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Confronting and Utilizing Conflict in the Parish

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CONFRONTING AND UTILIZING CONFLICT IN THE PARISH

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I. INTRODUCTION

Conflict is a fact of life; it is even in the church. Pointing to the presence of conflict in the church, Lester Mondale writes:

> In every church . . . are the smolderings, if not the visible flames, of fires that are original and inextinguishable. Everywhere also, and in towering heaps, is fuel for those fires: dissatisfactions.[1]

Conflict is inevitable in life and in the church. This fact is supported by theology, psychology, and sociology.[2]

Theologically, the inevitability of conflict is drawn from the doctrine of original sin. Man is "self-centered."[3] Man is sinful; he has been that way from the time Adam and Eve brought sin into the world.[4] Interpersonal conflict began when Adam blamed the woman for his own action (Gen. 3:12). Within man's nature is an "ineradicable conflict." This conflict is not easily resolved; in fact, "it is never finally resolved, but always in the process of resolution or reconciliation."[5]

For Lutherans, the doctrine of original sin is scriptural[6] and confessional.[7] It is based on passages like Gen. 8:21, "The imagination of man's heart is evil from his youth" (RSV). From this passage and others, the Lutheran confessors wrote Articles II of the Augsburg Confession and the Apology, and Article I of the Formula of Concord. Both Scripture and

the Lutheran Confessions testify of man's inherent weakness, sin.

Psychologists also see conflict as an unavoidable part of life. Freud saw conflict as basic to human life. For Freud, conflict existed "between the desires of the individual and the demands of society."[8] In the book Facing Anger, Norman Rohrer and S. Philip Sutherland write, "When human beings live closely together, . . . perfect community is impossible."[9]

In addition to theologians and psychologists, those who study society and organizations see conflict as inevitable fact of life. Daniel Katz writes that people complicate organizational conflict "because they often depart from rational, reality based behavior in their individual struggles against one another or in their participation in group struggles." People act irrationally in conflict situations. "Distortion of information, hostility, and other factors" enter the interaction among people.[10]

Since conflict is inevitable, even in the church, the study of conflict and its resolution is not useless, but rather useful. Information on conflict is available from a variety of sources. One source is that of secular writers. Insights from these secular sources can help make pastors and church leaders aware of what conflict is, what its effects are, and

what ways it can be faced.

One does not need to do a great deal of reading on "conflict" to discover one such insight. Alan Filley writes that "conflict . . . is neither good nor bad."[11] Richard Walton says virtually the same thing when he writes that "interpersonal conflict in organizations is not necessarily bad or destructive."[12] This view, that conflict is neither positive or negative, seems to contradict the view that conflict is "demonic," which implies that the only way people can meaningfully relate to one another is in a state of total agreement.[13]

A number of Scripture passages can be cited forbidding conflict (Prov. 3:30; 17:14; 20:3; 25:8; 26:17; Gal. 5:19-20).[14] Scripture uses a number of Greek words to express the idea of "conflict." A few of these are: eris, mache, stasis, akatastasia, dichostasia, and agon. Each of these words has its own nuance of meaning. Through the study of these words, one sees both a negative and a positive side to "conflict."

The first two bring about similar images of "conflict." The first, eris, means "strife," "discord," and "contention."[15] It is listed by Paul as a work of the flesh in Gal. 5:20. Mache carries with it the idea of battle, that is, "fighting," "quarrels," "strife," and "disputes."[16] It is used by Paul at 2 Tim. 2:23, "Have nothing to do with stupid, senseless

controversies; you know that they breed quarrels /mache/"(RSV).

Stasis means "taking a stand." At certain places it is used to mean "taking a stand" which results in an "uproar." Mark uses it in this sense in reference to Barabbas (15:7). At Acts 15:2, it is used in reference to the disagreement concerning circumcision which Paul and Barnabus had with the men from Antioch.[17]

The two Greek words akatastasia and dichostasia are a couple of close relatives of stasis. The first refers to "disorder" and "unrest,"[18] the second, to "division," "disunity," and "contention."[19] Both of these words are used negatively in the New Testament, akatastasia at Jas. 3:16 and dichostasia at Rom. 16:17.

These passages and others make a pretty good case in favor of viewing conflict negatively, that is, something to be avoided. There is a sense, however, in which the church is not to avoid conflict, the sense of the Greek word agon. Its original meaning refers to a "contest of athletes."[20] In Scripture it is used in reference to the church's struggle with the sinful world (Heb. 12:3ff.). It is the "passionate struggle" to which Paul devotes his energy (Col. 1:29ff.).[21] Paul strives for the Gospel and struggles against opposition.[22] Agon brings to mind the church's mission, that of offense (outreach) and defense (inreach) against a sinful world.[23]

The nuances of these Greek words suggest that there are different forms of conflict. Secular writers distinguish three different forms of conflict; the three forms are: intrapersonal, interpersonal, and intergroup.[24]

Intrapersonal conflict refers to the conflicts within a person between different feelings.[25] This kind of conflict is found in Christians. Paul speaks of an intrapersonal conflict going on within himself when he writes, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Rom. 7:15 RSV). This is the kind of struggle which Francis Pieper speaks of in his discussion of sanctification, namely, the conflict between spirit and flesh.[26] The presence of such an intrapersonal struggle is the mark of a Christian life.[27]

Not all intrapersonal conflicts are those conflicts which are part of a Christian's sanctification. Psychologists identify intrapersonal conflicts as violent clashes between emotional and motivational forces. Intrapersonal conflicts occur when two or more incompatible feelings are in a person at the same time.[28] This is Freud's conflict between personal desires and society's demands which was mentioned earlier.[29] Intrapersonal conflict may need to be dealt with through counseling.[30]

In contrast, interpersonal conflicts are differences between persons involving either emotional issues (feelings) or

substantive issues (facts, means, ends, goals, and values). Often an interpersonal conflict involves both emotional and substantive issues.[31] Interpersonal conflict is the kind of conflict to which the Greek words eris, mache, and stasis normally refer.

The third form of conflict identified by secular writers is intergroup conflict. As the name implies this is the conflict carried on between groups. It can refer to conflicts between factions within a congregation or, in a more positive sense, it can refer to the church's struggle against a sinful world (agon). This form of conflict can also be called "extra-group conflict," for it is the conflict a group carries on against external forces which threatens it.[32]

Conflict is not necessarily destructive. Both intra-personal conflict and intergroup conflict are inevitable in a Christian's life and in the church. Interpersonal conflict need not be seen negatively either. It all depends on what definition one is using for the word "conflict." The word can be used in both a wide and narrow sense. In the wide sense, conflict is a situation in which "two pieces of matter try to occupy the same space at the same time."[33] In the narrow sense, conflict is equated with "quarreling" (mache), "strife" (eris), "uproar" (stasis), "unrest" (akatastasia), and "division" (dichostasia), or, in other words, the hostile attitudes

and behaviors which may arise when a person is involved in conflict in the wide sense of the term. Seen in the wide sense, conflict is not necessarily a negative concept, for it is a "social process which takes various forms and which has certain outcomes." The results of conflict can be favorable or unfavorable.[34] The attitudes and behaviors associated with conflict is that which Scripture calls a "work of the flesh" (Gal. 5:20) and something to be avoided. (2 Tim. 2:14).

Seen in this light, not all conflict is harmful, as long as it does not get out of hand and exhibit hostile attitudes and behaviors. A congregation needs to recognize the interpersonal conflicts within it and develop ways to deal with those conflicts so that the negative behaviors associated with conflict can be minimized and the consequences of the conflict can be productive.[35]

A new attitude toward conflict may be necessary. Instead of glossing over differences, conflict can be used as a resource.[36] Suppression of all conflict can stop innovation and often leads to "blow-ups of major proportions."[37] Congregations which do not respond to conflict, do not manage it and do not get much done. C. Peter Wagner, a leader in the church growth movement, points out that "a congregation full of bickering and backbiting" becomes self-centered. When this happens, "so much energy is spent in trying to hold the internal pieces

together and to survive that little attention is given to winning the lost."[38]

Conflict is a fact that should not be ignored; it can be an opportunity rather than a cause for dismay.[39] Conflict can help energize a congregation, establish its identity, unify it, and reveal to it what may need to be changed.[40] Conflict can lead to creative growth and greater communication between a congregation's leadership and membership.[41]

Conflict is a fact of life which congregations need to face, resolve, and utilize. The purpose of this paper is to examine the dynamics of interpersonal conflict and ways in which a congregation can face, resolve, and utilize conflicts which arise.

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[30]Leas and Kittlaus, p. 32.

[31]Ibid., pp. 30-31.

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[33]Leas and Kittlaus, p. 28.

[34]Filley, p. 4.

[35]Leas and Kittlaus, p. 18.

[36]Charles A. Dailey, "The Management of Conflict," The Chicago Theological Seminary Register 59 (May 1969):5.

[37]Mondale, p. 7.

[38]C. Peter Wagner, Your Church Can Grow (Ventura, Calif.: Regal Books, 1976), p. 49.

[39]Lee, Galloway, and Eichorn, p. 165.

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II. THE DYNAMICS OF CONFLICT

Organizational psychologists have identified four components in a conflict; they are: the parties of the conflict, the field of conflict, the dynamics of conflict, and the response to conflict. Conflict always involves at least two parties. A "party" to a conflict can be persons, groups, or organizations. In congregations the parties can be individual members; groups of members with common interests, values, or goals (e.g., choir, youth group, etc.); or organizations which are part of the church government (e.g., Boards of Elders, Trustees, etc.). The "field of conflict" is the social system in which the conflict occurs.[1] A social system is made up of norms, values, rituals, traditions, and laws.[2] A congregation's "social system" includes all the history, beliefs, and structure affecting the conflict situation. For church members, their commitment, relationships, and past experiences will affect the conflict situation.[3]

The third and fourth components of conflict, namely, the dynamics of conflict and appropriate response to conflict deserve more in-depth study. An understanding of the roots and processes of conflict is helpful in resolving and creatively utilizing conflict.[4] For that reason, this section is devoted to the study of the dynamics of conflict; later sections will

look at ways in which conflict can be resolved and utilized.

Generally, conflict is both a spiral and cyclical process. James Coleman identifies seven-steps in the "spiral" of conflict:

1. An issue is presented.
2. The issue disrupts the equilibrium of community relations.
3. Previously suppressed issues come to the surface.
4. More and more of the opponents beliefs enter the disagreement.
5. The opponents appear totally bad.
6. Charges are made against the opponents as persons.
7. The dispute becomes independent of the original disagreement.[5]

These seven-steps help to show how a conflict develops and grows. An interpersonal conflict begins around a certain issue. This issue disrupts relationships within the group, resulting in disagreement and debate. New issues are added to the original issue, issues either related or unrelated to the original issue. The issues gradually escalate until "antagonism replaces disagreement." The antagonism "increases to a point of total personal animosity." The community has become polarized because the relationships among the opponents have whithered away.[6]

Conflicts are not only spiral in shape, but also cyclical. Parties tend to engage one another in conflict periodically. Parties engage in conflict for a time; later the issues become latent, waiting to be brought up at the next conflict engagement.[7]

The original issue and the other issues brought into the interpersonal conflict situation are either emotional issues ("interpersonal antagonisms") or substantive issues ("interpersonal disagreements").[8] Emotional issues are issues involving negative feelings between those involved in the conflict, feelings like anger, distrust, fear, and rejection.[9] Substantive issues are those issues involving disagreements over facts, methods, goals, or values.[10] What happens in conflict is that substantive issues generate emotional issues, and vice versa.[11]

Emotional issues can be related to frustration and anger. A person becomes frustrated with his life. He may be frustrated with the relationships which he has with those around him. He may be frustrated by the situation at home or at his place of employment. He may be frustrated with the work of the church because he is dissatisfied with his own work or with the work of others. These frustrations can lead to an emotional outburst at a congregational meeting.[12]

Church members are particularly vulnerable to these frustrations. People may resent close relationships which a pastor has with a "self-chosen-inner circle."[13] A conflict may grow out of personality conflicts.[14] For example, there is less likelihood of overt conflict when at least one party has a personality which is yielding and anxious to please, in comparison to when both of the parties are dominant or self-

seeking.[15]

Frustration can result because people are dissatisfied with the church or their roles in it. People tend to evaluate others and themselves by "comparing role expectation with role behavior."[16] Often the "other person," with whom a member becomes dissatisfied, is the pastor. A pastor's role carries with it many expectations.[17] A pastor may be expected to be like his predecessor.[18] In addition to becoming dissatisfied with the pastor's role in the church, a person can become dissatisfied with his own role. He may be the wrong person for a particular task. He may feel that his abilities are not adequately being put to use. He may feel that others in the church are not satisfied with his performance.[19]

These frustrations can result in anger.[20] Anger is an emotion associated with a person's self-image. The degree to which a person is angry is determined by the degree a person feels inferior.[21] Anger is used to avoid humiliation. It can arise when a desire for power, pride, prestige, or perfection is left unfulfilled.[22]

There are those who use the church as a resource for power.[23] People want to feel powerful. When this desire is frustrated, anger results.[24]

People use anger when their pride is hurt. They become angry when others imply that they are inadequate for a task.[25]

People are afraid of feeling helpless and dependent. They choose to become angry rather than face their own limitations.[26]

The desire for prestige and a feeling of importance may also be the cause of anger. The church has become a place to belong in order to be "socially acceptable."[27] When people do not achieve the high places of importance which they desired, they become angry.[28]

Anger results when the desires for power, pride, and prestige are obstructed. Anger also results when the desire for perfection is obstructed. Perfectionists fear imperfection. When a perfectionist is prevented from achieving his goal, his response is anger. Most perfectionist see the world as "right or wrong, black or white, cold or hot, up or down." Those who dare to disagree with him or to criticize him will be attacked.[29]

The emotional issues mentioned up to this point may be considered "rational" to a degree. They are rational in that they understandably result from the stress and frustration of life.[30] Some conflicts, however, result from irrational attacks upon someone's "person, performance, and/or leadership," attacks which are usually "based on unsubstantiated charges and allegations." A great deal of study and work in this are of conflict has been done by Kenneth Haugk and William McKay of Pastoral Care Team Ministries. They have developed guidelines for

preventing and dealing with these irrational antagonistic attacks. Appropriate responses to these kinds of attacks are different than those used for a creative conflict situation.[31] These irrational attacks are instituted by disturbed people[32] who have a glorified image of themselves. They defend their position at all costs.[33] The kind of conflict characterized by irrational attacks is not dealt with extensively in this paper, for the purpose of this paper is to study "creative conflict" which stems from rational responses to situations and issues. It is important, though, to recognize that these irrational attacks may take place and that the principles laid out in this paper do not necessarily apply to them.

As stated previously, the issues of a conflict can also be substantive in nature. These issues can be disagreements about the facts, goals, methods, or personal values used for solving a problem.[34] People disagree on what is correct and incorrect. Their beliefs serve as the foundation for defining what is good and bad. Values are beliefs which determine the desirability of doing certain things or striving for certain goals. Values guide a person's behavior as he strives to fulfill his needs. Some values are genuine; they are "values of conviction" which people actually believe. Other values are bogos values; the are "values of convenience" which people do not really believe, but only use to disguise their real

motivation.[35] Because people have diverse backgrounds and talents, it is not surprising that there are disagreements in their opinions. These disagreements can be healthy, if properly used.[36]

After engaging one another in conflict over emotional and substantive issues, parties will manifest certain behavior learned in the early years of life.[37] This behavior becomes fixed as people become comfortable with it.[38]

In the church these behaviors can take on many forms. Basically, there are three types of behaviors exhibited in a congregational conflict, namely, polarization, politics, and emotions.

Polarization is characterized by cliques and factions. The parties gradually begin to see their opponents as enemies, no longer trusting one another. Polarization takes place as past friendship patterns among members change.[39]

Politically, conflict in the church is marked by unfulfilling meetings. There is a win-lose attitude in decision making and increased use of voting. Every issue is seen as a part of a larger conflict. Members may withdraw financial support, stop attending worship services, or change their patterns of attendence at church meetings.[40]

The behavior of conflict can also be marked by emotional outbursts. Unfocused anxiety and anger, often result, and

there is an increased use of hostile language. Pastors may feel the pressure and start to look for a new job. Members may begin to transfer their memberships in order to avoid the anxiety which often results during conflicts.[41]

According to the "spiral" of conflict, issues in a conflict tend to proliferate. Regardless of whether the original issue was substantive or emotional, additional issues, of both kinds develop. Substantive issues are injected into an emotional conflict to "legitimate" the conflict. These substantive issues tend to sharpen the division between the parties.[42] Soon "old, unresolved and long-hidden problems and issues" get introduced into the conflict.[43] The conflict grows to the point that the original issues rank "as no more than campfires that set the forest ablaze."[44]

With the proliferation of issues comes a complete split between members of the opposing factions. The opponent is seen as totally bad. The antagonism reaches "a point of total personal animosity."[45] Opponents withdraw from one another and try to put each other down. The parties blame each other for the conflict, trying to absolve themselves of responsibility for it. Chances are that the animosity which resulted from the conflict will be carried over to future conflicts.[46] "Conflict becomes a mutual attempt to ruin the opposition."[47]

The "cycle of intensification" described in this section

is not inevitable. When these patterns are broken, "then the conflict can be channeled into more constructive paths." The dangerous cycle can be "broken by conscious decision and effort." Conflict will get out of control "unless the group plans how to manage it."[48] With this as a background, it is now possible to move on to look at some of the possible strategies for conflict resolution.

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[36]Hamner and Organ, p. 344.

[37]Filley, p. 16.

[38]Ibid., p. 49.

[39]Leas and Kittlaus, pp. 16-18.

[40]Ibid.

[41]Ibid.

[42]Walton, pp. 84-87.

[43]Elise Boulding, "Further Reflections on Conflict Management," in Power and Conflict in Organizations, pp. 146-50.

[44]Mondale, p. 81.

[45]Lee, Galloway, and Eichorn, p. 176.

[46]Hamner and Organ, p. 344.

[47]Lee, Galloway, and Eichorn, p. 177.

[48]Ibid.

III. CONFLICT RESOLUTION

Scripture contains guidelines for dealing with conflict. At 2 Tim. 2:22-26 Paul advises Timothy concerning conflict arising in the church. Paul warns Timothy to avoid "stupid, senseless controversies," for they "breed quarrels" (v. 23 RSV). Paul encourages Timothy to be kind to everyone and able to teach, instead of being argumentative and resentful (v. 24).

Commenting on 2 Tim. 2:24, H. Armin Moellering writes:

> The apt teacher is 'not quarrelsome' but rather one who, though he cannot tolerate any injury to God's truth, can yet endure personal abuse patiently as he strives in love to win the erring opponent. It requires nothing less than the dexterity of love learned at the cross to be able to fight for the truth without becoming quarrelsome.[1]

The Interpreter's Bible notes that the "foolish and stupid arguments" spoken of in verse 23 are arguments whose solution is outside of the Christian faith, in other words, arguments over matters not contained in Scripture. These senseless controversies are "wordy warfare" which cannot attain to the truth, but rather only breed quarrels. Paul is warning Timothy about arguments over unimportant issues resulting in factions instead of "betterment of life."[2]

It seems that these two commentaries take a different view of the kinds of questions being spoken of by Paul.

Dr. Moellering writes as if Paul is speaking of controversy involving heresy. The Interpreter's Bible seems to indicate that Paul is speaking of non-doctrinal questions. The concern of this paper, like the study found in the book Growth in Ministry, is not conflict over doctrinal issues, but rather conflict involving non-doctrinal issues. The conclusions drawn in this paper apply primarily to political and economic conflicts in congregations, not theological conflicts.[3]

Regardless of whether Paul was speaking of conflicts over doctrinal matters or non-doctrinal matters, in all conflicts, a servant of God can recall his opponent by showing "loving concern rather than skill in acrimonious disputation, . . . for God is love, and human harshness cannot readily bear witness to divine love."[4] Servants of God are not to be quarrelsome, but rather are to strive in love to gain and keep the brother.

Secular writers offer their own insights concerning conflict resolution. They distinguish the kinds of conflict in three ways. Conflict can be described according to the behavior exhibited during the conflict, the approach used for conflict resolution, or the outcome of the conflict. Conflict can be seen as either competitive or cooperative. In competitive conflict the parties exhibit behavior which attempts to out-maneuver and depreciate one another. Cooperative conflict,

on the other hand, takes place when the parties exhibit behavior which seeks to find solutions pleasing to all.[5]

When described according to the approach, conflict can be either distributive or integrative. The distributive approach to conflict resolution occurs when the parties view their own goals as a negation of their opponent's goals. The parties work for a solution which achieves their own goal. In contrast, when conflict resolution is approached in an integrative way, the parties seek a solution which satisfies the goals of all the parties.[6]

While there are two different behaviors exhibited in conflict and two different approaches to conflict resolution, there are three basic outcomes from conflict: win-lose, lose-lose, and win-win. Many conflicts end up with win-lose and lose-lose outcomes even though the solution fails to satisfy one of the parties. A win-win outcome takes place when the solution satisfies all of the parties.[7]

A win-lose outcome results from the exercise of authority during the conflict. The authority can be that which a person has as an officeholder in the congregation. The president or pastor may say, "Do what I say. I'm in charge." The authority many also be that which a person has as a result of mental or physical power. Mental or physical power is exerted by making threats. A common example of win-lose outcome is

democracy because the majority "wins" and the minority "loses."[8]

A conflict results in a lose-lose outcome when the parties compromise, each giving up a little in order to reach a decision. When the parties compromise, neither side gets what it wants. An example of when a lose-lose outcome occurs is when a neutral third-party arrives at a decision in the middle ground.[9]

Win-lose and lose-lose outcomes usually result from competitive behavior and from a distributive approach in seeking the solution. In both win-lose and lose-lose, there is polarization of the groups because the conflict is seen as "we-versus-them" rather than "we-versus-the-problem." Parties direct their energies toward total victory.[10] Total victory means total defeat of the opposition; it is assumed that the other side must lose in order to get what is wanted.[11] In win-lose and lose-lose conflicts the parties tend to see the issues only from their own point of view, not from their opponent's. Disagreements are personalized with the focus on persons, rather than depersonalized with the focus on facts and issues. Parties become "conflict-oriented . . . rather than relationship oriented;" the disagreement is emphasized rather than the effects of the disagreement and how it can be resolved.[12]

Cooperative behavior and an integrative approach results

in a win-win outcome. All of the parties "win" as the group engages in problem solving instead of competition.[13] Instead of seeking a solution satisfying their own goals, the parties seek a solution achieving the goals of all the parties involved. Parties are open and honest about "facts, opinions, and feelings." The focus of conflicts resulting in a win-win solution is goal-oriented; the parties seek a solution satisfying goals, not just seeking their own solution. All of the parties seek a solution which they can call "our way," instead of each party insisting that "my way" is better than "your way." Win-win outcomes result when the focus is on "defeating the problem" instead of each other.[14]

Figure 1 attempts to line-up the characteristics of the various style of conflict. Donald Bossart prefers the cooperative, integrative, win-win style of conflict rather than the competitive, distributive, win-lose and lose-lose style of conflict. The parties need to find ways to move from distributive to integrative conflict and from competition toward collaboration.[15] Alan Filley emphasizes striving toward the goals in openness and trust.[16] The "ideal" set forth by secular writers is similar to the "ideal" found in Scripture. Scripture urges Christians to strive in love toward the goal of winning the opponent (2 Tim. 2:23-24).[17] The goal of the Christian is edification, not destruction (1 Thess. 5:11).

FIGURE 1

STYLES OF CONFLICT

	Competitive Distributive Win-Lose, Lose-Lose	Cooperative Integrative Win-Win
1.	Understanding own needs, but disguising them	Understanding needs of all and representing them accurately
2.	Behavior toward own goals	Behavior toward common goals
3.	Attainment of a particular solution desired (solution-oriented)	Attainment of mutually acceptable solution desired (goal-oriented)
4.	"We-versus-they"	"We-versus-the-problem"
5.	Own goals are seen as a negation of the goals of the opposition	Own identity is the group identity
6.	Emphasis on disagreement (conflict-oriented)	Emphasis on effect of disagreement (relationship-oriented)
7.	Unpredictable and surprising strategies	Predictable, yet flexible strategies without surprise
8.	Search behavior is both logical and irrational	Search behavior is logical and innovative
9.	Focus on persons (Personalized conflict)	Focus on facts and issues (Depersonalized conflict)

FIGURE 1-Continued

Competitive Distributive Win-Lose, Lose-Lose	Cooperative Integrative Win-Win
10. Secrecy	10. Openness
11. Threats and bluffs	11. No threats or bluffs

SOURCES: Bossart, p. 48; Filley, p. 25.

When facing conflict the members of a congregation can react in four basic ways. They can try to avoid it, repress it, escalate it, or work at resolving it. Speed Leas and Paul Kittlaus call "avoidance," "repression," and "escalation" "non-collaborative" strategies for conflict. These strategies "lead to wasted energy, misdirected punishment, and needless pain;"[18] however, when a congregation works at resolving the conflict, they are engaged in problem solving. Leas and Kittlaus call this approach to conflict "collaborative." People will work at problem solving when they realize that the conflict is "managing them," instead of them "managing the conflict." The collaborative management of conflict helps a congregation achieve its goals, instead of wasting its energy and causing needless pain.[19]

Although Leas and Kittlaus prefer the use of collaborative problem solving over against the non-collaborative strategies, they do recognize the fact that there are times when

the non-collaborative strategies are appropriate.[20]

Avoidance creates "more problems than it solves." The focus of energy is on avoiding the conflict which leaves little energy to accomplish the congregation's goals and tasks. Avoidance reduces creativity. There are times when a congregation may want to use avoidance. It is appropriate when there is not much time to accomplish a certain task (e.g., doing something about a leaking roof). Avoidance is also appropriate when the individuals involved are "particularly, fragile and insecure" or when there is a high likelihood of group disintegration or violence. Avoidance can be used as an initial strategy while attempts are made to de-escalate the conflict so that collaborative problem solving can be used effectively.[21]

Conflict can be avoided by reducing the number of contacts between opposing parties; communication between the factions is reduced. Another way conflict can be avoided is by striking offending items from the agenda of a meeting or by placing those items at the end of the agenda so that time runs out before considering them.[22]

Repression is very similar to avoidance. Those actually involved in the conflict, avoid it; those in leadership roles, repress the conflict. Conflict can be repressed by appealing to "loyalty, cooperation, teamwork, and Christian fellowship."

Congregational leaders repress conflict by focusing on the costs of the conflict by warning of lost members, lost offerings, etc.[23]

Like avoidance, repression may be costly. Parties are left with unresolved concerns, energy is used up, and games are played in repression which "are rarely worth the short-term pain of coping with difference." Often repressed feelings are later expressed indirect, not at the cause of the feeling, but rather at some "safe target."[24]

There are times when repression is appropriate. When the issues are not related to the goals and task of the congregation, it may be wise to repress the conflict; for example, a congregation may repress a conflict over whether to let some person use the church building for personal gain.[25] Repression of conflict over "unimportant issues" is what Luther speaks of in his lectures on Paul's first letter to Timothy. In reference to 1 Tim. 2:7, Luther writes:

> Just as you ought to preserve doctrine in its integrity without mingling anything with it, so you ought to proceed with gravity . . . to prevent the introduction of questions which arose quarrels. . . . Those questions will overthrow and drive out the Gospel, so that one deals with the questions [instead of the Gospel].[26]

Escalation takes place when the parties equip themselves "to win" the conflict. A congregation usually escalates a conflict, if it does not try to avoid or repress it. Leas and Kittlaus list some "immature tactics" of escalation.

Their list includes:

> . . . sermonizing, withholding of affection, special pleading, bombast, whining, cajoling, trickery, half-truths, cataclysmic visions of the future, waiting to see how the pastor votes, rumor campaigns . . . , asking the bishop or the district superintendent . . . to intervene, or threatening to withdraw membership.

A conflict can be escalated using "mature means." This takes place at a synodical convention: votes are lined up, a debate takes place over the issues, and a vote is taken. The minority is expected to "go along" with the majority.[27] Similarly, John H. C. Fritz describes the congregational meeting: a motion is made, discussed, and voted upon with the majority deciding the matter.[28]

Escalation carries with it certain risks. It may make a large conflict involving many issues out of a relatively small conflict involving only one issue. Like avoidance and repression, escalation takes time, energy, and resources which a congregation could use for more constructive purposes. Escalation may leave lasting scars which may make a congregation unable to face future conflicts. Escalation is an appropriate method of conflict when "there is mutual motivation to work at the issues." Escalation can help to clarify the issues involved in the conflict and help individuals to decide their position. Escalation is inappropriate when there is no mutual motivation is present to work at the issues, or when there is not a balance of power between the parties. If

a party consistantly loses, it may go elsewhere.[29]

These non-collaborative means of carrying out conflict are all used by congregations at various times. Each involves certain risks, yet there are times when they are appropriate. The means which Leas and Kittlaus prefer is not "non-collaborative," but rather is "collaborative."[30]

The collaborative strategy is problem solving.[31] The parties work together at finding a mutually acceptable solution. The energies of the parties are directed toward defeating the problem, not each other. The parties take the facts and feelings present in the conflict seriously[32] as they "attack the problem together."[33]

In problem solving the needs of others are viewed as legitimate and sincere; the opposition is viewed as a helpful resource. Those involved in the conflict believe that mutual benefit is preferred to the exclusive gain of one party; the parties believe that such a solution is possible. In problem solving the motives and feelings of others are not second guessed, but rather checked-out in reality.[34]

Alan Filley calls problem solving the "opposite of conflict," for an organization has the choice between trying to defeat one another or trying to find a mutually satisfying solution to a problem.[35]

As a congregation faces conflict, it has a choice. It

can approach conflict in a competitive, non-collaborative, distributive way; if it does, some will win and some will lose. Or, a congregation can approach conflict in a cooperative, collaborative, integrative way; if it does this, the chances are greater that all will be satisfied with the outcome.

Each particular style of conflict resolution is at times appropriate, depending on who is involved and on which style would be most effective. Problem solving has certain benefits, but it too is time-consuming and expensive. Congregational leaders will need to decide which style can be used most effectively. As Alan Filley points out, "The styles of conflict resolution are tool--not ends in themselves." They are in themselves neither good or bad, "except insofar as they accomplish particular objectives."[36]

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[1]H. Armin Moellering and Victor A. Bartling, Concordia Commentary: 1 Timothy, 2 Timothy, Titus, and Philemon (St. Louis: Concordia Publishing House, 1970), p. 154.

[2]Nolan B. Harmon, ed. The Interpreter's Bible, 12 vols. (Nashville: Abingdon Press, 1951-7), 11:495.

[3]James Dittes, "Why Conflicts?" in Growth in Ministry, ed. Thomas E. Kadel (Philadelphia: Fortress Press, 1980), p. 53.

[4]Moellering, p. 154.

[5]Walton, p. 79.

[6]Bossart, p. 48.

[7]Filley, pp. 21-22.

[8]Ibid., p. 22.

[9]Ibid., pp. 23-24.

[10]Ibid., pp. 24-25.

[11]Ibid., p. 90.

[12]Ibid., pp. 24-25.

[13]Ibid., p. 3.

[14]Ibid., pp. 26-30.

[15]Bossart, pp. 48, 128.

[16]Filley, p. 29.

[17]Moellering, p. 154.

[18]Leas and Kittlaus, p. 127.

[19]Ibid., p. 159.

[20]Ibid., p. 127.

[21]Ibid., pp. 127-32.

[22]Ibid.

[23]Ibid., p. 135.

[24]Ibid., pp. 134-5.

[25]Ibid., p. 134.

[26]Martin Luther, Luther's Works, gen. eds. Jaroslav Pelikan and Helmut T. Lehmann, vol. 28: Commentaries on 1 Corinthians 7, 1 Corinthians 15 and Lectures on 1 Timothy, ed. Hilton C. Oswald (St. Louis: Concordia Publishing House, 1973), "Lectures on 1 Timothy," trans. by Richard J. Dinda, p. 59.

[27]Leas and Kittlaus, pp. 136-7.

[28]John H. C. Fritz, Pastoral Theology (St. Louis: Concordia Publishing House, 1932), pp. 316-20.

[29]Leas and Kittlaus, pp. 137-8.

[30]Ibid., p. 127.

[31]Ibid., p. 144.

[32]Filley, p. 92.

[33]Ibid., p. 77.

[34]Ibid., p. 100.

[35]Ibid., p. 89.

[36]Ibid., pp. 57-58.

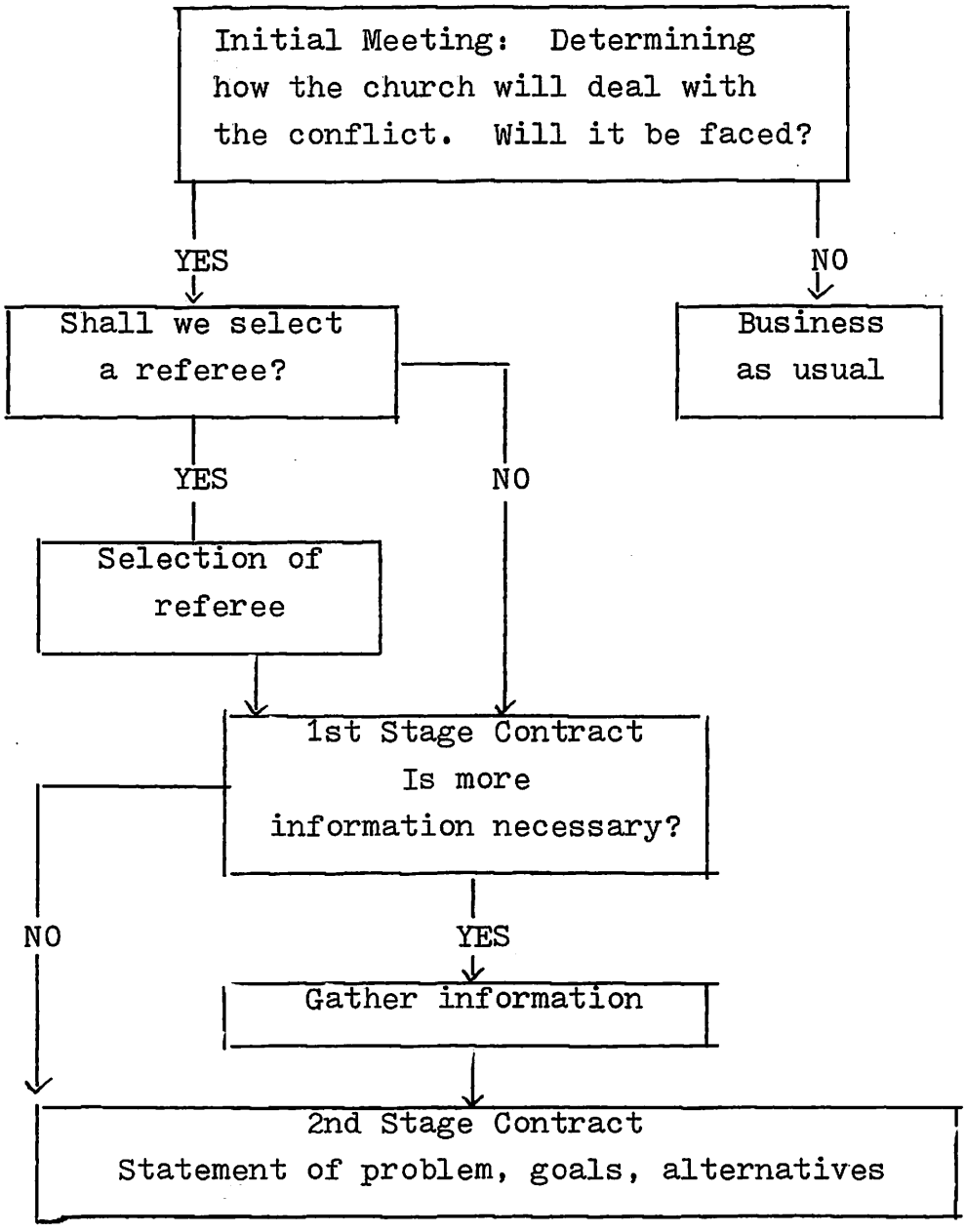
IV. STEPS FOR CONFLICT RESOLUTION

Leas and Kittlaus do quite a bit of consultation work for congregations which are undergoing conflict. They have made use of their experience and have laid out a sequence for conflict resolution. In a sense, they "map out" the route through conflict.[1] This section makes use of their sequence as a guide for an outline. Figure 2 is an adaptation of their flowchart; in it their sequence is reflected.

When a congregation encounters conflict, the first step is to have an initial meeting. At this meeting the congregation decides what their response will be. Representatives of the various sides to the conflict should be in attendence at this meeting. The business of this initial meeting is to determine what issues are involved and who is involved in the conflict. The congregation will have to make a decision on whether or not it is going to face the conflict. If it decides not to face it, the congregation can go back to "business as usual." The decision not to face the conflict may have to be reconsidered later, if the conflict continues to grow. If it is decided to face the conflict, then a decision can be made on whether or not to have a referee. Leas and Kittlaus recommend using a referee.[2]

FIGURE 2

FLOWCHART FOR FACING CONFLICT



SOURCE: Leas and Kittlaus, pp. 52-53.

The referee is a third force which enables the conflict to be constructive.[3] The referee provides "process leadership" while the advocates of the factions provide "content leadership." A process leader is concerned with how people work together, not with what the content is of the discussion. The process leader keeps the group on track; content leaders provide the information necessary to arrive at a solution. The process leader normally does not have a vested interest in the discussion; content leaders have a specific point of view and wants to gain support for that position.[4]

The congregation will want to select for referee a person who has "enough self-awareness to be comfortable with his or her own strengths and weaknesses."[5] A referee needs ego-strength to avoid being overcome by high emotions. He needs confidence in himself because he will have to face disapproval and frustration. The referee needs to be trusted by all the sides of the conflict, for that reason, he should not already have taken a side on the issues.[6]

Referees can come from a variety of places. They can come from within the congregation or from outside of it. From within, a referee can be recruited from either the formal or informal leadership of the congregation. Formal leaders are elected officers. If the referee selected is a formal leader, he will have the advantage of being able to call meet-

ings and set agendas. Formal leaders, however, often have a history of involvement with the issues of the conflict. An informal leader can be used as a referee. Informal leaders are members who have considerable influence in the congregation. They may be former officers, large contributors, long-time members, or members with special expertise. Since an informal leader is not in power, he will not need to defend the current administration's point of view; therefore, it may be more likely that he would be perceived as being neutral towards the issues. If the informal leaders are not perceived as neutral, then the participants in the conflict will not trust them.[7]

Normally, a pastor will not be able to function as a referee. By virtue of his leadership in the congregation, he will already have taken a position on most issues. A pastor, like both the formal and informal leaders, may not be perceived as a trustworthy referee.[8]

Referees can come from outside of the congregation. This may be necessary if the time is short or if it is impossible to find someone in the congregation who is not a part of the conflict. These referees may be paid consultants or be from denominational resources. An outside referee, particularly one experienced in conflict resolution, may be necessary if the conflict is complex.[9] Since outside referees

can be expensive, a congregation, normally, will be able to rely on individuals from within the congregation.[10]

After selecting a referee, a first-stage contract can be agreed upon. Since additional information may be needed to clarify the issues involved in the conflict, the first-stage contract specifies what information is needed and how that information will be sought.[11] Questions which will help to clarify the conflict are: (1) who is involved? (2) what are the issues? (3) what are the underlying causes? (4) what is the extent of the conflict? and (5) what are the priorities of the church?[12]

Information can be gathered in a variety of ways. One way is to utilize a questionnaire. Use of a questionnaire has certain advantages. A questionnaire can quickly gather data from large groups and usually the data is easy to interpret. A questionnaire can bring to light a previously undisclosed sentiment because anonymity is guarantied. However, the questions may not be understood or taken seriously. If a questionnaire is used, members of the various sides in the conflict should participate in the formulation of the questions and in the interpretation of the answers. In so doing, members of conflicting parties are given a chance to work together in noncombat roles.[13]

A second way to gather information is through personal

interviews. The difference between an interview and a questionnaire is that in an interview the response is made orally instead of in written form. The interview process takes longer than the questionnaire process. One advantage of the interview process is that a skilled interviewer can follow-up some of the responses made; however, an incompetent interviewer can make matters worse. When the interview process is used, assurances should be made to the interviewee that although the content of what is said will be shared with others, the source of information will remain confidential. The interviewee will more likely believe and trust an interviewer who is not an advocate of one of the conflicting parties.[14]

The method for gathering information preferred by Leas and Kittlaus is the "small-group discussion." It is fast and immediately verifiable. This method can be handled in a number of ways. Small-group discussions can be held in members' homes; each group reports to a larger gathering. Another way of handling the small-group discussion is by inviting all members to a large meeting. The large group is divided into smaller groups for discussion. These smaller groups talk about the issues involved in the conflict and report to the larger group. The small-group discussion method tends to get the conflict acted out for all to see. Unfortunately, it must depend on information from those who decide to attend the

meeting; others are not heard from. Where there is little trust, the small-group discussion method will not work, for people will be afraid to talk. Each group should have a trained facilitator who is neutral. If no neutral facilitator can be found, then it is better to go without an assigned leader for the individual small groups.[15]

After gathering information, the parties involved can agree upon a "second-stage contract." In an informal way, this contract should spell out the process which the group will use, whether a non-collaborative or collaborative strategy will be used. The advantages and disadvantages of each were discussed in Section III. The second-stage contract spells out both what methods will be used and how they will be used.[16] For example, the opposing parties can agree to be open and honest with one another about feelings and issues.[17]

The second-stage contract involves agreeing on a percentage needed to pass a resolution. A fifty-fifty split can be devastating for the future; on the other hand, working strictly by consensus is a very slow process.[18]

The third item agreed upon in the second-stage contract are the goals of the particular congregation and of the conflict resolution. It is helpful to agree upon goals because it makes the opposing parties aware that they do have some things in common. Parties in conflict will see that there

is some basis for agreement, even though, there are areas of disagreement.[19]

The second-stage contract should also specify how much time will be spent on each issue. This will force the parties to work through "their differences rather than to avoid and repress them." If no time limit is set, the conflict may never end.[20]

In the second-stage contract the parties agree upon the process used in resolving the conflict. It forces the groups to agree on the percentage needed to pass a resolution, the goals of the group, and a time limit.

If those involved in the conflict choose to use the collaborative method, they can state what problems they are trying to solve. In formulating this problem statement the group should check whether the conflict involves emotional or substantive issues; for this, the group will need to do some reality testing.[21]

Normally, a conflict will have both substantive and emotional issues involved in it. Before working at solving substantive issues, it may be necessary to deal with emotional issues.[22] In dealing with emotional issues it is helpful for the participants to become aware of what is going on within themselves and others by identifying feelings and experiences relevant to the problem. The referee can facilitate reality

testing by asking those in the conflict to describe who how they hurt and who or what caused that hurt, and why.[23]

Once the motives are found, the conflict can be removed from the emotional field to the substantive field.[24] When the conflict is personalized, the distance between the parties is increased. If the conflict can be depersonalized, the likelihood for cooperation is increased. The conflict is depersonalized when the fight is against "the antagonism rather than the antagonist." The opposing parties need to try to understand each other's values.[25] Constructive management of the conflict is possible when the source of the division is "on issues, not personalities."[26]

Reality testing is necessary because people "see the world through the emotional screens of individual perceptions and attitudes." It is important "to determine the extent to which the screens exist and the extent to which perceptions match reality."[27]

After doing some reality testing, the parties can make problem statement. A problem statement contains answers to at least three of the following questions: (1) who is doing something? (2) what is being done? (3) to whom is it done? (4) when is it done? and (5) where is it done? The problem statement should be as concrete as possible.[28] It should be stated as a goal or as an obstacle to overcome, rather than a

solution. The parties should identify the obstacles to the attainment of goals, especially those obstacles which can be changed.[29]

Having stated the problem, the groups in conflict can search for a solution. It is best to generate as many possible solutions through brainstorming, surveys, discussion groups, etc.[30] Once this has been done, the range of solutions can be evaluated and the field narrowed down by looking at the solutions in terms of quality and acceptability.[31] A good plan of action states, "What one will do and say . . . with whom, when, and how . . . in oder to . . . precipitate, contain, ventilate, bargain, or resolve a conflict."[32]

When the result is problem solving, the parties will be drawn closer together, cooperation will increase, future issues will be depersonalized, trust enhanced, and communication will be accurate and complete. Problem solving will leave the parties with a high level of commitment to the agreement made.[33]

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[1]Leas and Kittlaus, pp. 13-14.

[2]Ibid., pp. 50-54.

[3]Ibid., p. 62.

[4]Filley, pp. 73-75.

[5]Sparks, p. 115.

[6]Leas and Kittlaus, p. 65.

[7]Ibid., p. 63.

[8]Ibid., p. 73.

[9]Ibid., p. 76.

[10]Ibid., p. 62.

[11]Ibid., p. 78.

[12]Dailey, "The Management of Conflict," p. 6.

[13]Leas and Kittlaus, pp. 91-95.

[14]Ibid., pp. 96-98.

[15]Ibid., pp. 98-104.

[16]Ibid., p. 56.

[17]Ibid., p. 120.

[18]Ibid., pp. 56-57.

[19]Ibid., p. 57.

[20]Ibid., p. 58.

[21]Filley, p. 93.

[22]Leas and Kittlaus, p. 117.

[23]Ibid., p. 121.

[24]Ibid., p. 44.

[25]Filley, pp. 104-5.

[26]Schaller, The Change Agent, p. 168.

[27]Filley, p. 93.

[28]Leas and Kittlaus, pp. 149-50.

[29]Filley, pp. 109-12.

[30]Ibid., p. 112.

[31]Ibid., p. 117.

[32]Dailey, "The Management of Conflict," p. 6.

[33]Filley, p. 18.

V. THE CHURCH AND CONFLICT

The preceding sections gave some insights which congregations can bear in mind as it faces conflict. Secular and religious writers also have a few insights which congregations and pastors may want to remember as they move away from a conflict experience and prepare to face the next one.

After experiencing a conflict, or even as it anticipates a future conflict, a congregation may want to review how its system of government handled the conflict. Daniel Katz identifies three ways for an organization to deal with conflict: (1) the organization can make the system work, (2) it can set up additional machinery for handling it, or (3) it can change the system so that there is less built-in conflict.[1]

The assumption in the "make the system work" approach is that the system is not wrong, the people just did not work it right. When this approach is used, emphasis is placed on communication skills. A congregation may even train its leaders and members in interpersonal relations.[2]

Another alternative is that a congregation may decide that their system is just not suited to handle conflict. The system may need something added to it. The congregation may

may need to develop and expand the adjudication machinery.[3] Or, the congregation may want to form a "pastor's relations committee." This committee serves as a support group for the pastor and his family. Members selected for this committee should think in a relational manner, rather than a functional manner, that is, thinking of relationships, rather than thinking of functions. Lyle Schaller suggests that this group should consist of seven members who are appointed by the church council. In order for the group to have some cohesiveness and continuity, Schaller feels that the terms of membership should be five years with one or two members being changed each year. Each year the committee can have a retreat to assimilate the new members.[4]

The third alternative is that a congregation may see a great deal of "built-in" conflict. When they do, the congregation can do a variety of things. Katz points out that an organization should give all of its members a chance to participate in the organizational rewards. Members should share in the "psychological satisfactions of the work process."[5] It is helpful to develop interdependence among potential antagonists. When "opponents are represented on various subcommittees then continuous expression of minor grievances is ensured, and it becomes more difficult for pure group versus group split to occur."[6] A congregation can remove

"built-in" conflict by getting its people involved so that they can share in the satisfaction and so that possible antagonists can have an opportunity to work together.

A congregation can dull the effects of conflict by developing new attitudes toward making changes. Change almost always encounters varying degrees of opposition and hostility.[7] Resistance to change is a "normal reaction," for an attempt to change something "poses a threat to an individual."[8] Change is difficult to accept because it means "doing something new, something unusual, something not done before." People are "afraid of the unknown" and "unwilling to launch out into new adventures."[9]

When a congregation intends to change something, it should bear in mind certain principles helpful in working through the inevitable resistance.[10] It is helpful for the congregation to institute long-range planning and goal setting. "Time is on the side of the administrator with a long-range perspective."[11] It is helpful for members to have a clear understanding of why a particular change is needed. It is wise, when proposing changes, to involve as many members as possible in the decison making process. This helps to stabilize the resistance to change. Members of dissident groups should be represented in the major decision making boards and committees of the congregation. It is tempting

to establish congenial committees, but that is not real sensitivity to the grievances which arise in response to change.[12]

Possession of effective communication skills is helpful for facing conflict and in attempting change. Real communication occurs when the total being of two persons meet. Perceptions are screens through which words of communication pass. These screens may cause distortion.[13] Conflict management will be hampered if people do not understand what the other person is trying to say. People tend to interpret what they hear in ways in which conform with their previously held views. A person tends to use information which agrees with his own viewpoint, while avoiding information which challenges his viewpoint.[14]

When communicating with others it is helpful to use words which are specific rather than general. The way something is said "elicits a particular kind of response from a listener." The language of conflict contains "personal threats, judgments, and defensiveness." It closes people off from one another. The language of problem solving, on the other hand, is "nonthreatening, descriptive, and factual" eliciting trust and openness.[15]

Christians should speak "words that 'edify'" instead of "using unwholesome, rotten, cutting words." Christians should speak "constructive rather than destructive words,"

words which "build up instead of teardown."[16]

Besides having a healthy climate for change and possessing edifying communication skills, it is also beneficial for a congregation to anticipate conflict. If anticipated, conflicts can be kept from stopping the planning process of a congregation. When conflict is anticipated limits can be set and some of the creativity of conflict can be exploited.[17]

Fritz speaks of the changing conditions of the world in his Pastoral Theology. Fritz notes that the world to which the church preaches the gospel, is ever changing. The church and its pastor must be able to "meet any different or new problems which present themselves."[18]

The pastor has a "tremendous responsibility." He can not ignore the conditions in the world. He "must seek to keep the world out of the Church and to bring the sinner out of the world into the Church." The Christian pastor will "reach out for the unchurched" and watch over the souls of God's flock.[19] The pastor will be concerned with conflicts which appear and work at properly handling those conflicts, for conflicts which are mismanaged may cause some to fall away and others never to join the congregation in the first place.[20]

When facing conflict a pastor "can (1) deny and defy it or can (2) capitulate to it. He . . . can (3) try to win

it or (4) be willing to lose it. Or, (5) the minister can learn from it and minister with and through it."[21] Like the congregation, pastors should be able to use all styles of conflict resolution. They are "tools--not ends in themselves." When the pastor decides what his objectives are in a particular situation and looks at the consequences of the various options, then he is using the various styles as tools. After considering the situation and consequences, the pastor can decide which style is most effective in each situation.[22]

David Augsburger has identified three styles of behavior: nonassertive, aggressive, and assertive. These are two extremes and a middle ground. The nonassertive pastor seeks to sustain relationships by yielding and trying to please others. He is often "abused, pushed around, and exploited by others." The aggressive pastor is the opposite. He is not afraid to make demands; he claims for himself at the expense of others. The aggressive pastor coerces "with little regard for others." Power is valued more than relationships.[23]

The assertive pastor "asserts the rights of both self and others in an undiscourageable concern for mutual justice." He respects both self and others. Assertiveness "recognizes that loveless power violates, powerless love abdicates, but power and love in balance create justice." Effective pastoral care involves both "care for relationships" and "concern for

goals."[24]

Pastors will be faced with criticism. Criticism can be received either as a helpful response or as an unjust evaluation.[25] Criticism is helpful, if it is viewed as "useful, is accepted and changes are made." If criticism is seen as "a put-down or punishment," it will be viewed as an unjust evaluation.[26]

Criticism can be "irrational and manipulated, or it can be objectively conceived and sensitively communicated."[27] One should not overlook the possibility that he "made a mistake, ignored a relationship, failed to fulfill a promise, or in a hundred other ways contributed to someone's disappointment."[28] A "nongrower" will defend and attack when criticized. A "grower" will remain "open to the possibility that criticism is justified."[29]

"Speaking the truth in love" the church will grow and build itself up (Eph. 4:15-16). Pastors should come out of conflicts as greater rather than lesser persons.[30] Pastors and church leaders can learn to draw forth the potential of any group, provided that they learn "to recognize, accept, and build upon the very human and sometimes immature needs in that group."[31]

The focus of the church is reconciliation. Christians have been given the "ministry of reconciliation" (2 Cor. 5:18).[32]

The church has an advantage over other organizations in facing, conflict. Its "principal commodity is the grace of God, which by definition is sufficient for everyone."[33] Reconciliation is the goal of the church, reconciliation through the cross.[34]

Conflict is a fact of life, even in the church. A congregation and its pastor can respond to it in a number of ways. If left alone, conflict may intensify; but when its existence is recognized, congregations are more likely to respond to it in constructive ways. This paper has attempted to lay out a few principles which may help a congregation and its pastor to choose an appropriate response when responding to conflict.

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[1]Katz, pp. 107-8.

[2]Ibid., pp. 107-10.

[3]Ibid., p. 109.

[4]Lyle E. Schaller, Survival Tactics in the Parish (Nashville: Abingdon, 1977), pp. 185-87.

[5]Katz, pp. 112-13.

[6]Lee, Galloway, and Eichorn, pp. 180-81.

[7]St. Clair, p. 32.

[8]Jerrold J. Caughlan, "Emotional Factors Producing Resistance to Change." Pastoral Psychology 23 (March 1972): 23-30.

[9]Jay E. Adams, Competent to Counsel (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1970), p. 76.

[10]Hultman, p. 114.

[11]Swanson, p. 22.

[12]Ibid., pp. 30-31.

[13]Ibid., pp. 23-24.

[14]Walton, pp. 108-9.

[15]Filley, pp. 35-41.

[16]Adams, p. 229.

[17]Schaller, The Change Agent, pp. 166-68.

[18]Fritz, p. 10.

[19]Ibid., pp. 14, 46.

[20]Wagner, p. 49.

[21]Dittes, p. 57.

[22]Filley, p. 57.

[23]David W. Augsburger, Anger and Assertiveness in Pastoral Care, Creative Pastoral Care and Counseling Series (Philadelphia: Fortress Press, 1979), pp. 40-43.

[24]Ibid., pp. 44-52.

[25]Sparks, pp. 15-16.

[26]Ibid., p. 89.

[27]Ibid., p. 116.

[28]Ibid., p. 64.

[29]Rohrer and Sutherland, p. 84.

[30]Mondale, p. 118.

[31]Charles A. Dailey, "Relections on the Elmhurst Case," The Chicago Theological Seminary Register 59 (May 1969): 8.

[32]Bossart, p. 133.

[33]Lee, Galloway, and Eichorn, p. 168.

[34]Bossart, p. 130.

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