inertia as they have the power (Kotter 1996:47).

To generate urgency a change agent must use every means available to build consensus and relay the need for change. This may mean using outside help, notices, media, oral persuasion, or statistics, as "the more change is a topic of conversation, the greater its implied urgency" (Ginsberg and Venkatraman in Appelbaum *et al.* 2012). In essence communication is vital. When limited conversation takes place between the change agent and the organization the change may be deemed unimportant or not worth the risk. Motivation for the change must be well articulated and thought through as "people will only make sacrifices and suffer losses when they see the reason why and when the stakes are worth it" (Schnase in Mosser 2011: x).

Kotter (1996:44) advocates the use of consultants as a strategic tactic for creating a sense of urgency and challenging the status quo. Armenakis *et al* (1993) strengthens Kotter's statement by suggesting the recruitment of sources outside the organization, as they can reinforce the change agent's message. Change agents within an organization may not have the influence or position to create initial momentum, thus outside sources can add greater credibility to the need for change. Gist (*Gist et al* in Appelbaum *et al* 2012:766) supports this theory by noting that, "a message generated by more than one source, particularly if external to the organization, is given a greater air of believability and confirmation." To bring about these changes a guiding coalition must be created.

4.3.3   Step 2: Create a guiding coalition

According to Kotter (1996:51-52) one of the greatest myths is that one individual can single-handedly lead and manage the change process in an organization. Vasilescu (2012:329) agrees with Kotter on this point by commenting that, "no one person is usually strong/smart enough to drive the change alone." Even if a change leader had the extraordinary ability to implement change on their own at some point they would need the help of others in sustaining that change (Moran and Brightman 2000:70). Rather, leading successful organizational change requires the right team, a strong "guiding coalition" (Kotter 1996:52). This team may take various shapes and depend largely on those available within an organization. However, Kotter (1996:57) outlines four essential characteristics of those that should make up the guiding coalition, those that will direct the change. They are:

- Positional Power: Are enough key players on board, especially the main line managers, so that those left out cannot easily block progress?
- Expertise: Are the various points of view – in terms of discipline, work experience, nationality, etc. - relevant to the task at hand adequately represented so that informed, intelligent decisions will be made?
- Credibility: Does the group have enough people with good reputations in the firm so that its pronouncements will be taken seriously by other employees?
- Leadership: Does the group include enough proven leaders to be able to drive the change process?

There are those that raise concern over Kotter's guiding coalition. In critiquing Kotter's sequential model Sidorko (2008) argues the need for building multiple guiding coalitions on multiple occasions to deal with different aspects of the change process, something that Kotter doesn't necessarily discuss. Of course Kotter does not have sole authority on the leadership characteristics a guiding coalition takes. Parker (Parker in Cagle 2007:65-67) also contributes to the type of leaders he believes are needed for a coalition of change. Parker suggests that among the elected leaders four essential characteristics should be covered. They are:
- A contributor: The task-orientated team member. Providing the team with good technical information and data through their expertise. Sets high standards.
- A collaborator: The goal-directed team member. They see the vision and ultimate goal, correct wayward thoughts and provide clarity to immediate tasks.
- A communicator: The catalyst who facilitates the team. They provide emphasis how the team will complete its tasks and reach its goal.
- A challenger: The voice of the team. Candid, open and honest opposing direction when it is for the good of the team.

Kotter and Parker's lists provide helpful guidelines for the types of leaders needed for initiating, implementing and successfully transitioning through change.

It is critical to get the right people, "champions of change" into these positions (Browne 2006:11). Senturia *et al* (2008:4) affirms that, "putting the right people in the right roles with the right accountabilities... will make change happen."

The guiding coalition requires a balance of leadership, of both managers and leaders. The former controlling and managing the change while the latter drives the change through vision and concepts (Kotter 1996:57). Without a balance in the leadership momentum will stall. Kotter (1996:59) explains that, "a guiding coalition made up of only managers – even superb managers who are wonderful people – will cause major change efforts to fail." The converse is equally true. The guiding coalition made up of only visionaries and dreamers may never see their change played out. The purpose of the coalition is not to develop hierarchical leadership structures that relay orders and tasks but rather a team that guides, facilitates, and unifies the organization; people of influence and credibility who can initiate change and manage those that try to block it. Kotter (1996:59) stresses that there are certain people that should be avoided when creating a guiding coalition: those that have huge egos and those who Kotter simply calls, 'snakes', people who create enough mistrust to kill teamwork. Trust within a guiding coalition is vital, an essential characteristic for successful change. While trust is earned, without it the coalition cannot and will not forge ahead but remain rooted in superficial discussions over change. Eventually the team will fragment and pull apart. Finzel (2004:316) shares what he believes to be common trustbusters:
  - Plans hatched in secret
  - Lack of openness and honesty
  - Planning processes conducted in a closed system without stakeholder feedback
  - Denial of the real problems
  - Lying and deceit
  - Half-truths
  - Breakdown of integrity
  - Selfishness and self-serving decision making
  - Broken promises

The guiding coalition must trust one another wholly in decision making and follow through to implement change. Bennis and Burt (Bennis and Burt in Finzel 2004:315) note that, "trust is the emotional glue that binds followers and leaders together. The accumulation of trust is a measure of the legitimacy of leadership." If there is no trust within the guiding coalition the organization will not trust the coalition and will not buy into the change effort.

Another important characteristic of the guiding coalition is that of a shared goal. This goal may be a picture or vision of what the organization could be. It may simply be an overwhelming desire or passion to make a difference within the organization. Without this shared goal the coalition may be unable to unite. Rather committed to individual agendas. Kotter (1996:65) emphasizes that, "the combination of trust and common goal shared by people with the right characteristics can make for a powerful team." The initial task of the guiding coalition is to formulate a vision for the change effort.

4.3.4   Step 3: Develop a vision and strategy

The initial task of the guiding coalition, according to Kotter (1996:70), is to formulate a "clear and sensible vision" for the transformation effort. A vision for an organization is essential as, "change is driven by vision" (Finzel 2004:84)(Anderson 1998:111; Cagle 2007:68; Lipton 2003:18; Perkins 2008:35). Bill Hybels (2002:32) in his book, *Courageous Leadership,* provides a simple definition for vision. He says that, "vision is a picture of the future that produces passion." Finzel (2004:88) elaborates on this train of thought by saying;

> "A vision is a picture of a future state for the organization, a description of what it would like to be a number of years from now. It is a dynamic picture of the organization in the future, as seen by its leadership. It is more than a dream or set of hopes, because top management is demonstrably committed to its realization: it is a commitment."

An effective vision will break through the status quo, increase the rate of urgency and create passion within an organization (Kotter 1996). A clearly defined vision provides a

picture for an organization to strive towards and also to make a reality. A vision must be clear and concise as "failed change efforts are often littered with plans and directives, but no codifying vision" (Rose 2002:2). The vision must clarify the direction that the organization is going to pursue. Lipton (2003:18) argues that, "a vision guides the action an organization will take in the face of ambiguity and surprise." When there is no vision or mission there will be division, confusion or apathy. A well defined vision aligns all members of the organization, sub activities or ministries under one banner. The vision is the benchmark for all existing structures and all future input. The vision of the organization must be aligned to its values and principles, its non-negotiables.

Collins and Porras (1995:4) assert that every visionary company needs a core ideology to hold onto. According to Collins and Porras (1995:4) "whatever your business, strategy, and tactics, operations, culture, and products must change over time. The only thing that shouldn't change is core ideology." The core values become the guiding principles of the organization, "the things that can never be compromised for financial gain or expediency (Collins and Porras 1995:3). The difficulty for the guiding coalition is confusing core ideology with noncore practices or products (Collins and Porras 1995:4). Anything incompatible with the vision must be validated and incorporated or removed. Collins and Porras (1995:6) suggest a pruning away of dead branches quickly for an organization to truly advance. An organization must then evaluate whether the various areas of the organization align to the vision. Cagle (2007:69) argues that if any part does not fit into the intended vision it should be eliminated or it will dissipate resources. The vision has one eye on the future of the organization, its core tenants, while the other eye is on the surrounding environment, the context of the organization. Moran and Brightman (2000:69-70) suggest that leaders "see the change in the context of what is happening in the environment, whether it is new competitors, changing customer demands, emerging technologies, or trends in government or the economy."

Lipton (2003:18-19) shares that vision must speak to three core themes to address the questions people want answered. First, the vision must articulate an organizations purpose to encapsulate its reason for being and determine why it gets involved in

various activities. Second, the vision must define a strategy establishing the organizations identity and the distinctive characteristics that differentiate it significantly from anyone else. Thirdly, the vision embraces the key assumptions, attitudes and beliefs embodied by the organization and represented in the daily flow of the organization. Kotter (1996:72) does also provide an outline on the characteristics of an effective vision. He believes an effective vision is:

- Imaginable: Conveys a picture of what the future will look like
- Desirable: Appeals to the long-term interests of employees, customers, stockholders, and others who have a stake in the enterprise
- Feasible: Comprises realistic, attainable goals
- Focused: Is clear enough to provide guidance in decision making
- Flexible: Is general enough to allow individual initiative and alternative responses in light of changing conditions
- Communicable: Is easy to communicate; can be successfully explained within five minutes.

Though the majority of scholars and authors accept the importance of a clear vision there are those who argue that, "the vision itself is much less important than the implementation of that vision", the execution of the vision (Appelbaum *et al* 2012:769). Hybels (2002:52) speaks to this very frustration in noting that, "some leaders believe that the key to getting results is simply to cast vision again... and again... and again." Vision, direction and the mission of an organization is frequently talked about, perhaps to the extent of being overused (Finzel 2004:84). Hours are spent in vision summits, vision weekend retreats, vision casting or vision seminars. Yet, "the overwhelming majority of executives fail with the vision process" (Lipton 2003:5). This can be threatening and disheartening and lead to vision processes being cut short (Kotter 1996:83). However, if due time is given vision has the ability to enhance an organization and propel it into new growth, as "the very character of vision causes action" (Anderson 1998:171). Key to this visioning is in its communication.

4.3.5   Step 4: Communicate the change vision

Communication is a critical element to an organizations change process. Browne (2006:18) affirms this crucial step by insisting that, "effective communication is the central factor in managing change." Change agents must present a unified vision, one that is clear in regards to its direction and purpose, one "that everyone can understand" (Moran and Brightman 2000:70). Vision is important but the true power of the vision is unleashed only when those involved in the organization have a common understanding of its goals and direction (Kotter 1996:85). Anderson (1998:204) notes that,"most people need to hear, consider, react, interact, and accept before they buy into the change *as the* acceptance of new ideas takes time" (Italics added). As the change process is frequently heard others become more familiar to the ideas and more open to the process. Communication draws people into the change process. This initiates conversation bringing conflict, doubt, confusion or uncertainty. However, it also has the ability to reduce resistance, frustration, uncertainty or doubt. Change leaders must then utilize every opportunity to interact with others, "to legitimize necessary change and to encourage challenges and answer questions" (Moran and Brightman 2000:68). The more there is communication the greater the likelihood in winning people over.

A common mistake change agents make is poor or under communication (Kotter 1996:86). This can especially be true when a guiding coalition has spent large amounts of time vision casting. Assumptions may be had that the organization has automatically been a part of this vision process. However, Finzel (2004:197) urges change agents to "never assume that anyone knows anything. We cannot over communicate." Where there is little or no communication regarding the vision there will be little or no buy-in from the organization. The change process is likely to fail in such a scenario. Browne 2006:12 explains;

> "One of the biggest barriers to effective change is poor communication – or to
> be more accurate poor perceived communication. An effort may well have been
> made to communicate, and the leadership team may well have felt they had
> done a good job at this, but its perception that counts. If the message was poorly
> understood or misunderstood, particularly where no effort has been made to

clarify around concerns, then resistance can be expected, and it might be serious!"

Change agents must do everything in their power to communicate the vision and process well, to "continue to bang thedrum relentlessly" (Murray 2007:1). Change agents must use every communication means available to help bridge the communication gap, to explain the "who, what, when, where, why, and how of the change," before the gap becomes too wide and causes division or animosity (Moran and Brightman 2000:68). Various forums can be used in communicating the vision, through media, notices or personal interaction. Through such means change leaders keep reminding the organization of the vision that has been set and constantly aligning others to its intended destination. If leaders fail to do this there may be a tendency for members to pursue their own agendas or preferred directions, nullifying the vision (Pearse 2011:65). Communication opens and builds relationships of trust, a key aspect of the vision process for change agents. Finzel (2004:315) explains that "a change agent must develop and sustain trust between leaders and followers. It is non-negotiable." Trust is a nonnegotiable if change agents want the change process and vision successfully implemented. A powerful tool of communication for change agents is simply the embodiment of the vision. Kotter (1996:97) warns that, "nothing undermines the communication of a change vision more than behaviour on the part of key players that seem inconsistent with the vision."

Communicating the vision is not simply telling people the vision but engaging with those in the organization. Kotter (1996:99) maintains that, "communication always becomes a two-way endeavour." This can become a delicate balance for change agents as the vision process seemingly slows down. To some this may seem in opposition to increasing the rate of urgency seen in step one as communication takes time. In fact Finzel (2004:31) recommends that change agents should operate with a strong sense of urgency. That they should accelerate, "even if it means your product or program has rough edges" (Finzel 2004:31). However, operating with a strong sense of urgency does not imply the neglect of communication. While the communication phase may prolong

the vision step it is a vital part in building trust and credibility or the guiding coalition will not have enough sway or influence to initiate the change program. Change agents must hold true to their vision yet be humble enough to rework their vision in required. If there is no buy-in broad-based empowerment will fail.

4.3.6   Step 5: Empower broad-based action

A key step to implementing change is in the broad-based participation, ownership and empowerment of the organization. Kotter (1996:102) states that, "major internal transformation rarely happens unless many people assist." Moran and Brightman (2000:68) affirm Kotter's view by noting that,

> "Leading change is a shared responsibility of everyone in an organization, from top to bottom. If the whole organization is not on board with the change effort, it will fail. The whole organization must be pulling in the same direction to achieve the change initiative goals it has set."

To achieve change within the organization a shared ownership amongst its member must exist. Anderson (1998:184) comments that, "ownership comes when individuals feel they are an integral part of the change." Successfully communicating the vision across the organization is an effective first step in owning the vision and creating broad-based empowerment. However, this is only one area where organizational action can be nurtured. Kotter (1996:115) suggests five ways to empower people to become integrate cogs and effect change:

- Communicate a sensible vision to employees: If employees have a shared sense of purpose, it will be easier to initiate actions to achieve that purpose.
- Make structures compatible with the vision: Unaligned structures block needed action.
- Provide the training employees need: Without the right skills and attitudes, people feel disempowered.
- Align information and personal systems to the vision: Unaligned systems also block needed action.
- Confront supervisors who undercut needed change: Nothing dis-empowers people the way a bad boss can.

Cagle (2007:68) offers a simplified process to broad-based action. He suggests:

- Share information.
- Create autonomy through boundaries.
- Replace the hierarchy with self directed teams.

Both Kotter and Cagle highlight communication as a first step in empowering action. Interestingly both authors also point to the removal of structural barriers. Bennis (Bennis in Cagle 2007:67) elaborates on this point;

> "Empowerment means removing bureaucratic boundaries that box people in and keep them from making the most effective use of all their skills, experiences, and energies. It means allowing them to develop ownership over parts of the process that are uniquely their responsibility, while at the same time demanding that they accept a share of the broader responsibility and ownership of the whole process."

While members may need to work within certain structures of an organization if certain barriers are not removed members may become bogged down, frustrated and lose the energy needed to implement change. No matter how accomplished or capable employees are if they are constantly confined or restricted in their work the change effort will fail. However, this is not always through the organizations fault. What many members fail to do is consider the alternatives in process, a restructuring of bureaucracy (Kotter 1996:106). This can often happen when members are fixed into or invested in one particular structure.

Kotter (1996:115) also stresses the role of properly training members as a way to empower action. While members may be inspired by the vision and desire to become active in its implementation, if they lack the ability or skills required to effect the change it will most likely fail. Denton (1994) confirms Kotter's suspicion by describing how training is successful in empowerment of employees because it helps to build a sense of responsibility. Likewise Ellinger *et al* (2010) also found that communication, training and coaching were crucial in helping organizations empower employees.

4.3.7   Step 6: Generate short-term wins

According to Kotter (1996:119), "running a transformation effort without serious attention to short-term wins is extremely risky." Not everyone has the ability to see the vision or the big picture of the organization. Instead people need to see the evidence through short-term wins that the changes are working (Kotter 1996:118-119). Collins and Porras (1995:8) also note this basic trait within individuals that, "people don't work in the 'big picture'. Little things make an impression." Pieterson (Pieterson in Appelbaum *et al* 2012:772) also adds to this sentiment amongst members of an organization saying that, "large-scale change can be a long, formidable undertaking, so it is important to create short-term wins." Kotter (1996:122) suggests that depending on the size and nature of the organization results are needed between 6 – 18 months. Rose's (2002:2) timeframe differs slightly to Kotter's as she notes that, "employees must see results within 12 - 24 months or they will give up or perhaps even join the naysayers." Whatever the rough timeframe, the sentiment is that short-term wins are a necessity. Browne (2006:15) agues the necessity of short-term wins by saying that, "all change requires a clear timescale to work to. Without it there can be no commitment to change, because people simply won't know when things are going to happen (or in some case if they have happened) and hence know how effective the changes were."

Short-term wins validate the efforts of the organization and maintain the level of urgency through milestones. Short-term wins allow those aligned to the vision, and implementing the change initiate, to experience the rewards of the vision. Short-term wins help those involved reinforce the change vision or catch a glimpse of the vision, what the future of the organization will look like. Through these rewards individuals will rally together and become further energised. In addition short-term wins provide necessary feedback for the guiding coalition on how the change initiative is proceeding. To obtain these wins is not through mere coincidence. Anderson (1998:184) suggests starting with a winner, a guaranteed short-term victory that consolidates the vision and provides enthusiasm and momentum. This means purposefully aiming and planning for a win rather than hoping, that with a little luck, a win will take place (Kotter 1996:125).

Finzel (2004:206) provides a helpful model in obtaining the big vision while also allowing for the incremental victories within the organization. He calls it the 1-3-5 paradigm, thinking in one, three and five year increments. This paradigm allows for the big picture, whether it is in, five, ten or twenty years time, and the incremental years preceding which goals and wins are set. These years allow for further selective wins to be incorporated.

There is, however, a danger embedded in this short-term wins step. Short-term wins can become seductive. Leaders, seeking affirmation and productively, may be drawn into constantly aiming for wins rather than the short-term wins as stepping stones to the greater vision. Individuals within the organization can also become engrossed in these wins as they validate their work. There is a temptation to become caught up in little wins and lose sight of the big picture, declaring the battle won. This can be a fatal mistake. Boga and Ensari (Boga and Ensari in Appelbaum *et al* 2012:772) allude to this by commenting that, "focusing solely on short-term gains may increase the frequency of organizational change initiatives, finding the right balance between short-term gains and the long-term effects of change on employee perception can become a complex issue for organizational leaders." Leaders must balance timely wins with the big picture that keep those within the organization on track and encouraged. Another danger is in the spacing of the goals. Finzel (2004:207) suggests that, "we would self-destruct if we tried to accomplish all these goals on the same timetable." Overzealous leaders must space out the goals, to not burn out individuals but also to dangle the carrot of the vision. Leaders must learn to use the short-term wins to consolidate the gains of the organization.

4.3.8   Step 7: Consolidate gains and produce more change

Kotter (1996) states that it may be tempting for change agents to declare victory too soon, at the first signs of success. Kotter (1996:133) warns that, "whenever you let up before the job is done, critical momentum can be lost and regression may follow." Just as change has the ability to explode into new initiatives, becoming ingrained into the corporate culture of the organization, change also has the ability to regress. To revert to

the way things were. Finzel (2004:269) notes this very trend as he comments that, "it is difficult to make changes that last. Everything tends to revert to the old way. People do. Systems do." Browne (2006:17) remarks that knowing when to stop and declare victory within an organization is an important step. Declaring victory is important as "a key part of establishing the new culture as 'normal running'" (Browne 2006:17). However, if victory is declared too soon, before it has become a part of the normal running culture, momentum may shift, the organization become complacent, and the change effort may never evolve to fruition.

After initial success or short-term wins the change initiative is at a crucial stage with urgency at a tipping point. Detractors from the change within the organization will use this opportunity to heighten compliancy, allowing tradition to re-root. Change agents must solidify the process at this point for the change to be lasting. To do so, change agents must tackle the systems and structures that are not in line with the vision (Kotter 1996:134-142). This is not time to relax and enjoy the limited success but rather increase productivity and build on the inertia of the change. Finzel (2004:270) observes that, "leaders have to keep the pressure on and make it clear that there is no turning back to the old days". Senturia *et al* (2008:7) also agree that, "the change program will wither unless management implements a means of tracking progress and adjusting the plan as necessary." Kotter (1996:143) outlines five ways in which step 7 assists the change effort:

- More change not less: The guiding coalition uses the credibility afforded by short-term wins to tackle additional and bigger change projects.
- More help: Additional people are brought in, promoted, and developed to help with all the changes.
- Leadership from senior management: Senior people focus on maintaining clarity of shared purpose for the overall effort and keeping urgency levels up.
- Project management and leadership from below: Lower ranks in the hierarchy both provide leadership for specific projects and manage those projects.

- Reduction of unnecessary interdependencies: To make change easier in both the short and long term, managers identify unnecessary interdependencies and eliminate them.

The timing for change agents is crucial. Consolidate gains, and encourage change participants but continue to produce further change. This is a delicate balance. Only when this happens will change be anchored into the organizational culture.

4.3.9   Step 8: Anchor new approaches in the corporate culture

Kotter's (1996) final step in his sequential change model is that of anchoring the change in the organizations corporate culture. This largely builds on and solidifies the two previous steps. Kotter (Kotter in Vasilescu 2012:327-328) believes that, "the change of an organizational culture is the only real and durable change. Not anchoring institutionalizing changes in the organization's culture is one of the biggest mistakes and could be the only difference between success and failure." Culture is important but what is it? Kotter (1996:148) defines culture as the norms of behaviour and shared values among a group of people. Finzel (2004:274) explains that, "an organizations corporate culture is the way insiders behave based on the values and group traditions they hold." Cagle (2007:73) holds a similar opinion to Kotter and Finzel in saying that, "an organizations culture is its habitual way of doing things."

Corporate culture is the core or central tenant of the organization. This culture may be unspoken or even an invisible value system. When proposed change is in opposition to the corporate culture there is the chance of regression. Change agents must first understand the organizations culture, featured in the first half of the sequential change steps, then learn to embedded the changes into it. Cagle (2007:73) continues by stating that unless organizational culture is changed, significant change will ultimately be unsuccessful. Fullan (2002:18) agrees with this surmise as he notes that, "re-culturing is the name of the game. Much change is structural and superficial. Transforming culture – changing what people in the organization value and how they work together to accomplish it – leads to deep, lasting change." Browne (2006:13) asserts that the proof

of change "is all about how effectively the transition is made from the current state to the desired state." Flamholtz and Randel (2008:6) suggest that, "within organizations, the ultimate target of change is behavioural – whether the change itself involves a system, a process, or the company's structure." While Collins and Porras (1995:8) argue that the essence of change "lies in the transition of its core ideology and drive for progress into the fabric of the organization."

Changing an organization's culture is not easy. The culture may have developed over years or even centuries. The corporate culture may be subliminal, unknown to members, reside at the centre of the organizations identity, or even "exist only in the minds of employees" (Rose nd: 3). Whichever may be true the corporate culture of an organization is a reality, one that isfragile to criticism or tampering. Change agents may simply choose to reinvent the organization. Beer *et al* (1990:159) comment that;

> "The common belief is that the place to begin is with the knowledge and attitudes of individuals. Change in attitudes, the theory goes, lead to changes in individual behaviour. And changes in individual behaviour, repeated by many people, will result in organizational change. This theory gets the change process exactly backward. In fact, individual behaviour is powerfully shaped by the organizational roles that people play. The most effective way to change behaviour, therefore, is to put people into a new organizational context, which imposes new roles, responsibilities, and relationships on them. This creates a situation that, in a sense, 'forces' new attitudes and behaviours on people."

While Beer *et al* offer a helpful opinion, it is likely that members of an organization will rebel against the wholesale removal of its corporate culture or 'forcing' new attitudes. Kotter (1996:151) rather suggests to change agents that, "the challenge is to graft the new practices onto the old roots while killing off the inconsistent pieces." This may include holding onto the best values while slowly surrendering the worst. The core of the process is "to make the 'new way the normal way'" (Browne 2006:14), to build the change process into the very DNA of the organization (Finzel 204:216). The anchoring of

cultural change is driven through new behaviour, successful results, lots of communication, or even the removing of key people (Kotter 1996:157).

4.4 Limitations to Kotter's model

Kotter's eight steps to sequential change has been accepted by many organizations and become hugely successful (Appelbaum *et al* 2012:776). There are many advantages to the model with many scholars and authors confirming Kotter's insights. Kotter's work is easy to understand, offers clear steps and provides valuable guidance.

One of the remarkable aspects of Kotter's work is that it is based on his personal business and research experience. Due to this Kotter did not reference any outside sources (Appelbaum *et al* 2012:764). This has, however, not diminished the impact of the work, the core fundamentals are still applicable to organizational change. While Kotter's work has been largely validated throughout this chapter there are a few areas of limitations that may be important to highlight in regards to this paper.

4.4.1 Business vs. other contexts

Kotter (1996) provides a clear framework for organizational change. Kotter (1999:75) specifies that the model was used to address, "fundamental changes in how the business is conducted in order to help cope with a new, more challenging market environment." The implication offered here by Kotter points to the framework in which this model may be applied - business. However, it is important to note that there are different levels of business. This may be highlighted through the relevance of the model within the local church context. Kotter's work is often quoted in church management literature (Herrington, Bonem and Furr 2000) translating the principles into the church context. While Kotter's model may be applied and valued in the church setting it needs to be carefully applied. This is especially true when considering that each church may possess very different structures and value systems, and ways of electing leaders, ministers, and policy making committees. Leadership is not always structured in a top-down system. This does not complicate the model but require wisdom in the application.

While Kotter (1996:57) and Parker (Parker in Cagle 2007:65-67) offer insight into the ideal leadership characteristics that make up the guiding coalition this step may prove difficult in many church settings. Firstly, it is assumed that the right people are available. Yet this may not always be the case. Secondly, different leadership characteristics may be required (Fernando 2002; Gunderson 2006; Hybels 2002; MacArthur 2004; Malphurs 2004; Sanders 1994). A local church guiding coalition may require added characteristics not previously mentioned by Kotter or Parker. Local church guiding coalitions may desire dynamic leaders and thinkers but also those with spiritual leadership characteristics.

Finally, Kotter does not elaborate on the complexities on personal interaction or dealing with difficulties during the change process. For example, when does one decide to move ahead with some new development even though there are detractors who resist to the bitter end? I believe that Kotter was not trying to write a detailed review on every scenario and it may be unfair to criticise this aspect. Yet, while Kotter's principles help to limit these challenges but do not provide assistance in all scenarios.

4.4.2   Rigidness

Kotter (1996:23) argues that following the sequential steps is crucial, that "skipping even a single step or getting too far ahead without a solid base almost always creates problems." Kotter advocates a linear approach to successful change even although he even suggests that the steps often operate in multiple stages (Kotter 1996:24). The danger is that simply following the steps will not provide a quick fix or guarantee success. Herold and Fedor (2008:3) state that,

> "Clearly, our penchant for the 'quick fix' (for example, the five steps or seven steps to successful change) just hasn't served us well. If anything, it has led us to one failure after another and has left many in our organizations confused, anxious, cynical, and often feeling angry and burnt-out."

Change agents must consider the surrounding culture, organizational dynamics and the unpredictability of people and life, the subtle nuances that will help their personalized change effort. Change agents may or may not find this fits into the confines of this model.

4.4.3 Adding to the sequence

Kotter's first step is rooted in creating a sense of urgency amongst the member of the organization. This is an extremely valuable chapter and helpful step in creating change. However, Kotter may be lacking a preceding step. As we have seen in Chapter two and four many may feel change is needed or a necessity, yet unsure on exactly what change is needed. Kotter's model may benefit by providing insight into identifying the primary need of an organization, a diagnosis of the organization if you will. Beer et al (2000:162) argue this point by challenging change agents to discover "what is wrong with the organization and what can and must be improved." Without a clearly defined understanding of the issue change agents may be hamstrung in creating the needed urgency. Likewise members of the organization will not be convinced with uncertain leadership. Browne (2006:10) asserts that, "for any change, no matter how small, it is essential to have a clear and well thought out understanding as to why change is necessary." Once the issues are clearly identified urgency is directed and vision is cast.

In this chapter of theorizing change what we have learnt is that organizational change is very real and requires purposeful attention. This is revealed when we consider the extensive approaches and change models used to deal with change. While Kotter's steps may require fine-tuning to particular organizational approaches (particularly in a church setting), the overall holistic application appears to show that Kotter's sequential steps are indeed helpful.

CHAPTER 5   PRESTBURY METHODIST CHURCH

This chapter will review the theoretical framework of change theory within Prestbury Methodist Church and its mission. I have argued that as a means to change, through Kotter's sequential change steps, of being contextual and relevant, the mission of the church, or rather God's Mission, must be the bedrock of its identity. In order to investigate and test the validity of the theoretical research interviews and a survey were conducted. Given my close affiliation to Prestbury Church I expected certain responses and comments. However, the interviews and survey questionnaire far exceeded my expectations.

5.1   Selecting the sample group

In 2013 Rev. Diane Worringham, the resident Minister at Prestbury Methodist Church, was approached and consent was given to survey the congregation and interview members of the church. Through purposeful sampling or 'judgment sampling' key people were interviewed (Marshall 1996). These semi structured interviews helped to provide personal and perceptive insight into the nature and workings of PMC, its mission and change ethos, from different viewpoints. I interviewed six key individuals. These samples were drawn from long standing members, a previous minister, members of the community, and a young adult of PMC. Questions over the nature of mission and change within PMC as an organization were discussed (see Appendix for the interview questions). This study also consisted of a questionnaire that individuals filled out anonymously (see Appendix for the questionnaire). Conducting the questionnaires, I was able to survey four entire services (two morning and two evening services) as the church allowed for time within the service for members to fill in the questionnaire. 107 questionnaires were collected. This survey gave some insight into the demographics, thoughts and prevailing attitudes of PMC members.

5.2   A Brief History of Prestbury Methodist Church (PMC)

This brief history of Prestbury Methodist Church was chronicled and delivered by Bill Abraham (1994) to a Men's breakfast in 1994. I received the notes from the churches archives. After the Anglo – Boer War had ended in 1902 many British troops were still garrisoned at Fort Napier. Methodist churches had already been built in town. They had been named, Metro, Boshoff and Victoria Road. The roads past the local Botanical gardens were simple sand tracks. There were no curbs or pavements to get into town. The distance, according to the records, from Tatham Road to Victoria Road church were too far to travel for residents from Prestbury. There were no street lights and the journey at night was impossible. It was for these reasons that church meetings were mainly held in homes in Prestbury. In 1904 several faithful members accumulated sufficient funds to purchase the ground on the corner of Zwartkop and Stott Road and a small church was erected (currently a Presbyterian church), Prestbury Methodist Church (PMC). In 1906 a piano was bought for use in the Sunday school held each Sunday morning while Church services were held every Sunday evening. In the 1930s Bill Abraham records lean years with many men being retrenched due to the effect of the great depression. Church services were reduced to once a month and preachers often found that they had no congregations.

Over the next several decades the suburb of Prestbury continued to grow as did the church. In 1964, under the leadership of Peter Young, a building fund was launched and the present Church hall and basement were built. The membership of the church grew to 200 full members and 150 adherents. In 1968 the office was taken into use at the church hall. In 1971 a decision was made to sell the old church (where the morning service continued to be held) to finish the repayments on the new church hall. The building of the hall brought with it "new life" as Bill Abraham's comments (1994:7). According to Mr. Abrahams there was a sense of excitement and passion that gripped its members who were active and involved in the church and community of Prestbury. The morning service averaged about 12 people with the evening apparently 'much larger'. During this process members were collecting money to build the new church. A significant amount of this money was derived from film shows held in the hall on

Saturday nights. Bill Abraham notes that the hall was packed, even resulting in the fire department objecting to safety regulations. However, "the local community flocked to our shows" (1994:8). Several outreach programs were also initiated by the active men's league, "toys were made, cupboards were built and shelves put up for people who were not able to do this themselves" (1994:5). The official opening of the new church finally occurred on the 7th of September 1975. Prestbury Church has subsequently had many resident ministers namely, Sidney Smith, Trevor Moore, David Johansen, Brian Coventry (1982 – 1988), Julian Laughton (1989 – 2004), Michael Stone (2005 – 2011) and currently Diane Worringham (2012 - present).

5.3 Prestbury Suburb

Prestbury is a local suburb of Pietermaritzburg. Its area is 3.59 km². Below is a map of its boundary lines.
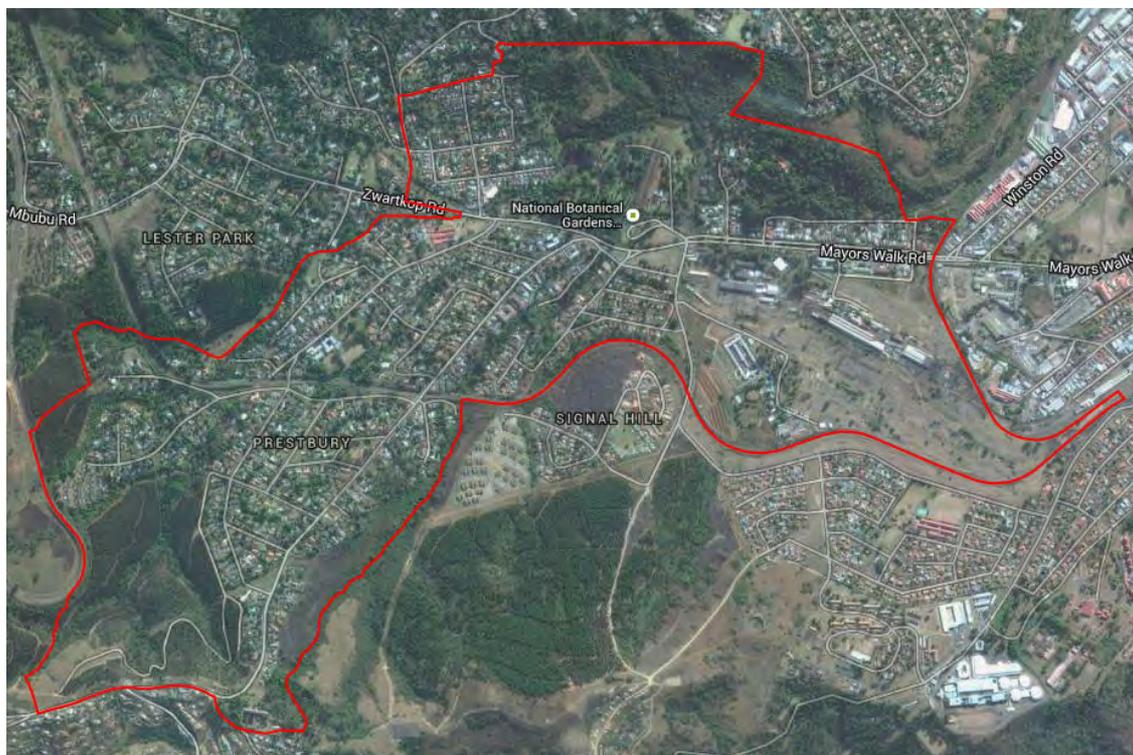
In 2011 the South African government initiated a census. According to Stats SA (STATSSA http://beta2.statssa.gov.za/?page_id=1417) the population of Prestbury, in 2011, was

17697. This number is broken down amongst the various race groups indicated in the boxes below.

Population group			
Racial Gp	**1996**	**2001**	**2011**
African	3918	6781	8533
Coloured	314	580	791
Indian	285	518	740
White	10210	8828	7633
Total	14831	16707	17697

Ward 26 (Prestbury) Total Population by Race Group 2011
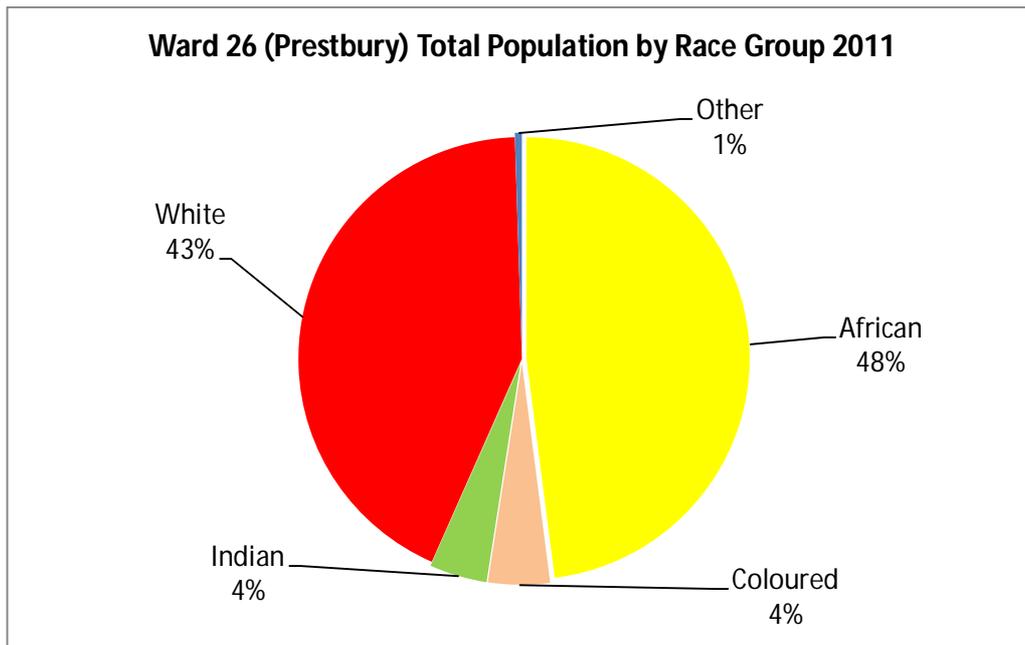
These two graphs reveal a significant shift in the demographical profile of the suburb. In the last 15 + years the demographics of the suburb has begun to reshape. In 1996 the suburb was a majority middle class, white, suburb. In 1996, 10 210 white people lived in the suburb. In 2011 this number had decreased to under 8 000. The next most significant statistic is the increase of African residents. In 1996, there were 3918 African

residents while in 2011 that number had increased considerably to 8533. This gradual shift is represented more clearly in the graph below.

Prestbury - change in population by racial group 1996, 2001 and 2011 Census
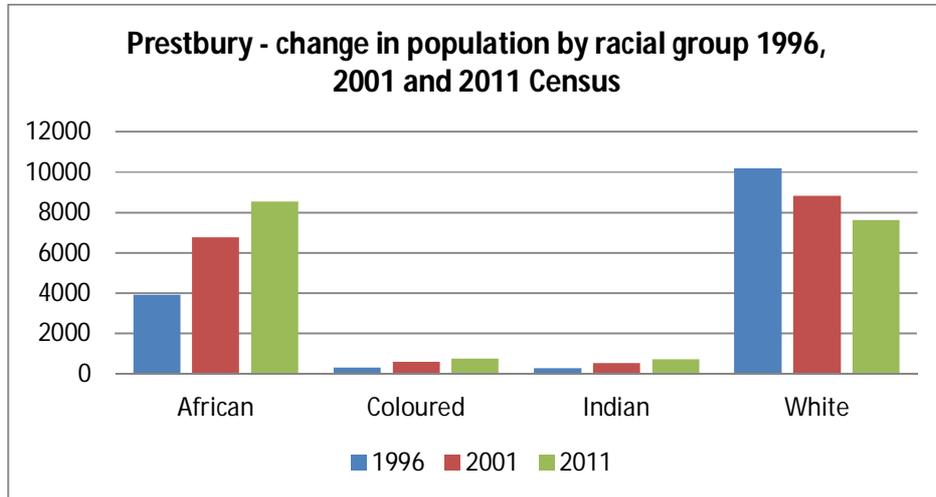
By way of another graphic we are able to track the gradual transition of race groups in the suburb of Prestbury.

Prestbury - change in population by racial group - 1996, 2001, 2011
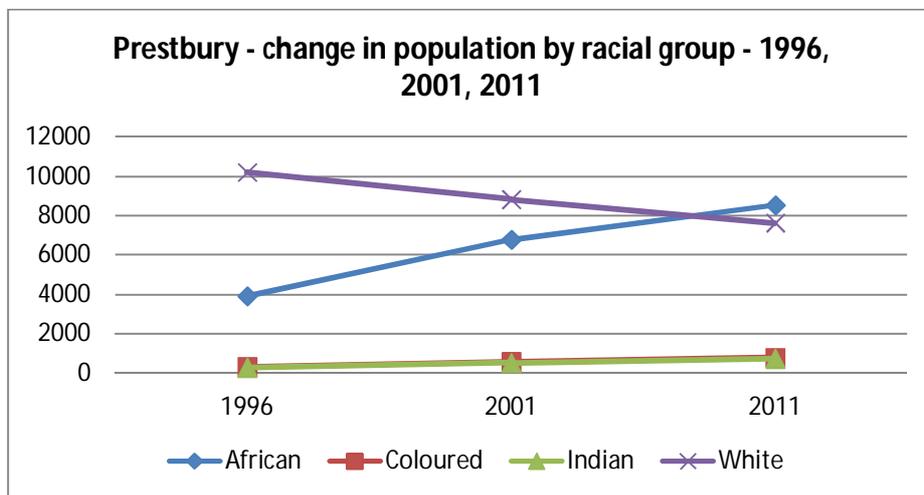
5.3.1 Schooling

There are four schools in the suburb of Prestbury; Prestbury Pre-Primary, Clivia Pre-Primary, Prestbury Primary and an Independent high school *(name withheld).* A fifth school, Linpark High, while it falls just outside the suburb of Prestbury, has been added to this list allowing for its proximity to Prestbury. Each of these schools directly serves

the suburb of Prestbury while also allowing students from other suburbs. Through data collection from each of these schools a table was formulated to give the current breakdown of race demographics.

School Racial Group Breakdown (October 2014)

Race	African	Coloured	Indian	White	Total
Prestbury Pre-Primary School	107	3	0	5	115
Clivia Pre- Primary School	35	4	9	53	101
Prestbury Primary School	385	11	3	14	413
Linpark High School	529	19	4	17	569
Independent High School	270	10	0	5	285

The results were significant. As recently as 1996 each of these schools was predominantly white in their makeup. In fact, people of colour were only allowed admission to these schools in 1995. However, since then a slow transformation has taken place, even perhaps to a distorted figure. Considering the ratio of race population, living in the area, according to Stats South Africa, the schooling may seem bit out of balance. In a conversation with the Linpark Headmaster, Mr. Schreuder (2014), who has been teaching at Linpark for over 15 years, a striking change has occurred in the area and school. In his opinion this change in the community is representative of the schools

demographics. This, however, may not necessarily be true considering the actual percentages of race statistics shown by Stats SA. The answer may lie in that the white demographic in Prestbury are either elderly with no school going children or white families have chosen to send their children to schools outside the suburb. It is noticeable that one school, Clivia Pre-primary, seemed to deviate from the trend in its demographic make-up. Upon further discussion with Mrs. Reynolds (2014), the headmistress of the school, it was discovered that at least 70 percent of the white students drive in from other suburbs to attend the school. The reason for this, according to Mrs. Reynolds, was tradition. Grandparents or parents had attended the school and have continued to send their children.

What these statistics begin to reveal is that Prestbury is a changed/changing suburb.

5.4   Prestbury Methodist Church

Prestbury Methodist Church (PMC) is a small family focused church. The church has a rich history in its establishment and the many involvements in the community (see, *A Brief History of PMC,* above). Its membership, as of October 2014, is 278. This is not far off the membership recorded in 1964 with 200 regular members and 150 supporters. However, in truth, many of these current members do not attend the church or have moved to other parts of the country. This can be seen in the average attendance recorded from 5 July 2014 – 13 September 2014.

Morning	65	60	71	80	70	52	89	70	82	73	70
Evening	26	25	23	23	25	26	26	22	26	34	

PMC has a variety of youth programs. The program for Grade 7 – 12, which occurs on a Sunday morning, has 24 participants. Of this group 10 are white and 14 black. Also on a Sunday morning is the group called Navigators. This group caters for Grade 1 – 7. According to Lindi Still (2014), the coordinator of this group, the numbers, while it may vary, are roughly 20 any given Sunday. Mrs. Still comments that the demographic

makeup of the group is 80% black. Of the children that attend only 10 percent of their parents attend the church service.

Apart from the pure numbers, PMC is active in the community. Lyn Laue (2014), the church secretary, notes the numerous ways PMC is active in the community;

> "Norelle runs a sewing morning here and brings 4 or 5 ladies down from Payiphini for this. Our pre-school serves our community, and beyond. Food parcels are collected by us and go to the Methodist Church in Payiphini and to Beauty, who distribute them where needed. Some food parcels are put together with specific foods collected weekly from our congregation, and others are brought across from St Alphages, This connection was started when Margaret Fitzroy was the principal of our preschool, and when she was still a member of St Alphages. There is a food cupboard in the office for any folk popping in off the street. Both our youth on Sundays and our Navigators draw a lot of children from our community. Our Church fete and Christmas fair and other social activities provide a service to the community. Our church grounds are a playground for children waiting for taxis in the afternoon. A couple of our members join the police for a prayer morning once a month. We also pray for the members at our police station. A monthly communion service is held at Sunnyside, and some of our members help with the tuck-shop there. The WA supports them with toiletries. Quite a few of our members help at Hospice and we support them financially."

5.5   John Wesley, the Methodist Church and Mission

Before delving into Prestbury Methodist Church's relationship to mission and change, it is important to pause and reflect on the origins of Methodism. In particular this section will review John Wesley's (the father of Methodism) stance on Methodism and mission. This will be important to identify and tease out the original key values of Methodism as we then gauge the current state of PMC.

John Wesley (1703-1791) was born "in the rectory of the church at Epworth in Lincolnshire" (Carol and Roddy Smith 2001:378). John was born into a Christian family. His father was an Anglican clergyman and his mother a strong religious woman who had a profound influence on him. John, like his father, had prepared to be a clergyman and after finishing his studies at Oxford and was eventually ordained in 1728 (Carol and Roddy Smith 2001:379). But the Church of England was not what John had exactly hoped for. Chilcote (2004:94) elaborates that, "the church of Wesley's England had exchanged its true vocation – mission – for maintenance. It had become distant from and irrelevant to the world it was called to serve." But Wesley did not lose faith and remained driven to help people engage once again with God.

Wesley believed in mission. To his core Wesley was an evangelist (Skevington Wood 1978:147) once commenting that he had but "...one point of view—to promote, so far as I am able, vital, practical religion; and by the grace of God to beget, preserve, and increase the life of God in the souls of men" (Wesley in Weakley 1988:7). Mission for John Wesley served a dual purpose. First and foremost, it was God's mission to which he was called but also he acknowledged that mission had a role in "working out his own salvation" (*John Wesley's Mission of Evangelism* 2012:2). These two motivations acted in unison propelling Wesley into active mission, travelling to America, preaching in England and then ultimately through the Methodist revival. Mission was an imperative for Wesley. This fervour for mission often caused tensions within the church. However, these tensions were often relatively incidental to Wesley if it meant reaching the lost. It has been noted that, "even though he was a loyal Anglican, he was less concerned about winning the favour of established authorities than he was about winning the lost" (*John Wesley's Mission of Evangelism* 2012:15). Coleman (1990:33) also highlights this trait within Wesley noting that, Wesley was "...utterly pragmatic in planning strategy and establishing policy. Whether this was approved by church tradition or his ecclesiastical peers was not of great concern. The question was: Does it work?" Wesley once wrote to a friend saying, "What is the end of all ecclesiastical order? Is it not to bring souls from the power of Satan to God, and to build them up in His fear and love? Order, then, is so far valuable as it answers these ends; and if it answers them not, it is nothing worth"

(Wesley in Frank 2006:42). From these insights into Wesley's heart it is not difficult to understand how he came to disregard parish boundaries with the declaration that, "the world is my parish" (Wesley in McCroskey 2010:21).

However, it was not only pushing against church structures and orthodoxy that made Wesley relevant. Wesley's evangelism was grounded and fruitful because of the context to which he ministered. According to Rack (1992:189), in agreement with Chilcote noted above, the Church of England in Wesley's day had become irrelevant, ineffective, lukewarm and lacked vitality leaving the common people without a meaningful religious or spiritual alternative. Wesley's desire was never to lead people out of the established Church but rather to revive the Church. His hope was that the Methodists could become an "ecclesiolae within the ecclesia" (little churches within the church) (Yrigoyen, C and Warrick, S. 2005:74).

Methodism, along with other revival movements, stepped into the void to which Rack refers. Rupert Davies (1989:14) adds to this sentiment by noting that members of religious societies had belonged mostly to the spiritual elite in previous years. Yet it was the Methodists who were "open to all and sundry, and were to be found in places and among groups of people where spiritual growth had never been expected or found before" (1989:14). Wesley's decisive edge was in reaching out to the common people, in his context, breaking down the boundaries of 'church' and his own social class. Wesley was incarnational, identifying with those to whom he was ministering and fully immersing himself in their way of life. This incarnational ministry did not wait for people to find their way to the church. Rather, Wesley chose to reach out through means such as field preaching, in which he took an active role. This ministry was always with and next to people, beyond walls and theology, "it was a movement out of the cathedral and into the marketplace and out of established sacred spaces into unconventional public spaces. This had the effect of catching attention, of meeting people in their home turf. It was missional in the sense that it took the gospel to the people" (*John Wesley's Mission of Evangelism* 2012:10).

Mission, for Wesley, was not a duty or task. Rather it was a part of who he was. Mission was motivated by the incarnational movement of God revealed through Jesus into the world; a revelation of God's love for His people. Stanley Rankin (2003:89-90) weaves this together with these words:

> "As love for God grows, so does love for neighbour, because God's own Spirit instils this love in the believer. Since neighbour love is a reflection of God's image in the believer, and since full restoration of the image of God is the goal of Christian perfection, love necessarily motivates one toward service, because it reflects God's own relational nature as well as God's determination to reclaim what has been lost… the closer one draws to Christ and the more one loves God, the closer one is drawn to the neighbour and the more one feels the compassion of Christ for the lost and lonely, the estranged and afflicted."

5.6   Interviews: Prestbury Methodist Church (PMC) and Mission

Mission, as has been discussed in previous chapters, is fundamentally fused into God's nature and consequently the church. Due to this, mission was supremely important to John Wesley and aided in the beginnings of the Methodist church.

Members of PMC have not lost the sentiment of mission that was at the heart and essence of the Methodist church. Lyn Laue (2015) echoes this conviction that for her, "mission is an outreach from the church into the world to the people who don't know about Jesus. To go out and spread the gospel and tell them about Jesus and try involve them in the activities of the church so they can also eventually come to know Jesus as their saviour." Ian Webster (2015) follows a similar view that mission is for him "reaching out into a community or communities whether they are close by or far away and in that sense grow the church. Bringing Christ into the world, bringing Christ into communities bringing Christ into people's lives." Mike Odell (2015) offers breadth to this point noting that mission is not simply about evangelism but rather a "holistic concept… proclaiming the gospel to the whole person." One final interviewee, Mark Houston (2015), takes stock of what he believes mission to be declaring that mission is, "one of our principle means of existence if not continued existence after salvation."

The interviewed members of PMC certainly hold true to their Methodist roots regarding the understanding and importance of mission. However, it was evident amongst those interviewed and through the questionnaire that a disparity exists between the theory and praxis of mission within PMC to its primary missional work within the community of the Prestbury suburb. In discussing the core values of the church the interviewees were mostly candid and transparent regarding this inconsistency. While, preaching, teaching, worship, prayer, and being a caring community were raised as core values it became evident that mission was lacking.

This is plainly highlighted with Laue (2015) commenting that Prestbury does not do a very good job at mission. Providing reasons for this Laue (2015) explained, "I don't think we really know the people around about Prestbury. I don't think we have any input into the Prestbury community in a big way and I think that is lacking." In prompting Mrs. Laue on why she believed these connections to be lost, Laue (2015) noted that,

> "I think because we are quite a comfortable church and mission is going to require us to get out of this comfortable building where we feel very at home and to maybe go out and maybe visit people, get to know people, who are maybe very different to us and who might when they eventually come to church might change our church and our church might actually change. And in some ways I think that is the only way I think that Prestbury is going to survive if we open ourselves to change for the good of the people who live around Prestbury."

Interestingly Rev. Stone also picks up on this point that of PMC being a family centered church. Rev. Stone (2014) comments that,

> "Key to the church is that it is a family run church... The main issue here is that family centered churches have at the core care for the family. The sense for newer members is that they are not part of the family or the in crowd. The family will welcome new members as guests and adopted children but not as family. This impacts on membership and on the mission as the family care for each other and themselves remarkably well. When new members arrive this brings anxiety to the family as they are no longer in control. This leads to the family undermining the ministry for the sake of not having new members and therefore not losing control."

Houston (2015) also offers insight into the disparity of core values, following a similar line of thought to Laue and Stone;

> "I would say in reality, the underlying core value of Prestbury is to assist its own internal community. So I would say they do a very good job of that. So it comes across as a very friendly church where people look after each other inside the church. A lot of new comers to the church have felt quite welcomed by it because it has that family, come into our family, and we will look after you. There are a lot of people at Prestbury who would say they want to be a missional church and going out into the geographical community and they would say all those things but with the exception of one or two people that are not the actual values they have. If you said to PMC we need to be a missional church reaching out to those around us no one would argue and say no false we don't want to do that everyone would agree and nod but what we actually do is not that."

Each of the interviewee's observations above pointed to the concern of PMC being that of a family centred church, more inward focused than missionally minded. Webster (2015), however, asserts that this is in itself a core value and something to be valued. Webster (2015) comments that,

> "I don't think every church has to be the full package and it may be sufficient for us to be a beacon, a place, where people feel safe and loved and wanted. Maybe that's all we need. Maybe that is all that Prestbury as a community needs now. And that's what we're good at and that's what we can provide."

Webster's feelings, however, seem to contradict, in particular, Laue (2015) who argues, "I don't think we have any input into the Prestbury community in a big way and I think that is lacking... I think we see ourselves as a light in the community. I don't know if the community sees us as a light in where they live." Odell (2015) adds weight to Laue by also critiquing the church as, "functioning more like a club than a church." During the interview Odell (2015) offered reflection that he believed most of the church members see the church as being an establishment "existing for their benefit" rather than for the community around them. These insights, raised by Laue and Odell, appear to fall in line with the survey conducted with the congregation.

According to the majority of the interviewees PMC appears to have lost touch with the community of Prestbury. This disconnect between PMC and the community, it was argued, follows a trend in the change that has taken place in the community. Houston (2015) highlights this change;

> "In the last 20 years the suburb has changed quite a lot, in that, 20 years ago there were probably no black people there it was all middle class white people and in the last 20 years a lot of black people have moved into Prestbury. A lot of the upper middle class white people have moved to other suburbs."

Laue (2015) who has lived in the Prestbury suburb and has attended PMC for her entire life adds that, "the community around the church has changed hugely. We don't have white families coming to church. We have black families living around the church." These observations are echoed in the statistics of Prestbury suburb being a transitioning community (see above).

In raising the question whether PMC has been able to change with the local community Odell (2015) responds dejectedly, "not really, no. I think we would like to think we have but we haven't. I don't think it has changed much at all. The mind-set in the church is still the same. To be brutally honest I don't think we are capable of change here, I hope I'm wrong." In assessing this change Houston (2015) notes that,

> "I don't think the church has changed that much. The adult congregation part of the church has been more or less the same sort of thing over the last 20 years. An area where it has changed is where a lot of the mid aged adults, 40s, 50s have left, corresponding to those people with economic mobility have moved to other suburbs and the incoming black people haven't replaced them either because they don't like Prestbury or they still go to black Zulu speaking churches."

Webster (2015) is also aware of the seemingly inability to change, first noting that, "Prestbury church itself has changed very very little" and then commenting that, "I don't think it knows how it should change. I don't think it has ever known how it should change."

Through the questionnaire we were able to assess the age groupings of the participants and the length of attendance. These are recorded in the graphs below.

Age of Congregation

Years attending PMC
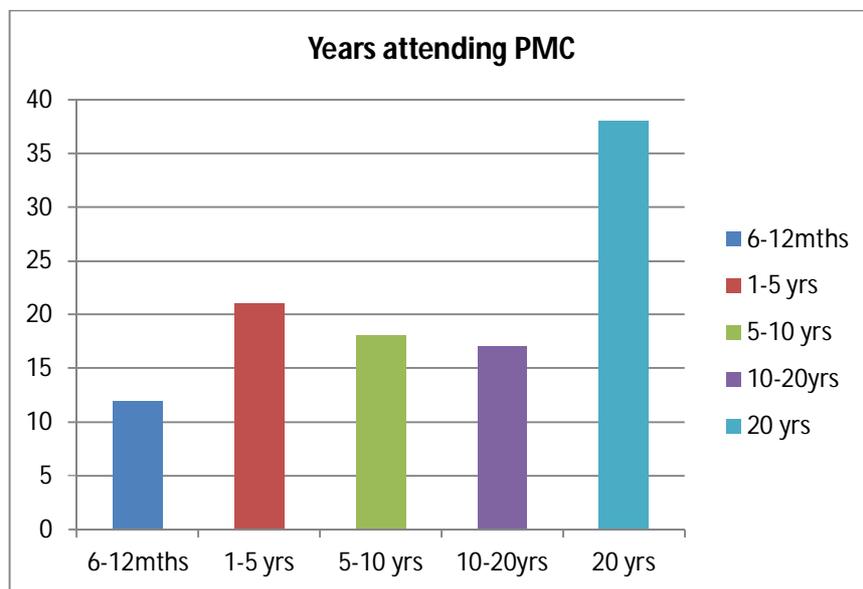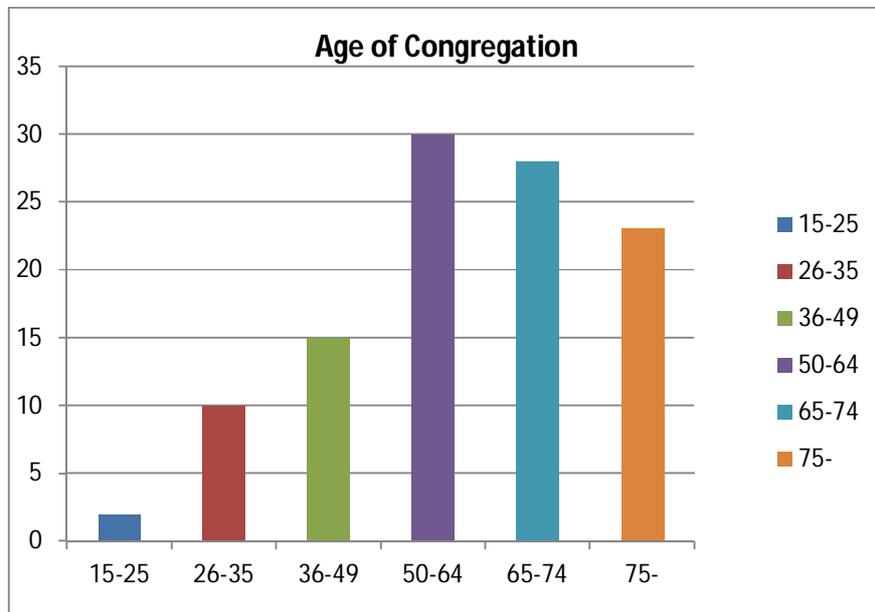
Immediately apparent is the ageing membership. However, what is more disconcerting was that of the 107 respondents 95% were white, seen in the graph below. When the three graphs are combined, in addition with the statistics regarding Prestbury suburb, it begins to reflect a church that has not changed with the community.

PMC Ethnic Demographic
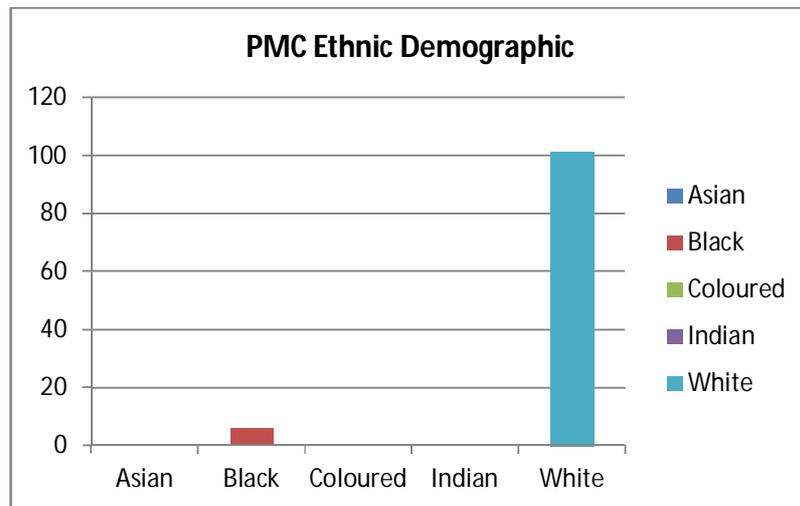
The interviewees were pushed further to discuss why, in their opinion, PMC has been unable to change. Several theories were presented as to the barriers for change. Age appeared to be on the forefront with Laue, Houston, Stone and Odell raising this in their interviews. Laue (2015) was the most direct noting, "the older congregation is probably a barrier to change. They are set in their ways and this is the way we have done things. "This 'age factor' related to areas of (1) comfort, with Laue (2015) suggesting this came from the older congregational members of the church, (2) lethargy, Webster (2015) highlighting this problem in a tradition church where "generations now have been coming because this is where you do church and how you do church", and (3) the incumbent matriarchs and patriarchs who have a stake in the family driven church, as Stone (2015) points out. Another area that was raised by both Odell and Webster was that of fear. Odell (2015) suggested that, "people are afraid of what it may mean… what are we letting ourselves in for? Is it going to upset my comfort zone?", while Webster (2015) similarly noted this perceived fear as raising thoughts within the congregation of, "what does change look like or mean for me? Will I have to throw out things that are really important to me?" Laue raised one final barrier to change which was exceptionally interesting. Laue (2015) comments on a potential barrier to change being those who live outside the Prestbury suburb yet still attend the church:

> "The people who are living out of Prestbury but they still have cars to bring
> themselves into Prestbury. So therefore they still come to Prestbury when

maybe they should rather go to the churches that are closer and let Prestbury become a local church again, for the local people that are here. Not have other people bussing themselves in. That's how Prestbury started. People just walked to Prestbury in the beginning."

This insight offered by Laue is one shared by Anderson. In an assessment by Anderson (1998:35, 144) on potential barriers to change he notes that;

"What is most tragic is when a geographic approach to outreach does not fit the segment of people in the immediate community. This often results in a church filled with people who once lived in the area and have moved out, but who continue to drive back to attend church. They perpetuate an approach to ministry aimed at a community that no longer exists. The streets may have the same names and the houses have the same appearance, but the people living there are demographically and psychographically different... changing neighbourhoods create surrender churches. White, middle class communities give way to poorer minorities. Church members move to other neighbourhoods or suburbs and drive back to a church that is isolated from its community. Current community members are unlikely to join a church that not only white and middle class church, but is controlled by people who live fifteen miles away. Within a few years the church dies and the building passes to a new ministry that is tied to the immediate neighbourhood."

While change in itself was suggested to be neutral, viewed by some as positive and others negative, one significant story was shared across the interviews that has bearing on PMC as a whole. In 1999 an initiative was started by the resident minister Julian Laughton to change the worship area to be more inclusive. This change required the removal of the fixed chairs in the church and replaced with easily movable chairs. Stone (2014) who dealt with much of the after effect years later recalls the fallout during the incident and future ramifications;

"The opposition was vociferous and unpleasant with people quickly taking sides for and against. Eventually the whole plan was dropped. I think this was a very sad moment for the church as Julian had their best interest at heart – and was

receiving anonymous letters, very destructive. For the sake of the church and unity the process, which was very well thought out, was dropped. No doubt over time some who supported the process left the church. Others who supported the process stayed and are still to this day angry. Keeping the status quo was not keeping the status quo in fact it was a huge step in the wrong direction. Not only did nothing change it also meant that in the future nothing would change, the family were safe."

Webster (2015), also speaking on the same event commented that even though it was a long time ago the feelings and emotions of the church "still lingers there." Webster (2015) continues to share that, "even [Michael - the following minister] dared not touch the chairs and he ripped out the pulpit which was a dangerous enough thing to do I would have thought. But I suppose it's because I sit with my bum on the chairs, it's my place that's just the ministers place. It may be that the memory is so strong that we fear it more than we need to. Laue (2015) concludes her thoughts on the subject by remarking, "I think it blocked change in the future of Prestbury."

This change event appears to have caused significant damage and has been viewed as a hurtful moment in the life of the church. This is significant as we consider Brock and Salerno's (1994:18) work in change memory (see chapter 2), "superimposing historic information onto a current event." This concept is also explored by Anderson (1998:160) as he considers,

> "Both persons and institutions tend to behave in the present and the future as they behaved in the past. If change came easily and naturally, it will come that way again. If change was resisted, or if it was painful and divisive in the past, it will probably be that way in the future. Of course, change should not be implemented because it is easy or because it is difficult. Change should be implemented because it is right and because if fulfils the mission involved."

5.6.1 Mission rediscovered as a means to change

It has been argued that, "mission is the reason for being" and can be viewed as "the true source of power in an organization" (Cagle 2007:68). With this being said the disparity of

inward focus rather than outward focus is a concern at PMC, to which the interviewees eluded. This is also a concern for Anderson (1998:112) who is direct in his opinion noting that, "institutional focus is an enemy of change." Each of the interviewees agreed that some sort of change was in desperate need at PMC, most being definitive in their opinion. Odell (2015) goes as far as noting,

> "If you're going to call yourself the church in Prestbury you've got to figure out how does God want you to actually pursue the mission of the church in this community... As long as you sit in this comfortable pew I don't think you are going to see God honouring your so called faith."

Webster (2015), however, is more reserved in his approach. While he believed that PMC required some kind of change his preference was towards an understanding of the role of the church and as individuals within the church. For others such, as Rev. Stone (2015), this may already be too late. A church that is institutionally focused can become a church apart from what is happening just outside of it. These churches cling to "old views, old ways, and old habits" which can become ingrained in their insular culture (Finzel 2004:156). This type of "yesterday church", coined by Anderson (1998:142), live in a world that is vastly different from their community. The church "becomes an escape from life rather than a resource for everyday living." Consequently those who have lost touch with their community, "simply decide to serve the people they already have. In terms of access, that is the easiest job of all" (Anderson 1998:166). Yet the question remains, does this address and fulfil the purpose of the organization? In the end "yesterday's church will eventually die from terminal disease of disobedience" according to Anderson (1998:142). The reasons for this may vary with fear, tradition, age, or cost being cited. What is needed, however, is the correct balance of inward and outward. For those such as Hubbard (2013:6) it is simple, "no matter how upsetting this may be for some, our love for Jesus and our call to witness to His mission and ministry require this transformation." Schnase (Schnase in Mosser 2011: x) adds that, "remaining faithful to mission requires congregations to adapt learn, grow, and change." Mission brings life to church and the surrounding community.

Anderson (1998:165) argues that, "the church or organization seeking to change, to be relevant to today's society, and to fulfil its purpose must learn its market. That requires getting to know people, understanding their languages and customs, and figuring out how to relate and communicate with them." This is not simply in a superficial and impersonal way or just for statistic gathering but rather a call to incarnational ministry. Finzel (2004:46) comments that if this is not pursued, "if we don't change, we will probably go out of business at worst or be totally irrelevant at best." PMC must endeavour to move beyond its 'age factor', walls, tradition, even past hurt. This need not be to the exclusion of some. However, mission must be the driving force of change, as "fulfilling the mission is always more important than perpetuating traditions" (Anderson 1998:136). If motivated correctly "the right mission creates meaning in the lives of those who commit to being a part of it" (Cagle 2007:68). If PMC is willing to count the cost Kotter's sequential change model may provide the framework.

5.7 Kotter's Model as a Means to Change in Relation to PMC

In evaluating the interviews and questionnaire there were a number of related points raised by the participants. These points are highlighted in selected areas of Kotter's change sequencing.

5.7.1 Step 1: Establishing a sense of urgency

Apathy or complacency can be a cancer within an organization, as we have seen in chapter 4. The interviewees acknowledged that the levels of urgency within PMC were low. The age of the congregation was again highlighted as being a problem. Odell (2015) labelled the church "a geriatric church", as most of the congregation he believed to be over the age of 65. The concern for Odell (2015) was that, "while you have some fairly active people amongst that group they don't have the energy and stamina that younger people need." Houston (2015) also commented that, "A large part of it is that a large part of the congregation is too old. So they don't have the energy for this sort of thing. I think there are too few people with energy left in the church and too many people who are just happy to carry on doing what they are doing." Earlier Laue (2015) highlighted increased comfort levels with the older congregation entrenching the will to maintain

the status quo. Still (2015) also bears witness to the comfortableness of the church. However, this comfortableness is best revealed through the results from the questionnaire, 46% of the participants feeling there was no need for change, despite the glaringly obvious problems; age of congregation, no youth, changing community.

Does PMC require change?

A bar chart titled "Does PMC require change?" with a vertical axis from 0 to 80 (in increments of 20). The "yes" bar (blue) is at approximately 58 and the "no" bar (red) is at approximately 49. A legend shows yes (blue) and no (red).
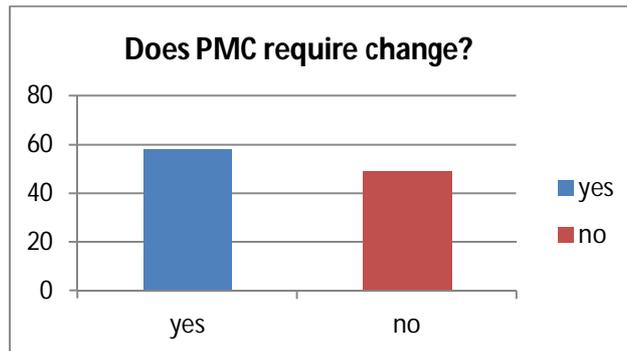
The cause of this apathy may vary or be a combination of many aspects. Houston (2015) makes mention of this apathy by citing the unspoken core values of the family orientated church being met:

> "Because it is an aged congregation to keep them most comfortable requires no change so therefore we don't change because our actual unstated core value is to look after our own. So don't change for fear of upsetting these wonderful people who have been involved at Prestbury for 70 years. If we had to actually do what we say our values ought to be it would require radical change but we don't do that because our actual unstated mission value contradicts that."

Still (2015) adds to Houston's insights by noting her own thoughts,

> "We keep saying we have to reach out but we don't. On a personal level it doesn't seem like a lot is expected of us. When we moved to Prestbury Dave *(her husband)* and I used to say to each other the yoke is easy at Prestbury. Moving to Prestbury it was like getting into a bath that was just the right temperature. There wasn't any pressure... Caring for one another is a very strong value in Prestbury. It's a caring for the family itself more than caring for those people out there."

The apathy experienced by PMC may be the result of past success. PMC experienced humble but successful and invigorating beginnings. Odell and Laue, who were present when PMC first developed, remember fondly to how the church was thriving and passionately active in the community. Houston (2015), however, highlights that those same people who had success in the past wrongly believe this holds the key to present day problems.

> "... Their understanding of how churches work are (sic) based on previous generations. I think that a lot of people who are currently in their 70s and 80s grew up where everyone went to church as a cultural norm so the idea of mission was to make your church service comfortable for people so that when people out of cultural conditioning decide to come to a church they will come to Prestbury and will like it" (Houston 2015).

Odell (2015) recalls that, "there was a stage when we weren't doing too badly, I wouldn't say we were perfect by any means, but there was a reasonable degree of success. But certainly in these last 10/15 years we have become very insular, inward looking." As society changes generations are requiring different needs. Anderson (1998:47) citing an example of this notes that, today "children are now less likely to follow in their parents' denominational footsteps, meaning that the loyalty of each new generation must be won rather than inherited." Resting on past success reduces the rate of urgency. This is a death trap for churches. Finzel (2004:242) notes that, "what worked yesterday may not work in the same way today. Many great organizations that accomplished so much good have passed their prime... They remained static while the world changed. If you always do what you always did, you always get what you always got." It is heartbreaking that once great churches are now barely surviving, they have become mere shadows of their former selves (Anderson 1998:110). Hubbard (2013:6) is also aware of this phenomenon noting,

> "Within the church, some people continue to cling to the notion of parish based on the geographic boundaries or the ethnic realities of more than a hundred years ago when their parish was established to meet the needs of that time, rather than on our current understanding that the parish is the instrument to

fulfil the mission of Jesus, a mission that takes primacy over geography and ethnicity."

The apathy experienced by PMC may be related to change memory and the saga of the chairs, as shared by the interviewees, PMC unwilling to invoke past memories. Or it may simply be in not understanding the need for mission, as Webster (2015) points out. Ultimately, this apathy experienced by PMC reinforces the attitude of not needing or wanting to change. Anderson (1998:112) notes that, "sometimes openness to change comes very late as an act of desperation. When institutional death is imminent, the holdouts at last become willing to change". However, even Anderson agrees that by this point it is too late. While Webster (2015) calls for a rediscovery of identity for the church and its people, Laue (2015) adopts a change or die mentality. Whereas Anderson (1998:149) acknowledges that most churches function in a similar way refusing to change until they are sick, "the future belongs to those that adapt rapidly" (Finzel 2004:28). Herold and Fedor (2008:3) urge "that all organizations need to adapt in order to survive." The challenge faced by these organizations "is to reassure ourselves that it's okay to let go of the past and continue the journey with the Spirit" (Hubbard 2013:6).

PMC finds itself in a state of tension between a need for change but not a desire for it. Anderson (1998:151) comments that, "if there is no reason to exist, cosmetic changes will not solve the deeper problem. At that point the organization either needs to choose a purpose for being, close down, or be changed at random by some internal and external pressures." The purpose of existence is found in its mission. Moran and Brightman (2000:67) remark that, "if change is aligned with a person's sense of purpose, they will engage in a positive fashion." A sense of urgency must exist in moving towards change.

5.7.2   Step 2: Creating a guiding coalition

Pivotal to the implementation of change is found in the formation of a guiding coalition. Anderson (1998:153) adds that identifying this coalition "is an essential prerequisite to change" as, "change will simply not happen without effective leadership" (Browne

2006:21). At PMC Society Stewards are elected to provide the operating impetus. However, these Society Stewards are traditionally volunteers within the church congregation. In fact, according to Still (2015), "when we got our last lot of Society Stewards they were badgered into being them." Anderson (1998:204) comments that, "search committees are too often chosen to be representative rather than competent." These leaders are often not selected with specific skills or characteristic in mind but rather to fill gaps. According to Kotter (1996:57) it is essential to get the right people on team, a team that consists of a balanced leadership and a shared goal, to accelerate and implement change. The results are notable within PMC as Still (2015) points out, "for a long time we have not had strong leadership. There is a vacuum of leadership. There are fairly strong and capable people in the church but they aren't necessarily gathered together into one force and united and so they tend to go off in other directions."

This guiding coalition champions the change initiative. Houston (2015) and Webster (2015) both make note of the need of a champion for change. Houston (2015) notes that while in the past some leaders were able to implement change most were always bogged down in bureaucracy. For true success Houston (2015) believes that it ultimately relies on a champion who has the passion for a project and then drives it. The concern, which Houston (2015) acknowledges, is that, "if that person leaves and no one steps in to replace them, it dies out." Webster (2015) follows a similar sentiment noting that, "if you dump a thing like that in a group, any group, the group can ooh and aah to its heart content but unless someone says fantastic I'm going to make it happen it's not going to work." While Browne (2006:11) would agree that the solution is found in a champion, he would differ in that this is a grouping of champions rather than a singular person. The vision and implementation should not be owned by one person but rather the collective. Subsequently, if a person had to leave the initiative would not collapse.

As alluded to by Houston, there have been significant leaders at PMC who have initiated change in the past. Yet these initiatives have been met with limited success. Often it is seen as the minister's problem, one who is solely responsible for the change. Rev. Stone (2014) shares some of his frustration in this regard noting again the concern of a family

run church. Stone (2015) comments, "it is too painful for me to think of investing myself in a church only to be undermined at every turn by the family who intentionally undo the work I have done." In offering insight into the leadership structures of PMC Laue (2015) comments that there is no black leadership at PMC. While there have been attempts made in the past to include people of colour onto leadership the church has been largely unsuccessful in doing so (Laue 2015). This is a pertinent point as PMC, according to the interviewees, is seen as living separate from the community. To reach into the community and to form relationships with the community a relevant and contextual leadership team is needed.

It appears that PMC has failed in finding the correct balance of leadership. Vasilescu (2012:326) argues that, "without leadership, change will be slow in coming and random in direction and unsure if it is really effective." Without strong leadership, found in a collective guiding coalition it is possible to keep "plodding on in the worn path of the status quo" (Cagle 2007:75).

5.7.3   Step 3: Developing a vision and strategy

The primary role of an effective guiding coalition is to provide a vision and strategy. An effective vision will break through the status quo, increase the rate of urgency and create passion within an organization (Kotter 1996). The vision is the benchmark for all existing structures and all future input. The vision of the organization must be aligned to its values and principles, its non-negotiables.

Over its history multiple visioning workshops and seminars have taken place at PMC. In 1993 a document was produced (received from the churches archives) concluding a strategic visioning indaba of the church. Under the guidance of Rev. Julian Laughton the document provided five goals (with action points) for the church. The visioning goals were;

1. To apply the individual responses in the Spiritual gifts Course held in April 1992 to all areas of life and ministry in the congregation.

2. To care for the congregation by means of lay pastoral oversight in geographic wards.
3. To reach out as a congregation to the community around us with special reference to (a) families of worshippers and (b) families of participants in church programmes.
4. To create (a) a worshipping, thanksgiving and fellowship environment which will include the whole church family and (b) provide opportunities for 'intergenerational' interaction as well as cross-cultural bridge building.
5. To make the congregation aware of their role as peacemakers (PMC 1993).

In 2000, again under the guidance of Rev. Julian Laughton, a vision committee was established. Through their deliberations a task team was sent into the community of Prestbury with a survey of questions. Their intentions were to introduce the church to the community and gather information from the local community. Ian Webster (2015) recalls the motive behind this initiative being one of a church that had lost touch with the community and wanting to hear from it. In 2008, under the guidance of Rev. Michael Stone the church went through a process of ascertaining its values. This process was aimed at discovering its passions and to direct the church but also to reawaken the church to areas that may have been overlooked. Unfortunately the results of these findings have been lost. However, in discussion with Rev. Stone (2014) the two values that were the most significant were, 'status quo', the top value, and 'outreach' being the least important value of the church. In 2013 another vision process was cast, this time under the guidance of Rev. Diane Worringham. This visioning discussion took the framework of a 10 – 5 – 3 year plan. It involved the areas of, buildings, finance, youth, young adults, community (outside), family, spirituality, fellowship (PMC members), Sunday services and Pre-school. It then assessed the strengths and weaknesses of each area. One outcome of this process was that a visioning committee was established. This work team would be set aside to initiate the change needed to move forward.

In each of these cases limited success was achieved. At the time of the vision casting energy and isolated cases of success were produced but according to Webster (2015) on

a broader scale the intended purpose failed. Webster (2015) notes that, "there have been drives. Different ministers have come in and at different times we have looked at our values and we have spoken about them but we have never actually been driven by them and driven ourselves in a real sense putting them forward in everything we do." The frustration of this failure is highlighted by Laue (2015) commenting, "we have core values but we don't live up to them... they are ideals. I think we are striving to try fulfil them. And they come up year after year after year. But we do always fall short. We have big dreams but we don't always stick to them." In considering why this has been the case Houston (2015) offers a thought,

> "I suspect there is not concrete action attached to the grandiose ideas. Its visions of, we want to reach out to Prestbury community over the next five years, we want to be a beacon of light, all that kind of metaphorical language with no one saying this Monday I am taking a group of people around going door to door. No one has concrete ideas only ever abstract ideas."

Odell (2015) raises the concept again that PMC continues to run independent from its community, hinging on its 'family church' ethos. Odell (2015) states,

> "To my mind there is a lack of vision in the church to say the population of white people has decreased and to ask who has moved into this community and how do we reach them and to say then that it is probably going to become a multi-racial church. The general consensus in the church even if it is not said is that we want to stay as we are, it is too challenging to look at what it really means to say ok what does a church in 2015 do in order to really fulfil its mission in this community."

Anderson (1998:156) suggests that, "organizational vision goes in one of two directions – either inward or outward." Anderson's comments emphasise Odell's insights of the tension between mission vs. being family orientated. Lipton (2003:18-19) suggests that the vision must articulate an organizations purpose to encapsulate its reason for being and determine why it gets involved in various activities. Through the questionnaire it was revealed that there was a wide opinion within the congregation as to its reason for being.

What do you believe is the main focus of PMC?
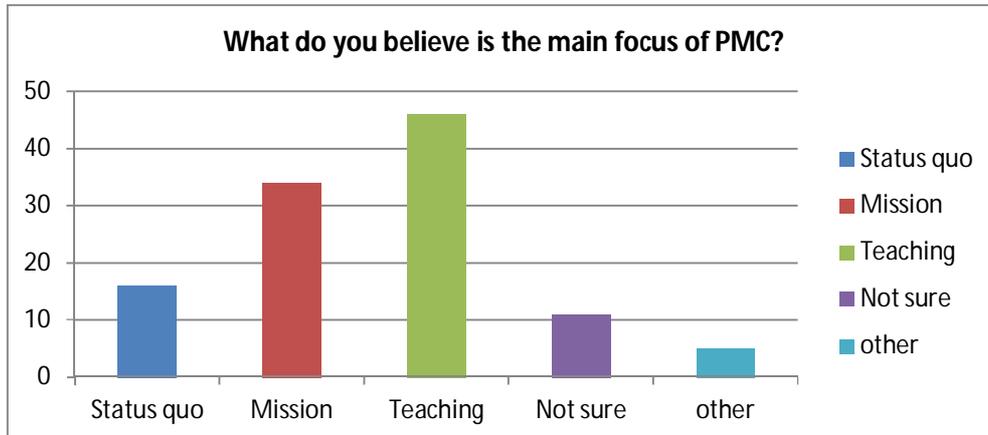
In their response 50% of the questionnaire respondents could not state what the mission of the church was. This discrepancy points to a lack of a clearly defined vision. In fact none of the interviewees could state succinctly, or some even vaguely, what the mission of PMC is. PMC appears confused as to its reason for being or it simply doesn't care, caught in a state of comfort and apathy. Anderson (1998:150) echoes Lipton's thesis by noting that, "it is much more difficult to be effective and to change when there is not a clear concept of purpose." This purpose is not found in a clever catch phrase, single activity, location, or building, it is found in the mission of God. The role of the guiding coalition is to form the vision and strategy of the organization. It was unclear if the lack of this was a failure of the leadership, congregation or both. A future investigation may uncover the reasons for this.

5.7.4   Step 4: Communicating the change vision
Browne (2006:18) states that, "effective communication is the central factor in managing change." Kotter (1996:85) affirms Browne's assessment by elaborating that while vision is important, the true power of the vision is unleashed only when those involved in the organization have a common understanding of its goals and direction. If communication is the critical element to an organizations change process, when communication is ineffectively change is rejected or humoured for a while then teeters out. Moran and Brightman (2000:70) stress that change agents must present a unified vision, one that is clear in regards to its direction and purpose, one "that everyone can understand."

However, this has not been the case at PMC. Webster (2015) comments regarding the challenge of communicate that, "there is also no easy forum. Apart from the leaders meeting there is no real forum to communicate... ideas that have been thrashed out." Webster (2015) continues to acknowledge that there has never been one collective push by the church. This has resulted in individuals and groups initiating many different activities out of alignment with each other, thereby creating further confusion. This may explain why PMC has not got on board or incorporated any of the vision strategies and why events such as the removal of the chairs ended so badly. In dealing with past hurt the guiding coalition must be even more unified while sensitive to the congregation. Finzel (2004:254) notes that, "in times that call for change, times in which we certainly live today, leaders must be superb listeners." Leaders have to balance the delicate art of communication, pushing ahead and slowing down the pace of change to accommodate the various members' needs (Pearse 2011:63).

In the case of low energy or urgency churches, such as PMC, a channel of clear and unified communication is vital. People need to repeatedly hear, consider, react, interact, and accept before they buy into the change (Anderson 1998:204). As the change process is frequently heard others become more familiar to the ideas and more open to the process. Communication draws people into the change process.

5.8   Observations

It has been shown that Prestbury suburb is a changing community. Its demographics have altered significantly in culture, ethnic diversity, housing and school. However, it would appear that in the midst of significant shifts in the life of Prestbury suburb PMC has remained very much static. While PMC has been relatively active in the community, offering meaningful inclusion to its members and others, it has failed to adapt to a changing environment. The reasons for this, emphatically revealed by the interviewees and questionnaire, are many but mainly suggest that PMC has embraced a family orientated church style.

As pointed out in chapter 2 the family centred church model can be a barrier to change. Once the organization becomes increasingly inward looking its desire for change is diminished drastically. The church and its members become the primary focus of the ministry and mission of the people. Multiple generations of families exist in this type of church and often elder generations are founding members. According to the statements of the interviewees and the questionnaires returned, this is true of PMC. Anderson (1998:113) elaborates on the family church model by commenting,

> "A common example of the socially self-perpetuating religious origination is the family church. The sign outside may say welcome but the visitor soon discovers that the only way to be fully assimilated and achieve influence is by marrying someone already in the church."

While Anderson's words appear harsh this model does present a very real danger. This is most clearly revealed in the demographics of the church, with 95 percent being white. For those not included in the church 'family' they are consigned to become participants rather than members. Speaking on the ethnic demographics of the church congregation Odell (2015) comments that, "my assessment is that I don't think the congregation has really embraced them as members. There is a huge barrier based on skin colour." Laue (2015), also speaking on the people of colour in the congregation, adds that "the one or two that come in just kind of slot in, sometimes I wonder if they even understand the sermon." These reflections offered by Odell and Laue are discouraging when considering the emphasis of PMC being a family, welcoming, church.

It has been argued that in a positive way PMC is a family church, a core value as argued by Webster. However, this perception of an all-embracing, family church, a light to the community, may rather be a fabrication of a deeper rot. During the period 1980 – 1990 church records reveal the number of children and adult baptisms, as well as the yearly confirmands.

Children and Adult Baptisms 1980 - 1990

Year	Value
1980	12
1981	9
1982	14
1983	5
1984	9
1985	11
1986	6
1987	13
1988	12
1989	7
1990	6

Yearly Confirmands 1980 - 1990

Year	Value
1980	11
1981	16
1982	2
1983	0
1984	12
1985	0
1986	6
1987	18
1988	19
1989	5
1990	8
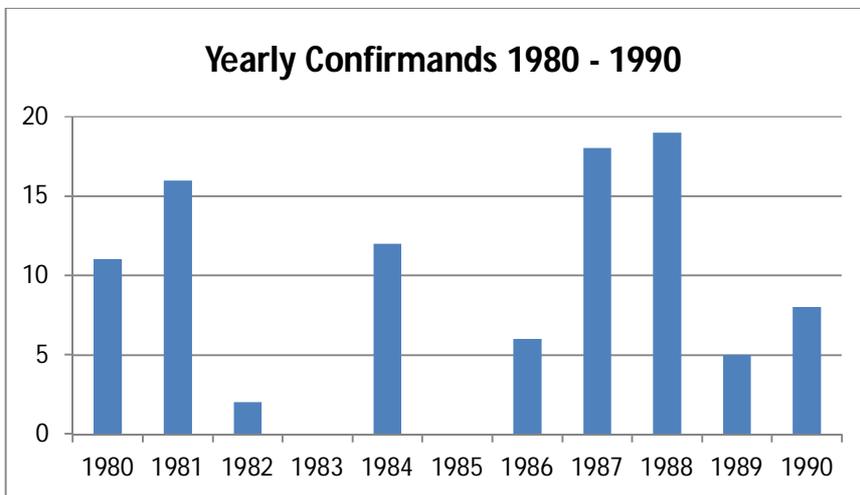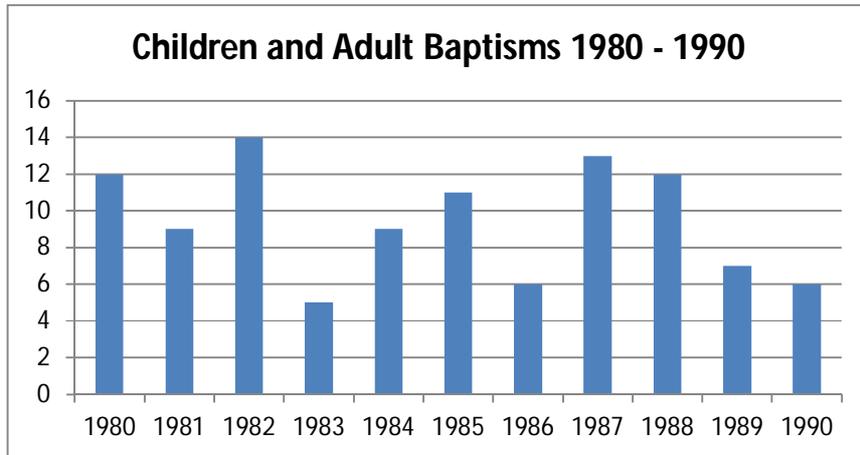
It is important to note that the majority of the baptisms during the 1980s were infants. When we compare the 1980s baptisms and confirmations with the most recent years we get a very similar picture.

Children and Adult Baptism 2004 - 2014

Year	Value
2004	1
2005	6
2006	5
2007	9
2008	10
2009	6
2012	8
2013	4
2014	4

Yearly Confirmands 2004 - 2014

Year	Value
2004	2
2005	2
2006	3
2007	7
2008	6
2009	4
2010	4
2011	2
2014	7
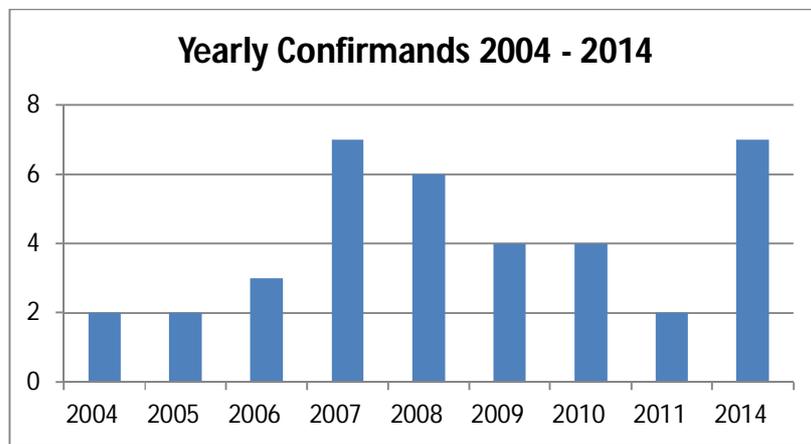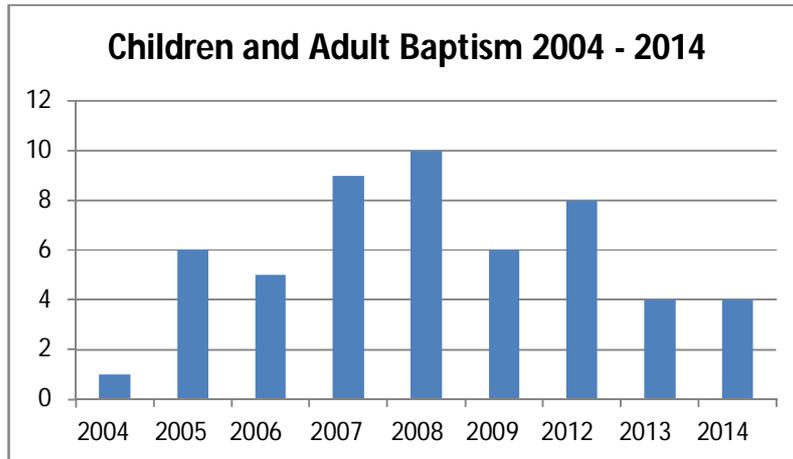
However, these statistics are deceiving. Laue (2015) was the first to note that there are no young families at church, young adults, and very few youth. Still (2015) confirms Laue's observations by commenting on the change she has experienced at PMC;

"In terms of the congregation itself what we don't have anymore is the white families we used to have, Mom and Dad and the kids. We have disjointed families. We have people who don't span the different groups. We don't have a family that has Mom and Dad in the congregation, then a teenager or two in the youth and then a child or two in the Sunday school where the whole family would be represented right through. We don't readily have that *(Still mentions only one family in the church she knows of)*. So that's quite a big change.

Discussing the reality at ground level Still (2015) notes further,

"I am very conscious that it is dwindling. We don't hold new people. People come for a little while and then move on. When we moved there in 1999 it felt

like a family church then. It doesn't feel like that so much anymore because it seems like a lot of older people. There aren't a lot of families with their children there."

It appears that the baptisms and confirmations that reflect in the church records are not being integrated into the church. Still (2015) comments on this disconnect by noting,

"I don't believe as a church we are well integrated. For a while we have had three separate churches, the kids, the youth and the adults. And they don't know each other at all. I have been trying to get older people to adopt the kids who don't have families there and there is a very faint, weak, response. It has been discouraging to me."

On paper the growth of PMC is encouraging, further perpetuating the mindset of a family church. However, the reality is that PMC does not appear to be so. These statistics begin to show that PMC may not be a family church anymore as it perceives itself. While many of the congregation are founding members, many members for over 20 years, no longer are multiple generations of family within the church. Young families also appear not to be attending with only 10 percent of the children's parents attending the service, as Lindi Still (2014) pointed out. The question remains, 'What/who are we'? This solution may lie with the missional nature of PMC. Hamm (2001:104-105) speaking on why family modelled churches struggle to grow past a certain size, even if they are in prime positions for growth, remarks that it is due to their missional attitude. Hamm (2001:105) notes that, "The family church model tends to limit how much activity and creativity can occur in a congregation because everything tends to be geared towards the existing congregation, the family, rather than toward mission beyond the congregation."

Leadership, it has been observed, has also plagued PMC and become a barrier to change. Still (2015) bluntly describes the current environment at PMC having "a vacuum of leadership." Yet this is not a new problem. This is poignantly evident and reflected in the many failed visioning exercises at PMC. Appelbaum *et al* (2012:769) laments this failing when noting the implementation of vision being the critical factor for change and

not simply the vision itself. The execution, or lack thereof, of the vision can be attributed to a lack of leadership, as change rises and falls on leadership. Kotter (1996:57) makes reference to leadership being instrumental in the progression of change. As one of his four essential characteristics, Kotter (1996:57) highlights the importance of electing proven leaders. In a similar vein Jurgens Hendriks (2004:202), speaking on leadership and change, emphasises the importance of leadership. Hendriks (2004:202) notes that,

> "At its centre, a missional church has an apostolic identity and an apostolic leadership. The apostle *(leader)* has to filter the new cultural context through the lens of the Gospel so that an encounter takes place between the Gospel and culture in such a way that it transforms the church" (italics added).

The ad-hoc and un-intentional election of leaders will continue to hamstring PMC. Key leaders with key leadership styles must be elected. Outdated styles will only continue to reinforce the status quo. Jurgens Hendriks (2004:199) makes the objection that;

> "The leadership styles that fail in this phase are those of manager, therapist, counsellor or even chaplain. These were styles that developed in the late Christendom and periods of modernity. Integrity, absolute dependence and focus on God and leading by example are now the essence of leadership. Today, leadership must anticipate, create and change cultures, and have the skills that are not taught in most training institutions. Generally, leaders have learned their leadership styles in stable environments, which now hardly exist in our context."

Leadership, rooted in a guiding coalition, is crucial to implementing change. Hendriks (2004:203) provides a challenge to churches that, "leaders need to escape from the myopia (short-sightedness) of their denominational worlds. We must seed and empower a new generation of leaders to be architects of the new era by refocusing on the missional God and scripture."

Kotter's sequential change model aided in providing the framework for assessing the context and manoeuvring towards change, as change is not a choice but an imperative. Preceding his chapter on the eight steps to transforming ones organization Kotter (1996:4-16) provides a list of fundamental errors to organizational change. These errors range from allowing too much complacency to neglecting to anchor change firmly in the

corporate culture. To overcome these errors, a force, fixed into a particular model or framework, which drives the change, must exist. Change efforts will not happen easily, and may often fail, unless a method is used to "alter strategies, reengineer processes, or improve quality" against the barriers that affect change (Kotter 1996:20).

Emphasising Kotter's thoughts, Kurt Lewin in the 1940s proposed the analytical technique of *force field analysis* (Fisher 2005). This thesis is based on the assumption that the current state of affairs is the way it is because opposing forces work to maintain a state of equilibrium. A different state of affairs can be achieved by unbalancing the forces that are preventing change (Fisher 2005:128-129). When facing resistance to change Lewin suggests that an organization must learn to identify the inner resistance and allow a process of, unfreezing, moving and then freezing, the change in place. In the case of PMC the status quo force of the family focused church is balanced against the missional force. Driving forces are identified and added through participation. Restraining forces are slowly removed. Through this process a new, future, equilibrium is determined.

While PMC has made some strides in the past in areas of change these change initiatives have not shaped the collective whole of the church or aided in the progression of PMCs identity and work in the community. In 1991 Philip Donnell wrote a report on PMC. In it he writes,

> "The last few years at the church have shown more emphasis on the setting of goals and analysing where the church needs to go and what should be priorities in each year. The mission statement and goals set look impressive on paper but honest evaluation is needed to see what they mean practically. Most important of all is whether the congregation understand the church's mission statement and goals and whether they agree with them... Ultimately the goals set need to be practical and need to challenge the people towards growth in the chosen areas rather than encouraging survival, stagnation or withdrawal."

Kotter (1996:23) is adamant that following these sequential steps is crucial, that "skipping even a single step or getting too far ahead without a solid base almost always creates problems." Brock and Salerno (1994:102) cite a similar danger noting how if any of the initial sequential stages are not achieved "it is easy to get stuck and then continually loop back." It is for this reason that Kotter's sequenced steps of...

- Empowering employees for broad-based action
- Generating short term wins
- Consolidating gains and producing more change
- Anchoring new approaches in the culture

... were purposefully not included in this chapter in relation to change at PMC.

It appears that in the last 15 years there has been no embedded change at PMC. This is likely coupled with a lack of identity of mission. It appears that Prestbury continually gets stuck in the first three steps of Kotter's change sequencing cycling through each of these, unable to then embed the change in the culture of the church. This will be addressed further in the conclusion.

This chapter reviewed the theoretical framework of change theory within Prestbury Methodist Church and its mission. This chapter explored the current context at PMC and the changes in the surrounding area. This raised the question over the mission of the church, or rather God's Mission, of being contextual and relevant, the bedrock of its identity. As a result of the findings in this chapter and the weight of the theology and data revealed, we are driven to conclude that PMC is in serious need of change. While the interviewees, and to a limited extent the congregation, were mentally able to critically and theologically engage with change, emotionally and practically this was not applied. The chapter exposed grave barriers to change infused with the core values and identity of the church. Characteristics of poor leadership and lack of application in decision making were presented. Kotter's sequential change steps were subsequently applied to PMC. However, it was revealed that intrinsic problems with the fundamentals of its identity and mission were limiting these sequential steps being applied.

CHAPTER 6   CONCLUSION

6.1   Explorative Study

This study was an explorative study to determine the missiological, sociological and theological implications of organizational change, using Prestbury Methodist Church (PMC) as a case study. The intention is that the research and the conclusions drawn from this study will raise awareness in the crucial field of change theory. It is hoped that this study may become the platform for further study, critical review and discussion by PMC, churches and organizations at large in the midst of change. It is regrettable that so little is often considered regarding this topic, as change features in every aspect of everyday life. While change is celebrated by some it has many negative connotations, often leading to conflict, pain, and resistance to change. The central question of this approach was to begin an investigation into what the role, place and nature of change within PMC is?

6.2   The Wedding Dance of Change

A number of years ago I went on a mission trip to Ubombo in KZN. While we were there we were invited to a wedding ceremony. As I watched the festivities, the ululating, and celebration of the people present I was amazed by the bride and groom. As they entered the tent they were dancing to the music in the aisle; one step forward, two steps back, three steps forward, two steps back. Slowly but surely they made their way to the front of the aisle to begin a new life together. It appears that change is like the African wedding dance. Change is fluid and involves a little bit of give and take. Yet change, if embraced, has the potential to be life affirming, offering new beginnings, for people and organizations.

Before seeking to understand the missiological, sociological and theological implications of organizational change within a case study, it was necessary to understand the nature of change and how people and organizations respond to it. To this end the nature of change was explored offering insight into the generational gaps in society and the barriers to change that are experienced. John Kotter's sequential change steps were

selected as the study's theoretical framework. As the foremost scholar on change theory Kotter's sequential stages provided the fixed force to drive the change and anchor that change into an organizational culture. Kotter's stages to organizational change have proved enormously intuitive, even against lengthy critique. The theological reflection revealed a familiar story, change being a theme that weaves through scripture. By exploring the relationship of people and church found in scripture with change we see a movement that was constantly reinventing itself. One key element presented itself, the mission of God, setting the people of God apart. This missional church was not static, but rather dynamic and fluid, constantly changing and reproducing community.

6.3   *Prestbury Methodist Church (PMC) response to change*

In seeking to understand the role, place and nature of change, PMC was chosen to apply Kotter's framework. Like most organizations PMC is a complex organisation. Within the questionnaire and interviews that were initiated, Kotter's change model revealed key areas for reflection. Prestbury suburb is a changing community. However, it was uncovered that PMC has struggled to embed change in its organizational culture remaining largely separate from the community and resistant to change. While PMC has experienced multiple vision indabas over its history, its family orientated internal system has been ultimately maintained. For this reason leadership is an area that needs to be addressed to drive the process of change. The ministers at PMC have been Pastors working with individuals lacking the skills to initiate systematic, institutional change.

Upon reflection PMC has shown signs of being stuck in a state of tension, cycling through the first three stages of Kotter's stages. PMCs response to change theory invoked varying responses. The interviewees offered at times thoughtful insight and were able to critically draw connections between mission and change. Many serious questions regarding, identity, the divide between PMC and the local community, the desperate need for change and the unwillingness to do so were raised. It was noteworthy that many of interviewees themselves were unable to provide answers moving forward.

PMC does not have the luxury to dig in its heels in and refuse to change. PMC has the arduous task of rediscovering its mission, the values and non-negotiables that hold true to the faith, Methodist tradition and mission of God. Changes to the institution and core values need to be identified and anchored into the culture of the organization. PMC must be more intentionally minded in incorporating multi-generational needs, not focusing on one aspect of doing church, or one set of values. The cost of change is high. For those who are willing to risk everything there is a great reward. As PMC wrestles with its family orientated structure it must be fluid in its capacity to adapt while maintaining a clear commitment to its unchanging purpose. This purpose and identity is found in the mission of God, a drawing back to incarnational ministry as found in the early church.

This study sought to consider whether Kotter's model could be bridged into a church setting. While Kotter's sequential stage's offers a business focused model I believe his work provides the platform to work in a church setting. With this being said the study also anticipated adding to the sequential change steps or developing a new model which could apply to the context of PMC. However, this did not take place. As the study progressed it was exposed that PMC is not in the position to develop its own model for change. Rather, PMC needs to address the initial critical areas of sequential change steps which Kotter cites.

In the process of understanding change we have learnt many valuable lessons. In addition to the points already addressed several other lessons are proposed. It is suggested that the church leadership team work towards reforming the change memory of PMC. In doing so unresolved historical issues and fear attached to future change may be addressed.

It is also proposed that the election of the leadership team is prudently appointed in relation to the attitudes and values and competencies for leading change.

I am in agreement with Hendricks that real change rests with the leaders. Certain, popular, leadership styles that were successful in driving change in the past have now become out-dated. A different class of leader with different types of skills is required. The ad-hoc and un-intentional election of leaders will continue to hamstring PMC. It has been presented, through the literature review that much of this work requires a 'change champion'. This is ideally structured around one key member/minister. However, it is possible that it can be structured around a core group of people who will form a guiding coalition.

These leaders must be driven by the need for change and committed to initiating change. It may be argued that PMC has a lack of resources or have the ability at present to change. If so, the equipping and training of the aforementioned leaders would be critical. The election of black leadership would aid immensely in bridging the contextual gap between the changing demographics of the community and the church. In turn, a clear vision with practically achievable processes must be communicated by the leadership team to the church. This can be initiated by applying Kotter's sequential steps. To start this does not mean overwhelming changes but change initiatives that develop a culture of change.

Finally it is proposed that PMC once again revisits its vision statements and in particular its mission status. The church must adopt a radical commitment to change and mission. This may include restructuring activities, outreach and services. These functions must become secondary to the non-negotiable primary activity of the church – the mission of God. This would aid in making the church contextual, breaking the 'white' dominated family focused structure, and incarnationally missional. The leadership structure must endeavor to give PMC back to the community. These links to the local community are essential in integrating the church back into the community.

Over the course of this study PMC has gone through more significant changes. The evening service has declined, the part-time youth pastor has left leaving a void in the youth program, the children's program facilitator has stepped down, and the resident

minister has gone on 7 months maternity leave. How the church has changed since starting this paper simply strengthens the arguments made in this thesis and heightens the urgency of my case.

6.4   Final Conclusion

This was an explorative study which has highlighted the need for further investigation in this field of research. There was certainly scope for further investigation. This study is only an introduction into a significant and broad field of research. Further research is needed to understand why PMC has struggled to move from the theory of vision to the implementation of that vision. Further research can be done in exploring the nature of change theory within the local community allowing PMC insight into how it could best reach into the community: Change, the church and multiculturalism. The discrepancy revealed in this study between the identity of PMC and its mission indicated the need for further research. Further research can be pursued beyond PMC in applying Kotter's sequential stages to different contexts, which could aid the Methodist church at large. Discussed briefly in this study the part of leadership at PMC and its relationship with change theory has much scope for future study. This is by no means an exhaustive list of possible future research.

6.5   Hope

This thesis has raised important but at times harsh realities. However, for Prestbury Methodist Church all is not lost. For the church of Jesus where there is life, even a remnant, there is hope. Despite age, lack of resources, naivety, apathy, or polity concerns, God's mission never ends (Matt 28:16 – 20). To the church in Prestbury, "Wake up! Strengthen what remains and is about to die, for I have found your deeds unfinished in the sight of my God" (Rev 3:2).

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APPENDIX

Interview Questions

1. What is your relationship with PMC?

2. How long have you been/were you a member of PMC

3. Why are you currently attending PMC or why did you leave?

Mission and Identity

4. What in your understanding is the purpose of mission?

5. Why is mission important to God?

6. In your opinion what are the core values of PMC?

7. How is PMC fulfilling its mission/purpose?

Change

8. How do you see the community of Prestbury (church/suburb) having changed in the last 10 years?

9. Do you believe there is a need for change at PMC? If so, how?

10. Do you believe change is perceived to be positive or negative within PMC? (Example/story)

11. What do you believe are some of the barriers to change at PMC?

12. Consider the demographics of PMC in comparison to the local community. Has PMC changed with the surrounding community/region?

13. Do you believe there is a correlation between mission and change at PMC?

Prestbury Methodist Church Questionnaire

PMC QUESTIONAIRE (This questionnaire is anonymous. Please do not write your name. Please mark with a X)

1. **What is your gender?**
   Male ☐   Female ☐

2. **What is your age?**
   15-25 ☐   26-35 ☐   36-49 ☐   50-64 ☐   65-74 ☐   75-over ☐

3. **In your opinion what is the average age of the PMC?**
   15-25 ☐   26-35 ☐   36-49 ☐   50-64 ☐   65-74 ☐   75-over ☐

4. **As a rough guess, what proportion of PMC,** *(Please circle the nearest %)*:
   Are between 15-25?
   Less than 10%   10-29%   30-49%   50-69%   70-89%   90% or more
   Are over 60?
   Less than 10%   10-29%   30-49%   50-69%   70-89%   90% or more
   Are white?
   Less than 10%   10-29%   30-49%   50-69%   70-89%   90% or more
   Are of a different ethnic grouping other than white?
   Less than 10%   10-29%   30-49%   50-69%   70-89%   90% or more

5. **What ethnic origin are you?**
   Asian ☐   Black ☐   Coloured ☐   Indian ☐   White ☐

6. **How far do you live from PMC?**
   2-5km ☐   5-10km ☐   10-15km ☐   20- 50km ☐

7. **How long have you been attending PMC?**
   6-12mnths ☐   1-5yrs ☐   5-10yrs ☐   10-20yrs ☐   20yrs-over ☐

8. **Where would you locate PMC's position/style?** *(Please circle ONE number on EACH line)*

Liberal	3	2	1	0	1	2	3	Conservative
Not Charismatic	3	2	1	0	1	2	3	Charismatic
Modern	3	2	1	0	1	2	3	Traditional
Outdated	3	2	1	0	1	2	3	Relevant

9. **What sort of area does PMC serve?**
   Rural and isolated_____ ☐   Rural settlements_____ ☐
   Small town_____ ☐   Large town_____ ☐
   City suburbs_____ ☐   Inner city_____ ☐

10. **Do you have a clear understanding of what the activities/programs of the church are?**
    Yes ☐   No ☐

11. **What do you like most about PMC?**
    Familiarity ☐   Preaching ☐   Friends ☐   Ethos/Missional work ☐   Other _____

12. **Can you clearly and succinctly state what the purpose/mission of PMC is?**
    Yes ☐   No ☐

13. **What is the official stated purpose/mission of PMC?**

    _____

14. **Is PMC more or less active in the community than 10 years ago?**
   More ☐   Less ☐   I don't know ☐

15. **In your opinion what is the main focus of PMC?**
   Maintaining Status Quo ☐   Mission ☐   Teaching ☐   Other _____

16. **In your opinion what should the focus of PMC be?**
   Mission/outreach ☐   Caring for its members ☐   Youth ☐   Other _____

17. **In your opinion do the direction, leadership, and ministries of PMC all function in congruence with its stated purpose?**
   Yes ☐   No ☐

18. **Do you think there is a need for change at Prestbury?**
   Yes ☐   No ☐

19. **If you could, what one thing would you change at PMC?**
   _____

20. **To your knowledge is PMC actively involved in the immediate surrounding community (Prestbury)?**
   Yes ☐   No ☐   I don't know ☐

21. **In your opinion are PMC ministries increasingly going to the unchurched or to those within the church?**
   Unchurched ☐   Church ☐   I don't know ☐

22. **In your opinion do the demographics and felt needs of our surrounding community/region strongly shape how PMC does ministry?**
   Yes ☐   No ☐   I don't know ☐

23. **Which service do you attend most frequently?**
   Morning ☐   Evening ☐

24. **What do you like most about the service you attend?** (Can tick multiple things)
   The time ☐   Children's church ☐   The people ☐   The songs ☐   The preaching ☐   Other _____

25. **If you are "new" to PMC (having joined in the last 2 years), what made you choose to worship at PMC?**
   Location ☐   Style of worship ☐   Activities for children ☐   Involvement in Mission ☐   Other _____

26. **On a scale of 1 – 5 (1 being the least willing). If we were to seek to have PMC grow, would you be;**
   (Circle *One* number for each question)

   - Willing to make changes to our worship to incorporate different styles?   1 2 3 4 5
   - Willing to have changes in the sanctuary so that it is more versatile?   1 2 3 4 5
   - Willing (if able) to give more so that we can afford to pay a youth pastor?   1 2 3 4 5
   - Willing to actively help in seeking out ways to engage our local community?   1 2 3 4 5
   - Willing to create change that will make someone "new" or "different" feel more
     comfortable and welcome, even if it means we feel uncomfortable?   1 2 3 4 5

27. **Do you attend the quarterly "society meeting"?**

   If so, why? _____

   If not, why not? _____

Prestbury Methodist Church Consent Letter

Prestbury Methodist Church

16 Stott Road, Prestbury

PO BOX 21631, Mayors Walk 3208

www.prestburychurch.co.za

31 October 2013

UKZN Masters Ethics Committee

To Whom it May Concern,

Mr. Ross Ducasse has requested that he be allowed to use Prestbury Methodist Church and its congregation for his Masters research focus and sample. Mr. Ducasse met with me twice: firstly to explain the purpose of his research and methodology, and second to look over the questionnaire that he plans to use for obtaining his data. I am happy with his proposal and questionnaire, and with his use of the congregation in his research.

If there are any questions, please feel free to contact me further.

Sincerely,
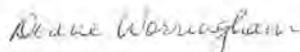
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