

Introduction

Our churches have a personality. Some call it an ethos and others may refer to it as the environment or culture. It is our personality that answers for us the question of “Who are we?” As individuals who we are and what we do must be in sync if we want our lives to be fulfilled, satisfying, and meaningful. The same is true with our churches. Too often we link success to what we do, thinking that a new program will change the tide and bring us the results we are looking for. What if programs weren’t the issue? Is it possible that a church could not know who they are and so what they are doing doesn’t fit their personality? Is it possible for a church to have an identity crisis? Knowing who we are is equally important to understanding the context into which we have been called. It is these two variables that have the most significant impact on what we do, how we do it, and whether or not it is successful. When we have a vivid sense of our faith community’s identity and have done the work to understand the “soil” in which we have been planted we can then determine where who we are intersects with where we are and out of that “communion” we can discern what it is God is inviting us into in that place. This is the churches sweet spot...her deep mission.

When we were kids my family had one of those three-foot-deep above ground swimming pools. One of the things we loved to do in the pool was to get everyone walking in circles in the same direction. The more people you could get walking with you the better. It didn’t take long before a current would begin to develop. We could get the current moving so fast that you no longer needed to walk. You could simply lift up your legs and let the current take you. If you were really brave you would try to walk against the current. If the current was strong enough this would prove nearly impossible. Culture is a lot like the current. It is an unseen force that moves the community and is created by the community living out their identity for good or for bad. The culture informs the beliefs of the organization and gives meaning to what the organization is trying to do. We must see the community we have been called to start and/or lead as a living, breathing organism. It has a personality, a belief system complete with strengths and weaknesses. In this way success can be maximized only when who we are and what we are doing are congruent. Therefore, it becomes essential that an organization assesses and understands their unique “personality.” What follows is a list of typologies from various different sources (both theological as well as sociological) to help you begin to imagine the framework or metaphor through which you can better understand your faith community and consequently align your vision and activity to your unique shape.

Bolman and Deal from their book *Reframing Organizations*

Bolman and Deal stated that leaders should look at and approach organizational issues from four perspectives, which they called 'Frames'. Here are descriptions of and differences between the Four Frames:

Structural

This Frame focuses on the obvious 'how' of change. It's mainly a task-orientated Frame. It concentrates on strategy; setting measurable goals; clarifying tasks, responsibilities and reporting lines; agreeing metrics and deadlines; and creating systems and procedures.

Human Resource

The HR Frame places more emphasis on people's needs. It chiefly focuses on giving constituents the power and opportunity to perform their jobs well, while at the same time, addressing their needs for human contact, personal growth, and job satisfaction.

Political

The Political Frame addresses the problem of individuals and interest groups having sometimes conflicting (often hidden) agendas, especially at times when budgets are limited and the organization has to make difficult choices. In this Frame you will see coalition-building, conflict resolution work, and power-base building to support the leader's initiatives.

Symbolic

The Symbolic Frame addresses people's needs for a sense of purpose and meaning in their work. It focuses on inspiring people by making the organization's direction feel significant and distinctive. It includes creating a motivating vision, and recognizing superb performance through company celebrations.

Overview of the Four-Frame Model

	Structural	Human Resource	Political	Symbolic
Metaphor for Organisation	Factory or Machine	Family	Jungle	Carnival, temple, theatre
Central Concepts	Rules, roles, goals, policies, technology, environment	Needs, skills, relationships	Power, conflict, competition, organisational policies	Culture, meaning, metaphor, ritual, ceremony, stories, heroes
Image of Leadership	Social architecture	Empowerment	Advocacy	Inspiration
Basic Leadership Challenge	Attune structure to task, technology, environment	Align organisational and human needs	Develop agenda and power base	Create faith, beauty, meaning
Organisational Ethic	Excellence	Caring	Justice	Faith
Leadership Contribution	Authorship	Love	Power	Significance

ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Vision Templates by Will Mancini from his book *God Dreams*

Mancini claims that though every church's vision is unique most of them have at the very least a similar starting point from which their culture, values, and vision begins to emerge. This starting point represents the "mouth of the river" if you will. The river will track uniquely based on many other variables but understanding your starting point(s) will help in discerning the unique contribution your community of faith will have.

Geographic Saturation

The vision here is to share the gospel with the people in your surrounding geography. It is a Parish/neighborhood focus.

Targeted Transformation

The vision here is to identify a specific people (think affinity), place, or thing you hope to see transformed by the gospel.

Leadership Multiplication

The vision here is to develop leaders in order to take the church where it needs to go. To raise up and release leaders to follow God's call on them.

Cultural Replication

The vision here is to replicate the model or ethos of the church in other places to reach new people.

People-Group Penetration

The vision here is to take the gospel to a specific group of people (Spanish speaking, Indian, etc).



Advance Templates



Overflow Templates

Anointing Amplification

The vision here is to do all you can to leverage and amplify the impact of a particular leader. Typically, someone with charisma and notoriety.

Spiritual Formation

The vision here is focused on spiritual formation that transforms people along a specific pathway towards spiritual maturity.



Become Templates



Rescue Templates

Need Adoption

The vision here is to focus on a specific need the church has identified passion for and respond to it (i.e. foster children, or adoption).

Presence Manifestation

The vision here is to welcome and experience God's presence anticipating ripple effects beyond the life of the church.

Obedient Anticipation

The vision here is to be a spirit led church that waits for a revelation from God and then obediently follows God's lead.

Institutional Renovation

The vision here is to rejuvenate an institution or church that has lost focus, relevance or momentum.

Crisis Mobilization

The vision here is to mobilize for crisis or to be prepared to mobilize for crisis. Might be localized or a more global focus (i.e. school or neighborhood shootings).

Competing Values Framework

The CVF was initially developed by the faculty at the University of Michigan in response to the question, “What makes an organization effective?” Like many individual personality profiles, the CVF assesses an organization based on two dimensions. The first is “Flexible” versus “Stable” and the other looks at whether or not the organizations primary focus is “Internal” or “External”. In many ways the CVF does for an organization what Jungian personality profiles do for an individual.

Based on both dimensions the CVF places organizations in quadrants that help them define and understand their unique culture. Organizations that are flexible and internal focused are referred to as a “Clan.” Clans focus on teamwork and collaboration. Organizations that are flexible and external are referred to as an “Adhocracy.” Adhocracy’s focus on ingenuity and risk taking, they are the entrepreneurs. Organizations that score high in stable and internal are called “Hierarchy.” A Hierarchy relies on structure, efficiency and control. Finally, an organization that is both stable and external is called a “Market.” Goal setting, achievement, and competitiveness fuel a Market’s culture. The CVF establishes where an organization falls by using the Organizational Culture Assessment Instrument (OCAI). The OCAI is made up of six questions or categories that each have four possible answers. Participants are to score their organization in each category by attributing a number value to the four possible answers. The total for each category must be 100. Participants are asked to take the test twice; once for how they see their organization now and once for how they want it to look in five years. The six categories that the OCAI uses to determine culture are: Dominant Characteristics, Organizational Leadership, Management of Employees, Organizational Glue, Strategic Emphasis, and Criteria of Success. I have adapted the OCAI for churches if you would like to see this tool let me know. For simplicity sake I adjusted the names of the four cultures from what the CVF calls them.

- Adhocracy = Creative
- Clan = Collaborative
- Hierarchy = Control
- Market = Competitive

ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES



New Testament Ecclesiological Models

In his book *Images of the Church in the New Testament* Paul Minear identifies 96 ecclesiological metaphors for the church. However, Christopher James has simplified that list down to four – what he calls – “...of the most potent, distinctive, and enduring models of church found in the writings of three of the most prolific New Testament writers – Paul, Luke, and John, and their respective schools.” (Pg. 69 of *Church Planting in Post-Christian Soil*)

Originator	Paul	Paul	Luke	John
Title	The church as the People of God	The church as the Body of Christ	The church as disciples empowered for mission	The church as a house of love
Core Distinctive	Jewish paradigm of God’s elect as a people set apart from the world for the world	Dialectical tension between unity and diversity...urging relationship of mutuality and respect	Christo-centric and Spirit empowered	With a distinct lack of hierarchical structure John’s vision is a house of love and equality.
Definition	The church as the People of God are one people of all nations, a new humanity born of God’s covenant faithfulness whose novel social existence witnesses to the “principalities and powers (namely, the pagan culture) the wisdom of God (70).	The church as a unified body of diversely Spirit-gifted persons called to mutual respect as they each contribute to the Spirit’s common purpose under the Lordship of Christ (70).	The church as followers of Jesus empowered by the Spirit to extend God’s saving mission across ethnic and cultural lines to the ends of the earth (71).	The church as Christ’s beloved embattled community of righteous equals in the Spirit (72).

ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Niebuhr's Typology from *Christ and Culture*

Niebuhr's focus in *Christ and Culture* was focused on the relationship between the church and the culture the church found herself in. Niebuhr identified five postures a faith community can take towards the world around it as it seeks to navigate the tension to be in the world but not of it.

Extreme
Opposition

Extreme
Conformity



Christ Against Culture	Christ Above Culture	Christ and Culture in Paradox	Christ Transforming Culture	Christ of Culture
Radicals/Oppositionists	Synthesists	Dualists	Conversionists	Liberals
Loyalty to Christ and the church entails a rejection of culture and society. The lines between the church and the world are sharp because the church is a community whose existence judges the world.	In this view we do not choose between Christ and culture, but rely on "both Christ and culture" as God uses the best elements of culture to give people what they cannot achieve on their own.	In this view the conflict between God and humanity is ever present and this conflict represents Christ and culture as well. "Grace is in God, and sin is in man," Niebuhr writes (151), the basis for seeing human depravity that pervades and corrupts all human work and culture creation. Upholding the paradox of law and grace, divine wrath and mercy, the Christian lives between two magnetic poles.	According to this view, all of culture is under the judgment of God, and yet culture is also under God's sovereign rule. Therefore, "the Christian must carry on cultural work in obedience to the Lord" (191). Emphasizing the goodness of creation, the conversionist affirms what can be affirmed and seeks to transform what is corrupted by sin and selfishness.	A lack of tension between the church and the world, since Jesus is the fulfiller of society's hopes and aspirations. He is "the great enlightener, the great teacher, the one who directs all men in culture to the attainment of wisdom, moral perfection, and peace"

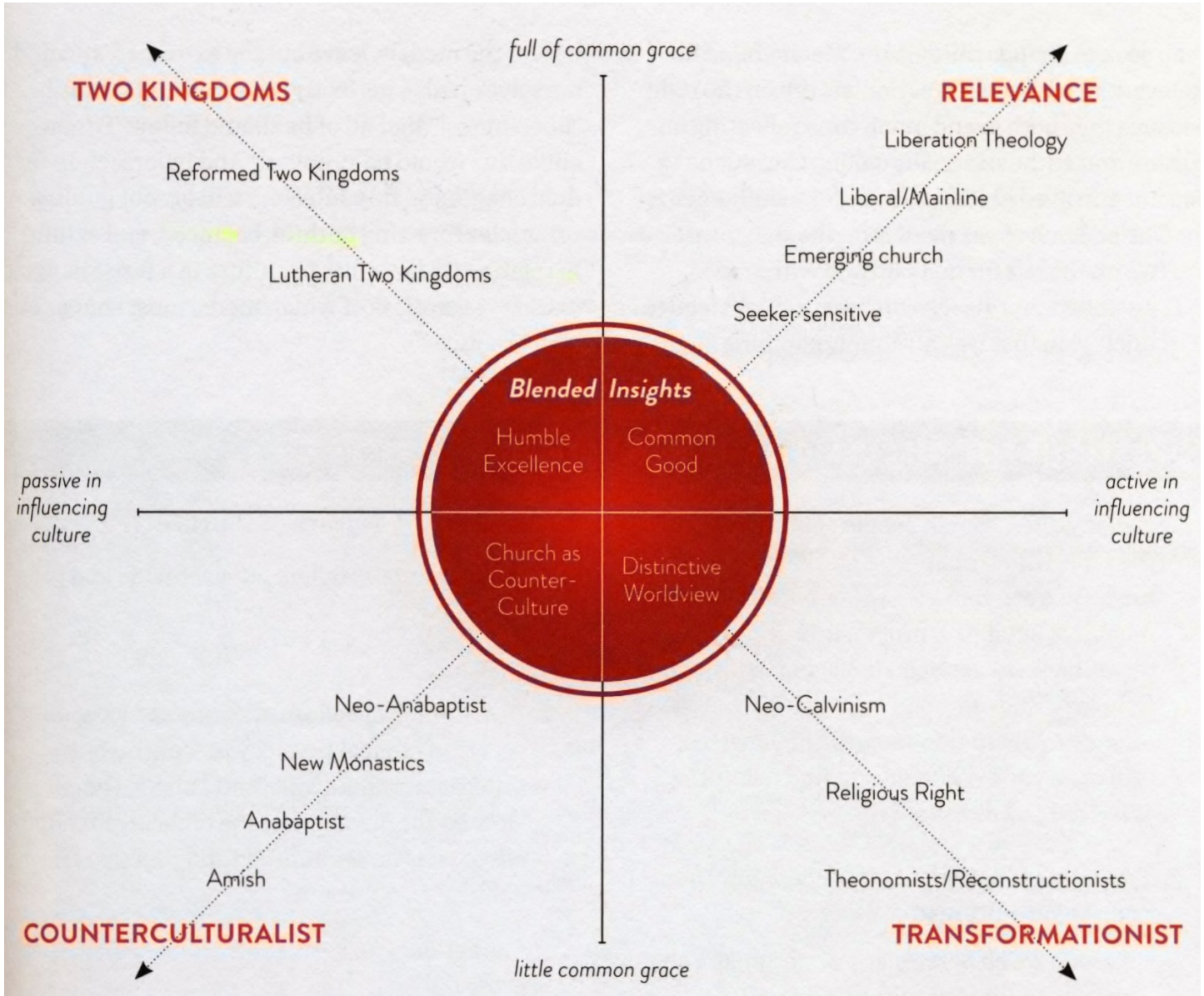
ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Typology Developed by Avery Dulles from his Book *Models of the Church*

<p>The Church as a Mystical Communion</p>	<p>This model emphasizes community – but it is deeper than that – like a family that is related by DNA, the church is a community that is related by Spirit – we are connected to each other not just by what we say and do but by GOD! We are united to God and to one another. We read in Acts about the followers of Jesus being one in mind and heart.</p>	<p>Warm and welcoming. Koinonia</p>
<p>The Church as a Sacrament</p>	<p>This means the Church is a visible sign of Christ still in the world today! A sign and instrument of Grace in the world. It emphasizes the visible (human) and invisible (Divine) nature of the church.</p>	<p>Display community – the very life of the church is a sign of what the world restored will look like.</p>
<p>The Church as a Servant</p>	<p>This model emphasizes the Church’s commitment to social justice – to doing what Jesus did in caring for the ‘least.’ As a church for others its mission is in alleviating poverty, seeking peace, fostering reconciliation, etc.</p>	<p>Solidarity with the world</p>
<p>The Church as a Herald</p>	<p>This model emphasizes the Church as the announcers of the Good News of the Kingdom of God. The Church is a messenger of God’s saving love in the world, constantly calling everyone to repentance and surrender to the Kingdom of God.</p>	<p>Commissioned to proclaim</p>
<p>The Church as an Institution</p>	<p>This model emphasizes the structure, order, and hierarchy of the church. The church is visibly unified by governance, shared doctrine, and member-only inclusivity</p>	<p>Corporate Identity</p>
<p>The Church as a Community of Disciples</p>	<p>With its distinct Jesus-following way of life, the community of disciples witness to the kingdom both in their love for one another and their activity in the world. Worship and mission are complementary centripetal and centrifugal forces in this model.</p>	<p>Contrast Society</p>

ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Typology Developed by Timothy Keller in his Book *Center Church*



ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Typology Developed by Christopher James in his Book *Church Planting in Post-Christian Soil*

<u>Type</u>	Great Commission Team	Household of the Spirit	New Community	Neighborhood Incarnation
<u>Description</u>	For this type mission is not just something the church does but rather is who the church is. The focus is on evangelism and conversion.	For this type the primary focus is a Spirit-filled experience. The Spirit leads and transforms	At their core NC churches tend to be more progressive and inclusive. They tend to have deep theological grounding and a desire to be community centered.	This type is deeply rooted in their local community. The sense of mission and vision of the church is directly impacted by what they see happening in their neighborhood.
<u>Identity</u>	Focus for these churches is city-wide. The local neighborhood is seen more as a launching pad than a parish. The primary goal is saving souls. These churches are often young, implement technology, have inspiring worship and the sermon is direct and challenges followers to submit their whole life to making the gospel known.	The distinctive commitment in this type is to develop the church as a refuge from the world. Focus for these churches often tends to be people groups rather than geographic.	Focus is on creating a faith community that is open to all where those on the margins of society as well as those who are educated can find a place to belong. Typically more institutional, liturgical and connected to the historic church tradition.	The core identity of NI churches is not denominational but rather is geographical. Their identity is firmly rooted in their local context. They see their neighborhood as their parish. This type often serves as a community center as well as community organizer in the neighborhood
<u>Mission/ Cultural Engagement</u>	Mission focus is primarily on conversion to the gospel message of individual salvation. GCT churches tend to engage the broader culture for the express purpose of meeting people who are far from God and offering them the gospel invitation of salvation. They are typically counter-cultural in the sense that they see contemporary culture as a “problem to be overcome” Once accepted individual discipleship and vocational calling are emphasized.	Mission happens as those who experience the life of the Spirit are transformed. They are encouraged to share the Spirit-filled life with the world. The world will come because of the great works God is doing in us. Extremely counter-cultural. Society is filled with evil temptations and must be overcome.	Mission is focused on justice and offering the inclusive gospel. These churches often focus on communities like the LGBTQ+. Their witness is less about bringing God to a place and more focused on pointing out how God is already at work. They are not at odds with culture but look to bring a theological lens to understanding it.	The missional focus is on incarnating the good news for a specific place. Getting to know the joys and challenges of the local context the NI seeks to participate in making the neighborhood a place of flourishing. Though they do not directly seek out conversions they see themselves as a place where unchurched can find ways to connect with God.

ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Spirituality

Member's relate to God through the gospel (i.e. gospel centered). Strong emphasis is placed on penal substitutionary atonement and the total transformation of a person's life and commission to live as a herald/missionary of the gospel	Worship centered spirituality. The worship experience and the individual Spirit-filled life are the focus.	Spirituality is sacramental, liturgical, and contemplative.	This type is quite diverse in terms of their spirituality. They can be both conservative and progressive. At their core their spirituality is grounded in a place – connecting with God and what God is doing in their particular neighborhood. It is completely contextual.
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Thinking Through Your Unique Type

Defining some terms:

Identity:

- Denominational
- Place
- People Group
- Mission Field
- Lifestyle
- Affinity
- Generational
- Role

Spirituality:

- Mission-Centered
- Community-Centered
- Prayer-Centered
- Worship-Centered
- Belief Orientation
- Practice Orientation
- Discipleship

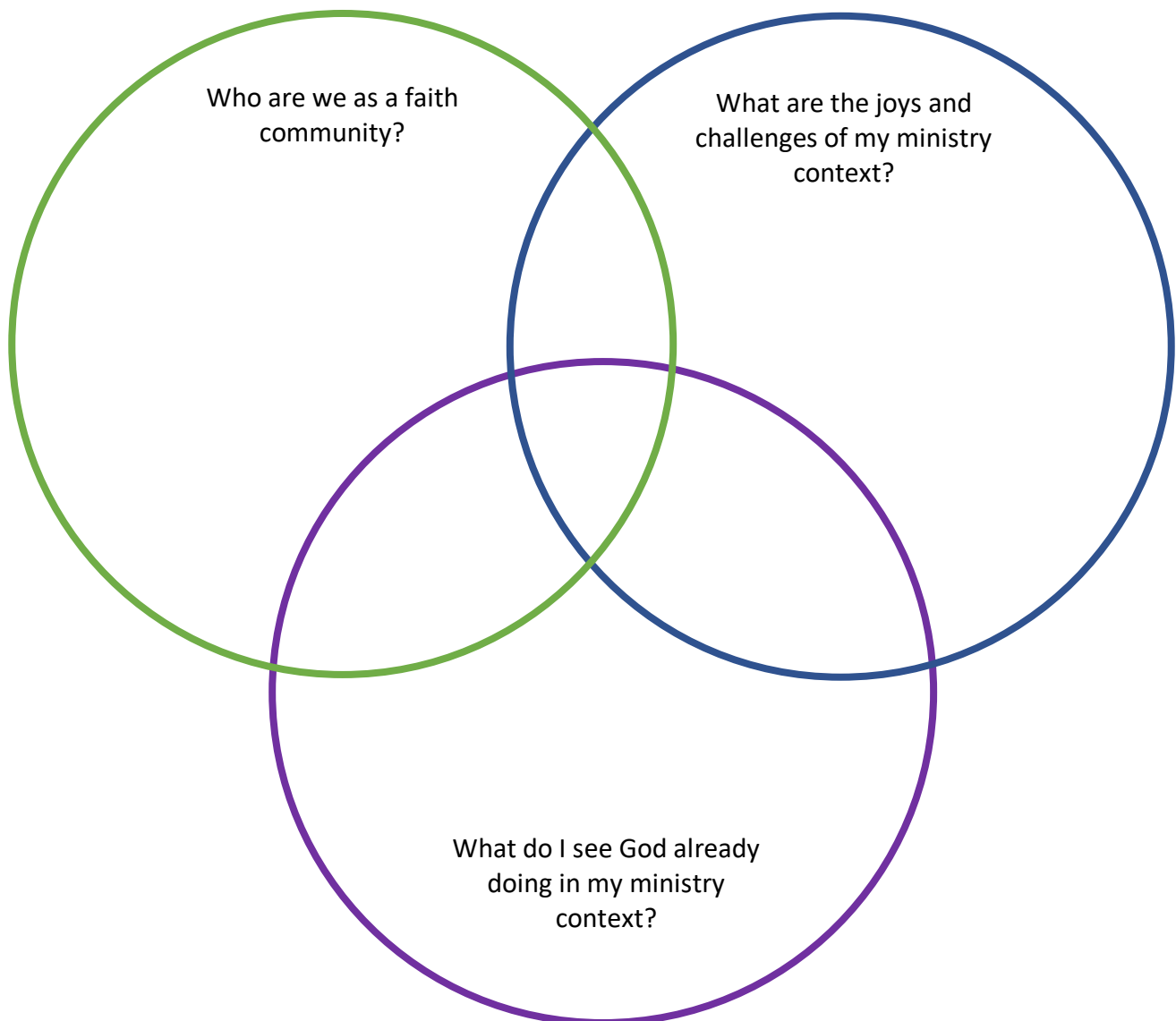
Mission:

- Evangelism
- Gospel-Centered
- Contributing to Society
- Socially Embodied Witness
- Preservation
- Inclusive/Exclusive
- Display Community
- Centrifugal
- Centripetal

ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

What descriptive title would you give your church's "Type"?

Before you complete your Beyond the Horizon Vision take some time to play around with the Venn diagram below. Get a sense of how the three things relate to one another and integrate that into your Horizon Storyline Vision.



ORGANIZATIONAL / ECCLESEOLOGICAL TYPOLOGIES

Other Tools to Help You Think Through Your Church's Unique Identity:

