A BIBLICAL THEOLOGY OF CONFLICT AND CHANGE

A Paper

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by

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Research Purpose Statement

The purpose of this study is to develop a biblical and theological theory on conflict and change that can be used within the local church and Christian organizations. This study will trace change and conflict seen in major events in Genesis with attention to Abraham, Exodus, Jesus and the Apostle Paul. This study will also explore aspects of conflict and change from current literature and finally will explore a case study dealing with an issue of change in the Moody Distance Learning Center and how the managing of change compares to current literature.

Delimitations of the Study

The study will be delimited to select writings of William Bridges, Jim Herrington, Mike Bonem, and James Furr, John Kotter, and Thomas Stevenin.

Research Questions

What is the biblical view of change and conflict?
What happens when God initiates change and conflict?
How are the principles of change and conflict demonstrated in the life of Abraham?
What happens when humanity initiates change and conflict?
What is Jesus' view of change and conflict?
What is Paul's view of change and conflict?
What personality types are evident during conflict?
What are strategies for managing potential conflict?
What are strategies for managing public conflict?
What personality styles are in conflict management?
What are the principles of mediation?
Under what conditions should one stay or go?
What is a practical theory on change in a Christian organization or church?
How do Kotter's eight steps apply in a biblical context?

What is the biblical view of Change?

The Bible is a book of change as well as conflict. In some respects it appears that change and conflict are opposite sides of the same coin. The call to change is based upon the conflict that has taken place as a result of the fall. The main change that scripture addresses is the change

from a worldly mindset to a mindset that conforms to the will of God, from rebellion to obedience, from being an enemy of God to relationship with God and being called His child. In short is it a change from being self-sufficient to God-dependent. In the negative, conflict can be initiated by an individual or group based upon disobedience. The positive side of conflict is initiated by God to test an individual's or group's character. The same is true of change.

The enemy of our souls can also introduce conflict and change for the purpose of temptation to draw us away from God. The first instance of conflict was initiated by the Serpent to Adam and Eve in Garden of Eden for the purpose of drawing them from the expressed will of God. As a result of yielding to the temptation, to "be like God knowing good and evil," presented as conflict, significant change occurred. As a result of the fall, change and conflict have gone hand in hand.

What changed at the fall? One act of disobedience placed humanity on the path of conflict and the need for change. Relationships made drastic changes. The relationship between God and humanity was broken and changed from fellowship to fear. This is demonstrated when God was walking in the Garden and calls for Adam and scripture reveals that they hid from God because they were naked. The relationship between Adam and Eve changed from companion to competition. The relationship between Adam and the created order changed from cooperation and yieldedness of the ground to produce food to strain, sweat and toil. The most drastic change was the introduction of spiritual and physical death.

Change and Conflict initiated by God to reveal Character

Change and conflict were thrust into the picture during the sacrifices brought by Cain and Abel in Genesis 4. Cain's sacrifice was not acceptable to God while Abel's was. Cain's response was to become angry and God calls Cain and invites change, "If you do well, will not your

countenance be lifted up? And if you do not well, sin is crouching at the door; and its desire is for you, but you must master it" (Gen 4:7). Rather than change, Cain allowed the conflict to escalate and in a jealous rage, he murdered his brother. God invites change through an opportunity to for Cain to repent. Cain chooses not to repent which added additional conflict because God punished him and placed a mark upon him. In Kotter's language God created a sense of urgency in Cain by revealing that sin was at the door and he needed to master it (change) or it would master him (conflict).

God initiates change and conflict in the life of Abraham by calling him to leave his comfort zone in Ur and go to a place God would later show him. There are ten examples in the life of Abraham where either God initiates conflict and change to reveal Abraham's character or Abraham initiates the conflict by relying on human wisdom without the aid of God's guidance.

Change and Conflict in the Life of Abraham

Biblical Reference	Conflict	Place	Title	Change in Abraham's Actions	Outcome
Gen 12:1-9	Move out of comfort zone	Haran to Canaan	Call to Covenant with God	Immediate obedience	Abraham moves to Canaan, worship at Bethel
Gen 12:10-20	Famine	Canaan to Egypt and back	Can God Meet Every Need?	Use of human wisdom and lying over prayer	Escorted from Egypt Back to Bethel
Gen 13	Conflict with Lot	Canaan	Who does the Land Belong To?	Gives Lot the choice of the land	God reaffirms His Covenant
Gen 14	War with Kings, meeting with Melchizedek	Canaan	Who does Abraham Trust?	Ransoms Lot, Refuses booty, Pays tithe to Melchizedek	Blessed by Melchizedek
Gen 15	Promise of a Son in old age	Canaan	Will God Keep His Promises	Abraham Believed God	God cuts a covenant with Abraham
Gen 16	Sarai initiates Abraham to sleep with Hagar	10 years since Egypt in Canaan	Can We Trust God's Timing	Abraham listened to Sarai without confirming with God.	Jealousy between Sarai and Hagar
Gen 18	Judgment of Sodom	Canaan	Is God Concerned about Sin and Righteousness	Abraham pleads for the safety of Lot	God promises a son in one year
Gen 20	Abraham fears	Gerer	Can God Meet	Fear and lying	God still takes care

	Abimelech		Every Need? Repeat of Gen 12	rather than prayer	of Abraham and Sara
Gen 21	Sara and Hagar	Canaan	Who is the rightful heir?	Prays to God for guidance	Hagar and Ishmael sent away
Gen 22	Call to sacrifice Isaac	Mt. Moriah	Will God keep His promise?	Immediate obedience	God Provides a Sacrifice

Change and Conflict Initiated by Humanity Through Disobedience

The Towel of Babel is one example of conflict and change initiated by humanity though disobedience. God had commanded after the flood for humanity to be fruitful and multiply and fill the earth. Rather than scattering humanity settled in one geographic location and began constructing a tower to "make a name for themselves" and to reach heaven on their terms rather than by faith. God initiates change by confusing the language to the point no one understood the other resulting in the cessation of the building project and the scattering of the people.

Exodus and Numbers are replete with examples of conflict and change as a result of human disobedience. While Moses is on Mount Sinai receiving the Ten Commandments as well as instructions on various sacrifices and the Tabernacle, Exod 20-31, Aaron casts the image of a golden calf and many people sacrifice to it and commit sin to the point that God was ready to kill all those who came out of Egypt and fulfill his covenant to Abraham through Moses. The end result was Moses shatters the Commandments he had just received from the Lord symbolizing the peoples breaking of the covenant. He then grinds the golden calf into dust, spreads it on the water and makes the people drink it, and 3,000 people die at the hands of the sons of Levi.

Numbers 14 is another image of change and conflict where Israel is told to take possession of the land and twelve spies are sent out, ten bring back a report that disheartens the people where they allow the conflict (giants in the land) to inhibit them from obedience and taking possession of what God had promised. The change that took place was instead of immediately possessing the land, they wandered for thirty-eight years in the wilderness and

everyone under twenty years of age at the Exodus died in the wilderness except Joshua and Caleb.

Change and Conflict in the Teaching of Jesus

Jesus is the apex of change and conflict. The individual's appropriation of Jesus' life, death and resurrection reestablishes the relationship that was changed (broken) as a result of the fall. Jesus' message was a call to change that produced conflict in the lives and hearts of many hearers. Sometimes Jesus used a message of conflict to weed out those who followed him for the wrong reasons (John 6:41-55). They were following Jesus because of what they witnessed him doing, feeding five thousand, rather than what he taught and who he claimed to be.

Jesus used the Sabbath on many occasions to produce conflict and invite change in the Pharisees. In John 5 Jesus heals a crippled man at the Pool of Bethesda. In Matthew 12 he heals a man with a withered hand and compares his value to God over that of an ox that had fallen into a ditch. He asks "is it lawful to heal on the Sabbath?" In Mark 1:21ff, Jesus heals one who was demonized and in Luke 13 he heals a woman with an issue of blood.

Jesus creates conflict and invites change by publicly forgiving sins. In Matthew 9:1-8, Mark 2:1-13, Luke 5:17-26 Jesus forgives the sins of a paralytic and causes conflict in the hearts of the Pharisees. Luke 7:36-50 Jesus is in the home of Simon a Pharisee and a sinful woman is weeping at Jesus' feet and wiping them with her hair. Jesus publicly forgives her sins and teaches a parable on forgiveness.

Jesus creates conflict and invites change through various teaching opportunities such as the Sermon on the Mount, and when Jesus confronts the tradition of the Pharisees in Matt 15:1-14. To the rich young ruler Jesus invited him to sell what he had, give the money to the poor and follow Him. The young man walked away unable to overcome the conflict of his personal

wealth and change his lifestyle to follow Jesus. He was self-sufficient and not God dependent.

There are numerous examples of Jesus using healing (man born blind, raising Lazarus), calling individuals to follow Him (Matthew and Peter, James and John), casting out demons and confronting false religious practices that created conflict and invited change in the hearer. Jesus continues to create conflict and invite change as we deal relationally with people we don't like. Jesus creates conflict by asserting that our personal forgiveness resides in our willingness to forgive those who sin against us (Matt 6:12-15). In Matt 18:21-35 Peter asks the number of times a brother can sin and one finally not have to forgive. In the Sermon on the Mount Jesus addresses personal relationships that have gone sour. Jesus effectively says that the acceptability by the Father of one's worship is tied to how one relates to others.

Change and Conflict in the Teaching of Paul

Paul created conflict by preaching Jesus as the Jewish and Gentile Messiah. The book of Acts give numerous accounts of Paul on three missionary journeys traveling in Asia, Greece and to Rome preaching Jesus and being beaten with rods, whipped and stoned and left for dead. In Romans, Paul addresses the conflict of the sinful nature in rebellion against God (Rom 1-3), the change that takes place through justification in Christ (Rom 3-6), the conflict between the old and new natures (Rom 7), the change and victory brought by Christ's death (Rom 8), the current state of conflict in Israel as being set aside (Rom 9-11) and the call to change and reorient one's life to Christ based upon his sacrificial death and resurrection (Rom 12), the resulting change being lived out practically (Rom 13-16).

Personality Types in the Midst of Conflict

It must be first stated that conflict is a reality within the body of Christ and at Christian institutions even though Paul clearly states "Now I exhort you, brethren, by the name of our Lord

Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment" (1 Cor 1:10 NASB). Later he states "For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it" (1 Cor 11:18). James 4:1 states that quarrels and conflicts are the result of lust and coveting what one does not have.

Thomas Stevenin identifies a number of personality types he calls Sherman Tanks, who in their own minds think they are helping but in fact are destroying teamwork. First is the Dominant Dictator who believes his way is the only way. These are the bullies who have the answers and are not interested in anyone's opinion. I refer to these people as bulldozers. Secondly is the Control Fanatic. This person is mildly different from the dominant dictator in that they don't claim to possess all the answers, "they just want to have control over their implementation" (Stevenin 1997, 23). Control is something they crave. The third tank according to Stevenin is Mr. Always Right. This person may not be in control or be the leader, or have everything done his way. He wants to be right about everything he ever says. If one fails to see the virtue of his opinion, he will give you the opportunity to see it his way. Mr. Always Right will never say 'I'm sorry."

Rambo is the high strung individual who manipulates those around because he/she has discovered that most people prefer to avoid confrontations, so they step aside and make allowances rather than deal with the person. Rambo is not a manager for long. Rambo burns out, good employees quit and the best ideas are never heard. The Negaholic is the one who says no to every idea. The last tank is the Saboteur. This is an individual who may have been disciplined or is unhappy and feels they have nothing to lose by flagrantly violating basic policies, having an obvious lack of respect for leadership and mocking other employees.

Stevenin next speaks of the Stealthy Stalkers. These are people who on the surface seem to support the organization and don't appear problematic. "Yet everywhere they go, war seems to break out. Dead bodies are strewn along the road when they pass" (Stevenin 1997, 33). The Passive/Aggressive is a stealthy stalker who expresses anger passively and gives the silent treatment. This individual is "set for detonation" with either a long or short fuse. This individual manipulates through intimidation causing everyone to walk on "eggshells."

The Martyr is another stealthy stalker who does more, sleeps less, gives more than anyone else. "The essential problem of Martyrs is low self-esteem. They endlessly seek to justify their existence by being the first to arrive, the last to leave, and the hardest working on the least pleasant task" (Stevenin 1997, 36). Characteristics include pessimism, self-conscious of appearance, inability to enjoy who they are, critical of others, defensive, inability to accept praise, letting others walk on them, dependence on material possessions, worry that the worst will happen and a perfectionist.

The Stamp Collector is many times a manager who instead of immediately confronting someone regarding unacceptable behavior, they save up incidents for the annual performance review where the wheelbarrow comes out and the person is dumped upon. The Lone Ranger is one isolated in a company but consistently sending memos speaking as if they represent a large group, "in actual fact, he or she sits stewing alone in a small cubicle, contemplating where angry lightning should strike next" (Stevenin 1997, 38). The Lone Ranger can be defused by welcoming him as a member of a team and understanding that anger and isolation are pleas for inclusion.

The Chronic Liar has no credibility in an organization and lies to himself as well as to others. According to Stevenin the Chronic Liar has "an almost phobic fear of failure" (Stevenin

1997, 39). There is the Blamer who uses accusation as the most convenient way to divert attention away and excuse himself of all responsibility. The Busybody looks for attention and acceptance through the "use of confidential information to gain entry to conversations and social relationships" (Stevenin 1997, 41). Larry Laid-Back is the one who does as little as possible and blames his inactivity on management. The Guerrilla is one who "avoids face-to-face confrontation preferring to take potshots at enemies through rumor and innuendo" (Stevenin 1997, 45). This individual only feels secure by tearing down others. The Predator is one who doesn't know when to quit pushing and can't believe the other person actually means no. The Perfectionist is one who can be insensitive to others feelings because to them facts are more important than feelings. Finally the Perpetual Pleaser is the one who needs to be liked. This person is "willing to adjust to anything, including their own beliefs, to echo yours" (Stevenin 1997, 50). These are the "yes men."

James Berkley references Speed Leas and Paul Kittlaus' book *Church Fights* distinguishing three ways conflict is experienced. First is intrapersonal conflict which is the conflict one has with one's self. Interpersonal conflict is with another based in personality type. Finally there is substantive conflict which is over facts, goals, values and beliefs. A specific conflict can be any one or a mixture of the above. According to Berkley Leas and Kittlas identify four different kinds of substantive conflict. There can be conflict over the facts of a situation, conflict over the methods or means at the arrival of a solution to a given dilemma, conflict over the ends or goals and conflict over values.

Conflict has a positive role. As stated earlier, Jesus used conflict to weed out those who followed for illegitimate reasons. "Where there is absolutely no dissatisfaction, no vision, of

anything better, and no pain, there is little chance of action. A church with a healthy amount of tension and conflict is a church alive" (Berkley 1994, 188).

Strategies for Managing Potential Conflict

Berkley lists steps for assessing potential conflict in the early stages. He suggests obtaining as much information as possible because many conflicts are the result of misinformation and/or poor communication. Secondly, buy as much time as possible because people under pressure tend to make quick decisions that can cause greater problems in the future. Third, Berkley suggests that you "make an assessment of the individuals involved in the potential conflict." The assessment is based on questions of maturity. Is this an isolated or chronic problem? Finally there is the need to lower the emotional temperature of the conflict using humor or a cooling off period.

I recall the following statement in my own premarital counseling, "act don't react, attack the problem not the person." That statement has remained with me for seventeen years. Jesus addresses personal conflict in Matthew 5:21-26. Jesus calls on the one who is aware that someone else has a problem with him/her to go privately to that person and seek reconciliation. Once the attempt of reconciliation is made then the person is free to make an offering and worship God. Jesus makes a direct connection to an individual's willingness to forgive and the receiving of God's forgiveness.

Strategies for Managing Public Conflict

Berkley summarizes points from *Conflict Ministry in the Church* by Larry McSwain and William Treadwell. The first step once conflict goes public and takes a congregation by surprise is diffusion. Diffusion happens when everyone knows the facts of the situation. It is recommended that one faction not be allowed to pressure the remainder into a quick decision.

Next someone is to explain the entire history of the conflict demonstrating that not everything is black or white. It is further recommended to refer the conflict to a proper governing body or committee for discussion and to bring a recommendation to the entire group. The next step is to address the conflicted group and bring new individuals into the group to move toward "constructive engagement" that will break dysfunctional alliances and heighten critical thinking and new insights. Any action is to be delayed "until there has been time to attempt to manage the conflict. Each of the above steps is a means of delaying a decision about the conflict until a proper analysis can occur" (Berkley 1994, 193).

Once the conflict is diffused the group can move toward problem-solving analysis. This is the stage where a decision can be made. During this stage the group is able to consider all the facts, and gauge the feelings and opinions about the conflict. They can then list options in order of priority and view both positive and negative consequences. They suggest the position of depersonalizing the option because whatever decision is made should not be viewed as an acceptance or rejection of the person but an idea. Finally there is a call for consensus of the option that most nearly resolves the conflict.

Personality Styles of Conflict Management

Berkley draws from McSwain and Treadwell and identifies five styles that are predominant in conflict management. There is the problem solver, the super helper, the power broker the facilitator and the fearful loser.

The problem solver is one who does not deny or run from conflict but pressures and negotiates until there is a satisfactory resolution. This style is most effective when groups share common goals and where the problem results from a communication breakdown. This style of conflict management is less effective in conflicts with opposing goals because this style of

conflict leads to explosive situations and people are not ready or willing to listen and participate in deliberation. The problem solver can tend to be more task oriented (solving the problem) than people. "The balanced problem solver will minister to people, even when solutions are not to be found" (Berkley 2001, 194).

The super helper is one who consistently helps others with little thought to self. This style of conflict can lead to burnout because the individual becomes so focused upon others' needs. During a conflict the super helper can "feel a sense of failure if all parties in the dispute are not happy with the achieved solution" (Berkley 2001, 195). They tend to take on too much responsibility and feel responsible for group problems. This individual must learn that many problems are not easily or painlessly solved.

The power broker is utilized in conflicts where there are contradictory goals. To the power broker, the solution to the problem is more important than the relationships involved. It may be unfortunate but not devastating if someone leaves the church as a result of conflict. Congregations that thrive with a power broker leader will not tend to be governed by a participatory decision-making democracy. "The major liability of this style is that when the power broker fails to motivate the congregation to do what he or she thinks best, the power broker resorts to manipulation. The power broker wants followers, not colleagues or fellow workers" (Berkley 2001, 195).

The facilitator is one who will use a variety of styles to achieve desired goals between competing factions. According to Berkley this style is most effective in which differences are "attitudinal or emotional." He claims that if there are substantive differences, participants may become angered at the attempts to move to a middle ground. He uses Acts 15 and James as an example. The facilitator can be viewed as weak principled if he/she sacrifices real ideological

differences to keep people happy. Berkley criticizes the facilitator as one who seeks the lowest common denominator of agreement rather than a creative solution. I see the facilitator in light of a situational leader who uses different styles to lead and arrive at a solution.

The fearful loser runs from conflict because it produces insecurity within the leader. Those sensitive to the fearful loser suppress conflict in order to protect the leader. This on the surface appears successful until an unfortunate explosion occurs and the fearful loser who fears conflict will be in the midst of an overwhelming situation where he/she will more likely resign and move somewhere else. Like a situational leader who utilizes various styles of leadership to accomplish productivity, to effectively manage conflict a leader uses various styles for the resolution of conflict in a given situation.

Principles of Mediation in Conflict Management

Mediators are not to judge conflicts but to facilitate negotiation, exposing issues from a Christian viewpoint. Mediators must remain neutral in the conflict and be advocates for truth and work toward a resolution that remains consistent with scripture and honors God. Berkley lists seven steps in the process of mediation and provides helpful cautions.

The first step is to develop the ground rules such as confidentiality and not meeting privately with either group. The second step is to facilitate the story by asking each side to tell the story from their perspective. Next is to build an agenda by listening for the "real issues." Part of the mediator's responsibility is to accurately define the conflict (defining reality) and put reality into perspective. The fourth step is to create alternatives and discuss ways that will meet each side's needs. "Creating solutions generally is more difficult than analyzing issues, since people invest a lot of emotional energy in being right" (Berkley 2001, 197). Next is to restructure the conflict by encouraging the parties to approach issues from a different perspective

and help them see points of agreement. The sixth step is to understand the interests involved. This involves the motives behind the actions that have caused the current conflict. Since conflict and change go hand in hand, each group will need to interact with the loss, fear, and change that will take place in the process. Finally, there is the need to separate the past from the future. Some may try to resolve past injustices. Mediation is to focus on the future and where the people want to go from here, not where they have been.

Cautions in mediation include the ability to maintain neutrality which is threatened when the mediator is asked his/her opinion. Mediation is to help parties resolve their own dispute and not give advice. Another threat to neutrality is when one side thinks the mediator has sided with the other. There is also the need to guard against rescuing people from their difficulties. Mediation can only be as successful as the participating parties are willing to honestly dialogue and be committed to the process.

Stevenin lists four guidelines for resolving conflict. First he advises to be a "stickler for the facts and define generalizations such as "always" and "never." Second is to involve everyone. Sometimes managers try to bear the whole burden, "which undermines equal responsibility. Next is to keep the focus on win/win solutions for all involved in the conflict. Emphasize the points of agreement instead of the points in dispute. Finally give those involved space and time to get where they are going. If forced into agreements the manager of the conflict becomes the target of redirected anger.

Reasons to Leave, Reasons to Stay

Berkley lists some reasons to leave a situation. One may choose to leave if they are no longer wanted. In Berkley's context the position is that of a pastor, but the principle applies across the board. If a majority determines that an individual is no longer wanted, it may be time

to leave. This leads to the second reason to leave, of not being trusted. If a majority of people have lost confidence in one's ability to lead and have made it known then leaving the situation is the best option. Another reason is "running out of fight." This occurs when one has been battling an issue or various issues and is tired of the fight. One can win many battles and yet lose the war. Finally, everyone needs a fresh start. Since not all battles are worth the price to win and the cost of winning can be so damaging to the leader, the organization or both it is just better to begin somewhere new.

On the following page are some of the ideas previously discussed in chart form. There is a Conflict Grid, Mediation Grid and Stevenin's Eight Steps to Effective Confrontation.

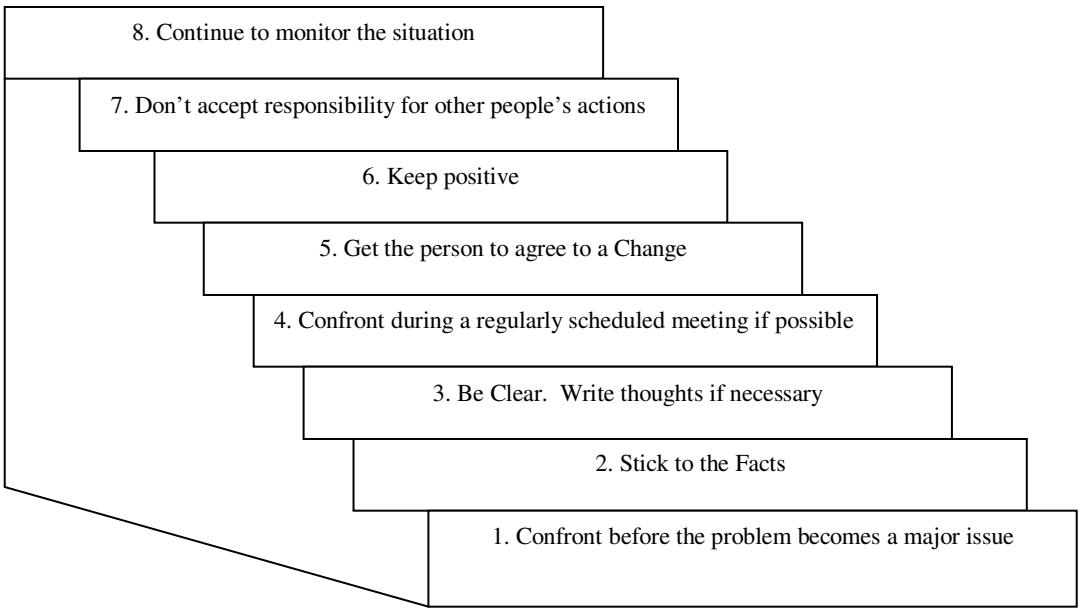
Conflict Grid

Identify	Nature of the Conflict				
	Identify the Personality Type of the one creating conflict		Kinds of Conflict		Actions to Take
Styles of Conflict Management	Dominant Dictator	The Chronic Liar	Simple Problem Solving	Intrapersonal Conflict With Self	Four Ways Listen • Focus • Positive reinforcement • Ask Meaningful questions • Reflect or paraphrasing
The Problem-Solver	Control Fanatic	The Blamer	Accommodation/ Compromise	Interpersonal conflict With others	
The Super-Helper	Mr. Always Right	The Busybody	Disagreement		
The Power Broker	Rambo	Larry Laid-Back	Win/Lose	Substantive Conflict Over Facts of a situation Methods/ Means Ends or Goals Values	Recognition Clarify
The Facilitator	The Negaholic	The Guerrilla	Fight/Flight		Diagnose Interpret
Fearful Loser	The Saboteur	The Predator	Intractable		Agreement
	The Passive/Aggressive	The Perfectionist	Denial		Consensus
	The Stamp Collector	The Perpetual Pleaser			Implementation
	The Lone Ranger				Evaluation

Mediation Grid

Mediator	Process of Mediation						
Maintain neutrality, Do not give advice, Do not rescue people from trouble	Establish Ground Rules	Facilitate story telling	Build an agenda	Create Alternatives	Restructure Conflict	Understand interests involved	Separate past from future

Stevenin's Eight Steps to Effective Confrontation



A Practical Theory on Change for use in a Christian Organization or Church

(How does Moody Distance Learning Center Compare with Current Literature?)

As stated at the beginning of this paper it is my presupposition that conflict and change are opposite sides of the same coin. Change can be initiated by God as a test of character, by humans as an act of disobedience or by Satan to tempt us away from God's will. The following will be synopsis of material presented by William Bridges, John Kotter, Jim Herrington, Mike Bonem and James Furr juxtaposing their writings with my recent experience in the Moody Distance Learning Center (MDLC) during a time of dramatic change. I will also later use MDLC as a case study on change.

Kotter begins his change model in *Leading Change* with creating a sense of urgency. Herrington begins with making personal preparation for change. That urgency can be as in Herrington's example a church that considered itself as doing well yet when one factors the population growth of the area and the growth of the local congregation; the percentages demonstrate that the church will die of attrition if it does not change its current focus. Creating urgency occurs through accurately assessing factual information.

Urgency was created in the Moody Distance Learning Center in the fall of 2001. The decision by the Trustees and the Administrative Cabinet had been made that MDLC would no longer receive a subsidy from the General Fund but was told to turn a profit for the Institute covering both above and below the line costs. A study in Moody Distance Learning Center demonstrated that half of those ordering college level courses in a given month were new orders. Repeat customers were infrequent. If the Distance Learning Center could not turn a profit, it would be closed. The aforementioned decision had been made in the past (approximately a few years ago) and the Vice President of External Studies (one transition was a name change to

MDLC) failed to implement it and to communicate the decision to department directors and the rank and file employees. Urgency was created when the Vice President was removed and it was announced that MDLC would have approximately one year to change and turn a profit for the Institute. It is unfortunate that members of MDLC were not able to make personal preparation for change. It was thrust upon them and the window of urgency continued to close from one year to turn around to six months, which literally became three months.

Kotter next suggests putting together a guiding coalition. Herrington calls this establishing the vision community and adds strategic planning. For the MDLC that guiding coalition was the Team Leaders with the Department Manager. This coalition met weekly, sometimes more for what should have been brainstorming and outlining a vision for where MDLC would be a year into the future. However, many times the meetings became directives from the department manager on how individual Team Leader jobs continued to evolve during the transition period.

Bridges says "it isn't the changes that do you in, it's the transitions" (Bridges 1991, 3). Bridges tells us that change is external and transitions are internal, that transitions are the "psychological process people go through to come to terms with a new situation." "Unless transition occurs, change will not work" (Bridges 1991, 4). Change is how we act, transition is how we think. If we don't learn to think differently (that will meaningfully change the way we act), the change will not last. In the case of MDLC the philosophy of the department had to completely turn around and the actions with it. If it didn't, it would have no long term future.

So the vision strategy was to cease specific actions such as numerous discounts, raise the prices of the courses, complete the stated degree course offerings by expanding Moody Online and ultimately begin toward a degree completion program. One of the aspects of the new vision

was the necessity of creating a new position in the area of marketing.

The next step in Kotter's model is the process of communicating the vision and having the guiding coalition as a role model for the new expected behavior. This was the beginning of the breakdown in MDLC. As the initial change began to be implemented (fall 2001) there was little communication between the management of the department and the employees. The Team Leaders did not know what the plans were and meetings were weeks and months apart informing the employees about changes to the department structure. When change came it was nonstop and at times contradicted earlier information. At one point in the process I had four full-time job responsibilities. This was the new "normal" for all Team Leaders.

The fifth step according to Kotter is Empowering Broad-Based Action. This is giving the people who have been entrusted to facilitate the desired changes the tools necessary to accomplish the task. Kotter speaks of employees who understand the vision and want to make it happen being boxed in by bosses who discourage action, formal structures that make it difficult to act, personnel and information systems that make it difficult and the employee's lack of skill. In the MDLC there was an inconsistency in communication at times within management and between management and the employees. It was communicated to the Team Leaders that we were empowered to do what was necessary in our respective areas. However, there were numerous times when various Team Leaders were reprimanded for not requesting permission for actions taken.

The sixth stage Kotter discusses is Generating Short-term Wins. People need to know that the sacrifices they have made and continue to make are making a difference and are recognized. In the case of MDLC October 2002 was a time of short celebration. The MDLC advertised a Warehouse Sale that generated over $200,000 for the month. The department was

meeting budget and making contributions to the bottom line. The president of MBI held up MDLC as an example for other departments in the Institute to follow. However, the celebration was short lived. Due to unrealistic budget projections the previous year, MDLC was still under the gun. Trustees and Administrative Cabinet would be meeting in the following weeks to determine the future of the department.

One of the detriments of the change process that occurred in MDLC deals with the ability to grieve coupled with the rapidity of numerous changes. Bridges speaks of change in a fluid sense. He sees change in three main phases; ending, the neutral zone and beginning. He does not see them as "stages" with definite boundaries, but views aspects of all three happening at the same time. The Team Leaders were not given time to grieve and internalize the changes that were taking place. I would contend that the neutral zone that Bridges speaks of was a very small window for MDLC. Hindsight being twenty/twenty it appears that Herrington's first aspect of the change process, Making Personal Preparation, was not implemented by the management of MDLC which in turn did not give the employees the ability to make personal preparation. There was no ability to identify what was being lost in the change process. What continued to be communicated to the Team Leaders was the possibility of closure and the loss of all jobs. The Team Leaders were told not to share that information with other employees of the department.

Kotter's seventh stage for creating change is Consolidating Gains and Producing More Change. Kotter outlines five steps that define a successful stage seven. He says "more change not less." The guiding coalition is to use the success of short-term wins to give credibility to tackling additional wins. He suggests more help as in additional staff to help during the changes. Leadership from senior management is to maintain the clarity of purpose and to keep the level of urgency up. Kotter's fourth step is project management and leadership from below. This deals

with empowering individuals for specific projects. Finally there is to be a reduction in unnecessary interdependencies.

MDLC continued to experience additional change with fewer people. From July 2001 to April 2003 MDLC lost 50% of its work force due to retirement, transfer, dismissal and layoff. Additional staff had been requested on numerous occasions by the Team Leaders who continued to face an uphill climb with increasing job responsibility. The requests were denied or limited to part-time student employees.

Short term successes were short. Just as there was not enough time given to grieve what was lost, there was not enough time given to celebrate successes. There was the departmental Christmas party, and there were monthly departmental meetings with pizza bought by the department manager. However, in the Team Leaders meetings celebration was in short supply. The good news was announced, expressions of gratitude were made by the department manager yet there was the sense of "waiting for the other shoe to fall."

The final step in Kotter's model is Anchoring New Approaches in the Culture. This is an area where the MDLC has experienced some success. One change is a partnership with the creators of Logos Bible Software. This was an idea I initiated with the head of Logos whom I met at an ACCESS conference in January, 2002. MDLC courses are being produced through Logos on CD rom and have the ability to be translated into many languages. This began in May, 2003. Another change is the offering of multiple degrees via Moody Online through a new Degree Completion program. My time in the Moody Distance Learning Center came to a close on April 30, 2003 due to an Institute-wide restructure. This will be the subject of the case study regarding change at the conclusion of this paper.

Applying Kotter's Model to Scripture

The following is applying Kotter's eight stages to the time frame from the Exodus to the entering of the Promised Land.

Stage 1 Establishing a Sense of Urgency	Ex 1:17 Midwives fearing God refuse Pharaoh's order to kill male babies Ex 2:10 Moses' Mother and sister hide him in the reeds Ex 2:11-35 Moses killing an Egyptian and fleeing Ex 3:1-4:13 God's call and commission of Moses
Stage 2 Creating a Guiding Coalition	Ex 4:14-31 Moses, Aaron and Elders of Israel Ex 18 Wisdom of Jethro in selecting judges Ex 29 Consecration of the Priests
Stage 3 Developing a Vision and Strategy	Ex 19-23 Moses Receiving the Law
Stage 4 Communicating the Change Vision	Ex 24 Moses writes the words of the Law, gives them to the people and they affirm their covenant with God. Nu 33 Review of the Journey from Egypt to Jordan Deuteronomy is three sermons Moses preaches to the second generation of the Exodus reiterating the Law and the conditional covenants based upon obedience.
Stage 5 Empowering Broad Based Actions	Ex 25-31 People are given skill to create the Tabernacle and all it contains Ex 36-38 The Tabernacle Construction Ex 39 Creating Priestly Garments
Stage 6 Generating Short-term Wins	Ex 40 The Tabernacle is completed and God's glory fills it Nu 21:21ff Military victories on the way to the Promised Land Nu 31 The Slaughter of Midian and dividing the spoils
Stage 7 Consolidating Gains and Producing More Change	Nu 10:11ff Israel leaves Sinai for the Promised Land
Stage 8 Anchoring New Approaches	Du 27:15ff Joshua is chosen to succeed Moses The book of Joshua recounting the conquest and division of the Promised Land.

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A Case Study in Change

Attention Grabber:

After 11 years of service I was laid off from the Moody Bible Institute, What am I going to do? Where am I going to go?

Background:

I have been employed by MBI for a total of 11 years, most recently and over the past two years in the Moody Distance Learning Center (MDLC). MDLC has undergone numerous and extensive changes over the past two years. The trustees and administrative cabinet of the Moody Bible Institute determined sometime in the past that MDLC should no longer receive a subsidy from the General Fund but contribute to both the above and below the line costs to the Institute. That decision was not communicated by the Vice President of the Distance Learning Center to the rank and file employees nor to the department managers. The Vice President was demoted two levels and the department was completely restructured with a 50% reduction of the work force through retirement, transfer, layoff and dismissal.

Moody as an entity since September 11, 2001 has suffered financial loss through the major giving declines as a result of the downturn in the economy and the significant drop in the stock market. Major changes were announced as a possibility and a task force was appointed to determine what ministries would continue to be funded.

MDLC's restructure officially began in July of 2001, four months after I transferred into the department. Corporately there were two meetings, (employee assemblies) one in January and the other on February 27, 2003. In January it was announced that Moody Retail would cease operations that Moody Magazine would cease publication in July and Moody Aviation would move from Elizabethton, TN to Spokane, WA. We were told to expect other changes but they would not be announced for another 4-6 weeks.

Description:

On February 27 the second meeting revealed that nearly every department would experience the loss of two employees. We in the MDLC believed we would be exempt since we were one of the first to experience reductions and had lost nearly 50% of the workforce in the department. Immediately following the corporate meeting our department had a meeting where it was revealed that our department would also experience cut backs. I left feeling very venerable. I went home and told my wife that I thought I was going to loose my job.

The next day I was unable to speak to my supervisor in the morning. I would not be able to see him until the afternoon. At 2:00 pm I point blank stated that the next day I was leaving for Seminary and I needed to know if I should put together my resume. He said yes and left the office to call the Vice President of the Distance Learning into the office.

Summary:

On February 27, I learned I would loose my job after 11 years of service. I have a wife and two children, aged parents, one with Alzheimer's disease. What am I going to do?

A Case Study in Conflict

Attention Grabber:

There is a significant rift in fellowship between myself and a deacon in my church.

Background:

I came to the First Baptist Church of Griffith Indiana in the late fall of 1997. I was asked within two months to lead the music of the church. I was looked on with suspicion by the then chairman of the deacons. He was concerned that I would radically change the music program. I began moving the church from a traditional worship to a blended worship by introducing choruses.

It came to a head when the pastor of eight years retired and I expressed interest in becoming the next pastor. Because I believe that God can use a woman in the role of a deacon, this individual sought to undermine any ministry potential and made attempts to have me removed from the church.

I was told I would never be considered as pastor nor would I be allowed to preach as pulpit supply and an attempt was made to have me removed as Discipleship Director. When the church interviewed a potential candidate and a friend of mine in the congregation asked some questions during the question and answer period that caused some conflict, I was accused of planting the questions and I was accused of sabotaging the potential candidate because the vote fell short of the required number.

I have spoken to this individual with other deacons to no avail. I could not clear my name or change their opinion of me. In their minds I was liberal and a threat. I wanted to leave on numerous occasions but I never felt God giving me permission.

Description:

These things happened three years ago. I continue to be viewed with suspicion by this deacon who has been allowed to exercise some influence over the current pastor who has yet to ask me to preach for him in his absence. I have allowed a root of bitterness to grow inside of my heart against this deacon and to some extent against the new pastor because he has not stood up to this individual.

God has revealed to me that my heart is not right because of the bitterness I feel and the church is scheduling “revival services” and I do not wish to be a hindrance to what God desires to do.

There is a significant rift in fellowship between myself and a deacon in my church.