

CHURCH ADMINISTRATION FOR LEADERSHIP AND MANAGEMENT (CALM): A SYNOPSIS OF WORKSHOP MATERIAL

In the academic year 1988-89, a pilot study was conducted among Brethren pastors. Upon completion of the denominational pilot program CALM was revised and offered as a continuing education option to any interested pastors and church leaders. The purpose of this pilot study was to assist pastors in self-awareness in multiple areas (leadership style, learning style, psychological type, and approach to conflict resolution). Information in these areas could assist pastors in being more effective in their leadership roles within the church.

To the extent that pastors understand their strengths and weaknesses they gain an awareness that will make them more sensitive to the differences that exist among people who serve on volunteer committees, the heartbeat of the church structure. Leading these committees effectively is one of the measures of successful ministry within the local church.

Participants in the pilot study were solicited from among all Brethren pastors. Of the 120 currently serving in the denomination, 89 (or 74 percent) of them chose to participate in this study. Those who completed all facets of the program totalled 82. In the second administration of CALM open to all denominations, 84 people participated.

Inventories were utilized to assist the pastors in their exercises in self-awareness. Completed inventories were returned to the seminary for scoring. The participants agreed to attend regional workshops where their scores were interpreted. DePree (1987:54) states that "three of the key elements in the art of working together are how to deal with change, how to deal with conflict, and how to reach our potential". Therefore, instruction was included in the workshop sessions giving information in three areas: reaching one's potential in Christ, resolving conflict, and managing change. A schematic design for CALM appears in Figure 1 below.



Figure 1. CALM Workshops

Highlights from these sessions are included below and each is written by the faculty person involved with their presentation in the CALM project.

I. Reaching One's Potential in Christ

by

Dr. Jerry R. Flora*

The CALM project (Church Administration for Leadership and Management) addresses three areas: reaching one's potential in Christ, resolving conflict, and managing change. The need for such attention arises from a number of directions. Some polls suggest, for example, that the average Protestant pastor in America spends more than six hours per day in administration, management, and clerical duties. Many pastors, however, believe that their real calling is to preach, teach, and lead the people of God in worship. Current estimates are that 80 percent of pastoral work involves other people (Oswald and Kroeger, 1988, 38, 70). Therefore, just on the basis of what has been cited here, administration and interpersonal relations loom large in effective pastoral ministry.

CALM was born out of such concerns. The idea seems timely, for the eighties have been a decade dedicated to improvement. Business, education, and the church sense that something has been missing. Witness some publications of the decade: Peters and Waterman, *In Search of Excellence*; Engstrom, *The Pursuit of Excellence*; Peters and Austin, *A Passion for Excellence*. Leaders are asking, how can we be all that we ought to be? How can we become the church that God wants us to be? How can I use the potential with which I have been graced, and do so for the glory of God and my neighbor's good?

Reaching our potential begins with the double knowledge of God and self, together with the relationship that implies. This has long been acknowledged by some of Christendom's greatest minds: "if one knows himself, then one knows God" (Clement of Alexandria, *Instructor* 3.1). "Let me know myself and let me know thee" (Augustine, *Soliloquies* 2.1.1). "The first step in knowing God is knowing ourselves" Bernard of Clairvaux, quoted in Faucett, 1987, 123). "Nearly all the wisdom we possess, true and sound wisdom, consists of two parts, the knowledge of God and the knowledge of ourselves" (Calvin, *Institutes of the Christian Religion* 1.1.1). What we attempt here, therefore, is an exercise in increased self-awareness, realizing that this comes from God and that it permeates how we actualize our potential, resolve our conflicts, and manage the change for which we are responsible as church leaders.

Knowledge that Liberates

Our century has produced one of the best guides to self-understanding in the Myers-Briggs Type Indicator, a product of Consulting Psychologists Press

*Dr. Flora is Professor of New Testament Theology at ATS.

in Palo Alto, California. Researched and tested for more than sixty years, it is the first personality inventory to be published by Princeton's Educational Testing Service. More precisely, it indicates behavior preferences, and 1-2 million Americans will take it this year. Already used in Japanese business and industry, it is, thanks to recent popularizing publications, becoming well known in this country (Kroeger and Thuesen, 1988; Hirsh and Kummerow, 1989).

Sixteen Types

The Myers-Briggs Type Indicator assesses a person's behavior preferences according to sixteen possible types. These are based on four pairs of attitudes and functions which describe how we are energized, how we perceive reality, how we process and decide questions, and our preferred approach to living. These can be outlined as follows:

- Energizing: either Extravertive or Introvertive (E/I)
- Perception: either Sensing or Intuitive (S/N)
- Processing: either Thinking or Feeling (T/F)
- Living: either Judging or Perceiving (J/P)

A person who focuses on the outer world and gains energy from being with others is termed Extravertive (E), while an Introvert (I) is restored by solitude and will expend energy in being with others. An S (Sensing) type perceives details through the physical senses, paying attention to matters as they exist now; an N (Intuitive) perceives the forest as a whole rather than individual trees, often with a hunch of what might be possible in the future. A person who processes as T (Thinking) is task oriented and will use logical principles in decision making, while an F (Feeling) is more person-oriented, reaching decisions on the basis of personal values; that is, how the outcome will affect those who are involved. Finally, a J (Judging) is not a critical person but rather one who prefers an orderly, structured approach to living; a Perceiving type (P) chooses new experiences with spontaneity and enjoyment of process rather than closure. These eight preferences can be combined in sixteen ways (e.g. ESTJ, INFP) to identify types of human behavior. It is important to keep in mind the specific way in which such terms as Extravertive, Intuitive, Feeling, and Judging are used, and there is ample literature available to keep the definitions clear [(Myers, 1980; Keirse and Bates, 1984; Myers and McCaulley, 1985; Kroeger and Thuesen, 1988; Hirsh and Kummerow, 1989)].

Four Temperaments

We may plunge into the heart of the matter with the question of how we go about perceiving the world. Available research suggests that, if a person scores high in the Sensing factor, the next most important function for them will be with either J or P. There seems to be a bonding between these behavior preferences which is so strong that it determines much of how this individual behaves. Similarly, if one scores high as an Intuitive, then the next most significant quality will be either Thinking or Feeling. By examining these four

temperaments (SJ, SP, NF, NT), we can learn much that is of value for reaching our potential in Christ.

The descriptions of temperament which follow are synthesized from a variety of sources, (Keirsey and Bates, 1984, 27-66; Kroeger and Thuesen, 1988, 49-61; Oswald and Kroeger, 1988, 57-89). Sensing-Judging persons (SJs) make up about 38 percent of the American population and a higher proportion of church members. SJs are structured individuals, carefully organized, attentive to duty, sensitive to tradition and eager to maintain continuity between past and present. They tend to be matter-of-fact types who focus on what is now, but always on the basis of what has been. For them the Christian faith is a heritage to be passed on to the next generation, and in a worship experience it is important for them to commemorate (e.g., through the church year) the great acts of God which have brought us to the present.

Sensing-Preceiving persons (SPs) also constitute about 38 percent of the American population, but they offer quite a contrast to the staid SJs. SPs are spontaneous individuals, impulsive, unstructured, and action-oriented. They are free spirits who concentrate on the present as present. Continuity with past or future is of no great concern to them; what matters is this moment. They may want to create the First Church of What's Happening Now, for their faith takes the primary form of activity and their worship wants to major in celebration. SP leaders may be good at resolving crises, for they are hands-on types who do not worry about precedents.

NTs (Intuitive-Thinking individuals) are a smaller group (12 percent) of Americans. As leaders they are often forceful, for they tend to be tough-minded thinkers, natural planners, visionaries, brooders who can always conceive a better way to do things. Their conceptualizing can at times become perfectionistic, but there is no question about their basic orientation. It is to the future and how we can best get there. Because NTs are such thinkers, they may at times seem rather impersonal, but the church desperately needs their clear-headed abilities and their obvious energies. They may see Christianity as a set of doctrines, and they will appreciate a worship experience that includes careful thought with perhaps time for personal reflection.

Like NTs, those who are NF (Intuitive-Feeling) make up perhaps 12 percent of our populace. They are natural people persons centered on identity, especially in terms of seeing the potential that lies untapped within most individuals. They are usually self-directed and gravitate easily toward such professions as counseling where their Intuitive, sometimes even psychic, abilities can surface. For them, the Christian faith is primarily expressed in personal relationships, which they both enjoy in the present and expect for the future. They prefer worship that focuses on such matters with a strong sense of anticipating what is to come. For NFs, the best is yet to be!

Let us look at some implications of this learning for church leadership (Keirsey and Bates, 1984, 129-165; Oswald and Kroeger, 1988, 57-89; Kroeger and Thuesen, 1988, 75-122). SJs are careful about details, but they may not adequately plan for the future with much energy. They are good at maintaining the status quo but may need help in becoming effective change agents.

SPs so enjoy the process of what is going on that they may not conserve its benefits. While they may excel in time of emergency, they will need help in planning and producing long-term results. NTs bring forceful leadership to the church, but they may be tempted to do it singlehandedly and, at worst, can become dictators. It will be crucial for them to learn techniques of participative leadership and exercise great patience in leading others to envision the future as they themselves do. NFs may gravitate to the church as a place where they can specialize in relationships. They can be hurt, however, to learn that not everyone responds positively to them, and the church may even harbor individuals who should be termed antagonists or evil (Peck, 1983; Haugk, 1988). NFs may need around them some level-headed, tough-thinking associates.

The great point to be grasped is this: God uses all of these temperaments to lead the church. None of them is right or wrong; all of them are simply preferences. Just as we have preferences for which shoe goes on first and which hand we write with, so we also have these preferences in how we behave as persons. Although some temperaments will function better in certain situations, one is not better than another for leadership. Like James, Cephas, John, and Paul (Gal. 2:7-9), we are unique individuals, and the Almighty chooses to honor and use our uniqueness. Each of us has much to contribute, and increased self-awareness is indeed a knowledge that liberates.

Opportunities that Challenge

These preferences are fairly well set in childhood, and in adolescence and young adulthood they become fixed. Our task is not to try changing them, but learn how to use their strengths and compensate for their weaknesses.

Exploration

The second half of life (age 35-on) presents us with the opportunity of exploring and utilizing the shadow side, the undeveloped or underdeveloped aspects (Schemel and Borbely, 1982, 13-14; Faucett, 1987, 79-107). I am, for example, an ISTJ — an Introvertive, Sensing, Thinking, Judging individual. My F (Feeling) factor is also high, I often act in an ISFJ manner (service-oriented with concern for the wellbeing of others). The challenge presented by mid-life is to identify and unearth the opposite of each of these preferred characteristics. That would be ENFP — an Extravertive, Intuitive, Feeling, Perceiving person. Fortunately, a couple of friends demonstrate that typology, so I have some concrete vision of what it is like. To the extent that I can activate and use all of the preferences in the remainder of my life, I will move toward becoming a balanced, integrated human being. I will experience freedom to choose appropriate behaviors in diverse situations without always responding along the lines of conditioned emotional reflexes. I will have life, “and have it to the full” (John 10:10), for this fulfillment of the divine image is part of the life that we have in Christ.

Cooperation

A second challenge growing out of this new self-awareness is that we really do need each other. Church leadership is no place for Lone Ranger types — and even the Lone Ranger had his faithful companion, Tonto! NT planners, for example, need SJs to care for details and NFs to pay attention to personal values. SP leaders need NTs to help them think clearly and concretely. The best situation for a board or committee is to have all four temperaments represented within its membership. The separate functions operate well together: When a project needs to be done, the Sensing persons can gather all the relevant data, and the Intuitives will easily brainstorm it. The Thinkers will consider it with logical, clear eyed principles, while the Feelers can ask how the project may impact those for whom it is intended (Lawrence, 1979, 57-65; Faucett, 1987, 74-75). This process is schematized in Figure 2 as a “Z” decision-making model:



Figure 2. “Z” Decision-Making Model

All four functions are indispensable to planning, and, because no one or two of us possess them all, we must learn to cooperate.

Integration

A third challenge proceeding from new self-understanding is to integrate it with what we already know of God and ourselves. As noted at the outset, this twofold knowledge is true wisdom. Coming to us from the early church is the classic devotional method referred to as *Lectio divina* or “sacred reading” (Hall, 1988). Through this practice, observed in whole or in part by many Christians who have never heard it explained, we are in touch with the spirituality of nearly fifty generations of believers. The new understanding provided by twentieth-century research serves only to verify what the ancients intentionally or intuitively established.

Lectio divina embraces four activities, not necessarily in the following order but most often so: *Lectio* (“I read”), in which thoughtfully, deliberately we open ourselves to the Word of God by reading, perhaps by reading aloud, maybe even by copying its lines for ourselves. This might on occasion be broadened to include the unspoken “word” in general revelation (Ps. 19:1-6). This done, “I meditate” (*meditatio*) on what has presented itself to me. We can think about it, roll it around in our mind, examine it from every conceivable angle, and ponder the truth as God illumines it for us. Our spirit is full now, simplified perhaps, and ready to express itself to the Almighty. *Oratio* (“I pray”), offering to God the thoughts and intents of my heart. Our prayer is a personal one, not an oration, but the highly individual expression of divine revelation’s impact on our inner being. The prayer may take the familiar forms of adoration, confession, thanksgiving, and supplication both for self and for

others. This is followed by silence in which we neither read nor think nor speak but listen (*contemplatio*, “I contemplate”). It is a time for resting in the Lord, looking at and loving the Holy One, opening ourselves in the quiet of inner peace to a fresh word that may take the form of direction, application, or assurance. Here our devotion becomes dialogue. Here can be gathered the small “bouquet” which reminds us through the day that we have been in paradise, the garden of the King.

This ancient prayer technique, which many Christians use without knowing its name, is both time-honored and contemporary. The four elements, in whatever order they fall, correlate with the four functions identified by the Myers-Briggs Type Indicator (Michael and Norrissey, 1984, 31-45; Oswald and Kroeger, 1988, 90-95). In *Lectio* one perceives divine revelation by reading, hearing, speaking, or perhaps touching; this is the **Sensing** aspect of our personality. In *meditatio* we use our **Thinking** function, restating the Word of God in our own human words, processing it, analyzing, synthesizing, and personalizing. Then in prayer (*oratio*) we offer this to God through the **Feeling** of our hearts. The F function, remember, has to do with personal values and the impact of actions on other persons. So, in prayer, we offer ourselves and those for whom we pray to the One who is eternally three-personed. Such prayer honors the Holy and fulfills us as well. Finally, in quiet expectation we bring into play our **Intuitive** function (*contemplatio*). We open our spirit to God’s Spirit welling up within in what may be a powerful surge or a gentle stillness. The effect should be one of integration, balance, and peace.

Such fourfold devotion is well-founded, fully-orbed, and satisfies every aspect of our common human nature. As an unknown author wrote:

Every morning lean thine arm awhile
upon the windowsill of heaven;
Then, with the vision in thy heart,
turn strong to meet the day.

All too soon, however, the vision fades, and we think the Presence is no more. There is help available if we are willing to use it. The first help is techniques for creating personal solitude in the cacophony of our over-stimulated society. Richard Foster (1988, 105-9) suggests that we take advantage of occasional quiet minutes throughout the day (before getting out of bed, while driving to work, a moment before eating); find a quiet place to be alone (a corner in an apartment, a room in a house, a spot in a park, a place in the countryside); discipline ourselves to listen more and speak less; withdraw several times a year for a half-day of personal reflection and inventory; and go on retreats of several days for study or renewal.

The second help for maintaining the sense of Presence is friends, in this case beloved books that speak out of lives deeply touched and empowered by grace. For a start there are such authors (randomly arranged) as Brother Lawrence, Thomas a Kempis, Oswald Chambers, Augustine, Teresa of Avila, Henri Nouwen, George Fox, Anne Morrow Lindbergh, Julian of Norwich, and Thomas R. Kelly. With the addition of Hannah Whitall Smith, Dietrich

Bonhoeffer, and Evelyn Underhill we easily reach a baker's dozen, any one of which is capable of nourishing our spirit for years to come.

The goal is the double knowledge of God and self that moves us closer to our full humanity in the divine image, enables us to achieve more of our potential in Christ, and liberates us to live for the glory of God and our neighbor's good. Ted Loder, Senior Minister of the First United Methodist Church of Germantown in Philadelphia, summarizes it beautifully (Loder, 1984, 82):

O Ingenious God,
I rejoice in your creation,
and pray that your Spirit touch me so deeply
that I will find a sense of self
 which makes me glad to be who I am
 and yet restless
 at being anything less
 than I can become.

Make me simple enough
 not to be confused by disappointments,
clear enough
 not to mistake busyness for freedom,
honest enough
 not to expect truth to be painless,
brave enough
 to get in trouble,
humble enough
 to admit trouble and seek help,
joyful enough
 to celebrate all of it,
 myself and others and you
through Jesus Christ our Lord.

(Guerrillas of Grace by Ted Loder.

Copyright 1984, Lura Media, San Diego, CA.

Used by permission.)

