



Equipping Missional Leaders to Embed Missional Culture in the Anglican Diocese of Wellington

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Abstract

In February 2011, the Anglican Diocese of Wellington began equipping clergy to pick up the baton of missional leadership and commence the process of embedding missional culture in their parishes. After completing some training with clergy in mid-2011 and 2012, I became concerned that clergy had been inadequately equipped for leading managed culture change in their churches, which forms the hypothesis of this research project. To test this hypothesis, I conducted face to face interviews with nine clergy; three of whom hold diocesan roles that share responsibility for equipping clergy, and six clergy are leading parishes.

The groundwork for this research borrows from organisational culture change theory and missional ecclesiology. The parish clergy were asked how they were equipped through strategies and tools, what accountability and support structures were made available and used, how they were evaluated, and what they strived to achieve to embed missional culture in their parishes. Diocesan clergy were asked what overall approach, strategies, tools, support, and accountability structures were made available to equip clergy for missional leadership and embedding missional culture, and how they evaluated progress.

The research supports the hypothesis that the Anglican Diocese of Wellington failed to adequately equip clergy for leading managed culture change. There was little understanding or application of culture change theory, and the work was under-resourced and under-managed, leaving the majority of clergy predominantly operating in maintenance mode. For clergy who have commenced the journey towards missional leadership, they have not been equipped with key evaluation tools or redefined roles for themselves or the parishes they lead. Finally, because a formal cultural assessment was never completed for the diocese or individual parishes, there has been an overinvestment in solutions that fail to address the fundamental problems limiting missional culture.

In late 2012 the Anglican Diocese of Wellington has picked up the baton anew, and there are some encouraging signs that the equipping of clergy for leading culture change is improving. This research project also reflects on those improvements and how they can be better managed and resourced to ensure mistakes of the past are not repeated.

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Chapter 1 Prisoners of Our Own Thinking

Most [churches and leaders] cared about those on the outside, but they felt impotent to connect and share with unchurched persons in any significant way. Consequently, their churches no longer anticipated having a major impact upon society and hoped only to reach enough people to help the church survive. I call this . . . isolation from society, and associated lack of belief in capacity to have significant influence a *maintenance mentality*.¹

In October 2011, I used this reflection on maintenance mentality from Milfred Minatrea as the opening slide to a four-part series for clergy² within the Wellington Anglican Diocese on 'A Practical Guide on How to Cultivate and Lead Missional Churches'. I find this quote to be particularly pertinent as it highlights the paradoxical mind-set of maintenance mentality; how the espoused beliefs and values of church leaders and parishioners become increasingly out of line with the actual assumptions they are operating with.³

There would be few parishioners or clergy within the Wellington Anglican Diocese prepared to stand up and express 'I'm maintenance and proud of it'. One of the diocesan clergy said in an interview, 'no one says they are a maintenance church.'⁴ Despite the common desire to propagate missional culture throughout the parishes of the Anglican Diocese of Wellington, clergy who attended the four training sessions I led expressed to me their frustration with entrenched maintenance mentality in their respective congregations, and in diocese processes and structures. When I spoke to clergy who operated at the diocese level, they also conveyed to me how they felt captured by their own maintenance processes and structures.

¹ Milfred Minatrea, *Shaped By God's Heart: The Passion and Practices of Missional Churches* (San Francisco, CA: Jossey-Bass, 2004), 7.

² I would normally use the term 'church leaders' but in the Anglican Diocese of Wellington, all leaders leading churches are clergy.

³ Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed. (San Francisco, CA: Jossey-Bass, 2010), 289.

⁴ Interviewee D3, interview by author, audio-digital recording, Wellington, 11 March 2013.

In listening to the conversations during the training sessions and subsequent meetings with some of the clergy afterwards, a consistent story began to form. On one hand, clergy were being 'held prisoner' to the current culture⁵ and demands of maintenance mentality from members of their congregations and some diocesan staff and processes. On the other hand, clergy were also held prisoner to the expectations and demands of leading their churches to become missional, often by the same people. Consequently it left some clergy feeling they were doing something wrong, or they still hadn't captured the 'how' to do missional church. They had read books on missional churches, parishioners expressed their desire to be missional (particularly for their churches to be growing and outreaching to community), yet the day-to-day demands of leading a parish left little room for embedding missional culture.

Were parish clergy being set up, albeit unintentionally, to fail? It was this concern that formed the hypothesis for this research project: **that clergy are being inadequately equipped for leading managed⁶ culture change from maintenance to missional churches within the Anglican Diocese of Wellington.** The research period for this project is two years, from February 2011 (when missional leadership was explicitly recognised as the leadership model for parish clergy to move toward) to February 2013.

Underpinning this hypothesis are six questions that will be addressed through this research project:

1. Was missional ecclesiology consistently understood and applied, and are missional churches being sought for the right or faithful reasons?⁷
2. Did key diocesan staff have an understanding of organisational culture change theory, and did their strategies, processes and resourcing reflect same?

⁵ Refer to Key Definitions on page 4 for a definition of 'culture'.

⁶ Schein, *Organizational Culture and Leadership*, 299. This hypothesis looks at intentional or managed culture change, as opposed to culture change that occurs naturally through evolution processes. More information on managed and evolutionary culture change is on page 23.

⁷ For example, if the primary pursuit of missional churches is to reverse the trend of decline within the Anglican Diocese of Wellington, then the diocese is ironically still reinforcing a maintenance mind-set.

3. Did diocesan and parish clergy have an understanding of the fundamental problems sustaining maintenance mentality within the Wellington Anglican Diocese?
4. Assuming (3) is understood and articulated, what steps were undertaken, or are intended to be undertaken, to remove factors that are limiting missional culture?⁸
5. Did clergy receive suitable scope (specifically 'clearing the decks', priority placement and permission to make costly decisions), training and support structures to lead managed culture change?
6. Were adequate role definitions, evaluation standards and feedback loops (such as performance reviews, updated covenants, missional culture measurement and reporting, story sharing or celebrations) established to internalise or anchor missional culture?

The purpose of this research project is not to finger point or apportion blame. Leading culture change is a marathon programme of work⁹ that relies on the generation of anxiety, disequilibrium, unlearning and relearning to achieve its goal of transformation. The more complex and mature the organisation is, the further entrenched the existing culture is, and the harder it is to unlearn. It can be easy to blame someone else: the bishop, the diocese, the clergy, or our fragmented and discontinuous postmodern world.¹⁰ In applying aspects of systems theory as part of this research project, there is no 'other' to scapegoat or blame.¹¹ Parishioners, clergy, and the world around us are not only part of a single system but a single kingdom.¹² As stated previously, clergy across *all* levels of the Anglican Diocese of Wellington have expressed frustration to me about the endemic level of maintenance mentality. These

⁸ Peter M. Senge, *The Fifth Discipline: The Art & Practice of the Learning Organization* (USA: Random House, 2006), 95. If the limiting factors within a system are not identified, then attempts to produce the desired result may eventually slow down or come to a standstill.

⁹ Refer to Key Definitions on page 5 for a definition of 'programme of work'.

¹⁰ At no point during this research project did anyone blame God!

¹¹ Senge, *The Fifth Discipline*, 67.

¹² 'The cross of reconciliation sets us free to live before God in the midst of the godless world, sets us free to live in genuine worldliness. The proclamation of the cross of reconciliation . . . calls us to single-minded action and life in faith in the already accomplished reconciliation of the world with God.' (Dietrich Bonhoeffer, *Ethics*, Vol. 6, *Dietrich Bonhoeffer Works*, trans. by Reinhard Krauss et al. [Minneapolis: Fortress, 2006], 400.)

reasons, and others outlined in the following chapters, imprison clergy and parishioners alike.

It is my hope that this research project will identify where the gaps have been in equipping diocesan and parish clergy for the marathon work of leading culture change, and provide practical recommendations to assist them going forward. In doing so, the limiting factors constraining missional culture can be lessened, and thus enable the Spirit in leading the Anglican Diocese of Wellington in and towards the Kingdom of God.¹³

Key Definitions used in this document

Term	Definition/Description
Cluster Groups	Refer to page 41 for a history and description of Cluster Groups in the Anglican Diocese of Wellington.
Cultural Artefacts (of organisations)	Edgar Schein describes cultural artefacts as visible and feelable structures and processes that are observable but difficult to decipher. ¹⁴ Joanne Martin prefers the term 'cultural manifestations' (as some artefacts obtain the same depth and meaning as shared values or underlying assumptions) which consist of rituals, stories, jargon, humour, physical arrangements, and formal and informal practices. ¹⁵
Culture	See the definition of 'Organisational Culture'
Evolutionary Culture Change	Refer to page 17 for a description of evolutionary culture change.
Maintenance Mind-set or Culture	A church whose patterns of shared basic assumptions are primarily shaped by preservation and anxiety as it struggles with external adaptation and rigid internal integration. A description of shared basic assumptions of maintenance

¹³ Darrell L. Guder, ed., *Missional Church; A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, 1998), 204. The church is pneumatologically led in the eschatological direction of God's reign. It is this purpose that directs all the church is and does in its unique context in the world and the kingdom to come.

¹⁴ Schein, *Organizational Culture and Leadership*, 24.

¹⁵ Joanne Martin, *Organizational Culture: Mapping the Terrain* (Thousand Oaks, CA: Sage Publications Ltd, 2002), 47, 343.

Term	Definition/Description
	culture includes (but not limited to): a high level of religious consumerism; ¹⁶ isolation from society; ¹⁷ lack of belief in the capacity to be salt and light (Matt 5:13-16); ¹⁸ primary philosophy in connecting with community is attractational; ¹⁹ tends to view spirituality and salvation privately; ²⁰ and has largely lost sight of their obligation to make disciples. ²¹
Mental Models	Peter Senge defines mental models as ‘deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action.’ ²²
Managed Culture Change	Refer to page 17 for a description of managed culture change.
Mission	Christopher Wright defines mission as ‘our committed participation as God’s people, at God’s initiative and command, in God’s own mission within the history of God’s world for the redemption of God’s creation.’ ²³
Missional Culture	<p>A church culture in which patterns of shared basic assumptions are primarily shaped by the lordship of the Spirit and a missional hermeneutic of the Scriptures, as they respond faithfully to God’s mission to redeem God’s creation.</p> <p>A description of shared basic assumptions of missional culture includes (but not limited to): a high level of belief in the capacity to be salt and light (Matt 5:13-16); prioritises discipleship and missionary development and identity; perceives God’s mission (<i>missio Dei</i>) as the essence of its existence;²⁴ prioritises the least, last and lost;²⁵ primary philosophy in connecting with community is incarnational;²⁶ and views spirituality and salvation personally and corporately – particularly in regard to social justice.²⁷</p>

¹⁶ Minatrea, *Shaped By God’s Heart*, 7.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ed Stetzer, *Planting Missional Churches* (Nashville: B&H Publishing Group, 2006), 162.

²⁰ Ray S. Anderson, *Emergent Theology for Emerging Churches* (Downer’s Grove, IL: InterVarsity Press, 2006), 196.

²¹ Minatrea, *Shaped By God’s Heart*, 7.

²² Senge, *The Fifth Discipline*, 8.

²³ Christopher J. H. Wright, *The Mission of God; Unlocking the Bible’s Grand Narrative* (Downer’s Grove, IL: InterVarsity Press, 2006), 23.

²⁴ Minatrea, *Shaped By God’s Heart*, 7.

²⁵ Anderson, *Emergent Theology for Emerging Churches*, 195-196. And Wright, *The Mission of God*, 430-431.

²⁶ Stetzer, *Planting Missional Churches*, 162.

²⁷ Anderson, *Emergent Theology for Emerging Churches*, 196.

Term	Definition/Description
Organisational Culture:	Edgar Stein defines organisational culture as ‘a pattern of shared basic assumptions learned by a group as it solves its problems of external adaptation ²⁸ and internal integration, ²⁹ which has worked well enough to be considered valid.’ ³⁰
Programme of Work	Project Management Institute defines a programme of work as ‘a group of related projects managed in a coordinated way to obtain benefits and control not available from managing them individually.’ ³¹
System Archetypes	Senge describes system archetypes as generic structures that recur again and again. They consist of common themes with reinforcing and balancing feedback and delays. Identifying system archetypes, of which there are approximately twelve, enables people to see the system leverages that sustain the generic structures. ³²
Viral Groups	Refer to page 41 for a history and description of Viral Groups in the Anglican Diocese of Wellington.
Underlying Assumptions (of culture)	Schein describes cultural underlying assumptions as unconscious, taken-for-granted beliefs and values that determine behaviour, perception, thought and feeling. ³³

²⁸ Schein, *Organizational Culture*, 74. External adaptation includes: mission and strategy, developing consensus on goals and measurement, and developing consensus on repair strategies or correction where goals are not being met.

²⁹ Ibid., 94. Internal adaptation includes: Creating a common language; defining group boundaries for inclusion and exclusion; distributing power, authority and status; developing norms of trust, intimacy, friendship and love; defining and allocating rewards and punishments; and giving meaning to the unexplainable or uncontrollable.

³⁰ Schein, *Organizational Culture and Leadership*, 18.

³¹ Project Management Institute, *The Standard for Program Management* (Newtown Square, PA: Project Management Institute Inc, 2006), 4.

³² Senge, *The Fifth Discipline*, 93. Also Joanne Martin, *Cultures in Organisation: Three Perspectives* (New York: Oxford University Press, 1992), Kindle edition, chap. 2, citing R. Greenwood and C. Hinings, *Organizational Studies* (1988), 304. In order for changes to occur within an integrated perspective of culture, structural changes must be consistent with the guiding assumptions of the system archetype, otherwise the changes will be suppressed or ignored.

³³ Schein, *Organizational Culture and Leadership*, 24.

Research Project Scope

The scope of this research project includes:

- Chapter Two:
 - a) Discussion on resistance to change as one of the major obstacles to leading culture change in mature organisations.
 - b) Reuniting dichotomies between organisational change and culture change, and between institution and Spirit.
 - c) Exploring evolutionary as opposed to managed culture change.
- Chapter Three:
 - d) A managed culture-change approach for maintenance to missional culture.
- Chapter Four:
 - e) Research method and results of the project research.
- Chapters Five and Six:
 - f) An explanation of why the diocese failed to adequately equip clergy for leading culture change, and recommendations for current and future work.

The scope of this research project does not include:

- a) Denominational structures outside of the Anglican Diocese of Wellington. Unfortunately these will impact missional culture, but the size and complexity of national and international Anglican structures are beyond the scope of this project.
- b) An argument on the validity or efficacy of the missional church movement and its fit with the Wellington Anglican Diocese. This research project adopts the basic assumption that it is a valid fit.
- c) Missional church leadership characteristics, qualities or skills outside of leading and embedding culture change. For example, Alan Roxburgh and Fred Romanuk identify missional leader characteristics such as personal maturity, authenticity, self-awareness or possessing personal courage as being 'paramount . . . for forming . . . the emergence of the Spirit's work among God's people.'³⁴ While these characteristics will impact the overall efficacy of

³⁴ Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass, 2006), 126.

embedding and transmitting culture, they remain outside the scope of this project.

- d) Anglican Diocese of Wellington's Youth and Family diocesan and parish leadership and structures.
- e) A fragmentation perspective of organisational culture which focuses on ambiguity, contradictory beliefs, multiplicities of interpretation with no central unity.³⁵ I have omitted this view as it does not correspond to the integrated or differentiated perspective of church culture that is expressed in ecclesiological missiology.
- f) A discussion on the nature of maintenance or missional culture and leadership outside of what is relevant to leading and embedding missional culture change.
- g) Analysis on the external culture of the Anglican Diocese of Wellington and the influence of it on missional culture in the parishes. Even though this will influence organisational culture, the size and complexity of it is beyond the scope of this project.

³⁵ Martin, *Organizational Culture*, 152.

Chapter 2 Leading Organisational Culture Change in Churches

Which Perspective of Organisational Culture?

I have adopted integration and differentiation perspectives of organisational culture for this research project as it reflects the catholicity and particularity of missional ecclesiology. An integration perspective of organisational culture, according to Joanne Martin ‘assumes consistency across manifestations, organization-wide consensus and clarity. . . . If something is ambiguous it is not part of the culture.’³⁶ A differentiation perspective of organisational culture ‘offers interpretations . . . that are inconsistent with each other, finds consensus only within subcultural boundaries and allows for ambiguity within the interstices between subcultures.’³⁷

The culture of the church is integrative in its oneness in the Spirit and body (1 Cor 12:13), but also differentiated in its mutability with its cultural context. It is this creative tension in its being and calling that calls the church to constantly critique the cultural forces that enrich or erode its being and mission.³⁸ Miroslav Volf expresses this as one of the Spirit’s functions of creating ‘space’ in our new being:

The distance from our own culture which is born of the Spirit of the new creation should loosen the grip of our culture on us and enable us to live with its fluidity and affirm its hybridity. Other cultures are not a threat to the pristine purity of our cultural identity, but a potential source of enrichment. . . . The second function of the distance forged by the Spirit . . . *entails a judgement against evil in every culture*. . . . Can one feel at home with everything in culture? With murder, rape, and destruction? With nationalistic idolatry and “ethnic” cleansing”? . . . The practice of “judgement” cannot be given up. [Italics in original.]³⁹

The Spirit acts like a semi-permeable membrane: He allows some aspects of culture that uphold kingdom values to enter and potentially enrich the church community,

³⁶ Ibid., 344.

³⁷ Ibid.

³⁸ Guder, *Missional Church*, 151. The symbiotic nature of culture in church and community is patterned in its constant process of absorbing, transforming, reflecting, critiquing and discriminating in a constructive manner.

³⁹ Miroslav Volf, *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon Press, 1996), 52.

while other aspects of culture that are contrary to the kingdom, such as nationalistic idolatry (as Volf points out) are rejected. When the church chooses to live differently from the dominant society, even at just a few key points, it can make a powerful witness.⁴⁰

In this research paper, an integration perspective of culture is applied when I refer to common cultural characteristics across missional or maintenance churches. For example, a common cultural attribute of missional churches is they perceive God's mission as the essence of their existence.⁴¹ A differentiation perspective is taken when the expression of mission differs across churches in different cultural settings; for example, mission in a high socioeconomic area may focus on social isolation as opposed to alleviating poverty.

Why We Resist Organisational Culture Change



Edgar Schein writes, 'It is the growing strength of culture . . . that makes culture change so difficult in a mature company. . . . Nothing short of a "burning platform," some major crisis, will motivate a real assessment and change process.'⁴² The Wellington Anglican Diocese is a mature and complex organisation, constituted in

⁴⁰ Guder, *Missional Church*, 127.

⁴¹ Minatrea, *Shaped By God's Heart*, 7.

⁴² Schein, *Organizational Culture and Leadership*, 291.

1858, and comprised of over 90 parishes and ministry units.⁴³ In mature organisations, such as the Anglican Diocese of Wellington, phenomena develop that strengthen resistance to change. Three organisational phenomena that have played out in the life of the diocese are examined below.

First Phenomenon: Entrenched Mental Models

In mature organisations, basic assumptions or mental models can become more strongly held.⁴⁴ If the organisation has had a long history of success based on certain assumptions, it is unlikely it will wish to contest those assumptions.⁴⁵ In Bishop Justin's Charge to the Wellington Anglican Diocese Synod in 2012, he said 'I can't believe we're still having worship and pew wars after twenty years. . . . We still argue which way the pews face, or whether we should have pews or not pews'.⁴⁶ An example of a 'pew war' occurred when St Mary's Anglican Church in Karori considered removing their pews in 2008. The conflict eventually erupted into *The Dominion Post*. Rosemary McLeod, a regular columnist of *The Dominion Post*, wrote a column entitled 'Take a Pew: church wreckers go on unholy rampage'. Her opening sentence stated: 'Historic pews are to be stripped from a Karori church, an act of vandalism in keeping with sprightly local tradition.'⁴⁷

The pews symbolise a history of extraordinary growth in the Wellington Anglican Diocese that has remained unmatched.⁴⁸ For example, Frederick de Jersey Clerk, who was the Wellington Anglican Diocese Architect in 1883, designed over 100 churches of

⁴³ "History of the Diocese," *Anglican Diocese of Wellington*, n.d., <http://wn.anglican.org.nz/anglican_centre/about_the_anglican_church/history_of_the_diocese> (11 May 2013).

⁴⁴ Schein, *Organizational Culture and Leadership*, 28, 289.

⁴⁵ John P. Kotter, *Leading Change*, (USA: Harvard Business School Press, 1996), 44.

⁴⁶ Justin Duckworth, "Synod Charge 2012 – Being Family," YouTube video, 25:37, posted by Anglican Diocese of Wellington, 29 September 2012, <http://wn.anglican.org.nz/anglican_centre/about_the_anglican_church/synod/synod_2012/bishops_charge> (13 June 2013).

⁴⁷ Rosemary McLeod, "Take a Pew: church wreckers go on unholy rampage," *The Dominion Post*, 3 July 2008, <<http://www.stuff.co.nz/the-press/opinion/columnists/rosemary-mcleod/516985/Take-a-pew-church-wreckers-go-on-unholy-rampage>> (11 May 2013).

⁴⁸ Noel William Derbyshire, "'The English Church' Revisited: Issues of Expansion and Identity in a Settler Church: The Anglican Church of New Zealand 1891–1945" (MA diss., Massey University, 2006), 15. The number of church buildings built in the Wellington Anglican Diocese over the period 1891 to 1940 was 98. Since this date, newer church buildings have replaced existing church buildings, or have been built in response to a merger, such as St Matthew's in Brooklyn, Wellington.

which 85 still stand today.⁴⁹ This accomplishment is echoed in the similarity of church architecture across the diocese, which is a contemporary Gothic Revival style often furnished with wooden pews.⁵⁰ This long-term success has fostered a basic assumption on the ‘correct’ look and feel of a church; anything different, as McLeod wrote, would ‘wreck’ a church.

A similar argument can be extended to the continued use of worship resources and tools that would be considered outdated by the societies churches work in, and sometimes by parishioners themselves. The basic assumption of a ‘correct’ way to worship God remains largely unexamined, which can impede learning and freeze organisations in outmoded practices.⁵¹ Schein describes why mental models or basic assumptions are difficult to examine and change:

Basic assumptions . . . tend to be nonconfrontable and nondebtable, and hence are extremely difficult to change. To learn something new in this realm requires us to resurrect, re-examine, and possibly change some of the more stable portions of our cognitive structure . . . Such learning is intrinsically difficult because the reexamination of basic assumptions temporarily destabilizes our cognitive and interpersonal world, releasing large quantities of basic anxiety . . . and defensiveness.⁵²

The Second Phenomenon: The Illusion That Practice Equates to Espoused Values

Over time mature organisations can develop the illusion that the espoused values are actually how the organisation operates.⁵³ They develop a positive ideology or ‘face’ that leads them to claim what they aspire to be, when in practice they are out of line with the underlying assumptions. In short, they deny the current reality.⁵⁴ Examples of this phenomenon are seen in the Anglican Diocese of Wellington Annual Reports to Diocesan Synod from 2009 to 2012 respectively. In reviewing the documents, at no stage did any written reports reflect the following concerning trends:

⁴⁹ Susan Maclean, 'Dictionary of New Zealand Biography: Clere, Frederick de Jersey,' *Te Ara – The Encyclopedia of New Zealand*, 30 October 2012, <<http://www.TeAra.govt.nz/en/biographies/2c22/clere-frederick-de-jersey>> (11 May 2013).

⁵⁰ Ibid.

⁵¹ Schein, *Organizational Culture and Leadership*, 167.

⁵² Ibid., 28–29.

⁵³ Ibid., 290.

⁵⁴ Dr Ichak Adizes, “The Corporate Lifecycle,” *Adizes*, 2004, <http://www.adizes.com/corporate_lifecycle_aristocracy.html> (11 May 2013).

- a) Ageing of the congregations across the diocese.
- b) Decline in the number of parishioners across the diocese.
- c) The erosion of capital investment to maintain operational viability across mission units and parishes, resulting in the adoption of operational practices that are non-sustainable.

In Bishop Justin's Charge to Synod in 2012, he observed the above three trends had been occurring over a period of years. He expressed 'put all these things together and we have the perfect storm. And let's name our reality. That's our reality'.⁵⁵ Ironically the reports produced by the Archdeacons for Mission and Ministry for the same year (and written after Bishop Justin's Charge to Synod) again highlight none of these concerns.⁵⁶

Will publicly naming the reality be the catalyst for change? Not necessarily. According to Peter Senge, 'deeply entrenched mental models can overwhelm even the best systemic insights.'⁵⁷ We can become skilfully incompetent at protecting ourselves from the pain and threat posed by the learning situations we require in producing the results we want.⁵⁸ Once organisations are operating at this level of incongruity between basic assumptions and espoused values, nothing short of a public scandal or myth explosion (such as a disaster) will expose the operating assumptions: people can no longer deny, hide or avoid the disconfirming information.⁵⁹

The Third Phenomenon: Resistance of System Archetypes

Another influence in mature organisations that strengthens resistance to change is system archetypes: patterns of behaviour within organisations that occur again and again, despite changing people or settings.⁶⁰ Consequently they produce a sense of déjà vu if leverages within the system archetype continue to remain unexamined: the

⁵⁵ Justin Duckworth, "Synod Charge 2012 – Being Family."

⁵⁶ Danny Te Hiko, "Archdeacon for Mission Report to Synod 2013 Part 1," Report for Wellington Anglican Diocese Synod 2013, April 2013. Also Tony Gerritsen, "Archdeacon For Ministry Development – Report for 2012," Report for Wellington Anglican Diocese Synod 2013, n.d..

⁵⁷ Senge, *The Fifth Discipline*, 167.

⁵⁸ Ibid., 172.

⁵⁹ Schein, *Organizational Culture and Leadership*, 292.

⁶⁰ Senge, *The Fifth Discipline*, 93.

organisation will attempt to fix a problem, but if the system archetype leverage is not identified or altered, the problem eventually returns or is worsened.

An example of a system archetype is eroding goals. Whenever there is a gap between an organisational goal and the current situation, there will be the pressure to improve the situation through making changes in the organisation, or to lower the goal.⁶¹ An example of eroding goals in the western church is the lowering of standards and practices for Christian membership as noted by Darrell Guder:

This reductionism of the concept and practice of membership is a compelling example of the church's need for conversion. . . . We reveal what we think Christian witness is all about with the standards and practices we establish for becoming a Christian. If we accept a 'lowest common denominator' definition of Christian commitment, then we should not be surprised that our congregations evidence so little commitment to gospel mission.⁶²

An example of this can be seen in the lack of formal standards and practices within the Anglican Diocese of Wellington for church membership and baptism. The constitutional requirements for being on an electoral roll are: a person must be baptised and have 'for at least 4 months within the previous 2 years participated in the worship and life of the parish.'⁶³ In the Administration Handbook of the Anglican Diocese of Wellington, the following statement is made in terms of baptismal preparation [italics mine]; *'it is hoped* that sufficient preparation is given to the adult to be baptised or the child's parent[s] and Godparents – *indeed it can be a valuable opportunity to share what it means to be a Christian and what our Mission is about.*⁶⁴ The Catechumenal Process is promoted as 'the normative way of incorporating new members into the Body of Christ',⁶⁵ however no accountability structures have been

⁶¹ Ibid., 107.

⁶² Darrell L. Guder, *The Continuing Conversion of the Church*, (Grand Rapids, MI: Eerdmans, 2000), 173.

⁶³ "Diocese of Wellington Manual of Diocesan Canons Resolutions and Standing Orders 2012," Anglican Diocese of Wellington, DC 15–11.

⁶⁴ "Section G: Pastoral and Parish Matters," "Administration Handbook," Wellington Anglican Diocese, 2011, 11/01. It is interesting to note the difference in language between constitutional expectations to baptismal expectations, such as 'must be baptised' to 'it is hoped'.

⁶⁵ Ibid.

implemented to ensure this takes place, and the Catechumenal Resource Group has been in recess 'for a number of years'.⁶⁶

Reuniting Dichotomies

Before looking at the systems and processes of leading managed culture change in the church, there are two pairs of concepts that are sometimes dichotomised or polarised. The first is the tendency to separate organisational structures and influences from culture and culture change. The second concerns the tendency to separate the work of the Spirit from the institution or organisational structures of the church. Outlined below is an argument for recognising the symbiotic nature in each pair of concepts.

Leading Organisational Change or Culture Change

In *The Missional Leader*, Roxburgh and Romanuk highlight the difference between leading organisational change and leading culture change within the church (with the latter being the preferred option). Using the example of small groups to illustrate the difference, they define organisational change as focusing on structures (and artefacts that support structures, such as guidelines or training), and culture change as shaping cultural assumptions, such as placing God in the centre of conversations. Their premise is that missional leaders need to be culture shapers in addition to organisational changers in order to active the missional imagination and cultivate missional culture.⁶⁷

The relationship between structures and culture within organisations is symbiotic; structures influence culture and culture influences structures.⁶⁸ For example, in order

⁶⁶ Karen Stewart, Diocesan Register & Administrator, Anglican Diocese of Wellington, 14 May 2013, Email to Author. The e-mail confirmed the status of the Catechumenal Resource Group, and while numbers were collected on course attendance across the parishes (such as attending the *Alpha* course which was validated by The Bishop to be an alternative to the catechumenal process ["Diocese of Wellington Manual of Diocesan Canons Resolutions and Standing Orders 2012," Anglican Diocese of Wellington, DC 15-11.]), statistics do not specify which courses were attended, or association of the course to the baptismal process.

⁶⁷ Roxburgh & Romanuk, *The Missional Leader*, 26, 63.

⁶⁸ Senge, *The Fifth Discipline*, 42, 284–286. When people, however different, are put into the same system they produce similar results. Senge utilises a cultural description entitled 'deep learning cycle', which includes beliefs and assumptions, relationships and practices. Deep learning cycles are influenced by guiding ideas, innovation in infrastructure and theory, tools and methods i.e., organisational culture and structures are interdependent.

to sustain a change to organisational culture, people require psychological safety to overcome the learning anxiety of the 'new way of doing things'.⁶⁹ This can be achieved by: offering formal and informal training, creating formal and informal opportunities for review and celebration (feedback loops), regularly reinforcing the vision (specifically in highlighting, quite specifically, the desired 'new way of doing things'), or altering structures that either work against the new behaviour or reward the old ways of doing things.⁷⁰ Consequently, when leading culture change, I will be advocating for an integrated approach to shaping organisational culture *and* changing relevant structures.

Organisation/Institution or the Spirit

How far can organisational theory be applied to a Spirit-led people invited and commanded by God to participate in God's mission? The church is more than a human-constructed organisation, such as a Rotary Club or a Social Service Provider. It is the Body of Christ constituted and sustained in the Spirit: 'For in the one Spirit we were all baptised into one body — Jews or Greeks, slaves or free — and we were all made to drink of one Spirit.' (1 Cor 12:13, NRSV). In the book of Acts it is the Spirit who inspires the missionary activity of the church: the Spirit informs Philip to run alongside the Ethiopian's coach (Acts 8:29) then leads him away after the Ethiopian's baptism (Acts 8:39). It is the Spirit who tells Peter that three men are looking for him (Acts 10:19), and sets apart Barnabas and Saul for their missionary journeys (Acts 13:2).

The church is not an institution with a charter or constitution 'locked in the past', but an eschatological reality sustained in, and on occasion impelled by, the Spirit. Consequently there cannot be a radical cleaving between Spirit and organisation; the work of the Spirit structures the activity and members of the body of Christ (1 Cor 12:12–31). Dr Gregory McCormack summarises this eloquently:

The Spirit produces not only the charisma to be found in the churches but also their ministries and offices, their institutions. . . . The Council of Jerusalem believed that it had seemed good to the Holy Spirit as well as to them to lay

⁶⁹ Schein, *Organizational Culture and Leadership*, 313.

⁷⁰ *Ibid.*, 306-307. Also Kotter, *Leading Change*, 8–15.

upon Gentile Christians no greater burden than certain necessary things, precise requirements of a highly formal kind [Acts 15:28–29]. Whatever tension Christians may experience between the work of the Spirit and the work of the Son, it must be said that there can be no ultimate incompatibility between Spirit institution, Spirit and embodiment. The trinitarian form of the Church's *koinonia* rules this out.⁷¹

This is not to say that the church cannot quench the Spirit (1 Thess 5:19) or be unfaithful to God's mission, as illustrated in some of the messages to the seven churches in Rev 2–3, or as exemplified in recent history with the church's adoption of Nazi ideology in the formation of the *Deutsche Evangelische Kirche*. It is simply not possible to step out of the institution of the church, as an impartial individual, to review what is or isn't of the Spirit. The church's capacity for faithfulness, repentance, and resurrection is embodied *organisationally* in and through the Spirit. Consequently when leading organisational change within the church, I will be advocating for a missional ecclesiology that is Spirit *and* organisation/institution.

Evolutionary versus Managed Change in Organisations

It can be common to talk about organisational culture as 'the way things are'. However no culture is static; it is continually reinforced or subtracted in our interactions with each other and the multitude of cultural influences outside of the organisation. Organisational culture incrementally moves and shifts as the organisation ages and adapts to the challenges of internal structures and the external environment.⁷² We don't need to 'force' change on organisational culture; it changes by its very nature. The key factor for leaders is shaping culture *towards* the desired direction. For missional churches this will require the leader to foster a culture centred in its faithfulness to the church's missional mandate and being in God. Another important factor for leaders to consider is the rapidity of organisational culture change, such as when the organisation is facing a crisis or scandal.

⁷¹ Dr Gregory McCormack, "The Church of the Spirit," in *CHTX 212/313 Spirit, Church and Sacrament: Coursebook* (Dunedin: University of Otago, 2003), 157.

⁷² Schein, *Organizational Culture and Leadership*, 275.

Organisational culture change can be shaped by evolutionary change or managed change. Evolutionary change works with the natural processes of organisational culture, which evolves and adapts as new people come in with new assumptions and different experiences. Over time organisations develop sub-cultures: which in turn evolve and adapt to their respective environments. Evolutionary change can be influenced by promoting someone within the organisation, or bringing in someone from outside, who possess assumptions that 'are better adapted to the new external realities.'⁷³ However, evolutionary change is typically slow and it can go in the wrong direction.⁷⁴

Managed change involves directly challenging and shaping the direction of the culture through implementing intentional strategies.⁷⁵ It is used when the normal evolutionary processes are not working, or are too slow. In managed change, leaders act as 'change agents'.⁷⁶

In his charge to the Wellington Anglican Diocese Synod on 28 September 2012, Bishop Justin expressed the following sentiments about the necessity of change in the diocese:

We can't continue as we have been . . . so clearly the normal of yesterday is not going to be the normal of the future. . . . We have to change. Doing what we did yesterday is no longer going to be an option. . . . Yesterday is no longer going to cut it. . . . Our reality as a diocese . . . is we are in the perfect storm. . . . Whatever happens we know it's going to be difficult going ahead and we know we have to change.⁷⁷

The urgent language of his charge would suggest that Bishop Justin is intending to pursue *managed* change within the Diocese, as opposed to shaping evolutionary change where the language would be less urgent and more around 'buckling in for the long ride'. Is managed change necessary for the Wellington Anglican Diocese? I believe yes, because of some of the mental models, positive self-ideology and system

⁷³ Ibid., 279.

⁷⁴ Ibid., 273.

⁷⁵ Ibid.

⁷⁶ Ibid., 297.

⁷⁷ Justin Duckworth, "Synod Charge 2012 – Being Family."

archetypes (as described from page 10) have significantly impeded missional culture change. In addition, the diocese is facing a multifaceted crisis or 'perfect storm' in terms of eroding financial capital, an ageing and declining parish base, a fiscally non-viable operational ministry model, and a diocesan-wide building programme due to imposed earthquake strengthening requirements.

Chapter 3 **An Approach to Leading Managed Culture Change from Maintenance to Missional**

Outlined on page 38 is an illustrated overview of a managed culture change approach for maintenance to missional culture. In putting this together, I have drawn from five books (six authors) for their expertise in the fields of organisational culture change (Kotter, Senge and Schein), and missional culture change (Guder, and Roxburgh and Romanuk):

Guder, Darrell L. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids: Eerdmans, 1999. This is a very comprehensive book that outlines the theology and current practice of the missional church within a western and postmodern context. I have used this book particularly for its focus on reflecting on ecclesiology before commencing missional change, and the importance of embedding a higher level of Christian practices in church membership through a covenant structure (which is included in the 'Internalising Mission Phase').

Kotter, John P. *Leading Change*. USA: Harvard Business School Press, 1996. Kotter is a former professor at Harvard Business School and is Chief Innovation Officer at Kotter International. Kotter highlights the barriers of resistance and complacency in organisational change which is included in the 'Unfreezing Maintenance Phase' and the importance of forming a 'guiding coalition' team and compelling vision which are reflected in the 'Learning Missional Phase'.

Roxburgh, Alan J. and Fred Romanuk. *The Missional Leader: Equipping Your Church to Reach a Changing World*. San Francisco: Jossey-Bass, 2006. Roxburgh and Romanuk propose a missional change model that I have drawn from to activate the missional imagination and the importance of experimenting which I have included under the 'Learning Missional Phase'. The importance of overcoming 'maintenance complacency' or producing survivor guilt is under-developed in their model, which I have adopted from Kotter and Schein.

Schein, Edgar H. *Organizational Culture and Leadership*, 4th ed. San Francisco: Jossey-Bass, 2010. Schein was a former professor at MIT Sloan School of Management and has written books on organisational sociology since 1980. This book offers in-depth insight into the nature of organisational culture, the role of leadership, and particularly the unique leadership role in mature organisations. The four phases of cultural assessment, unfreezing, learning and internalising come from this book, but have been expanded with input from the previous three authors, and Senge below.

Senge, Peter M. *The Fifth Discipline; The Art & Practice of the Learning Organization*. Rev. ed. NY: Doubleday, 2006. Senge is the director of The Centre for Organizational Learning at MIT. I have used Senge's emphasis on the importance of identifying and leveraging system archetypes across all phases of the managed culture change approach.

The overall approach illustrated on the following page is iterative. The desired results are arrived at by repeating rounds of assessment, unfreezing, learning and internalising, which is reflected in the 'feedback loops and review' arrow across the four phases.

Spiritual and Emotional Readiness of the Change Leader

'The leader must have the emotional strength to absorb much of the anxiety that change brings with it.'⁷⁸ *Before* commencing this programme of work, the key leaders involved need to be spiritually and emotionally prepared. It is highly likely they will be the target of loss and grief or anger. They may have to make tough calls and decisions, such as letting people go, or closing down a ministry or service. It will take personal courage to pay the price of resisting the pressure to give up, especially when it sacrifices popularity or being seen to be successful. Emotional strength is all the more important as the change process is a marathon rather than a sprint. It will be essential for leaders to put in place and *use* excellent internal and external support structures, such as spiritual directors, ministry supervisors, and other support groups with peers on a similar journey, to maintain their own well-being.

⁷⁸ Schein, *Organizational Culture and Leadership*, 381.

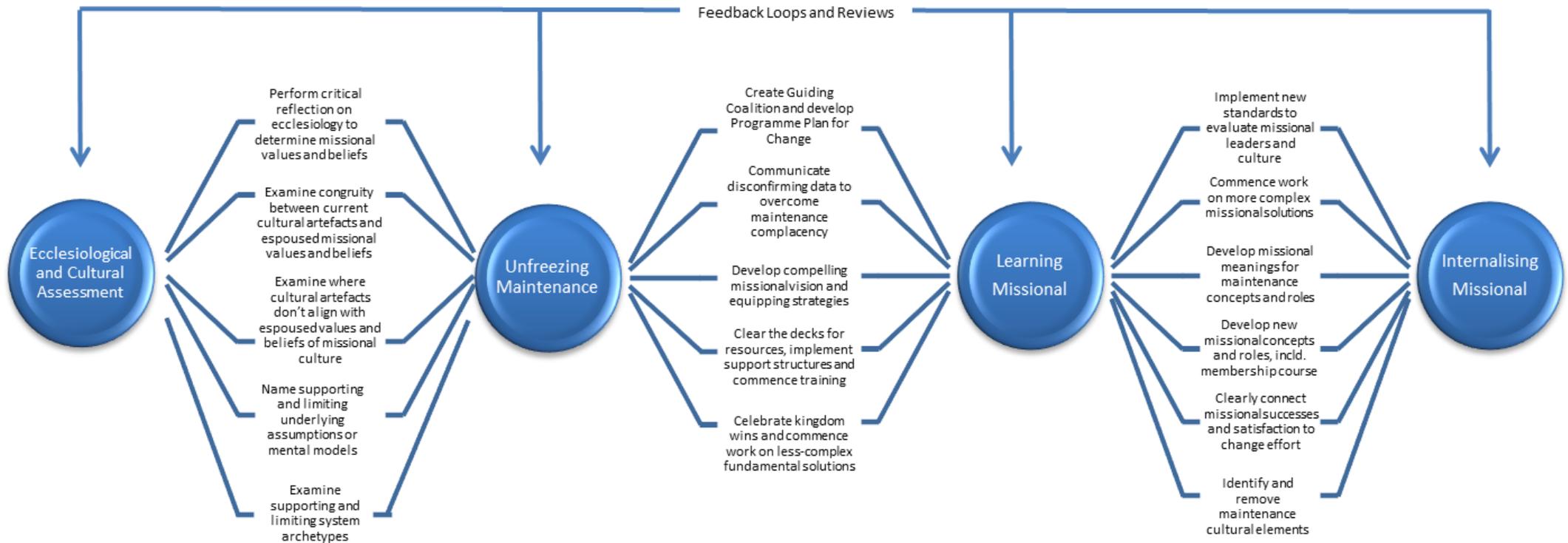


Figure 1: An Illustrative Overview of Leading Managed Culture Change from Maintenance to Missional

Phase One: Ecclesiological and Cultural Assessment

Unless the church is able to collectively determine a faithful construction of its missional ecclesiology, it cannot effectively complete the first step in the assessment. A common misconception of missional ecclesiology, for example, is equating it with being outward-focused, being effective at evangelism, or applying fresh expressions to church services or gatherings.⁷⁹ While these may represent cultural artefacts of a missional church, it is dangerously functionalist to equate it to its ecclesiological being.

Before commencing a cultural assessment, I believe the church needs to resource wide-spread dialogue and critical reflection on the constitution of the church's being in the Trinitarian God before reflecting on its more purposive missional ecclesiology such as being 'sent' or being a 'change agent'. This concern is reflected by Marion Wyvetta Bullock:

The groundedness of those congregations in *who* and *whose* they are supplies energy for their ministry and vision for the future. This moves beyond a functional understanding of purpose and calls for a rethinking of the core ecclesiology in the congregation. It requires asking questions about God's purpose and intent, and it reframes a response that is focused on God's activity in the world. [Italics mine.]⁸⁰

This step will reinforce in *who* and *whose* the church finds it being and thus its calling. It is not our mission; it is God's mission. It is not our *koinonia*, but our participation in the *koinonia* of the Trinitarian God. It is not our *agape*, but our participation in the *agape* of the Trinitarian God. Without doing this, church leaders can pursue espoused values and beliefs that fail to tap the breadth, energy and passion of the church's calling derived from its participation in the Trinitarian God.

Once the ecclesiological assessment is done, the leader then commences a cultural assessment to truly understand what is happening and what will be required in the

⁷⁹ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective* (Grand Rapids, MI: Baker Publishing Group, 2011), 92–93.

⁸⁰ Marion Wyvetta Bullock, "The Challenge of Developing Missional Denominational Agencies," in *The Missional Church & Denominations: Helping Congregations Develop a Missional Identity*, ed. Craig Van Gelder (Grand Rapids, MI: Eerdmans, 2008), 111.

way of organisational change to bring about missional culture.⁸¹ Announcing ‘we need to change’ without concrete issues or problems can be harmful until an assessment has been conducted on how the church’s culture is helping, constraining or opposing missional outcomes or goals. It requires leaders to go below the surface, to identify underlying assumptions and begin to make sense of the interdependencies of the entire system.⁸² This step is critical even in the event of a crisis or scandal to ensure cultural and systemic interdependencies are understood.

Illustrated below is the relationship between the three levels of organisational culture as defined by Schein (with inclusion of mental models from Senge):⁸³

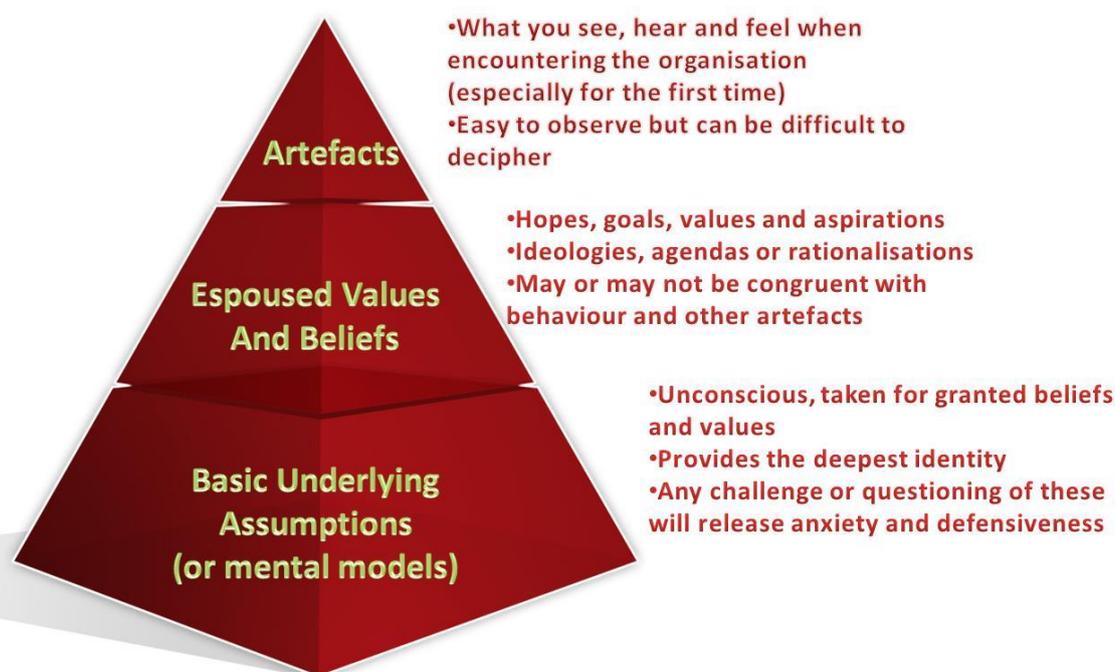


Figure 2: Schein’s Three Levels of Organisational Culture

One of the purposes of this phase is to identify or name basic assumptions or mental models that may be incongruent with missional values and beliefs, which are identified by cultural artefacts that are *disconfirming*⁸⁴ of missional values and beliefs.

⁸¹ Schein, *Organizational Culture and Leadership*, 376. Also Senge, *The Fifth Discipline*, 9.

⁸² Ibid., 288.

⁸³ Schein, *Organizational Culture and Leadership*, 23–33.

⁸⁴ Disconfirming information establishes a hypothesis or theory as invalid or untrue. In the case of culture change, cultural artefacts (what is seen, felt or heard) that impede or oppose the espoused values and ideals are disconfirming.

These will be the underlying assumptions or mental models that foster maintenance mentality, or limit missional culture. To achieve this, the leader and a selected group of people⁸⁵ begin to identify and examine the interdependencies between cultural artefacts, espoused values and beliefs, and basic underlying assumptions (or mental models). This process echoes Roxburgh and Romanuk's 'Awareness' Phase of their *Missional Change Model*, where they stress the importance of creating listening spaces 'to allow people to become aware of what is happening within and among them.'⁸⁶ However the process is conducted, it will be important that it is discerned collectively, is dialogical, and involves critical reflection.⁸⁷

Also in this phase, strength-based approaches such as Appreciative Inquiry can be utilised to 'apprehend, anticipate and heighten positive potential'⁸⁸ for aspects of the organisational culture and systems that are working *for* missional outcomes and goals. Consequently it can be utilised to decrease learning anxiety and increase psychological safety, but it must be done in such a way to avoid reducing survival anxiety.⁸⁹

Unhelpful system archetypes can also be identified in this phase which enable or foster maintenance culture. This is particularly relevant for churches where the Christian practices of membership have been lowered to access of public worship⁹⁰ through the system archetype of eroding goals. It should be noted that Schein recommends this phase occur after the behavioural specifics of the desired change are established (after 'unfreezing').⁹¹ However in order to obtain a fuller understanding of

⁸⁵ Kotter identifies leaders, middle managers, experts and those who hold a high level of credibility to be part of this group (*Leading Change*, 59). Schein also includes new people to the organisation, as they are able to articulate cultural artefacts established members may no longer notice (*Organizational Culture & Leadership*, 318). I would recommend the diocesan or parish priest, other influential leaders, representatives from different congregations, and members who have been part of the church less than one year.

⁸⁶ Roxburgh & Romanuk, *The Missional Leader*, 87.

⁸⁷ Ibid., 87, 90; Kotter, *Leading Change*, 49.; Dwight Zscheile, "A More True Domestic And Foreign Missionary Society," in Van Gelder, *The Missional Church & Denominations*, 161; Senge, *The Fifth Discipline*, 287-289; and Schein, *Organizational Culture and Leadership*, 316-317.

⁸⁸ Bernard J. Mohr and Jane Magruder Watkins, *Appreciative Inquiry: Change at the Speed of Imagination* (San Francisco, CA: Jossey-Bass/Pfeiffer, 2001), 14.

⁸⁹ Refer Phase II for further information on the terms 'learning anxiety', 'psychological safety', and 'survival anxiety'.

⁹⁰ Refer to Guder's comments on page 14.

⁹¹ Schein, *Organizational Culture and Leadership*, 307.

the change effort and the consequential survival and learning anxieties that will be generated *before* communicating the discontinuous data, understanding the broader cultural and system archetype issues will be important.⁹² In addition, the working through of this process initiates the unfreezing process (by fostering survival guilt), and increases the level of shared involvement and ownership in the process earlier on.

Phases Two to Three: Unfreezing Maintenance and Learning Mission

Mature churches will often deny, avoid or invalidate disconfirming data to maintain equilibrium.⁹³ The purpose of this phase is three-fold: to present disconfirming data in such a way to produce a sense of urgency to overcome maintenance complacency and foster organisational disequilibrium;⁹⁴ to foster psychological safety primarily through an effective missional vision and broad-based actions;⁹⁵ and to bring together a change-leadership taskforce group (Kotter refers to this group as a 'guiding coalition')⁹⁶ who will continue to promote, review and enforce the unfreezing and learning processes utilising feedback loops.

Having now obtained a broad understanding of the underlying assumptions or system leverages that foster maintenance culture, the leader builds a case to establish a sense of urgency⁹⁷ or survival anxiety.⁹⁸ Depending on the maturity and complacency of the church, additional 'ammunition' may be required to increase the level of urgency. For example, the leader may complete an external survey that highlights the difference between how the church perceives its value to how the community perceives it. The

⁹² Kotter, *Leading Change*, 165. Kotter notes the better the leader understands the cultural issues, the more easily they can create the guiding coalition or how to shape the vision etc.

⁹³ Schein, *Organizational Culture and Leadership*, 307.

⁹⁴ *Ibid.*, 300-301; and Kotter, *Leading Change*, 46.

⁹⁵ *Ibid.*, 23. This stage incorporate steps three and four of Kotter's eight-stage process of change. Also Schein, *Organizational Change and Leadership*, 306-307.

⁹⁶ Kotter, *Leading Change*, 68. It may be the same team used to complete the ecclesiological and cultural assessment previously, or it could be altered or added to, as the culture change approach moves towards planning and implementation.

⁹⁷ *Ibid.*, 42.

⁹⁸ Schein, *Organizational Change and Leadership*, 305.

output of this will be the sum of disconfirming data expressed as *specific* maintenance culture problems.⁹⁹

Before communicating the disconfirming data, the leader must have a good awareness of the level and complexity of the change effort. Consequently the ecclesiological and cultural assessment initiated in the previous phase needs to be further developed to understand the effort required to foster psychological safety to begin embedding missional culture. According to Schein, survival anxiety must be greater than learning anxiety to initiate the change, but learning anxiety must be decreased (without negating or reducing the survival anxiety) by increasing psychological safety.¹⁰⁰

This ‘seesaw’ of unfreezing and learning is the most challenging aspect of leading culture change.¹⁰¹ It requires intentionally generating anxiety to move people towards a position of ‘it’s not OK to be maintenance anymore’. It also requires developing and expressing an effective missional vision that is focused enough to empower and guide missional dialogue, decision-making, and experimentation, and is easily understood and repeatable.¹⁰² Thirdly, it requires simultaneous broad-based action across systems, structures, and people to foster missional imaginal and learning, and begin addressing less complex work that limits missional culture.¹⁰³

To accomplish such a broad range of simultaneous actions requires a change-leadership taskforce group. This group is responsible directly or indirectly for: developing and presenting the disconfirming data, creating and communicating the compelling missional vision, empowering a broad base of people to take action through training, experimentation, and openly celebrating kingdom wins.¹⁰⁴ I would

⁹⁹ Ibid., 311.

¹⁰⁰ Schein, *Organizational Culture and Leadership*, 305.

¹⁰¹ Ibid.

¹⁰² Roxburgh and Romanuk emphasise the importance of not producing vision or mission statements too early (*The Missional Leader*, 80.). While I would agree it is important not to tie a vision or mission statement to specific outcomes, it is still crucial to create a vision that empowers experimenting and equipping members for embedding missional culture.

¹⁰³ Ibid., 97, and Kotter, *Leading Change*, 119.

¹⁰⁴ Kotter emphasises the importance of celebrating short term wins (*Leading Change*, 125). While this can be hoped and prayed for, the church is not an ‘operational ecclesiology in and of itself’ (Guder,

add to this list Senge's stress on the importance of creating feedback loops and reviews,¹⁰⁵ Roxburgh's clearing the decks (removing a percentage of the existing workload or commitments for new activities and learning),¹⁰⁶ and Schein's fostering new support structures for people to reduce learning anxiety *without* decreasing survival anxiety.

Phases Three to Four: Learning Missional Leading to Internalising Mission

According to Schein, 'behaviour change alone will not last unless it is accompanied by cognitive redefinition'.¹⁰⁷ It may result in reframing one's role, such as moving parishioners from a primary identity as a congregational member to a covenanted member.¹⁰⁸ It may also mean learning new meanings for old concepts, such as moving clergy from maintenance leadership to missional leadership, with an emphasis on cultivating or equipping as opposed to pastoring or managing.¹⁰⁹

To assist with this deep learning, leaders can turn to other churches or denominations for role modelling and/or emulating. If the new learning is quite unique, then space and permission must be created for experimenting. To consolidate the new learning, new standards of evaluation must be put in place.¹¹⁰ For example, if a leadership role has been reframed from maintenance to missional, the role description and performance reviewing must be updated to reflect the new evaluation standards. When anchoring change in organisational culture, Kotter notes, 'Sometimes the only way to change a culture is to change key people.'¹¹¹ This should not be a first step, but rather one taken after evidence has been collected through the new standards of

Missional Church, 198). This is also reinforced by Lesslie Newbegin: 'this is not an achievement of the Church but a work of the Spirit' (*The Gospel in a Pluralist Society* [Grand Rapids, MI: Eerdmans, 1989], 124). Having stated this, kingdom successes clearly linked to the missional culture change effort should be widely and openly celebrated, to help embed the new culture.

¹⁰⁵ Senge, *The Fifth Discipline*, 290.

¹⁰⁶ Alan Roxburgh, "Reframing Denominations from a Missional Perspective," in Van Gelder, *The Missional Church & Denominations*, 79–80.

¹⁰⁷ Schein, *Organizational Culture and Leadership*, 308.

¹⁰⁸ Darrell Guder, *Missional Church*, 202, 208.

¹⁰⁹ Roxburgh & Romanuk, *The Missional Leader*, 26–28.

¹¹⁰ Schein, *Organizational Culture and Leadership*, 308.

¹¹¹ Kotter, *Leading Change*, 166.

evaluation. Where cognitive restructuring does not take place, the change process may need to return, in full or part, to cultural assessing, unfreezing or learning.

It is also at this stage of the managed change process that larger, more complex projects can be initiated, such as implementing discipleship formation or covenant structures for laity. To enable this, leaders will need to resist placing pressure on quick results; this can be compensated for, in part, by continuing with openly celebrating kingdom wins, no matter how large or small.

Finally, to anchor the change into culture, the 'new culture elements can only be internalised if the new behaviour leads to success and satisfaction.'¹¹² To strengthen this, the leader will need to link the change effort as closely and irrefutably as possible to the level of increased satisfaction or success of missional culture. Culture change is psychologically painful; it is a marathon process that relies on the generation of anxiety, disequilibrium and unlearning to achieve its goal of transformation. The temptation to exit the race and retreat to the once-safe harbours of maintenance culture (to which the change leaders themselves are not immune) is always present until it becomes 'the way we do things around here'. To counteract this, the leaders will need to continue supporting and validating the 'new way of doing things' through regular feedback and formal and informal reviews.¹¹³

¹¹² Schein, *Organizational Culture and Leadership*, 312.

¹¹³ Kotter, *Leading Change*, 166.

Chapter 4 How Clergy Were Equipped for Leading Managed Culture Change

Research Method Description

After obtaining ethics approval from Otago University, I completed the following tasks:

- a) I interviewed nine clergy face to face, three of whom worked at the diocese level (herein referred to D1, D2 and D3), and six who led parishes either as a vicar or priest-in-charge (herein referred to C1 to C6). All questions were framed around the research period of February 2011 to February 2013, and all interviews took place between March 2013 and May 2013. All interviews were digitally recorded and transcribed.
- b) I reviewed the following documents: annual synod reports from 2009 to 2012; archdeacon for mission and ministry reports for 2013 annual synod report (the 2013 annual synod report was not available at the time of the research project); current covenants of all interviewed clergy; completed performance reviews from 2011 to 2013 from parish clergy interviewed (where available); parish clergy performance review templates used over 2011 to 2013; diocesan annual schedule templates from 2011 to 2013; parish vision, mission, goal and values statements from the interviewed parish clergy; examples of vestry agendas, regular written communication, and annual budgets from 2011 to 2013, from the parish clergy interviewed.

The six parish clergy range in ages from 30s through to 50s, and their experience as church leaders ranges from three to over 20 years. There are 61 parishes within the Anglican Wellington Diocese; therefore the sample interviewed makes up just over 10 per cent.¹¹⁴ The size of their churches (as defined by the electoral roll) ranges from mid-30s to approximately 240. One of the six churches is in a rural area, one is in township, and the remaining three are urban.

¹¹⁴ As there are a few instances in the Anglican Diocese of Wellington where one clergy is the priest-in-charge of two to three parishes, the sample of 'clergy interviewed' to total 'clergy leading parishes' is closer to 12 per cent.

There are some particular biases in this research which the reader should keep in mind:

- a) The six parish clergy interviewed have actively pursued learning missional leadership over and above the diocesan requirement of training laid out in 2011. None of the six clergy identified themselves as maintenance leaders,¹¹⁵ and accept missional leadership as a valid model.
- b) I was ordained an Anglican priest in 2001 by Bishop Thomas of Wellington. Since then I have led two parishes as a priest-in-charge, in between working as a project manager in information system development at telecommunication companies. At the time I led the four training sessions with clergy in 2011 and 2012 (as described in Chapter One), I held the position of Wellington City Missioner. At the time I commenced the research project in February 2013, I did not have a formal role within the Anglican Diocese of Wellington. I have never been a member of the parishes I interviewed, excluding one where I was member over 2006 and 2007 for one year. While I appreciate that my past involvement in the Anglican Diocese of Wellington may create some obstacles for objectivity, I worked hard to conduct the interviews impartially.

The completed research data in this chapter draws from the interviews, the reviewed documents and literature review.

To illustrate how clergy were equipped for leading managed culture change, I have organised the change strategies and activities employed from February 2011 to February 2013 across the four phases of the Managed Culture Change Approach (as outlined in Chapter 3). This will enable the reader to more easily capture achievements and shortfalls in the overall change approach and activities employed.

¹¹⁵ However, three of the six clergy identified their parishes as predominantly maintenance in their culture.

Overall Diocesan Vision or Strategy for Equipping Clergy

Before outlining the overall change approach employed, it is important to note that the Anglican Diocese of Wellington has undergone a change of bishop over the period covered by this research – from February 2011 to February 2013. Bishop Thomas retired in March 2012, but effectively completed his duties in February 2012. Bishop Justin was ordained as the 11th Bishop of Wellington on 30 June 2012. Consequently this has impacted and will continue to impact the consistency of strategic approach in equipping clergy for leading and embedding missional culture into their churches.

I asked the three diocesan clergy to describe the overall diocesan vision or strategy for equipping clergy to lead missional churches and embed missional culture. Clergy D3 described a diocesan strategy that consisted in building open and honest relationships with clergy and offering a smorgasbord of missional tools, including the recent formation of Cluster Groups.¹¹⁶ Clergy D1 articulated a four-year strategic approach commencing in 2010, primarily reflected in annual clergy conference themes and latterly in the importance of Cluster Groups. Clergy D2 focused primarily on identifying the right leadership and unifying diocesan identity primarily through Cluster Groups.

All of the six parish clergy interviewed stated they did not believe the diocese had an overarching vision or strategy to equip clergy for missional leadership and embedding missional culture, although they did quote examples of diocesan strategic action such as Viral Groups,¹¹⁷ ad hoc leadership training, or the 2010 and 2011 Annual Clergy Conferences. Clergy C4 stated ‘I think Bishop Tom saw really clearly that what was happening was not the way they needed to happen, but he didn’t know what it should be like.’ To varying degrees, all clergy interviewed agreed that the diocese wanted churches to move towards being missional, but the ‘how’ had not been strategically worked through. Two of the six clergy (C5 and C6) believe Bishop Justin is beginning to address this and cited the initiation of Cluster Groups as an example of strategic intent.

¹¹⁶ Refer to page 46 for a description and history of Cluster Groups.

¹¹⁷ Refer to page 46 for a description and history of Viral Groups.

The likely reason why clergy struggled to articulate a common strategic approach is because the diocese has primarily adopted a change-management approach which is evolutionary as opposed to managed. That is, the process of equipping clergy has occurred largely within existing operational processes and resources, with the exclusion of initiating Viral and Cluster Groups.

Phase One: Ecclesiological and Cultural Assessment

None of the diocesan clergy initiated an ecclesiological assessment with parish clergy, and none of the six parish clergy initiated one within their parishes. There was a tendency for clergy to equate missional church with outreach, growth or health (D1 and D3), or community engagement (C1, C2, C4, C5 and C6). Unfortunately the subsequent impact of this on their respective parishioners is outside the scope of this project.

The primary cultural assessment tool used by the Anglican Diocese of Wellington is *Natural Church Development* or NCD, however its use is not compulsory for parishes.¹¹⁸ NCD is an evaluation tool that measures church health against eight a priori criteria. Four of the six clergy interviewed had utilised NCD for their churches, and it was cited as a tool for assessing missional culture by two of the three diocesan interviewees. Clergy D1 stated: ‘The less missional the less unhealthy they are’.

Is NCD able to capture a missional cultural assessment to enable leaders to determine underlying assumptions and system archetypes that foster or limit missional culture? Firstly, NCD is not designed for this purpose. NCD is primarily a tool to promote church growth through increasing church health.¹¹⁹ If used this way it can inadvertently reinforce maintenance culture by making church growth a primary goal. Secondly, while some of the eight a priori criteria share commonality with missional

¹¹⁸ Interviewee D3, interviewed by author, Wellington, 11 March 2013. D3 estimated that approximately 60 per cent of parishes have used NCD.

¹¹⁹ On the *NCD International* website home page, it is written ‘It Works! Church that have done three or more NCD Surveys have increased their growth rate by 51% between the first and the third survey.’ (“The Essence of NCD,” *NCD International*, < <http://www.ncd-international.org/public/essence.html>> [12 July 2013]).

culture characteristics, it is by no means equivalent. For example NCD does not measure: understanding and application of missional terminology and concepts, missional community work outside of needs-based evangelism, level of practices related to Christian membership, leader's ability to cultivate missional imagination and action, missional prioritisation in structures and resources, or social justice advocacy and action.

Other than using NCD, none of the six clergy initiated missional cultural assessments by either developing their own assessment tools or purchasing off-the-shelf packages.¹²⁰ Consequently significant aspects of the culture assessment process have been omitted across the diocese and local churches, such as identifying factors that limit or promote missional culture through existing system archetypes, or explicating underlying assumptions that foster maintenance or missional culture. The impact of not doing this is outlined further in Chapter Five.

Phase Two: Unfreezing Maintenance Leadership and Culture

The change phase of unfreezing is normally paired with learning as these two phases must occur simultaneously to generate enough disconfirming data to foster survival anxiety *while at the same time* fostering psychological safety to overcome learning anxiety. I have separated these two phases for reasons of clarity only.

Unfreezing Clergy: It's Not OK to Lead a Maintenance Church

Previously I described how the reporting of declining church membership or fiscal unsustainability was almost non-existent in diocesan documents and meetings such as the regional and diocesan synods since 2009.¹²¹ This was addressed in part by Bishop Justin's 'Perfect Storm' speech at synod on 28 September 2012.¹²² Bishop Justin presented irrefutable evidence through the use of graphs that the Anglican Diocese of

¹²⁰ In *The Missional Leader* that was the recommended reading for all clergy in 2011, Roxburgh and Romanuk recommend 360° Performance Reviewing for pastor/leaders (page 185) which can be purchased from The Missional Network website:

<http://www.themissionalnetwork.com/index.php/resources/forming/360s-a-field-guides>

¹²¹ Refer to page 17.

¹²² Refer to page 23 for more information on this speech.

Wellington was in the midst of a multifaceted crisis. His message was concise and clear to clergy and laity alike: the diocese has to change.

Was it successful in generating survival anxiety? Clergy D2 expressed dismay at the level of fear in clergy, describing how clergy feel ‘they are going to lose their jobs’. This comment illustrates that survival anxiety has been generated in that clergy are aware that how they operate now is not the model for the future. However this comment also reflects that survival anxiety has not been generated alongside psychological safety for learning missional leadership. Rather than talking about their future as missional leaders (whether they feel positive or negative about it), they feel they have no future at all. This is the direct result of not pairing learning strategies with disconfirming data. This issue needs to be addressed urgently and is discussed in Chapter Five.¹²³

Unfreezing Laity: It's Not OK to be Maintenance

None of the six clergy interviewed described using disconfirming data as part of their culture-change toolkit, with their focus more on providing learning tools. This is a very serious omission in the culture-change process for a mature organisation, as parishioners will likely resist the new culture due to complacency and/or learning anxiety. Most importantly, none of the six clergy mentioned Bishop Justin’s ‘Perfect Storm’ speech in relation to managing change in their churches, or reused it despite it being available on the diocesan website. Clergy C4, when responding to a question about the speech, replied:

I think I probably expected a lot more slash and burn from Justin than there’s been. When I hear the ‘Perfect Storm’ rhetoric, I think that’s permission to be more courageous and all that. But everything just keeps ticking along; Schedule A just keeps coming out and we have to get IEPs on our buildings and all that stuff. I haven’t felt a lot of connect between that and daily life.¹²⁴

¹²³ Refer to page 63.

¹²⁴ IEP stands for Initial Evaluation Procedure. The purpose of the IEP is to identify earthquake prone buildings, which is currently defined as being less than 33 per cent of the New Building Standard (Wellington City Council, “Commercial & Public Buildings,” *Wellington City Council*, <<http://wellington.govt.nz/services/rates-and-property/earthquake-prone-buildings/building-safety-in-an-earthquake/commercial-and-public-buildings>> [11 June 2013]). Schedule A referred to in this quote is an example of the annual measurements distributed from the Anglican Centre for every missional unit to complete. Some information from the schedules is recorded in the Anglican Diocese of Wellington Annual Synod Reports.

Learning Missional Leadership and Embedding Missional Culture

This phase of change management is the most challenging for church leadership, as it requires broad-based action to occur across all levels of the diocese. I have broken the change activities of this phase against five sub-steps for reasons of clarity: Fostering Psychological Safety; Creating Guiding Coalitions; Casting a Compelling Vision; Clergy Education, Training, Support and Accountability; and Implementing Fundamental Solutions and Kingdom Wins. The reader should keep in mind these activities should be viewed as one programme of work.

Fostering Psychological Safety: You Can Be Missional

To help clergy overcome learning anxiety related to becoming missional leaders, it is important to generate enough psychological safety to help them overcome the loss of maintenance leadership and all this implies for them. This may include feelings of incompetence (not knowing what is expected of them or how to do it), loss related to group-standing in the diocese or with peers, and even loss in personal identity. At the same time, survival anxiety must be maintained to avoid clergy returning back to maintenance. The clergy then need to repeat the same process within their respective parishes.

In terms of providing psychological safety for clergy, the diocese has focused primarily on two key tools. The first key tool is training and education,¹²⁵ and the second is offering support primarily through the creation of two Viral Groups and initiating Cluster Groups.¹²⁶ While the effectiveness of these tools for the six clergy is outlined further from page 39, two of the diocesan clergy interviewed expressed worrying trends in their work with clergy across the diocese as a whole. Clergy D1 noted that up to '70 per cent of clergy were lost . . . because they were trained as pastor/teachers'. D3 remarked '25 per cent to 30 per cent [of parishes] have good missional leaders', which paints a consistent picture that up to 70% of clergy are still operating out of a maintenance mind-set. While these figures are subjective (as no

¹²⁵ Refer to page 39 for information on what training and education was offered to clergy.

¹²⁶ Refer to page 46 for information on Viral and Cluster Groups.

formal missional leadership evaluations have been initiated), it still reflects a serious concern that needs urgent attention to validate and address.

Creating Guiding Coalitions

The creation of the Diocesan Leadership Team in 2013 is an excellent example of a guiding coalition, although ideally it should have occurred well before the ‘Perfect Storm’ speech so that broad-based actions such as rolling out Cluster Groups, freeing up clergy workloads, or implementing new missional culture evaluation tools could have been implemented. If this had been done the need to change would have been reinforced with the tools to change.

Two out of the six clergy (C1 and C6) interviewed had built leadership teams who supported them and held them to account in missional leadership, and in some cases led missional projects. Three of the four clergy who did not have a supporting leadership team expressed stress and frustration with managing maintenance demands alongside missional development. C3 said ‘I’m stressed because I’ve spent all my time doing the stuff that has to be done; the urgent is crowding out the important’. Clergy C2 said, ‘At the beginning of the year it’s banana peel to banana peel because I’m only focused on AGMs. Get through AGMs. Then there was Easter and it’s just very easy to just slip back into what is required and Schedule A, B and C’.¹²⁷

Casting a Compelling Missional Vision

The lack of a missional vision early in the change period at the diocese level will most certainly be linked to the change of bishop. While slightly outside the time period of this research project, Bishop Justin addressed this by publishing a three-year ‘strategic commitments’ outline for the Anglican Wellington Diocese in his Bishop’s letter, April 2013, which is available online.¹²⁸ A summary of the strategy, which was backdated to his synod speech in 2012, is as follows [all quotation marks indicate a direct quotation from Bishop Justin’s April letter]:

¹²⁷ Schedules A to C referred to in this quote are the diocesan annual measurements sent from the Anglican Centre to parishes, as outlined in footnote 124 on page 35.

¹²⁸ Bishop Justin, “Bishop’s News – April 13,” Anglican Diocese of Wellington, <http://wn.anglican.org.nz/news/bishops_news/apr_13> (6 June 2013).

Table I: Three Year Diocesan Strategy

Time Period	Description of Strategic Approach
September 2012	<ul style="list-style-type: none"> • 'We are a Diocesan Family' • Formation of Cluster Groups for clergy to strengthen relationships and commitment between parishes
2013	<ul style="list-style-type: none"> • Formation of a Diocesan Leadership Team • Increase formation and discipleship: 'that discipleship will reside at the centre of all we do together' • 'Of disciples making disciples'
2014	<ul style="list-style-type: none"> • 'That we are a Diocese who gives ourselves for the lost, last and least.'

Despite interviewing five of the six parish clergy over April and May 2013, none of them cited the three-year strategy above, or recognised 'We are a Diocesan Family' as a strategic commitment despite it occurring during the period of the research project. In addition, none of the six clergy were asked for progress reports on building family across the diocese, illustrating the lack of feedback loops in the change approach. The formation of Cluster Groups was mentioned by all six clergy interviewees in the context of clergy support, with two of the six identifying Cluster Groups as strategic.

Five of the six clergy have developed a missional vision in their respective churches, but one clergy (C5) felt it would be unhelpful: 'I intended to build the mission statement, but as I journeyed it, the more I felt I didn't want to pin it down but be organic. I didn't want the poster on the wall that everyone kept pushing back to . . . I've found that language unhelpful.' It is not coincidental that the same cleric expressed struggling with individualistic ministry they have had to 'rein in'.

Are the visions compelling? There are some common concerns in all the vision or mission statements of the five churches: the vision or mission was too broad and unfocused, relating more to what it means to be a missional church rather than a missional church *in this place and time*; three of the five visions had no goals or strategies attached to them, making them largely redundant; and all lacked

imagination in terms of conveying a picture of the transformed communities they exist for (the pictures were centred on the church community itself).

Missional Education and Training for Clergy

The predominant education and training processes identified by the clergy interviewed include: annual clergy conferences, ad hoc leadership courses, diocesan representatives visiting and talking with clergy, book and blogs on missional leadership, and Post Ordination Training. The six clergy interviewed gave mixed reviews about learning opportunities for missional leadership and embedding missional culture offered through the diocese or third parties over 2011 and 2012. All clergy were consistent in their awareness that the diocese wants them to be missional leaders of missional churches, but five out of six clergy felt more training was needed on *how* to embed missional culture. Three out of six clergy felt the diocese was ‘behind the ball’ in offering training they had already made reasonable progress in. C6 said, ‘Often when the diocese states things like “we really need to be missional”, we’ve already been down that track for three years’. Four out of six clergy noted that further education opportunities are available and encouraged by the diocese. One of the six clergy had placed education on hold due to church-workload pressures.

Because of the lack of a common strategic approach noted previously, the education opportunities offered have been too generalised or, in some cases, were out of date for effective application in the church. In addition, education on key aspects of leading culture change have been omitted all together, such as training on cognitive redefinition strategies for congregations, or how to initiate missional cultural assessments in one’s parish to identify underlying assumptions. An effective educative tool that has not been offered, which has strong practical application, is shared-praxis approach:¹²⁹ the opportunity to come together as clergy to reflect on

¹²⁹ Thomas Groome, *Christian Religious Education: Sharing our Story and Vision* [San Francisco, Jossey Bass, 1999], 185–187. Groome outlines five components of a shared-praxis approach which can be used to engage, review and re-engage missional imagination and action: (1) naming present action which, from a missional perspective, involves engaging with people’s stories, events and symbols shaping their lives (2) critical reflection to uncover underlying assumptions that maintain the present action; (3) dialoging (active listening and sharing) with others their present action and reflection; (4) engaging with Christian scripture and tradition with an emphasis on a missional hermeneutic, thus

current missional projects and work, critique them against missional theory, and bring theory and practice together to discover new insights and action. It may be that this takes place in Cluster Groups going forward.

Five out of six clergy found books or blogs (and other online resources) on missional leadership and missional culture to be highly valuable. Three clergy used books not only to assist them in their own leadership, but to help embed missional culture in their churches by encouraging leaders and/or vestry members to read them.

Clergy Support and Accountability Structures

All clergy have developed support structures related to their missional leadership, using formal and informal channels, such as spiritual directors, ministry supervisors, clergy peers, mentors, Viral Groups, archdeaconries, church staff and/or vestry. Other than the two clergy who receive support from within their own church (which can be as often as weekly), most clergy met with a support person or group once every month or bimonthly. Two clergy expressed feelings of isolation, which made networking with other like-minded clergy very important. C2 said 'Back in the parishes it's very easy to feel isolated and alone.' Clergy C4 reflected 'I would really have valued someone journeying with me at the start . . . You really get left on your own really', but this interviewee has since received support through their Viral Group.

Across the board (diocese staff and church leaders), all interviewees indicated the accountability structures for missional leadership were inadequate. When the six clergy were asked if anyone within the diocese would hold them to account if they decided to 'go maintenance'¹³⁰ in their leadership, all clergy believed the diocese wouldn't know as the accountability structures or mechanisms were not present. The two clergy who belong to a Viral Group felt their peers held them to account in their missional leadership to some extent. Three out of six clergy said their ministry supervisor, spiritual director or a mentor held them to account in their missional

making it accessible to the present action and reflection; (5) to envision a unique and lived response to the Christian story and mission.

¹³⁰ That is, rather than striving to embed a missional culture within their churches, they focus instead on maintaining the status quo or maintenance leadership.

leadership, and two clergy (C1 and C6) believed their vestry and/or leadership teams within their churches helped keep them accountable. Two of out six clergy (C5 and C6) believed Cluster Groups would introduce accountability structures for missional leadership.

Importantly none of the clergy across the board (diocese or church leadership) mentioned any accountability structures related to a culture-change progress. That is, no one has adopted or developed accountability structures in what or where they are in a managed-change approach. The key reason for this is clergy, as with the diocese, have largely adopted an evolutionary change process: they have led culture change in their churches primarily utilising existing operational processes. This is further explored in Chapter 5.

Viral Groups

Two Viral Groups were set up after the 2011 annual clergy conference which featured Alan Roxburgh as the speaker. As of September 2012, twelve clergy belonged to a Viral Group,¹³¹ and two of the six clergy interviewed belong to one (C4 and C5). The idea of Viral Groups comes from Roxburgh and Romanuk's 'Pastoral/Leader Teams' which is comprised of 'six to eight trusted pastor/leader peers in a geographical area who will meet in a covenantal relationship over a period of twelve to eighteen months.'¹³² Clergy C5 has encouraged the diocese from time to time to clone Viral Groups, but no action was taken, and the diocese has not developed anything further with Viral Groups other than assisting the initial set-up.¹³³ It was not known at the time of the interview with the two clergy involved in Viral Groups whether the Cluster Groups would eventually replace the Viral Groups, or whether they would continue to meet.

Cluster Groups

Cluster Groups are a key strategic development of the diocese as stated by all diocesan interviewees and two of the six clergy. Cluster Groups commenced early 2013, and their purpose is to: strengthen relationships and commitment between

¹³¹ Danny Te Hiko, "Mission Council Report to Synod (Part Two) September 2012

¹³² *The Missional Leader*, 186–187.

¹³³ C5, e-mail to author, 5 June 2013.

parishes through supporting and developing parish leadership at all levels; developing inter-parish and inter-cluster resources and events; strengthening parishes to be healthy; and focusing on the mission for the 'lost, last and least.'¹³⁴ The formation and leadership of Cluster Groups was designed top-down according to availability of 'the right leader', as stated by D2. All six clergy interviewed are or will be attached to a Cluster Group and, at the time of their interviews, four out of six clergy had attended at least one meeting. The two clergy involved in a Viral Group were uncertain at the time of the interview whether they would continue to meet alongside their Cluster Group. One concern about Cluster Groups is the arbitrary allocation of maintenance and missional leaders, which diminishes the opportunity to receive support as peer-permissional leaders. This is reflected in C2's comment: 'For some clergy I'm discerning that we're here because we have to be, and with picking that body language up and noticing that, with the arms folded, and I'm thinking "oh, can I be authentic when I know that there is a person here under duress".'

Will Cluster Groups provide the much-needed accountability for missional leadership and embedding missional culture? Because the purpose of Cluster Groups is very broad, and accountability (including accountability-based measurements) has not been made explicit for attendees, I believe there is a good chance this may not occur. However Cluster Groups will certainly offer clergy alternative support structures, greater opportunities for sharing of resources and the opportunity to strengthen common identity.

Supporting and Reviewing Clergy Workload for Managing Culture Change

Across the board (diocese and parish clergy), no formal reviews of workload occurred in reference to prioritising managing culture change, and no guidelines have been offered. Four of the six clergy expressed stress and frustration with managing

¹³⁴ [Justin Duckworth], "Area Clusters – A Proposal," This document was sent to all Cluster Leaders of the Anglican Diocese of Wellington. There is a disconnection in this document between the purpose of Cluster Groups and what occurs in a Cluster meeting. For example, there is no agenda item for reviewing parish health or faithfulness, or a parish's focus on the lost, last and least. There are no measurements offered in this document to assist Cluster Leaders in reviewing their effectiveness against the purpose, despite being reviewed after one year.

maintenance demands alongside missional development. C3 said: 'I'm stressed because I've spent all my time doing the stuff that has to be done; the urgent is crowding out the important.' C1 said: 'Clergy are pulled in opposite directions by the conflicting expectations of the parish and diocese. This leaves the clergy in a very vulnerable place with much frustration, stress and over work trying to fulfil an impossible task.'

Three of the six clergy are and will continue to be impacted by earthquake-strengthening building projects over the next three to five years. Two of the three clergy expressed anxiety and concern as they do not have alternative resources to assist them. C2 described the pressure related to earthquake readiness: "Have you got your IEPs¹³⁵ yet? Where are your IEPs?" The management committee are wanting my IEPs. Finding out about insurances and those issues, that's taken my mind off being missional.' Clergy C6, who has alternative resources to manage the building project, viewed it as an opportunity for mission: 'Crisis is opportunity. What do we fix first? These are missional opportunities. Once we get those figures in [on building strengthening requirements] there's going to be some rigorous debates and I want to lead it because it's missional.'

When asked how clergy workload may be freed up to focus more on missional leadership, Clergy D2 said: 'I think clergy spend far too much time doing things laity can do, such as organising liturgical services and even running the services.' Four out of six clergy offered a breakdown of their time allocation over an average month, which showed they spent approximately 25 to 30 per cent of their time in preparing and leading or attending services. Clergy C3 expressed the difference it made to be freed from preaching at the main weekly service over a three-week period (affirming the opinion of Clergy D2): 'One of the things I have done is found more people to preach . . . so I've been able to reflect on mission, simply because I have cleared out service and preaching [preparation].'

¹³⁵ Refer to footnote 124 on page 35 for a description of IEPs.

Implementing Solutions and Celebrating Kingdom Wins to Enable Missional Change

Illustrated in the table on the following page is a summary of missional change solutions implemented by all interviewed clergy over the two-year period of the research project. I have included what was implemented, least important solutions where it was explicitly stated, and obstacles that prevented further solutions to enable missional change. Points to note in this table include: four out of six clergy cited workload pressures related to managing missional and maintenance demands as an obstacle, and the remaining two who didn't express this had laity or staff-led missional projects; no one initiated changes to the practice of Christian membership or discipleship formation despite these being fundamental problems (D3, C1 and C6 identified these as obstacles); C2 made very little progress missionally due to the workload of overseeing multiple churches and buildings, and C5 was also limited due to overseeing two churches and buildings; and all clergy cited one or more maintenance cultural behaviours as an obstacle.

Table II: Change Priorities and Obstacles of Interviewed Clergy from February 2011 to February 2013

	What missional changes clergy implemented	Missional changes considered low priority (where stated by clergy)	Obstacles that prevented clergy from implementing desired missional changes
D1	Changes to clergy and lay education to promote missional leadership and fellowship, Cluster and Viral Groups	Equipping 'older clergy' for missional leadership	Degree of self-satisfaction in being Anglican, lack of confidence in clergy, lack of 'right' leadership in existing clergy
D2*	Diocesan leadership team, strengthening unity of diocesan identity through Cluster Groups	Changing diocesan structures	Not wanting to generate too much stress on clergy and oneself, lack of 'right' leadership in existing clergy, lack of discipleship formation, nervousness in declaring wins should change fall over
D3	Developing supportive and honest relationships with clergy, providing and promoting 'smorgasbord' of missional tools for clergy, Viral Groups	None stated	Some clergy 'unteachable', diocesan hierarchy, Anglican culture of 'all things to all people'
C1	Encouraging missional projects utilising creative approach, set up of missional communities alongside church community, develop missional leadership team	Explicit missional goals and values	Existing maintenance culture demands on leadership time, existing theology promotes 'us/them' thinking, diocese-wide covenant for laity would set standard
C2	Stronger focus on mission in preaching, creating a missional vision	None stated	'Busyness' of managing multiple congregations and buildings, existing maintenance culture demands, resistance to further commitments
C3	Alter church structures to enable mission, updating missional vision and goals, regular opportunities for missional sharing and testimonies at services, encouraging missional projects utilising creative approach	None stated	Members too busy and resistant to greater commitments, lack of accountability across diocese, too busy to do mentoring or cultivating despite it being important
C4	Initiating some missional projects by leading them personally, alteration of church building, promoting social justice	None stated	Earthquake strengthening building impact, existing maintenance culture demands on leadership time, lack of strategic consistency,

	What missional changes clergy implemented	Missional changes considered low priority (where stated by clergy)	Obstacles that prevented clergy from implementing desired missional changes
	such as Fair Trade		feeling conflicted over leading vs cultivating mission projects, on-going impact of merging two parishes
C5	Multiple missional projects led by laity, building strategic partners in community by leading it personally, inter and intra-denominational mission projects	Missional vision or goals	Some resistance to building partnerships in community, culture of success breeding complacency, culture of private spirituality
C6*	Multiple missional projects led by laity and staff, mentoring staff, strengthening staff role accountability, updating missional vision, values and goals, using allocated Sunday services for church-wide missional work or coaching	Social justice advocacy	Culture of individualism, lack of discipleship formation

* Indicates clergy who intend to make discipleship formation a priority in 2013

Missional Learning for Laity

Four of the six clergy interviewed offered training and education opportunities related to missional culture for laity over the two-year research period. Three of the four clergy, C1, C3 and C5 did this by recommending missional books or online resources to selected groups (such as vestry or a leadership team). The fourth, C6, was the only one to offer regular opportunities to educate and reinforce missional culture by varying some Sunday services to offer ‘coaching’ sessions. In addition, C6 was the only one to grasp the concept of not loading missional expectations on top of maintenance for laity: ‘We can’t keep people expecting to come to more and more things,’ and opened other Sunday services for the congregation to do community work.

None of the six parish clergy developed accountability or support structures within their own parishes specifically in relation to embedding missional culture or practices. Instead they relied on existing support structures such as small groups or *Cursillo*,¹³⁶ or courses such as *Alpha*. Unfortunately assessing the effectiveness of this is outside of the scope of this research project. It will be critical to review accountability and support structures for parishioners should the decision be made to raise the bar of Christian practices related to membership (such as implementing a covenant for laity).

Internalising Missional Leadership and Missional Culture

This phase is the most neglected aspect of missional culture change across all levels of the Anglican Diocese of Wellington. While it is the last phase in the culture-change process, some of these activities should be well under way, and others should be initiated by now. The key reason for this, especially at the diocesan level, will likely be the changeover of the bishop. Consequently this phase has been ‘slipped back’ as a new strategic approach is employed. Unfortunately two and-a-half years has passed since the missional conversation was initiated across the diocese in 2010, and this is a

¹³⁶ The *Alpha* Course is designed for people to explore the Christian faith (“What is Alpha,” Alpha New Zealand, <<http://www.alpha.org.nz/index.php/what-is-alpha>> [28 June 2013]). The Wellington Diocesan Anglican *Cursillo* Movement offers a three-staged approach to Christian teaching and vocation development that works alongside existing parish practices and commitments. “Introducing *Cursillo*,” *Cursillo*, n.d., <<http://cursillo.org.nz/introducing-cursillo/>> (27 June 2013).

long time to wait for one's role to be updated or new measurements to be implemented.

Tools that facilitate evaluation and cognitive redefinition¹³⁷ that were *not* utilised over the research period include: formally altering the practice of Christian membership for laity (such as utilising covenants); restructuring the role of clergy at diocese and local church levels (including new covenants and in-depth or on-the-job training); creating new diocesan or local church roles to foster missional accountability; implementing new missional measurements and evaluation tools, such as new diocesan schedules and/or new leadership and culture evaluations; and implementing diocesan-wide feedback loops to clearly connect missional change successes and satisfaction to the change effort, and help identify further missional culture limitations or barriers.

Without these tools, the change effort made to date will be impaired if clergy and laity are not offered the opportunity for cognitive redefinition. Alternatively, clergy who are unable or unwilling to cognitively redefine their roles as missional leaders can frustrate the change effort, absorb diocese resources, and most importantly will continue to experience loss and anxiety.

Some tools that were used or updated to aid evaluation of missional leadership and culture included minor changes to clergy review process, and two out of six clergy implemented and used feedback loops to clearly connect missional change successes and satisfaction to the change effort. These are detailed next.

Clergy Reviews

Clergy reviews occur after the first twelve months of clergy taking up a covenanted role,¹³⁸ every five years thereafter and sometimes after a NCD review is completed. The twelve-month review draws from the seven commitments of a priest to Christ and his church as outlined in the 'The Ordination of Priests' in the *New Zealand Prayer*

¹³⁷ Refer to page 33 for a description of this term.

¹³⁸ Clergy who are not covenanted, such as those who possess a 'Permission to Officiate' licence only, are not reviewed.

Book. None of the criteria is missional leadership-specific, and the review does not evaluate effectiveness in shaping missional culture.

The five-year clergy review (of which one of the six clergy had completed once) is more comprehensive and involves feedback from a sample of their parish to give a 180° review.¹³⁹ Only two questions in the review are explicitly missionally-focussed.¹⁴⁰ Question 21 asks: ‘What am I currently focussing on missionally?’ Question 20 asks: ‘Who am I mentoring at present?’ which can be a useful tool for discipleship development, care, and missional culture embedding *it if is utilised for this purpose*. However the reviewee is not asked what outcomes they expect from offering mentoring. Other than these two questions, the remainder of the review primarily focuses on the clergy’s well-being, personal expectations and hopes for the future.

The questionnaire (total of five questions) that goes to a sample of the parishioners is based on an Appreciative Inquiry approach. This part of the review has the potential to offer a partial culture snapshot by capturing best experiences of church life. However the questions do not lend themselves to a missional perspective. The opening statement asks a parishioner to describe the ‘best experiences’ of their cleric’s ministry against worship, pastoral care and a ministry of their choice. These categories reflect maintenance leadership, rather than missional (which would focus on equipping or enabling parishioners for their response in God’s mission or kingdom). The question: ‘Describe your best experiences of worship’ could be reframed to embody a missional perspective by asking; ‘Describe your best experience of how corporate worship has equipped you for mission in your community.’ Alternatively, the question: ‘What did you most value from [name of clergy] ministry’ could be reframed to; ‘What did you most value from [name of clergy] in terms of enabling your response to God’s kingdom in the communities you interact with?’

¹³⁹ A 180° means a review that incorporates two levels of reporting. In this case it involves the clergy and a sample of parishioners. This is opposed to a 360° review where the clergy’s peers and superiors, such as a regional archdeacon or the Bishop, would also contribute to the process.

¹⁴⁰ Question 14 in the review asks: ‘In what ways could I extend a shared ministry in the parish?’ which may be missional, however the meaning of the question is ambivalent.

Connecting Success and Satisfaction to the Missional Change Effort

Two of the six clergy interviewed (C3 and C5) connected success and satisfaction of their mission through introducing public sharing and celebration of mission activities in most Sunday services (the remaining four did it more sporadically). C3 offers opportunities for this at every service by reframing the Anglican liturgical structure they use to incorporate this. C5 did this by dedicating a month to mission once a year, and opening up a time slot in the services occasionally for interviewing people, or for people to informally share missional achievements or stories.

Sharing good news and success stories in mission is already a strength of the Wellington Anglican Diocese through 'Hot Spots'¹⁴¹ at annual synod gatherings, stories in the weekly Thursday bulletins that are sent out via email from the Anglican Centre (diocesan head office) every week, or 'What's Happening In The Diocese' on the diocesan website.

Summary

The Anglican Diocese of Wellington is facing a perfect storm that is darker and fiercer than forecasted by Bishop Justin at the synod meeting in 2012. Since February 2011 the diocese has clearly signalled to parish clergy their desire for them to pick up the baton of missional leadership and lead their churches from maintenance to missional culture. Unfortunately there has been little understanding and application of culture change theory. Key phases such as initiating a cultural assessment, unfreezing maintenance culture, and internalising missional culture have been largely neglected. Over two years later the majority of clergy are feeling lost, potentially anxious about their future and still operating under a maintenance model.

For the 30 per cent estimate of those who have made the cognitive leap towards missional leadership, they are still without basic missional evaluation tools, accountability structures or redefined roles. Missional learning and internalisation

¹⁴¹ Hot Spots are allocated times set aside during the annual synod meeting where various individuals and churches have the opportunity to share a missional success story.

activities for laity, one of the fundamental problems that limit missional culture across the diocese, remain seriously under-developed.

The good news is that some strategic actions initiated since September 2012 are going in the right direction. The initiation of Cluster Groups across most of the diocese has the potential to offer deeper support, missional learning through shared praxis, and resource sharing. The diocese has an excellent history and ethos of investing in education and training opportunities; in future this needs to be less broad-based and more targeted to evaluated gaps or needs. Finally, the recent three year strategy published in the Bishop's letter in April 2013 offers a framework for tackling more fundamental solutions of 'missional internalisation' such as raising the bar of Christian practices in the 2013 strategic commitment of 'disciples making disciples'.

Chapter 5 Why the Diocese Failed to Adequately Equip Clergy and How it's Turning Around

In this last chapter, I will be describing in more detail why the Anglican Diocese of Wellington failed to equip clergy adequately for leading managed culture change, and how the new actions of diocesan and parish clergy requires more work to avoid repeating the mistakes of the past. To do this, I will return to the six questions I posed at the beginning that underpinned the hypothesis of this research project.¹⁴²

Initiating Missional Change for Faithful Reasons

Q1: Is mission being sought for the right or faithful reasons?

This is a difficult question to answer as it deals with underlying assumptions. It may be that clergy genuinely want to enable mission or equip missional leaders, but the cultural artefacts of what they say, do or feel may be incongruent with the beliefs and values of mission. An example of this incongruence was stated by Clergy C1:

I like to think the diocese has a missional attitude but I sometimes wonder. There's an expectation in the diocese that there will be *growth and vibrant churches*. That's one expectation and that is what the diocese wants. They do so much stuff which is old culture furniture, and you think why are we still doing that?

I believe the key source of this incongruence lies in the anxiety provoked by the current crisis of the diocese in terms of its continuing survival. This anxiety was reflected in Bishop Justin's 'Perfect Storm' speech where the disconfirming data presented was focused on the survival of the diocese, such as declining numbers, ageing parishioner base or fiscal unsustainability of the current operational model. Unfortunately this anxiety comes at a cost to mission as noted by David G. Forney: 'When we put our central trust and primary focus in the . . . denomination's survival,

¹⁴² Refer to page 7.

then we will lack the time, energy, and resources to anticipate God's mission and participate in it, or we will simply neglect God's activity altogether.'¹⁴³

It is very easy for a church in crisis to make changes based on reducing its anxiety level as opposed to repenting toward its missional purpose and being. This is particularly relevant when identifying cultural artefacts of missional culture which can be contrary to maintenance, as highlighted by Minatrea:

Missional churches measure growth by their capacity to release rather than retain. . . . They think first of extension, not enlargement. . . . Maintenance churches generally regard success as an increase in the . . . three B's: buildings, budgets and baptisms. . . . The goal [for missional churches] is to equip more people to be authentic disciples of Jesus Christ. Their measure is to do with function and not size. Enlargement is a by-product rather than the focus of growth in missional churches.¹⁴⁴

While diocesan annual schedules continue to focus on membership numbers, number of baptisms or service attendance, what they say and do will continue to (unintentionally) reinforce maintenance leadership and culture. Clergy C6 picked up on this discrepancy: 'As long as the key measurement is bums on seats on Sunday, people are going to have their strategies on the whole to maximise that, because that's what they're going to be pinged on, or judged on or rewarded on.'

What was extremely encouraging is that none of the six clergy interviewed tied missional culture to church growth in any way, shape or form. This is all the more poignant when they continue to experience pressure for continuing numerical and financial growth from the diocese, while coping with on-going maintenance demands from some of their laity. Creating tools to anchor or internalise missional culture and leadership will go some way to help address this incongruence.¹⁴⁵

¹⁴³ David G. Forney, "Living in the City – Journeying outside the Gate," in *The Missional Church & Denominations*, ed. Van Gelder, 66.

¹⁴⁴ Minatrea, *Shaped by God's Heart*, 112.

¹⁴⁵ This is described under 'Anchoring Missional Leadership and Culture' on page 61.

Failure to Plan Culture Change as a Programme of Work

Q2: Did the diocese have an understanding of organisational culture theory?

The Anglican Diocese of Wellington did not apply an organisational culture-change approach to equip clergy for missional leadership and embedding missional culture. In addition, none of the six clergy interviewed expressed or applied organisational culture-change theory or approaches. Consequently almost all the work has occurred within existing operational processes and resources, with little application or knowledge of culture-change phases, planning, requirements, executing, monitoring, or reviewing. This evolutionary change approach is too slow and ineffectual for a mature and complex organisation in crisis.¹⁴⁶

The culture-change work was also under-resourced and led by people who already had fulltime operational roles and responsibilities. The responsibility for equipping clergy largely lay with two people within the diocese: the Archdeacon for Mission and the Archdeacon for Ministry. These two individuals were also responsible for all parish and clergy reviews, lay ministry training programmes, Post Ordination Training, overseeing Mission and Ministry Councils, attending diocesan meetings, attending general synod and other national forums, and visiting clergy and preaching at parishes around the Wellington Diocese.¹⁴⁷

Recently a new 0.5 full time equivalent (FTE) role was created and filled in May 2013 entitled *Bishop's Chaplain for Parish Development*. This role is responsible for all parish and clergy reviews, cluster systems, leadership, training and development of clergy. While this person is expected to build a team around them, the team will likely consist of volunteers who have other operational responsibilities. This is another example of a role that is overloaded with operational responsibilities at the same time as expecting them to lead culture-change projects.

¹⁴⁶ Refer to the section entitled 'Evolutionary versus Managed Change in Organisations' on page 16 which describes why an evolutionary approach to culture change in a mature organisation tends to be very slow due to cultural basic assumptions and system archetypes becoming more strongly held or entrenched, and a propensity to adopt a positive 'face' where espoused values are perceived as how the organisation actually operates.

¹⁴⁷ "Ministry Educator," Anglican Diocese of Wellington, Advertisement for Job, (March 2013). Also information taken from interviews from diocesan clergy D1 (28 March 2013) and D3 (11 March 2013).

Leading managed culture change requires a coordinated approach to planning, executing, monitoring, and reviewing a broad-based programme of work across all levels of the organisation. Having one person, a programme manager, with overall responsibility for this will ensure these projects and operational activities are aligned. To illustrate what a programme manager could offer, the first activity they would focus on is producing a programme plan. This document would contain the following information:

- a) Scope of programme, including list of projects.
- b) Programme goals, objectives and proposed benefits.
- c) Programme sponsors and a list of key people, including review and approval processes.
- d) Communication and reporting strategies.
- e) Proposed resourcing requirements, such as project managers, budgets etc.
- f) Agreed priority against operational processes or other projects competing for the same people's time, such as the current earthquake strengthening building projects.
- g) Risks and issues-management processes.
- h) Programme timeline reflecting culture-change phases and proposed projects; and plan on transitioning projects to operational resources where relevant.

None of these planning activities have occurred over the three and-a-half years since the missional conversation was initiated across the diocese in 2010.

Missing the Fundamentals of Underlying Assumptions And Systems

Q2: Do diocese and parish clergy have an understanding of the fundamental problems sustaining maintenance culture?

None of the clergy interviewed initiated an ecclesiological critical reflection exercise to ensure the missional culture beliefs and values are grounded in *who* and *whose* the church finds its being and purpose. Neither did any of the clergy initiate a cultural assessment across the diocese or parish level to determine underlying assumptions, mental models or system archetypes that reinforce maintenance or missional culture.

The omission of the ecclesiological critical reflection has led to parishes investing in a lot of 'missional activity' that is poorly grounded in the Trinitarian God, and thus the being of the church. For example, the six clergy interviewed described Mainly Music, early childhood services or running second-hand goods shops as missional activities of their parishes (excluding clergy C4 who did not describe their second-hand shop as missional) because they outreached into the community or were effective in community engagement. While these may reflect some of the artefacts of mission, it is reductionist to equate them as missional until a thorough understanding of how the activity reflects the life and being of the Trinitarian God is communally and critically reflected on.

The omission of completing a cultural assessment has meant key system archetypes, mental models or underlying assumptions that foster maintenance culture have remained implicit. For example, one of the most powerful tools for embedding culture is what leaders pay attention to, measure and control on a regular basis.¹⁴⁸ Each year, the Anglican Centre sends out Schedule A for statistics on parish membership, acts of communion, baptisms and confirmations, number of paid and unpaid staff, small groups and playgroup or childcare centre attendance. While this schedule continues to be the key source of measurement, it tends to reinforce maintenance leadership and culture. All six clergy interviewed identified the diocesan

¹⁴⁸ Schein, *Organizational Culture and Leadership*, 236.

schedules as reinforcing maintenance culture, while none of the diocesan clergy identified it as a failure or obstacle for equipping missional leadership.

Another example is failing to address system archetypes that reinforce maintenance culture. For example, the common obstacle to culture change experienced by all six clergy were maintenance demands of laity that either increased resistance to missional culture, or placed workload stress on five out of six clergy (C6 made no comments on workload at all). Yet no one over the period of 2011 and 2012 reviewed or made changes to discipleship formation, or standards and practices for Christian membership that would alleviate the leverage that reinforces the system archetype of 'Shifting the Burden'.¹⁴⁹ Clergy C1 identified this as a key obstacle to leading culture change. If this was addressed across the diocese as a high priority change, such as introducing a covenant for laity,¹⁵⁰ one of the key system leverages that limited missional culture would have been (or begun to be) addressed. It is very encouraging to see 'discipleship formation' as the strategic commitment of the diocese in 2013,¹⁵¹ and Clergy C6 also expressed discipleship development as their strategic priority for 2013.

On the flip side, identifying existing mental models or underlying assumptions that *strengthen* missional culture have not been made explicit. For example, the current version of the Anglican Communion Covenant states that our shared patterns of common liturgy and prayer 'form, sustain and nourish our worship of God and our faith and life together.'¹⁵² This commonality is a powerful tool to shape liturgy and prayer that reflects the missional heart and being of the church. Clergy C3 has grasped this opportunity and was the only clergy interviewed who created opportunities for laity to share missional experiences in *every* service as part of their liturgical framework. The underlying assumption of valuing commonality in prayer

¹⁴⁹ Specifically in lowering the bar of Christian practices in membership as described on page 12.

¹⁵⁰ Darrell Guder, *Missional Church*, 202, 208.

¹⁵¹ Justin Duckworth, "Bishop's Letter – April".

¹⁵² "The Anglican Communion Covenant," *Anglican Communion*, December 2009, Sec. One, 1.1.7, <http://www.anglicancommunion.org/commission/covenant/docs/The_Anglican_Covenant.pdf> (16 June 2013).

and liturgy remains largely hidden in its potential value to embedding missional culture.

Retargeting Maintenance and Going Deeper with Missional Learning

Q3 What if any steps were taken to remove limiting factors of missional culture and did clergy receive adequate scope to lead managed culture change?

Because of the lack of understanding and application on unfreezing maintenance culture, there has been little use of disconfirming data used by clergy for their parishes. Alternatively when it was used, such as Bishop Justin's 'Perfect Storm' speech in 2012, it was not paired with broad-based actions to promote psychological safety, leaving some clergy highly anxious, or on the flip side, somewhat disillusioned as exemplified by the comment from C4 who expected 'more slash and burn'.¹⁵³

Since a cultural assessment has never taken place, the opportunity to present disconfirming data in a 'new package' to retarget maintenance culture is still available for clergy and laity. It should not be the same data as presented in the 'Perfect Storm' speech but rather data generated out of discontinuity between where the church is and where God calls the church to be and do. This could be done in a number of ways such as: creating a 'scandal' by displaying the value-gap between church and community by completing an external survey, creating an internal survey that 'names and shames'¹⁵⁴ continuing maintenance culture, or implementing missional evaluations that are reported on and completed more frequently than the current annual schedules (such as quarterly) to establish a higher priority.

However this is done, two things *must* occur first before the disconfirming data is communicated. Firstly in importance and chronology, the issue concerning the anxiety level of clergy who are struggling with cognitively redefining their roles as missional leaders must be addressed. It will be imperative to offer these clergy a voice

¹⁵³ Refer to page 35.

¹⁵⁴ This may seem a harsh statement to make, but the resistance to change in mature organisations often demands a level of dissonance equivalent to a scandal or crisis. Having stated this, the rhetoric should be aimed at naming and shaming cultural artefacts, not individuals, groups or churches.

to express their fears and anxieties, and only when they feel heard, should work commence on a cultural assessment to determine what cultural underlying assumptions may exist that limit missional leadership. Alternatively for some of these clergy, it may not be a cultural limitation but the lack of targeted missional learning or cognitive redefinition tools that has been the key limiting factor. Establishing a more accurate understanding of limiting factors will enable learning opportunities for these clergy to be better targeted. For those remaining clergy who are unable or unwilling to cognitively redefine their roles as missional leaders, diocesan clergy will possess more information to begin working through alternative redeployment strategies where applicable.

Secondly, for clergy who are well on their way to cognitively redefining their roles as missional leaders, targeted missional learning opportunities should be offered as opposed to broad-brush approaches such as the annual clergy conferences (this is not to say these conferences should cease as they are highly valuable for their networking opportunities). The two Viral Groups, assuming they will continue, will be excellent mechanisms for this as they contain clergy who have self-selected each other because of their mutuality for missional leadership. Unfortunately Cluster Groups will not be as effective because they contain mixtures of maintenance/missional leaders, and the tension generated by this has already been noted by Clergy C2.¹⁵⁵

Examples of cultural learning for missional leaders could include:

- a) Developing compelling missional vision, strategies and values that are mission-centric, particularly in imagining God's missional activity within the communities they serve.
- b) Providing guidelines on reviewing and altering internal structures to align with the vision and fostering missional culture.
- c) Offering leadership tools on embedding missional culture, particularly in communicating and celebrating what the Spirit is doing in and through the laity each week.

¹⁵⁵ Refer to page 42.

- d) Completing a thorough workload assessment which is described next.
- e) Clergy could report on successes diocese-wide (which would reinforce psychological safety and link success to the culture-change effort): Clergy C3 could share on how they have reframed liturgy to incorporate missional sharing, C5 has effectively encouraged and equipped multiple missional teams working with the most vulnerable, C6 has incorporated regular coaching opportunities, or C1 has put together a creative tool for encouraging missional projects and experiments.

As part of the learning phase in culture change, a workload assessment has yet to take place to enable missional clergy to prioritise learning and embed missional leadership and culture. A key concern which has not been addressed is offering resource support for clergy who are also dealing with earthquake strengthening building projects, as *it is simply not feasible for clergy to deal with culture change and building projects simultaneously*. This proposal has already been shown to be effective, as Clergy C6 has had alternative people managing the earthquake strengthening building process, and made no comment on their workload or stress.

Another workload concern is sharing one priest-in-charge across multiple congregations, resulting in church/leadership resource allocations as low as 0.2 FTE. This has largely come about through inadequate parish amalgamation (where one priest-in-charge is shared across disparate church communities who continue to be geographically and culturally separate), or withdrawal of the mutual ministry model.¹⁵⁶ This low FTE reinforces maintenance culture as the role only has enough time allocation to maintain the church as opposed to enabling the community for mission. This was reflected in Clergy C2's low level of missional activities, as shown in Table I on page 45.

¹⁵⁶ Mutual ministry model was used for parishes who could no longer afford a full-time minister. The church is led by a voluntary team drawn from the congregation. In the case of C3, one of their church communities was informed by the diocese they could no longer continue under mutual ministry, and consequently came under the leadership of C3 at 0.2 FTE.

Clergy C1 shared about the importance of continuing to love and serve laity who are either unwilling to unable to make the missional shift in their identity. Perhaps a way of addressing work-load and stress in missional clergy is redeploying 'maintenance clergy'¹⁵⁷ to work alongside missional leaders, so they can serve the legitimate demands of 'maintenance laity' and reduce the missional leader's workload, *as long as it is done under the explicit understanding of enabling the missional strategic direction of the diocese*, to prevent reinforcing maintenance culture. I appreciate that doing this means making difficult and costly decisions in potentially closing down the parishes the 'maintenance clergy' serve, which should only be done in the last phase of culture change.

Internalising Missional Leadership and Culture

Q6: Were adequate feedback loops and evaluation standards established to anchor missional culture?

The majority of the project work still outstanding in the organisational culture-change process within the Anglican Diocese of Wellington is anchoring or internalising missional culture. This is a large part of the programme of work that requires a significant amount of experimentation, piloting, feedback and reviewing, and commencing work on more complex structural changes and documentation. To illustrate this, outlined on the following page is a table of proposed key projects to help anchor missional leadership and culture.

¹⁵⁷ These will be the clergy who either state up-front they do not wish to pursue missional leadership, or after completing a cultural assessment, offered targeted learning opportunities and missional evaluations, are confirmed to be unable to cognitively redefine their role.

Table III: Proposed Key Projects to Assist Anchoring Missional Leadership and Culture

	Project Description	Project Key Tasks	Project Dependencies
A	Implement new evaluation tools and standards for missional churches and reporting (replacing NCD) ONLY where missional leader present	<p>If developed in-house: Drafting, piloting, feedback, communication strategy, broad-based training, roll out and feedback channels</p> <p>If purchased: Piloting, feedback and decision to roll out with training and feedback channels</p>	Roll out with or just after Project F and only after Projects B and C
B	Implement new evaluation tool and standards for missional clergy and reporting (replacing current clergy reviews and AI-based feedback)	<p>If developed in-house: Drafting, piloting, re-drafting, communication strategy, in-depth training, roll out and feedback channels</p> <p>If purchased: Piloting, feedback and decision to roll out with training and feedback channels</p>	Start when Project C is near completion
C	Create new covenants for missional clergy	Requires drafting, piloting, feedback and re-drafting, broad-based training for missional clergy with communication to all clergy, roll out and feedback channels	Feeds into Project B
D	Create alternative covenants for clergy who are unable or unwilling to cognitively redefine their roles to missional leadership	Requires drafting, piloting, feedback and re-drafting, broad-based training for ‘maintenance clergy’ with communication to all clergy, roll out and feedback channels	Should be rolled out at same time as Project C (to minimise anxiety or sense of loss)
E	Update all diocesan schedules and review frequency	Requires re-drafting, piloting, feedback, broad-based training and communication and feedback channels	This could be completed in phases, e.g., roll out new schedule after completion of Projects B and C, and another after D or E etc.

	Project Description	Project Key Tasks	Project Dependencies
F	Create diocese-wide covenant template for missional laity to be rolled out ONLY where missional leader present	Requires drafting, piloting across several types of churches, feedback, decision to further pilot or not, broad-based training and <i>carefully</i> planned communication strategy, roll out and feedback channels	Only after Project B and C are rolled out, and with or just before Project A
G	Commence complex diocesan structure work, such as reviewing role of Anglican Centre, synod, clergy conferences, archdeacons, etc.	Will be determined by project leader at the time	If any of these structures limit missional culture or leadership, work should commence at least before or at the same time as Projects A to F
H	Update key diocesan documents to reflect missional leadership and culture, such as relevant Diocesan Canons, Standing Resolutions and Standing Orders, and the Diocesan Administration Handbook	Will be determined by the project leader at the time. Recommend employing a documentation specialist	Initiated after Project A to G if done in whole, or broken into phases as projects A to G are completed

The priority for anchoring culture change lies firstly with clergy who are well on their way to cognitively redefining their roles as missional leaders (referred in the table above as ‘missional leaders’). The primary reason for this is to avoid losing ground with the culture-change progress already made. While all six clergy expressed a desire for the diocesan schedules to be altered to reflect missional culture artefacts, this shouldn’t be done until their own roles have been redefined through a new or updated covenant, and new missional clergy evaluations are in place. This will ensure that what is measured is not out of line with what is expected and evaluated in their roles, hence the importance for establishing project dependencies.

In 2013, an updated covenant for priests entitled ‘Role Description for Priest 2013’ was developed. In it, ‘Role Purpose No. 4’ reads as follows:¹⁵⁸

To work to advance the Kingdom of God through servant leadership, collaboration, and example, and with particular regard to the *current diocesan mission priorities*:

- a) *for growing churches*
- b) *for increasing giving*
- c) for serving the wider community
- d) for nurturing vocations [Italics mine]

I have italicised these words to highlight the emphasis on activities that inadvertently reinforce maintenance culture. Mission is not about growing churches or increasing giving.¹⁵⁹ To include this statement in an updated covenant is deeply concerning. It does not reflect the three-year diocesan strategy published by Bishop Justin,¹⁶⁰ and it prioritises growth and giving over missional culture artefacts such as releasing disciples to other churches or church planting (resulting in a temporary decrease in growth and giving from the parent church). An important part of the culture internalisation process is actively removing remaining aspects of maintenance culture. All goals, reports and other communications should avoid church growth or financial

¹⁵⁸ “Role Description Template for Priest,” n.d.

¹⁵⁹ Refer to a discussion on the difference between maintenance and missional culture artefacts on page 53.

¹⁶⁰ Refer his Bishop’s Letter for April 2013.

giving artefacts unless it is cited in the context of missional ecclesiology (not as an end in itself).

A final aspect of this phase I will touch on is the importance of clearly linking satisfaction and successes to the missional culture-change process. Sharing good news and success stories in mission is already a strength of the Wellington Anglican Diocese, and clergy C3 and C5 regularly reinforce the success of missional culture by strategically prioritising opportunities within the liturgy for people to share their stories or be interviewed. The same mechanisms can be used to share stories explicitly linked to the culture-change effort to parishioners and clergy alike, which will foster 'a new set of shared experiences that eventually lead to culture change.'¹⁶¹ I would also encourage the use of an online electronic documentation management system to store guides, training notes, evaluations, templates, stories, feedback and other documentation related to the missional culture-change effort, and the development of an online missional knowledge base, both of which are outside this project scope, but would be very useful online tools for resource sharing and accessibility.

¹⁶¹ Schein, *Organizational Culture and Leadership*, 312.

Chapter 6 Conclusion: Planning and Running the Distance

Just as someone trains for months before they take on a marathon, leading culture change is a complex and challenging programme of work that takes long-term broad-based planning and execution. If it is not properly prepared for, we can risk injuries, not meeting goals, being left behind, exhaustion, or pulling out of the race entirely. Because culture change is about transformation, it is fraught with anxiety as we die to the old and embrace the new. Ironically if any organisation should possess a mastery of transformation, one would think it would be the church in whose being is the Trinitarian God who redeems and transforms creation. However, like any mature and complex organisation, the church can suffer from entrenched cultural assumptions, become captive to past successes, or struggle with system archetypes that limit achieving our most cherished values and mission.

The clergy of the Anglican Diocese of Wellington have worked hard. None of the clergy I interviewed lacked zeal or passion, or the desire to effectively equip one another in enabling the church to be what God invites and commands it to be. I stated at the beginning that this research project is not about finger pointing or apportioning blame to any individual for inadequately equipping clergy for leading culture change from maintenance to missional. Rather it reflects how deeply entrenched the maintenance mental models and underlying assumptions are that continue to limit missional leadership and culture.

Before beginning the journey of where the Anglican Diocese of Wellington is in its mission, diocesan and parish clergy needed to generate disconfirming data to produce survival anxiety and guilt around maintenance culture. For mature organisations such as the diocese, sometimes nothing short of a scandal or crisis will achieve this. Bishop Justin painted an extraordinary picture – the ‘Perfect Storm’ – to generate such a crisis. Things *have* to change. Yet the entrenched culture and learning anxiety kick in

all the more fiercely. Key clergy continue to repeat good news reports after the 'Perfect Storm' speech, as if it never occurred. The diocesan schedules came out asking the same questions as they did the year before. New maintenance issues, such as earthquake strengthening the buildings, were added to already heavy workloads for clergy who are striving to lead and embed missional culture in their own parishes. The majority of clergy continue to operate under a maintenance leadership model. Ironically one of the most effective strategic tools to come out of the two-year culture-change effort, the Viral Groups, was tactically unused and unsupported by diocesan clergy despite being a more effective support and accountability structure than Cluster Groups because of its homogeneity in missional leadership.

Since late 2012 the baton was picked up anew and there are promising beginnings, such as the three-year diocesan strategy and the formation of Cluster Groups. In addition there are clergy, such as the ones I interviewed, who are well on their way to cognitively redefining their roles as missional leaders despite being offered little if any tools to reinforce missional leadership. Yet the fundamental problems reinforcing maintenance culture have yet to be tackled, and it can be all too tempting to blame the 'other' as expressed by Clergy C1:

There is a perceived assumption from both sides [diocese and laity] that the clergy are the problem in the middle, however it is the conflicting expectations that are the problem and which clergy are seeking to operate in. If the Bishop could be clear with the parish lay people about his expectations and engage the parish lay folk in an agreed covenant, then that would pave the way for the clergy to get on with the real job of missional ministry.

Working on fundamental solutions, such as adopting a covenant for laity for raising the bar of Christian practice and discipleship, will generate survival and learning anxiety on a scale not experienced by clergy since missional culture change was initiated in 2011 (which is very likely why this solution has been avoided to date). As survival and learning anxiety kicks in, some laity will ignore or deny the necessity of the change, and other laity will look for scapegoats to blame. Perhaps the most challenging of all, some laity will walk away. Clergy across the diocese and parishes will need to be well equipped to manage this. They will need reduced workloads,

robust accountability and support structures, learning and internalising culture-change tools, and *solid backing* to run this race.



While I enjoy this sign for its humour, there is a very real truth to its message. Managing culture change is not too dissimilar to managing the death of an organisation and the resurrection of the new. Or to express it in organisational culture-change vernacular, ‘structures become de-coupled from the old legitimating interpretive scheme, and connected-re-coupled to a new one.’¹⁶² The ultimate architect of missional culture change in the church is our Trinitarian God who commands, crafts and compels His church for His mission in His world. We have a tremendous advantage over other organisations struggling with culture change in that we don’t have to produce inspiring vision statements on why we are here, who we are or what we are called for. Rather it is more about collapsing our self-made structures of maintenance – our desires for safety, worldly success, security, or self-preservation – and emerging ‘anew’ into the Spirit-archetype birthed in the day of Pentecost.

¹⁶² Martin, *Cultures in Organisation*, Kindle edition, chap. 2, citing R. Greenwood and C. Hinings, *Organizational Studies*, 308.

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