
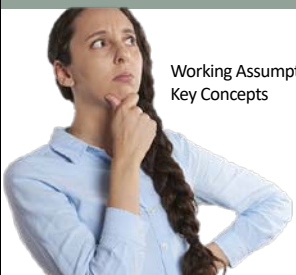
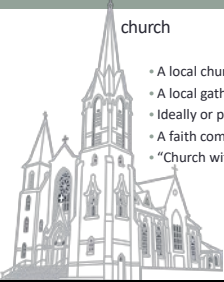



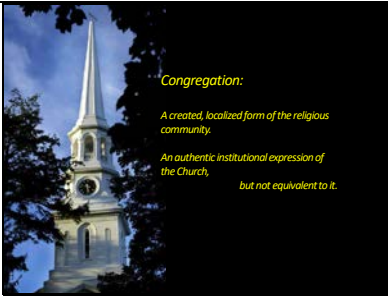

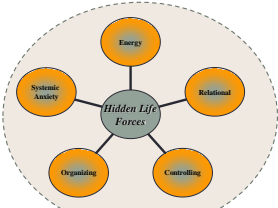


<p>THE HIDDEN LIVES OF CONGREGATIONS</p> <hr/> <p>Israel Galindo NALIP Conference 2018</p>	<p>The Hidden Lives of Congregations NALIP conference 2018 Israel Galindo Copyright © 2018, Israel Galindo</p>
 <p>• Basic concepts and assumptions • Two “hidden life” concepts • Implications for congregational leadership</p> <p>(Utterly shameless self-promotion)</p>	<p>This session: Basic concepts and assumptions about congregations Two hidden life concepts Implications for congregational leadership</p>
 <p>Working Assumptions & Key Concepts</p>	<p>Working Assumptions and Key Concepts</p>
<p>Theological and Sociological</p> <ul style="list-style-type: none"> • Clarifying congregation, church, and Church • Understanding congregations • Understanding congregational leadership 	<p>Theological and Sociological</p> <ul style="list-style-type: none"> • Clarifying congregation, church, and Church • Understanding congregations • Understanding congregational leadership
<p>Church</p> <ul style="list-style-type: none"> • A theological construct • “The Kingdom of God” • The ideal • Metaphorical • A “mystery” • “Church with a capital ‘C’” 	<p>Church</p> <ul style="list-style-type: none"> • A theological construct • “The Kingdom of God” • The ideal • A cosmic reality but Metaphorical • A “mystery” • “Church with a capital ‘C’”

 <p>church</p> <ul style="list-style-type: none"> • A local church • A local gathering of believers • Ideally or particularly • A faith community • “Church with a little ‘c’” 	<p>Church</p> <ul style="list-style-type: none"> • A local church • A local gathering of believers • Ideally or particularly • A faith community • “Church with a little ‘C’”
 <p>Congregation</p> <ul style="list-style-type: none"> • A local, organized, institutionalized, and authentic, social expression of Church . . . • . . . but not equivalent to it. • Confession: <i>we’ve chosen to do it this way</i> 	<p>Congregation</p> <p>A local, organized, institutionalized, and authentic, social expression of Church . . .</p> <p>. . . but not equivalent to it.</p> <p>Confession: <i>we’ve chosen to do it this way</i>. It is influenced by context, culture, socio-economic factors, even personalities.</p>
<p>Congregation as faith community</p> <ul style="list-style-type: none"> • Congregations are authentic faith communities • “Temple, graveyard, wedding ceremony” (Livingstone) • Components of community: <ul style="list-style-type: none"> • Shared language, values (worship) • Being together (its practices) • Creation of a formative culture • Self-limiting, but generative <p><i>Implications for pastoral leadership?</i></p>	<p>Congregation as Faith Community</p> <ul style="list-style-type: none"> ● Congregations are authentic faith communities ● “Temple, graveyard, wedding ceremony” (Livingstone) ● Components of community: <ul style="list-style-type: none"> Shared language, values (worship) Being together (its practices) Creation of a formative culture Self-limiting, but generative <p>What are the implications for pastoral leadership?</p>
 <p><i>Leadership in the Congregational Context</i></p>	<p>Leadership in the Congregational Context</p> <p>And in this context, we are talking about “pastoral leadership”</p>

<p>Myths About Leadership</p> <ul style="list-style-type: none"> • It's about motivating people • It's about personality • It's about style and technique • It's about authority and power • It's about being innovative and creative • It's about competence • There's one biblical model 	<p>Myths About Leadership</p> <ul style="list-style-type: none"> • It's about motivating people • It's about personality • It's about style and technique • It's about authority and power. Authority is negotiated, "power is a metaphor" • It's about being innovative and creative • It's about competence • There's one biblical model <p>Consider these assumptions when one reviews the typical surveys from congregational members about what they want in their next pastor.</p>
<p>What leadership is about:</p> <ul style="list-style-type: none"> • Providing the critical and unique functions of leadership required of the system to which one belongs given the position one occupies in the system. 	<p>What leadership is about Providing the critical and unique functions of leadership required of the system to which one belongs given the position one occupies in the system.</p> <p>To what extent do you think congregations during the interim hold this understanding about leadership?</p>
<p>Functions of Leadership</p> <ul style="list-style-type: none"> • Providing vision • Provide theological interpretation <ul style="list-style-type: none"> - (pastors as "resident theologian") • Institutional development • Formation of a local community of faith 	<p>Functions of Leadership Providing vision Provide theological interpretation (pastors as "resident theologian"; as storyteller, as interpreter of history) Institutional development Formation of a local community of faith</p>
<p>The Function of Leadership</p> <ul style="list-style-type: none"> • Function: <ul style="list-style-type: none"> - The normal or characteristic <i>particular</i> (specialized) action(s) required of an organ, component, force, or individual in a system as determined by that entity's <i>position</i> in the system. 	<p>Here's a fuller definition of FUNCTION. Function: The normal or characteristic <i>particular</i> (specialized) action(s) required of an organ, component, force, or individual in a system as determined by that entity's <i>position</i> in the system.</p>

<p>Functions of Second Chair Leadership</p> <ul style="list-style-type: none"> • Providing or interpreting vision • Organizational Development • Ministry Support • Monitoring Ministry and organizational actions • Resource Allocation • Facilitating the formation of a <i>community of faith</i> 	<p>These are the functions of SECOND CHAIR leadership given the POSITION occupied in the system</p> <ul style="list-style-type: none"> • Providing or interpreting vision • Organizational Development (structures, processes, programs) • Ministry Support • Monitoring Ministry and organizational actions (Supervision to ensure effectiveness of educational program) • Resource Allocation (budget, people, spiritual gifts, time, space) • Facilitating the formation of a <i>community of faith</i>
 <p><i>The Context of Congregational Leadership</i></p>	<p>Leadership is not a quality separate from its context. Educational leadership in the congregational setting takes place in a particular context: a congregation.</p> <p>In order to be effective, the educational leader needs to understand his or her context.</p>
 <p><i>Congregation:</i> <i>A created, localized form of the religious community.</i> <i>An authentic institutional expression of the Church, but not equivalent to it.</i></p>	<p>A non-theological, non-devotional, sociological understanding of congregations: “A created, localized form of the religious community. An authentic institutional expression of the Church, but not equivalent to it.”</p> <p>Leadership is not a quality separate from its context. Educational leadership in the congregational setting takes place in a particular context: a congregation.</p> <p>In order to be effective, the educational leader needs to understand his or her context.</p>
<p>Congregational Lifespan</p>	

<p>Assumptions</p> <ul style="list-style-type: none"> • A congregation's lifespan stage will have an impact on its corporate spirituality • The life cycle stage informs corporate relational dynamics • The life cycle stage is one factor that influences the spiritual formation of the church's members and of the function of the leader(s) 	<p>Assumptions</p> <p>A congregation's lifespan stage will have an impact on its corporate spirituality</p> <p>The life cycle stage informs corporate relational dynamics</p> <p>The life cycle stage is one factor that influences the spiritual formation of the church's members</p>
<p>Hidden Life Forces</p> 	<p>Here are five examples of what we call "hidden life" forces</p> <p>Energy. The level of vitality in the system.</p> <p>Relational. The kinds of relationships fostered by the system. "Relationships mediate formation"</p> <p>Organizing. The level and extent of how resources (time, space, personnel) are organized to the ends of the organization.</p> <p>Controlling. The level and extent of how leadership and authority is exerted.</p> <p>Systemic Anxiety. A dynamic inherent in all relationship systems. It can be acute or chronic. It is at the root of other hidden life forces, like homeostasis, reactivity, stance (e.g., perspectives of abundance or scarcity) etc.</p>
<p>Hidden Life Forces</p> 	<p>These hidden lives dynamic, while universal to systems of a kind, are mediated by the emotional field of the context in which the system is situated.</p> <p>Depending on the lifespan stage, some will be more influential and more necessary than others, but all are in play.</p> <p>For example, in the formation stage Energy abounds while organizational and controlling factors are low; while in Bureaucratic stage, energy for new initiatives is lacking while Organization and Control are high.</p>

Stages in the Life Cycle



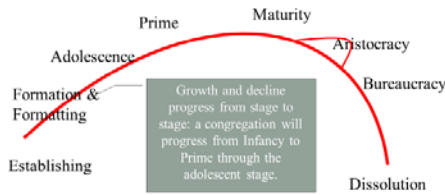
All organizations, including congregations, follow a natural course of growth, development, and declined.

There are various schemas, with different names, but the concept is the same (e.g., “Birth” and “Death”)

In this scheme we assume that not all congregations will experience an Aristocracy stage because of the congregational type (e.g., a family church).

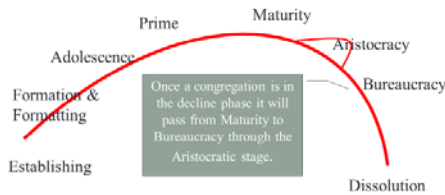
There is not assumption about a direct corollary with numerical or membership growth during the arch of the lifespan. For example, family churches tend to top out at 70—if that large—and then complete their life cycle.

Stages in the Life Cycle



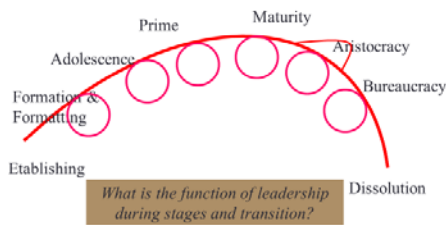
Growth and decline progress from stage to stage: a congregation will progress from Infancy to Prime through the adolescent stage.

Stages in the Life Cycle



Once a congregation is in the decline phase it will pass from Maturity to Bureaucracy through the Aristocratic stage. Not all congregations experience an Aristocracy stage.

Stages in the Life Cycle



Movement and decline do not progress uninterruptedly from stage to stage. Movement is marked by a cyclical process of dying and rising again in which the "E" forces predominate in the growth phase and "C" forces in the decline phase.

Question: How can a congregation discern their point in the normative cyclical process?

Question: What is the function of leadership during stages and transitions?

Often, pastoral failures happen in these dynamic transitional time. They call forth key leadership functions that are emergent (that is, not needed previously, but critical during and after transitions).

Insight: a church that is pining to reclaim the pastor they had during peak years of Prime is likely looking for the wrong pastoral leader if they are in the Maturity stage.

Leadership Functions

- Founding Leader
- Turnaround Leader
- Legacy Leader
- Placeholder Leader
- *Interim Leader*

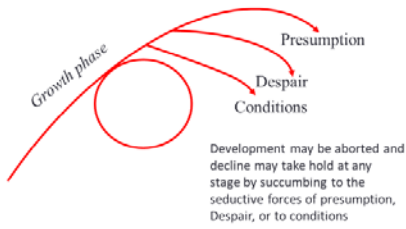
Role vs. Function.

Congregational search committees will tend to focus on a pastoral "profile"—the personality or the role of the person they think they need or like. All pastors have the same role---we copy job descriptions from another church and change the name of the church on the header. We tend to give little thought about the FUNCTION of the pastoral leader.

Leadership is about the function the system requires of the person in the position of LEADER.

1. Founding leaders are charismatic, visionary, entrepreneurial, and tenacious.
2. Turnaround leaders are courageous, innovative, enterprising, and relentless.
3. Legacy leaders are visionary, forward-looking, and kingdom-builders.
4. Placeholder leaders are steady, hold things together, providing stability, and "mature" the organization.

Development dynamics



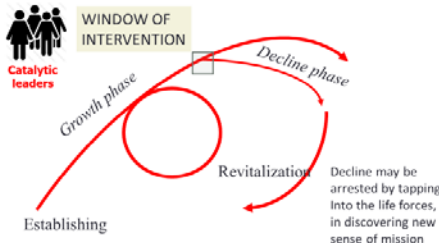
Growth may be aborted and decline may take hold at any stage by succumbing to the seductive forces of presumption, Despair, or to conditions.

Presumption: lack of vision and initiative

Despair: lack of resilience and loss of hope

Conditions: lack of resources to address challenges

Development dynamics

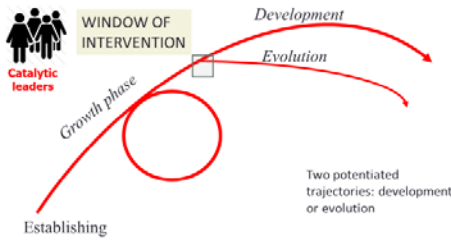


Decline may be arrested by tapping into the life forces, in discovering new sense of mission.

This is where leadership becomes the key indispensable resource for the congregation.

This is where the function of a catalytic leader becomes critical

Development dynamics

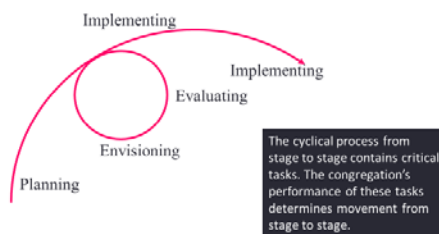


This window of intervention also give rise to two potentiated trajectories: Development or Evolution. Every congregation faces this decision during a window of intervention point.

Development: the same only bigger or more or better. E.g., A congregation in a changing neighborhood moving to the suburbs.

Evolution: different due to adaptation. E.g., A congregation in a changing neighborhood becoming an Urban congregation.

Development Tasks



The cyclical process from stage to stage contains critical tasks.

The congregation's performance of these tasks determines movement from stage to stage, as well as its vitality.

These are FORMATIVE and developmental actions. They need to be constantly practiced.

To neglect these leadership functions inevitably leads to crises through neglect and stagnation.

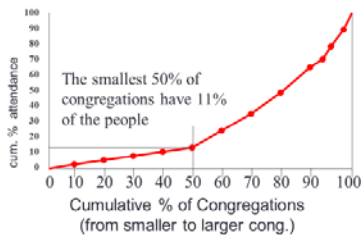
<p style="text-align: center;">THE HIDDEN LIVES OF CONGREGATIONS</p> <hr style="width: 25%; margin: auto;"/> <p style="text-align: center;"><i>Church Size and Style</i></p> <p style="text-align: center;"><small>David Gishels Executive Director www.gishels.com</small></p>	
<p>Caveat:</p> <ul style="list-style-type: none"> • <u>Not</u> in reference to “church growth” • Focus is on <u>congregational</u> models of “Church” • Confession: we’ve <u>chosen</u> to do church this way 	<p>We are a culture obsessed with size.</p> <p><u>Not</u> in reference to “church growth”</p> <p>Focus is on <u>congregational</u> models of “Church”</p> <p>Confession: we’ve <u>chosen</u> to do church this way</p>
<p>Assumptions</p> <ul style="list-style-type: none"> • The nature of group formation and relational interactions help “shape” the faith of persons who are a part of the group • The size of a particular congregation gives “shape” to the faith of its members <p style="text-align: right;"></p>	<p>The nature of group formation and relational interactions help “shape” the faith of persons who are a part of the group</p> <p>The size of a particular congregation gives “shape” to the faith of its members</p>
<p>Assumptions</p> <ul style="list-style-type: none"> • Size, while not a factor of fundamental or theological significance to the authenticity, or effectiveness, of a congregation, is a factor in the faith formation of its members. 	<p>Size, while not a factor of fundamental or theological significance to the authenticity, or effectiveness, of a congregation, is a factor in the faith formation of its members.</p> <p>The size of a congregation impacts significant factors of vitality and effectiveness in the church, but not always (e.g., a small church with a large endowment may not worry, and even resist, numerical growth).</p>

Church Size Models

- The Family Size/Style Church
- The Shepherding Size/Style Church
- The Programmed Size/Style Church
- The Corporation Size/Style Church
- The Resource Size/Style Church
- Size independent Church

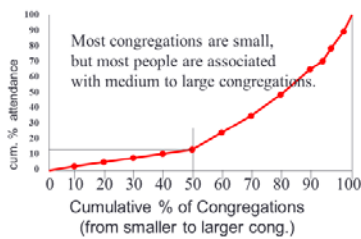
The Family Size/Style Church
The Shepherding Size/Style Church
The Programmed Size/Style Church
The Corporation Size/Style Church
The Resource Size/Style Church
Size independent Church

Alban Institute Nat. Cong. Study



The smallest 50% of congregations have 11% of the people

Alban Institute Nat. Cong. Study



Most congregations are small, but most people are associated with medium to large congregations. This leads to assumptions about the “norm” of congregations.

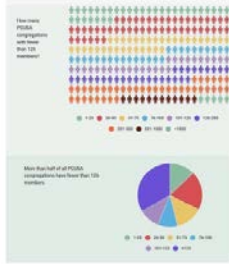
Small Churches in the PCUSA



Small church in the PCUSA cover the landscape

Small churches in the PCUSA

- More than half of all PCUSA congregations have fewer than 126 members.
- The “normative image” of a congregation requires passing the 200-250 ceiling.



More than half of all PCUSA congregations have fewer than 126 members.

The “normative image” of a congregation requires passing the 200-250 ceiling (the orange on the graph).

There are natural systemic impediments in congregations to go beyond 150.

These impediments are normative, they are not “failure.”

Avg. Sunday Morning Worship Attendance

Church Size Models

- 10 – 50 • The Family Size/Style Church
- 50-150 • The **Shepherding Size/Style Church**
- 150-300 • The Programmed Size/Style Church
- 300-500 • The Corporation Size/Style Church
- 500 + • The Resource Size/Style Church
- Size independent Church

Leadership is always contextual

Three Points

- Leadership is always contextual
- Congregational leaders need to be able to understand and interpret the context in which they do their work
- Effectiveness requires clarity of the function of the leader in the congregational setting.

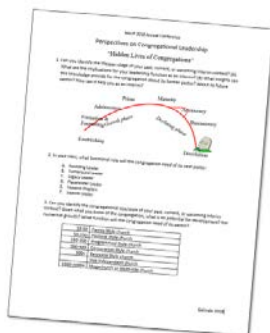
Systems theory posits that “leadership is a function of the system.”

Congregational leaders need to be able to understand and interpret the context in which they do their work

Effectiveness requires clarity of the function of the leader in the congregational setting.

NOTE: in what ways can these three points help a search committee’s discernment about the pastor they need?

Application...



Application (see handout)

5 Principles of Leadership



An organism functions best when its leaders are well self-differentiated

An organism functions best when its leaders are well self-differentiated

The leader's capacity for self-definition is more important than one's ability to motivate others

Def. the characteristic of being one's own self while staying connected to others in the system, and, the system itself.

Functioning out of one's own values and principles and clarity of one's position in the system (Leader) in the midst of the hidden life dynamics, like systemic anxiety.

Leadership Principles

• The leader is responsible for his or her position, not for the whole congregation



The leader is responsible for his or her position, not for the whole congregation

People function best when they are responsible for their own functioning rather than for how others function

To be responsible for how others function is to invite incredible stress and anxiety

The problem is compounded by pastors and lay leaders who accept the dysfunctional arrangement



- It is the task of any leader to affect integrity, not to promote dependence

It is the task of any leader to affect integrity, not to promote dependence

Dependent people in relationship systems are always the most serious, anxious, reactive and non-thinking people

They are focused on their anxiety, lack imagination, employ a narrow repertoire of responses, fail to be objective and demand a quick solution to their problems

- Systems in crisis want a Hero or Wizard
- Systems in crisis want to be rescued, not challenged to be responsible, imaginative, or to take risks
- They want someone to take responsibility for solving the crisis without requiring the system to change
- They want someone who can perform magic rather than make the system responsible for doing the necessary.
- Yet, the way out of a crisis is to take responsibility, be imaginative in changing ways of being and doing, and, to risk what it takes to move forward



Destructive processes are always enabled more when the leader is too concerned about consensus and harmony

Destructive processes are always enabled more when the leader is too concerned about consensus and harmony

It is the 'false prophets who promise tranquility

Sabotage is the specialty of the dependent

If the leader misreads their hostility and propaganda and exaggerates his or her own prose or response devices, it only reinforces their hostility ("the myth of rationality")



- Personal maturity is the central factor in leadership, not management technique, organizational philosophy, or control tactics

Personal maturity is the central factor in leadership, not management technique, organizational philosophy, or control tactics

A leader is not interested in pleasing everyone or making a carbon copy of herself