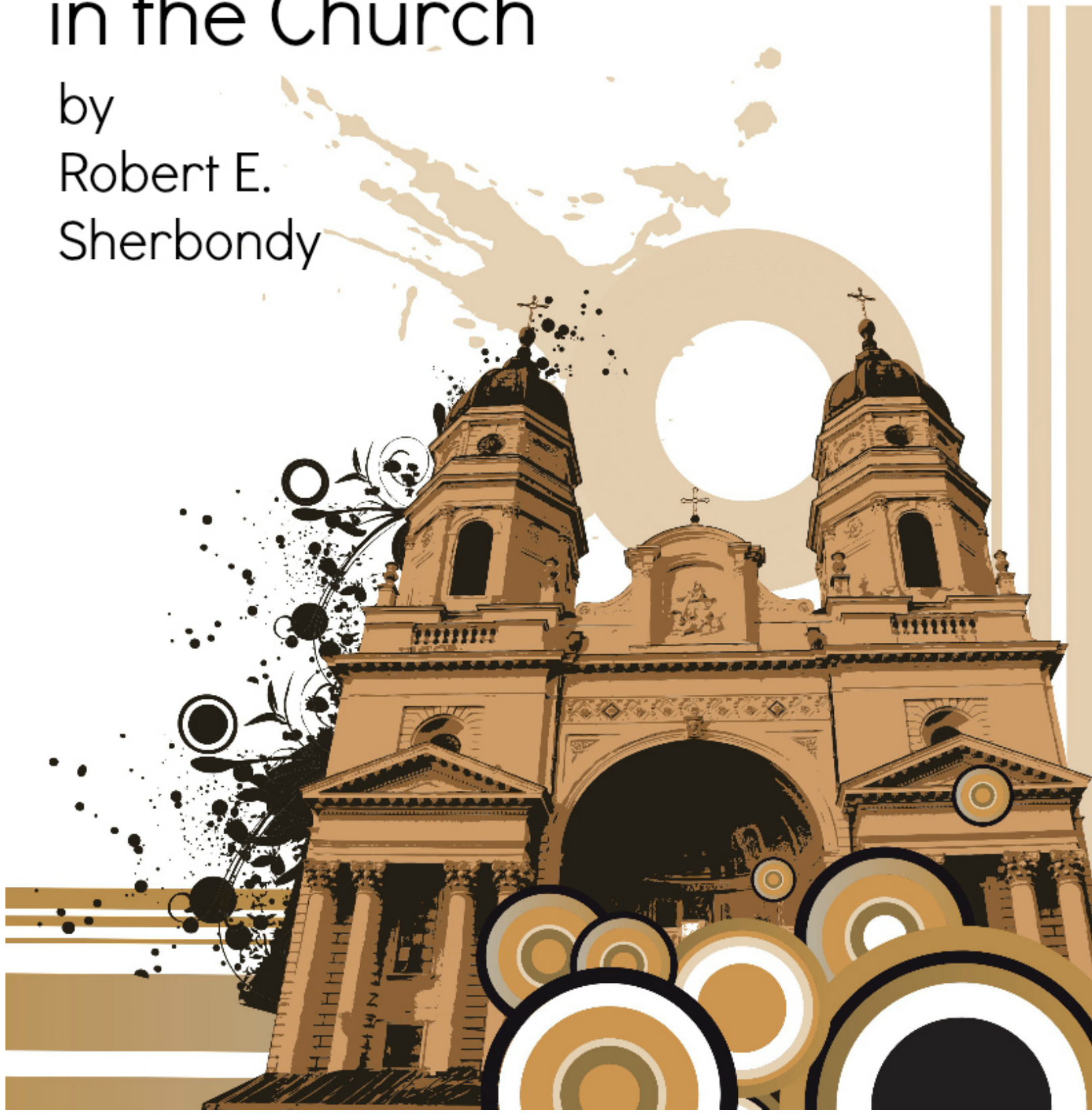


Leadership and Teamwork in the Church

by
Robert E.
Sherbondy



LEADERSHIP AND TEAMWORK IN THE CHURCH*
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LEADERSHIP AND TEAMWORK IN THE CHURCH

Robert E. Sherbondy

Focus: This is a series of workshops based on the assumption that most pastors and church members will experience some conflict, tension, and other problems that will hamper their harmonious teamwork and efficiency as they work together on various boards and committees of the church.

Objective: To enable pastors and church members to work together with greater harmony and efficiency by improving their understanding and practice of shared leadership and respective roles in task groups.

Schedule: Eight sessions of 1 ½ hours each.

Resources:

- I. The Bible
- II. Notes from Church Leadership Laboratories by W. Randolph Thornton and others from workshops for the Christian Faith and Work Plan and other sources as noted.
- III. *Reading Book Laboratories in Human Relations Training*. Washington, D.C.; NTL Institute of National Education Association, 1969.
- IV. J. William Pfeiffer and John E. Jones; *A Handbook of Structured Experiences for Human Relations Training, Vol 1*; Iowa City, IA; University Associates Press. 1970.
- V. Ray Beeson and Ranelda Mack Hunsicker; *The Hidden Price of Greatness*, Wheaton, IL; Tyndale House Publishers, Inc., 1991.
- VI. Warren Bennis and Burt Hanus; *Leaders The Strategies for Taking Charge*, New York, NY; Harper and Row Publishers, 1985.

Developing the Workshops: The leader of these workshops should seek to address within them the particular concerns and problems with which the participants are struggling, using the above resources as well as others that are currently available on leadership in churches.

SESSION 1

Introduction and Member Functioning or Distributed Leadership

Objective: To provide an introduction to this series of workshops and the concept of shared leadership in working in groups or teams.

- I. Welcome and Introduction to the Workshop
- II. Bible Study: Ephesians 4:1-16 (discuss and share observations)
 - A. Note emphasis on unity of the spirit and love.
 - B. Yet Christ has given each of us different gifts.
 - C. And none of us is perfect or completely mature.
 - D. Still Christ wants to use us as His Body in the world.
- III. Share Particular Concerns and Problems
 - A. List these for reference throughout the workshops.

Leadership and Teamwork in the Church, SESSION 1

IV. Presentation: Member Functioning or Distributed Leadership

A. Source: "Member Functioning or Distributed Leadership" by W. Randolph Thornton; Church Leadership Laboratory.

B. What is a group?

1. "A group exists when persons share some common identification, and
2. when there is a degree of interdependence among the members."

C. Why do groups exist?

1. "Because in certain situations thinking together, feeling together, and acting together are considered necessary or more effective and enjoyable than the solitary performance of these same functions."
2. "Because each and every member believes that he can fulfill some need or needs in collaboration with other people that he cannot fulfill by himself."

D. What needs are present in the life of every group?

1. The need to accomplish something.
2. The need to develop and maintain working relationships among the members so that the group task can be accomplished.
3. The need of each member to have his/her individual desires satisfied.

E. Conclusions regarding member functioning

1. The task needs, maintenance need, and individual needs of group life are each interlocking with the others.
2. Sooner or later all three kinds of needs present in every group must be met to some extent in order to achieve effectiveness and satisfaction.
3. The performing of one member function may help to meet two or even three needs simultaneously.
4. Any person in a group may perform or provide needed functions.
5. If and when a group bogs down, look for a needed but missing function, and then perform it or encourage someone else to perform or to provide it.
6. Through training we can learn to perform skillfully a wide variety of useful member functions.
7. Skill consists of knowing what to say and do, when, and how.
8. Skill is the art of bringing our behavior in line with our intentions.

V. Further Questions and Discussion

SESSION 2 The Formation of Trust in Groups

Objective: To examine areas of personal concern that affect us all in our group relationships and work so that we can address them and meet more of the needs of individuals and accomplish more in our work together.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic Insight
- B. Three basic needs operating in any group
- C. Basic issues or questions of focus
 - 1. What are we to **do**?
 - 2. **How** will we do it?
 - 3. **Why** should I participate?
 - 4. **What results** should I expect to see?
- D. Listed concerns reflecting personal needs

III. Bible Study: Philippians 2:1-16 (discuss and share observations)

- A. Our life is in Christ and his love comforts and supports us.
- B. We are to relate with each other in certain ways.
 - 1. Particularly looking out for each other's interest with a servant attitude.
- C. Keep on working to become mature disciples.
- D. Our work together must set us apart as stars in a dark world.

IV. Sharing of Additional Problems and Concerns

V. Presentation: The Formation of Trust in Groups

- A. Source: "Trust Formation Theory of Group Development"; paper from Protestant Training Laboratory, Green Lake, WI, 1965.
 - 1. Based on material in *T-Group Theory and Laboratory Method*; edited by Bradford, Gibb, and Benne, published by John Wiley & Sons, 1964.
- B. General Problems
 - 1. **Acceptance - Membership**
 - a) "...members come to groups with unresolved feelings of fear and distrust."
 - b) "...they are apparently rooted in lack of acceptance of the self and consequent lack of acceptance of others."
 - c) "Individuals become concerned with how they can attain membership, how they can be heard, how they can be seen as important by the other members."
 - 2. **Data Processing – How decisions are made**
 - a) "This is the problem of finding out how group members feel, how they see things and what their attitudes are about the relevant concerns of the group."
 - b) "A kind of datalessness is present in most natural work groups that finds expression in many symptoms....With socialization, people develop great skills at covering up data output."
 - c) "Assuming that 'silence means consent,' or that 'silence means dissent' groups continue to operate with partial efficiency but without knowledge that they are operating at partial efficiency."

- d) "...it is usually in the process of making decisions that the group becomes aware that data is inadequate for the purposes toward which the group is marshalling force. The group becomes concerned with how decisions are made, how members feel about various alternatives that arise, and how members can produce the verbalized alternatives."

3. **Goal – Productivity and Results**

- a) "An early problem in group formation is the determination of joint goals....What do we want to do?...The more freedom that is allowed to the group the more clear becomes the nature and magnitude of this problem."
- b) "People impose goals upon others by various coercive or persuasive methods. People who have only partial commitment to joint purposes are often apathetic, or bored. Others may work from a sense of duty or loyalty to the leaders....or friends in the group, or to the general aims of the group. People who work from such extrinsic motivations may engage in spurts of frenetic activity, perhaps to 'get it over with,' or perhaps to show themselves that they are loyal, competitive, or 'good members' of the organization....Activity under extrinsic motivation is less than full commitment of the person to the task."
- c) "Derived from the concern about purpose is the problem of being productive. What is productivity for us?"

4. **Control – Organization**

- a) "How can I exert some control over what happens? How can I influence others in the group?"
- b) "How can we organize to do what we want to do?"
- c) "People who have unresolved control concerns will engage in various persuasive methods for controlling others; advice giving, debate, argument, or constructive fight. A power struggle may develop among members who desire to have things move their way or who may enjoy leadership, control or power. Strategies for manipulation may be developed."

C. Healthy Efficient Groups

1. **Acceptance**

- a) "Groups with high acceptance show a reduction of fear and distrust."
- b) "Individuals are permitted to hold ideas different from those of the group with minimal censure or pressure from others to change."

2. **Data Processing**

- a) "Communication is free and open. Data is available for processing and use by members."
- b) "Conflict is recognized, dealt with, and used in problem solving or creative action."
- c) "Feedback is used to continually modify goal formation and decision making....Decisions in the group are based upon data."

3. **Goal**

- a) "Goals are explicit and verbalized in the ongoing activity of the group and can change direction of the group when this no longer becomes the case."
- b) "The intrinsic goals of individuals are tied in with the goals of the group."
- c) "People are learning, growing and changing."

4. **Control**

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- a) “The power structure is relatively open and manageable, and varies in nature with expertness, the nature of the problem, and the nature of the situation.”
- b) “Organization is relatively spontaneous and occurs in response to the need of the problem....Control is exerted by the nature of the goal, the intrinsic motivations of individuals and the objectives of the group.”

D. Gibb’s Theory

1. “Because most of us live in groups where there is little free flow of feelings, perceptions and attitudes, we distrust and fear.”
2. “In so fearing and distrusting and thinking up strategies to change others, we consistently cause more fear and distrust with those whom we seek to change....In order perhaps to ‘help’ the group we constantly try new strategies. Others see our try, and circumvent us, or use a counterstrategy.”
3. “No matter the group, large or small, business, church or diocese, distrust produces distrust, strategy produces circumvention.”
4. “Trust not perceived as trust does not beget trust.”
5. “We can and will attempt new behavior in order to better express our intentions..., but, believing that change itself is a product of the Holy Spirit, we simply keep identifying when and where we are not acting in a trusting, open, spontaneous way, knowing that only the grace of God can enable us to risk and so help others to change.”

VI. Further Questions and Discussion

SESSION 3
The Nature of Leaders and Use of Authority

Objective: To examine the nature of leaders and the process of leadership so that as we work together we can learn to share with each other in ways that will improve the life and work of our groups.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic insights
- B. Formation of Trust in Groups
 - 1. Acceptance
 - 2. Data Processing
 - 3. Goal
 - 4. Control
- C. Listed concerns

III. Bible Study: 1 Corinthians 12:4-21 (discuss and share observations)

- A. There are different ways and abilities to serve, but one Spirit.
- B. Variety of individual gifts from one Spirit for common good.
- C. Individuals need to affirm their different gifts and use them.
- D. Each person needs to be respected and cared for; builds trust.
- E. Different positions and powers operate in church.

IV. Sharing of additional problems and concerns

V. Presentation regarding Nature of Leaders and Use of Authority

- A. Source: “Member Functioning or Distributed Leadership” by W. Randolph Thornton, Church Leadership Laboratory.
- B. Quality of a leader: not a matter of...
 - 1. Personal traits, such as initiative, intelligence, etc.
 - 2. The situation.
 - 3. Person’s behavior
 - a) Although they may serve a group by symbolizing, decision-making, advice giving, or initiating programs.
 - b) No blend of these behaviors will guarantee that a person is always and everywhere a leader.
 - 4. Style
 - a) Autocratic, democratic, or laissez-faire
 - b) Individuals and situations are not static
- C. Process of leadership

- 1. “A **leader** is always a **person**, but **leadership** is always a **process** which can **only** be carried out between or among persons. Since leadership, by definition can never be an isolated solo, it must therefore be distributed, shared, multiple, mutual, democratic, and group centered. Leadership is not a static, private possession of any person (like eye color), but rather a dynamic relationship between or among persons (like conversation). This functional approach to leadership emphasizes what a person actually **does**, rather than who he is, or what he knows. And since no one person can adequately discover and meet all of the task and maintenance needs of the group plus

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the individual needs of each of the members, it is necessary that leadership functions or acts be shared among all members.”

2. “The functional approach does not get bogged down on the issue of the appointed leader versus the emergent leader. Both the official leader and the group member who happens to come up with the right function at the right time are doing the same thing; supplying functions needed by the group.”

D. Use of authority by a leader

1. “At any moment, in any group, the crucial and recurring question is this: **what is the appropriate ratio between the use of authority by the chairman or designated leader and the exercise of responsible freedom by the group?** The more a leader exercises authority, the less will be the amount of freedom and responsibility remaining for the group, and vice versa.”
2. Appropriate ratio depends upon four sets of factors:
 - a) Organization: traditions, type, structure, size.
 - b) Group: availability of information, readiness, interest, expectations.
 - c) Situation: nature of problem, time pressure, availability of the group.
 - d) Leader: philosophy, confidence in group, own needs.
3. “It is almost always quicker for one leader to make a decision than for a group of people to discuss and decide an issue, but more authority exercised by the leader will arouse more dependence, apathy and hostility in the group members, and as a result; they will be slower in carrying out **his** decision. On the other hand, the decision making process of a group may be slow, but the members will experience higher motivation, a greater sense of responsibility, more friendliness with each other, more personal growth, and as a result they will rapidly carry out **their** decision. For these reasons, the largest appropriate degree of shared leadership is recommended at all times.”

VI. Further questions and discussion

SESSION 4
Functions Needed in a Group and Cooperation

Objective: To examine the various functions that are needed within a group and to discover how they can be utilized in cooperative work that will produce satisfactory achievements.

I. Welcome and Introduction to Workshop

II. Review of Last Session

A. Basic Insights

B. Various definitions for Leaders

C. Leadership is a process of shared functions within a dynamic group relationship.

1. Use of authority by the designated leader

2. Appropriate ratio between leader's authority and group freedom and responsibility

D. Listed Concerns

III. Bible Study: Nehemiah 2:17-4:23, 6:15-16 (Discuss and share observations)

A. Set out to rebuild wall around Jerusalem; 2:17-20

B. Work in an organized cooperative fashion; 3:1-32

C. Encounters organized threats of violence; 4:1-8

D. Organizes to meet threats and complete the work; 4:9-23

E. The wall is completed; 6:15-16

IV. Sharing of Additional Problems and Concerns

V. Presentation regarding necessary functions in a group

A. Source: *Reading Book Laboratories in Human Relations Training*, pp 22-23

1. Distribute copies of "Functions Needed In a Group" (Form from Appendix A)

2. "Behavior in the group can be viewed from the point of view of what its purpose or function seems to be. When a member says something, is he primarily trying to get the group task accomplished (**task**), or is he trying to improve or patch up some relationships among members (**maintenance**), or is he primarily meeting some personal need or goal without regard to the group's problems (**self-oriented**)? As the group grows and member needs become integrated with group goals, there will be less self-oriented behavior and more task or maintenance behavior, What kinds of categories can we identify?"

3. Types of behavior relevant to the group's fulfillment of its **task**.

a) **Initiating:** Proposing tasks or goals; defining a group problem; suggesting a procedure or ideas for solving a problem.

b) **Seeking information or opinions:** Requesting facts; seeking relevant information about group concern; asking for expressions of feeling; requesting a statement or estimate; soliciting expressions of value; seeking suggestions and ideas.

c) **Giving information or opinion:** Offering facts; providing relevant information about group concern; stating a belief about a matter before the group; giving suggestions and ideas.

d) **Clarifying and Elaborating:** Interpreting ideas or suggestions; clearing up of confusions; defining terms; indicating alternatives and issues before the group.

e) **Summarizing:** Pulling together related ideas; restating suggestions after the group has discussed them; offering a decision or conclusion for the group to accept or reject.

- f) **Consensus Testing:** Asking to see if group is nearing a decision; sending up trial balloon to test a possible conclusion.
 - 4. Types of behavior relevant to the group's remaining in good working order, having a good climate for task work, and good relationships which permit maximum use of member resources, i.e., **group maintenance:**
 - a) **Harmonizing:** Attempting to reconcile disagreements; reducing tension; getting people to explore differences.
 - b) **Gate Keeping:** Helping to keep communication channels open; facilitating the participation of others; suggesting procedures that permit sharing remarks.
 - c) **Encouraging:** Being friendly, warm, and responsive to others; indicating by facial expression or remark the acceptance of others' contributions.
 - d) **Compromising:** When own idea or status is involved in a conflict, offering a compromise which yields status; admitting error; modifying in interest of group cohesion or growth.
 - e) **Standard Setting and Testing:** Testing whether group is satisfied with its procedures or suggesting procedures; pointing out explicit or implicit norms which have been set to make them available for testing.
 - 5. "Every group needs both kinds of behavior and needs to work out an adequate balance of task and maintenance activities.
 - 6. "Often in groups one can observe behavior that does not seem to fit any of the above-mentioned categories. This is likely to be **SELF-CENTERED** behavior, sometimes referred to as a 'non-functional role.' This is behavior that does not contribute to the group, but only satisfies personal needs. The following non-functional roles are to be avoided in one's own behavior and noted as significantly meaningful in the behavior of other group members."
 - a) **Blocking:** Interfering with the progress of the group by going off on a tangent, citing personal experiences unrelated to the group's problem, arguing too much on a point the rest of the group has resolved, rejecting ideas without consideration, preventing a vote.
 - b) **Aggression:** Criticizing or blaming others, showing hostility toward the group or some individual without relation to what has happened in the group, attacking the motives of others, deflating the ego or status of others.
 - c) **Seeking Recognition:** Attempting to call attention to one's self by excessive talking, extreme ideas, boasting, or boisterousness.
 - d) **Special Pleading:** Introducing or supporting ideas related to one's own pet concerns or philosophies beyond reason, attempting to speak for "the grassroots", "the housewife," "the common man," and so on..
 - e) **Withdrawing:** Acting indifferent or passive, resorting to excessive formality, doodling, whispering to others, etc.
 - f) **Dominating:** Trying to assert authority in manipulating the group or certain members of it by "pulling rank," giving directions authoritatively, interrupting the contributions of others, etc.
- B. The Process of Cooperation
1. Source: *A Handbook of Structured Experiences for Human Relations Training, Vol 1*; No. 7, Broken Squares, pp. 24-27.

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- a) See the Appendix B for directions regarding the preparation of materials and instructions for using this exercise.
 2. Brief statement regarding the meaning of cooperation
 - a) Each individual must understand the total problem or task.
 - b) Each individual should understand how he/she can contribute toward solving the problem or task.
 - c) Each individual should be aware of the potential contributions of other individuals.
 - d) There is a need to recognize the problems of other individual in order to aid them in making their maximum contribution.
 3. Do the exercise in cooperation
- VI. Further Questions and Discussion

SESSION 5
Criteria for Group Maturity

Objective: To examine the issue of critical unloving behavior within the Christian fellowship so as to learn how we might deal with it in love and thus strengthen our work together as parts of the Body of Christ.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic Insights
- B. Exercise in Cooperation: What did we learn from this?
- C. Task Functions & Maintenance Functions Needed in a Group
- D. Listed Concerns

III. Bible Study: 1 Corinthians 1:10-4:21 (Discuss and share observations)

- A. Problem of personal strife and divisions in the church: 1:10-4:21. How did Paul handle this problem?
 - 1. Presentation of himself
 - a) 1:14-17
 - b) 2:1-5
 - c) 2:13-3:9
 - d) 4:1-5
 - e) 4:9-13
 - 2. Exhortation to Corinthians and to us
 - a) 1:10-13
 - b) 1:26-31
 - c) 3:10-23
 - d) 4:14-17

IV. Sharing of Additional Problems and Concerns

V. Distribute the following

- A. "Criteria for Group Maturity" (Form from Appendix C) Source: "T-Group Theory, Bradford, p. 85.
 - 1. Excellence of intercommunication among group members
 - a) Common understanding, semantic sensitivity, permissiveness to discuss freely and not defensively among others.
 - 2. Group objectivity toward its own functioning
 - a) Degree to which the group can make and accept evaluations and analysis of its own functioning.
 - 3. Acceptance of group responsibilities as members
 - a) Willingness to accept and share leadership functions and membership responsibilities as well as sensitivity to and encouragement of the potential contribution of each member.
 - 4. Group cohesion or ego strength
 - a) Sufficient to permit assimilation of new ideas and new members, to use conflict instead of being destroyed by it, to hold to long-term goals, and to profit both from failure and from success situations.
 - 5. Group ability to inform itself and to think straight

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- a) Ability to use resources both within and without the group and to detect and correct fallacies in group thinking.
- 6. Ability of group to detect and control rhythms of group metabolism
 - a) Fatigue, tension, tempo, pace, emotional atmosphere.
- 7. Ability of group to recognize, control, and employ significant sociometric factors in its own growth
- 8. Ability of group to integrate member ideologies, needs, and goals with common group traditions, ideology, and goals
- 9. Ability of the group to create new functions and groups as needed and to terminate its existence when appropriate

VI. Further Questions and Discussion

VII. Distribute “The Root of Freedom” by J. Vannorsdall (Form from Appendix D) Source: Protestant Training Laboratory. Green Lake, WI April 27-May 5, 1965

“Freedom sometimes

Takes the shape of death

To be free of the compulsions of love
or the demands of justice
untouched by the cry of a child
or the needs of its parents
untouched by awe at gathering storm
or the stillness at dusk
unmoved by terror of war
or by the prospect of peace
to be without the strings of remembrance
or by the bonds of hope
without a desire to work
to lead or create
without expectations
passions or goals
to be this totally free is, for men,
the shape of death.

Unable to remain aloof, and live

We naturally become involved

Now serving those we love
and subject to their death
rejoicing in our children
and subject to their leaving
touched by compassion
but threatened by its cost
compelled by the call of justice
yet afraid of involvement
remembering before the fire-place
made afraid by a knock at the door
now happy at the beauty of things
but tormented by its passing

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confident glance at the mirror
but afraid of what we see
secure in a growing pension
but threatened by the future
confident that we can still decide
and knowing that we won't
now freedom's somehow disappeared
and there's the tyranny of things.

Among men not free

A voice cries

'Freedom is born of being loved by one
who is free himself
comes when you receive a love
which is a gracious self-giving
comes from a love great enough
to bear the cost of loving
is born of a love
which is not a tyrant's demand
comes of a self-giving
which is free of subversion
comes not of a refusal
to be involved in the world
comes neither of a yielding
to persons and things
comes rather of a response
to the self-giving Christ
freedom is born in wonder
at the suffering God.'

Being loved

We are set free

To be involved

Since our God is not ourselves
we are free to be ourselves
our hope is not in our children
we are free to love our children
our god is not our neighbor
we are free to have a neighbor
our remembrance is not the source of our life
we are free to remember
since our goodness is not decisive
free of the tyranny of goodness
our sin is not decisive
free of the tyranny of sin
our status is not job given

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free to do our work
our god is not tomorrow
free for present joy
our fear is not of death
free for present living
since our captivity is to the love of God
we are really free...
to be involved.

Freedom is rooted
In the love of God
Gloria in excelsis Deo”

SESSION 6
Case Study: Battle of Leadership Styles and Love

Objective: To examine how an autocratic leader can affect a ministry and the nature and importance of love in the effective work of the church, the Body of Christ.

I. Welcome and Introduction to Workshop

II. Review of Last Session

A. Basic insights

B. How did Paul handle the problem of personal strife and divisions within the Corinthian church?

1. How did he present himself as their minister and leader?

2. What exhortation did he make to the Corinthians in his teaching?

III. Case Study: Missionaries caught in a battle of leadership styles

A. Source: Ray Beeson & Ranelda Mack Hunsicker, *The Hidden Price of Greatness*; Wheaton, IL, Tyndale House Publishers, 1991, pp. 93-103

1. Distribute copies of Case Study: Missionaries Caught in a Battle of Leadership Styles and Points to Consider in this Case Study and Questions for Discussion (form from Appendix E)

B. Description of the basic conflict

Norman Grubb struggled to make his wife, Pauline, understand his weariness and frustration. He admired C. T. Studd as a great man of God and valiant missionary. He also respected him as Pauline's father. But he didn't think he could stand being caught between Studd and the wrath of World evangelization Crusade's (WEC) home committee much longer. All he wanted was to be an effective missionary to Africa. Instead he spent his time shuttling back and forth between opposing forces on impossible diplomatic missions. He was miserable here in London and equally miserable in the Congo.

When he decided he would leave the problems of the WEC and start fresh with Pauline's sister and brother-in-law in West Africa, Pauline said he couldn't make such a change without first reporting back to C. T. Studd, under whom he worked.

Norman knew that Pauline was right, but he didn't agree with the committee. It wasn't right to criticize C. T. for his all-out commitment to the Congo work. Nothing short of his consuming zeal could get the job done. And the high holiness and sacrifice helped ensure that the work would endure. It made no sense for the stay-at-homers to dictate to the ones on the front line.

He wished that C. T. would write the committee with a pen instead of a sword. How could a man make peace with those flaming letters of C. T.'s in his hand? Letters that offered not an inch of room for compromise or negotiation. Letters that incited the committee to ever greater disdain for C. T.'s position. He must try to convince C. T. of the wisdom of toning down his responses. It might cost him any advancement in the Congo work; it might pitch him out on his ear with the other malcontents. But for honor's sake he would try.

He did try, but rather than agreeing to temper his correspondence, C. T. rebuked him and withdrew the promised field leadership position. Although the

conflict between them calmed down, C. T. began to nurture Jack Harrison, another young missionary, as his successor.

Of course Norman was very disappointed and jealous. A while later C. T. called him into his little hut to announce his new assignment. "I want you to go home and be ready to take over the office there when I die. You and Pauline will make a good team at that end." So he was being sent away, trusted as a diplomat but not as a battlefield soldier. Norman shook his head. "You know I can never go back on my call to the Congo. I came here to stay."

"You also agreed to obey your leader," Studd reminded him. "You will either keep that commitment and go back to represent me with the committee at the home office, or you will be dismissed. Make your decision."

Later that day Norman returned with his answer. "After much prayer, I am ready to do as you wish. The Lord has made it clear to me that I must be ready to take any part in this worldwide work that he chooses."

Norman and Pauline went to London to represent Studd with the committee. During a return visit to the Congo, they met with C. T. to discuss the committee's intention to bring about drastic moderation and reform in WEC as soon as Studd died. Norman said, "They don't understand why you preach such a hard gospel, why you demand so much, and they intend to remove you and us from all leadership." Studd said, "We will see about that."

The Grubbs returned to London where they represented Studd to the committee. Since the committee couldn't oust them, the committee broke up to form a new mission. When Studd died, Norman and Pauline were left to pick up the pieces with only four workers in the home office and no funds.

Today there are more than 1,000 missionaries with the Worldwide Evangelistic Crusade, all living and working on faith and sacrifice as Studd taught.

C. Points to Consider in this Case Study

1. Studd had tremendous compassion for souls and wanted to see Jesus honored in all he did, but the intense way he pursued his heavenly vision didn't take into consideration the personalities and maturity levels of his co-workers.
2. Studd's demand for holiness and total sacrifice failed to recognize that we are all people in process. If his spiritual vision and energy hadn't been so compelling and attractive, his harshness would have driven everyone from him. Those hurt worst by him were among his most ardent supporters.
3. Pain may result from differences in ministry. Ministry is best defined as loving service, but what we mean by "love" is as varied as our fingerprints. Is love an action, an emotion, or both?
4. Authoritarianism produces pain for both leaders and followers. Studd's refusal to change his style of leadership brought him much grief as he watched many of his mission's co-workers, including some close family members, leave the work with the WEC.
5. Lack of communication brings pain. Studd issued ultimatums that made two-way communication virtually impossible. When leaders reject the participation of even their most trusted helpers in forming policy or making critical decisions, unity is

Leadership and Teamwork in the Church, SESSION 6

destroyed. Worker's motivation and esteem is undercut and hostility frequently results.

D. Questions for discussion:

1. How would you evaluate Studd's love for his fellow workers?
2. As the leader of WEC, what responsibility did Studd have for meeting the personal needs of his co-workers and maintaining a bond of cooperation between his staff and the committee?
3. What did Norman Grubb contribute to the work of WEC that Studd apparently couldn't offer?
4. What enable Norman to make this contribution?
5. What would have happened to the ministry of WEC if Norman had not made his contribution?
6. What have you learned about leadership and teamwork in the church from this case study?

IV. Bible Study: 1 Corinthians 12:1-14:1 (Discuss and share observations)

A. Body of Christ composed of individuals with different gifts; 12:1-30

1. Spirit gives different gifts to individuals; 12:1-11
2. Christ's body is single body with different parts; 12-26
3. Individuals each form part of Christ's body, yet each is different; 27-30

B. Strive for love, to be loving; 1 Corinthians 12:31-14:1

1. Value of love; 13:1-3
2. Characteristics of love; 4-7
3. Superiority of love; 8-14:1

V. Discussion regarding case study and biblical text

A. Questions on the case study

B. Questions on the biblical text

1. What insights did you get from 1 Corinthians 12:1-30?
2. What insights did you get from 1 Corinthians 12:31-14:1?
3. How does love affect our work with each other in the church?

VI. Sharing of additional Problems and Concerns

SESSION 7
Process of Making Changes

Objective: To examine the process by which changes can be planned, initiated, and completed in constructive ways within the fellowship and work of the church.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic Insights
- B. What was the problem that was addressed in the Case Study of the Missionary Team?
- C. How was it resolved?
- D. What was the lesson of 1 Corinthians 12 and 13?
- E. Listed Concerns

III. Bible Study (Discuss and share observations)

A. Acts 6:1-7 Church appoints 7 deacons

- 1. Questions
 - a) What was the problem within the church?
 - b) What changes seemed to be necessary?
 - c) How were the changes made?

B. Acts 15:1-33 Council of church leaders meets at Jerusalem

- 1. Questions
 - a) What was the problem facing the church at this time?
 - (1) See Acts 15:1-2
 - b) How was the problem addressed by the group?
 - (1) See Acts 15:3-18
 - c) How was the problem resolved?
 - (1) See Acts 15:19-29
 - d) What was the result of the decision?
 - (1) See Acts 15:30-34

IV. Sharing of Problems and Concerns

V. Presentation on Process of Making Changes

A. Source: "Change Does Not Have to be Haphazard" from *Reading Book Laboratories in Human Relations Training*, pp 51-55.

B. General Principles

- 1. "No institution or organization is exempt from change."
 - a) "The planning of change has become part of the responsibility of management in all contemporary institutions, whether the task of the institution is defined in terms of health, education, social welfare, industrial production, or religious indoctrination."
- 2. Model for thinking about change by Kurt Lewin
 - a) He saw "behavior in an institutional setting, not as a static habit or pattern, but as a dynamic balance of forces working in opposite directions within the social-psychological space of the institution."
 - b) "The balance between the two sets of forces, which defines the established level of production, Lewin called a 'quasi-stationary equilibrium.' We may diagram this equilibrium as follows:"

Restraining forces	a'	b'	c'	...n'
Present level of production	v	v	v	v
	^	^	^	^
Driving forces	a'	b'	c'	...n'

- c) “According to this way of looking at patterned behavior, change takes place when an imbalance occurs between the sum of the restraining forces and the sum of the driving forces. Such imbalance unfreezes the pattern: the level then changes until the opposing forces are again brought into equilibrium. An imbalance may occur through a change in the magnitude of any one force, through a change in the direction of a force, or through the addition of a new force.”
 - d) “Planned change must use situational forces to accomplish unfreezing, to influence the movement in generally desirable directions, and to rearrange the situation, not only to avoid return to the old level, but to stabilize the change or improvement.”
 - e) Major strategies for achieving change
 - (1) The driving forces may be increased
 - (2) The restraining forces may be decreased
 - (3) These two strategies may be combined
 - f) “In general, if the first strategy only is adopted, the tension in the system is likely to increase. More tension means more instability and more unpredictability and the likelihood of irrational rather than rational responses to attempts to induce change. It is a well-known fact that change in an organization is often followed by a reaction toward the old pattern, a reaction that sets in when pressure for change is relaxed.”
 - g) “This experience raises the problem of how to maintain a desirable change. Backsliding takes place for various reasons. Those affected by the changes may not have participated in the planning enough to internalize the changes that those in authority are seeking to induce; when the pressure of authority is relaxed, there is no pressure from those affected to maintain the change. Or, a change in one part of the social system may not have been accompanied by enough co-related changes in overlapping parts and subsystems.”
- C. Principles of Strategy for Effecting Institutional Change
1. To change a subsystem or any part of subsystem, relevant aspects of the work environment must also be changed.
 2. To change behavior on any one level of a hierarchical organization, it is necessary to achieve complementary and reinforcing changes in organization levels above and below that level.
 3. The place to begin change is at those points in the system where some stress and strain exists. Stress may give rise to dissatisfaction with the status quo and thus become a motivating factor for change in the system.
 - a) In diagnosing the possibility of change in a given institution, it is always necessary to assess the degree of stress and strain at points where change is sought. One should ordinarily avoid beginning change at the point of greatest stress.

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4. If thoroughgoing changes in a hierarchical structure are desirable or necessary, change should ordinarily start with the policy-making body.
5. Both the formal and the informal organization of an institution must be considered in planning any process of change.
 - a) Besides a formal structure, every social system has a network of cliques and informal groupings. These informal groupings often exert such strong restraining influences on institutional changes initiated by formal authority that, unless their power can be harnessed in support of a change, no enduring changes is likely to occur.
6. The effectiveness of a planned changes is often directly related to the degree to which members at all levels of an institutional hierarchy take part in the fact-finding and the diagnosing of needed changes and in the formulating and reality-testing of goals and programs of change.
 - a) Once the workers in an institution have agreed to share in investigating their work problems and their relationship problems, a most significant state in overcoming restraining forces has been reached.
 - b) It is true that most people are unaware of many factors that trigger processes of change in the situations in which they work. And most people are unaware of many factors that influence the direction of change.
 - c) Some forces that work for change or resistance to change in an organization stem from the personalities of the leaders and the members of the organization. Some of these factors are unknown to the persons themselves and to those around them.
 - d) All concerned must learn to adjust to factors that cannot be altered or controlled, and to adapt and to alter those that can be. For as long as the dynamic forces of science, technology, and intercultural mixing are at work in the world, change in organizations is unavoidable.

VI. Further Discussion

A. Questions, problems, concerns

Handout

APPENDIX A FUNCTIONS NEEDED IN A GROUP

For a group to operate effectively, a number of leadership functions must be performed by both the designated leader and the members of the group. The performing of these functions permits the group to satisfy the needs of its members and to move toward its objectives. There are two main categories of leadership functions: (1) those required to meet the needs as the TASK level, and (2) those required to meet the group MAINTENANCE level needs.

Task Functions

These leadership functions are to facilitate and coordinate group effort in the selection and definition of a common problem, as well as in the solution of that problem. When any of these functions are omitted, the effectiveness of the group declines.

Initiating: Proposing tasks or goals; defining a group problem; suggesting a procedure or ideas for solving a problem.

Information or opinion seeking: Requesting facts; seeking relevant information about group concerns; asking for suggestions or ideas.

Information or opinion giving: Offering facts; providing relevant information about group concerns; stating a belief; giving suggestions or ideas.

Clarifying or elaborating: Interpreting or reflecting ideas or suggestions; clearing up confusions; indicating alternatives and issues before the group; giving examples.

Summarizing: Pulling together related ideas; restating suggestions after the group has discussed them; offering a decision or conclusion for the group to accept or reject.

Consensus testing: Sending up “trial balloons” to see if the group is nearing a conclusion; checking with the group to see how much agreement has been reached.

Testing feasibility: Applying suggestions to real situations; examining the practicality and workability of ideas; pre-evaluating decisions.

Building and Maintenance Functions

Functions in this category describe leadership activity necessary to alter or to maintain the way in which members of the group work together, developing loyalty to one another and to the group as a whole.

Encouraging: Being friendly, warm and responsive to others and to their contributions; showing regard for others by giving them an opportunity for recognition.

Expressing group feelings: Sensing feelings, moods, relationships within the group; sharing feelings with other members.

Harmonizing: Attempting to reconcile disagreements; reducing tension by “pouring oil on troubled waters”; getting people to explore their differences.

Compromising: When one’s own idea or status is involved in a conflict, offering to compromise one’s own position; admitting error; disciplining oneself to maintain group cohesion.

Gate-keeping: Attempting to keep communication channels open; facilitating the participation of others; suggesting procedures for sharing the discussion of group problems.

Setting standards: Expressing standards for the group to achieve; applying standards in evaluating group functioning and production.

Following: Going along with the decisions of the group; somewhat passively accepting the ideas of others; serving as an audience during group discussion and decision-making.

Non-functional Behavior

Often in groups one can observe behavior that does not seem to fit any of the above-mentioned categories. This is likely to be SELF-CENTERED behavior, sometimes referred to as a “non-functional role”. This is behavior that does not contribute to the group, but only satisfies personal needs. The following non-functional roles are to be avoided in one’s own behavior and noted as significantly meaningful in the behavior of other group members.

Blocking: Interfering with the progress of the group by going off on a tangent, citing personal experiences unrelated to the group’s problem, arguing too much on a point the rest of the group has resolved, rejecting ideas without consideration, preventing a vote.

Aggression: Criticizing or blaming others, showing hostility toward the group or some individual without relation to what has happened in the group, attacking the motives of others, deflating the ego or status of others.

Seeking recognition: Attempting to call attention to one’s self by excessive talking, extreme ideas, boasting, or boisterousness.

Special pleading: Introducing or supporting ideas related to one’s own pet concerns or philosophies beyond reason, attempting to speak for “the grassroots”, “the housewife”, “the common man”, and so on.

Withdrawing: Acting indifferent or passive, resorting to excessive formality, doodling, whispering to others, etc.

Dominating: Trying to assert authority in manipulating the group or certain members of it by “pulling rank”, giving directions authoritatively, interrupting the contributions of others, etc.

Note: The appearance of these non-functional behaviors in groups tends to be irritating to other members, and they tend to react to them with blame, reproach, or counter-hostility. A group that understands group dynamics is often able to deal with them constructively, however, because it sees them as symptoms of deeper causes, such as valid personality needs that are not being satisfied constructively.

APPENDIX B
Exercise “Broken Squares”

Goals:

1. To analyze certain aspects of cooperation in solving a group problem, or completing a group task.
2. To sensitize the participants to some of their own behaviors which may contribute toward or obstruct the solving of a group problem.

Group Size

Any number of groups of six participants each. There will be five participants and an observer/judge for each group.

Time Required

Fifteen minutes for the exercise and fifteen minutes for discussion.

Materials Utilized

1. Chalkboard, chalk, eraser.
2. Tables that will each seat five participants.
3. One copy of instructions for each group of five participants and one for each observer/judge, include in each packet with the envelopes of pieces for the squares.
4. One set of broken squares, consisting of five envelopes in a packet, for each group of five participants.

Physical Setting

Tables should be spaced far enough apart so that the various groups cannot observe the activities of other groups.

Process

The facilitator may wish to begin with a brief discussion of the meaning of cooperation; this should lead to suggestions by the participants of what is essential in successful group cooperation. These may be listed on the board, and the facilitator may introduce the exercise by indicating that the groups will conduct an exercise to test their suggestions. Basic suggestions, which the facilitator may want to bring out of the groups, are as follows: (see the points in VB2 of the guide for Session 4).

Instructions for the exercise are as follows:

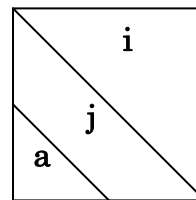
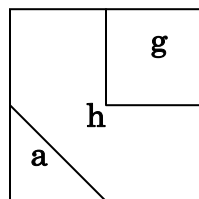
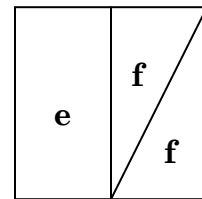
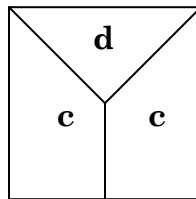
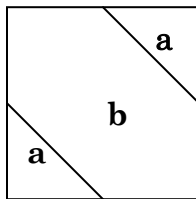
1. When the preliminary discussion is finished, the facilitator chooses an observer/judge for each group of five participants. These observers are each given a copy of their instructions. The facilitator then asks each group to distribute the envelopes from the prepared packets. The envelopes are to remain unopened until the signal to work is given by the facilitator.
2. The facilitator distributes a copy of the group's instructions to each group.
3. The facilitator then reads the group's instructions to the group, calling for questions or questioning groups as to their understanding of the instructions. It will be necessary for the facilitator or his/her assistants to monitor the tables during the exercise to enforce the rules that have been established in the instructions.

- When all the groups have completed the task or after they have been working on it for fifteen minutes, the facilitator will engage the participants in a discussion of their experience during the exercise. Discussion should focus on their feelings more than merely relating experiences and general observations. Observations are solicited from the observer/judge.

Directions for Making a Set of Squares

A set consists of five envelopes containing pieces of light cardboard which have been cut into different shapes and which, when properly arranged together, will form five squares of equal size. One set should be provided for each group of five participants.

To prepare a set, cut out five squares of equal size, best dimensions are 6 x 6 inches. Place the squares in a row and mark them as below, penciling the letters, **a**, **b**, **c**, etc. lightly so that they can later be erased.



The lines should be so drawn that, when cut out, all pieces marked **a** will be exactly the same size, all pieces marked **c** of the same size, and all pieces marked **f** of the same size. By using multiples of 3 inches, several combinations will be possible that will enable participants to form one or two squares, but only one arrangement of combinations is possible that will form five squares of 6 x 6 inches.

After drawing the lines on the 6 x 6 inch squares and labeling them with lower case letters, cut each square as marked into smaller pieces to make the parts of the squares, the “puzzle”, that is the focus of this exercise.

Mark the five envelopes for each set **A**, **B**, **C**, **D**, and **E**. Distribute the cardboard pieces into the five envelopes for each set as follows:

- Envelope **A** has pieces **i**, **h**, **e**
- B** **a**, **a**, **a**, **c**
- C** **a**, **j**
- D** **d**, **f**
- E** **g**, **b**, **f**, **c**

Erase the penciled letter from each piece and write, instead, the appropriate envelope letter. This will make it easy to return the various pieces to their proper envelopes for subsequent use by other groups.

The Group's Instructions

In this packet there are five envelopes, each of which contains pieces of light cardboard that can be arranged together to form squares. When the facilitator gives the signal to begin, the task of your group is to form five squares of equal size. The task will not be completed until each individual has before him/her a perfect square of the same size as that held by others.

Specific limitations are imposed upon your group during this exercise:

1. No participant may speak.
2. No participant may ask another participant for a piece or in any way signal that another person is to give him/her a piece.
3. Participants may, however, give pieces to other participants.

Are the instructions clear? (Answer any questions)

Facilitator gives signal, "Begin working".

Instructions To the Observer/Judge

Your job is part observer and part judge. As a **judge**, make sure each participant observes the rules:

1. No talking, pointing, or any other kind of communication among the five participants in your group.
2. Participants may **give** pieces to other participants, but they may not **take** pieces from others.
3. Participants may not simply throw their pieces into the center for others to take; they have to give the pieces or piece directly to the participant or participants that they want to help.
4. It is permissible for a participant to give away all of the pieces to his/her puzzle, even if he/she has already formed a square.

Do your best to strictly enforce these rules.

As an **observer**, you may want to look for some of the following:

1. Who is willing to give away pieces of the puzzle?
2. Did anyone finish his/her square (puzzle) and then somewhat divorce him/herself from the struggles of the other participants?
3. Is there any participant who continually struggles with his/her pieces but who is unwilling to give any or all of them away?
4. How many participants are actively engaged in mentally putting the pieces together?
5. Periodically check the level of frustration and anxiety—who's pulling his/her hair out?
6. Was there any critical turning point at which time the participants began to cooperate?
7. Did someone try to take over and complete all of the squares (the puzzles) for the group?

Handout

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Specific limitations are imposed upon your group during this exercise:

1. No participant may speak.
2. No participant may ask another participant for a piece or in any way signal that another person is to give him/her a piece.
3. Participants may, however, give pieces to other participants.

Are the instructions clear? (Answer any questions)

Facilitator gives signal, "Begin working".

Handout

**APPENDIX C
Criteria for Group Maturity***

1. Excellence of intercommunication among group members
 - a) Common understanding, semantic sensitivity, permissiveness to discuss freely and not defensively among others.
2. Group objectivity toward its own functioning
 - a) Degree to which the group can make and accept evaluations and analysis of its own functioning.
3. Acceptance of group responsibilities as members
 - a) Willingness to accept and share leadership functions and membership responsibilities as well as sensitivity to and encouragement of the potential contribution of each member.
4. Group cohesion or ego strength
 - a) Sufficient to permit assimilation of new ideas and new members, to use conflict instead of being destroyed by it, to hold to long-term goals, and to profit both from failure and from success situations.
5. Group ability to inform itself and to think straight
 - a) Ability to use resources both within and without the group and to detect and correct fallacies in group thinking.
6. Ability of group to detect and control rhythms of group metabolism
 - a) Fatigue, tension, tempo, pace, emotional atmosphere.
7. Ability of group to recognize, control, and employ significant sociometric factors in its own growth.
8. Ability of group to integrate member ideologies, needs, and goals with common group traditions, ideology, and goals.
9. Ability of the group to create new functions and groups as needed and to terminate its existence when appropriate.

*T-Group Theory, Bradford, p. 85

Handout

APPENDIX D
“The Root of Freedom”*
by J. Vannorsdall

“Freedom sometimes

Takes the shape of death

To be free of the compulsions of love
or the demands of justice
untouched by the cry of a child
or the needs of its parents
untouched by awe at gathering storm
or the stillness at dusk
unmoved by terror of war
or by the prospect of peace
to be without the strings of remembrance
or by the bonds of hope
without a desire to work
to lead or create
without expectations
passions or goals
to be this totally free is, for men,
the shape of death.

Unable to remain aloof, and live

We naturally become involved

Now serving those we love
and subject to their death
rejoicing in our children
and subject to their leaving
touched by compassion
but threatened by its cost
compelled by the call of justice
yet afraid of involvement
remembering before the fire-place
made afraid by a knock at the door
now happy at the beauty of things
but tormented by its passing
confident glaze at the mirror
but afraid of what we see
secure in a growing pension
but threatened by the future
confident that we can still decide
and knowing that we won't
now freedom's somehow disappeared

and there's the tyranny of things.

Among men not free

A voice cries

'Freedom is born of being loved by one
who is free himself
comes when you receive a love
which is a gracious self-giving
comes from a love great enough
to beat the cost of loving
is born of a love
which is not a tyrant's demand
comes of a self-giving
which is free of subversion
comes not of a refusal
to be involved in the world
comes neither of a yielding
to persons and things
comes rather of a response
to the self-giving Christ
freedom is born in wonder
at the suffering God.'

Being loved

We are set free

To be involved

Since our God is not ourselves
we are free to be ourselves
our hope is not in our children
we are free to love our children
our god is not our neighbor
we are free to have a neighbor
our remembrance is not the source of our life
we are free to remember
since our goodness is not decisive
free of the tyranny of goodness
our sin is not decisive
free of the tyranny of sin
our status is not job given
free to do our work
our god is not tomorrow
free for present joy
our fear is not of death
free for present living
since our captivity is to the love of God
we are really free...

to be involved.

Freedom is rooted
In the love of God
Gloria in excelsis Deo”

*Protestant Training Laboratory; Green Lake, WI; April 27-May 5, 1965

Handout

APPENDIX E

Case Study: Missionaries Caught in a Battle of Leadership Styles*

Norman Grubb struggled to make his wife, Pauline, understand his weariness and frustration. He admired C. T. Studd as great man of God and valiant missionary. He also respected him as Pauline's father. But he didn't think he could stand being caught between Studd and the wrath of the World Evangelization Crusade's (WEC) home committee much longer. All he wanted was to be an effective missionary to Africa. Instead he spent his time shuttling back and forth between opposing forces on impossible diplomatic missions. He was miserable here in London and equally miserable in the Congo.

When he decided he would leave the problems of the WEC and start fresh with Pauline's sister and brother-in-law in West Africa, Pauline said he couldn't make such a change without first reporting back to C. T. Studd, under whom he worked.

Norman knew that Pauline was right, but he didn't agree with the committee. It wasn't right to criticize C. T. for his all-out commitment to the Congo work. Nothing short of his consuming zeal could get the job done. And the high demands he made on workers and converts for lives of holiness and sacrifice helped ensure that the work would endure. It made no sense for the stay-at-homers to dictate to the ones on the front line.

He wished that C. T. would write the committee with a pen instead of a sword. How could a man make peace with those flaming letters of C. T.'s in his hand? Letters that offered not an inch of room for compromise or negotiation. Letters that incited the committee to ever greater disdain for C. T.'s position. He must try to convince C. T. of the wisdom of toning down his responses. It might cost him any advancement in the Congo work; it might pitch him out on his ear with the other malcontents. But for honor's sake he would try.

He did try, but rather than agreeing to temper his correspondence, C. T. rebuked him and withdrew the promised field leadership position. Although the conflict between them calmed down, C. T. began to nurture Jack Harrison, another young missionary, as his successor.

Of course Norman was very disappointed and jealous. A while later C. T. called him into his little hut to announce his new assignment. "I want you to go home and be ready to take over the office there when I die. You and Pauline will make a good team at that end." So he was being sent away, trusted as a diplomat but not as a battlefield soldier. Norman shook his head. "You know I can never go back on my call to the Congo. I came here to stay."

"You also agreed to obey your leader," Studd reminded him. "You will either keep that commitment and go back to represent me with the committee at the home office, or you will be dismissed. Make your decision."

Later that day Norman returned with his answer. "After much prayer I am ready to do as you wish. The Lord has made it clear to me that I must be ready to take any part in this worldwide work that he chooses."

Norman and Pauline went to London to represent Studd with the committee. During a return visit to the Congo, they met with C. T. to discuss the committee's intention to bring about drastic moderation and reform in WEC as soon as Studd died. Norman said, "They don't understand why you preach such a hard gospel, why you demand so much, and they intend to remove you and us from all leadership." Studd said, "We will see about that."

The Grubbs returned to London where they represented Studd to the committee. Since the committee couldn't oust them, the committee broke up to form a new mission. When Studd died, Norman and Pauline were left to pick up the pieces with only four workers in the home office and no funds.

Today there are more than 1,000 missionaries with the Worldwide Evangelistic Crusade, all living and working on faith and sacrifice as Studd taught.

*Ray Beeson & Ranelda Mack Hunsicker, *The Hidden Price of Greatness*, (Wheaton, IL, Tyndale House Publishers, Inc., 1991), pp. 93-103.

Points to Consider in This Case Study

1. Studd had tremendous compassion for souls and wanted to see Jesus honored in all he did, but the intense way he pursued his heavenly vision didn't take into consideration the personalities and maturity levels of his co-workers.
2. Studd's demand for holiness and total sacrifice failed to recognize that we are all people in process. If his spiritual vision and energy hadn't been so compelling and attractive, his harshness would have driven everyone from him. Those hurt worst by him were among his most ardent supporters.
3. Pain may result from differences in ministry. Ministry is best defined as loving service, but what we mean by "love" is as varied as our fingerprints. Is love an action, an emotion, or both?
4. Authoritarianism produces pain for both leaders and followers. Studd's refusal to change his style of leadership brought him much grief as he watched many of his mission co-workers, including some close family members, leave their work with the WEC.
5. Lack of communication brings pain. Studd issued ultimatums that made two-way communication virtually impossible. When leaders reject the participation of even their most trusted helpers in forming policy or making critical decisions, unity is destroyed. Workers' motivation and esteem is undercut and hostility frequently results.

Questions for Discussion

1. How would you evaluate Studd's love for his fellow workers?
2. As the leader of WEC, what responsibility did Studd have for meeting the personal needs of his coworkers and maintaining a bond of cooperation between his staff and the committee?
3. What did Norman Grubb contribute to the work of WEC that Studd apparently couldn't offer?
4. What enabled Norman to make this contribution?
5. What would have happened to the ministry of WEC if Norman had not made his contribution?
6. What have you learned about leadership and teamwork in the church from this case study?

LEADERSHIP AND TEAMWORK IN THE CHURCH*
By Robert E. Sherbondy

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LEADERSHIP AND TEAMWORK IN THE CHURCH

Robert E. Sherbondy

Focus: This is a series of workshops based on the assumption that most pastors and church members will experience some conflict, tension, and other problems that will hamper their harmonious teamwork and efficiency as they work together on various boards and committees of the church.

Objective: To enable pastors and church members to work together with greater harmony and efficiency by improving their understanding and practice of shared leadership and respective roles in task groups.

Schedule: Eight sessions of 1 ½ hours each.

Resources:

- I. The Bible
- II. Notes from Church Leadership Laboratories by W. Randolph Thornton and others from workshops for the Christian Faith and Work Plan and other sources as noted.
- III. *Reading Book Laboratories in Human Relations Training*. Washington, D.C.; NTL Institute of National Education Association, 1969.
- IV. J. William Pfeiffer and John E. Jones; *A Handbook of Structured Experiences for Human Relations Training, Vol 1*; Iowa City, IA; University Associates Press. 1970.
- V. Ray Beeson and Ranelda Mack Hunsicker; *The Hidden Price of Greatness*, Wheaton, IL; Tyndale House Publishers, Inc., 1991.
- VI. Warren Bennis and Burt Hanus; *Leaders The Strategies for Taking Charge*, New York, NY; Harper and Row Publishers, 1985.

Developing the Workshops: The leader of these workshops should seek to address within them the particular concerns and problems with which the participants are struggling, using the above resources as well as others that are currently available on leadership in churches.

SESSION 1

Introduction and Member Functioning or Distributed Leadership

Objective: To provide an introduction to this series of workshops and the concept of shared leadership in working in groups or teams.

- I. Welcome and Introduction to the Workshop
- II. Bible Study: Ephesians 4:1-16 (discuss and share observations)
 - A. Note emphasis on unity of the spirit and love.
 - B. Yet Christ has given each of us different gifts.
 - C. And none of us is perfect or completely mature.
 - D. Still Christ wants to use us as His Body in the world.
- III. Share Particular Concerns and Problems
 - A. List these for reference throughout the workshops.

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IV. Presentation: Member Functioning or Distributed Leadership

A. Source: "Member Functioning or Distributed Leadership" by W. Randolph Thornton; Church Leadership Laboratory.

B. What is a group?

1. "A group exists when persons share some common identification, and
2. when there is a degree of interdependence among the members."

C. Why do groups exist?

1. "Because in certain situations thinking together, feeling together, and acting together are considered necessary or more effective and enjoyable than the solitary performance of these same functions."
2. "Because each and every member believes that he can fulfill some need or needs in collaboration with other people that he cannot fulfill by himself."

D. What needs are present in the life of every group?

1. The need to accomplish something.
2. The need to develop and maintain working relationships among the members so that the group task can be accomplished.
3. The need of each member to have his/her individual desires satisfied.

E. Conclusions regarding member functioning

1. The task needs, maintenance need, and individual needs of group life are each interlocking with the others.
2. Sooner or later all three kinds of needs present in every group must be met to some extent in order to achieve effectiveness and satisfaction.
3. The performing of one member function may help to meet two or even three needs simultaneously.
4. Any person in a group may perform or provide needed functions.
5. If and when a group bogs down, look for a needed but missing function, and then perform it or encourage someone else to perform or to provide it.
6. Through training we can learn to perform skillfully a wide variety of useful member functions.
7. Skill consists of knowing what to say and do, when, and how.
8. Skill is the art of bringing our behavior in line with our intentions.

V. Further Questions and Discussion

SESSION 2 The Formation of Trust in Groups

Objective: To examine areas of personal concern that affect us all in our group relationships and work so that we can address them and meet more of the needs of individuals and accomplish more in our work together.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic Insight
- B. Three basic needs operating in any group
- C. Basic issues or questions of focus
 - 1. What are we to **do**?
 - 2. **How** will we do it?
 - 3. **Why** should I participate?
 - 4. **What results** should I expect to see?
- D. Listed concerns reflecting personal needs

III. Bible Study: Philippians 2:1-16 (discuss and share observations)

- A. Our life is in Christ and his love comforts and supports us.
- B. We are to relate with each other in certain ways.
 - 1. Particularly looking out for each other's interest with a servant attitude.
- C. Keep on working to become mature disciples.
- D. Our work together must set us apart as stars in a dark world.

IV. Sharing of Additional Problems and Concerns

V. Presentation: The Formation of Trust in Groups

- A. Source: "Trust Formation Theory of Group Development"; paper from Protestant Training Laboratory, Green Lake, WI, 1965.
 - 1. Based on material in *T-Group Theory and Laboratory Method*; edited by Bradford, Gibb, and Benne, published by John Wiley & Sons, 1964.
- B. General Problems
 - 1. **Acceptance - Membership**
 - a) "...members come to groups with unresolved feelings of fear and distrust."
 - b) "...they are apparently rooted in lack of acceptance of the self and consequent lack of acceptance of others."
 - c) "Individuals become concerned with how they can attain membership, how they can be heard, how they can be seen as important by the other members."
 - 2. **Data Processing – How decisions are made**
 - a) "This is the problem of finding out how group members feel, how they see things and what their attitudes are about the relevant concerns of the group."
 - b) "A kind of datalessness is present in most natural work groups that finds expression in many symptoms....With socialization, people develop great skills at covering up data output."
 - c) "Assuming that 'silence means consent,' or that 'silence means dissent' groups continue to operate with partial efficiency but without knowledge that they are operating at partial efficiency."

- d) "...it is usually in the process of making decisions that the group becomes aware that data is inadequate for the purposes toward which the group is marshalling force. The group becomes concerned with how decisions are made, how members feel about various alternatives that arise, and how members can produce the verbalized alternatives."

3. **Goal – Productivity and Results**

- a) "An early problem in group formation is the determination of joint goals....What do we want to do?...The more freedom that is allowed to the group the more clear becomes the nature and magnitude of this problem."
- b) "People impose goals upon others by various coercive or persuasive methods. People who have only partial commitment to joint purposes are often apathetic, or bored. Others may work from a sense of duty or loyalty to the leaders....or friends in the group, or to the general aims of the group. People who work from such extrinsic motivations may engage in spurts of frenetic activity, perhaps to 'get it over with,' or perhaps to show themselves that they are loyal, competitive, or 'good members' of the organization....Activity under extrinsic motivation is less than full commitment of the person to the task."
- c) "Derived from the concern about purpose is the problem of being productive. What is productivity for us?"

4. **Control – Organization**

- a) "How can I exert some control over what happens? How can I influence others in the group?"
- b) "How can we organize to do what we want to do?"
- c) "People who have unresolved control concerns will engage in various persuasive methods for controlling others; advice giving, debate, argument, or constructive fight. A power struggle may develop among members who desire to have things move their way or who may enjoy leadership, control or power. Strategies for manipulation may be developed."

C. Healthy Efficient Groups

1. **Acceptance**

- a) "Groups with high acceptance show a reduction of fear and distrust."
- b) "Individuals are permitted to hold ideas different from those of the group with minimal censure or pressure from others to change."

2. **Data Processing**

- a) "Communication is free and open. Data is available for processing and use by members."
- b) "Conflict is recognized, dealt with, and used in problem solving or creative action."
- c) "Feedback is used to continually modify goal formation and decision making....Decisions in the group are based upon data."

3. **Goal**

- a) "Goals are explicit and verbalized in the ongoing activity of the group and can change direction of the group when this no longer becomes the case."
- b) "The intrinsic goals of individuals are tied in with the goals of the group."
- c) "People are learning, growing and changing."

4. **Control**

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- a) “The power structure is relatively open and manageable, and varies in nature with expertness, the nature of the problem, and the nature of the situation.”
- b) “Organization is relatively spontaneous and occurs in response to the need of the problem....Control is exerted by the nature of the goal, the intrinsic motivations of individuals and the objectives of the group.”

D. Gibb’s Theory

1. “Because most of us live in groups where there is little free flow of feelings, perceptions and attitudes, we distrust and fear.”
2. “In so fearing and distrusting and thinking up strategies to change others, we consistently cause more fear and distrust with those whom we seek to change....In order perhaps to ‘help’ the group we constantly try new strategies. Others see our try, and circumvent us, or use a counterstrategy.”
3. “No matter the group, large or small, business, church or diocese, distrust produces distrust, strategy produces circumvention.”
4. “Trust not perceived as trust does not beget trust.”
5. “We can and will attempt new behavior in order to better express our intentions..., but, believing that change itself is a product of the Holy Spirit, we simply keep identifying when and where we are not acting in a trusting, open, spontaneous way, knowing that only the grace of God can enable us to risk and so help others to change.”

VI. Further Questions and Discussion

SESSION 3
The Nature of Leaders and Use of Authority

Objective: To examine the nature of leaders and the process of leadership so that as we work together we can learn to share with each other in ways that will improve the life and work of our groups.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic insights
- B. Formation of Trust in Groups
 - 1. Acceptance
 - 2. Data Processing
 - 3. Goal
 - 4. Control
- C. Listed concerns

III. Bible Study: 1 Corinthians 12:4-21 (discuss and share observations)

- A. There are different ways and abilities to serve, but one Spirit.
- B. Variety of individual gifts from one Spirit for common good.
- C. Individuals need to affirm their different gifts and use them.
- D. Each person needs to be respected and cared for; builds trust.
- E. Different positions and powers operate in church.

IV. Sharing of additional problems and concerns

V. Presentation regarding Nature of Leaders and Use of Authority

- A. Source: “Member Functioning or Distributed Leadership” by W. Randolph Thornton, Church Leadership Laboratory.
- B. Quality of a leader: not a matter of...
 - 1. Personal traits, such as initiative, intelligence, etc.
 - 2. The situation.
 - 3. Person’s behavior
 - a) Although they may serve a group by symbolizing, decision-making, advice giving, or initiating programs.
 - b) No blend of these behaviors will guarantee that a person is always and everywhere a leader.
- 4. Style
 - a) Autocratic, democratic, or laissez-faire
 - b) Individuals and situations are not static
- C. Process of leadership

- 1. “A **leader** is always a **person**, but **leadership** is always a **process** which can **only** be carried out between or among persons. Since leadership, by definition can never be an isolated solo, it must therefore be distributed, shared, multiple, mutual, democratic, and group centered. Leadership is not a static, private possession of any person (like eye color), but rather a dynamic relationship between or among persons (like conversation). This functional approach to leadership emphasizes what a person actually **does**, rather than who he is, or what he knows. And since no one person can adequately discover and meet all of the task and maintenance needs of the group plus

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the individual needs of each of the members, it is necessary that leadership functions or acts be shared among all members.”

2. “The functional approach does not get bogged down on the issue of the appointed leader versus the emergent leader. Both the official leader and the group member who happens to come up with the right function at the right time are doing the same thing; supplying functions needed by the group.”

D. Use of authority by a leader

1. “At any moment, in any group, the crucial and recurring question is this: **what is the appropriate ratio between the use of authority by the chairman or designated leader and the exercise of responsible freedom by the group?** The more a leader exercises authority, the less will be the amount of freedom and responsibility remaining for the group, and vice versa.”
2. Appropriate ratio depends upon four sets of factors:
 - a) Organization: traditions, type, structure, size.
 - b) Group: availability of information, readiness, interest, expectations.
 - c) Situation: nature of problem, time pressure, availability of the group.
 - d) Leader: philosophy, confidence in group, own needs.
3. “It is almost always quicker for one leader to make a decision than for a group of people to discuss and decide an issue, but more authority exercised by the leader will arouse more dependence, apathy and hostility in the group members, and as a result; they will be slower in carrying out **his** decision. On the other hand, the decision making process of a group may be slow, but the members will experience higher motivation, a greater sense of responsibility, more friendliness with each other, more personal growth, and as a result they will rapidly carry out **their** decision. For these reasons, the largest appropriate degree of shared leadership is recommended at all times.”

VI. Further questions and discussion

SESSION 4
Functions Needed in a Group and Cooperation

Objective: To examine the various functions that are needed within a group and to discover how they can be utilized in cooperative work that will produce satisfactory achievements.

I. Welcome and Introduction to Workshop

II. Review of Last Session

A. Basic Insights

B. Various definitions for Leaders

C. Leadership is a process of shared functions within a dynamic group relationship.

1. Use of authority by the designated leader

2. Appropriate ratio between leader's authority and group freedom and responsibility

D. Listed Concerns

III. Bible Study: Nehemiah 2:17-4:23, 6:15-16 (Discuss and share observations)

A. Set out to rebuild wall around Jerusalem; 2:17-20

B. Work in an organized cooperative fashion; 3:1-32

C. Encounters organized threats of violence; 4:1-8

D. Organizes to meet threats and complete the work; 4:9-23

E. The wall is completed; 6:15-16

IV. Sharing of Additional Problems and Concerns

V. Presentation regarding necessary functions in a group

A. Source: *Reading Book Laboratories in Human Relations Training*, pp 22-23

1. Distribute copies of "Functions Needed In a Group" (Form from Appendix A)

2. "Behavior in the group can be viewed from the point of view of what its purpose or function seems to be. When a member says something, is he primarily trying to get the group task accomplished (**task**), or is he trying to improve or patch up some relationships among members (**maintenance**), or is he primarily meeting some personal need or goal without regard to the group's problems (**self-oriented**)? As the group grows and member needs become integrated with group goals, there will be less self-oriented behavior and more task or maintenance behavior, What kinds of categories can we identify?"

3. Types of behavior relevant to the group's fulfillment of its **task**.

a) **Initiating:** Proposing tasks or goals; defining a group problem; suggesting a procedure or ideas for solving a problem.

b) **Seeking information or opinions:** Requesting facts; seeking relevant information about group concern; asking for expressions of feeling; requesting a statement or estimate; soliciting expressions of value; seeking suggestions and ideas.

c) **Giving information or opinion:** Offering facts; providing relevant information about group concern; stating a belief about a matter before the group; giving suggestions and ideas.

d) **Clarifying and Elaborating:** Interpreting ideas or suggestions; clearing up of confusions; defining terms; indicating alternatives and issues before the group.

e) **Summarizing:** Pulling together related ideas; restating suggestions after the group has discussed them; offering a decision or conclusion for the group to accept or reject.

- f) **Consensus Testing:** Asking to see if group is nearing a decision; sending up trial balloon to test a possible conclusion.
 - 4. Types of behavior relevant to the group's remaining in good working order, having a good climate for task work, and good relationships which permit maximum use of member resources, i.e., **group maintenance:**
 - a) **Harmonizing:** Attempting to reconcile disagreements; reducing tension; getting people to explore differences.
 - b) **Gate Keeping:** Helping to keep communication channels open; facilitating the participation of others; suggesting procedures that permit sharing remarks.
 - c) **Encouraging:** Being friendly, warm, and responsive to others; indicating by facial expression or remark the acceptance of others' contributions.
 - d) **Compromising:** When own idea or status is involved in a conflict, offering a compromise which yields status; admitting error; modifying in interest of group cohesion or growth.
 - e) **Standard Setting and Testing:** Testing whether group is satisfied with its procedures or suggesting procedures; pointing out explicit or implicit norms which have been set to make them available for testing.
 - 5. "Every group needs both kinds of behavior and needs to work out an adequate balance of task and maintenance activities.
 - 6. "Often in groups one can observe behavior that does not seem to fit any of the above-mentioned categories. This is likely to be **SELF-CENTERED** behavior, sometimes referred to as a 'non-functional role.' This is behavior that does not contribute to the group, but only satisfies personal needs. The following non-functional roles are to be avoided in one's own behavior and noted as significantly meaningful in the behavior of other group members."
 - a) **Blocking:** Interfering with the progress of the group by going off on a tangent, citing personal experiences unrelated to the group's problem, arguing too much on a point the rest of the group has resolved, rejecting ideas without consideration, preventing a vote.
 - b) **Aggression:** Criticizing or blaming others, showing hostility toward the group or some individual without relation to what has happened in the group, attacking the motives of others, deflating the ego or status of others.
 - c) **Seeking Recognition:** Attempting to call attention to one's self by excessive talking, extreme ideas, boasting, or boisterousness.
 - d) **Special Pleading:** Introducing or supporting ideas related to one's own pet concerns or philosophies beyond reason, attempting to speak for "the grassroots", "the housewife," "the common man," and so on..
 - e) **Withdrawing:** Acting indifferent or passive, resorting to excessive formality, doodling, whispering to others, etc.
 - f) **Dominating:** Trying to assert authority in manipulating the group or certain members of it by "pulling rank," giving directions authoritatively, interrupting the contributions of others, etc.
- B. The Process of Cooperation
1. Source: *A Handbook of Structured Experiences for Human Relations Training, Vol 1*; No. 7, Broken Squares, pp. 24-27.

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- a) See the Appendix B for directions regarding the preparation of materials and instructions for using this exercise.
 2. Brief statement regarding the meaning of cooperation
 - a) Each individual must understand the total problem or task.
 - b) Each individual should understand how he/she can contribute toward solving the problem or task.
 - c) Each individual should be aware of the potential contributions of other individuals.
 - d) There is a need to recognize the problems of other individual in order to aid them in making their maximum contribution.
 3. Do the exercise in cooperation
- VI. Further Questions and Discussion

SESSION 5
Criteria for Group Maturity

Objective: To examine the issue of critical unloving behavior within the Christian fellowship so as to learn how we might deal with it in love and thus strengthen our work together as parts of the Body of Christ.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic Insights
- B. Exercise in Cooperation: What did we learn from this?
- C. Task Functions & Maintenance Functions Needed in a Group
- D. Listed Concerns

III. Bible Study: 1 Corinthians 1:10-4:21 (Discuss and share observations)

- A. Problem of personal strife and divisions in the church: 1:10-4:21. How did Paul handle this problem?
 - 1. Presentation of himself
 - a) 1:14-17
 - b) 2:1-5
 - c) 2:13-3:9
 - d) 4:1-5
 - e) 4:9-13
 - 2. Exhortation to Corinthians and to us
 - a) 1:10-13
 - b) 1:26-31
 - c) 3:10-23
 - d) 4:14-17

IV. Sharing of Additional Problems and Concerns

V. Distribute the following

- A. "Criteria for Group Maturity" (Form from Appendix C) Source: "T-Group Theory, Bradford, p. 85.
 - 1. Excellence of intercommunication among group members
 - a) Common understanding, semantic sensitivity, permissiveness to discuss freely and not defensively among others.
 - 2. Group objectivity toward its own functioning
 - a) Degree to which the group can make and accept evaluations and analysis of its own functioning.
 - 3. Acceptance of group responsibilities as members
 - a) Willingness to accept and share leadership functions and membership responsibilities as well as sensitivity to and encouragement of the potential contribution of each member.
 - 4. Group cohesion or ego strength
 - a) Sufficient to permit assimilation of new ideas and new members, to use conflict instead of being destroyed by it, to hold to long-term goals, and to profit both from failure and from success situations.
 - 5. Group ability to inform itself and to think straight

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- a) Ability to use resources both within and without the group and to detect and correct fallacies in group thinking.
- 6. Ability of group to detect and control rhythms of group metabolism
 - a) Fatigue, tension, tempo, pace, emotional atmosphere.
- 7. Ability of group to recognize, control, and employ significant sociometric factors in its own growth
- 8. Ability of group to integrate member ideologies, needs, and goals with common group traditions, ideology, and goals
- 9. Ability of the group to create new functions and groups as needed and to terminate its existence when appropriate

VI. Further Questions and Discussion

VII. Distribute “The Root of Freedom” by J. Vannorsdall (Form from Appendix D) Source: Protestant Training Laboratory. Green Lake, WI April 27-May 5, 1965

“Freedom sometimes

Takes the shape of death

To be free of the compulsions of love
or the demands of justice
untouched by the cry of a child
or the needs of its parents
untouched by awe at gathering storm
or the stillness at dusk
unmoved by terror of war
or by the prospect of peace
to be without the strings of remembrance
or by the bonds of hope
without a desire to work
to lead or create
without expectations
passions or goals
to be this totally free is, for men,
the shape of death.

Unable to remain aloof, and live

We naturally become involved

Now serving those we love
and subject to their death
rejoicing in our children
and subject to their leaving
touched by compassion
but threatened by its cost
compelled by the call of justice
yet afraid of involvement
remembering before the fire-place
made afraid by a knock at the door
now happy at the beauty of things
but tormented by its passing

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confident glance at the mirror
but afraid of what we see
secure in a growing pension
but threatened by the future
confident that we can still decide
and knowing that we won't
now freedom's somehow disappeared
and there's the tyranny of things.

Among men not free

A voice cries

'Freedom is born of being loved by one
who is free himself
comes when you receive a love
which is a gracious self-giving
comes from a love great enough
to bear the cost of loving
is born of a love
which is not a tyrant's demand
comes of a self-giving
which is free of subversion
comes not of a refusal
to be involved in the world
comes neither of a yielding
to persons and things
comes rather of a response
to the self-giving Christ
freedom is born in wonder
at the suffering God.'

Being loved

We are set free

To be involved

Since our God is not ourselves
we are free to be ourselves
our hope is not in our children
we are free to love our children
our god is not our neighbor
we are free to have a neighbor
our remembrance is not the source of our life
we are free to remember
since our goodness is not decisive
free of the tyranny of goodness
our sin is not decisive
free of the tyranny of sin
our status is not job given

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free to do our work
our god is not tomorrow
free for present joy
our fear is not of death
free for present living
since our captivity is to the love of God
we are really free...
to be involved.

Freedom is rooted
In the love of God
Gloria in excelsis Deo”

SESSION 6
Case Study: Battle of Leadership Styles and Love

Objective: To examine how an autocratic leader can affect a ministry and the nature and importance of love in the effective work of the church, the Body of Christ.

I. Welcome and Introduction to Workshop

II. Review of Last Session

A. Basic insights

B. How did Paul handle the problem of personal strife and divisions within the Corinthian church?

1. How did he present himself as their minister and leader?

2. What exhortation did he make to the Corinthians in his teaching?

III. Case Study: Missionaries caught in a battle of leadership styles

A. Source: Ray Beeson & Ranelda Mack Hunsicker, *The Hidden Price of Greatness*; Wheaton, IL, Tyndale House Publishers, 1991, pp. 93-103

1. Distribute copies of Case Study: Missionaries Caught in a Battle of Leadership Styles and Points to Consider in this Case Study and Questions for Discussion (form from Appendix E)

B. Description of the basic conflict

Norman Grubb struggled to make his wife, Pauline, understand his weariness and frustration. He admired C. T. Studd as a great man of God and valiant missionary. He also respected him as Pauline's father. But he didn't think he could stand being caught between Studd and the wrath of World evangelization Crusade's (WEC) home committee much longer. All he wanted was to be an effective missionary to Africa. Instead he spent his time shuttling back and forth between opposing forces on impossible diplomatic missions. He was miserable here in London and equally miserable in the Congo.

When he decided he would leave the problems of the WEC and start fresh with Pauline's sister and brother-in-law in West Africa, Pauline said he couldn't make such a change without first reporting back to C. T. Studd, under whom he worked.

Norman knew that Pauline was right, but he didn't agree with the committee. It wasn't right to criticize C. T. for his all-out commitment to the Congo work. Nothing short of his consuming zeal could get the job done. And the high holiness and sacrifice helped ensure that the work would endure. It made no sense for the stay-at-homers to dictate to the ones on the front line.

He wished that C. T. would write the committee with a pen instead of a sword. How could a man make peace with those flaming letters of C. T.'s in his hand? Letters that offered not an inch of room for compromise or negotiation. Letters that incited the committee to ever greater disdain for C. T.'s position. He must try to convince C. T. of the wisdom of toning down his responses. It might cost him any advancement in the Congo work; it might pitch him out on his ear with the other malcontents. But for honor's sake he would try.

He did try, but rather than agreeing to temper his correspondence, C. T. rebuked him and withdrew the promised field leadership position. Although the

conflict between them calmed down, C. T. began to nurture Jack Harrison, another young missionary, as his successor.

Of course Norman was very disappointed and jealous. A while later C. T. called him into his little hut to announce his new assignment. "I want you to go home and be ready to take over the office there when I die. You and Pauline will make a good team at that end." So he was being sent away, trusted as a diplomat but not as a battlefield soldier. Norman shook his head. "You know I can never go back on my call to the Congo. I came here to stay."

"You also agreed to obey your leader," Studd reminded him. "You will either keep that commitment and go back to represent me with the committee at the home office, or you will be dismissed. Make your decision."

Later that day Norman returned with his answer. "After much prayer, I am ready to do as you wish. The Lord has made it clear to me that I must be ready to take any part in this worldwide work that he chooses."

Norman and Pauline went to London to represent Studd with the committee. During a return visit to the Congo, they met with C. T. to discuss the committee's intention to bring about drastic moderation and reform in WEC as soon as Studd died. Norman said, "They don't understand why you preach such a hard gospel, why you demand so much, and they intend to remove you and us from all leadership." Studd said, "We will see about that."

The Grubbs returned to London where they represented Studd to the committee. Since the committee couldn't oust them, the committee broke up to form a new mission. When Studd died, Norman and Pauline were left to pick up the pieces with only four workers in the home office and no funds.

Today there are more than 1,000 missionaries with the Worldwide Evangelistic Crusade, all living and working on faith and sacrifice as Studd taught.

C. Points to Consider in this Case Study

1. Studd had tremendous compassion for souls and wanted to see Jesus honored in all he did, but the intense way he pursued his heavenly vision didn't take into consideration the personalities and maturity levels of his co-workers.
2. Studd's demand for holiness and total sacrifice failed to recognize that we are all people in process. If his spiritual vision and energy hadn't been so compelling and attractive, his harshness would have driven everyone from him. Those hurt worst by him were among his most ardent supporters.
3. Pain may result from differences in ministry. Ministry is best defined as loving service, but what we mean by "love" is as varied as our fingerprints. Is love an action, an emotion, or both?
4. Authoritarianism produces pain for both leaders and followers. Studd's refusal to change his style of leadership brought him much grief as he watched many of his mission's co-workers, including some close family members, leave the work with the WEC.
5. Lack of communication brings pain. Studd issued ultimatums that made two-way communication virtually impossible. When leaders reject the participation of even their most trusted helpers in forming policy or making critical decisions, unity is

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destroyed. Worker's motivation and esteem is undercut and hostility frequently results.

D. Questions for discussion:

1. How would you evaluate Studd's love for his fellow workers?
2. As the leader of WEC, what responsibility did Studd have for meeting the personal needs of his co-workers and maintaining a bond of cooperation between his staff and the committee?
3. What did Norman Grubb contribute to the work of WEC that Studd apparently couldn't offer?
4. What enable Norman to make this contribution?
5. What would have happened to the ministry of WEC if Norman had not made his contribution?
6. What have you learned about leadership and teamwork in the church from this case study?

IV. Bible Study: 1 Corinthians 12:1-14:1 (Discuss and share observations)

A. Body of Christ composed of individuals with different gifts; 12:1-30

1. Spirit gives different gifts to individuals; 12:1-11
2. Christ's body is single body with different parts; 12-26
3. Individuals each form part of Christ's body, yet each is different; 27-30

B. Strive for love, to be loving; 1 Corinthians 12:31-14:1

1. Value of love; 13:1-3
2. Characteristics of love; 4-7
3. Superiority of love; 8-14:1

V. Discussion regarding case study and biblical text

A. Questions on the case study

B. Questions on the biblical text

1. What insights did you get from 1 Corinthians 12:1-30?
2. What insights did you get from 1 Corinthians 12:31-14:1?
3. How does love affect our work with each other in the church?

VI. Sharing of additional Problems and Concerns

SESSION 7
Process of Making Changes

Objective: To examine the process by which changes can be planned, initiated, and completed in constructive ways within the fellowship and work of the church.

I. Welcome and Introduction to Workshop

II. Review of Last Session

- A. Basic Insights
- B. What was the problem that was addressed in the Case Study of the Missionary Team?
- C. How was it resolved?
- D. What was the lesson of 1 Corinthians 12 and 13?
- E. Listed Concerns

III. Bible Study (Discuss and share observations)

A. Acts 6:1-7 Church appoints 7 deacons

- 1. Questions
 - a) What was the problem within the church?
 - b) What changes seemed to be necessary?
 - c) How were the changes made?

B. Acts 15:1-33 Council of church leaders meets at Jerusalem

- 1. Questions
 - a) What was the problem facing the church at this time?
 - (1) See Acts 15:1-2
 - b) How was the problem addressed by the group?
 - (1) See Acts 15:3-18
 - c) How was the problem resolved?
 - (1) See Acts 15:19-29
 - d) What was the result of the decision?
 - (1) See Acts 15:30-34

IV. Sharing of Problems and Concerns

V. Presentation on Process of Making Changes

A. Source: "Change Does Not Have to be Haphazard" from *Reading Book Laboratories in Human Relations Training*, pp 51-55.

B. General Principles

- 1. "No institution or organization is exempt from change."
 - a) "The planning of change has become part of the responsibility of management in all contemporary institutions, whether the task of the institution is defined in terms of health, education, social welfare, industrial production, or religious indoctrination."
- 2. Model for thinking about change by Kurt Lewin
 - a) He saw "behavior in an institutional setting, not as a static habit or pattern, but as a dynamic balance of forces working in opposite directions within the social-psychological space of the institution."
 - b) "The balance between the two sets of forces, which defines the established level of production, Lewin called a 'quasi-stationary equilibrium.' We may diagram this equilibrium as follows:"

Restraining forces	a'	b'	c'	...n'
Present level of production	v	v	v	v
	^	^	^	^
Driving forces	a'	b'	c'	...n'

- c) “According to this way of looking at patterned behavior, change takes place when an imbalance occurs between the sum of the restraining forces and the sum of the driving forces. Such imbalance unfreezes the pattern: the level then changes until the opposing forces are again brought into equilibrium. An imbalance may occur through a change in the magnitude of any one force, through a change in the direction of a force, or through the addition of a new force.”
- d) “Planned change must use situational forces to accomplish unfreezing, to influence the movement in generally desirable directions, and to rearrange the situation, not only to avoid return to the old level, but to stabilize the change or improvement.”
- e) Major strategies for achieving change
 - (1) The driving forces may be increased
 - (2) The restraining forces may be decreased
 - (3) These two strategies may be combined
- f) “In general, if the first strategy only is adopted, the tension in the system is likely to increase. More tension means more instability and more unpredictability and the likelihood of irrational rather than rational responses to attempts to induce change. It is a well-known fact that change in an organization is often followed by a reaction toward the old pattern, a reaction that sets in when pressure for change is relaxed.”
- g) “This experience raises the problem of how to maintain a desirable change. Backsliding takes place for various reasons. Those affected by the changes may not have participated in the planning enough to internalize the changes that those in authority are seeking to induce; when the pressure of authority is relaxed, there is no pressure from those affected to maintain the change. Or, a change in one part of the social system may not have been accompanied by enough co-related changes in overlapping parts and subsystems.”

C. Principles of Strategy for Effecting Institutional Change

1. To change a subsystem or any part of subsystem, relevant aspects of the work environment must also be changed.
2. To change behavior on any one level of a hierarchical organization, it is necessary to achieve complementary and reinforcing changes in organization levels above and below that level.
3. The place to begin change is at those points in the system where some stress and strain exists. Stress may give rise to dissatisfaction with the status quo and thus become a motivating factor for change in the system.
 - a) In diagnosing the possibility of change in a given institution, it is always necessary to assess the degree of stress and strain at points where change is sought. One should ordinarily avoid beginning change at the point of greatest stress.

Leadership and Teamwork in the Church, SESSION 7

4. If thoroughgoing changes in a hierarchical structure are desirable or necessary, change should ordinarily start with the policy-making body.
5. Both the formal and the informal organization of an institution must be considered in planning any process of change.
 - a) Besides a formal structure, every social system has a network of cliques and informal groupings. These informal groupings often exert such strong restraining influences on institutional changes initiated by formal authority that, unless their power can be harnessed in support of a change, no enduring changes is likely to occur.
6. The effectiveness of a planned changes is often directly related to the degree to which members at all levels of an institutional hierarchy take part in the fact-finding and the diagnosing of needed changes and in the formulating and reality-testing of goals and programs of change.
 - a) Once the workers in an institution have agreed to share in investigating their work problems and their relationship problems, a most significant state in overcoming restraining forces has been reached.
 - b) It is true that most people are unaware of many factors that trigger processes of change in the situations in which they work. And most people are unaware of many factors that influence the direction of change.
 - c) Some forces that work for change or resistance to change in an organization stem from the personalities of the leaders and the members of the organization. Some of these factors are unknown to the persons themselves and to those around them.
 - d) All concerned must learn to adjust to factors that cannot be altered or controlled, and to adapt and to alter those that can be. For as long as the dynamic forces of science, technology, and intercultural mixing are at work in the world, change in organizations is unavoidable.

VI. Further Discussion

A. Questions, problems, concerns

Handout

APPENDIX A FUNCTIONS NEEDED IN A GROUP

For a group to operate effectively, a number of leadership functions must be performed by both the designated leader and the members of the group. The performing of these functions permits the group to satisfy the needs of its members and to move toward its objectives. There are two main categories of leadership functions: (1) those required to meet the needs as the TASK level, and (2) those required to meet the group MAINTENANCE level needs.

Task Functions

These leadership functions are to facilitate and coordinate group effort in the selection and definition of a common problem, as well as in the solution of that problem. When any of these functions are omitted, the effectiveness of the group declines.

Initiating: Proposing tasks or goals; defining a group problem; suggesting a procedure or ideas for solving a problem.

Information or opinion seeking: Requesting facts; seeking relevant information about group concerns; asking for suggestions or ideas.

Information or opinion giving: Offering facts; providing relevant information about group concerns; stating a belief; giving suggestions or ideas.

Clarifying or elaborating: Interpreting or reflecting ideas or suggestions; clearing up confusions; indicating alternatives and issues before the group; giving examples.

Summarizing: Pulling together related ideas; restating suggestions after the group has discussed them; offering a decision or conclusion for the group to accept or reject.

Consensus testing: Sending up “trial balloons” to see if the group is nearing a conclusion; checking with the group to see how much agreement has been reached.

Testing feasibility: Applying suggestions to real situations; examining the practicality and workability of ideas; pre-evaluating decisions.

Building and Maintenance Functions

Functions in this category describe leadership activity necessary to alter or to maintain the way in which members of the group work together, developing loyalty to one another and to the group as a whole.

Encouraging: Being friendly, warm and responsive to others and to their contributions; showing regard for others by giving them an opportunity for recognition.

Expressing group feelings: Sensing feelings, moods, relationships within the group; sharing feelings with other members.

Harmonizing: Attempting to reconcile disagreements; reducing tension by “pouring oil on troubled waters”; getting people to explore their differences.

Compromising: When one’s own idea or status is involved in a conflict, offering to compromise one’s own position; admitting error; disciplining oneself to maintain group cohesion.

Gate-keeping: Attempting to keep communication channels open; facilitating the participation of others; suggesting procedures for sharing the discussion of group problems.

Setting standards: Expressing standards for the group to achieve; applying standards in evaluating group functioning and production.

Following: Going along with the decisions of the group; somewhat passively accepting the ideas of others; serving as an audience during group discussion and decision-making.

Non-functional Behavior

Often in groups one can observe behavior that does not seem to fit any of the above-mentioned categories. This is likely to be SELF-CENTERED behavior, sometimes referred to as a “non-functional role”. This is behavior that does not contribute to the group, but only satisfies personal needs. The following non-functional roles are to be avoided in one’s own behavior and noted as significantly meaningful in the behavior of other group members.

Blocking: Interfering with the progress of the group by going off on a tangent, citing personal experiences unrelated to the group’s problem, arguing too much on a point the rest of the group has resolved, rejecting ideas without consideration, preventing a vote.

Aggression: Criticizing or blaming others, showing hostility toward the group or some individual without relation to what has happened in the group, attacking the motives of others, deflating the ego or status of others.

Seeking recognition: Attempting to call attention to one’s self by excessive talking, extreme ideas, boasting, or boisterousness.

Special pleading: Introducing or supporting ideas related to one’s own pet concerns or philosophies beyond reason, attempting to speak for “the grassroots”, “the housewife”, “the common man”, and so on.

Withdrawing: Acting indifferent or passive, resorting to excessive formality, doodling, whispering to others, etc.

Dominating: Trying to assert authority in manipulating the group or certain members of it by “pulling rank”, giving directions authoritatively, interrupting the contributions of others, etc.

Note: The appearance of these non-functional behaviors in groups tends to be irritating to other members, and they tend to react to them with blame, reproach, or counter-hostility. A group that understands group dynamics is often able to deal with them constructively, however, because it sees them as symptoms of deeper causes, such as valid personality needs that are not being satisfied constructively.

APPENDIX B
Exercise “Broken Squares”

Goals:

1. To analyze certain aspects of cooperation in solving a group problem, or completing a group task.
2. To sensitize the participants to some of their own behaviors which may contribute toward or obstruct the solving of a group problem.

Group Size

Any number of groups of six participants each. There will be five participants and an observer/judge for each group.

Time Required

Fifteen minutes for the exercise and fifteen minutes for discussion.

Materials Utilized

1. Chalkboard, chalk, eraser.
2. Tables that will each seat five participants.
3. One copy of instructions for each group of five participants and one for each observer/judge, include in each packet with the envelopes of pieces for the squares.
4. One set of broken squares, consisting of five envelopes in a packet, for each group of five participants.

Physical Setting

Tables should be spaced far enough apart so that the various groups cannot observe the activities of other groups.

Process

The facilitator may wish to begin with a brief discussion of the meaning of cooperation; this should lead to suggestions by the participants of what is essential in successful group cooperation. These may be listed on the board, and the facilitator may introduce the exercise by indicating that the groups will conduct an exercise to test their suggestions. Basic suggestions, which the facilitator may want to bring out of the groups, are as follows: (see the points in VB2 of the guide for Session 4).

Instructions for the exercise are as follows:

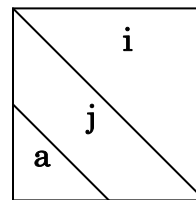
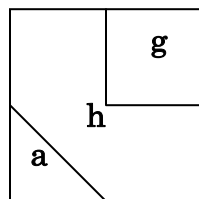
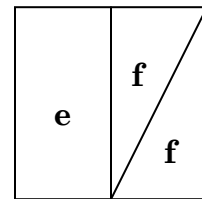
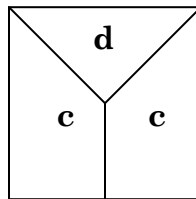
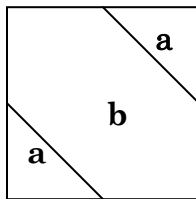
1. When the preliminary discussion is finished, the facilitator chooses an observer/judge for each group of five participants. These observers are each given a copy of their instructions. The facilitator then asks each group to distribute the envelopes from the prepared packets. The envelopes are to remain unopened until the signal to work is given by the facilitator.
2. The facilitator distributes a copy of the group's instructions to each group.
3. The facilitator then reads the group's instructions to the group, calling for questions or questioning groups as to their understanding of the instructions. It will be necessary for the facilitator or his/her assistants to monitor the tables during the exercise to enforce the rules that have been established in the instructions.

- When all the groups have completed the task or after they have been working on it for fifteen minutes, the facilitator will engage the participants in a discussion of their experience during the exercise. Discussion should focus on their feelings more than merely relating experiences and general observations. Observations are solicited from the observer/judge.

Directions for Making a Set of Squares

A set consists of five envelopes containing pieces of light cardboard which have been cut into different shapes and which, when properly arranged together, will form five squares of equal size. One set should be provided for each group of five participants.

To prepare a set, cut out five squares of equal size, best dimensions are 6 x 6 inches. Place the squares in a row and mark them as below, penciling the letters, **a**, **b**, **c**, etc. lightly so that they can later be erased.



The lines should be so drawn that, when cut out, all pieces marked **a** will be exactly the same size, all pieces marked **c** of the same size, and all pieces marked **f** of the same size. By using multiples of 3 inches, several combinations will be possible that will enable participants to form one or two squares, but only one arrangement of combinations is possible that will form five squares of 6 x 6 inches.

After drawing the lines on the 6 x 6 inch squares and labeling them with lower case letters, cut each square as marked into smaller pieces to make the parts of the squares, the “puzzle”, that is the focus of this exercise.

Mark the five envelopes for each set **A**, **B**, **C**, **D**, and **E**. Distribute the cardboard pieces into the five envelopes for each set as follows:

- Envelope **A** has pieces **i**, **h**, **e**
- B** **a**, **a**, **a**, **c**
- C** **a**, **j**
- D** **d**, **f**
- E** **g**, **b**, **f**, **c**

Erase the penciled letter from each piece and write, instead, the appropriate envelope letter. This will make it easy to return the various pieces to their proper envelopes for subsequent use by other groups.

The Group's Instructions

In this packet there are five envelopes, each of which contains pieces of light cardboard that can be arranged together to form squares. When the facilitator gives the signal to begin, the task of your group is to form five squares of equal size. The task will not be completed until each individual has before him/her a perfect square of the same size as that held by others.

Specific limitations are imposed upon your group during this exercise:

1. No participant may speak.
2. No participant may ask another participant for a piece or in any way signal that another person is to give him/her a piece.
3. Participants may, however, give pieces to other participants.

Are the instructions clear? (Answer any questions)

Facilitator gives signal, "Begin working".

Instructions To the Observer/Judge

Your job is part observer and part judge. As a **judge**, make sure each participant observes the rules:

1. No talking, pointing, or any other kind of communication among the five participants in your group.
2. Participants may **give** pieces to other participants, but they may not **take** pieces from others.
3. Participants may not simply throw their pieces into the center for others to take; they have to give the pieces or piece directly to the participant or participants that they want to help.
4. It is permissible for a participant to give away all of the pieces to his/her puzzle, even if he/she has already formed a square.

Do your best to strictly enforce these rules.

As an **observer**, you may want to look for some of the following:

1. Who is willing to give away pieces of the puzzle?
2. Did anyone finish his/her square (puzzle) and then somewhat divorce him/herself from the struggles of the other participants?
3. Is there any participant who continually struggles with his/her pieces but who is unwilling to give any or all of them away?
4. How many participants are actively engaged in mentally putting the pieces together?
5. Periodically check the level of frustration and anxiety—who's pulling his/her hair out?
6. Was there any critical turning point at which time the participants began to cooperate?
7. Did someone try to take over and complete all of the squares (the puzzles) for the group?

Handout

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GROUP'S INSTRUCTIONS

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Specific limitations are imposed upon your group during this exercise:

1. No participant may speak.
2. No participant may ask another participant for a piece or in any way signal that another person is to give him/her a piece.
3. Participants may, however, give pieces to other participants.

Are the instructions clear? (Answer any questions)

Facilitator gives signal, "Begin working".

Handout

**APPENDIX C
Criteria for Group Maturity***

1. Excellence of intercommunication among group members
 - a) Common understanding, semantic sensitivity, permissiveness to discuss freely and not defensively among others.
2. Group objectivity toward its own functioning
 - a) Degree to which the group can make and accept evaluations and analysis of its own functioning.
3. Acceptance of group responsibilities as members
 - a) Willingness to accept and share leadership functions and membership responsibilities as well as sensitivity to and encouragement of the potential contribution of each member.
4. Group cohesion or ego strength
 - a) Sufficient to permit assimilation of new ideas and new members, to use conflict instead of being destroyed by it, to hold to long-term goals, and to profit both from failure and from success situations.
5. Group ability to inform itself and to think straight
 - a) Ability to use resources both within and without the group and to detect and correct fallacies in group thinking.
6. Ability of group to detect and control rhythms of group metabolism
 - a) Fatigue, tension, tempo, pace, emotional atmosphere.
7. Ability of group to recognize, control, and employ significant sociometric factors in its own growth.
8. Ability of group to integrate member ideologies, needs, and goals with common group traditions, ideology, and goals.
9. Ability of the group to create new functions and groups as needed and to terminate its existence when appropriate.

*T-Group Theory, Bradford, p. 85

Handout

APPENDIX D
“The Root of Freedom”*
by J. Vannorsdall

“Freedom sometimes
Takes the shape of death
 To be free of the compulsions of love
 or the demands of justice
 untouched by the cry of a child
 or the needs of its parents
 untouched by awe at gathering storm
 or the stillness at dusk
 unmoved by terror of war
 or by the prospect of peace
to be without the strings of remembrance
 or by the bonds of hope
 without a desire to work
 to lead or create
 without expectations
 passions or goals
to be this totally free is, for men,
 the shape of death.

Unable to remain aloof, and live
We naturally become involved
 Now serving those we love
 and subject to their death
 rejoicing in our children
 and subject to their leaving
 touched by compassion
 but threatened by its cost
 compelled by the call of justice
 yet afraid of involvement
 remembering before the fire-place
 made afraid by a knock at the door
now happy at the beauty of things
 but tormented by its passing
 confident glaze at the mirror
 but afraid of what we see
 secure in a growing pension
 but threatened by the future
 confident that we can still decide
 and knowing that we won't
now freedom's somehow disappeared

and there's the tyranny of things.

Among men not free

A voice cries

'Freedom is born of being loved by one
who is free himself
comes when you receive a love
which is a gracious self-giving
comes from a love great enough
to beat the cost of loving
is born of a love
which is not a tyrant's demand
comes of a self-giving
which is free of subversion
comes not of a refusal
to be involved in the world
comes neither of a yielding
to persons and things
comes rather of a response
to the self-giving Christ
freedom is born in wonder
at the suffering God.'

Being loved

We are set free

To be involved

Since our God is not ourselves
we are free to be ourselves
our hope is not in our children
we are free to love our children
our god is not our neighbor
we are free to have a neighbor
our remembrance is not the source of our life
we are free to remember
since our goodness is not decisive
free of the tyranny of goodness
our sin is not decisive
free of the tyranny of sin
our status is not job given
free to do our work
our god is not tomorrow
free for present joy
our fear is not of death
free for present living
since our captivity is to the love of God
we are really free...

to be involved.

Freedom is rooted
In the love of God
Gloria in excelsis Deo”

*Protestant Training Laboratory; Green Lake, WI; April 27-May 5, 1965

Handout

APPENDIX E

Case Study: Missionaries Caught in a Battle of Leadership Styles*

Norman Grubb struggled to make his wife, Pauline, understand his weariness and frustration. He admired C. T. Studd as great man of God and valiant missionary. He also respected him as Pauline's father. But he didn't think he could stand being caught between Studd and the wrath of the World Evangelization Crusade's (WEC) home committee much longer. All he wanted was to be an effective missionary to Africa. Instead he spent his time shuttling back and forth between opposing forces on impossible diplomatic missions. He was miserable here in London and equally miserable in the Congo.

When he decided he would leave the problems of the WEC and start fresh with Pauline's sister and brother-in-law in West Africa, Pauline said he couldn't make such a change without first reporting back to C. T. Studd, under whom he worked.

Norman knew that Pauline was right, but he didn't agree with the committee. It wasn't right to criticize C. T. for his all-out commitment to the Congo work. Nothing short of his consuming zeal could get the job done. And the high demands he made on workers and converts for lives of holiness and sacrifice helped ensure that the work would endure. It made no sense for the stay-at-homers to dictate to the ones on the front line.

He wished that C. T. would write the committee with a pen instead of a sword. How could a man make peace with those flaming letters of C. T.'s in his hand? Letters that offered not an inch of room for compromise or negotiation. Letters that incited the committee to ever greater disdain for C. T.'s position. He must try to convince C. T. of the wisdom of toning down his responses. It might cost him any advancement in the Congo work; it might pitch him out on his ear with the other malcontents. But for honor's sake he would try.

He did try, but rather than agreeing to temper his correspondence, C. T. rebuked him and withdrew the promised field leadership position. Although the conflict between them calmed down, C. T. began to nurture Jack Harrison, another young missionary, as his successor.

Of course Norman was very disappointed and jealous. A while later C. T. called him into his little hut to announce his new assignment. "I want you to go home and be ready to take over the office there when I die. You and Pauline will make a good team at that end." So he was being sent away, trusted as a diplomat but not as a battlefield soldier. Norman shook his head. "You know I can never go back on my call to the Congo. I came here to stay."

"You also agreed to obey your leader," Studd reminded him. "You will either keep that commitment and go back to represent me with the committee at the home office, or you will be dismissed. Make your decision."

Later that day Norman returned with his answer. "After much prayer I am ready to do as you wish. The Lord has made it clear to me that I must be ready to take any part in this worldwide work that he chooses."

Norman and Pauline went to London to represent Studd with the committee. During a return visit to the Congo, they met with C. T. to discuss the committee's intention to bring about drastic moderation and reform in WEC as soon as Studd died. Norman said, "They don't understand why you preach such a hard gospel, why you demand so much, and they intend to remove you and us from all leadership." Studd said, "We will see about that."

The Grubbs returned to London where they represented Studd to the committee. Since the committee couldn't oust them, the committee broke up to form a new mission. When Studd died, Norman and Pauline were left to pick up the pieces with only four workers in the home office and no funds.

Today there are more than 1,000 missionaries with the Worldwide Evangelistic Crusade, all living and working on faith and sacrifice as Studd taught.

*Ray Beeson & Ranelda Mack Hunsicker, *The Hidden Price of Greatness*, (Wheaton, IL, Tyndale House Publishers, Inc., 1991), pp. 93-103.

Points to Consider in This Case Study

1. Studd had tremendous compassion for souls and wanted to see Jesus honored in all he did, but the intense way he pursued his heavenly vision didn't take into consideration the personalities and maturity levels of his co-workers.
2. Studd's demand for holiness and total sacrifice failed to recognize that we are all people in process. If his spiritual vision and energy hadn't been so compelling and attractive, his harshness would have driven everyone from him. Those hurt worst by him were among his most ardent supporters.
3. Pain may result from differences in ministry. Ministry is best defined as loving service, but what we mean by "love" is as varied as our fingerprints. Is love an action, an emotion, or both?
4. Authoritarianism produces pain for both leaders and followers. Studd's refusal to change his style of leadership brought him much grief as he watched many of his mission co-workers, including some close family members, leave their work with the WEC.
5. Lack of communication brings pain. Studd issued ultimatums that made two-way communication virtually impossible. When leaders reject the participation of even their most trusted helpers in forming policy or making critical decisions, unity is destroyed. Workers' motivation and esteem is undercut and hostility frequently results.

Questions for Discussion

1. How would you evaluate Studd's love for his fellow workers?
2. As the leader of WEC, what responsibility did Studd have for meeting the personal needs of his coworkers and maintaining a bond of cooperation between his staff and the committee?
3. What did Norman Grubb contribute to the work of WEC that Studd apparently couldn't offer?
4. What enabled Norman to make this contribution?
5. What would have happened to the ministry of WEC if Norman had not made his contribution?
6. What have you learned about leadership and teamwork in the church from this case study?

About Robert Sherbondy

I am an old retired Baptist minister who has had a lot of special experience and training in over 50 years of service as a pastor, Christian education specialist, designer and writer and editor of curricula, marketing, and fund raising.

I've served on local and national and international committees, including positions of leadership as the president of the Religious Education Section of the Adult Education Association of America and president of the Chicago Chapter of the Religious Public Relations Council.

I have a BA degree in Sociology and a BD in New Testament and special training in group leadership and organizational development.

Everywhere that I have served I have seen a need for effective teamwork between individual workers. This is the reason for the writing of this manual on "Leadership and Teamwork in the Church" as well as the other resources on my website regarding "Christianity and what is good forever" at <http://www.christianityetc.org>.

I will be glad to answer any questions that anyone has regarding the use of this manual if they contact me at my email address: bsherbondy@gmail.com