

Dimensions of Organizational Renewal  
In Religious Organizations

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## ABSTRACT

### **Dimensions of Organizational Renewal in Religious Organizations**

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The thesis of this study is that renewal efforts characterized by a partnership between empowering leadership and an engaged grassroots will, over time, experience a greater degree of renewal than organizations whose renewal efforts are initiated and driven exclusively at the executive level. Further conclusions are that renewal efforts must be a custom job, expansion probably works best when preceded by renewal, and organizations must confront and deal with the problem of escalating commitments.

The thesis examines the dimensions of organizational renewal in religious organizations with respect to regional jurisdictions and establishes the criteria for measuring renewal. Renewal is defined as a change in structure, culture, standards or norms without altering the fundamental purpose and identity of an organization. Renewal can also mean whatever it takes to preserve or regain the health and vitality of an organization as opposed to allowing the organization to grow stagnant, unproductive, and die of entropy. Changes that are made by an organization to allow it to return to its *raison d'être* demonstrate the qualities of organizational renewal as defined in this project.

The literature for both management and religious organizations reveals an absence of material addressing renewal in terms of initiating a planned change. Further, religious

organizations are bereft of material focused on renewal at the level of regional jurisdictions. The two notable exceptions to the above are Hurst (1995) and Payne and Beazley (2000) whose material is reviewed at length.

Three case studies provide the laboratory in which the model of renewal is tested. A series of interviews and examination of documents from two North American districts in the Church of the Nazarene give examples of renewal efforts. These case studies are compared and contrasted with an analysis of the secondary literature on the Dutch Catholic renewal in the 1960's.



## ACKNOWLEDGEMENTS

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I also appreciate the helpful insights of the other two members of my advisory committee: Dr. Jean McGuire and Dr. John Simons. I further acknowledge the valuable guidance and instruction I received from the other members of the Faculty of Religious Studies at Concordia University and Université du Québec à Montréal. Thanks also to those who have examined my thesis and found it worthy.

I further wish to acknowledge Dr. Paul Harper, Professor of Speech Communication at Oklahoma State University, who planted in me the dream and the conviction that with persistence, I could earn a Ph.D. It is a tribute to Dr. Harper's influence that I am now at this point in my academic career.

The Canada Québec District Church of the Nazarene has generously afforded me time away from my duties as the District Superintendent in order to pursue my education. I am grateful for their enduring support through these years of study.

Without the cooperation of the leaders of the Canada Central District Church of the Nazarene and the Oregon Pacific District Church of the Nazarene, as well as the participation of the interview subjects, material for the case studies could not have been gathered as effectively. Several other leaders in the Church of the Nazarene assisted me in the research process, including a number of key interviews. To them I offer my thanks.

Finally, my deepest gratitude goes to my family who has provided a remarkable support system throughout my graduate education. To Sharon, my wife, and to Lyndon and Lauren, my children, I offer you my most sincere thanks.

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## PREFACE

From my youth I have been fascinated with religious organizations and how they work. I have absorbed the leadership styles and personal characteristics of local, regional and denominational leaders, seeking to glean from them the clues to their successes and learn from their failures. In addition, as a native of western Oregon, I was captivated by the workings of the Oregon Pacific District Church of the Nazarene and especially its leaders.

In 1994 I received the appointment as District Superintendent of the Canada Québec District Church of the Nazarene. Although there had been a pattern of excellent growth and development prior to my appointment, I was given the challenge of initiating steps to change the structure, culture, standards and norms of the district. The district was in need of renewal.

So it was that in my doctoral program my advisor, Dr. Frederick Bird, suggested that I combine my interest in religious organizations and renewal to form the basis upon which to research and write my Ph.D. thesis. Although I was no longer living in Oregon at the time of their rapid expansion through church planting which capped off ten years of renewal, I had observed it with keen interest from afar. I knew something dramatic had happened there and it was worth investigation. Similarly, I was present in Canada at the time of the Target Toronto Thrust to the Cities program and watched it develop with sharp interest. Again, I was aware that something significant had happened that piqued

my considerable interest. And it was through the counsel of Dr. Bird that I gave consideration to the Dutch Catholics for comparison purposes.

The journey of this thesis project has taken me thousands of miles, weeks of interviews, and years of study and writing. Interestingly, as a part-time scholar I have worked on this project long enough to have passed through three generations of computers, and there remains more research that begs to be done. I find this thesis has opened a window through which I see many new adventures of scholarship awaiting me. At this juncture, I am satisfied that the effort has been diligent on my part as a contribution to the field of knowledge with respect to dimensions of organizational renewal in religious organizations.

## **CHAPTER 1**

### **INTRODUCTION TO THE THESIS**

The transition from a modern to post-modern culture in the Western World is being punctuated by prolific change in contemporary organizations. Organizational renewal is a topic of extensive discussion in business literature as corporations grapple with the new environments in which they must compete and survive. The renewal of political parties and governments are also the subjects of a significant amount of literature for their genre of organization. In the midst of societal and organizational change religious organizations find themselves confronted with a changing landscape which demands renewal.

Greenleaf (1996) underscores the reluctance of religious organizations to embrace change. Established norms and traditions are so deeply embedded that change is forcefully resisted at all costs. Nevertheless, it is clear that contemporary religious organizations, particularly those with about 100 years or more of history, are actively seeking to avoid decline and disintegration via efforts toward renewal. Is the push toward renewal prompted by following the fads of business and politics? Is it a natural and cyclical process common to all organizations? Or is it some supernatural stirring which motivates renewal in religious organizations? Perhaps the answer is yes to all of the above and more.

## AIM OF THE PROJECT

The aim of this project is to examine what has been called organizational renewal in religious organizations. Renewal can be described as a change in structure, culture, standards or norms without altering the fundamental purpose and identity of an organization. Renewal can also mean whatever it takes to preserve or regain the health and vitality of an organization as opposed to allowing the organization to grow stagnant, unproductive, and die of entropy. Lippitt (1982, P. 15) underscores this notion of renewal when he states:

Organizational renewal is the process of initiating, creating, and confronting those changes needed—so as to make it possible for organizations to become or remain viable, to adapt to new conditions, to solve problems, to learn from experiences, and to move toward greater individual, group, and organizational maturity.

It suggests those efforts that bring about revitalization within an organization; sometimes planned—what Lippitt (1982) succinctly calls “initiating...planned change” (P. 13)—sometimes accidental, as in Hurst’s model of renewal (1995).

Organizational renewal must further include an increased capacity and will to change and adjust in response to opportunities and contingencies. Change that merely tweaks the machinery of an organization is not to be considered organizational renewal if the organization does not as a result become more viable. Such changes will not necessarily make an organization that has lost touch with its *raison d’être* any more vital, resourced, ready to act or productive. Change in this respect may be seen as adjustment, adapting to altered circumstances and/or taking advantage of new opportunities and/or technology. Neither is change at the reformation level to be considered as organizational renewal. Reformation calls for fundamental change in the *raison d’être* of an organization, with the resulting change in the manner in which the organization

accomplishes its goals. This point will be elaborated upon in Chapter 2. The point here, however, is that changes that are made by an organization to allow it to return to its *raison d'être* demonstrate the qualities of organizational renewal as defined in this project.

Hurst (1995) asserts that organizations need not be always reactionary, scrambling to adjust and cope with accidental events. The preferred approach, according to Hurst and endorsed by this thesis, is to plan for and initiate change, making a conscious effort to clear away old growth structures, cultures, standards and norms so that new growth may emerge. This project focuses upon renewal efforts that make a conscious effort to change patterns of behavior in such a way that the basic good of the organization is realized with fresh vigor and methodology.

Renewal here is contrasted with reform and revitalization. Reform, simply defined, is a fundamental change in the identity and purpose of a given organization. Reform typically occurs at the level of denominations and represents a radical departure from an established organizational identity and purpose to a completely different *raison d'être*. Revitalization, observed most frequently at the level of local congregations, represents an increased or revived zeal among rank and file members for current patterns and values within an organization. The organization will likely make no changes to the operational standards and norms. Nor will it reflect significant change in the structure. Even so, there is a noticeable enhancement of the zest and vitality of the rank and file toward the organization.

This project is not an effort to examine renewal efforts at the level of whole denominations or local parishes. Rather, the study seeks to focus on organizational renewal that effects specified jurisdictions or geographical regions within denominations.

## **THESIS STATEMENT**

The thesis of this study is that renewal efforts characterized by a partnership between empowering leadership and an engaged grassroots (Selznick, 1966) will, over time, experience a greater degree of renewal than organizations whose renewal efforts are initiated and driven exclusively at the executive level.<sup>1</sup> The criteria for measuring renewal have been established by a model developed in Chapter 2. Those criteria are:

- Lively agreement regarding organizational purposes
- Lively cooperation with organizational objectives
- Organizational commitment
- Positive flow of resources
- Organizational productivity

## **RENEWAL**

This study proposes to examine organizational renewal as it affects groups of parishes. It is conceded that renewal can be manifest at the local parish. However, local parish renewal can be an isolated phenomenon that is neither transferable nor experienced by neighboring local parishes. Thus organizations need to consider how groups of local parishes can experience similar kinds of renewal somewhat simultaneously. The study

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<sup>1</sup> By reference to Selznick (1966) I am acknowledging both a closeness to the people who comprise the base rank and file of an organization, i.e. grassroots, but also that those people bring an agenda of their own based on a paradigm crafted to suit their particular life situation. The partnership I reference in the thesis sentence of this project suggests a coming together of leadership's agenda with the agenda of the people, finding common ground, compromising and adjusting where necessary, so that the organization might design and implement a renewal project that is compelling at all levels.

evaluates two North American examples in one denomination, the Church of the Nazarene. The Nazarenes are a Protestant Evangelical denomination headquartered in Kansas City, Missouri. The examples from the Church of the Nazarene will be contrasted and compared with organizational renewal efforts in the Catholic Church of the Netherlands during the decade of the 1960's.

Organizational renewal among groups of parishes can take various forms. Renewal may be initiated at the grassroots, in which the grassroots plans, initiates and implements change which is then passed up the line to the executive level. An example of this type of renewal is found in the case study from the Oregon Pacific District Church of the Nazarene in which laymen lobbied successfully for a change in district leadership. Once the transition was completed the new leadership team established new standards and norms for the administrative operation of the district. From that point a movement toward new methods of evangelism developed support across all levels of the membership of the district, thus laying the groundwork for a major expansion project which brought still further renewal to the district. Thus the program of the district developed around a new set of standards and norms. In this case study, communication was multi-directional and decision-making was empowered at the local level, resulting in active engagement on the part of the grassroots. The executive level of the district served as a facilitator and coordinator of activities initiated and driven by the grassroots. With 20 years of history, the renewal effort in Oregon continues to have positive grassroots support.

Another means of organizational renewal amongst groups of parishes is to initiate and gain support for a common project. Such a project may be initiated at the executive

level, the grassroots, or parachuted laterally into an organization by an auxiliary or neighboring organization of some sort. The Canada Central District Church of the Nazarene launched a project in 1990 with the aim of planting new churches, stimulating growth in existing churches, opening new ministries among ethnic groups, and engaging in social service ministries of compassion. The hoped-for byproduct of the project was an expansion in the membership and participation of the district. The project was initiated by the National Board of the Church of the Nazarene Canada, an auxiliary organization serving all the five districts of the Church of the Nazarene in Canada. Further, the project was initially funded and supervised at the executive level of the denomination. Local leadership was recruited to facilitate and coordinate the project among grassroots participants. That local leadership person was given executive level authority for decision-making and a pattern of top-down administration dominated the project. Over time the renewal effort of the Canada Central District has not demonstrated a positive response from the grassroots and questions are frequently raised concerning the role of the executive level of the denomination throughout the effort.

A third case, which also illustrates renewal around a common project, can be found in the theological and structural reflection of the Catholic Church of the Netherlands, led by Bishop Wilhelmus Bekkers (Van Hees, N. in Van der Pleas, M. and Suèr, H. eds., 1967). This last case illustrates the notion that numerical growth does not always accompany organizational renewal in religious organizations. The renewal effort centered on extensive communication with and among grassroots constituents of the Catholic Church in the Netherlands beginning in the 1950's and extending through to the end of the 1960's. During this period the Catholic Church of the Netherlands



experienced an intensity of engagement in the life of the church that had never before nor has ever since been witnessed. Key concepts emerging from the renewal project were collegiality, pluriformity and experimentation.

This project examines efforts at organizational renewal with the goal of identifying more or less successful examples and the elements which contributed to that success or frustrated the aims of the renewal effort. Criteria for evaluating examples have been developed in a model of renewal in religious organizations and are discussed in Chapter 2 of the thesis. Most studies of religious organizational renewal have focused on the local parish. Other studies have looked at efforts from which whole new denominations were created, such as the Protestant Reformation. Few attempts have been made to look at organizational renewal within specified jurisdictions or geographic regions of denominations. This study will seek to look at renewal efforts within three specified jurisdictions and provide a useful point of reference from which others can learn.

## **LITERATURE**

The discussion of renewal in religious organizations is framed by a review of literature germane to the subject. Chapter 3 begins with a survey of a collection of recent papers in which various authors define religious organizations and then build the case for the application of organizational theory to such organizations. From there the chapter analyzes levels of religious organizations as they correspond to levels of other types of organizations discussed in management literature. Management speaks of individual, group, company and industry levels (Johns, 1999) whereas religious organizations speak of individual, local church, geographic region, denomination, and movement levels.

Further, change can be observed within religious organizations at different levels such as reform, renewal and revival. The review of literature goes on to examine change topics in both management and religious literature, identifying similarities and gaps in the two domains. The virtual absence of material addressing renewal at the level of religious jurisdictions is highlighted and underscores the contribution this thesis is making to the literature.

## **CASE STUDIES**

The three case studies of this thesis project (Chapters 4, 5, 6 and 7) will provide a forum in which to examine the outcomes of organizational renewal within geographic regions of religious organizations. The outcomes are identified and then a comparison is made in each case study to determine to what degree the aims of the renewal effort were successful. Studies will show that to a greater or lesser degree the cases realized renewed vitality within the organization, i.e. met the criteria established in the thesis' model of renewal, both in existing and new congregations as well as in relationship to other congregations within the given geographic region. The key factors in successful renewal are grassroots engagement and multi-directional communication facilitated by empowering leadership.

### **Introduction to the Case Studies**

Chapter 4 provides a brief synopsis of the interview methodology utilized in developing the Oregon Plan and Target Toronto case studies. The chapter also notes that the Dutch Catholic case study is the result of an analysis of the secondary literature on the subject.

## **The Oregon Plan**

The first case study is a renewal effort initiated by grassroots leaders toward a change of district leadership of the Oregon Pacific District of the Church of the Nazarene in 1970 and a subsequent expansion project driven by the grassroots. The case study has been titled “The Oregon Plan,” taken from the title given to the expansion project. However, the reader will learn in Chapter 5 that the renewal effort was much broader than the expansion project. The district was confronted with a financial crisis and in 1970 a committee representing the grassroots took steps to initiate a change in the leadership personnel and style of the district. Once the transition to new leadership was completed and the financial crisis averted, a second renewal effort was conceived in 1979 and launched in 1980. This second renewal effort developed broad support across all levels of the membership of the district and became a grassroots driven movement. Known as the Oregon Plan, the district set about a renewal project in which 57 churches were planted within a three-year period. Of those initial church plantings, just under 50% remain in 2000 as active and participating congregations within the district. The strength of grassroots leadership that initiated the leadership change was also a distinct feature of the Oregon Plan. An evidence of renewal on the Oregon Pacific District from 1970 to 1980 was the change from lack of confidence and cooperation with the district leader to firm support and cooperation with the district leader. Further, the engagement of the grassroots and the resulting multi-directional communication produced a climate in which the effect of the renewal effort could be maximized.

### **The Dutch Catholics**

The Dutch Catholics of the 1960's (Chapter 6) provide a rich example of a religious jurisdiction engaged in renewal that does not directly address administrative structures or expansion efforts. Instead, the seven dioceses of the country of the Netherlands, with about five million members, found themselves passionately engaged in a multi-level, multi-directional discussion that captured the attention of Catholics and non-Catholics around the planet. The bishops of the Catholic Church in the Netherlands began opening the way for the discussion in the 1950's, leading up to Vatican II. Throughout the years of Vatican II, the Dutch Catholics made significant contributions to the debates of the Council. And then in 1966 the Dutch Pastoral Council opened to continue the discussion following Vatican II. More than 20,000 groups took part in discussions concerning the life of the Catholic Church. Further, the bishops facilitated the participation of all levels of Catholic faithful, including both lay and clergy, in wide-ranging communication. Significant notions which emerged from the renewal effort were collegiality and pluriformity, notions that are elucidated in Chapter 5. Although studies show that there has been a mass exodus from the Catholic Church of the Netherlands in the period following the 1960's, the case study demonstrates that for the period under scrutiny the Church experienced significant change and renewal initiated and driven by the grassroots.

### **Target Toronto**

The case studies of the Oregon Plan and the Dutch Catholics are compared and contrasted with a renewal effort on the Canada Central District of the Church of the Nazarene called Target Toronto (Chapter 7). In this second effort, launched in 1990, 23

churches were planted within a three-year period and only 17% remain as active and participating congregations within the district. However, the aims of the project to open ministries among ethnic peoples and engage in social service ministries of compassion were achieved to a large extent. The impact of the renewal effort on existing congregations is yet to be explored during field research. The opening point of study will be the impact of a renewal effort initiated at the district level with broad-based support at the grass-roots level (Oregon Plan), compared with a renewal effort initiated by an auxiliary organization, supervised by the denominational headquarters, and passed to the district level for implementation (Target Toronto).

Through an analysis of levels of organizations, levels of change, variables, and types of renewal, the anticipation is that this project will produce a model of organizational renewal that currently does not exist within the literature of religious organizations.

## **METHODOLOGY**

The units of analysis for the North American case studies will be two districts within the Church of the Nazarene. The Oregon Pacific District is located in the western portion of the State of Oregon, U.S.A., and consists of 83 active congregations, one mission,<sup>2</sup> and 13 inactive congregations.<sup>3</sup> The Canada Central District is found within the Province of Ontario, Canada and consists of 42 active congregations, seven missions and one inactive congregation.<sup>4</sup> The Catholic Church of the Netherlands encompasses all the seven dioceses within the country.

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<sup>2</sup> A mission is a new work that is not yet a fully organized congregation.

<sup>3</sup> Fifty-sixth Annual Assembly Journal, Oregon Pacific District (1999), P. 100-102.

<sup>4</sup> Sixty-fourth Annual Assembly Journal, Canada Central District (1999), P. 70.

Field interviews were conducted with persons knowledgeable about the affairs of the organizations being examined for the study of the two Nazarene Districts. A series of questions were designed to glean recollections and stories specific to the periods of time prior to, during and after the thrust of the respective renewal efforts. Questions were focused on gaining an understanding of the standards and norms of the organization during each of the three periods of time surrounding the renewal effort, looking for changes, comparisons, and contributing factors within the specific case studies. Each case study was evaluated on the basis of the criteria established in the model of renewal proposed by the thesis.

## **CONCLUSION**

Once the case studies have been examined individually they will then be evaluated collectively, searching to find commonalties and contrasts both within the milieu of religious organizations as well as against organizations in business. Results will be reported in Chapter 8 and the model of renewal appraised for its usefulness as a reference point from which others can learn about organizational renewal in religious organizations. Suggestions will be made for further research projects that will advance the understanding of dimensions of renewal in religious organizations beyond the scope and limitations of the present study.

## **CHAPTER 2**

### **DIMENSIONS OF ORGANIZATIONAL RENEWAL IN RELIGIOUS ORGANIZATIONS**

#### **I. Introduction**

Religious organizations are not exempt from the climate of change in today's world. In the midst of societal and organizational change religious organizations find themselves confronted with a changing landscape which demands that they, too, must change. Religious organizations have a long-standing tradition of slow adaptation to a changing society, clinging with fierce tenacity to tradition and established norms (cf. Greenleaf, 1996). Religious organizations tend to have the firm conviction that a change in what they believe and do would compromise their Divine mandate and thus evoke the wrath of the Almighty. Nonetheless, Wuthnow (1988) is convinced that religion in America has undergone a major restructuring in the years from World War II to the present, and one can add that Christianity in particular throughout the Western World has undergone radical change.

The aim of this project is to examine what has been called organizational renewal in religious organizations. Renewal can be described as a change in structure, culture, standards or norms without altering the fundamental purpose and identity of an organization. Such changes may be seen at all levels of religious organizations, i.e. the denomination, the regional level, and/or the local church. Renewal here is contrasted

with reform and revitalization. Reform, stated in simple terms, is a fundamental change in the identity and purpose of a given organization. Reform typically occurs at the level of denominations because of authority structures that enable them to make such sweeping and fundamental changes. Revitalization, observed most frequently at the level of local congregations, represents an increased or revived zeal among rank and file members for current patterns and values within an organization. This project is not an effort to examine renewal efforts at the level of whole denominations or local parishes. Rather, the study seeks to focus on organizational renewal that affects specified jurisdictions or geographical regions within denominations.

As stated in the introductory chapter, the thesis of this study is that renewal efforts characterized by a partnership between empowering leadership and an engaged grassroots (Selznick, 1966) will, over time, experience a greater degree of renewal than organizations whose renewal efforts are initiated and driven exclusively at the executive level. The executive level must tap into the culture of the grassroots and enlist their support in order for a renewal effort to be successful. The criteria for measuring renewal will be established by a model discussed in this chapter.

This chapter begins with an introduction in which the thesis of the project is presented in the context of organizational change and renewal. Section II discusses levels of change in religious organizations. Section III of the chapter develops the measures of organizational renewal. Section IV provides a framework for understanding some of the program issues in regional jurisdictional domains. Section V addresses the factors that foster organizational renewal followed by Section VI with a discussion of the factors that frustrate renewal. The final section is a conclusion. Throughout the paper, unless



otherwise specifically noted, when referring to organizations the paper is speaking of religious organizations.

## **II. Levels of Change in Religious Organizations**

The notion of levels within organizations of all types has been thoroughly documented (ex. cf. Johns, 1999). Generally speaking, organizational behavior theorists speak of the following levels:

- Individual in which individual persons are the objects of study.
- Group in which two or more persons acting collectively are the object of study.
- Company is the level at which groups of groups comprising an entire organization are the objects of study.
- Industry takes the broad view in which all of the organizations within a given industry are studied collectively.

Levels can similarly categorize religious organizations as follows:

- Individual in which the religious experience and practice of individual persons are the objects of study.
- Local congregation in which the religious experience and practice of a group is the object of study, as well as the organizational behavior of the group. It is recognized that local congregations may be made up of various groups or cells. However, the focus of research at this level tends to centre on the membership body as a whole. Thus it is perhaps more similar to the company level in the model above.

- Denomination in which groups of congregations are studied collectively. This level may encompass an entire denominational organization or may be restricted to groups of congregations within specified jurisdictions or geographical regions within denominations. Administratively this latter category may be organized as districts, regions, dioceses, provinces, etc.
- Movement in which more than one denomination of a given genre are lumped together to form a group as an object of study. Examples would be the major religious traditions, or on a smaller scale such movements as Protestant Mainline denominations, Protestant Evangelical denominations, Pentecostals, American Holiness Movement, etc.

Within religious organizations there are levels of change as well. These levels of change tend to flow toward specific levels of organization, but in fairness it must be noted that examples can be found which cross to all levels. At this point the discussion will not attempt to examine further the implications of levels of change at the individual level but rather confine comment to local congregation, denomination, and movement levels. These three will be addressed in reverse order within the context of the chapter's discussion of levels of change in organizations.

## **REFORM**

Simply stated, *reform* refers to a fundamental change in the purpose and identity of an organization, also known as a “first order change” (Fox-Wolfgramm, et. al., 1998). That means that the fundamental “good” of the organization is revised around a new set of values and priorities. These changes are founded upon a belief system, which forms the basis upon which not only values are established, but also the structure, culture,

standards or norms of the organization. Smelser (1963) develops this notion as a “value-oriented movement” (cf. P. 313-381). He defines such movements as “...a collective attempt to restore, protect, modify, or create values in the name of a generalized belief” (P. 313). Smelser goes further to elaborate by saying, “Such a belief necessarily involves all the components of action; that is, it envisions a reconstitution of values, a redefinition of norms, a reorganization of the motivation of individuals, and a redefinition of situational facilities” (P. 313). The broad stroke change of such reform movements may rework existing values or create totally new values depending upon the implications of the beliefs that motivate the movement. Smelser explains: “Such beliefs may involve the restoration of past values, the perpetuation of present values, the creation of new values for the future, or any mixture of these” (P. 313-314).

The most oft-cited example of such a change is the Protestant Reformation (cf. Tentler, 1977; Ozment, 1980; Spitz, 1985; Ozment, 1992). Although there was consideration of personal piety embedded within Lutheranism, the principal focus was upon reform of Catholicism at a level that corresponds to industry-wide change. At the heart of the reform was the belief that the Bible should be the source of authority for faith and practice within Christianity, not the Pope. Lutherans opened the interpretation of the Bible for both laity and clergy, thus undermining the previously held authority of clergy. Furthermore, with the authority of the Pope specifically, and clergy in general, broken, the entire political system of Europe was also changed. No longer did the clergy and politicians have a united front from which to control the populace. The European way of life, including religious practice, was forever changed as a result of the Protestant

Reformation. In Smelser's (1963) terminology, the belief system drove a change in values that transformed an entire society.

At the same time as the Protestant Movement was changing the social landscape of Europe, significant reform was also taking place within Catholicism. Thus all of the Christian religion throughout Europe took on new values, reshaping the fundamental belief system of Christians everywhere.

A very current example of reform at the level of a denomination is the transformation taking place within the World Wide Church of God. The leader of this sect, Herbert W. Armstrong, passed away within the last decade, prompting church officials to call for a theological review of basic church beliefs. The result was a discovery of what those same officials believed was heresy when their beliefs were subjected to Biblical review. The officials believed in the authority of the Bible for both faith and practice and came to the considered opinion that changes in the values of the organization were indicated. Thus, the denomination began a campaign of public repentance for the errors of the past as well as a campaign to realign the values of the organization in harmony with their new discoveries in Scripture. At the heart of the new system is a belief in the Deity of Jesus Christ, a belief that represents a radical change from the previous position of the church. It could be argued that the reformation of the World Wide Church of God is built around the restoration of past values as found in the Bible, as well as the creation of new values for the future. The past values are represented by the historical tradition of the Bible. The new values are required as the church constructs new structures, standards and norms for implementing the change in values.

Recapitulating, change at the level of reform affects the basic good of an organization. Purpose and identity are reshaped around values that conform to a system of belief. Moreover, while the illustrations above have focused upon change at the denomination and movement levels, one can rest assured that examples can also be found of reformation at the local church level. Those examples will not be elaborated upon here. The more notable examples of reform are at the level of movements that cross denominational lines and tend to result in the establishment of new denominations.

## **RENEWAL**

A change in structure, culture, standards or norms that does not alter the fundamental purpose and identity describes *renewal*. In this sense, “The use of the term *organizational renewal* is proposed to extend to the human and nonhuman aspects of organizational viability” (Bennis, 1966, P. 48). Lippitt (1982, P. 15) offers this graphic definition:

Organization renewal is the process of initiating, creating, and confronting those changes needed—so as to make it possible for organizations to become or remain viable, to adapt to new conditions, to solve problems, to learn from experiences, and to move toward greater individual, group, and organizational maturity.

In short form, Lippitt (1982, P. 13) defines renewal as “initiating...planned change.” The basic “good” of the organization remains the same, but the means by which that good is achieved is different. Smelser (1963) calls this the “norm-oriented movement” and defines it further as “...an attempt to restore, protect, modify, or create norms in the name of a generalized belief” (P. 270). Persons promoting such change in organizations may be acting in their own behalf or attempting to induce some constituted authority to act in their behalf.

Renewal movements may be a response to a perceived organizational drift away from original patterns that produced initial successes (Smelser, 1963, Dale, 1981). The drift, in this instance, is internal to the organization. Renewal movements in such instances are an effort to get the organization to return to original values with adjustments for current contextual factors. Common language to describe the goal of such renewal movements is to “get back to the basics.”

Another perceived drift to which organizational renewal may be targeted is a shift of current contextual factors. Here the problem is not that the organization has gotten away from its original means of achieving some good. Rather, the organization perceives that society has changed and the original good, with accompanying patterns of behavior, is now obsolete (Barna, 1993). The shift is an external issue, embedded within the social environment that is constantly moving and in flux.

In both the internal and external shifts noted above one can appreciate the need for current contextualization of the structure, culture, standards or norms of an organization. Current contextualization reflects the reality that organizations exist in history as it unfolds. Carroll, Johnson and Marty (1979) support this notion by saying: “Thus it is not only community changes but also changes in the social and cultural characteristics of members and potential members [of religious organizations] that affect the trends in membership and participation” (P. 43) As societies evolve, so must the organization if it is to hope to survive and maintain vibrancy.

Illustrations of organizational renewal include two examples with similar theological foundations, the Wesleyan revival in England (Cf. Pudney, 1978) and the American Holiness Movement (Cf. Smith, 1957; 1962). Interestingly, neither of these

renewal efforts started out to form denominations but both ended up with that result.

John Wesley remained loyal to the Church of England and retained his membership and ministerial credentials within that denomination. It was only after his death that the movement's leaders began in earnest to establish churches, ordain clergy, and develop a denominational structure, which became known as the Methodist Church. Wesley's goal was not to make a radical departure from the fundamental "good" of the Church of England. Rather, he endeavored to initiate changes to the standards and norms of the organization in order to restore its viability as a religious force in England.

The American Holiness Movement had its theological roots in Wesley's Methodism, though the small group meetings had given way to formalized church structures in the North American context. At the outset, those seeking a renewal of Wesleyan doctrine sought to remain within their Methodist, Baptist, Presbyterian and other such established churches (Smith, 1962). However, when church officials resisted a renewed emphasis upon Wesleyan doctrine, the proponents of such doctrine felt themselves forced out and clustered together in associations which eventually were organized into denominations.

The point in noting the illustrations of the Wesleyan revival and the American Holiness Movement is that a generalized belief in the doctrine Wesley called "perfect love" led to an attempt to create in the former, and restore in the latter, the norms that would support such a doctrine (Smith, 1962). The basic values, i.e. fundamental "good," of the organization were not up for revision. Personal piety as an expression of "perfect love" remained the core purpose and identity of the organizations and their individual

members. The renewal movement was aimed at altering the standards, norms, and structures by which the good was achieved.

Another example of a renewal movement would be religious orders whose goal is to find a fresh expression of the core values of an organization while remaining loyal and participating members. Such orders tend to take on a specific role and/or function within the larger organization and become distinguished from other groups. Like Wesley, however, there is no attempt to separate from the parent organization. Rather, the goal is to be seen as validated and contributing members, helping the organization realize its objectives and goals.

Currently there is a fad sweeping across the Evangelical churches of Canada to promote the notion of healthy churches. The Church Growth Movement is passé and the new movement is being driven by what is called Natural Church Development (Schwarz, 1998, 1999). In brief, the idea is that all churches share in common eight basic components. These eight components must be functioning at prescribed levels in order for a church to be labeled “healthy.” The components are as follows:

1. Empowering leadership
2. Gift-oriented ministry
3. Passionate spirituality
4. Functional structures
5. Inspiring worship services
6. Holistic small groups
7. Need-oriented evangelism
8. Loving relationships



Natural Church Development offers measurement tools and strategies for bringing churches up to the prescribed levels for health. As in the illustrations above, the change is at the level of structure, culture, standards, and norms, rather than at the level of the fundamental purpose and identity of the organization. Natural Church Development, in contrast to the illustrations cited above, is aimed at the level of the local church. The presumption is that a healthy church will be attractive to members of society who are not affiliated with any church, i.e. the church will grow. Thus the perception is that unhealthy churches have succumbed to internal drift and must be renewed.

Observation of religious organizations reveals that the term *renewal* is popular and applied to a variety of organizational events and actions. However, it should be noted that while the rhetoric of *renewal* is frequently used in relation to a variety of efforts, and often interchangeably with *revival*, not all such activities are renewal as defined in this thesis. Restructure of an organization for greater efficiency and effectiveness does not necessarily mean that renewal has taken place.<sup>1</sup>

The key element in these illustrations of organizational renewal is that a planned change was initiated at some level within the organization, be it the grassroots, the administrative level, or the two working in concert. The contrast that should be observed is that this model of renewal is proactive whereas Smelser's (1963) idea is reactive. This

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<sup>1</sup> An example of restructure using the rhetoric of renewal within a religious organization was the action of the 1976 General Assembly of the Church of the Nazarene. A multi-departmental structure was merged into a five-division structure. A major change was the grouping together of many of the program-oriented departments of the church into the Division of Christian Life. The change at the denominational level worked its way down to the local churches in the establishment of a Board of Christian Life whose chair found him/herself saddled with what seemed to be an enormous responsibility covering nearly all aspects of church programming. The goal of the restructure effort was to bring about change at all levels of the denomination with the hope that greater efficiency and effectiveness would result. The basic "good" of the organization remained unchanged. However, the restructuring effort failed to produce appreciable renewal within the organization and subsequent steps have been taken to restore some of the original structures.

model of renewal initiates change through some sort of planning process that includes the grassroots.

## **REVIVAL**

The *revival* represents an increased or revived zeal for current patterns and values within an organization. There is no effort to change either the norms or the values of the organization. Revival tends to be temporary, lasting for a season, or may be ongoing in a system of cyclical revivals (Smelser, 1963). In this effort the level of change is at the point of doing what has always been done but with an increase of organizational commitment. The aim of the revitalization effort is to reinforce and strengthen existing patterns because of the belief that those existing patterns hold merit toward accomplishing the overall “good” of the organization. Such an increase of organizational commitment may or may not be accompanied by a spirit of zeal among participating members.

An example of parish revival is the scheduled series of extraordinary services, usually employing the services of a guest preacher. The success of such meetings depends largely on a perceived crisis within the congregation (Smelser, 1963). Such crisis may preexist or may be prompted by church leadership as the members are rallied to band together against a common enemy. However, no change of structure, culture, standards or norms is implied in such revival efforts. The idea is simply to do what was done in the past, only do it better. The onus of change rests upon individuals as pressure increases to align personal behavior with the standards and norms of the group.

An example of district revival, similar to the parish example above, is the annual assembly, conference or synod. Typically a denominational official presides over such

meetings and is expected to preach sermons that will rally the attendees around familiar themes. In the Church of the Nazarene, a general superintendent is assigned jurisdiction over a district and in that capacity presides over the annual district assembly<sup>2</sup>. The usual expectation is that the general superintendent will preach several times throughout the proceedings of the assembly. And the usual themes of those sermons will be to live holy lives and grow the local church. The Scripture texts will vary, the style will vary, but the message basically remains focused on those two themes, year after year after year. Those themes are valued by the denomination as essential to the fundamental “good” of the organization and thus frequent revitalization in those areas is deemed essential.

In summary, religious organizations can be examined at various levels: individual, local church, denomination, and movement. Likewise, change can be examined on at least three levels: reform, renewal and revival. The remaining sections of this chapter will further develop the notion of renewal in religious organizations.

### **III. Signs of Organizational Renewal**

A study of renewal in religious organizations must first of all ask the question, What are the outcomes of renewal? The signs of organizational renewal, or dependent variables, must be identified prior to discovery of how organizations achieved such results. (See Table 1) This section will discuss five signs of organizational renewal, which present themselves on continua between positive and negative expressions.

#### **A. Lively agreement regarding organizational purposes**

Normally tested at the group level, organizational purposes are the expression of the fundamental identity of the organization. That is, organizational identity is the composite

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<sup>2</sup>C.F. Manual 2001-2005, Church of the Nazarene.

**Table 1**

<b>MEASURES OF ORGANIZATIONAL RENEWAL</b>	
Lively Agreement ↔	Organizational Purposes ↔ Anomie
Lively Cooperation ↔	Organizational Objectives ↔ Egoism
Organizational Commitment ↔	Apathy
Positive Flow of Resources ↔	Declining Resources
(People, Time, Commitment, Wealth)	
Organizational Productivity ↔	Organizational Waste/Leakage
<b>Signs of Renewal</b>	

of the qualities, characteristics, and purposes which distinguish a given organization from all others (Jeavons in Demerath, Hall, Schmitt and Williams, 1998). It is the particular niche filled by the organization. Such an identity is built upon a *value orientation*, which has been defined by Glock and Stark (1965) as the “...*over-arching and sacred systems of symbols, beliefs, values, and practices concerning ultimate meaning which men shape to interpret their world*” (P. 9, emphasis in original). Organizations come together around a set of beliefs, whether explicit or implicit, written or unwritten, which compel them to develop a vision of some task to be accomplished, a *raison d'être* (Smelser, 1963, Glock and Stark, 1965, Dale, 1981, Lippit, 1982). Organizational purposes are the expression of that *raison d'être*.

In order for an organization to be founded, there must be lively agreement concerning organizational purposes (Hurst, 1995). Over time, the distinctiveness of organizational purposes may become blurred, either through internal or external drift. One potential cause of internal drift among organizations is the acquisition of new

members who are not thoroughly indoctrinated with the fundamental identity and purposes of the organization. Changes of leadership may also cause drift. In any event, one cause of organizational decline and the resulting need for renewal is that the members of the organization no longer agree on identity and purpose. Thus, a renewed organization experiences a return to lively agreement regarding organizational purposes.

Negatively, lack of agreement is manifest in passively going along with the status quo, which may include simply allowing the organization to drift without a clear sense of purpose that distinguishes it from all other similar organizations. An example of this is the current blurring of doctrinal distinctives among Protestant Evangelicals, generating what might be termed “Generic Evangelicalism.” A mobile society, Baby Boomers seeking personal satisfaction and the quest for growing larger churches have all contributed to a liberal crossing of denominational lines. At one time there was lively agreement on the distinctiveness of the Calvinists, Pentecostals, and Holiness peoples. Today those distinctives are very blurred and denominations are floundering, finding it difficult to explain why they should exist as separate entities. Wuthnow (1988) advises: “No longer are the barriers separating different denominations strong enough to keep people from crossing over them” (P. 88).

When taken to the extreme, failure to maintain lively agreement on organizational purposes results in anomie, a state of disorientation, anxiety, and isolation. While groups of congregations may be constitutionally affiliated and continue to share a denominational label, functional independence as a result of anomie augurs against achievement of organizational purposes. Such functional independence will be seen in the Target Toronto case study.

While succumbing to an ever weakening position via the status quo is an unattractive option for denominations, the challenge of renewal is daunting as well. Nevertheless, organizations that pay the prices of renewal will find themselves enjoying the strength and solidarity that comes from a fresh manifestation of lively agreement regarding organizational purposes.

An extension of this discussion could explore how individual responses to organizational purposes affect the collective response of a group. Similarly, in the levels of religious organization model, the notion could be applied to congregations as they contribute to denominations.

#### **B. Lively cooperation with organizational objectives**

Organizational objectives are the means by which an organization achieves its fundamental purpose and manifests its identity (Sweet, 1999a). It would seem that once organizational purposes are clearly established that lively cooperation with organizational objectives would naturally follow. However, experience tends to indicate that sharp disagreements are generated over the means by which groups seek to achieve the ends.

Negatively, groups can resist cooperation by open dissension, begrudging cooperation, or passive resistance. In the case of a denomination such as the Church of the Nazarene Canada, a common means of resistance is begrudging cooperation in the payment of assigned budgets to denominational organizations. Payments can be made late, challenges to the disbursement of budgets can be launched, and letters/speeches can be drafted opposing the system and/or those administering the system. While few churches or districts within the Church of the Nazarene Canada would argue against the stated mission and objective of the Canadian Church, as stated in the denomination's

Manual,<sup>3</sup> there is sharp disagreement over organizational objectives designed to achieve the goal.

A renewed organization would manifest lively cooperation with organizational objectives, similar to the spirit of cooperation that existed when the organization was first constituted (Dale, 1981). Self-selection of members at the founding of an organization resulted in a membership committed to both the purposes and the objectives of an organization (Hurst, 1995). As organizations mature, with the addition of new members and/or other causes of organizational drift, lively cooperation with organizational objectives can dissipate. A renewed organization would go through another self-selection process for membership as people determine their willingness to continue association with an organization whose objectives are delineated in a certain fashion. Thus the members that remain will have made a commitment to lively cooperation with organizational objectives.

At this point it should be pointed out that it appears possible for persons to remain in a renewed organization who are neither actively in favor nor actively opposed to organizational objectives. Their membership is founded upon factors other than organizational purposes and objectives. They are associated with an organization because of relationships, tradition, lack of awareness of other options, or other factors and therefore they are unconcerned with purposes and objectives. These persons are neither contributors nor detractors; they are simply going along with the crowd. Organizational renewal has little or no impact upon their participation (Callahan, 1990).

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<sup>3</sup> The Foreword of the Manual 2001-2005 states: "The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to 'go and make disciples of all nations'" (Matthew 28:19). "The primary objective of the Church of the Nazarene is to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures." (P. 5)

With the above in mind, it then becomes apparent that lively agreement regarding organizational purposes and lively cooperation with organizational objectives are issues that affect some members but not all members of an organization. These outcomes of renewal are to be manifest in organizational leaders and opinion leaders who are then able to garner a following among the rank and file in support of the directions taken by leadership. The Oregon Plan case study will illustrate this point.

As the continuum swings more sharply toward the negative, lively cooperation with organizational objectives is finally replaced with egoism. Organizational participants consider each situation through the lens of what they perceive as benefiting their personal agenda and readily choose non-cooperation (Sweet, 1999a). An example of such non-cooperation would be the redirection of assigned district budget funds toward projects deemed more worthy by the local congregation. Another example would be the development of a competing program or activity that draws resources and participants away from a district sponsored event so as to promote the local congregation to the exclusion of the district. A final example would be a decision to leave a void in the place of an organizational objective, i.e. just do nothing. In this last case, the decision to eliminate organizational objectives can be taken to such an extreme that the organization (be it local or district) will have nothing around which to organize and eventually cease to exist.

An indicator that renewal has taken place in a religious organization is a move toward the positive end of the continuum in terms of agreement on organizational objectives. Resources are focused, competing activities are aligned, and participants are engaged in the achievement of organizational objectives.



### **C. Organizational commitment**

Renewed religious organizations experience an increase in organizational commitment. That commitment is typically manifest in organizational citizenship behaviors that flow out of lively agreement regarding organizational purposes and lively cooperation with organizational objectives. Organizational citizenship behaviors are those actions taken by individuals or groups that benefit the organization in some manner but which are not mandated or expected. All three case studies in this thesis will give examples of heightened organizational citizenship behaviors. There is no formal or informal norm for the performance of these extra activities. They are simply done for the good of the organization out of a spirit of good will.

Organizational commitment is ordinarily tested at an individual response level. Greenleaf (1996) has confirmed: “One accepts that initiatives, all initiatives, are taken by individuals, not by institutions. Institutions can only respond to the initiatives of individuals” (P. 147). However, the extra activities of groups should not be overlooked. For example, a renewed religious organization at the denominational level may witness an increase of attendance at district or regional gatherings. The increase in this instance is the result of people making an extra effort to show up merely to demonstrate solidarity and support of the district’s leadership and program. The Target Toronto project launched a series of Sunday late evening celebrations that drew large crowds, as will be discussed in the case study. The Dutch Catholic case study will highlight the huge numbers of participants in literally thousands of small discussion groups.

Another example would be for local churches to collect extra funds to send to the denomination in support of some cause. Still another example would be for a local

church to volunteer to sponsor and produce an event for the benefit of the district. All of these are examples of extra effort that is not mandated nor expected; thus they are organizational citizenship behaviors performed by groups within a denominational structure.

The negative side of the continuum here is a spirit of apathy. Organizational commitment requires the expenditure of organizational energy. The absence of such energy is demonstrated in an anemic, minimums-based existence seeking only to maintain status quo. Bennis (1966) speaks to this point when he states: “*Organization* is the arrangement of people in patterns of working relationships so that their energies may be related more effectively to the large job” (P. 27, emphasis in original, underscore mine). Thus the relative degree of energy elevates the organization from apathy toward organizational commitment.

#### **D. Positive flow of resources**

Declining or stagnated organizations suffer multiple problems related to shrinking resources. Conversely, renewed organizations experience a resurgence of available resources for investment in the purposes and objectives of their organizations (Guy, 1989). As people take ownership of the purposes and objectives of an organization, they tend to respond naturally and freely to make available their resources for the cause.

Simple wisdom would suggest that the first resource members would make available to a renewed organization is money. However, one veteran denominational executive observed, “People, things, and money flow toward a great vision, and in that order.” This paper does not purport to understand that phenomenon, but the idea is worth consideration.

Additionally, declining or stagnated organizations fight lethargy and organizational fatigue (Guy, 1989). The common phrase is “burn-out.” The energy required to invest in the basics of organizational functions is missing, let alone for organizational citizenship behaviors. By contrast, a rush of energy and an associated willingness to tackle the problems hindering progress characterizes renewed organizations.

#### **E. Organizational productivity**

As with several of the dependent variables discussed above, organizational productivity can be manifest both positively and negatively. Each of these will be dealt with in turn.

On the positive side of the ledger, renewed organizations will experience growth on at least two levels. First, statistical growth will occur. Interestingly, going back to the item above and the order in which resources will flow positively toward a renewed organization, the first statistic to show growth will be the people count. At the level of denominations, attendance will increase in local congregations thus giving a cumulative increase to the denomination’s attendance figures. Attendance will also improve at denominational functions such as district gatherings. The Oregon Plan and the Dutch Catholics both benefited from this phenomenon.

Statistical growth will also show in increased revenues from the voluntary contributions of members. At first, contributions of time and talent will follow numerical growth, followed by financial contributions. In the local church, folk wisdom says that it takes 3-5 years for new members to buy in to the financial program of the church. Thus it takes 3-5 years for giving to catch up to increased attendance. Nevertheless, both

attendance and revenues are statistical measures that will increase in a renewed organization. All the forthcoming case studies experienced an a statistical increase of some sort.

A second level of growth in renewed organizations is an expansion in ministry. New churches will be started, new ministries of compassion will be opened, new missions will be launched, and a host of other new ventures will characterize the growth of a renewed organization.

Coupled with the growth of new ministries will be the success of activities sponsored by the renewed organization. Not only will new ministries tend to be successful in the context of a renewed organization, but also there will be success in existing activities. The objectives of the organization will be achieved through the contribution of successful activity.

Following along this same line of thought, renewed organizations will experience productivity in the setting and reaching of discrete programmatic goals. Programs will be initiated and evaluated on the basis of discrete goals—i.e. concisely stated, objectively measured, and intentionally contributing to organizational objectives. Renewed organizations have the ability to agree on purposes, cooperate on objectives, and then set and achieve goals related to the programs which are intended to contribute to the success and productivity of the organization (Guy, 1989).

Negatively, organizational productivity is contrasted with organizational waste. Oliver Williams talks about transaction costs, a comparison of internal vs. external expenditures to complete a given task. The idea is to measure the cost of performing a task internally against the cost of hiring out the task externally. In the case of renewed

organizations, those functions that can be more cheaply accomplished either internally or externally are typically assigned to the most efficient performer. The exception to this rule is in the case of certain functions for which there is an intrinsic value in retaining internal performance. An example would be hiring janitorial services internally for the sake of creating a job for a member of the organization or because of belief in ceremonial propriety for the task, even though the same task could be performed more cheaply by an outside janitorial service.

Another way of looking at this issue of transaction costs related to organizational waste deals with the time and energy to perform a given task. Waste is present when an organization spends an inordinate amount of time performing certain tasks which, under better conditions, could be expedited. An example of such waste is lengthy board meetings out of which participants fail to derive the satisfaction of decision-making handled in a manner that allows for due process without frustrating delays. By contrast, the productive organization brings together decision-makers with clear objectives and goals, engages people in the discussion, and then comes to a conclusion in a timely manner. Even though meetings may still be lengthy, participants go away feeling that something good was accomplished. Needless debate and frustrating indecision did not waste their time.

Throughout this section the discussion has centered on the measures of organizational renewal. Organizations operate at various intensities along the five continua discussed. The goal of “initiating...planned change” (Lippit, 1982, P. 13) is to bring each of the five measures of organizational renewal to full and positive intensity. The dimensions of organizational renewal provide the framework within which the

measures of organizational renewal may be observed. It is to those dimensions of renewal that the discussion now turns.

#### **IV. Dimensions of Organizational Renewal**

The focus of this study is to examine organizational renewal at the level of specified jurisdictions or geographical regions within denominations. Such divisions within denominations are administratively organized under the common designations of districts, regions, dioceses, provinces, etc. For simplicity this study will primarily use the term “district” to refer to these classifications within denominations.

An understanding of organizational renewal at this level begins by detailing the dimensions of district life to which a renewal effort may be applied. Generally, a district will function both administratively as well as programmatically. Appendix 1 is a general discussion of a framework for analyzing regional jurisdictional domains (districts) in religious organizations. The material is provided as a point of reference that will be used to understand the administrative dimension of districts. The discussion of the programmatic dimension follows.

#### **PROGRAM**

The program dimension of organizational renewal at the level of districts may be divided into two subsets: Participation and Products/Ministries (See Table 2). Each of these will be discussed in turn.

#### **Participation**

Religious organizations thrive on participation. An anonymous camp song sung back in the 1970's included these words:

*Numbers, numbers, numbers is the name of the game;  
Just keep 'em pourin' through the door,*

*No matter why they came.  
Building your enrollment is the only way to fame;  
If later they should fall away, you're really not to blame.*

Being a volunteer organization whose principal means of legitimization in society is in the quantity of participation and the good works performed, it is natural that religious organizations pay careful attention to statistics of membership and attendance at various congregational gatherings. And while the camp song above pokes fun at

**TABLE 2**

<b>DIMENSIONS OF ORG. RENEWAL—PROGRAM</b>	
<b><u>Participation</u></b>	
•	Total Membership
•	Attendance in Weekly Services
•	Participation in District Gatherings
	-Assemblies/Conventions
	-Rallies
	-Camps/Retreats
	-Training Events
<b><u>Products/Ministries</u></b>	
•	Expansion
	-Existing Congregations
	-New Congregations
•	Education
	-Leadership Training (initial and continuing for clergy and lay)
	-New Member Training
	-Continuing Education of Members
•	Research and Development

unabashed number crunching, most religious organizations take the issue of participation very seriously. Whether it be the total number in attendance at the largest of district or local congregational gatherings, or the expectation of 100% attendance at a small group or committee meeting, religious organizations consistently record participation levels.

### ***Membership***

Heading the list of participation measurements is the total membership of the organization. All denominations have some means of keeping track of the number of

people that have affiliated themselves with the given congregation. The case studies from the Church of the Nazarene make specific reference to membership statistics recorded in district journals. While it is noted that some denominations have no official membership list,<sup>4</sup> even these churches have developed ways of measuring their adherents. And among denominations, who make an official record of membership, there are frequently levels of membership such as probationary, associate, and full members. Some denominations also make a point of identifying persons whose names still appear on the membership roll but are no longer actively participating in the life of the local parish where their names are recorded. Such persons are placed on some sort of inactive status but are nonetheless included in the total membership numbers of the local congregation. Districts gather the membership statistics from local congregations to arrive at district totals.

Renewal efforts directed at membership statistics may address a number of issues. As noted above, congregations may have a list of inactive members and initiate activities designed to change the manner in which those inactives are treated, thus hoping to reactivate them as participants in the life of the local congregation. Another situation may be that a congregation has carried large numbers of individuals on their active membership list despite the lack of participation and interest on the part of those individuals. As a means of making the term “active” meaningful, criteria may be established for such a designation and those individuals not meeting the standards may be shifted to inactive status. Still others may choose to designate a given period of time for reconciling denominational membership rolls, dropping the names of persons unknown to the congregation and/or dropping numbers without an associated name. For example, the

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<sup>4</sup> Ex. The Church of God



Church of the Nazarene has designated the fiscal year 2002-2003 as the year of membership reconciliation and by some estimates will reduce membership totals by as much as 25%. It is expected that various programs and policies that are established on total membership figures will have to be adjusted to meet the new realities. At issue here is an effort to have a membership roll that accurately reflects the numbers of people who are fully engaged in the life and activities of a local assembly. Only those members who are thus engaged will be able to contribute something of themselves and their resources to the achievement of organizational purposes and objectives.

Demographic shifts in a population area can affect membership rolls of a religious organization. Districts may develop plans to capitalize on the influx of new people and will especially be forced to change the manner in which they conduct their affairs when the newcomers are radically different in culture, language, and/or class from the existing population (Carroll, et. al., 1979).

A completely different type of scenario is a change in the way a district organization facilitates and promotes the process of joining for new members. Districts may adopt a centralized or decentralized strategy, depending on the perceived need and effectiveness of current programs in operation.

Typically, membership statistics are maintained at the local level and then a year-end report is given to the district at the annual district assembly or conference. Membership figures for the district are tabulated and in turn reported to denominational headquarters for a global report.

### *Attendance*

Following closely on the heels of counting members is the practice of counting attendance at weekly services in local congregations. More often than not, the relative strength of a local congregation is better measured by the numbers of people walking through the doors to attend weekly services than by the mere numbers registered on a membership roll. The reason is that the effort to attend services is a better reflection of the engagement of individuals in the life and activities of the organization, and also positions them to both receive and contribute to the ministries of the parish.

Congregations may count attendance at only the principal worship service of the week, allowing for a cumulative total when there is more than one principal service as in the case of double and triple morning worship services. Or congregations may record attendance figures at each of the general gatherings during a week, such as Sunday School, morning service, evening service, midweek service, and small groups meeting in the name of the church with certain criteria for qualifying to be included in attendance counts.

Attendance figures for local congregations are gathered periodically and recorded for district purposes. On some occasions districts have gathered attendance figures weekly, such as during periods of attendance promotion or in the case of needing more precise tracking of weekly attendance. An example of this will be seen in the Oregon Plan. More common, however, are monthly and quarterly reports, with a final year-end tally reported to a district assembly or conference. The annual figures are then reported to denominational headquarters in the same manner as membership statistics.

### ***District Gatherings***

A measure of organizational strength and health is the number of persons attending district gatherings as compared to a percentage of the total membership and/or weekly attendance averages of the district. It is commonly held that the higher the percentage the greater the level of engagement there is on the part of the grassroots. There may be situations in which facilities may limit the amount of participation. And there are certain meetings such as district assemblies or conventions for which delegates are elected as representatives. Still, the number on a waiting list for limited facilities or the percentage of elected delegates in actual attendance are seen as measures by which the particular event and the district in general is evaluated as more or less healthy.

What holds true for assemblies and conventions also holds true for other district gatherings (See Table 2). Participation at rallies, camps, retreats, and training events is always evaluated as a means of measuring the strength and viability of the event and/or the district as a whole. Training events, while often not expected to draw extremely high participation from the total of the grassroots, will also be established with an expectation of participation from the targeted audience.

It should be noted that throughout the discussion of attendance, whether it be weekly in the local assembly or periodically at district gatherings, participation may be indices of more than one issue. A relatively high participation level, using whatever measurement is appropriate to the situation, may indicate the attractiveness and viability of the given event as well as the relative strength and viability of the organization as a whole. But it should not be assumed that high participation levels are indices of both event strength and organizational strength. A single event may enjoy extremely high

participation because of the perceived value and enjoyment received by attendees, while the rest of the organization is crumbling into disarray. Conversely, a healthy district organization may sponsor an event that has lost viability, though the continuation of such events will sooner or later call into question the ability of the organization to properly critique itself. The Target Toronto case study offers an example of this latter idea.

Districts may seek renewal through planned change in the way that events are structured, whether at the level of weekly services in local parishes or at the level of district gatherings. Changing times, locations, focus, and style are common means of attempting renewal. Dropping an event for a period of time and then reinventing it at a later date with a new look may bring renewal. New leadership that is empowered to make changes to an event often opens the door for renewal. And districts may attempt renewal through a change in marketing techniques for any given event. The goal in each of these instances would be to make the event more attractive and viable, thus attracting a higher level of participation and enjoyment on the part of attendees.

It should be noted that there is a distinct difference here between renewal in participation levels and renewal in management of membership. The former seeks an engaged and active participation that is a relatively high percentage of the total. The latter is concerned with accurate reporting and record keeping (See Appendix 1). The ultimate goal of each is a renewed organization, though the evidence is more readily observed in the level of participation.

### **Products/Ministries**

All religious organizations offer something to society in general and to their members/adherents in particular (Carroll, et. al., 1979). Organizations produce some

good, as defined in the organization's purposes. And they provide various ministries, as defined in the organization's objectives. This thesis discusses three such products and ministries as dimensions in which organizational development may be attempted: expansion, education, research and development (See Table 2).

### ***Expansion***

Expansion of membership is nearly always a high priority for districts. There is an insatiable desire among organizations to reach an ever-expanding percentage of the population. Hence the attention to participation levels as discussed above as well as in these paragraphs.

Districts are concerned with expansion on two levels—in *existing congregations* and in the creation of *new congregations*. One pastor of an established congregation protested the emphasis on creating new congregations by saying: "It is cheaper to extend our existing altars than it is to build new ones." There is often a tension between the two responsibilities for district expansion, and districts require good management of the vision to keep both sides balanced in the organization.

Effective district leadership is seldom directly involved in the day to day operations of existing congregations. Normally a pastor works with local lay leadership to direct the affairs of the church in its regular operations. However, the district can become involved when one of the following scenarios presents itself.

When dealing with a local assembly, a designated officer with the title of district superintendent, bishop, moderator, etc. most frequently represents the district.<sup>5</sup> Superintendents meet with local congregations periodically for consultation, motivation

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<sup>5</sup> For the remainder of this discussion the term district superintendent or superintendent will be used to designate such officers.

and evaluation. Superintendents are also called upon to meet with local congregations to coordinate and approve filling vacancies in the position of pastor.

At both the occasions of the periodic meeting and the pastoral arrangements meeting, the superintendent has an opportunity for working with the grassroots to evaluate current methods of expansion. When current methods are evaluated as under performing, then the superintendent may guide the congregation to employ new methods when there is a climate for acceptance of such changes. In the case of an assembly needing to make new pastoral arrangements, the superintendent may guide the selection committee toward candidates with a particular set of qualifications and experience that would indicate the potential for implementing effective expansion methods (Barna, 1993).<sup>6</sup>

What is significant here is that over time, a district organization may experience renewal through the leadership of a district superintendent at the level of the local congregation. A superintendent may prompt such renewal through the periodic meetings with local assemblies, motivating the majority of congregations to initiate planned change (Lippit, 1982). The cumulative effect of such an effort over time will impact the district organization as well as the individual congregations involved. The intensity of the measures of renewal (See Table 1) will be heightened to the point where the whole organization experiences renewal.

Another strategy for renewal of this sort is through the careful and deliberate placement of local pastors whose qualifications and experience contribute to the renewal efforts at the dimension of existing congregation expansion (Payne and Beazley, 2000).

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<sup>6</sup> For a discussion of the traits needed in pastoral leadership to turn around a declining congregation, see Barna, G., (1979). Turn-around churches. Ventura, CA: Regal Books.

The issue here is a change in the style and characteristics of leadership at the local congregation level. Whereas a district may have become dominated with pastors whose intensity in the measures of organizational renewal has become very low, and whose resistance to change has become very high, a superintendent may initiate planned change toward a different kind of pastor. Over time, as the strength and numbers of these growth-oriented pastors increases, a district may observe that renewal has taken place.

Beyond the direct intervention of district leadership at the level of the local congregation, a district organization may initiate planned change through the development of new approaches to expansion, which are made available to existing local congregations. Centralized programs aimed at evangelization such as crusades, camps, and rallies are one such example of a district effort to facilitate local church expansion. Both Nazarene districts in the case studies utilized camps and rallies as means for helping local churches expand. A decentralized program in which the district facilitates the grassroots in local evangelization is another approach. The varieties of efforts, both centralized and decentralized, are almost limitless. The issue that is often missed, however, is that a district cannot expect organizational renewal if it is a top-down, district sponsored—district run, activity. Renewal requires the full engagement of the grassroots who not only agree on organizational purposes but who also cooperate with organizational objectives. And the objectives must, of necessity, include broad-based participation by the grassroots in both decision-making and implementation (Payne and Beazley, 2000).

The Nazarene districts examined later in this thesis give examples of expansion through new congregations (church planting), an issue of more or less importance to

districts, regions, synods, and other similar domains of regional jurisdictions. It is more or less of importance because admittedly, not all districts have the vision and/or wherewithal to engage in starting new locations of congregational ministry (Payne and Beazley, 2000). And once again, such expansion can be attempted through either a centralized or decentralized approach.

The centralized approach means that sponsorship and decision-making for the venture rests with district leadership. The district, either through a designated officer such as the superintendent or through a designated committee, selects the location, the pastor, and the ministry model. Further, the district organization provides funding and moral support, as well as accountability structures. In this instance there is no other direct involvement on the part of a local congregation or any form of the grassroots. Local congregations may help to supply funding through the payment of a district budget, but they are uninvolved in the decision-making or implementation of the church planting effort.

A centralized approach may be appropriate when the situation warrants. For example, district leadership may use the centralized approach as a means of breaking the ice on a district where no church planting has taken place for an extended period of time. The rationale is that the district needs to model a willingness to start new congregations and to demonstrate that such efforts can be successful.

Another scenario for the centralized approach is in cases where the proposed location of a new work or the proposed target audience of the new work is beyond the reach of existing congregations. Also, the district may determine that existing congregations are already engaged in expansion at the limit of their resources and it



would be a dangerous overload to increase their responsibilities further. In these instances the district may step in to provide resources for expansion through the start of a new congregation.

The decentralized approach is obviously one in which sponsorship and decision-making is pushed out to local congregations and the grassroots. While most denominations will retain some decision-making and accountability structures at the district level, local oversight and daily operations can be carried on by the grassroots. The grassroots can be involved through donating members, money, facilities, goods and support services. Moral support, consultation and some levels of accountability may also be found among the people of local congregations. Again, these ideas will be illustrated in the case studies.

Organizational renewal in terms of expansion through new congregations suggests that new structures, methods, and norms are initiated. A norm of centralized church planting may be replaced with a decentralized approach, as was the case in the Oregon Plan. A culture of hesitant and modest church planting may be replaced with an aggressive scheme. A cycle of limited church planting due to inadequate resources may be exploded by the infusion of special funding from a centralized source, such as the Target Toronto project.

It is useful for perspective to recognize that organizational renewal in church planting can affect not only the strategies for starting new assemblies, but also can affect the climate and organization of the district as a whole. As new approaches to church planting experience success, then new models of ministry are developed that can be adopted by existing congregations. Further, as new people groups are reached, changes

may be indicated in the methods of conducting district activities. For example, the influx of new ethnic groups may open the way for changes in programming for district rallies and camps. A district and local congregation may cosponsor the start of a new congregation and see a renewal of both district and local congregation structures.

While acknowledgement must be given to the place of centralized, district-sponsored church planting, renewal is most likely to be experienced by organizations that involve the grassroots (Payne and Beazley, 2000). New congregations that are started in isolation from another local congregation fail to garner the buy-in and ownership of the preexisting congregation. The existing congregation tends to view the project as a district responsibility and therefore absolves itself from any implication in its success or failure. Further, an existing congregation may develop a level of animosity toward the new congregation, especially when the new group is seen as siphoning away much-needed resources and/or experiencing a level of success unmatched by the older congregation. Thus it is imperative that the planning for change initiated by the district take these potentials into account and make provision for grassroots involvement wherever possible.

### ***Education***

Religious organizations, and denominations in particular, are regularly engaged in providing educational opportunities. The Catholic Church and the Seventh Day Adventist Church are well known for their parochial schools at the elementary and secondary levels. Protestant Evangelicals have had modest involvement in such educational endeavors, though they are more recognized for their colleges and universities. These general education programs, while valid and worthy of consideration in renewal efforts, fall outside the framework of this thesis. The reason is that regional

jurisdictional domains are seldom involved directly in the operation and leadership for these institutions.

Where regional jurisdictional organizations (districts) are more directly involved is in leadership training, new member training, and continuing education of members (See Table 2). And as in the expansion programs discussed above, the education programs of a district tend to follow centralized or decentralized paradigms.

Districts become involved in three types of *leadership training* that are of interest to this thesis. First, there is the regionally centralized college/university to which students are directed from a cluster of districts, states, provinces, etc. In some instances, districts facilitate and sponsor students to attend regional colleges/universities for the purpose of either gaining a degree or to participate in some specialized seminar/training program. The general notion is that the regional college/university offers resources unavailable to districts and that a higher level of education is associated with greater leadership potential.

Another form of regionally centralized education is the regional Bible college, whose mandate is to specifically train individuals for ministry. Once again, the purpose of such institutions is to provide educational resources and experiences unavailable to a single district operating alone. District involvement in these programs is again at the level of facilitating and sponsoring students who desire to attend.

In all these instances of higher education, the district may to a greater or lesser degree commit resources to benefit the institution and/or the students in the hope that the students will one day return to the district and make a contribution to the achievement of purposes and objectives. With that end in mind, some districts may ascertain that the

overall educational level of the candidates for leadership is low. Another district may experience a shortage of trained personnel to fill vacancies at local and district posts. Or it may be discovered that the training received at such institutions, while of an acceptable quality, may not equip leaders for contributing to the aims of the district. A renewal effort may then focus on raising educational levels, recruiting more students, or changing curriculum. However, it must be recognized that the effect on the district will not likely be seen for several years since it takes time to recruit, educate, and then return students to the district to become involved in some form of leadership. Nonetheless, a religious organization looking at a long-term renewal project may engage in just such an effort.

A more likely target of planned change initiated by a district would be centralized leadership training programs conducted at the district level. Again, this is a centralized effort in which students from across the district are brought together to take advantage of resources not available elsewhere. These programs typically are designed for students (clergy and/or lay) who are employed and unable to leave homes, jobs and families to attend a regional college/university or Bible college. The curriculum may be an extensive multi-year program designed to take ministerial candidates through a prescribed course of study in preparation for ordination. Or the curriculum may be designed for completion in a few months, a few weeks, or even a few hours. The Target Toronto project (discussed elsewhere in this thesis as a case study in organizational renewal), pioneered a unique program called the Toronto Institute of Lay Training. Nine hours of classroom training were offered on weekends once a month for a period of nine months. The purpose was to introduce lay persons to clergy-type ministry in nine different domains. The result of the effort was that several students did indeed go on to

further education and entered career clergy-type ministry. And a noticeable number of lay people returned to their local churches with better skills and preparation for effectiveness as lay leaders.

Beyond such intensive programs as noted above, districts frequently offer a wide variety of training events for laity and clergy. Some of these are stand-alone events while others are conducted in conjunction with other district assemblies, conventions, and retreats. The purpose in all of these is to enhance the leadership quality of the district with the expectation that greater productivity will result at both the local congregation and district level.

A third way in which a district may become involved in leadership training is to take a given course or seminar “on the road.” Sending teachers out to the local level is a means of decentralization that touches the grassroots where they live and work. Another approach is the teach—reteach method. Individuals are brought to a central location for training in a given curriculum and then returned to their local situation to reteach the material. In both cases the idea is to provide leadership training locally.

What has been suggested for leadership training (regional, district and local), can be generally extended to *new member training* and the *continuing education* of members. The curriculum is different, the audience is different, but the strategies for providing the education are essentially the same. Renewal in any of the educational domains is a planned change in the structure, culture, standards or norms that govern the education program. When interest is lagging, when the results are unacceptable, when the curriculum is outdated, when methods are obsolete, or any number of other negative

outcomes indicate that the education program of a district is no longer contributing to the good of the organization, then a renewal effort is once again an option to be considered.

### ***Research and Development***

It is this writer's observation that only a limited number of religious organizations engage in research and development at the level of a regional jurisdictional domain.

Districts rely almost exclusively upon denominational sources for research into all areas affecting the life of the church and the development of products and ministries to be used at the local level. The resources to employ and equip personnel for research and development projects are much more readily available to a denominational organization than to regional jurisdictions.

A notable exception was the Oregon Pacific District of the Church of the Nazarene, the subject of a case study in this thesis. They put together their own strategic planning team, commissioned their own research, and developed their own programs for achieving renewal. The program, for which they are best known, The Oregon Plan, emerged from this renewal effort and pioneered research and development in church planting that continues to be a reference point for regional jurisdictions in many denominations.

The point to be made here is that denominational programs in research and development are of necessity broad-based and somewhat culturally neutral. Denominational programs are designed to be used in all sectors of the country, and perhaps even around the globe. Thus they are unable to engage in research and development that is quite specific to the culture and needs of one locale. And while the efforts of denominational structures to provide quality materials is recognized and

applauded, an area in which districts may discover rich opportunity for organizational renewal is in activating their own research and development efforts.

The third case study in this thesis investigates the renewal of the Dutch Catholic Church in the 1960's. The Dutch bishops became leaders throughout the Catholic world in researching their own theological issues and developing responses to those issues. They serve as a sterling example of renewal through research and development that other regional jurisdictional organizations would do well to emulate.

In summary, the dimensions of organizational renewal include both administration and program. This section has developed the discussion through providing a framework for understanding each of these dimensions and suggesting possibilities for initiating planned change.

## **V. Bases of Organizational Renewal**

Religious organizations will find their efforts to "initiate...planned change" (Lippit, 1982, P. 13) to be fostered by certain independent variables identified here as the Bases of Organizational Renewal and seen in Table 3. As in the case of the Measures of Organizational Renewal, the bases are represented as a continuum ranging from factors contributing positively across to factors detracting negatively.

A great many authors in the field of management have published the fruit of their research on the bases of organizational renewal and are reviewed elsewhere in this thesis. A more limited treatment may be found in the religious literature, and was also reviewed elsewhere in this thesis. Therefore this section will not attempt to discuss in detail each of the points identified in Table 3. However, a few comments are in order to situate these independent variables for the benefit of this project.

## Leadership

The comparison between *invigorated leadership* and *lethargic leadership* has very little to do with personal energy levels among organizational leaders. While it is a valid observation that regional jurisdictional leaders (district superintendents, bishops, moderators, etc.) are most often in the later stages of their careers, it cannot be assumed that all these individuals are running out of gas. On the contrary, it may be a very high

**Table 3**

BASES OF ORGANIZATIONAL RENEWAL		
Invigorated Leadership ↔ Lethargic Leadership		
<u>Missional</u>		<u>Institutional</u>
--Forward focus		--Ingrown focus
--Service oriented		--Survival oriented
--Initiating		--Reacting
--Managed chaos		--Stable
--Successful		--Faithful
--Motivating		--Demanding
--Transferring values		--Disconnected with followers
Vision ↔ Status Quo		
<u>Targeted</u>		<u>Diffused</u>
--Clear, articulate		--Uncertain, inarticulate
--Prioritized		--Disorder
--Inspiring		--De-energizing
*Catch emotions		*Fear
*Engaging		*Laissez-faire
*Desirable		*Unattractive
Communication ↔ Insufficient Information		
<u>Active</u>		<u>Passive</u>
--Open		--Closed
--Multi-directional		--Top down
--Inclusive		--Exclusive
--Extensive		--Limited
Multi-Dimensional ↔ Symptoms not Causes		
<u>Broad-based</u>		<u>Isolated Trouble Spots</u>
--Multi-level acceptance		--Executive level acceptance
--Systemic change		--Machinery tinkering
--Philosophically motivated		--Convenience motivated
--Affecting Administration & Program		--Affecting Program only
Managed stress, conflict, and agreement ↔ Indifference ↔ Discontent, turmoil, distrust		
<u>Healthy</u>	<u>Vulnerable</u>	<u>Unhealthy</u>
--Candid	--Careless	--Deceptive
--Efficient	--Wasteful	--Destructive
--Managed chaos	--Ignored chaos	--Anarchy
--Generous	--Missed opportunities	--Hoarding
--Embrace process	--Side-step process	--Delay process



level of energy that has contributed to their propulsion to a top level of leadership in the organization. At the same time, one may observe men and women in the mid-stages of their careers whose youth suggests potential but whose performance is lackluster.

What is being sought here is an understanding of the tenor, the spirit, the intensity of leadership as it applies to a renewal effort (Nanua, 1992). Greenleaf (1996) declares: “I cannot visualize a world without leaders, without people who clearly see the path ahead and take the risks of going out ahead to show the way” (P. 112). Quite simply, a leader that is *missional* (See Table 3) will more or less display characteristics that are invigorating, whereas an *institutional* leader will reflect lethargy. In fact, the *missional* leader will most likely be leading the charge toward “initiating...planned change” (Lippit, 1982, P. 13), ever seeking to find ways to strengthen and improve the organization. By contrast, the *institutional* leader will most likely approach renewal projects with resistance at worst and passive unattachment at best. From such a viewpoint it is easy to understand why the *missional* leader is motivating to those around him/her and readily gathers a following who embrace the values represented in/by the leader. And sadly, the lethargic leader will find him/herself disconnected from their followers and surrounded only with similar persons who drain energy and resources from the organization. All three of the forthcoming case studies give examples of *missional* and *institutional* leadership styles.

When an organization finds itself in a position of having lethargic leadership that cannot be reinvented with an invigorated characteristic, then a change of leader will be required. “One catalyst for changing an organization’s culture, particularly for critical changes, is the selection of new top management team members...” (Hitt, Ireland and

Hoskisson, 2000, P. 507). Such a move to change the top leader is viewed as extremely painful and difficult for religious organizations. Issues of theology, spirituality, and the general spirit of compassion make it very hard for religious organizations to take steps to remove a leader, regardless of whether or not that leader is generally beloved by the organization. In these situations religious organizations become extremely vulnerable to escalating commitments similar to those in the domain of business leadership (Staw, 1976, Staw and Ross, 1987, Staw, et. al., 1997). Even with the difficulty, religious organizations seeking to achieve organizational renewal will take the steps necessary to position invigorated leadership at the helm. The Oregon Plan renewal effort was launched by just such a decision to make a change in district leadership.

## VISION

No successful renewal effort can be realized without a clear picture of a preferred future for the organization (Dale, 1981, Lippit, 1982, Nanus, 1992, Barna 1993). And the literature on religious organizations includes significant material on the value of vision and methodology for developing vision (Dale, 1981, Schwartz, 1999, Sweet, 1999a, Barna, 1993, Eby, 2000, Payne and Beazley, 2000). Thus it is unnecessary once again to rehash the material from that perspective.

The point, however, that does need to be made is that there are certain characteristics of the vision that drive an organization toward successful renewal projects. The vision must be *targeted* rather than *diffused* (See Table 3). That means it must concisely state the priorities of the organization in a manner that inspires the grassroots to become engaged. Guy (1989) states: “The purpose for organizing is to accomplish a particular goal that no one person can accomplish alone...” (P. 82). The problem with

many religious organizations is that they don't know what the *particular goal*, ie. the vision, of the organization is for a given period in history. The result is that the rank and file is then unclear on the particular role they are to play in the organization. Greenleaf (1996) suggests that a measure of evaluating whether or not the vision is targeted is by asking: "What are the *results* you are responsible for? In other words, what are the tangible and intangible end products of the operation you head up" (P. 193)? A follow-up to that is to further ask, "And are those results something that inspires you to perform at your very best?" It is the targeted vision that will foster renewal in organizations.

## COMMUNICATION

Guy (1989) has placed the issue of communication in an appropriate context for considering what will foster organizational renewal: "People who work together are going to talk. In order to halt decline, management needs not to stop communication, but to change the communication patterns" (P. 85). Kriegbaum (1998) underscores the notion when he writes: "The more change an organization experiences, the more it needs effective communication, especially to and from the leader" (P. 73).

Communication systems in a religious organization seeking renewal must reflect an *active* quality rather than a *passive* quality (See Table 3). Of particular note is the necessity of communicating with the grassroots, the level of the local congregation. It is the local congregation that remains the heart of the denomination (Wuthnow, 1993). People at that level must be engaged in the conversation that is multi-directional—up, down, laterally. And the communication must be inclusive—in terms of gender, ethnicity, age, location, and status (clergy or lay). To accomplish such an open, multi-directional and inclusive form of communication will of necessity require that it also be

extensive. The Dutch Catholics provide a compelling model of multi-directional communication that forms the heart of their renewal effort. The case study will examine their communication strategies at length.

Enhancing such an active communication style is made easier these days by the use of computers and the Internet. The possibilities for communication seem endless as new software is developed in the future. The caution that must be raised, however, is that in order for communication to foster renewal efforts it must be inclusive in terms of accessibility. Despite Bill Gates' vision of placing a PC in every home in North America, that goal is a long way from being realized. Persons who do not have access to a computer or are not computer literate derive zero benefit from communication strategies that require the use of such machines. Thus the effort to be inclusive will dictate that comprehensive communication strategies be employed in the renewal effort.

### **MULTI-DIMENSIONAL**

It is a given that religious organizations in the domain of regional jurisdictions are complex, multi-layered, and geographically diverse. Thus a renewal effort will be short-sighted and of limited effectiveness if it focuses on changing *isolated trouble spots* rather than a *broad-based* approach (See Table 3).

Acceptance of the plan by all levels of the organization is essential to the best renewal plans. That includes the obvious—acceptance by the leader/administrator level and the grassroots—but must also include some level of acceptance by denominational superiors. As the case study of the Catholic Church in the Netherlands will show, a renewal effort can be seriously frustrated by decisions handed down from denominational authorities that impede the implementation and progress of the effort.

Another issue to be considered is that the proposed changes to the *system* must be founded upon philosophical notions that are integral to the purpose and objectives of the organization. Such *philosophical motivations* are anything but *convenient* and must encourage the interface between *administration* and *program* (See Table 3). To merely tinker with the program and fail to address the supporting issues in administration is to frustrate the renewal effort via the bureaucracy. And as will be seen in the Target Toronto case study, issues of administration play a key role in the relative success or failure of a renewal effort.

### **MANAGED STRESS, CONFLICT AND AGREEMENT**

Another given in organizational renewal efforts is that there will be stress, conflict, and even agreement (See Table 3). To ignore such issues is to cultivate an organizational culture that is vulnerable or even worse, becomes unhealthy and threatens the organization's viability.

An organization may signal decline and the need for renewal when the following conditions are present (Guy, 1989, P. 2). These conditions are addressed to businesses but can easily be extrapolated over to religious organizations.

- Consistently poor opportunity/cost choices
- Absence of long-range planning (or any planning)
- Resource allocations in the absence of a dialogue about priorities
- Finance-related organizational weaknesses
- Short-term cutbacks (deferrals) and organizational nearsightedness
- Decreasing profits
- Organizational turmoil

- Pervasive employee discontent
- Increased absenteeism among employees
- Unusually high personnel turnover rate
- Insufficient information traveling through the formal communication channels of the company, producing suspicions throughout the organization that leadership is withholding information
- The grapevine among staff buzzing louder than usual
- Negative coverage in the media

Granted, many of these phenomena are applicable to the other bases of organizational renewal discussed above. The reason for inclusion at this point is to identify the power of managing stress, conflict and agreement in renewal efforts. For indeed, failure to do so will frustrate renewal efforts in terms of leadership, vision, communication, and being multi-dimensional.

Managing stress and conflict generated through the changes associated with organizational renewal is a rather obvious issue for leaders to contend with. As Bridges (1991) has suggested, “It isn’t the changes that do you in, it’s the transitions” (P. 3). And, speaking to business leaders facing a declining organization in need of renewal, Guy (1989) asserts: “It is the task of leadership to persuasively convince factions that it is in their best interest to actively participate in the resurrection of the firm” (P. 83-84). It is understandably the task of leaders in religious organizations to work with those who feel displaced and disenfranchised, helping them to deal with the stress and conflict as best as possible. The Dutch Catholics seemed to manage well the stress and conflict generated by their renewal effort in terms of dealing with the various factions within the

country of the Netherlands. Where the effort broke down was in relation to the authorities in Rome. The case study will discuss this in greater detail.

The area that is not discussed in the literature is that agreements must be carefully managed as well. In brief, as the Icarus Paradox illustrates, the strength arising out of agreement, with accompanying success, may be carried to such an extreme that it becomes a point of downfall. Thus, in *healthy* organizations there is the ability to be candid about not only stress and conflict, there is also a frank awareness of the dangers associated with success.<sup>7</sup>

Three of the Measures of Organizational Renewal are *organizational commitment*, *positive flow of resources*, and *organizational productivity* (See Table 1). Without doubt, a *healthy* organization will benefit tremendously from a spirit of generosity that is cultivated at every level of the organization. A *vulnerable* organization will miss opportunities because of a spirit of indifferent hesitation. An *unhealthy* organization will seek to hoard resources out of a spirit of distrust. Thus the measures of organizational renewal mentioned above are more likely to be achieved when generosity is the defining spirit. That generosity extends beyond the distribution of resources and includes the development of a strong organizational ethos built on trust and goodwill, among other things (See Appendix 1). Such an organization will seek to treat all, even the detractors, with respect, openness, and acceptance.

Accompanying the spirit of generosity is a willingness to embrace the processes required to effect renewal. Certainly there is the need to give place to the planning process initially. But as time wears on and the implications/consequences of change

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<sup>7</sup> For a thorough discussion of managing stress, conflict and agreement, see Lippitt, G. (1982), chapters 4, 5, and 6.

associated with the renewal become more evident, then the process of helping people through the transition becomes crucial for the ultimate success of the project (Bridges, 1991). Sensitive leadership and effective communication will significantly aid in making the process proceed smoothly.

As stated at the outset of this Section, there is no claim that the discussion has been exhaustive. Instead, the effort has been to highlight selected issues that foster renewal in religious organizations, issues that are not addressed in the literature of renewal in religious organizations.

## **VI. Obstacles to Renewal**

The preceding section has discussed factors that foster renewal efforts and made several references to factors that will frustrate renewal. The Bases of Organizational Renewal were discussed in a framework of continua from the positive contributors to the negative detractors. This section goes one step further in the discussion of the negatives to suggest some additional factors that frustrate efforts toward renewal. These frustrating factors are shown in Table 4.

**Table 4**

<b>OBSTACLES TO RENEWAL</b>	
Resistance	
Environmental Factors:	
• Economic	
• Demographic	
• Multi-cultural	
• Tradition	
• Current Events	
• Leadership	
• Resources	



## RESISTANCE

The literature on change in organizations, both in management and religious domains, is extensive when it comes to the discussion of resistance. That material has been surveyed in the literature review chapter found elsewhere in this thesis. Of special note is the exhaustive list of reasons for resistance found in O'Toole (1995), highlighted by what he sees as the strongest reason for resistance being that people simply do not wish to have the will of others imposed upon them. Parenthetically, that points again to the need for leadership to be missional, for vision to be targeted, for communication to be active, for the effort to be broad-based, and the management of stress, conflict and agreement handled in a healthy manner. Such an approach can minimize resistance to change that is based on a contest of wills.

## ENVIRONMENTAL FACTORS

Moving beyond the general topic of resistance to change, there are quite specifically some additional factors present in the social environment surrounding religious organizations that can frustrate renewal. Carroll, et. al. (1979) have firmly established that religious organizations function within a social environment. Wuthnow (1988, 1993) further discusses the changes in that environment for the modern day religious organization.

Table 4 shows a representative list of the environmental factors that have potential to frustrate renewal. A brief explanation of each follows.

***Economic***—Most often, a sagging economy is the culprit when discussing factors that frustrate renewal. A downturn in the economy will be reflected in not only the revenues available to a religious organization, but also in the attitudes of constituents. People

whose livelihood has been threatened will be far more reluctant to embrace a change in the status quo. This is especially true in the area of renewal through expansion, though is not excluded from a simple desire to enter a holding pattern rather than downsize during times of economic turbulence.

**Demographic**—A shifting population will frequently put religious organizations in a mood to avoid major change. But it goes beyond that. A very significant factor in frustrating renewal is the demographic make-up of both the target audience/area as well as those who are implicated in the implementation of renewal. If an evaluation of the target audience/area reveals that a renewal effort is either not appropriate or will be refused, then the effort is frustrated. Similarly, if an appraisal of human resources available to implement and support a renewal effort comes up short, then another plan must be found.

**Multi-cultural**—As millions of immigrants continue to flood into Canada and the United States, a whole variety of social dynamics are coming into play. It is beyond the scope of this project to attempt to discuss those dynamics. Suffice it to say that renewal efforts may be shut down on the basis of inappropriateness when applied in the multi-cultural context that is constantly in flux in North America.

**Tradition**—The experts on leadership and resistance to change will speak to the matter of traditional ways of doing things as an obstacle to renewal. What they don't address, however, is that religious organizations hold certain traditions as Divinely mandated and sacred. To violate certain traditions, even in the name of legitimate renewal, would demand a renovation of theological positions that may not be negotiable at all. Such a move would take the effort beyond renewal and into the realm of reform—a step rarely

seen in denominations, and more than likely constitutionally forbidden at the level of regional jurisdictions. Rome became extremely leery of the renewal effort in the Netherlands on the basis of the threat to tradition and, as the case study shows, took specific steps to insert leaders more committed to the Church's traditions.

***Current events***—whether it be a natural disaster, an act of war, or the general movement of events, history may put a stop to a renewal effort.

***Leadership***—Once again, the literature on resistance to change discusses leadership as a contributor or detractor to renewal. One of the ways this becomes acute for religious organizations is in the case where a leader, for all his/her best intentions, is incompetent and there is no acceptable way of changing the leader. This matter was discussed above in the Bases of Organizational Renewal. The renewal effort must be put on hold until such time as a change of leader can be consummated for the organization.

***Resources***—Along with the economic resources mentioned above, the absence of appropriate human and material resources might also frustrate a renewal effort. Granted, effective planning for change will take into account available resources for implementing change. However, the point is that in some circumstances a renewal idea is deemed worthy but either the resources are not present to begin with or those resources may disappear somewhere in the process of implementation. Once more, the renewal effort will be thwarted.

## **VII. Conclusion**

This chapter has developed a theoretical framework for understanding the Dimensions of Organizational Renewal in Religious Organizations. The notion of renewal as it relates to religious organizations, and the model of renewal, is now ready to

be tested on the three case studies of this thesis. What will be seen is that renewal efforts characterized by a partnership between empowering leadership and an engaged grassroots (Selznick, 1966) will, over time, experience a greater degree of renewal than organizations whose renewal efforts are initiated and driven exclusively at the executive level.

## CHAPTER 3

### RELIGIOUS ORGANIZATIONS IN THE LITERATURE

#### I. INTRODUCTION

A popular maxim states that the only things that are certain in life are death and taxes. In the modern world of business a third certainty has been added: *change*. “Many organizations today of all sizes are undergoing a transformation in the way they accomplish work” (Dubrin, 1996, P. 86). And indeed, even the very best run companies are faced with the challenges of change in order to insure their continued strength and stability. Tucker (1991) tersely states: “Businesses that do not know how to change with change, that do not adapt and respond, do not survive” (P. 10).

Similar statements could be made of the modern religious organization. Radical change is surrounding religious organizations in society, government, business, and every other aspect of life. Many other illustrations of change could be noted from within religious organizations in areas such as liturgy/worship styles, religious education, mission, communication technology, etc.

This chapter’s first section reviews a recent collection of papers in which religious organizations are defined and the application of organizational theory to them is justified. The second section of the chapter then reviews salient literature on the subject of change and renewal from the perspectives of management. The reader will note that only Hurst

(1995) addresses the notion of organizational renewal. The third section looks at change literature from the perspective of religious organizations. As in the section on management, only the work of Payne and Beazley (2000) addresses renewal within the material available from religious organizations. Their work is of particular interest because it speaks to the notion of renewal at the level of what they term the “judiciary.” The chapter concludes with observations of where the literatures in both fields connect as well as identifying areas needing yet to be addressed.

## **II. SACRED COMPANIES**

The Program on Non-Profit Organizations (PONPO) at Yale University underwent a three-year inquiry into “religious institutions.” An eclectic group of scholars from several disciplines contributed to a series of conferences, the papers of which have been published in book form, the title of which is Sacred Companies (Demerath, Hall, Schmitt and Williams, editors, 1998). Several of the book’s chapters have great relevance to the study of renewal in religious organizations by making the connection to organizational theory in general.

In an essay entitled “The Relevance of Organizational Theory to the Study of Religion,” DiMaggio<sup>1</sup> traces recent developments in secular organizational analysis and identifies connections that can be made to the analysis of religious organizations. He discusses the trends in organizational theory that provide a special relevance to the study of religion. Further, he explores the following: issues of decision making in organizations, the organization as an institution, the ecology of organizations, and network analysis. He concludes that students of religious organizations may benefit from

the application of insights and methods from the study of organizations, noting that such an effort is in harmony with a major trend within sociology during the past 20 years. Citing examples from the study of social stratification, art and media, and comparative sociology, DiMaggio concludes that "...scholars have built upon insights from organizational studies to cast new light on the central questions of their subdisciplines" (P. 19). Students of religion, as a subdiscipline, can also benefit from the study of the larger field of organizational theory because of the reality that religious organizations are formal and complex. Much of religion is institutionalized and carried out through a variety of formal organizations, all of which may find helpful understanding from the study of organizational theory. Such a cross-over will require students of religious organizations to make adjustments in order to accommodate the contour of their own fields. Although DiMaggio fails to specify which adjustments will need to be made, one can speculate that issues such as ultimate good, types and roles of stakeholders, sources of authority are examples of areas for modification. However, DiMaggio takes the position that both sides, religious studies and organizational studies, will benefit from the effort to cross-pollinate. The point of this thesis is to achieve such cross-pollination with the creation of a model of renewal that draws from both religious and organizational studies and benefits both domains.

Zald and McCarthy explore the role of religious groups and social movements, arguing that the former can play a significant role in facilitating and creating ongoing social movements and countermovements. In their article, "Religious Groups as Crucibles of Social Movements," they examine conflict in religious organizations, taking

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<sup>1</sup> Unless specifically noted otherwise, authors cited in this section will be found in Demerath, N.J. III, Hall, P.D., Schmitt, T., and Williams (1998), Sacred companies: Organizational aspects of religion and religious

their analysis from both a political-economy and social movement perspective, and show how change occurs within religious groups. They argue that placing the analysis of religious change in the larger context of world-systems illuminates the way in which the world's political economy impacts religious expression. The authors discuss how religious organizations in "core" nations, those that dominate and lead capitalist production, exploit the resources of the poorer, weaker "peripheral" and "semiperipheral" nations. Thus Zald and McCarthy argue that missionaries from religious organizations will seek to mobilize peripheral labor in their ideological and institutional behalf. They further contend that religious organizations and personnel carry their religious values, political values, and ideology out into the world-system. In America, where the pattern of religious belief and participation are extremely high when compared to the British, French and West Germans, religious structures are a fertile ground for social movements that extend beyond national borders. Religious groups enjoy a freedom to maneuver that allows them to carry their beliefs out beyond national borders. Religious groups demonstrate "...solidarity across international boundaries providing a central identity for many individuals that transcends national identity" (P. 42). The point is that religious organizations have taken advantage of the world's political economy to expand beyond national boundaries and in so doing have at the same time helped to shape the world's economy with their values, beliefs and ideologies. The case study on the Dutch Catholics makes a connection between religious belief and the economy of the Netherlands.

The social reality of overlap between religious institutions and society at large is the focus of Stout and Cormode's contribution. In their essay entitled "Institutions and the Story of American Religion: A Sketch of a Synthesis," they state: "Human beings in



real time and space inevitably live within institutional worlds, and this includes religion” (P. 64). They define an institution as “...an embedded social structure of rules and hierarchies created to embody and perpetuate a set of cultural norms and values among its members” (P. 64). This perspective provides credence to the exploration of organizational renewal within religious organizations as discussed in Chapter 2, countering the argument that may be posed against lumping religious organizations/institutions together with non-religious organizations/institutions in the study of organizational renewal. It further reinforces the value of studying the programs and activities of a religious organization as means by which norms and values are expressed.

The whole notion of what makes an organization *religious* is addressed by Jeavons in the essay entitled “Identifying Characteristics of ‘Religious’ Organizations: An Exploratory Proposal.” Admittedly, congregations and denominations are self-evidently religious. However, there are other organizations with connections to religion that may or may not be religious. Examples would “...include everything from small congregations to multimillion dollar hospitals; from elite preparatory schools to threadbare shelters for the homeless; from huge, businesslike, international media operations to tiny, primarily voluntary, ecumenical service groups” (P. 80). Jeavons offers seven questions to inquire of an organization that determine its “religiousness.”

1. How religious is the organization’s self-identity?
2. How religious are its participants?
3. How religious are its material resources and their sources?
4. How religious are its goals, products or services?

5. How religious are its decision-making processes?
6. How religious is its definition and distribution of power?
7. How religious are the other organizations or organizational fields with which it interacts?

Jeavons insightfully points out that "...none of the standard management literature considers the potential for Divine intervention or God's providence affecting organizational performance" (P. 89). Payne and Beazley (2000, cf. chapter 8) elsewhere underscore this same notion as they specifically address organizational renewal within a religious organization. The point is that while there are many useful correlates between religious and nonreligious organizations, organizations that retain their religious orientation are distinct from all others and thus must be evaluated accordingly. Religious organizations presuppose spiritual dimensions that are distinct from secular organizations. Some factors must be taken into account that cannot be seen in simple cause/effect models.

Chaves makes his contribution to the study of religious organizations at the level of denominational structures. His essay is entitled: "Denominations as Dual Structures: An Organizational Analysis." He counters the notion that denominations are unitary organizations by proffering the position that "...they are essentially constituted by dual, parallel structures: a religious authority structure and an agency structure" (P. 175). Another characterization would be the comparison between priestly/pastoral functions and social agency functions. Within this understanding is the notion of two parallel systems of authority. Chaves states that "a religious authority structure is a social

structure whose elites attempt to further their ends by using the supernatural to control access to some goods that individuals desire” (P. 175).

The agency structure is defined as organizations that are formally attached to a denomination and engage in a variety of concrete activities. These activities may include foreign and home missions; producing Sunday School and other educational material; publishing various documents, training and evangelism materials; administering pension funds; giving or loaning money to local churches for use in building projects; and organizing denominational efforts in colleges, universities and seminaries. As will be seen in the Target Toronto case study, the agency structure can also emerge in the creation and operation of social service agencies, in this case called a compassionate ministry center.

The sociological distinction between the religious authority structure and agency structure is based in the recognition that the fundamental unit of both structures is the local congregation. Chaves accurately observes that people do not directly participate in any given denomination, but rather they are participants of a local congregation which is in turn affiliated with a grouping of congregations known as a denomination.<sup>2</sup> The denomination relates to the congregation in terms of both supervision and resourcing in such a way that the objectives of the larger organization will be met through the local congregation. With this in mind, Chaves analyzes the two structures with these statements:

- For the religious authority structure...congregations are the *object of control*.

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<sup>2</sup> Within Christian denominations there are various views concerning membership. Differences may be observed in entrance requirements, whether in virtue of baptism at birth, as a youth or in adulthood, or in virtue of some other symbolic rite of passage. Differences are also seen dimensionally as members relate to one another locally, regionally, denominationally and universally (the catholic church).

- For the agency structure...congregations are a *resource base*.
- The goal orientation of the religious authority structure generally is *internal*, while the goal of the orientation of the agency structure is *external*.
- The religious authority structure's basis of differentiation is *geographical*...[and] grows via *segmentation*.
- The agency structure's basis of differentiation is *functional*, and it grows via *differentiation*.
- The primary basis of legitimate authority within the religious authority structure is either *traditional* or *charismatic*. The boundary marking the limit of legitimate authority is the boundary between *member* and the *nonmember*.
- Legitimate authority within the agency structure...is *rational-legal*, and the primary boundary of this authority is the line between the *employee* and the *non-employee* of an agency. (P. 182-184, *emphasis in original*)

The theme of Chaves' article is that any investigation of denominational organizations should take into account the dual structures present. The connection to the study of renewal of religious organizations at the level of denominational districts is obvious. Leaders attempting to engage in a renewal effort must first identify whether the structure being targeted for renewal is oriented toward religious authority or an agency. The strategies employed will be varied according to the type of structure. For example, changes in liturgy, preaching, prayer, evangelism and spiritual counseling address issues concerning religious authority. By contrast, changes in educational curriculum, financial management, compassionate ministry activities, and denominational headquarters operations are examples of agencies.

A further note is the similarity of Chaves' definition of a religious organization to that of Jeavons noted above. Chaves states: "Religious organizations are exactly those organizations that contain religious authority structures" (P. 184).

In his conclusion, Chaves reinforces the connection between the sociology of religious organizations and the sociology of organizations in general. He summarizes: "Like organizations in general, denominations are best understood and studied not as cohesive wholes but as loosely coupled sets of subunits that respond to fundamentally different kinds of uncertainties generated by the outside world" (P. 191).

Finally, Demerath and Schmitt submit their views in an essay entitled: "Transcending Sacred and Secular: Mutual Benefits in Analyzing Religious and Nonreligious Organizations." They find that there are "religious" dimensions found in every organization, and virtually every religion has organizational dimensions. From the realm of the nonreligious, the notions of bureaucracy, decision making and power have implications for the religious. Further, the new institutional tradition in which a nonindividualistic cast is the norm (as opposed to the former tradition which focused exclusively on how individuals operate within and exert influence upon organizations), addresses organizational culture and social movements with benefit to the religious organization. "In opposition to behavioristic and rational-choice models of the calculating actor, institutionalism focuses on the way organizations constrain and transcend their members, while operating within a social environment over the long haul" (P. 388).

Going the other direction, Demerath and Schmitt outline common problems within religious organizations that have implications for nonreligious organizations.

Those problems include the following, some of which are particularly interesting for this study of organizational renewal:

1. *Nontangible goals.* Explaining, the authors state: “Insofar as organizations pursue ultimate objectives that are either other-worldly, highly subjective, or plotted into the indefinite future, these goals tend to resist both operationalization and measurement” (P. 392). Thus it is difficult for religious organizations to analyze organizational performance, leaving them “vulnerable to processes of change, takeover, and cooptation” (P. 392).
2. *Nontangible means.* Religious organizations employ nondemonstrable and noncalculable methods toward the achievement of their organizational goals. The problem is that ends become means in their own right and ... “the process of goal setting takes rhetorical and substantive precedent over goal achievement.” Religious organizations demonstrate a need for renewal when the means of goal setting and goal achievement are no longer effectively aiding the organization toward its *raison d'être*.
3. *Cultural primacy.* “Insofar as organizations give priority to symbols, doctrine, and ritual, structural factors may be treated as derivative, secondary, and potentially profane” (P. 392). Renewal efforts are aimed at narrowing the gap between “culture and structure” (“ought and is”). For example, decision-making may be hampered, creating conditions in which “...personnel actions may be based more on compassion than on merit; budget decisions may be determined more by enthusiasm than calculation, and institutional objectives may reflect moral commitments rather than organizational capacity” (P. 393).

4. *Antiorganizational ideologies.* The very ideologies around which persons rally may in themselves mitigate against organizational development and structure.
5. *Constraints of historicity.* Religious organizations may be "...controlled by a definite past even as they are oriented to an indefinite future" (P. 393).
6. *Dependence of the leaders on the led.* Religious organizations which depend upon members for compliance and support may find "...the governors at the mercy of the governed" (P. 394).
7. *Taken-for-grantedness.* A community may take an institution for granted for such a long time that available resources are depleted and there remains no provision for the future.
8. *Local-national dissonance within organizational hierarchies.* Local organizations may develop their own set of priorities which may not support and complement those of the national organization. A renewal effort in this instance may seek a realignment around commonly held organizational structures, norms, and goals.
9. *Boundary constraints and community labeling.* Organizations operate within social settings that produce constraints and labels. Mislabeling is usually "...a result of change—in either the organization, the community, or both" (P. 395).
10. *Cultural power as a political weapon.* This notion has to do with invoking moral values for the purpose of influencing agendas and steering discussion to favorably benefit the view of the individual or organization.

Demerath and Schmitt conclude their article by stating: "The field of complex organizations would be well advised to treat religious institutions more seriously, and scholars of religion would do well to study the emerging scholarship on organizations of

all sorts” (P. 396). It is with this background of belief that management literature and religious literature have something to say to one another that we now turn to a specific focus on change literature in each domain.

### **III. MANAGEMENT**

#### **ORGANIZATIONAL CHANGE**

Change is an undisputed component in the current milieu of organizational life, whether it be incremental, cumulative change or punctuated equilibrium (Gersick, 1991). Various approaches to understanding change are discussed in the literature (e.g. Kanter, 1983; Goldstein, 1988; Bridges, 1991; Gersick, 1991; Tucker, 1991; Fraces, 1995; Hurst, 1995; Neal and Tromley, 1995; O’Toole, 1995) with the repeating theme that change is inevitable (Conner, 1993) and mandatory for survival (Tucker, 1991). Simply stated, “Change is the movement away from a present state toward a future state” (Fox-Wolfgramm, Goal, Hunt, 1998; cf. George and Jones, 1995). The significant difference in the literature rests primarily in the observation that Hurst (1995) deals specifically with the notion of renewal while other authors focus their attention on a generalized discussion of change. Hurst (1995) sees renewal in terms of decision making and organizational learning, capturing the value of crisis as the catalyst for renewal.

Although it is argued that organizations require a certain amount of stability in order to function properly (Hultman, 1979), it is certain that this equilibrium (Goldstein, 1988) is not absolutely static. Goldstein (1988) has discussed the notion of autopoiesis in organizations in which feedback from various monitoring systems instigates changes to the structure as a means of maintaining equilibrium and the basic identity of the organization. Threats to organizational identity during periods of stability are met with



“...incremental adjustments to compensate for internal or external perturbations without changing their deep structures” (Gersick, 1991, P. 16). Thus threats to organizational identity may call for organizations to implement changes. These changes may be minor adjustments which accumulate incrementally over time, or moments of punctuated equilibrium in which nothing short of revolution dramatically remodels the future path of an organization. The Oregon Plan case study is an example of a revolution that brought on a change of leadership and radically altered the future of the organization. Resistance to change is evidenced in efforts to retain current understandings of organizational identity.

Other challenges may present organizations with the opportunity for change accompanied by resistance. For example, the introduction of new products to an organization's line of wares may call for change at both structural and identity levels. For prospector companies these changes may be viewed as incremental, while defender companies may be struck with the need for revolutionary change (Fox-Wolfgramm, Boal, and Hunt, 1998). Fox-Wolfgramm, et. al. studied two Texas banks and discovered that while the prospector bank<sup>3</sup> experienced more incremental change and the defender bank<sup>4</sup> experienced revolutionary change, both organizations faced resistance to change and both eventually reverted back to previous patterns of behavior consistent with organizational

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<sup>3</sup> Fox-Wolfgramm, et. al. define prospector thus: “This bank typically operates within a broad productmarket domain that undergoes periodic redefinition. The bank values being “first in” in new product and market areas even if not all of these efforts prove to be highly profitable. The bank responds rapidly to early signs concerning areas of opportunity, and these responses often lead to a new round of competitive action. However, this bank does not attempt to maintain market strength in all of the areas that it enters” (P. 93).

<sup>4</sup> Fox-Wolfgramm, et. al. offer this definition of defender: “This bank attempts to locate and maintain a secure niche in a relatively stable product or service area. The organization tends to offer a more limited range of products or services than its competitors and it tries to protect its domain by offering higher quality, superior service, lower prices, and so forth. This bank is at the forefront of developments in the industry—it tends to ignore changes that have no direct influence on current areas of operation and concentrates instead on doing the best job possible in a limited product or service area” (P. 93).

identity. Attempts to adapt to changes in the environment brought about by the introduction of new products and or the imposition of new regulations will not be sufficient to overcome resistance to changes in the core features of an organization. Nisbet (1972) suggests that organizations will take the necessary steps to weather the initial crisis and then experience a regression back to the familiar and traditional.

In the same way that new products introduced through the work of an organization's research and development division may prompt change, new products from competitors can initiate change. Morgan (1986) illustrates the point with a typewriter company who saw its identity singularly as a typewriter manufacturer. The introduction of computers and word processing capabilities soon posed the opportunity of changing the deep structures of the typewriter company, a change that was resisted and eventually resulted in the closure of the company. Whether it be through the introduction of new products from within an organization or the imposition of products from outside an organization, the tendency is to resist the changes necessary to accommodate the new environment. Individuals and organizations prefer the comfort of a predictable future based on repetition of the familiar.

Company mergers present another opportunity for organizational change (Schopflocher, 1995). In these instances, frequently a new leadership team is set in place with a mandate to implement changes in the acquired organization in order to move toward congruence with the purposes and goals of the parent organization (Schopflocher, 1995). Consistent patterns of behavior over a long period of time within organizations develop deep structures that resist such imposed changes (Fox-Wolfgramm, et. al., 1998). O'Toole (1995) has argued that one of the strongest reasons people resist change stems

from a refusal to acquiesce to the will of the others imposed upon them. Regardless of the relative merits of the change, the fact that persons in organizations are being required to change by new management teams, such as in merger situations, will evoke strong resistance.

Still another opportunity for change arises with the economic fortunes of an organization, whether they are positive or negative. An upswing in the economic climate with increased sales will present the need for changes in production and staff as well as the sales force. Changes to accommodate these increased demands are not usually resisted. From the negative side of the ledger, a downturn in the economy will call for reduced manufacturing, layoffs, and streamlining of the structure (Schopflocher, 1995). The hope is that with patience and stability, things will get back to business as usual. Organizations expend considerable effort to maintain equilibrium in times of turbulence (Want, 1990). Particularly in periods of economic decline, change is vigorously resisted in the name of holding steady until normalcy returns. Although business organizations attempt to design their structures in order to accommodate these routine and often cyclical demands for change, the point is that changes do take place in which there are opportunities for renewal.

Finally, organizations are presented with opportunities for change when certain conditions of escalation emerge (Brockner, 1992; Staw, 1997). Namely, projects are ripe for escalation when the following four conditions are present:

- Negative feedback on project success
- Repeated decision-making for project continuation
- Uncertainty regarding project goal attainment

- Choice exists about whether the project should continue.

The common phrase used to describe escalation of commitment is “throwing good money after bad.” An organization increases the expenditure of valuable resources in the vain hope that given a bit more time and investment, the loosing project will turn into a positive money-maker. Such was the case in the Oregon Plan as they faced a mounting financial crisis on two fronts yet executive leadership seemed unable to deal with the problem of escalating commitments. The further into a loosing proposition an organization goes, the harder it is for management to take the decision to cut losses and close the project. It takes a courageous leader to admit that the king project is parading through the streets without any clothes. In Oregon, it was not until the leader was changed that the organization faced its crisis and took steps to arrest the financial bleeding.

What to an outsider may appear as an obvious opportunity for change based on a seemingly objective evaluation of the escalation situation is not so easily addressed by organizations engaged in escalation (Staw, 1981). Staw (1976) introduced the notion of escalation with his landmark study of business students engaged in a laboratory experiment. 240 business school students were tested to determine their commitment to an escalating situation in the face of negative feedback. It was revealed that “...individuals invested a substantially greater amount of resources when they were *personally responsible for negative consequences*” (Staw, 1976 P. 39, emphasis in original). When organizations have made repeated decisions and thus implicated themselves in responsibility for a failing course of action, the tendency is to resist opportunities to change and thus persist in continuation of the project. As Mangham

(1979, P. 118) states: “A great deal of social order, joint action...persists over time and, in time, comes to appear highly resistant to change *even when perceived to be in need of it*” (emphasis mine).

The point of this section is to reiterate that organizations are presented opportunities for change from a variety of sources. Further, for each opportunity of change organizations will experience resistance. As Dubrin (1996) has wisely observed, “When people resist change, it is usually because they think the change will do them more harm than good” (P. 86).<sup>5</sup>

## **ORGANIZATIONAL RENEWAL**

So what of the organization that chooses to break with the status quo, creating a period of revolution and dis-equilibrium? Rather than incremental change, the organization now pursues a period of punctuated change (Gersick, 1991). This is “initiating...planned change” (Lippitt, 1982, P. 15) in which the effort is made to address deep structures and organizational identity in such a way that organizational renewal results in transformation of identity.

Organizations tend to run through life cycles which offer opportunities to change, if nothing else than by the death of the organization. Examples of such life cycles include Want (1990) and Hurst (1995), all of which include options for renewal and leave death as the last resort. In both cases the authors address resistance to change and make note of the effort required to pull off lasting renewal.

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<sup>5</sup> For a discussion of the reasons people resist change see Dubrin, A.J. (1996), Reengineering Survival Guide: Managing and succeeding in the changing workplace. Cincinnati, OH: Thomson Executive Press, P. 86-91, and O'Toole, J. (1995), Leading Change. San Francisco, CA: Jossey-Bass Publishers, P. 161-164.

What does management literature suggest as the criteria for effecting organizational renewal? As noted at the beginning of this section, it is important that the reader not equate change and renewal. Most of the management literature addresses change only. For example, Tichy and Devanna (1986) suggest four ways to create a sense of need for change in an organization:

1. *Challenge the leader.* “Effective transformational leaders must develop mechanisms that provide dissonant information and surround decision-makers with people who can operate effectively in the role of devil’s advocate” (P. 53). Anderson (in Cousins, Anderson and DeKruyter, 1990) supports the same notion by saying that religious leaders must occasionally “look out the window” to see possibilities for new ministries and directions that will be the basis of renewal in the organization. The same idea is later espoused by Drucker (1992) as he suggests that the effective leader of any non-profit organization will see renewal through changes experienced by getting outside the organization to do and experience something new.
2. *Build external networks.* “There is strength in weak ties, and transformational leaders need to cultivate networks made up of individuals with different views and concerns. Differing views of the world can keep the [just noticeable difference threshold] at a lower setting” (P. 54).
3. *Visits to other organizations.* “Seeing the way other companies...do things can have a profound impact” (P. 54).
4. *Management processes.* “A powerful vehicle for creating a felt need for change can be built right into the management processes” (P. 55).

Tichy and Devanna (1986) go further to suggest that the leader's task is to: 1) Determine the organization's mission and strategy; 2) Design an organizational structure that will meet the needs of the mission and strategy; 3) Develop a human resources system that is consistent with the mission and strategy (cf. 97-100). These three areas must be applied to: A) technical systems; B) political systems; C) cultural systems.

Elsewhere the management literature identifies three strategies for effecting change toward organizational renewal.

**1. Change of leadership.** The initial report on escalation by Staw (1976) was a laboratory experiment in which some of the participants were given scenarios framed as a change of manager in a financial investment project. Those who were new to the situation, i.e. did not have responsibility for earlier decisions regarding investments, were found to be less inclined toward persistence in a failing course of action. Staw, Barsade and Koput (1997) reported on a longitudinal study of bank executives and found that changes at the senior level tended to interrupt escalation on failing bank loans.

Schopflocher's (1995) experience as a practitioner has indicated that an essential to renewing an organization was typically a change of leadership. Finally, Staw and Ross (1987) recommend administrative turnover as a strategy for combating escalation and bringing about organizational renewal. Thus organizations seeking renewal are well advised to consider a change in leadership. The Oregon Plan illustrates a successful renewal that was initiated by a planned change of leadership. As Hitt, Ireland and Hoskisson, (1999) state: "One catalyst for changing an organization's culture, particularly for critical changes, is the selection of new top management team members from outside the corporation" (P. 507). A note of caution, however, is sounded by Fry and Killing

(1986): “Strategic change that occurs through unilateral orders may not have a lasting impact.” Thus the decisions of management toward change must be implemented with cooperation and buy-in from stakeholders in the organization.

The ideal leader for initiating change is seen as charismatic and self-confident. These individuals “...are likely to take on personal risks, make self-sacrifices, and engage in strategies that substantially deviate from the organizational norm” (Conger and Kanungo (1987).

**2. Swift action.** The “far-from-equilibrium” system advocated by Goldstein (1988, P. 19) recommends that organizations stay in close contact with the environment and remain sensitive to changes. The organization thus positioned will be prepared to act swiftly to changes in the environment and thus facilitate rapid action toward renewal. In the study by Staw, et. al., (1997) it was found that bank executives new to a loan portfolio were free from the restraints of earlier responsibilities and thus able to move swiftly in resolving problem loans. Schopflocher (1995) corroborates this position by urging swift and decisive action. Organizational renewal which breaks existing patterns of status quo will thus entail swift action.

**3. Managed transition.** While several authors touch on the idea of managing change (e.g. Goldstein, 1988; Want, 1990; Conner, 1993; Frances, 1995; Neal and Tromley, 1995; Armentrout, 1997), Bridges (1991) devotes his book entirely to the challenges of dealing with transition, arguing that it isn’t the change that is difficult to accept but rather the transition to the new paradigm. Bridges (1991, P. 3) explains:

It isn’t the changes that do you in, it’s the transitions. Change is not the same as transition. *Change* is situational; the new site, the new boss, the new team roles, the new policy. *Transition* is the psychological process people go through to come to terms with the new situation. (emphasis in original)



Staw and Ross (1987) discuss specific tools for enabling administrators to implement change in escalation situations, most of which can be found elsewhere in organizational development literature concerning change in organizations (e.g. Agócs, 1997 for a review). Not to be overlooked in the management of transition is attention to survivor care (Bridges, 1991; Frances, 1995; Hurst, 1995) in which individuals within an organization are assisted in the process of coping with the personal adjustments required by change. The point here is that the period of revolutionary change, with its inevitable fall-out within the organization, must be planned and managed with intentionality (Mangham, 1979). The Target Toronto and the Dutch Catholic case studies are both examples in which revolutionary change was not well managed in the end. The result was organizational regression rather than renewal once the initial renewal effort had ended.

Of particular interest in addressing the notion of planned and managed change is the work of Hurst (1995). Beginning with the story of the San people, or Bushmen, of the Kalahari Desert in southwestern Africa, Hurst develops a story of societies and organizations that have excelled in renewal and change. He also tells of the rise of Nike to international fame in the field of sports apparel, the Quakers in the English Industrial Revolution, and the steel and industrial products distribution company of which he was a part during a significant renewal in the 1980's. Like O'Toole (1995), Hurst (1995) is an advocate of values-based leadership for successful change in organizations.

As he describes the Bushmen's society, Hurst differentiates between their centuries old tradition as hunter-gatherers and the recent transformation into a herder culture. The features of the hunter-gatherers are the following: absence of hierarchy,

emergent strategy, cooperative values, open communication, shared visions, stable structures, and the hunting band as a learning organization. Features of the herder culture are: possessions, breakdown of communication, and emergence of hierarchy (cf. Hurst, 1995, P. 14-26). Summarizing his view of the results of change among the Bushmen, Hurst (1995) observes : “As one might expect, the consequences of this transformation have been disastrous for the Bushmen. The hunting culture is probably lost, and for them, the herding way of life is problematic at best” (P. 26).

Hurst (1995) asserts that the story of the Bushmen is the story of our lives in our organizations and societies. These are his words :

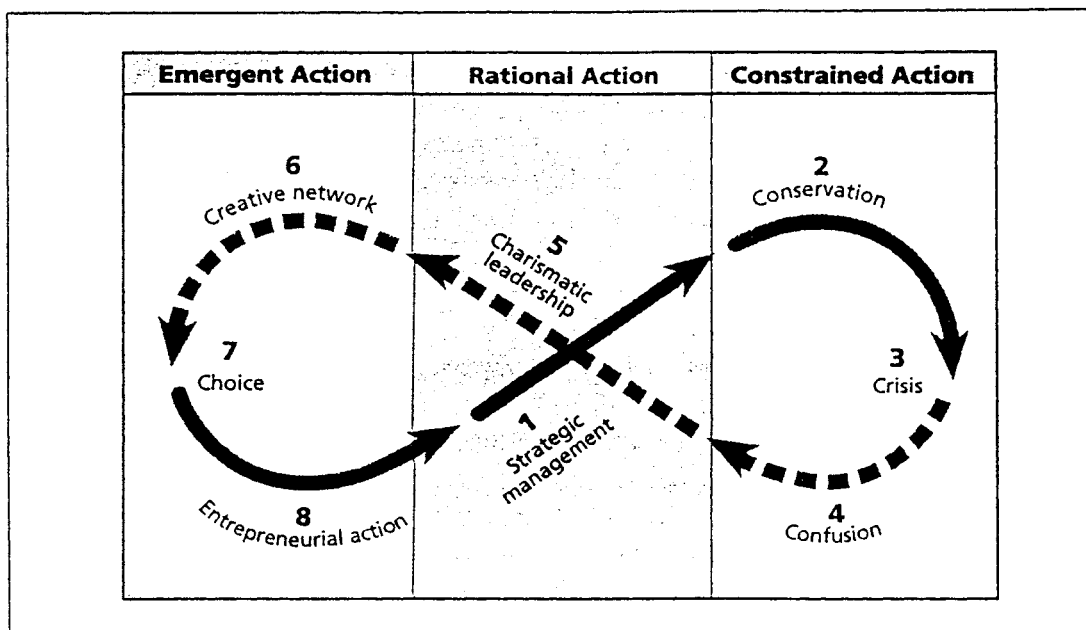
We start off in the beginning in small-scale, informal organizations as naïve hunters, not knowing much but capable of learning every day through trial and error. With success and the learning of effective routines, we steadily become more like herders. Soon we are protecting possessions and defending territories in large-scale hierarchical bureaucracies whose social dynamics are very similar to those in the Bushmen’s herding mode of living. (P. 27)

Believing that the situation of the Bushmen contains all the elements of the problems any established organization will face in seeking to renew itself, Hurst (1995) suggests that one of the clues to successfully changing our bureaucracies into more flexible organizations is “[converting] at least part of these organizations from herders back into hunters” (P. 30). Citing the examples of Nike, the Quakers, and his own business organization, Hurst (1995) draws parallels between the Bushmen and organizational structures in the business world. Essentially, his argument is that productivity is greatest when organizations are committed to a balance between hunters and herders.

The feature of Hurst’s (1995) work is a model that draws from the ecocycle in the forest. “A forest,” Hurst states, “like all complex organizations, is composed of many

smaller organizational structures, all of which interact with each other and all of which also go through their own processes of change” (P. 97). Hurst (1995) duplicates a diagram of the ecocycle of a forest in which the birth, growth, destruction, and renewal of a forest are visualized. He titles the four stages as follows : exploitation, conservation, creative destruction, and renewal (cf. P. 97). He then presents the Organizational Ecocycle which I have duplicated below as Figure 1 (cf. P. 103).

Figure 1



In Hurst’s model, “...the ecocycle splits the evolution of a sociotechnical system such as as a business organization into two halves” (P. 117). He explains :

The first half of the ecocycle, the conventional life cycle, tracks the development of a performance-oriented organization from its entrepreneurial beginnings until it becomes dominated by its technical system and the institutions associated with it. It is toward the end of this loop that the total system starts to become negatively constrained, unable to adapt gradually to change and hence prone to crisis. The other half of the ecocycle, the learning loop, is the story of the evolution of a social system, which, after the constraints of the technical system are broken, leads to the emergence of choice, to freedom. Thus, for an organization to survive, it must continually traverse both loops at all scales—that is, on all levels of the organization (P. 117-118).

The point which becomes helpful for understanding change in organizations is that organizational maturity is not a sign of health and strength. Examples from the case studies in this thesis are the two Nazarene districts. Rather, organizational maturity is the last step before transformational change, whether it be voluntary or involuntary. With maturity comes inflexibility and brittleness resulting in susceptibility to disaster. The challenge for leadership is to preempt a negative crisis by prompting creative destruction that will clear the way for new open patches to emerge in which growth can be renewed. Illustrating from the automobile industry, Hurst (1995) describes the renewal of Japanese car manufacturing which precipitated crisis and renewal among American car manufacturing. The result, according to Hurst (1995), is that consumers now enjoy much better quality cars. The bishops in the Netherlands preempted a negative crisis by their efforts toward organizational renewal as seen in Chapter 6. Hurst's (1995) model creates a positive outlook on crisis in organizations.

## **ORGANIZATIONAL LEADERSHIP**

Overriding all is the matter of leadership, strategic and transformational in nature. **“Strategic leadership** is the ability to anticipate, envision, maintain flexibility, and empower others to create strategic change as necessary” (Hitt, Ireland and Hoskisson, 1999, 489 emphasis in original). Transformational leaders are defined as those who “...take on the responsibility for revitalizing an organization. They define the need for change, create new visions, mobilize commitment to those visions, and ultimately transform an organization” (Tichy and Devanna, 1986, P. 4). This follows the notion of Max Weber as cited by Willner (1984): “The charismatic leader may be inspired by a

calling or mission and summon others to obey and follow him by virtue of his mission” (P. 202).

The classic work of Burns (1978) on leadership also identifies those who will be successful in leading and managing organizations through change. He states that the goal of leadership is to achieve “social change.” “By social change I mean *real change*—that is, a transformation to a marked degree in the attitudes, norms, institutions, and behaviors that structure our daily lives” (P. 414, emphasis in original). Going further, Burns (1978) explains:

The leadership process must be defined, in short, as carrying through from the decision-making stages to the point of concrete changes in people’s lives, attitudes, behaviors, and institutions, monitored by alterations in individual collective hierarchies of values. (P. 414)

O’Toole (1995) discusses the leadership style and accomplishments of the United States Presidents whose images are carved into the granite of Mount Rushmore. In each case, Washington, Jefferson, Lincoln and Roosevelt, O’Toole credits the political leader for outstanding moral leadership based on values. These presidents are credited for one of four major themes in American history: “the founding (Washington), political philosophy (Jefferson), preservation of the Union (Lincoln), and expansion and conservation (TR)” (P. 20). Beyond these credits, about which O’Toole admits a certain uneasiness, the author declares these four presidents “...as the best representatives of a school of values-based leadership dedicated to democratic change” (P. 21).

O’Toole then offers what he considers to be equally sterling examples of what he has termed “Rushmorean leadership” found in selected current leaders in industry and the volunteer sector. O’Toole observes: “They created systems in which the talents of the many more than compensated for whatever strengths they themselves may have lacked”

(P. 42). In sum, O'Toole suggests that the model of participatory leadership is the preferred choice among leadership styles for effecting change within organizations.

The point of this discussion on leadership is that not only is a change in leadership personnel likely to be required in an organizational renewal effort, there are specific qualities and characteristics that must be found. The aims and style of leadership must be intentional toward transformation of the manner in which the organization seeks to achieve its fundamental good. Burns (1978) asserts that real change is intentional, purpose driven. "The test is purpose and intent, drawn from values and goals, of leaders, high and low, resulting in policy decision and real, intended change" (P. 415).

Picking up from Hurst (1995) once again, we find a discussion of leadership which he terms "ethical anarchy." The idea is that management leads an organization in creative destruction and then follows with creative leadership in renewal. As Hurst (1995) states: "Managers must create crises, and then they must become part of the situation they have created. It is anarchy, but it is ethical anarchy" (P. 144). Here again Hurst (1995) advocates the hunter style of organization in which openness, communication and egalitarianism prevails in a participatory style of management. Hurst (1995) would join O'Toole (1995) in being sharply critical of managers who enter an organization, create significant crises while pocketing huge sums of money, then escaping to some other company and leave a bewildered and weakened organization to try to cope with the aftermath.

The advantage of Hurst's (1995) model of change as compared with O'Toole's (1995) is that the former views crisis and renewal in a positive light. O'Toole (1995) leaves little hope of change due to what he chose to call custom. Hurst (1995) not only

argues that change is possible, but that the crisis which precipitates the change is to be welcomed and exploited for the benefit of the organization.

Hurst (1995) encourages emergent strategies which capitalize on environmental conditions of crisis for the good of the organization. His argument is compelling in large part because of his focus on the notion of renewal in organizations rather than the more generalized approach of other authors. A general discussion of change leaves the reader without a model for harnessing the commitments and energy created in changing environments for the good of the organization. Hurst (1995) provides a model to not only help organizations identify their position in the ecocycle of organizational life, he suggests attitudes and strategies for addressing issues. An issue that at first blush appears to be catastrophic is reframed as an opportunity to turn it a bit, shape it, and make it into something beneficial to the organization. Energy and commitment generated in crisis is thus focused to positive ends.

#### **IV. RELIGIOUS ORGANIZATIONS**

The alarm bells are sounding. Changes in society are pounding in on religious organizations with unprecedented intensity. "While the gospel has not changed, people have" (Motz, 1990, P. 134). And yet, religious organizations, and in particular Christian church organizations, are slow to change and are out of touch with the changes taking place in society around them (cf. Malphurs, 1992, P. 24). The need for change in religious organizations is largely identified with mature organizations whose programs and activities are no longer tied to a compelling sense of mission and/or vision (Hunter, 1987; Malphurs, 1992; Payne and Beazley, 2000). The call is for a response from religious organizations that stirs a mature, decaying mechanism to seek renewal through

changes in the way they do their business. Hunter (in Galloway, 1999b) charges: “If history does *not* do a U-turn, traditional churches are on a trajectory to become the Amish of the 21<sup>st</sup> century” (P. 147). The fundamental good of the organization remains the same—being a living expression of God’s redemptive plan among men. The way in which that good is expressed is being scrutinized and challenged as all levels of religious organizations grapple with the awareness that old patterns will not sustain their future in a changed society.

The focus of this project is organizational renewal at the level of districts in religious organizations. Payne and Beazley (2000) provide the following definitions which help to understand what is meant by a district or regional organization:

All mainline denominations are structured in three parts: the national church (referred to as the *denomination*), the regional church (referred to as the *judicatory*, which may also be called a *diocese*, *synod*, or *conference*), and the local church (referred to as the *congregation* or *parish*). (P. xi, emphases in original)

This section will explore the following topics in the change literature of religious organizations:

- The need of change
- The possibility of change
- The locus of change

The section will conclude with observations concerning the gap in change literature for religious organizations at the level of the district.

## **THE NEED FOR CHANGE**

A frog that is dropped into a pot of boiling water will immediately jump out of that hostile environment and likely survive. A frog that is placed in cool water will



remain despite a gradually rising temperature that will eventually boil the frog to its death. That graphic illustration is the metaphor Barna (1990) used to alert Christian churches to the changes moving through society and the danger of the church boiling to death. Old patterns of complacent behavior such as will be seen in the Target Toronto case study are no longer safe for religious organizations. The need for change in the church is at crisis proportions, i.e. the culture is boiling.

From a different perspective, the need for renewal arises when the programs and activities of a religious organization become ends in themselves and are no longer connected to the original mission and goals (Hunter, 1987). In this case, renewal may be effected through a revisiting of the original mission and goals, or as Dale (1981) puts it, revisiting the founding vision of the organization.

Payne and Beazley (2000) have published a helpful case study volume which articulates both theory and practice in the renewal of the Episcopal Diocese of Texas. The main premise of the book is that mainline denominations can attribute their decline to the entrenchment of a “maintenance model” and hope for renewal lies in a return to what they call a “missionary model.” The “maintenance model” is characterized by an emphasis on community without mission. To explain they write: “Today’s maintenance-centered Church ministers primarily to the faithful—to those, that is, who are already Christian, were raised Christian, and are expected to die Christian” (P. 23). In contrast, the “missionary model” emphasizes community and mission.<sup>6</sup> “In the missionary-centered church...evangelism informs all activities” (P. 24). Going further, the missionary church experiences “...the powerful effect of evangelism on the life of the

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<sup>6</sup> See Appendix 2 for tables comparing “maintenance” and “missionary” models.

believer. Evangelism is not merely a means of spreading the Good News. It is also a means of living the Good News, of incorporating it into daily life” (P. 24).

Payne and Beazley have written with mainline denominations in mind including the Roman Catholic Church, the Orthodox Churches, the Episcopal Church (U.S.A.), and, among Protestant denominations, the American Baptist Church, the Disciples of Christ (Christian Church), the Evangelical Lutheran Church of America, the Presbyterian Church (U.S.A.), the Reformed Church in America, the United Church of Christ, and the United Methodist Church. They state:

The principal cause of the symptoms affecting the mainline denominations—the basic disease afflicting the Church—is that *the mainline denominations have lost their common vision of being a missionary church dedicated to community, discipleship, and personal transformation.* (P. 27, emphasis in original)

While extolling the value and virtue of mainline denominations, Payne and Beazley acknowledge the decay and disintegration of such denominations, thus giving rise to the need for organizational renewal that will lead to a return to the founding vision of the church. The Episcopal Dioceses of Texas fit the model of a declining mainline denominational structure, complete with loss of membership, shrinking resources, and internal struggles over social issues on the periphery. Thus Claude E. Payne, newly elected bishop and co-author of the text, launched the renewal effort that is the featured case study of the book, Reclaiming the Great Commission.

Religious organizations may seek renewal in response to societal changes in three areas: 1)Technology (Parrott, 1988; Sweet, 1999a, b; Barna, 2001); 2)Demographics (Motz, 1990; Nees, 1997; Seim, 1997; Wiseman, 2001); 3)Religious belief and practice (Parrott, 1988; Motz, 1990; Nees, 1997; Wiseman, 2001).

Leonard Sweet (1999a) has written insightfully concerning the coming tidal wave of cultural change that threatens to overwhelm the Christian church and related religious organizations. He argues that religious organizations can survive the changes by employing various strategies prescribed in his book. Sweet (1999b) then follows up with what he calls “leadership arts that will allow church leaders to successfully navigate the waters of a culture totally foreign to those of us who were born modern rationalists” (P. 7). The argument Sweet offers in both texts is that leaders of religious organizations must make personal and corporate changes in order to survive the massive changes in North American culture being fueled primarily by communication technology.

While change literature for religious organizations speaks primarily to adjustments required by societal changes, there are also authors who address other catalysts for change. Barna’s (1993) research suggests that “a Christian church can recover its health and spiritual impact even after a ‘spectacular’ debilitating collapse” (P. 115). However, he further asserts from his research that the likelihood of success in turning a declining congregation around is virtually nil. Young leadership that is passionately driven to achieve the turn-around is required in a context of laypersons equally committed to effecting the changes necessary for renewal.

Reaching back to an earlier generation the work of Smelser (1962) as a sociologist has addressed change in religious organizations. He specifically addresses change in the religious sphere at the levels of what he terms a “craze,” a “norm oriented movement,” and a “value oriented movement.” Smelser’s definition of these terms is helpful:

CRAZE: “Mobilization for action based on a positive wish-fulfillment belief” (P. 170).

NORM-ORIENTED MOVEMENT: “An attempt to restore, protect, modify, or create norms in the name of a generalized belief” (P. 270).

VALUE-ORIENTED MOVEMENT: “A collective attempt to restore, protect, modify, or create values in the name of a generalized belief” (P. 313).

Speaking directly to the craze in the religious sphere, Smelser calls it the phenomenon of revivalism. “A revival, as we use the term, involves an enthusiastic redefinition of religious methods, but not a challenge to basic religious values” (P. 173).

When addressing either the norm-oriented or value oriented movement, Smelser places the emphasis on avoiding some form of undesirable strain within a structure that is conducive to change. What is missing in Smelser is the notion of “initiating...planned change” (Lippitt, 1982, P. 15). While religious organizations may be confronted with a variety of catalysts for change, renewal efforts need not be only the result of cataclysmic strain as Smelser suggests. Smelser’s view suggests that religious organizations are limited to reactionary change without acknowledgement of intentional change that is the proactive result of forethought.

Two other catalysts for change are strategies for coping with growth and strategies for coping with a plateaued/stagnated, but not yet declining, organization. Regrettably, the literature on religious organizations overlooks these legitimate notions.

Dale (1981) develops a model of the lifecycle of a church. He contends that churches evolve through the following stages:

- Dream—the founding vision of the congregation
- Belief—the collective experience of God within the congregation
- Goals—turning belief to deeds

- Structure—the formal organization
- Ministry—the kingdom dream incarnated
- Nostalgia—looking back on better days
- Questioning—placing blame for decisions
- Polarization—taking sides in placing blame
- Dropout—the death of the congregation and the dream

The point of Dale's (1981) book is that for congregations to experience renewal they must revisit the dream, the founding vision of the congregation. With fresh clarity and commitment to the dream, and/or a redefinition of the dream, a congregation is positioned to begin the lifecycle once again. He contends that such organizational renewal can be repeated and thus extend the life of the congregation indefinitely. Whether the congregation is seeking to avert dropout, kick start a plateaued situation, or take advantage of a growth pattern, renewing the dream (founding vision) is seen as essential for organizational health.

## **THE POSSIBILITIES OF CHANGE**

Observers of the Evangelical Christian church tend to be quite optimistic in their belief that religious organizations can effect change and renewal (Parrott, 1988; Motz, 1990; Sweet, 1999a, b; Nees, 1997; Seim, 1997; Wiseman, 2001; Barna, 2001). Good leadership, good followership, good vision and good effort seem to be the magic formula for change and renewal in religious organizations. Only Barna (1993) throws cold water on the optimism of Evangelical writers to state that while renewal can be achieved, it represents an enormously costly effort that few are willing and/or capable of pulling off

successfully. Barna discusses the realities of the following in turning around a declining religious organization:

- Resistance to change.
  - Small-church mentality—assuming that the organization will have to remain small and that small is innately superior to mid-sized or large organizations.
  - Growth paralysis—a fear of change that therefore prevents changes necessary to permit growth and renewal.
  - Absence of a clear sense of identity.
  - A teachable following is required for renewal, a condition that does not always exist in an entrenched, mature, survival oriented organization.
  - Unwillingness on the part of laypersons to submit to the leadership of clergy.
- Religious organizations are typically clergy-led. In the case of a stagnant or declining religious organization a lack of confidence in the motives and abilities of the primary leader make it difficult for the organization to focus energy and commit resources to renewal strategies.

The consensus among both the optimistic writers and Barna in his realism is that change to bring about renewal is possible but will come with such challenges as to make it difficult. Changes in leadership, quick action (usually no more than three years), and carefully managed change are required for success (Barna, 1993). The rewards of a renewed organization are considered worth the effort. Payne and Beazley (2000), writing of the renewal that has effected change in the Episcopal Church Texas Diocese describe the impact of the effort upon local churches:

Such a community of believers embraces the power of prayer and recognizes divine involvement, encounters the holy in daily life, and is confident of

experiencing miracles and God's ever-faithful care. In this kind of community, miracles occur and are recognized, lives are changed, and the joy of transformation is spread from disciple to disciple and from disciples to the spiritually hungry and unchurched. (P. 52)

## **THE LOCUS OF CHANGE**

Throughout all the literature cited the locus of change has been at the level of the local church/congregation. The notable exception is Payne and Beazley (2000), whose work recounts renewal efforts at the level of a group of churches geographically grouped together. In this case it is a renewal effort developed by the bishop of the Episcopal Diocese of Texas, or in their term, a judicatory. The equivalent in the Church of the Nazarene, the denomination from which the two major case studies in this thesis have been drawn, is a district. The Dutch Catholic case study, while being divided into seven dioceses, also functioned as a group of churches geographically grouped together within the one country. Thus it also meets the criteria of a judicatory.

Several aspects of the case study in Texas are noteworthy. They are summarized as follows:

- The Diocese of Texas experienced a change in leadership and the new bishop was committed to change.
- The new bishop acknowledged the maintenance model prevalent throughout the diocese and cast a new vision for a missionary model.
- The philosophy of the diocese was changed from a group of loosely affiliated independent churches to an organization of one large church composed of tightly connected "missionary outposts."

- The diocese was restructured to accommodate the vision, including changes of personnel at both local and judicatory levels, new job descriptions for judacatory officials, new committee assignments, and new accountability practices.
- The grassroots were brought to a new level of involvement and participation in the diocese, including input into the implementation of the vision, decision-making (especially concerning funding), and communication. Of special interest was the launch of the diocesan vision of one church and the introduction of the missionary model in an event that was called “A Gathering of the Diocese: New Horizons, New Perspectives, New Disciples” (The Gathering).
- Ministries to ethnic groups and the underserved have emerged as fruitful opportunities for growth in the diocese.

Of further benefit to the reader are the tables prepared by Payne and Beazley in which they compare the maintenance and missionary models from numerous perspectives such as the vision, congregations, laity, clergy, and the functions of judicatory leaders (See Appendix 2 for an example).

The authors, Payne and Beazley, acknowledge that the Episcopal Diocese of Texas is a work in process and indeed, at the time of this writing, there are only seven years of history to study. Thus it remains to be seen whether or not the changes that have resulted from the renewal effort can be permanently inculcated into the norms of the diocese. Nonetheless, the preliminary report is one of exceptional success in changing the attitudes and behaviors of the diocese. The fact that Payne and Beazely offer the only study of a regional religious organization makes it a project worthy of longitudinal review and evaluation.



Among the other authors cited above, the ringing theme is characterized by Sullivan (in Wiseman, 2001) when he challenges persons to enter the renewal movement within the Church of the Nazarene to “think globally and act locally” (P. 16-17). Nees (1997) directs his call for renewal in local churches through ministries to non-majority people groups. Sweet (1999 a, b) is exclusive in this writing for change and renewal at the local level, as is Barna (1990, 1993).

The gap in the literature concerning groups of churches is obvious and provides a strong argument for the contribution this thesis can make to the field of knowledge. While there are many sources offering both popular and scholarly material for the local pastor to use, Payne and Beazley (2000) provide the only text specific to leaders of religious organizations charged with district level responsibilities. To date district level leadership has been limited to what can be drawn from secular management literature, a rich library of material from which many valuable lessons can be learned for use in a religious organization, to be sure. Nevertheless, district leaders will undoubtedly find help in a text that offers both the strength of scholarship and the practicality of application to their level of responsibility.

## **CHAPTER 4**

### **INTRODUCTION TO THE CASE STUDIES**

Three case studies provide practical applications for the analysis of the theory of organizational renewal in religious organizations proposed by this thesis. This brief introduction furnishes the methodological strategies employed in developing the case studies as windows of understanding for the theory.

#### **THE OREGON PLAN**

This researcher spent three weeks in Oregon doing personal interviews with 26 individuals. The interviews were recorded by permission of the participants and each gave permission for their interview to be included in the material analyzed for the study. The interviews all followed the same basic outline of questions designed to engage participants in sharing recollections of facts, events, stories and personal impressions. Supplemental questions were added as necessary for clarification of details and to encourage elaboration. It became obvious that the interviewees tended to focus on church planting and expansion rather than the broader scope of organizational renewal as discussed in Chapter 2. So it was necessary to lead the subjects to talk about other dimensions of organizational renewal, an effort that was reasonably successful.

Interview participants were selected on the basis of the researcher's personal knowledge of the individual's participation in some aspect of the Oregon renewal effort

or as a result of a recommendation from persons knowledgeable of the effort. A deliberate effort was made to interview lay and clergy persons representing all levels of the district. Interviewees ranged from 42 to 83 years of age and all had direct knowledge of the renewal project. A list of interview participants will be found in Appendix 3.

Additional interviews were conducted with denominational executives who were knowledgeable of the Oregon Plan. These interviews were conducted by the researcher in person and via phone in various locations.

To supplement the interviews, the researcher reviewed documents in the archives of the Oregon Pacific District and various denominational publications that featured articles about the Oregon Plan. Documents reviewed included minutes of meetings, district journals, unpublished manuscripts, and communication pieces.

The information gathered in the interviews and from the documents formed the basis for writing the case study found later in this thesis.

## **THE DUTCH CATHOLICS**

This case study is the result of an analysis of the secondary literature on the subject. Sources are noted in the text and will be found in the bibliography.

## **TARGET TORONTO**

As with the Oregon Plan, the researcher went to the Toronto area to conduct interviews with persons knowledgeable of the project. Additional interviews were conducted by phone. The same outline of questions was used and a similar technique for expanding the discourse of interviewees was employed. All interviewees granted permission for recording and using their material in this thesis project. A total of 25 persons ranging in age from 32 to 73 were interviewed, a list of which is included in

Appendix 4. Interviews of denominational executives familiar with Target Toronto were also conducted either in person or via telephone in various locations. In the same pattern as the Oregon Plan, subjects were highly focused on the church planting activities of Target Toronto and had to be led to discuss other dimensions of organizational renewal.

This researcher also investigated the archives of the Canada Central District to review documents germane to the project. Documents reviewed included minutes of meetings, district journals, media presentations, unpublished manuscripts, and communication pieces.

The information gathered in the interviews and from the documents formed the basis for writing the case study found later in this thesis.

In all three case studies, the analysis of the information gathered through the various sources was prepared in a narrative and then further analyzed in the framework of the theory of the thesis. Each case study includes key observations of connections between the theory and its applicability to the case.

## CHAPTER 5

### THE OREGON PLAN

The Oregon Pacific District of the Church of the Nazarene was organized in Portland, Oregon in an assembly dated April 26-30, 1944.<sup>1</sup> The geographic region of the district is roughly the western third of the State of Oregon<sup>2</sup> and is currently comprised of 83 active congregations, one mission and 13 inactive congregations.<sup>3</sup> Throughout its 56-year history, just five superintendents have served the district. E.E. Martin led the district through its first two assemblies, 1944-1945, followed by W.W. Hess from 1946-1950. The three subsequent district superintendents extended the tenure of office dramatically. W.D. McGraw was superintendent through 20 assemblies, 1951-1970. Carl B. Clendenen, Jr., whose term in office began at the 1970 assembly and concluded with the 1985 assembly, succeeded him. The current superintendent, Gerald E. Manker, was elected by the 1985 assembly and continues to the present.<sup>4</sup> This case study examines issues of organizational renewal spanning a period from roughly 1969 to the present and including the period in which these last three superintendents were at the helm of leadership on the Oregon Pacific District.

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<sup>1</sup> Fifty-sixth Annual Assembly Journal, Oregon Pacific District (1999), p. 3.

<sup>2</sup> For a precise definition of the boundaries of the Oregon Pacific District, see Manual 2001-2005, paragraph 655.

<sup>3</sup> Fifty-sixth Annual Assembly Journal, Oregon Pacific District (1999), p. 100-103.

<sup>4</sup> Ibid., p. 3-4.

The focal point of most district activities prior to 1969 was a property located southwest of Portland in the suburb of Clackamas. Undoubtedly a rural setting when the property was first purchased, it served as a location for district youth camps, an annual camp meeting, and a center for district meetings such as the district assembly and the conventions of the district auxiliary organizations.<sup>5</sup> In addition to buildings constructed and maintained by the district such as a dining hall, dormitories and a tabernacle, the home of the district superintendent was located on the grounds of what was known as the district camp. Local churches and individuals also constructed and maintained seasonal cottages for use during the assembly, convention and camping season. A section of the camp was developed for tent and RV campers as well. The campground was the busy focal point of district activities as Nazarenes from across western Oregon gathered for fellowship, inspiration, instruction and to conduct the business of the district.

There was no district administrative office, per se, as pastors, officers, and members of the district advisory board remember the district superintendent carried the administration of the district “in the trunk of his car.” Meetings of district boards and committees were carried on at the campground during the summer season and at various restaurants and local churches during the other seasons of the year. W.D. McGraw was known for using his amateur radio to communicate with pastors and laymen across the district, often using a phone patch to contact the members of the district advisory board to arrange for meetings, frequently on short notice.

As the Oregon Pacific District grew and increasing numbers of people frequented the campground, the leadership of the district began to think about the need for a change.

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<sup>5</sup> The Church of the Nazarene has three official auxiliary organizations: Nazarene Youth International, Nazarene Missions International, Sunday School Ministries. Cf. Manual 2001-2005, paragraph 810-812.

The existing facilities were becoming old and in need of extensive renovation. Concerns were raised about the need for increasing the capacity of the campground. And the ideal of a rural camping experience had been lost as the Portland metropolitan area now engulfed the surrounding community. In addition to these concerns, the district began to hear the complaints of members from the southern extremities of the district, noting that the distance from places such as Klamath Falls, Medford, and south coast communities made participation in campground activities very difficult.

The leadership of the district deemed the timing to be right for a dramatic move, selling off the old property in Clackamas and purchasing 160 acres strategically located in Woodburn. The property was easily accessible from Interstate 5 and was situated halfway between Portland and Salem. As the dream took shape, Oregon Pacific Nazarenes envisioned the creation of the greatest Christian conference center in the Northwest. Plans were made to sell off permanent home sites for retirees and others wanting to live within walking distance of the anticipated activities of the conference center. Plans were also made to develop mobile home sites and lease lots for additional revenue. It was a grand scheme to develop a full service conference and camping center as well as the administrative hub of the district.

In a real sense the new conference center was envisioned as the focal point of planned change in terms of facilities used for district programs. And certainly, district leadership anticipated that the new conference center would be the locus of fresh vitality that would benefit the entire district. The new location, new facilities, new residents and new programs planned for the Woodburn center represented opportunities for changes in the culture and norms of the district.

The City of Woodburn struck the plans for the conference center with a fatal decision. The city ruled that before buildings could be constructed on the property the district would first have to install a complete infrastructure system including sewers, water system, and paved roads bordered by curbs and gutters. Furthermore, the city ruled that since the district was selling building lots and leasing mobile home lots the property could not retain its tax exempt status except for those areas reserved exclusively for church-related activities. It was a stunning blow that would eventually prove disastrous to the project. The district could not raise the funding necessary to cover these unanticipated expenses. A portion of the property was sold, timber was harvested off of some of the property, and tillable acreage was rented out to neighboring farmers. Still the mounting debt was raging out of control. A financial crisis of unparalleled proportions confronted W.D. McGraw and the district advisory board.

From this vantage point one can see the initial stages of escalating commitments to a failing course of action as described in Chapter 3. The criteria were all present: Negative feedback on project success; repeated decision-making for project continuation; uncertainty regarding project goal attainment, and choice about whether the project should continue. The Oregon Pacific District was struggling valiantly to keep the dream of the conference center alive.

On another front the district found itself facing a second financial emergency that was running out of control. But first a bit of background on the methods by which Oregon Pacific Nazarenes had been planting new churches. In brief, the district would select a promising location for a new church, often moving into areas where Nazarene families were already living. The district would then purchase a property, finance the



construction of a church facility, and secure a parsonage residence for the pastor. With those steps completed then a pastor would be recruited for the start of a new church. The district home mission fund and contributions from neighboring Nazarene churches supporting the project would cover the pastor's salary and benefit package. Wherever possible, members from existing Nazarene churches would also be recruited to help with the formation of a new congregation. Thus a pastor would assume his/her assignment with a church, a home, a salary and some members to get started. It was a model of church planting in which the district played the centralizing role. With respect to the program dimension of organizational renewal (see Table 2), it was a district sponsored expansion effort.

One should wonder how the district financed such a model that included expensive construction before a congregation was ever formed and had commenced generating its own revenue. Indeed, there was a plan. The new church was not expected to immediately pick up the payments of the mortgage on church facilities. The district made those payments for the church and an accounts receivable line was entered into the district's financial books in the name of the church for the amount of the mortgage payment plus interest. The idea was that when the church got on its feet financially it would begin paying back the district for the mortgage payments plus accrued interest.

The problems with the system were multiple. New churches were lax about developing local revenue since they were secure in the financial strength of the district. They failed to develop financial responsibility due in large part to the fact that the building and property were already in place at the time new members began attending the church and someone else was already making the payments. The new people had no

personal history with which to connect to the need for generating money to pay for the mortgage on the building and property.

A second problem was that as the church evolved and pastors came and went the knowledge of a mounting debt was lost on the new clergy. Church members that had been a part of the congregation from the beginning would remember the obligation, but in time it was common for new pastors never to know anything about it. So the debt continued to grow with no effort to reverse the situation.

A third problem was that the district showed the mounting debt of the new churches as an account receivable and therefore an asset. However, there was no money forthcoming, as the line item was in actuality a paper transaction. When the district made its annual financial report it appeared that they were in a solid financial position. The reality was that they had in the neighborhood of \$500,000.00 of uncollectable money showing on their books. Again, from this vantage point, it was clearly another example of escalating commitments. The district did not have the financial strength it appeared to have. When the bankers financing the Woodburn conference center property discovered the weakness of the financial plan of the district it became apparent that the district was in a dire financial crisis.

Contributing to the financial problem was the fact that district leadership did not know the details of the financial statement and its implications. As mentioned above, the district superintendent carried the administration of the district “in the trunk of his car.” Interview participants also reported that the district treasury was carried “in the trunk of his car.” In other words, there was no monitoring of the financial status of the district by competent personnel, either at the level of the district advisory board, the district finance

committee or the district treasurer. From the perspective of the administrative dimension of organizational renewal (see Table 7), the district assets were not well managed.

As new personnel were elected in 1969-70 to the four-member district advisory board, including some highly successful business people, questions were asked about the financial status of the district. An inquiry was in order as a means of getting the information needed to understand the district's financial position. The more the advisory board learned the more concerned they became and it was soon evident that the district had become enmeshed in a situation of escalating commitments at both the Woodburn conference center property and the financing of new churches. The businessmen of the advisory board became convinced that drastic change, what Gersick (1991) calls a period of punctuated equilibrium, was long overdue and that the current district superintendent did not have either the will or the skills needed to lead them out of virtual bankruptcy. A change of stance was needed from defender to prospector (Fox-Wolfgramm, et. al, 1998).

As the literature reviewed in Chapter 3 discusses, a change of leader is most likely required in order to confront escalating commitments. Further, new leadership is needed to devise a plan for organizational renewal. Thus the plan initiated by the advisory board in 1970 is supported by current literature on the subject.

A discrete contact was made with the general superintendent in jurisdiction, V.H. Lewis. The advisory board requested that the general intervene and find a way to reassign W.D. McGraw. In the course of time, McGraw was offered a position in the administration of a Nazarene college in another region of the United States. He made his final report to the district assembly in 1970 and was released from his duties amid much fanfare and words of appreciation. No one was interested in being hurtful to a man that

had served the district for 20 years. Nevertheless, the inner core of leadership, centered in the advisory board, breathed a sigh of relief that he was gone and they could now turn their attention to selecting a leader capable of guiding them out of their financial crisis.

The system by which the Church of the Nazarene elects its district superintendents is based on open balloting by the delegates from the local churches voting at a district assembly. Each eligible delegate is given a blank ballot and instructed to write the name of his/her choice. Candidates must be ordained elders in the Church of the Nazarene in good standing and not having reached his/her 70<sup>th</sup> birthday.<sup>6</sup> The successful candidate must be elected by a two-thirds favorable vote.

The Oregon Pacific District Assembly proceeded through several ballots and eventually elected Earl Mosteller, a missionary serving in Brazil. Mosteller was a favorite son from Oregon and highly revered across the district. An emergency meeting of the advisory board and the general superintendent was hastily called and concerns were voiced about Mosteller's competency for the task. His credentials as an outstanding missionary were stellar. However, the advisory board acknowledged that unique administrative skills were required in order to lead the district out of its financial predicament. After conferring with the general superintendent, it was determined that Mosteller was not suitable for the job, despite the high level of admiration as a missionary he enjoyed from the members of the leadership group. Mosteller and his wife were called into the meeting and informed by the general superintendent that he would not be allowed to accept the election and take office as district superintendent. Further, he was reminded that his work on the mission field was not completed and that he could not be replaced. It was a heart-wrenching moment as Mrs. Mosteller wept in grief at the

thought that she would not be able to return to the United States and serve in her home state. Nonetheless, it was a bold move on the part of the advisory board and the general superintendent to go against the grain of popular opinion in a bid to rescue the district from financial disaster brought on by unqualified leadership. It was a decision that forged a new direction for the district, selecting leadership based on expertise for a specific issue rather than selection on the strength of personal popularity. With respect to the renewal effort on the district, it was definitely a change in the standards and norms established for selecting a district superintendent.

With that crucial moment behind them the leadership team turned their attention once again to electing a superintendent. No candidate could garner the required number of votes to achieve election. Another desperate meeting was called with the general superintendent and the advisory board. The advisory board requested that the general suggest some names for the assembly to consider. The names placed on the table were D.E. Clay, Carl Clendenen, Jr., and Neil Hightower. The qualifications of each candidate were reviewed with the general favoring Clendenen. The leadership team returned to the floor of the assembly and the general superintendent reported on the meeting just concluded with the advisory board. The names were put before the assembly for consideration and then on the 17<sup>th</sup> ballot Clendenen was elected district superintendent.

Clendenen was serving as superintendent of the Northwestern Ohio district at the time and happened to be away on vacation in northern Michigan. He was located and the general superintendent informed him of his election, requesting that Clendenen get on a plane and fly to Oregon the next morning, a Saturday. Clendenen agreed, not having any inkling of what lay in store for him in terms of the financial crisis on the district.

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<sup>6</sup> Manual 2001-2005, paragraph 203.10.

Clendenen arrived at the assembly on that Saturday morning, greeted the delegation, accepted his election, and then was ushered out into the same room in which so many critical meetings had taken place in the previous few days. As the new district superintendent, the general superintendent and the advisory board assembled in that room, the general opened the meeting by simply saying, "Okay, tell him." It was then that the advisory board gave a brief overview of the financial crisis facing the district and their need for a new direction in leadership. That was the first notice that Clendenen received of the tremendous burden he had just inherited. And indeed, the financial situation was so bleak that the district did not have the funds to pay the customary expenses of moving Clendenen from Ohio to Oregon. Eventually the General Church of the Nazarene had to step in and cover that bill. Nevertheless, feeling that God had confirmed in his heart that Oregon Nazarenes were to be his people and their problems were to be his problems, he immediately set about trying to grasp the situation and develop a strategy. The most pressing issue was that within one week an interest payment was due on the Woodburn property in the amount of \$100,000.00. It was an astronomical figure in 1970.

The literature review of Chapter 3 identified the need for not only a change of leader to deal with escalating commitments and organizational renewal, the idea of swift action was also identified as important. The new leader of the Oregon Pacific District wasted no time before he swung into decisive action. Clendenen returned to Ohio on Saturday afternoon, arranged a meeting with his district advisory board and resigned. By the following Tuesday he had returned to Oregon and mapped out a plan to raise the needed cash. By that time the assembly had closed and the district camp meeting was

underway on the Woodburn property. As Clendenen took to the platform of the big tent in which the camp meeting services were being held, his energy and charisma were immediately evident. He presented his fund raising plan with energy and conviction. The crowd responded and in a miraculous show of generosity Oregon Pacific Nazarenes raised the funds necessary to meet the interest payment on time. The grassroots were responding to their new leader.

At the same assembly in which Clendenen was elected district superintendent, James Scarth, CPA was elected district treasurer. It was the first time in anyone's memory that a trained accountant had held the office. This was another bold move to forge a new norm in district leadership. Scarth had specific skills in financial management desperately needed, plus the professional training required to develop appropriate reporting systems. Immediately the new superintendent and the new treasurer began meeting together, poring over financial records, and seeking to grasp the full scope of the financial situation. A renewal project in asset management was underway.

As the picture unfolded, it became evident that the district would have to liquidate the Woodburn property in order to deal with that escalating commitment. The superintendent and the treasurer had visited the homes of those living on the property, negotiating ways and means for the district to be released from its financial obligations. Money was raised across the district to help cover expenses. It was an all out push to bring the financial condition of the district under control.

The significance of the decision to sell the Woodburn property was enormous. As one person remembered, "It was the death of a vision." Gone were the hopes of building

the greatest Bible conference center in the Northwest. For those that had invested in building homes and mobile home lots, not only did they lose their dream of living on the grounds of a great Bible conference center they also lost substantial sums of money. Beyond that, the central meeting place of the district was gone, camp facilities were gone, and the focal point of countless spiritual, emotional and relational experiences evaporated.

Furthermore, and even more fundamental to the identity of the people called Oregon Pacific Nazarenes, the model of evangelism which centered in large, district orchestrated events, was gone. No longer was there a place for the camps and camp meetings in which Oregon Pacific Nazarenes believed hundreds and even thousands would be converted. Without a place for their traditional camping program, the normative way for the district to evangelize was lost.

At the same time Clendenen was leading the district in liquidating the Woodburn property, he also launched a program to erase the accumulated debts of the home mission churches that had reached a staggering \$500,000.00. Since the debt was constructed with no financial backing, and since the district had no intention of closing the churches and selling off the properties of those who owed money, the district had little to lose. So Clendenen and the district advisory board developed a plan whereby the district would match churches that began making payments dollar for dollar. In other words, for every dollar the local church paid toward its debt the district would forgive a dollar. At last it appeared that there was hope for the small churches to become debt free and for the district to recoup some of its investment. The plan worked and over a period of years, every church that had accumulated debt under the old system became debt free. Many



expressed concern that some of those small churches would have to close because they could not survive without district funding. However, not one church was lost in the financial bailout program Clendenen instituted.

One particular success story of a church hopelessly mired in debt but rebounding to unprecedented health and strength is the church in Brookings. The church had a lengthy history of small numbers and inadequate revenue. The building was run down and located poorly in a small fishing and lumbering village on the extreme southern coast of Oregon. With the church about ready to be closed, Clendenen appointed David E. Shankle to take over a beleaguered little band of people. Shankle's energy and charisma accepted the challenge with vigorous enthusiasm. The pastor's optimism and dynamism generated hope among the people and resources began flowing into the church. Over the course of his 15-year pastorate, Shankle led the Brookings congregation completely out of debt, relocated the congregation in newly constructed facilities that are debt free, and left a congregation of 300 worshippers on a typical Sunday morning.

The Brookings church illustrates how positively people responded to Clendenen's financial strategies for the district, albeit the most spectacular response of any church on the district. It also illustrates that it took a number of years for the district to rid itself of the accumulated debt with new churches in that Shankle did not assume the pastorate in Brookings until 1984. However, the point is that the plan was implemented in the new churches and eventually was successful in erasing the \$500,000.00 debt showing on the accounts receivable ledger of the district. Today, the district manages an investment portfolio for church extension in excess of \$1,500,000.00 and employs an individual to administrate the district's assets. By a change of leaders (the district superintendent and

district treasurer) and a swift response to the escalating commitments, the standards and norms of the district were changed. The need of change and the possibility of change described in the literature review of Chapter 3 had come together with a plan for change. Organizational renewal was in full operation on the Oregon Pacific District.

While much of the time and energy of the district superintendent was consumed with implementing the financial correction strategy, Clendenen made a shift in his public rhetoric. Instead of concentrating the attention of the people of the district on the conference center property and the financial crisis, he began directing people's attention to engaging in effective evangelism. In pastors meetings and in local churches Clendenen emphasized over and over the *raison d'être* of the Church of the Nazarene was to evangelize the lost.

Clendenen was calling the organization back to a lively agreement with respect to the organization's purpose as discussed in Chapter 2. It resembled Smelser's (1962) value-oriented movement (see Chapter 3). As Dale (1981) has described it, they were revisiting the founding vision of the organization. Or as Hurst (1995) suggests, the negative crisis had been preempted by prompting creative destruction that cleared the way for new open patches to emerge in which growth could be renewed. In terms of the dimension of organizational renewal developed in Chapter 2, with a renewed organization in the domain of management, the district was primed for a renewal effort in the dimension of program.

Some pastors remember the forcefulness of Clendenen's mandate in which he said, "If you can't grow your church then we'll get someone in there that can!" It was an

all-out appeal for pastors to focus their ministries on evangelism instead of focusing on a district conference center and financial problems.

As the financial crisis dissipated and the focus of the district shifted toward evangelism, a second climatic moment happened for Oregon Pacific Nazarenes. This time, instead of events taking place in the arena of a district assembly with a general superintendent involved, it happened quietly one night in a car parked on the side of the road over the Willamete Pass. Clendenen was returning to his home in Salem from meetings in the Bend area. As he looked out across the Willamete Valley and the thousands of lights from homes in and around Salem, he was overcome by a sense of the thousands of people that had not committed themselves to the Christian faith as he knew it. In his parked car on the side of the road, he remembers, he heard a Divine Voice which said to him, “You don’t love souls like your dad did.” Clendenen was hard struck by the message. He could not have been touched more deeply. He had tremendous respect and idolized his father, a successful pastor in Ohio. To think that God would judge him for having failed to compare to his father’s love for souls was almost more than he could bear. Amidst tears and soul anguish, Clendenen felt his heart transformed and a miracle of compassion for lost souls engulfed him. The financial crisis was behind him and now the rhetoric of evangelism became his own personal soul passion.

In 1977 Clendenen reported to the district assembly the statistics which described Oregon as the least-churched state in the Union.<sup>7</sup> He had formed an ad hoc committee for the purpose of studying the district and developing plans for church growth on a district-wide scale. His experience on the side of the road motivated him to open the way for new, creative, entrepreneurial approaches of evangelism, utilizing the most creative

and talented people resources available to him on the district. The committee would prove to distinguish itself as pace setting for the entire denomination in years to come.

The committee met together on several occasions, initially with no agenda other than to pray, study the Bible, and brainstorm. The group gathered in various locations, often making use of retreat-type settings where attention could be focused on the task of developing a new strategy for evangelism on a district-wide scale. Members of the group prepared papers, most notably M. Kent Anderson. Anderson had done extensive work in studying districts in the Church of the Nazarene during his graduate program at Nazarene Theological Seminary. His mind was sharp and creative, enthused by the opportunity to think deeply about church growth on his own district. He prepared a paper in which he documented the demographic characteristics of the Oregon Pacific District and suggested areas for further study and examination.

From this ad hoc committee spearheaded by M. Kent Anderson the colossal idea of planting 25 churches in one year surfaced and caught the imagination of the group. It was based on the belief that church planting was supported biblically as well as statistically as the most effective means of evangelism. The district had had a record of closing 16 churches while planting just seven in the previous 20-year period (Oster, 1980). The notion of planting 25 new churches was a dramatic shift in the normative way the church had been operating for decades. Immediately the implications of such a bold step were put on the table as the group grappled with developing the plan. For one thing, committee members were cognizant of the fact that pastors of existing local churches already had a bias against church planting. Resistance to change (an obstacle to renewal, see Table 4) was built into the existing culture of the organization. Pastors, the

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<sup>7</sup> Thirty-sixth Annual Assembly Journal, Oregon Pacific District (1979), p. 50.

committee knew, feared any threats to their membership, financial resources and invasion of territory. So the plan would need to be constructed in such a way that those objections would be eliminated.

The other great hurdle to overcome was the mindset of planting churches sponsored by the district and in ready-made facilities, i.e. the model that had produced slow growth of new churches while accumulating huge debt. The district did not have the financial resources to underwrite a modest plan for church planting, let alone an aggressive program designed to launch 25 new churches in one year. The plan must be constructed so that it was labor intensive rather than dollar intensive.

Eventually Clendenen and Anderson led the group to arrive at a strategy that would eventually become known as the Oregon Plan. They would make a recruiting trip to Nazarene Bible College in Colorado Springs, Colorado and to Nazarene Theological Seminary in Kansas City, Missouri. They would present the challenge and opportunity of church planting on the Oregon Pacific District to students expecting to graduate in the coming May. The candidates would be offered little more than an opportunity to plant a church. The mantra became: No money, no members, no building, no parsonage, no people. Although there was to be limited guidance in site selection, the map of Oregon would be placed before the candidates with the instruction to choose any of 57 designated communities in which there were at least 1,000 residents and no existing congregation of the holiness movement.<sup>8</sup> No specific goals were set. The idea was to open the door of invitation and attempt to accommodate any and all that would volunteer to accept the challenge under the stated conditions.

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<sup>8</sup> Ex. Free Methodist, Church of God Holiness, Salvation Army, Wesleyan, etc.

Throughout the process of interviewing individuals associated in one way or another with the Oregon Plan a recurring theme emerged. Interview participants, with one exception, commented positively on the leadership style of Carl Clendenen, Jr. He is remembered for energy, enthusiasm and personal commitment to the process and development of the Oregon Plan. But beyond that, he is remembered for having encouraged and enabled young leaders on the district to experiment and develop their own leadership expertise. In the current vernacular he is described as an empowering leader. Although the initial vision of evangelizing Western Oregon was born in Clendenen's heart, he effectively transferred that vision to others and then released them to develop their own plans and methods of implementation. It became a grassroots project. Clendenen's leadership style was characterized by one interviewee when he contrasted it with previous patterns: "The biggest change I saw was that the district empowered local churches to initiate church planting without district interference." In terms of this thesis, Clendenen demonstrated invigorated, missional leadership (see Table 3).

One pastor interviewed shared his perspective about Clendenen. He told of how Clendenen had visited him often during the process of constructing a new church facility, encouraging and supporting both the pastor personally and the endeavor generally. The pastor then took an assignment on another district and was away during the initial thrust to plant 25 new churches in 1979. While serving on another district the pastor led his congregation in another relocation and construction project. When the pastor returned to accept a pastorate on the Oregon Pacific District, he found Clendenen to be just as supportive as before. In fact, when a vacancy occurred on the district advisory board

Clendenen appointed the pastor to fill that post as another sign of confidence. Further, as churches across the district were facing building projects the pastor was frequently appointed by the district superintendent to serve as consultant and district representative to the project.

Beyond that, a warm relationship developed between the pastor and his district superintendent, characterized by mutual admiration and trust. The pastor stated, “I felt like he was my friend and that nearly every other pastor on the district felt the same way I did.”

Another key characteristic of Clendenen’s leadership style was his ability to cope with the chaos inherent to a rapid expansion project. Despite the fact that he appeared to be very detail conscious, such as requiring weekly reports from his pastors, he did not exhibit the need to control (see Table 3 for managed stress, conflict and agreement). So long as the district team was aggressively moving forward in planting churches and evangelism, Clendenen allowed for a free flowing, entrepreneurial spirit to pervade the district. He called it the “doctrine of permission.” Pastors and laymen were given permission to experiment, take risks, and express their individuality in ministry. Coping with chaos, lack of restricting controls, and the “doctrine of permission” combined to make Clendenen’s leadership style effective in changing the standards and norms by which the Oregon Pacific District accomplished its central purpose of evangelism.

A final characteristic of Clendenen’s leadership to be mentioned at this point was his penchant for developing a master plan that included broad-based, multi-level (see Table 3) grassroots support. His goal was to open the door for people at every level of the church to become involved in the Oregon Plan. The Oregon Plan departed from the

previous patterns of centralization at the district level to decentralization out to the grassroots. As he empowered people to lead, he gave them authority to deal with problems at the level nearest the situation. In fact, he said, “I tried to keep as many people between me and the problem as possible.” Further, he welcomed contributions from any and all that had something to give. He promoted a broad base of participation in prayer support for the new churches being planted. And he worked extensively to keep people informed and to bring everyone along in the process so that the grassroots would take strong ownership of the project. These issues will become more apparent as the narrative continues.

Once the plan for opening the church-planting door of opportunity was formulated, Clendenen gathered the district advisory board together with the ad hoc committee for a joint session of prayer and discussion. Here he began development of the active communication strategies that would characterize his renewal leadership (see Table 3). Again, the retreat-type setting pulled the group away from distractions for a concentrated focus on the Oregon Plan. As the meeting progressed and the advisory board was briefed, several of the participants remember a sense of a unique visitation of God in their midst. At one point a very prominent lay member of the advisory board fell forward to the floor in deep sobbing. Once he had collected himself the superintendent inquired as to the reason for the emotional display. Speaking through tears in a voice laden with emotion the layman said, “We must do it. We’ve got to do it.” The die was cast and before the meeting adjourned the advisory board endorsed the plan enthusiastically.



The next step in the process was to gather 20 of the leading pastors of the district for a similar briefing and invitation to endorse the plan. That was followed by a series of meetings across the district in which every pastor and every local church board member was invited for a briefing. Clendenen remembers the lay people of the district receiving the proposed project with great enthusiasm. “The laymen were way ahead of us. They were ready to go as soon as the plan was presented.”

With the support of the district advisory board, leading pastors, and a ground swell of support from laymen across the district, Clendenen and M. Kent Anderson flew to Colorado Springs, Colorado to present the Oregon Plan. It was the spring of 1979 and the majority of the best and brightest graduating students had already secured placement. This fact would later come back to haunt the Oregon Plan as unsuitable candidates washed out quickly in the rigors of church planting. Nonetheless, 38 individuals signed up for personal interviews. In every case they were given the conditions upon which they would be coming to plant a church in Oregon: No money, no members, no building, no parsonage, no people. The district offered to support the candidates with prayer and moral support, but nothing more. Church planters would have to support themselves as bivocational ministers and/or have their spouse provide the family’s support. The only requirement was that the candidate believed God was calling them to plant a church in Oregon and they were willing to accept the challenge.

Clendenen also made a trip to Kansas City, Missouri, home of Nazarene Theological Seminary. There he was not well received by the students and barely tolerated by the faculty. From the student’s part, the objection was primarily based on what they believed was their social contract with the church. After completing four years

of undergraduate study and three years of graduate study the students believed they had earned the right of placement in an existing church with at least some money, some members, a building, a parsonage, and some people with which to work. The leap was too great to cast that all aside and go to Oregon on the promise of nothing. Even so, a small number of candidates made themselves available to the Oregon Plan and were welcomed by Clendenen and his committee.

The Oregon Plan was officially launched at the 1979 district assembly held in Bend, Oregon in a gathering that had the qualities similar to The Gathering of the Episcopal Diocese of Texas (see Payne and Beazely, 2000). Those that had heard about the Oregon Plan in advance were anticipating the presentation with great excitement. And now, 20 years after the fact, many interview participants became animated and even emotional as they described what many believe was the most exciting district assembly they have ever witnessed in their lives. Among the visiting dignitaries was Raymond W. Hurn, Executive Director of the Department of Home Missions for the Church of the Nazarene. He addressed the assembly and emphasized the significance of the moment for not only Oregon Pacific Nazarenes but for the entire denomination. Hurn (1979) said, “This is truly a watershed moment in the church of the Nazarene.” The presiding general superintendent was V.H. Lewis, the same general who had been involved at the time of selecting Clendenen to lead the district nine years previous. He expressed his enthusiasm by declaring, “When you do it like God wants you to, YOU CANNOT REALLY FAIL” (Hurn, 1979).

In preparation for the presentation of the Oregon Plan at the assembly, and characteristic of Clendenen’s thorough planning, the volunteer church planters from

Nazarene Bible College in Colorado Springs had been bussed with their spouses to Bend. They were treated with respect and dignity, being housed in the best motels available and eating in the best restaurants available. Some member of the district leadership team hosted each church planter so that all of his or her needs were cared for. Some of the church planters also brought along their children and Clendenen arranged for childcare during times when the parents would be occupied in meetings. A total of 21 church planters made the trip from Colorado Springs to Bend.

The service opened in a full sanctuary with music and prayer. General Superintendent V.H. Lewis spoke from Matthew 13: "A sower went forth to sow." After more music, Clendenen introduced the members of the various committees that had been working on the Oregon Plan. He referenced John 4: "Look on the fields...for they are...ready for harvest." He then presented the Oregon Plan for planting 25 new churches on the district in the year to come. After explaining the plan and the recruiting trip to Nazarene Bible College he rhetorically asked the congregation if they would like to meet the men and women that had volunteered to plant churches in Oregon. Most of the members of the congregation were unaware that 21 of the church planters were scattered throughout the audience. So the general expectation was that Clendenen would be showing a video to introduce the church planters since that was his typical mode of communicating important events to the district. But with a dramatic flair Clendenen repeated the question, "Would you like to meet these men?" As the audience responded positively, he then invited the church planters, their spouses and families to come forward.

Immediately a wave of excited emotion swept through the crowd. People started clapping, then standing and clapping and shouting. Men stepped out into the aisles and embraced the church planters. The ovation was sustained for at least 10 minutes.

Once the group of church planting families had assembled on the platform, the district superintendent started by saying: "Welcome to Oregon. Welcome home." Again there was thunderous applause from the congregation. Clendenen then began to introduce the church planting families. One interview participant who was present on that occasion remembered with amazement that the district superintendent had learned the names of every planter, spouse and even the children. It was a personal touch that signaled again that they were valued and respected by district leadership.

The service then continued with Clendenen's reminder to the crowd that the church planters were coming with only the promise of prayer and moral support. There would be no money, no members, no building, no parsonage, and no people. The planters would have to support themselves as bivocational ministers. It was to be a labor-intensive project rather than a cash driven project. Still, there would be expenses. The challenge was then put before the people to generously give, providing the means to cover the cost of moving the families from Colorado Springs, or Kansas City in the case of those coming from Nazarene Theological Seminary. Further, they were seeking funds to provide housing, health insurance, and \$500.00 per month salary for the first six months as a means of helping the planters get started.

The response was immediate and significant. Church groups and individuals began pledging money with spontaneity and excitement. Others offered to give gifts in kind such as cars, recreational vehicles and land. By the time the pledging was finished

cash and kind gifts amounting to over \$200,000.00<sup>9</sup> had been committed to the project.

Clendenen remembers, “First we had the people and now we had the money.”

One might expect that with the advanced planning and information briefings no one would arrive at the district assembly unaware that something significant was about to take place. By and large the majority of people present knew to expect something. One interview participant said, “I could tell something was in the wind and I knew something was up, but I didn’t know for sure what.”

However, such was not the case with everyone present. As anticipated by the initial ad hoc committee, there was resistance (see Table 4). One pastor interviewed described the experience as a “total shock.” He had no recollection of being present in any setting in which the Oregon Plan was presented in any form prior to the Bend district assembly in 1979. He found it difficult to become fully engaged in the program, though he participated through personal contributions.

Upon further questioning, the story emerged that this pastor had been going through a time of great personal turmoil with regard to his own ministry in a local church. He was under severe attack from some unassigned elders<sup>10</sup> that attended the church he pastored. For the first time in his ministry the pastor was fighting for survival in his position. The emotional toll was great and he found he did not have the energy to attend district meetings or to attempt to support anything outside the ministry of his local church. Thus he had missed the briefings on the Oregon Plan prior to the Bend district assembly. Further, though the attack on his ministry broke off in 1979, he was wounded enough that his energy was consumed trying to establish his ministry and be productive at

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<sup>9</sup> Thirty-seventh Annual Assembly Journal, Oregon Pacific District (1980), p. 65.

<sup>10</sup> Ordained clergy without a ministry assignment.

the local church level. Fortunately, that pastor was able to see his ministry become fruitful in his last six years before retirement, despite the fact that he did not ever become active in the Oregon Plan at any level other than modest financial support.

This pastor also had reservations about the strategy as it was presented based on his own prior experience as a bivocational pastor. On another district he had served in that role and felt ostracized from the mainstream of the district. He reported, "I felt like a second-class citizen. The message was that if I were really doing my job then I wouldn't have to work a secular job." Those memories, though more than 35 years old, were still vivid and sensitive. The pastor was uncomfortable with a strategy that would place other young ministers in similar kinds of circumstances and relationships with the pastors of a district.

There were others who did not become fully engaged in the Oregon Plan. Most notably the pastor of the largest church on the district, and indeed one of the 10 largest churches in the denomination, did not embrace the Oregon Plan. Some interview participants remember the pastor as openly opposing the plan, partly because he was not involved in the planning and partly because he could not control the outcomes. Other interview participants remember the pastor as being ambivalent, preferring to concentrate on his own ministry, which was thriving at the time. Still another participant remembers the district superintendent meeting regularly with the pastor for the purposes of keeping him briefed and seeking his counsel for a program he fully supported.

While the interview participants did not develop consensus around whether or not the pastor of the largest church on the district was more or less supportive of the Oregon Plan, the records do show that the church never became an officially designated

sponsoring church agency. Further, there is no evidence of any church planting attempts in the communities immediately surrounding the city in which the largest church is located. And now, 20 years and three pastoral changes later, the congregation is only just beginning to sponsor the launch of a new church among an immigrant group.

Another substantial congregation located in another metropolitan area did not join in active support of the Oregon Plan. Interview participants remember the pastor of that congregation as being “stuck on himself” and unable to get involved in anything that did not directly feed into the growth of his own ministry. The record shows that this congregation, like the one described above, never became an officially designated sponsoring church agency.

The point of discussing the foregoing illustrations is to highlight the fact that the Oregon Plan did not enjoy 100% support across the district. There were some notable exceptions to the grassroots support the plan generally enjoyed across the district. Then too, there were individuals in leadership positions on the district that did not support the plan. The president of one of the auxiliary organizations strongly objected on the basis that she believed it would detract from the foreign missions program of the district. However strong or passive the opposition, it was without question a minority position and did not impede the implementation of the Oregon Plan in any significant measure.

With the launch of the Oregon Plan at the Bend district assembly in 1979, Clendenen’s wife, Doris, observed that the district should expect significant opposition in the spiritual realm. Clendenen responded by recruiting Senior Adult Ministries groups in local churches to become the prayer support of the program. The response at this level

was substantial and proved to become significant as the district experienced severe testing on numerous occasions.

For example, the newly constructed sanctuary of Portland First Church was badly damaged when the roof collapsed. Vandals torched the newly constructed church facilities in Coquille before the building had even been dedicated. Individual parsonage families experienced visitations by what was believed to be evil spirits. Other parsonage couples found themselves in crises within their own marriages. The entire district felt that they were under spiritual assault even as they were enjoying some of the greatest days of spiritual victory and blessing they had ever known. Here is how one church planter described his understanding of the battle between the forces of good and evil:

The devil tries his hardest to plug up God's blessings and sometimes does a pretty good job of it, but don't be discouraged by that. When the devil plugs up the flow of God's blessings it doesn't mean they stop flowing, it just means that God is causing the pressure to begin to build...When the pressure reaches the point to where the devil and all the imps of hell can't hold it back God will flood you with blessings you never dreamed possible and from places you never knew existed. (Harmon, 1987, P. 9)

Following the Bend assembly arrangements were made to charter a number of moving trucks and move the church planting families from Colorado Springs and Kansas City. The planter pastors had selected their target communities and Oregon Pacific Nazarenes became mobilized to facilitate their establishment in their new homes. Once again, Clendenen's thoroughness and the diligence of district leadership proved to be a key factor in the transition of the planter families to their new surroundings. Two years earlier Clendenen had begun to develop what he called a "talent pool." He was seeking



for 1,000 individuals to make themselves available to the district for use in helping plant new churches.<sup>11</sup>

Two churches in particular agreed to be officially designated as the sponsoring church agency for several church plants simultaneously. Beaverton agreed to sponsor 15 new churches while Eugene First Church agreed to sponsor 7. The Beaverton Church designated Lowell Henske, an unassigned elder, to serve as the local arrangements coordinator. Henske was responsible for locating rental housing and making other necessary arrangements to help the new planter families settle in. In Eugene, Paul Schwada was serving on the pastoral staff of Eugene First church and was assigned the responsibility of supervising the new churches being sponsored by that congregation. In other locales the role of coordinating arrangements and supervising new works was assumed by a combination of clergy and lay persons from local churches.

As the new church planting families arrived it became apparent that they would have needs beyond six months of housing, insurance and salary support. Some of them had children in school. One lady volunteered to coordinate an effort to purchase school supplies for all the church planter families. Another individual coordinated the collection of coats and other winter clothing for the children of planter families.

Clendenen remembers going to southern Oregon one weekend to speak in an established church. A lay person in the church approached him after the service and inquired as to whether or not the district superintendent needed a car for one of the planter pastors. Clendenen asked for an explanation. The lay person said that during the service, while hearing about the church-planting project, he felt impressed that God

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<sup>11</sup> Thirty-fourth Annual Assembly Journal, Oregon Pacific District (1977), p. 46.

wanted him to give a car to the project. Clendenen said, “If God told you to give a car, then I’m sure I need a car. I don’t know where yet, but I’m sure I need it.”

On the following Tuesday Clendenen received a call from a sponsoring church pastor telling about a church planter whose car engine had died over the weekend. Clendenen responded, “When would he like to pick up his new car?” The phoner was stunned and asked for the story. Clendenen then told about being given a car the previous weekend, not knowing where or for whom, but assured that it would be needed. This anecdote illustrates the positive flow of resources (see Table 1) that gives evidence of a renewed organization.

Local church groups participated in the Oregon Plan by making their skills with construction and renovation available to church plants. Since the new churches had no prearranged facilities in which to begin services, they had to scout around and make do with whatever they could find. Store fronts, houses, garages, funeral home chapels, public halls, and a number of other sites were utilized for starting new works, many of which needed significant work before being made suitable to house a church. As locations were secured, thousands of man-hours were donated (organizational citizenship behaviors) to clean, repair, remodel, and paint.

A key component in the Oregon Plan was the utilization of established, fully organized churches as Sponsoring Agencies. The component was based on the belief that “the primary agency for church planting is the fully organized local church.”<sup>12</sup> Church planters attended and participated in the life of the Sponsoring Agency until such time that the new congregation began services and programs of its own. Church planters were

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<sup>12</sup> Master Plan Church planting Oregon Pacific District Church of the Nazarene (no date). Unpublished manuscript, Preface.

mentored and encouraged by the pastors and lay people of the Sponsoring Agency. Further, the Sponsoring Agency was to make available office support (i.e. phone, secretary, photocopier, office space) as much as was feasible. The Sponsoring Agency was asked to actively pray for and provide moral support for the church planter and his/her family in every way possible. In this way existing congregations had tangible means of connecting and participating in the new church plant. It was a means of demonstrating organizational commitment (see Table 1). Additionally, the church planter was provided a support network, which usually proved invaluable in the start of a new work.

The one major problem of the Sponsoring Agency component identified by interview participants involved large churches in metropolitan areas that attempted to sponsor multiple new works simultaneously. For example, Oregon City sponsored four new plants, Eugene First Church sponsored seven new plants, while Beaverton sponsored 15 new plants. Senior pastors of these larger churches were consumed with the responsibilities of leading their own congregations and providing support networks for their own staff of ministers and lay people. Further, the congregations could not focus specifically on one or two church planters, thus diluting the effectiveness of their attempts toward moral and temporal support.

However, the Sponsoring Agency concept enhanced the support network systems for church planters and opened the way for large numbers of people from existing churches to personally become involved in helping to start a new church. It was most effective in those situations where a single congregation with only one pastor on staff connected as a Sponsoring Agency with one church plant.

Another means of involving people and connecting church planters with established local churches was the start of the “Big Brother” program. The program matched a church plant with a larger church, intending that the “Big Brother” would find ways to support and encourage the church planter, his family, and the congregation. There are many illustrations of how this program worked, but one in particular stands out.

The Bay Area Church of the Nazarene, located near the dividing line of North Bend and Coos Bay, helped to sponsor the new church starts in Bandon and Reedsport. As the “Big Brother” to these new churches, the Bay Area church maintained active support in several ways. Members of the Bay Area church traveled to the new churches to participate in services, providing special music, playing instruments, or otherwise lending a helpful hand. Additionally, the Bay Area missionary society president, Wilma Lancaster, orchestrated special events for the church planter families at Christmas and other holiday times of the year. These events included a dinner in honor of the church planter family, giving of financial support, and giving of gifts. Lancaster even went so far as to arrange for the planter family to be contacted early, in order to get appropriate sizes and preferences on proposed clothing and other gifts. In that way people from the Bay Area church could shop accordingly and the planter family’s most critical needs could be met. Lancaster recalls it as one of the most enjoyable projects ever attempted by her local missionary society. She said, “We felt like we were doing something for a really worth-while project.”

With such extensive involvement in giving and labor across the district it was obvious that Oregon Pacific Nazarenes had experienced organizational renewal with respect to lively cooperation with organizational objectives (see Table 1). In addition,

they had embraced a new model of church planting. Church planting was no longer a centralized district initiative. “This was a radical departure from seemingly total ownership by district superintendents” (Hurn, 1997, P. 117). Rather, it was decentralized at the grassroots and people engaged all their available resources and creativity toward the success of the project. In his report to the 1980 district assembly, Clendenen said, “God has given this district so many dedicated and gifted people and it seems to me that everyone is willing to be used of God to further the work of Christ’s kingdom.”<sup>13</sup>

Contributing to the success in developing a broad base of grassroots support and involvement were the multiple communication strategies activated by the district. As was mentioned above, Clendenen began with intense, small-group communication among the ad hoc committee, then the advisory board, the pastors of the twenty largest churches, and finally in meetings with pastors and church boards in every region of the district.

A second communication strategy employed by Clendenen was the production and presentation of an annual video, “Vision to Reality.” Initially the video was shown at large district gatherings, but soon the video was mass-produced and shown in every local church. Thus more than 12,000 Oregon Pacific Nazarenes were being exposed to the vision and success of the Oregon Plan. Twenty years later the district is still annually producing a video featuring new churches being planted on the Oregon Pacific District.

The Oregon Trail, a monthly newsletter published by the district and distributed to local churches, changed its format as a means of enhancing communication. The newsletter went from a four-page, one-color format to a 16-20 page, four-color magazine format. The expanded version provided space to give updates and features about the new churches being planted.

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<sup>13</sup> Thirty-seventh Annual Assembly Journal, Oregon Pacific District (1980), p. 64.

Quarterly meetings with all the pastors of the district, plus additional meetings with just church planters and pastors new to the district expanded the means of communicating the vision and direction of the district. One interview participant who came to the district in 1982 told of being expected to attend what amounted to an orientation meeting for new pastors on the district. In that meeting the Oregon Plan was explained and the attendees were indoctrinated into the ways and means they were expected to support and participate in the program. The interview participant did not interpret the meeting negatively but rather caught the spirit of the movement that characterized the district. He said, "It sounded exciting. I wanted to be a part."

A final communication strategy to be discussed here was the use of public meetings to continue to cast the vision and motivate participation. In addition to dynamic presentations at the district assembly, the best communicators of the pastoral ranks were fanned out across the district to visit every church and make impassioned speeches on behalf of the Oregon Plan. The district superintendent devoted his sermons in local churches to recounting the stories of successful church plants and keeping the vision before the people.

In virtually every corner of the district and on every level the topic of the Oregon Plan was being presented, discussed, and prayed over. Gone were the days when the focus of the district was on conference centers and financial crises. A new model of evangelism that captured the imagination of an entire district had taken the renewal of the organization to yet another level of actuality.

At the end of the first year there were 10 newly organized churches as a result of the Oregon Plan. There were 285 church members in the 10 newly organized churches,

of whom 155 were new Nazarenes. The 10 churches raised over \$70,000.00 in revenue and all were fully self-supporting.<sup>14</sup> One observer exclaimed: “A 20-year record of closing 16 churches while starting 7 has been dramatically turned around in western Oregon” (Oster, 1980).

In the period from 1979 to 1984 the Oregon Pacific District organized 27 new churches and the district as a whole took into membership 5,052 new Nazarenes. The district began the period with 11,336 members and ended with 14,060, for a net gain of 2,724. During the period the district sponsored works in over 50 communities but obviously not all materialized into fully organized churches. Nonetheless, the Oregon Pacific District led the denomination in North America with a 24% increase in net membership during the quinquennium.<sup>15</sup> The measure of organizational renewal concerning organizational productivity had been strongly realized (see Table 1).

Twenty years after the launch of the Oregon Plan, interview participants were asked their opinion as to whether or not the aims of the plan had been achieved. The response was unanimous in affirming the success of the project. The interview participants were also unanimous in acknowledging that there were failures along the way. They all indicated that some mistakes had been made and there was a regret that they didn't do better. But still the opinion was universally held that the Oregon Plan had been a success in its aim of changing the method of planting new churches in order that evangelism might be accelerated.

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<sup>14</sup> Ibid., p. 65.

<sup>15</sup> Forty-first Annual Assembly Journal, Oregon Pacific District (1984), p. 58.

Another evaluative question was posed to interview participants asking whether or not, from an emotional basis, they would be willing for the district to orchestrate another such church planting thrust. In other words, would they be willing to do it again?

Numerous individuals responded first by referencing Divine Will as the criterion for participation in another church planting thrust. One layman from a church planted in the Oregon Plan characterized it by saying, “Whatever God wants is what I want.”

But when pressed beyond the Divine Will, asking about whether or not the participants were emotionally ready for another Oregon Plan type project, the response was again positive, with some very notable exceptions.

Among those affirming the idea of another Oregon Plan type project was a layman that had been at the core of district leadership during the transition from W.D. McGraw to Carl Clendenen, Jr. and then had continued to serve throughout the Oregon Plan. He told of his personal longing to be involved again in an exciting program like before. He spoke of how much he enjoyed going to meet with new churches and helping them develop a financial plan toward the purchase and/or construction of church facilities. With eyes brimming and deep emotion he said, “Oh yes, I’d like to do it again!”

One couple that had been instrumental in the start of a new church, joining as new Nazarenes in 1980, talked about the difficulty they would have if asked to leave their present church in order to help start a new church in another neighboring community. “We’ve got so many memories here and we’re part of a big family. It would be hard to leave.” However, when asked how they would feel about the launch of a new church in which they were not personally asked to move their membership, they both brightened



and enthusiastically responded in the affirmative. “In fact,” the woman volunteered, “we’d send the new church help and if some of our people wanted to go we’d encourage them to do so.”

Pastors interviewed that had not been on the district at the time of the initial thrust in 1979 also indicated their emotional support for launching another similar project.

Throughout the discussion participants all readily acknowledged that some mistakes had been made in the initial thrust, despite the fact that it was considered more or less successful in achieving its aims. Participants were generally enthusiastic about launching another thrust with the proviso that the plan would be modified to adjust for lessons learned in the first effort. For example, the reasons that some churches were more or less successful compared to those that were viewed as failures in the Oregon Plan were grouped around four issues.

1. Foremost was the notion that selection of the planting pastor was crucial. In cases where the pastor had the gifts and graces for church planting the effort was more or less a success. Negatively, in churches that failed the pastor’s lack of qualifications was most often cited as the major cause of failure. Several interview participants commented on the stability and cooperativeness of the pastor’s spouse and family as a component of the qualifications necessary for church planting. For example, a church was attempted in Tualatin which failed when the pastor was discovered in an adulterous relationship. Another church, sponsored by the Oregon City congregation, went under when the pastor’s wife announced that she no longer wanted to be married to a man in the ministry.

When discussing whether or not to attempt another church planting thrust, interview participants universally affirmed the need for a better system of screening

candidates. The goal would be to secure persons with the gifts and graces to lead a church planting effort.<sup>16</sup>

2. Interview participants identified the need to develop a better financial plan, one that would provide more appropriate support of the planter and help get the church established on a solid financial structure. In interviews with persons in the Crow-Applegate, Drain, Junction City, Lakeview and Murphy churches, all of which have been identified as more or less successful as church plants, participants made reference to the ways and means by which the new churches had kept their finances in order. The Drain church completed payment for its church and parsonage facilities in two years. Junction City is nearing completion of a new church building designed to accommodate 300 worshippers and will do so debt-free. They have already paid for a parsonage in full. And the Murphy congregation also boasts of debt-free worship facilities. Crow-Applegate and Lakeview each have an indebtedness on their properties, but interview participants from those congregations indicated that the debt was manageable and not placing an undue financial strain upon the congregation.

Contributing to the ability of congregations to evenly match revenue and expenditures has been the bivocational ministry of the church-planting pastors. While churches such as Crow-Applegate and Junction City have placed their pastors on a full-time salary basis, most of the other new churches continue to be served by bivocational pastors. Without the obligation to fully support a pastor the new churches have been able to concentrate finances on facilities and church program.

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<sup>16</sup> The Church of the Nazarene now sponsors Church Planter Assessment Centers in several locations throughout the United States and Canada as a means of addressing this need.

The essential financial issue in regard to launching another planting thrust was the necessity for new churches to develop under a model of manageable finances.

Negatively, a cause for failure in new churches is a model of church financing which exceeds the revenue capabilities of the congregation.

3. Interview participants believed there was better success when the planter pastor was supported by a core group of strong laymen, persons with a solid grasp of Nazarene doctrine and a firm commitment to the church. Negatively, churches that failed often struggled with persons coming into the new church from other doctrinal positions and doctrinal confusion resulted. A new church was attempted in Cave Junction and the congregation grew to approximately 40 persons. However, before the church could become established an individual became involved in the congregation and began teaching/advising people to embrace his belief in charismatic practices. The people of the congregation were totally new to the Church of the Nazarene and did not have the necessary doctrinal grounding to resist the charismatic individual's influence. The pastor was unable to prevent a split in the group and the remaining flock did not have the will to continue as a church. As one interview participant said, "The Nazarenes planted a Pentecostal church in Cave Junction."

The point of the Cave Junction illustration is that the people attending the new church had neither a doctrinal grounding nor a commitment to being a part of the new church. Interview participants indicated that scenario had been repeated several times in failed church plants across the district. Participants suggested that if another planting thrust was attempted it would be more likely to have a higher measure of success if new

churches could be supported with a core group of people doctrinally secure and committed to the success of the new church.

4. Another idea was mentioned by one interview participant that merits special attention. Citing her personal involvement as a supporter of the church plants in Bandon and Reedsport, this lay woman observed that the failure of those churches was not due to the construction of the Oregon Plan, nor to the incompetence of the church planter, nor the financing plan, nor the lack of a core group. In fact, both the Bandon and Reedsport churches were successful to the extent that they had achieved official organization with the requisite minimum of 20 charter members, a church board, and a functioning church program. However, it was during the ill-fated tenure of the second pastor in each location that the church fell on hard times and was eventually forced to close.

A review of the record reveals that indeed, there are 13 churches that reached the status of being fully organized but are now listed as inactive. These church plantings did not fail in the planting phase but rather failed sometime during the further development stages of the church. Thus a future study directed toward the success or failure of new churches would do well to investigate the correlation between the tenure and succession of pastors against the time an organized church plant was closed.

The organizational renewal efforts that had begun with the change of superintendent in 1970 had resulted in significant change to the standards and norms of the district. Using the model of organizational renewal discussed elsewhere in this thesis, the responses of interview participants indicated that there was:

- Lively agreement regarding organizational purposes: Evangelism
- Lively cooperation with organizational objectives: Rapid church planting

- Organizational commitment: Broad-based grassroots participation
- Positive flow of resources: People and money in unprecedented measure
- Organizational productivity: Ministry and statistical growth, success of activities

## **WHAT CAN BE LEARNED FROM THE OREGON PLAN?**

### **ORIGIN OF RENEWAL**

The Oregon Plan, conceived in 1978-79 and launched in Bend, Oregon on May 11, 1979, was not the genesis of renewal for the Oregon Pacific District. In fact, one could argue that the Oregon Plan was simply the culmination of a renewal project that had begun with the decision to change leaders in 1970. A financial crisis alerted the district advisory board to the need for drastic change in the standards and norms of operation for the district. Fortunately for the future of the district the advisory board and the presiding general superintendent were willing to take the bold steps necessary to open the way for organizational renewal at the district level.

To better understand the picture one must grasp the stages through which the district passed.<sup>17</sup> In the 1960's the model of evangelism utilized by the district was centered on large, district-sponsored events. Included were the programs facilitated on the district campground as well as the planting of new churches via large expenditures of funds on the part of the district. Renewal of the campground programs was sought through relocation and expansion to the Woodburn property. The actions of the City of

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<sup>17</sup> I am indebted to the following work for a conceptual framework in which to discuss the cyclical progression of the Oregon Pacific District: Hurst, David K. (1995), Crisis and Renewal: Meeting the challenge of organizational change. Boston, MA: Harvard Business School Press.

Woodburn and the growing financial burden of supporting home mission churches created a financial crisis for which the district was unprepared.

The decision to change leadership ushered in a period of learning in which new options for achieving the district's aims were put on the table for consideration. Some of those options were acted upon immediately, within a matter of days of the election of Clendenen as district superintendent in 1970. The more drastic option, representing the greatest change in the standards and norms of the district, was to sell the Woodburn property. That option was exercised in due time.

With the Woodburn property gone and a scheme in place to reduce the indebtedness of the home mission churches of the district, a period of consolidation and learning ensued. The superintendent shifted the focus and rhetoric of the district from conference centers and financial debt to evangelism. The opportunity presented itself for the learning process to consider new options for evangelism.

Out of the learning/study phase came the notion of planting churches in a rapid expansion program. The Oregon Plan was implemented, changing the standards and norms by which the district planted churches. The new model successfully brought about significant expansion.

Carl Clendenen, Jr. retired from the office of district superintendent at the district assembly in April of 1985.<sup>18</sup> In 1982 he had suffered a heart attack and the district assembly that year voted to hire an administrative assistant to help him manage the work of the district.<sup>19</sup> At that time Oregon was in the throes of a deep recession and churches were feeling the crunch of reduced revenue. It was recognized that the new church

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<sup>18</sup> Forty-second Annual Assembly Journal, Oregon Pacific District (1985), p. 54-56.

<sup>19</sup> Thirty-ninth Annual Assembly Journal, Oregon Pacific District (1982), p. 73.

plants, still fragile in their development, needed care and support beyond what the district superintendent and the Sponsoring Agency churches could provide. One pastor reflected upon the need for providing help to the district superintendent: “I knew something had to change. I had seven full-time staff members at my church and the d.s. only had one part-time secretary.” Gerald E. Manker was hired as of September 1, 1982 to the position of administrative assistant.<sup>20</sup> At that point the district entered into a period of consolidation/conservation.

The observation of this researcher is that the move to hire a professional staff person to manage church planting and development was in violation of the principle of a decentralized model of church planting. The Oregon Plan had been successful, beyond anyone’s hopes and dreams. But rather than deal with the crisis through a period of learning and exploring new options, the district reverted to a centralized and consolidating mindset. Upon Clendenen’s retirement Manker was elected to serve as district superintendent, a position he holds to this day. And true to the model of centralization, which brought him to the district office in 1982, Manker continues to pursue a model of consolidation and centralization. A centralized model has replaced the decentralized model of rapid church planting. According to sources close to the leadership of the district, Manker is the sole person responsible for setting policy. The Evangelism—Church Growth Committee no longer meets to create strategy and formulate policy. Manker declares, “We want to start one new church a year and do it right!” How stunning a throw back to the pre-Clendenen era when the district closed 16 churches and started 7 in a 20 year period!

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<sup>20</sup> Fortieth Annual Assembly Journal, Oregon Pacific District (1983), p. 67.

## LEADERSHIP STYLE

The renewal of the Oregon Pacific District owes much to the leadership style of Carl Clendenen, Jr. Aside from the youthful energy of a 46-year-old, compared to the retirement age of the departing McGraw, Clendenen brought a missional leadership style (see Table 3) characterized by four qualities.

1. Clendenen was meticulous in maintaining details and statistical records. He took seriously the responsibility of managing the district well (see Table 7). A review of his annual reports to the district assemblies shows the attention he gave to statistical information. At the beginning of his tenure as district superintendent, Clendenen required that pastors submit to him a weekly report. He was passionate about knowing exactly where the district stood in terms of funds, people and programs. That quality was in sharp contrast to the previous superintendent who carried the administration of the district in “the trunk of his car.” McGraw was not able to keep abreast of the administrative details of the district, thus allowing the district to brush closely with financial ruin.
2. Clendenen’s leadership style was characterized by empowerment. He actively recruited a broad range of individuals and released them to pursue their given responsibilities. From the development of the Oregon Plan conceptually to the organization of new churches, Clendenen placed men and women in positions of responsibility and gave them the authority to carry out their duties. In one instance, several churches were scheduled to be organized simultaneously on a given Sunday. Not only was Clendenen not able to physically be present at every church that day, he was off the district attending a meeting. His philosophy was, “The guys that had been



the Sponsoring Agency deserved the opportunity to direct the organizing of those churches.” That sort of decentralization was unheard of among the ranks of other district superintendents accustomed to reserving the power of organizing churches to themselves.

3. Harmonizing with an empowering leadership style was Clendenen’s “doctrine of permission.” He actively encouraged clergy and lay people across the district to be creative, to experiment, and to risk failure. The model Clendenen supported was entrepreneurial local projects rather than centralized district projects. An example of how this played out was Clendenen’s willingness to work with the “dregs” of the graduating class at Nazarene Bible College and Nazarene Theological Seminary. The brightest and best had already been placed and were not available for the Oregon Plan. Clendenen took the leftover graduates willing to come and turned them loose to plant churches on the Oregon Pacific District. And the planters, having nothing much to lose and no where else to go, were more likely willing to experiment, get their hands dirty in creative projects, and go all out than the more qualified and elite graduates that had been placed in traditional existing church settings.
4. With massive experimentation and rapid expansion the chaos which ensued would likely drive anyone to distraction. Indeed, many believe that the energy expended by Clendenen to keep abreast of the chaotic growth of the district created the conditions for his heart attack, bypass surgery, and early retirement. Nonetheless, in contrast to his penchant for detail and accountability, he was willing to work with chaos rather than try to control and confine it (see Table 3).

## **GRASSROOTS MOVEMENT**

The renewal of the Oregon Pacific District did not originate at the headquarters of the denomination in Kansas City. Nor was it even precipitated by the district superintendent. The renewal of the district came about by the daring leadership of representatives from the grassroots serving on the advisory board who sought a multi-dimensional base to the renewal effort (see Table 3). Although the change in leadership brought on board a new individual to give direction and vision to the district, the move to initiate a renewal of the district came from grassroots individuals.

Whether by design or by happenstance, Clendenen continued to fuel the grassroots movement toward renewal throughout his tenure. Even the decision to change the leadership structure of the district by hiring additional administrative staff, including an administrative assistant, came from representatives of the grassroots serving at the district advisory board level. The Oregon Plan was conceived, developed, implemented and funded by the grassroots. The expansion of communication strategies contributed to connecting the grassroots with the church-planting scheme. And 20 years later the grassroots are still enthused about the Oregon Plan model of evangelism through rapid planting of new churches. At issue here was the increased level of participation by the grassroots with subsequent increases in organizational commitment and organizational productivity (See Table 1).

## **FORMULA FOR SUCCESS**

A district program must be measured in terms of its impact at the local level. In terms of the Oregon Plan, four issues emerged as contributing to the more or less successful church plants. They have been discussed earlier in this chapter and will only

be enumerated here: Planter qualifications (including spouse and family relations), financial support, core group stability, and succession of pastors.

An aspect of planter qualifications or lack thereof introduces the question of what happened to the pastors that did not make it in the new church setting. Did the organization attend to survivor care as discussed in the writings of Bridges (1991), Frances (1995) and Hurst (1995) (see Chapter 3)? Three interview participants very close to the situation spoke with conviction to this issue. The planters who decided they did not want to continue, but were willing to work cooperatively with the district superintendent, were all placed in other ministry assignments either on or off the district. A certain number of planters could not be placed due to the loss of credentials for reasons of moral failure. They would not have been relocated under those circumstances even if they had been pastoring an established church somewhere. And it must be remembered that a certain percentage of pastors leave the ministry in their first five years regardless of assignment to a new church or an established church. Among interview participants there was no lingering sentiment that the planters who washed out were treated unfairly in any respect.<sup>21</sup>

The Oregon Plan continues to be a model of church planting studied and copied throughout the Church of the Nazarene. Currently the Division of Evangelism and Church Growth is promoting a program called NewStart in which local churches are encouraged to experiment and find ways of planting new churches. The denomination is

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<sup>21</sup> Since that time this researcher had a conversation with a pastor on the district who spoke on condition of anonymity. The individual had not served on the district during the church planting thrust and thus was informed only by second-hand anecdotal evidence. He was quickly exercised concerning the perceived damage to pastors who washed out as church planters. However, when informed of the placements and natural attrition factors mentioned in the text above, he immediately softened his position and expressed admiration for the efforts of Clendenen to work with pastors choosing to leave their church planting assignments.

attempting to renew the normative way of church planting, moving toward the decentralized model that was first pioneered by the Oregon Pacific District. For they had developed a partnership between empowering leadership and an engaged grassroots. In so doing, they had experienced a high degree of organizational renewal. What remains to be seen is whether or not the grassroots of the Oregon Pacific District will initiate another change in leadership, ushering in an opportunity for a revival of the Oregon Plan or a completely new model leading to renewal.

**CHAPTER 6**

***AGGIORNAMENTO***

**IN THE DUTCH CATHOLIC CHURCH**

Must organizational renewal in religious organizations be evaluated exclusively on the basis of administrative flow charts? Will all renewal efforts result in an expansion of the religious organization? Is there an example of a religious organization in which planned change resulted in a lively agreement on organizational purposes and a lively cooperation with organizational strategies (see Table 1), but without an expansion of adherents?

*Aggiornamento*<sup>1</sup> in the post Vatican II Catholic Church was taken most seriously in the Catholic Church of the Netherlands and can actually be traced from 1958 through until 1970. Followed closely by Church officials in Rome and publicized widely in the news media of the world, the Dutch Catholics captured the rapt attention of Catholics and Protestants alike as they took deliberate steps to initiate planned change in their province within the global Catholic Church. With unprecedented levels of lay participation and engagement in modern Catholic history, the Dutch Catholic Church not only impacted their own province but also the Catholic Church worldwide. The idea of collegiality, discussed at length in this text, has become a permanent outcome of the process in the Netherlands and indeed, throughout all of Roman Catholicism.

That the Dutch Catholics represent a subject in keeping with the perimeters of this project on organizational renewal in religious organizations is evidenced by the fact that they are a defined geographical jurisdiction comprised of a group of local churches within the context of a global denomination. The country of the Netherlands has been divided into seven dioceses, each of which is supervised by a bishop appointed by the Pope in Rome. Throughout the period of *aggiornamento* the bishops met together frequently, sometimes on a weekly basis, for the purpose of harmonizing their positions and speaking with one voice on behalf of the Dutch Catholic Church. The structure at the time of this study included one Roman curia whose responsibilities were directed at the Dutch Catholic Church as a whole.

While it is conceded that the subject represents a much larger number of churches and members (there were about five million Dutch Catholics in 1965) compared to the other case studies of this project, the percentage of the whole denomination places them squarely in line with the previous studies.

My analysis of the Dutch Catholic Church has been dependent upon the work of previous authors, most notably John A. Coleman's extensive work: The Evolution of Dutch Catholicism, 1958-1974 (1978). Other authors have contributed to my understanding of this epic in Dutch Catholicism and will be noted throughout the text.

## **HISTORICAL BACKGROUND**

The *aggiornamento* of the Dutch Catholic Church is best seen in the context of an historical background reaching back to the Reformation (Poeisz, J.J. in van der Plas & Suèr, 1967). Suèr (in van der Plas & Suèr, 1967), Coleman (1978), Bryant (1981),

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<sup>1</sup> A term coined by Pope John XXIII meaning: "The renewal and reform of the Church" (Fisher, D. in van der Plas, M. & Suèr, H. eds., 1967, P. 7).

Lechner (1989) and McCaffery (in Hamnett, ed., 1990) all devote attention to the events that led up to the period of radical change in the Dutch Catholic Church.

At the time of the Reformation, the Catholic Church of the Netherlands<sup>2</sup> was essentially handed over to the Calvinists. Properties were confiscated, governmental connections were severed, and the faithful were suddenly relegated to a small and persecuted minority. A person continued to practice his/her faith only at the risk of great peril and certainly in a covert manner. The priests had no social standing, a sharp contrast to their colleagues in Germany, Austria, France and Italy where bishops and monasteries enjoyed considerable wealth and influence. The result was that the faithful of necessity clung together in isolation, congregating primarily in the south and living in an agrarian society.

Finally, in response to some more well-to-do Catholics in smaller towns, the move toward emancipation of the Church was initiated. In 1853 the Church in Rome reestablished the hierarchy and the process of bringing the Dutch Church to full and equal status in the Netherlands' society finally reached its climax in the 1960's. In the late 1800's Catholic trade unions were formed. In the early 1900's Catholic elementary and secondary schools were instituted, and in 1917 the government finally approved legislation that allowed for government support of both Catholic and Protestant school systems. In 1923 the Catholic University of Nijmegen was founded and in 1926 the Catholic Broadcasting Organization, the KRO, was founded. Throughout the period the development of Catholic newspapers, and eventually television, also contributed to the establishment of the Church as a multifaceted and socially significant organization in the Netherlands.

The period from the 1910's to the 1960's saw a pillarisation or columnisation of all of Dutch society. Lijphart (1968) explains the Dutch term for this notion as *zuilen* which he says means "literally: pillars, that is, vertical social groups" (P. 17). Three, or perhaps four, distinct pillars defined the sphere in which most of Dutch society lived out their entire lives. The three pillars were:

- Roman Catholic
- Orthodox Calvinist
- Secular (sometimes divided into bourgeois liberal/conservative and socialist constituents).

In practical terms, this meant that a Dutch Catholic family attended mass faithfully and participated in local parish life. But further, it meant that the family educated their offspring in Catholic schools, the men were members of the Catholic trade union and worked in a Catholic owned shop, the family listened to Catholic radio and read Catholic newspapers, and at election time the only party and candidates considered were Catholic. McCaffery has observed: "Thanks to this system of social insulation, a Catholic need never have had social contact in any depth with a non-Catholic throughout a whole lifetime, even in the case of someone living in a predominantly non-Catholic district" (P. 53). Obedience to the directives of Rome passed down through the bishops and local parish priests was practiced as a sacred duty. Large families helped to propagate the faithful and marriage outside the Church was abhorred. All families were expected to consecrate at least one son to the priesthood and one daughter to a convent. Fisher (in van der Plas & Suèr, 1979) writes:

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<sup>2</sup> Hereafter sometimes referred to as "the Church".



The Dutch are what Professor Edward Schillebeeckx, O.P. of Nijmegen University calls 'a theologizing people.' By this he means that they see a religious dimension in life to a greater degree than most other people in the western hemisphere. They take religion seriously. (P. 8)

That certainly applied to the Dutch Catholics in the pillarized society from 1910 until 1960. And after three centuries of separation imposed upon them by social and political discrimination, it is no wonder that the Catholics felt most comfortable in a separation of their own volition (Bryant, 1981). The Church functioned well in a position of stable equilibrium similar to what Hultman (1979) and Goldstein (1988) describe in business organizations (see Chapter 3).

The downfall of such an organization of society was that it produced a people that were narrow-minded and prejudiced. A person with a differing opinion than that of the Church's leadership was immediately suspect and if persistent, that individual would be ostracized from the Church's blessing and fellowship. Looking to Hurst (1995, P. 27) from Chapter 3 of this thesis, the Church had moved from a hunter society to a herder society: "...protecting possessions and defending territories in large-scale hierarchical bureaucracies whose social dynamics are very similar to those in the Bushmen's herding mode of living".

The other perspective from the positive side is that such intense devotion to a thoroughly Catholic way of life developed a Church that was fiercely loyal and strong enough to support not only its own ministries but also to engage in extensive missionary work outside the country's borders. Only the Irish exported more priests and religious to missionary endeavors around the world than the Dutch Catholics. Even as late as the 1960's there were over 5,000 Dutch priests deployed throughout the world in the practical expression of the faith of the Church. The 1960 Dutch census illustrated the

strength that had come to the Church during the years of emancipation. Lijphart (1968,

P. 16) reported the following statistics:

- Roman Catholics 40.4%
- Dutch Reformed 28.3%
- Various Orthodox Reformed 9.3%
- Other smaller groups 3.6%
- No affiliation 18.4%

How was pillarisation brought down? The move toward further industrialization and the economic boom of reconstruction following World War II played a role in opening the door for interaction outside the Catholic pillar. Further, the Church had taken strong stands opposed to Nazism during the War and the faithful collaborated with Protestants and Communists in harboring Jews through the Resistance movement. Thus the national loyalty of the Church was demonstrated and firmly established. The progressive thinking of some Catholics found expression in the Catholic media and gave a voice to those who advocated dealings with ideas and causes outside the Church. Scholars in the Catholic University of Nijmegen raised questions as to the ethical value of retaining the pillarized system of society.

By the late 1950's Church leadership became aware that the system of pillarisation was unraveling and that they had best direct their efforts toward channeling the tide rather than stemming it. Hurst (1995) would see this in terms of seeking to control, direct, and benefit from a crisis rather than attempting to delay it. He talks of it as creative destruction leading to renewal. Despite a strongly worded pastoral letter distributed by the Dutch bishops in 1954 with a hard stance in favor of status quo, the

position by 1959 had softened to a new notion of collegiality. Coleman (1978) explains collegiality by stating: “Collegiality replaces a hierarchical, pyramid view of authority with a consultative, feedback process” (105). That new position was no doubt influenced by the appointment of several new bishops in Holland. Bryant (1981) summarizes the doctrine of the bishops as follows:

It involved the substitution of a commitment to collegiality in place of the traditional stress on hierarchy, and the adoption of ‘a cultural-pastoral strategy based on a structural differentiation of church and secular society’ in place of the old ‘diffuse strategy for controlling society’. (P. 62)

Standouts among the Dutch bishops were Wilhelmus Bekkers of 's Hertogenbosch and Cardinal Bernard Alfrink of Utrecht. Bekkers, known as “everyone’s bishop” in reference to his relationship to all the people of the Netherlands including Catholics and non-Catholics alike, had roots among the poor farming populace of southern Netherlands. Throughout his 59 years of living he remained close to the people he served and returned weekly to the farm of his boyhood. He was naturally inclined to promote the spirit of collegiality that developed in the late 1950’s, for it had been his practice to listen to the people of his parish throughout his entire ministry.

Alfrink, from his position first as bishop, then archbishop, and eventually of Cardinal, and with scientific training in his background, emerged as the principal spokesman for the bishops as they articulated their new approach to collegiality in the Church. Indeed, Coleman (1978) quotes Alfrink more than all the other bishops combined in describing the position of the bishops.

With the system of pillarisation in transition to an as yet undefined future for all of Dutch society, the stage was set for a period of planned change in the Church that was

to be initiated by the Dutch bishops. It is to that period of *aggornamento* that we now turn our attention.

### **THE 1960's**

The “as yet undefined future” (Hunter, 1987) for the Church in the Netherlands was propelled forward toward definition when Pope John XXIII called for an Ecumenical Council on January 25, 1959, the Council that has since become known as Vatican II. The primary base of organizational renewal for the Dutch Catholics became Communication (see Table 3) as the Church became extraordinarily active in their communication behaviors. The years leading up to the official opening of the Council on October 11, 1962 saw the Dutch Catholics engage in an active solicitation of suggestions for discussion topics. Those *vota* (wishes) were presented in writing to the Council on the part of a well informed and fully engaged Catholic Church in the Netherlands. Although van der Plas (in van der Plas and Suèr, 1967) suggests that it is questionable just how much the laity and priests were formally involved in the preparation of Holland’s *vota*, there is evidence that all the bishops followed Bekkers’ example in staying close to the church at the local level. Coleman (1978) suggests a combination of factors enabled the bishops to stay close to the people. There were seven bishops in a small country whose church was well subsidized by the government. The result was that the bishops were available for speeches at Catholic organizations and consecrations of buildings and works of Catholic life. Their contact with the local church was extensive. Thus they were enabled to gather ideas and suggestions through informal channels rather than formally.

In 1958 and 1959 the Dutch bishops took significant steps toward formalizing the discussion processes throughout the Church. Positions and organizations such as the following were appointed:

- The first joint episcopal delegate for ecumenical work (1958)
- A bishop's Commission for Church Statistics (1959)
- The inter-diocesan liturgical secretariat (1959)
- The National Pastoral Institute (1959)

There was also an increase in the number and frequency of collective episcopal gatherings. The bishops more frequently requested the expert advice of theologians and sociologists.

The flow of communication back to the Catholics at the local level also increased in the years leading up to and including Vatican II. The bishops were in almost daily contact during the Council and joined together in joint communiqués to their local constituents. These communiqués averaged ten to fifteen per year and touched upon all manner of theological issues and pastoral decisions that were binding upon all Catholics in the Netherlands.

In 1961 the Central Episcopal Council for the Industrial Apostolate in the Netherlands was instituted. In 1962 the Advanced Institute of Catechetics in Nijmegen was entrusted with the responsibility of writing a new modern catechism for youth and adults. The Pastoral Institute for the Netherlands Church Province was inaugurated in 1963. All of these represent the shift from a top down structure, frequently described as a pyramid (cf. Coleman, 1978, McCaffery, 1990) to a more participatory structure

involving the grassroots in decision making. The myriad of communication venues was forming the base of renewal in the Church.

Coleman (1978) recognizes the apparent similarity between the current period under consideration and the organizational ramifications of Dutch Catholic life between 1880 and 1954. He articulates the difference between the two periods as follows:

The crucial difference is that the new organizations aimed at planning and coordinating the pastoral tasks of the church as a community of faith rather than organizing the Catholic community into a unified political bloc *ad extra*, a separate “nation” within Dutch Society. (P. 97)

The aforementioned channels of communication provided a forum in which the Dutch Church developed and refined its thoughts to where they were far advanced in their thinking compared to other provinces within the Catholic Church worldwide. Furthermore, such preparation propelled Dutch leadership to the forefront of Vatican II. Bernard Alfrink was elevated to Cardinal in 1960, only the second resident Dutch cardinal in the nation’s history. He was appointed to the Council Preparatory Commission that controlled the agenda and structures of Vatican II. Throughout the Council he served as one of four rotating permanent chairmen of the working sessions. By the end of Vatican II Alfrink was identified as one of “the chief episcopal spokesmen for progressive reform in the church” (Coleman, 1978, P. 97).

The formal channels of communication with the local church would be further enhanced after Vatican II in the form of the Dutch Pastoral Councils. The notion of collegiality among Dutch Catholics was firmly embraced by the end of Vatican II.

The Dutch were very well represented at Vatican II. Not only were all seven of the bishops of the Netherlands present, accompanied by their staffs of advisors and assistants, but the missionary zeal of the Church around the world also bolstered

representation. The missionary bishops of the Netherlands serving in places as far removed from the homeland as Indonesia were present along with their own staffs of advisors and assistants. The spirit of collegiality that had been fostered in the Netherlands produced a well-informed, articulate and formidable contingent that would have a solid impact upon the proceedings of Vatican II. Indeed, they were "...the most passionately interested and best informed ecclesiastical province in the universal Church" (van der Plas in van der Plas & Suèr, 1967, P. 46).

It did not take long for observers of Vatican II to notice that the Dutch delegation brought with them an agenda that placed them in a position seen as progressive. Coleman (1978) analyzed a speech by Cardinal Alfrink in which was identified the three "chief collective representations or myths which were emerging within Dutch Catholicism between 1958 and 1965" (P. 147). He enumerates them as follows:

1. "The mutual identification of bishop and national church" (P. 148). The bishop no longer identified himself with Rome. Rather, he identified himself with the people he served.
2. "The bishop as both teacher and spokesman for what is alive in his community."

Quoting Alfrink's speech:

A bishop at the Council is the witness to the faith of his church. That is to say, he brings witness to what is alive within his church, to the faith as that is experienced there, to the desires and hopes that exist in his church. (P. 148)

3. The Church must engage in "open public opinion as the means to arrive at church consensus" (P. 148). To prohibit free speech in the Church was not to eliminate secret discussions at the grassroots. The Dutch Catholic Church had chosen to break

with traditional patterns so as to put on the table the issues that were heretofore being discussed without the direction, guidance and consensus of church hierarchy.

This speech by Alfrink, delivered in Rome on October 1, 1965, clarifies his vision of the role of the bishop as pastor of his diocese. He saw himself in both roles, as representing the whole and as an element of the whole, thus enabling him to empower the Dutch Catholic community to enter into the life, thought and debate within the Church as integral and equal members of the Church.

A pair of key concepts needs to be mentioned at this juncture in the narrative. First, the bishops took the firm position of what Hurst (1995) calls “ethical anarchy.” Repeating from Chapter 3: “Managers [bishops] must create crises, and then they must become part of the situation they have created. It is anarchy, but it is ethical anarchy” (Hurst, 1995, P. 144). Clearly the bishops identified with the grassroots in addressing the issues arising from the discussions they had generated. Their leadership modeled what this thesis has called *missional* leadership (see Table 3).

The second concept comes from the theory chapter of this thesis. Briefly stated, the communication of the Church at all levels had become active, that is: open, multidirectional, inclusive and extensive (see Table 3).

Coleman (1978) further develops this discussion of the changes in roles for bishops as well as for the priest and layman.

- (a) For the Catholic Bishop: A shift from the role of religious king to that of socio-ethical leader within his own Catholic community and in the wider secular community. Within the church his teaching role as part of the Magisterium is seen to presuppose consultation and open opinion formation.
- (b) For the Catholic Priest: A shift from the role of missionary leader and militant organizer of Catholic confessional organizations to that of teacher-counselor-pastor, who provides services to the laity within an agent-client relationship.



- (c) For the Catholic Layman: A shift from hierarchical auxiliary to autonomous Christian citizen. (P. 150).

Van Hees (in van der Plas & Suèr, 1967) epitomized the work of Bishop Bekkers in this era saying he "...turned a Church that thought she had but to command, into a Church that listened, and changed a religious and ecclesiastical command into an invitation" (P. 86).

Two particular contributions were made to Vatican II by the Dutch bishops. Bishop Bekkers felt overwhelmed with the volume and complexity of the materials generated even prior to the opening of the Council. His action was to invite some theologians to analyze and comment on the documents in an effort to clarify the issues and help him understand their meaning. He collected the work of these theologians and published them in an edition of 4,000 copies that were distributed throughout the world to other bishops and their advisors. Other bishops picked up on Bekkers' lead and followed the same strategy, thus assisting the clarity of the discussions of the Council immeasurably.

A second contribution of the Dutch Catholics was the establishment of a Dutch foundation called *Documentation Centre for the Council*, now commonly known as *DOC*. The foundation provided Vatican II participants with weekly lectures as well as papers that had been written to survey the theological landscape and background information related to every topic of discussion. The effect of both these initiatives was to further amplify the voices of those not normally included in the discussions and to disseminate the variety of opinions and ideas across a broad spectrum of the Church.

Thus the reader can quickly grasp the growing impact of the Dutch Catholics upon the entire proceedings of Vatican II. All seven of the Dutch bishops became

members of one Council Commission or another. The Dutch theologians and secretaries accompanying the bishops found themselves coordinating numerous activities and consultations at home and abroad. And underlying it all was a commitment on the part of all levels of Dutch Catholicism to engage the discussions of the Church in a spirit of collegiality. Voices from all sectors of the Church must be heard and considered in the process of determining the will of God for the Church. The increase in organizational commitment and citizenship behaviors (see Table 1) at all levels of the Church, seen in the growing levels of participation by the Dutch Catholics, points to organizational renewal that was well underway.

Vatican II came to a close in 1965 and one might well ask what became of the collegial spirit of the Dutch Church in the years that followed. The most notable and controversial expression of collegiality was the forming of the Dutch Pastoral Council. Viewed as one of many experiments in the Dutch Catholic Church, the initial intent of the Council was to take the volumes of documents and decrees generated by Vatican II and sift them out in a manner that the Church might grasp and apply the concepts contained therein. In December of 1965, Bishop de Vet held a press conference in which he publicly invited wide participation in the discussions. "Everyone was invited: Jew, Protestant, atheist, sectarian, provo, and, of course, the Catholic" (Suèr in van der Plas and Suèr, 1967, P. 129). This was yet another example of active communication (see Table 3).

To launch the exchange the public was invited to send in their ideas, complaints and suggestions for consideration by the Pastoral Council. Well over 2,000 letters from all sectors of Dutch society were received in the first two years.

A second channel for developing the discussion of the Pastoral Council was a series of discussion groups that had already begun to function. Several thousand of these groups were already meeting by the end of Vatican II, especially in the diocese of Bishop Bekkers, who died in May of 1966. The discussion groups met two to four times per month and included students, the clergy, laity and even Protestant pastors. These discussion groups became the focal point and life of local parishes. The Church leaders encouraged the discussion groups and distributed varied and clearly formulated subjects for discussion. Further, the leaders insisted that the results of the discussions be reported through proper channels to the Pastoral Council for their consideration. Suèr estimated that “several hundred thousand people of all ‘thinking’ ages [were] engaged on relevant discussions about the Church’s life in some twenty thousand groups” (P. 131). The Catholic magazine *Ecclesia* was partially involved in the direction of the discussion groups and provided printed resource material for the discussion groups. Coleman (1978) reports their subscriptions averaged 8,000 in the period from 1958-1965, then began to climb dramatically beginning in 1966 and peaked at 18,000 in 1969. By the end of the Dutch Pastoral Council the subscriptions had declined to an average of 7,500 copies. These subscription rates give an illustration of the huge volume of intra-church communication during the period of the Pastoral Council, 1966 to 1970. The result of this massive involvement is that even the lay person could be assured that the hierarchy of the Church was hearing his/her voice.

A point here that must not be overlooked is the unparalleled involvement of literally tens of thousands of people in the process of these discussions. It became more than merely an intellectual exercise, it was a deeply moving experience for the common

lay person to be engaged in discussions concerning the Church. Further, the outcome of these discussions was that not only did the people push for organizational renewal in their own province of the Catholic Church, they also ended up pushing for organizational change that impacted the denomination as a whole. Collegiality not only became integrated into the Dutch Catholic expression of the faith, it became an essential element within all of Roman Catholicism. As was observed in the Oregon Plan case study, a renewed organization was positioned to think about organizational productivity (see Table 1) beyond the scope and borders of the existing congregations within their own regional jurisdiction.

Coleman (1978) also reports on the extensive numbers of commissions, study groups, consultative councils in each diocese, extensive meetings at the local parish level, as well as a host of ad hoc meetings either to protest or support various positions that went on during the Dutch Pastoral Council. Never in the history of the Catholic Church had there been such an engagement of all levels within the Church in communication and decision-making. The principal exuberance of the Church in this period related directly to “the new direction and multiplying channels of information” (Coleman, 1978, P. 162).

The Dutch Pastoral Council was officially inaugurated on Sunday, November 27, 1966. Although there was some difficulty in deciding exactly who should be given a seat at the Pastoral Council, a structure was eventually developed that incorporated a broad and balanced representation, including some non-Catholics. Cardinal Alfrink was the presiding officer. Another difficulty arose over who would control the agenda with the power to eliminate topics from discussion. Quickly an agreement was hammered out in which the advisors and leaders would determine which Pastoral Council documents

would be publicly discussed in the plenary sessions. These and other modifications of organization and administration were dealt with throughout the course of the sessions. Suèr (in van der Plas & Suèr, 1967, P. 140-141) lists the topics for discussion in the first Pastoral Council session:

1. Changes in the Church's life and thought, causes and results;
2. The meaning of a life of faith in a secularized world;
3. Content and practice of religious life for modern man;
4. The moral attitude of the Christian, conscience and responsibility;
5. The liturgy;
6. Putting the faith across to young people and adults;
7. The practice of authority;
8. Sexuality, marriage and the family;
9. The meaning of religious life (monastic life);
10. Ecumenical questions;
11. Questions about strictly 'church' practice;
12. Youth and education;
13. The Christian's responsibility for peace;
14. Church and missions;
15. Work for aid and development.

There were six plenary sessions of the Dutch Pastoral Council, the first met on January 3-5, 1968 and the last on April 5-8, 1970. It was a sort of church parliament with elected representatives, the majority of whom were laypersons. As Coleman (1978) observes:

The laity joined priests, members of religious orders, theologians, sociologists, diocesan curia specialists, and bishops in open discussions and voting on issues of pastoral policy such as preaching, ecumenism, peace and justice, the exercise of authority in the church, catechetics, the seminary formation of priests, birth control, and celibacy. (P. 160-161)

The significance of what happened in the Dutch Pastoral Council cannot be mistaken. Dutch Catholics

“experience their togetherness no longer only—indeed, no longer primarily—as a means to bring information [to the Council top] but as a togetherness which is *an experience of being-the-church*....Much more occurs in the groups than is registered in the reports. The emotional atmosphere, the experience of being the church together, the possible charismatic happening and preaching are not captured by the reports. *This second aspect can only be experienced and is almost impossible to capture in words*” (*Pastoraal Concilie*, Vol. II, P. 29-30, cited in Coleman, 1978, P. 164, emphasis in original).

And what, besides the enthusiasm for being together in a discussion group, were the outcomes of this period of *aggiornamento* in the Dutch Catholic Church? Two issues come immediately to mind: the permission to experiment and the rise of lay involvement in ministry, both of which were observed on a dramatic scale of overwhelming participation by the grassroots beginning with the discussion groups.

Alfred van der Weyer, writing in *Those Dutch Catholics* (van der Plas & Suèr eds., 1967) outlines several experiments within Dutch Catholicism that impacted the *aggiornamento* of the Church. First of all was the experiment in liturgy, which developed along two lines. One line was “the deliberate attempt, with the knowledge and under the guidance of the hierarchy, to discover the most suitable form for the liturgy of tomorrow by trying out various forms in a tentative fashion” (P. 107-108). The second line derived from a “a pastoral concern to adapt the ritual to the concrete circumstances of persons, place and time” (P. 108). Van der Weyer suggests that universally the Church begins with a literal translation of the liturgy handed down from Rome. Then there is a

period in which the Roman liturgy is compared to the religious needs and practices of the current time and place, with awareness of the need for adaptation. Finally the pre-existing liturgy is laid aside and genuine experimentation begins in an effort to discover new forms for celebrating the liturgy.

Among those experimenting with the liturgy in the Dutch Church there was a cutting out of all elements to the liturgy that were not absolutely essential and the development of new forms of praying in which persons address God in their own language. The texts used in the Eucharist were modified and took on several forms. Further, there were experiments with celebrating the liturgy at home on special occasions in which the priest simply wore a stole over civilian clothing and members of the family or friends served as readers or said prayers. Some monasteries experimented with new ways of celebrating the divine office.

These experiments with the liturgy led to an increase of pluriformity<sup>3</sup> in liturgical celebrations in the Church. And the faithful, particularly in cities and towns with multiple churches, had a new experience in being able to choose the liturgical style with which they personally were most comfortable.

A second experiment described by van der Weyer launched the church out of its pillarized isolation and into ecumenical contact with others of the Christian faith. This experiment included an attempt to find common ground with other Christian groups so that the Eucharist could be celebrated in common. Rather than “open communion” in which members of other communions ask to share in the celebration of the Catholic Eucharist, it was the meeting together of two groups, each of whom honored the other’s Eucharist as authentic.

Another aspect of ecumenical experimentation was in the area of mixed marriages, between Catholics and non-Catholics with pastors of both communions participating. Again, the effort was to find common ground in which non-Catholic ministers would be given equal place with Catholics and marriages could be celebrated in a Catholic or non-Catholic church.

A final ecumenical experiment, as was noted above, involved the invitation to non-Catholics to participate in the Dutch Pastoral Council. The Church wanted to hear the voices of non-Catholics along with their own faithful.

The third experiment in van der Weyer's account is the catechetical experiment. In short, the Church became aware that the *aggiornamento* must modernize and contextualize the material used in teaching the essential doctrines and traditions of the Church. New material was needed for both young people and adults, with a specific emphasis on the harmonization of materials for the two age groups. The project to write a new catechism had begun as early as 1956 when Church leadership challenged the catechetical institute of Nijmegen to produce a complete revision of the 1949 catechism. Through a thorough process of research and field testing the new material was finally presented on October 4, 1966 in a ceremony led by Cardinal Alfrink. The book immediately sold several hundred thousand copies.

The training of priests is the fourth experiment in van der Weyer's chapter. Begun at a conference in May 1963, it was decided to implement change in three stages:

First, neighbouring institutes should be combined. This was to be followed by the setting up of central theological faculties linked up with an existing university. Finally, a complete scheme for the training for the priesthood would be worked out. (P. 118)

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<sup>3</sup> Multiple expressions of the faith in an atmosphere of openness, debate and discussion.



In the final stage there were several new developments. Priests were trained in the same classroom as lay persons rather than cloistered away in a strictly religious group. Further, the priest completed his studies in a given discipline prior to ordination rather than the reverse. And finally, priests were given opportunity to specialize in an area of training rather than simply being the proverbial jack-of-all-trades.

Included in the discussion of the fourth experiment is brief reference by van der Weyer to the issue of celibacy in the priesthood, an issue that was hotly debated by Dutch Catholics throughout the period in question. Van der Weyer was writing prior to the end of the Dutch Pastoral Council and thus was not privy to developments that took place toward the end of the 1960's. Fundamentally, the Dutch Pastoral Council concluded that celibacy was not essential to the efficacy of priests in the performance of their duties. That decision was forwarded on to Rome for ratification and was promptly denied. However, the Dutch Church increased the number of priests in non pastoral roles (i.e. teachers, administrators, etc.) who were given permission to resign their ordination and marry while not having to forfeit their ministries.

The final experiment described by van der Weyer has to do with religious life. Some in the Church had increasing difficulty in expressing their religious vocation within the centuries old structures of the Church. The bishops allowed for experimentation such as living in the secular community, working secular jobs, and bringing the Spirit of Christ into those settings as a legitimate expression of faith.

What this section on experimentation in the Dutch Catholic Church reveals is that pluriformity was given permission to express itself in many ways. The Church embraced the doctrine that the local church is the "embodiment in a particular place of the universal

Church” (Fisher in van der Plas and Suèr, 1967, P. 9). Such a doctrine opened the way for pluriformity that allowed for multiple expressions of the faith in an atmosphere of openness, debate, and discussion. Cardinal Alfrink underscored this doctrine in an address to the European Bishops’ Symposium at Noordwijkerhout, Holland on July 10, 1967 in which he stated: “Without the reality of the local Churches the one Church of Christ is not to be found on earth” (cited by Fisher in van der Plas and Suèr, 1967, P. 9).

In summary, the 1960’s were years of tumultuous, radical and expeditious change, a period of punctuated equilibrium (Gersick, 1991), if you will. The Catholic Church around the globe looked on with mixed emotions of shock and horror as well as admiration and envy. What many had only fancied in their dreams the Dutch were doing with glee and determination. Certainly there were objectors at home and abroad, and even they were welcomed into the melee of discussion and debate. What no one could doubt was that the Church in the Netherlands had been energized toward a new means of *being-the-Church* and the essential notions were collegiality and pluriformity.

## CONCLUSION

So what can be said of *aggiornamento* in the Dutch Catholic Church? Clearly the Church experienced renewal in the 1960’s as new methods and structures were employed in the task of fulfilling the essential mandate of the Church to be the living expression of Christ in the world. The laity and clergy were empowered to take ownership of their Church in a spirit of collegiality and pluriformity. Issues that had smoldered for years under the table were boldly placed on the table and examined thoroughly. And a new day of vitality dawned in the Dutch Catholic Church.

One cannot help but feel regret, however, that the *aggiornamento* of the Church did not produce at least a stable level of participation, if not the more expected growth in participation. Coleman (1978) argued that although the collective euphoria of the 1960's could not be expected to continue long term, he nonetheless predicted the Church would not revert back to old ways, that the new structures would be consolidated, and that the new Church would stabilize within the new structures.

Lechner (1989) has pointed out that the type of leadership necessary for the continuation of collegiality and pluriformity did not develop, decisions concerning some experiments were actually reversed, and the conflict with Rome that punctuated the 1960's increased even to the point of appointing conservative bishops to counterbalance the spirit of the progressives. Resistance to change (see Table 4 and O'Toole, 1995) intervened when missional leadership was replaced by institutional leadership (see Table 3 and Payne and Beazely, 2000). Not only that, but the depillarisation of Dutch society in general continued until one could find little difference if any between Catholics and non-Catholics.

Lechner (1989) goes on to review statistical studies which show dramatic decreases in church attendance (from 66% in 1960's to 25% in 1981), and a decrease in the percentage of the total population (from 40.4% in 1960 to 31% in 1983). He further documents the diminution of the fundamental beliefs which constitute the doctrines upon which the Catholic Church is built. There was a loss in terms of agreement with respect to organizational purposes as well as a loss with respect to cooperation with organizational objectives (see Table 1).

From reading Lechner (1989) one comes to the conclusion that the result of depillarisation and *aggiornamento* through collegiality, pluriformity and experimentation is that the Dutch Catholic Church withdrew its efforts to be implicated in all aspects of life for the faithful. No longer controlling education, work, media and the political dimensions of life for Dutch Catholics, the church reduced itself to a pastoral role serving only the spiritual dimension of life. In so doing the Church allowed for compartmentalization that has diminished its importance in Dutch society. Thus the church today is in a crisis of relegated insignificance and devaluation. Lechner concludes his article with this poignant observation:

It may be concluded on the basis of the analysis in this paper that if the global church is to continue its tradition of successful survival under adverse social circumstances, it would not be wise to follow the example of the Catholic Church in the Netherlands. (P. 146)

What Lechner fails to do is place the Dutch Catholic experience within the context of all that was happening in the post Vatican II Catholic Church. Pope John XXIII's vision of *aggiornamento* somehow triggered a release of the faithful in a flood of exits from the Catholic Church all over Europe as well as in places such as Québec, Canada. This larger picture of relegated insignificance and devaluation of the Catholic Church on a global scale calls into question whether or not it is responsible to isolate the Dutch Catholics and declare that they alone are accountable for *aggiornamento* that has turned sour in their own province.

What can be concluded irrefutably is that for the period of the 1960's, with some overlap on both ends, the Dutch Catholic Church initiated change, experienced renewal, and did so in a partnership between empowering leadership and an engaged grassroots. The question which arises in the mind of this writer is how the 1970's might have been

different for the Dutch Catholic Church had Rome been so bold and trusting as to appoint bishops and other leaders that would have continued and consolidated the *aggiornamento* efforts in the Netherlands rather than bring it to a screeching halt. The answer to that question remains purely speculative. Perhaps there are other illustrations of *aggiornamento* that might provide some insights—illustrations that must wait for another research project.

## CHAPTER 7

### TARGET TORONTO

#### HISTORY AND MEMBERSHIP

The Canada Central District Church of the Nazarene was organized in Richmond Hill, Ontario in an assembly dated July 14-15, 1936.<sup>1</sup> The geographic region of the district is the Province of Ontario and is currently comprised of 42 active congregations, seven missions<sup>2</sup> and one inactive congregation. Thirteen individuals have served in the office of district superintendent throughout the 64-year history of the district.<sup>3</sup> On September 7, 1958 the Gospel Workers Church of Canada, organized by Frank Goff in Ontario in 1918, merged with the Church of the Nazarene, bringing five congregations and about 200 members into the Canada Central District.<sup>4</sup> The geographic region of the district originally included the provinces of Ontario and Québec. However, Québec was separated off as a distinct district in 1980, taking three churches and about 100 members to form the new district. At the district assembly of June 10-11, 1999, the Canada Central District was reporting 3,404 members.<sup>5</sup>

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<sup>1</sup> Sixty-fourth Annual Assembly Journal, Canada Central District (1999), p. 2.

<sup>2</sup> A mission is a new work that is not yet a fully organized congregation.

<sup>3</sup> Sixty-fourth Annual Assembly Journal, Canada Central District (1999), p. 2-3.

<sup>4</sup> Church of the Nazarene Manual, 2001-2005, page 22.

<sup>5</sup> *Ibid.* p. 70.

## **PRE-TARGET TORONTO**

A review of the remembered history of the Canada Central District by interview participants reveals little in the way of distinctive characteristics and major thrusts in the organization from as far back as 1970 up until 1988. Phrases such as “business as usual,” “maintaining status quo” were used numerous times to describe the general tenor of a maintenance model organization (see Appendix 2). One participant said, “There was no thought of change. They were ingrown, contented, and insignificant.” The attitude, according to an interviewee, seemed to be “we’re alright, just leave us alone.” And in that condition, by the 1980’s, although membership continued to increase, attendance in the morning worship services had plateaued, attendance in Sunday School was in decline, and the district lacked a sense of targeted vision (see Table 3). In fact, the district superintendent at that time was remembered as having suppressed the public announcement of declining attendance figures in Sunday school, fearing it would “upset people.” Table 5 provides statistical information from 1980-1988, the period prior to the start-up of the Target Toronto effort.

The four churches within Toronto City limits each found themselves in different circumstances during the 1980’s. The flagship church, Toronto Emmanuel Church (organized 1938<sup>6</sup>), was in a catastrophic decline, tumbling from attendance figures reaching 1,000 in Sunday services 30 years earlier to less than 200. The morale of the church, according to one interviewee and member of the church at the time, was “very low” and the congregation held a former pastor responsible for the most recent significant decline in attendance. Worship styles, including song selection, had not changed in more

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<sup>6</sup> Organization dates of local churches are listed in Sixty-fourth Annual Assembly Journal, Canada Central District (1999), p. 9-19.

**Table 5****Canada Central District Statistics 1980-1988**

<b>YEAR</b>	<b>MEMBERSHIP</b>	<b>AM ATTEND.</b>	<b>S.S. ATTEND.</b>
1980	2745	Unreported	2490
1981	2763	2823	2433
1982	2770	2895	2382
1983	2827	2891	2358
1984	2879	2790	2129
1985	2791	2837	2119
1986	2803	2922	2095
1987	2841	2826	2016
1988	2919	2850	2032

than 20 years. One member of the church characterized the mindset being “status quo, maintain the past at all costs.” Toronto Grace Church (organized 1944) had grown to a vibrant congregation of 350 in the 1950’s. However, by the 1980’s the congregation had dwindled to a mere 20 (Eby, 2000). Toronto Main Street Church (organized 1938) was undergoing a period of internal turmoil following the planting of the new Rosewood Church and the departure of a highly esteemed pastor. The one congregation exhibiting a degree of health and vitality was the Toronto Kennedy Road Church (organized 1957).

The period from 1965 to 1985 saw limited efforts to launch new churches on the Central District. Methodology followed traditional patterns in which the district selected sites, recruited workers, and provided financial support. Interview participants



remembered two projects, Sarnia and Simcoe, neither of which are in operation today. In fact, the District Journal reveals that there are no currently operating churches on the Canada Central District organized in the years 1965 through 1978. The Sarnia project, under the leadership of Weldon Bull, utilized a denominational children's program, Caravan, as the primary method of recruiting new people for the church. The project failed initially and was attempted as a restart in 1988, using telemarketing as the means of gathering a core group. However, the Sarnia project failed the second time and has not been attempted again. The failure was attributed to several factors including a theologically motivated division and the departure of an American pastor, Jim Anderson. The church was left with an insufficient number of members, inadequate financial support, and devastated morale.

Interview participants didn't remember Simcoe's strategy and by 1988 there was no further record of that church in the minutes of the Church Extension Committee.

Enthusiasm for the new works was generated primarily through giving recognition of church planters at district rallies and conventions throughout the year. The daughter of one of the church planters was interviewed and remembered feeling strongly supported by the district as a result of the recognition she and her family received at district gatherings. She looked forward to going to district rallies with the anticipation that her father and other members of the family would be brought to the platform, introduced, and given recognition for their efforts to start a new church. Her memory was of warm feelings for the attention she received as the daughter of a pastor who was planting a new church.

The slow-down in starting new churches on the Canada Central District reflected a general trend for all of North America in the Church of the Nazarene. Raymond W. Hurn, Executive Secretary of Home Missions for the Church of the Nazarene, circulated a memo to all district superintendents dated September 15, 1975. In that memo he reviewed the record of new churches started by quadrennia since 1948. That record is reproduced in Table 6. The memo was alerting district superintendents to the first increase in new starts since 1948.

**Table 6**

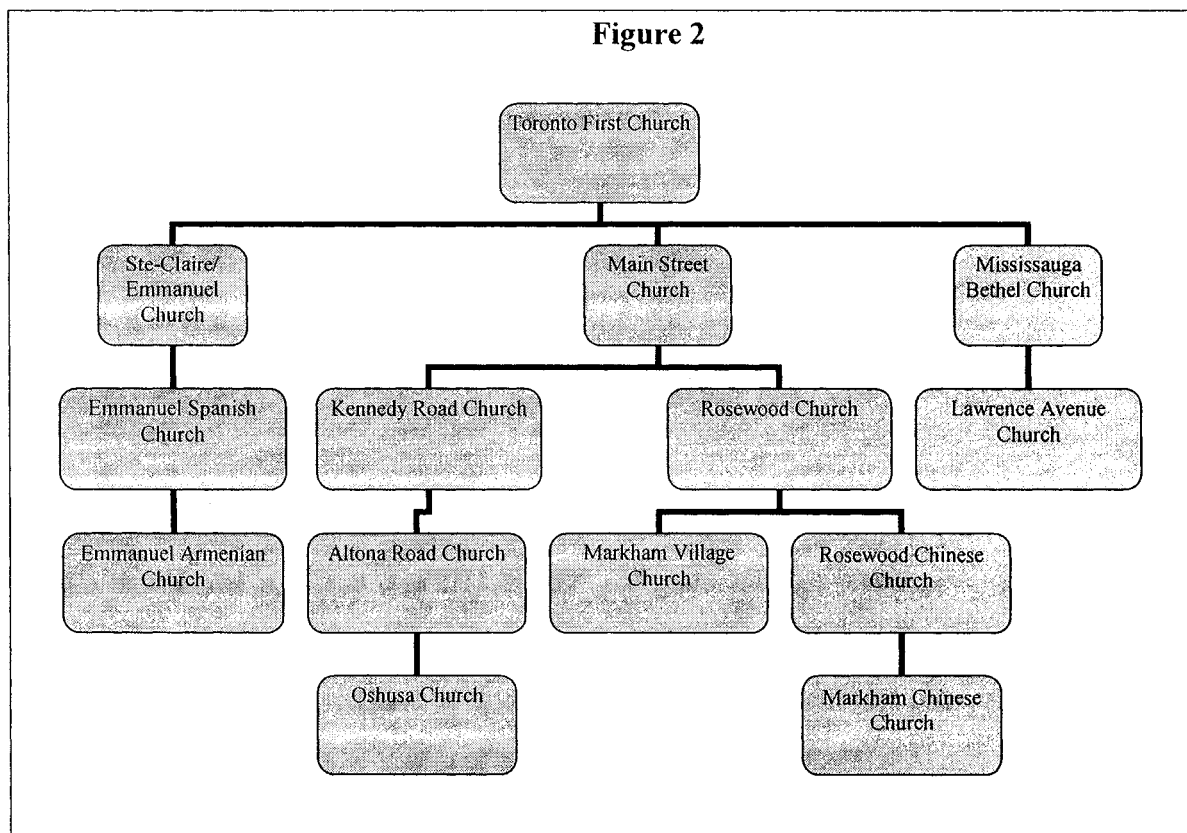
**New Churches by Quadrennia 1948-1976**

1948-1952	706
1952-1956	671
1956-1960	494
1960-1964	330
1964-1968	234
1968-1972	180
1972-1976*	180
*Partial year. As of September 14, 1975	

A change in church planting methodology arose in the planting of three churches sponsored, not by the district, but by other local churches. In what some interviewees saw as a precedent-setting move, the Kennedy Road Church sponsored the planting of a new church in Pickering known as the Altona Road Church (organized 1979). The Kennedy Road Church gave several families and significant financial support to the launching of the Altona Road Church. Not long after the Altona Road project, the Main Street Church sponsored the start of the Toronto Rosewood Church (organized 1983). Similar to the previous example, the Main Street Church donated members, money and leadership to the start of the Rosewood Church. In the nation's capital, Ottawa, the Trinity Church sponsored the start of the Ottawa Bridlewood Community Church

(organized 1985, located in the western suburb of Kanata, ON). Again, members, money and leadership moved from the Ottawa Trinity Church to become the core of the Ottawa Bridlewood Community Church.

It is significant to note, however, that the model of local church sponsorship for new church plants actually has a long history on the Canada Central District. Toronto First Church, no longer in existence, sponsored the start of three new churches: Toronto Main Street, Toronto St. Clair Street (now Toronto Emmanuel), and Mississauga Bethel (organized 1954).<sup>7</sup> The Toronto First Church lineage is shown in Figure 2.



The point to be made at this juncture is that while the remembered atmosphere of the district in the 1980's was characterized by a laissez-faire status quo, three local churches

<sup>7</sup> Mississauga Bethel later sponsored the planting of a Target Toronto Thrust church, Lawrence Avenue.

were engaged in significant projects of expansion. The experiences of the Main Street, Kennedy Road and Ottawa Trinity churches contributed to a future acceptance of church planting as a part of the Target Toronto Thrust. It is also significant to note that not since the 1950's had local churches on the district successfully planted new churches, thus making the Altona Road, Rosewood and Bridlewood Community projects appear to be fresh, innovative ideas.

### **DISTRICT LEADERSHIP**

Interview participants evaluated district leadership, characterized by the district superintendent, as oriented toward management rather than leadership from 1970 until 1988 and the start of the Target Toronto Thrust. This thesis identifies this characteristic as the difference between invigorated versus lethargic leadership (see Table 3). Payne and Beazely (2000) identify it as the difference between missional and maintenance models of leadership. Although there were persons on the district that wanted leadership, not just management, the persons that occupied the position of district superintendent managed rather than giving leadership. There were no major thrusts or projects around which the district could rally its resources and energies. Rather than a missional pattern of leadership in which the vision was forward focused and initiating new projects, a more institutional management pattern prevailed. The emphasis was on minimizing conflict, supporting existing programs, and pastoral placement. The vision of the district superintendent for district health was centered on high levels of participation at district rallies and camps, and minimizing conflict in local churches.

The management pattern extended to the work of the district advisory board where, again, little or no vision for progress outside existing patterns was exhibited. One

interview participant stated, “The Advisory Board was a rubber stamp for the [district superintendent]. They didn’t do an awful lot.”

In another instance of institutionalism or the maintenance model on the part of a segment of the laity, some pastors in positions of district program leadership became quite frustrated by the self-serving attitude of cottage owners at the Cedardale Camp near Pefferlaw, Ontario. Cottage owners protested vigorously over the activities of children and youth camps, complaining that the young were disrupting the tranquility and abusing the facilities. Two successive chairmen of the district board responsible for supervising the camps lobbied to move the children’s camp to the lessor facilities of the Clarksburg, Ontario (now Valley Haven) Camp. Moving the camps was easier than persistence in trying to change the attitudes of cottage owners toward the purpose of the camp as a place to serve the needs of the young as well as the old. The second of the above mentioned chairmen, Clair MacMillan, was successful in moving the children’s and youth camp programs to Valley Haven.

Neil Hightower (1972-1978) is remembered as a conciliator and negotiator whose strength was in administrative management, an institutional leader *par excellence*. Copious files of notes and correspondence, attention to detail, and a conservative paradigm characterized Hightower’s tenure as district superintendent. In 1970, when the Oregon Pacific District was looking for a new district superintendent with particular strength in administrative detail, General Superintendent V.H. Lewis placed Hightower in nomination along with D.E. Clay and Carl Clendenen, Jr. Clendenen was elected to the position, but the nomination signified Hightower’s reputation for administrative detail. Hightower resigned as superintendent of the Canada Central District in 1978 to become

president of Canadian Nazarene College. He was later elected to the post of Administrator, National Board of the Church of the Nazarene Canada. In all these positions Hightower left a legacy of meticulous records, smooth operations, and a reputation for detail. In many respects he managed very well (see Table 7). On the negative side, Hightower's leadership is not noted for the development of new initiatives or the empowerment of aggressive leadership among subordinates in any of his positions as district superintendent, college president or administrator for the National Board.

Loren MacMillan, (1978 to 1992) was appointed to the post of superintendent of the Canada Central District from a pastoral position in the United States. His appointment was prompted by the vacancy created by Hightower's election as college president. While Hightower was district superintendent at the start of the second half of his career, MacMillan came to the superintendency as the final posting in his career. A Canadian by birth, nearly all of his career had been spent in the United States and thus he was not currently familiar with the inner workings of the Canadian Church of the Nazarene. He had no experience in Ontario prior to becoming the district superintendent. His lack of Canadian experience is the primary reason that his pastoral record and leadership strength prior to 1978 is largely unknown to Canadian Nazarenes.

MacMillan immediately faced a district advisory board that was suspect of leadership from the administrative levels of the church. Upon Hightower's departure, General Superintendent Eugene Stowe flew in to the Toronto airport for a meeting with the district advisory board. Stowe came with two names to consider for appointment as district superintendent: William Coulter and Loren MacMillan. The advisory board respected both men and acknowledged their Canadian births. However, neither candidate

had any recent experience in ministry on the Canadian side of the border. Both had invested their careers primarily in the United States. Thus the advisory board suggested the name of Charles Muxworthy, then serving as pastor of the Toronto Emmanuel Church. Stowe informed the advisory board that only in the event that both Coulter and MacMillan declined the appointment would he consider appointing Muxworthy. The result of this exchange was the suspicion that not only was the administrative hierarchy out of touch with the grassroots of the Canadian church, the grassroots were not afforded any say in decisions concerning leadership personnel. The district advisory board evaluated this exercise as another example of institutional leadership (see Table 3). It was an unhealthy relationship from the start. Thus MacMillan, through no fault of his own, inherited a certain distrust and distance from the advisory board and the Canada Central District. The pattern of decisions being made at the headquarters level without involvement of the grassroots would be repeated on the Canada Central District during the Target Toronto project, an item for further discussion later in this thesis.

MacMillan is remembered by some for being clear in his position on issues and willing to make decisions. As one participant said, “You could get decisions from Loren. You knew where he stood.” However, another participant stated that MacMillan “...was not terribly consistent.” Explaining, this later interviewee said that MacMillan’s leadership style was autocratic in certain areas, “...other things just sort of happened,” in a *laissez-faire* sort of attitude. As problems arose the district superintendent and advisory board would react as deemed necessary, seeking to minimize disruption to the smooth operation of the district program. The status quo prevailed (see Table 3).

Still others believed that MacMillan's early decision against resolution of the long-standing conflict over the two camp system of the district represented an abdication of leadership and a resignation to management. When quizzed about his plans for the two camps, MacMillan stated flatly that there would be no changes to the existing structure. By the early 1990's he was still holding the line on that position. "The Valley Haven people will never come together with the Cedardale people."

MacMillan continued previous patterns with regard to the support of new churches and small churches unable to pay their bills. At the start of Target Toronto, eight of the churches of the district were unable to be self-supporting, and thus had to receive subsidies from the district for either salary support of the pastor or to assist with mortgage payments. That represented nearly 20% of the district.

There was a general expectation that it was the district's responsibility to financially support pastors of churches unable to generate sufficient support from members' contributions. There was further the belief that pastors needed to be full-time to maximize effectiveness and accelerate growth, thus precluding the pastor's contribution to his/her own support via a secular job. The result was that in the Target Toronto project, the pastors recruited from off the district all came with the expectation of salary support, an expectation shared by district leadership. A further contribution to this pattern of salary support was the immigration status of Americans recruited to plant churches. Their ministerial visas prohibited them from working outside the church. All that combined to lay a heavy and continuing financial burden upon the district. The pattern of subsidies created a precedent that opened the way for heavy spending during and immediately after the Target Toronto project, an issue that will be discussed further



later in this case study and hints at setting the stage for an escalation of commitments (see Staw, 1976, reviewed in Chapter 3).

The issue of subsidies and small churches were a source of demoralization for the district. Those receiving the funds became dependent and complained that there wasn't more help offered to them. Churches paying into the district budget tended to resent the "welfare mentality" of the receiving churches. And the district as a whole recognized the failure of subsidies to successfully establish small churches as financially viable, a point illustrated by the closure of some churches. MacMillan and the leadership team of the district did not develop an alternative to the costly model of church subsidies that would enable the district to expand without heavy financial investment from the district. Thus the status quo prevailed (see Table 3).

A further factor that was a likely contributor to the lackluster leadership of the district immediately prior to Target Toronto was the fact of MacMillan's preoccupation with preparation for his retirement. Numerous trips off district were focused on preparation of his retirement home in the State of Indiana. Additionally, it is not unusual for an organizational leader to avoid launching new projects which the leader will not be around to see completed. Further, it is common for leaders near retirement to avoid controversy in their final years in office, preferring to leave in relative calm and to be remembered fondly. Several interview participants credited MacMillan's near retirement as a fundamental factor in his lack of vision, direction and focus for the district. The somewhat "absentee" leader helped set the stage for problems in decision-making that would plague the Target Toronto project (see Guy, 1989, reviewed in Chapter 3).

MacMillan was officially retired in June 1992 during ceremonies at the district assembly. It was at that assembly that delegates voiced their dissatisfaction with the spending patterns and decision-making patterns that had prevailed during the final years of MacMillan's tenure.

The election of Ronald Fry as district superintendent in June 1992 was the first election by a Canada Central District assembly since Ted Martin was elected in the late 1940's. All other district superintendents in that time were appointed, a further contribution to both the distrust of bureaucratic management and a firm desire to become more self-determining regarding leadership issues.

## **ORGANIZATIONAL PURPOSE**

The organizational purpose during the pre-Target Toronto era, 1970-1988, emphasized status quo rather than vision.<sup>8</sup> The purposes of the district were uncertain and the prevailing attitude was a de-energizing *laissez-faire* characterized by one interviewee in these words: "Morale was an ingrown contentedness—we're alright, Johnny, just leave us alone." Another stated, "The purpose of the district was a governing body for accountability and control—but in reality that didn't happen. The [district superintendent] was to keep everything running smoothly." When district leadership addressed issues of decline on the district, the emphasis was on renewed vigor for the status quo, fixing the minor problems that plagued existing programs rather than consideration of a total revision of the entire operation of the district.

An example was the perennial problem of attempting to operate two full-service camping facilities on a district of moderate resources and means. The Valley Haven Camp, known in those days as Clarksburg Camp, was the frequent target of calls to close

and consolidate resources at the larger Cedardale Camp. In the mid-1980's a special committee was formed to study the two-camp system and make recommendations for change. A number of recommendations were tabled, including the sale of both existing camps and relocate to one camp with a waterfront, but as one interviewee said, "They all fell on deaf ears." There was no will to change. One reason was the powerful lobby of the private cottage owners at the Cedardale Camp. Those individuals did not want to surrender their private cottages in favor of a facility that would service the entire district more efficiently and effectively. To the stakeholders at Valley Haven, tradition (stemming back to the Gospel Workers Church) was more important than anything. Key supporters view the property as sacred ground where ancestors made spiritual commitments and the faith was passed down to the current generation. Thus neither group was willing to relinquish their property in the interest of the district as a whole and therefore status quo prevailed.

Another contributor to the status quo was the longevity of certain lay leaders in key positions on district boards and committees. A case in point: the chairman of the camp board held that position for more than 45 years, and was, incidentally, a cottage owner.

The security of the status quo was further accentuated by the difficulty of newcomers to break into the core group of the district. For example, the main events of the district were Thanksgiving and Easter rallies, and camps. Interviewees related several insightful experiences from the rallies and camps.

For a number of years the district youth organization, Nazarene Youth International (NYI), had sponsored the Thanksgiving and Easter rallies, running a deficit

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<sup>8</sup> See Table 3 and discussion in Chapter 2 for an elaboration of these concepts.

each year at Thanksgiving. When NYI leadership attempted to cancel the Thanksgiving rally, there was uproar. Not only was a traditional event being discarded, a significant fellowship opportunity was being lost.

The schedule of the rallies included a 2:00 p.m. service that lasted for about 90 minutes. Then there was a period of about 3 ½ hours in which friends would go to area restaurants for a meal and fellowship. At 7:00 p.m. the crowd reassembled for the second service which followed the same format as the first service. The fellowship time was a highly valued feature of the day's events.

The glitch in the fellowship emphasis was that a person had to be connected to other people on the district in order to have someone with whom to fellowship at the rally event. Newcomers found themselves with a 3 ½ hour block of time with nothing to do, no organized activity, and no place to go. Only the most determined resisted the urge to go home and not return for the 7:00 p.m. service.

Although the NYI was prepared to cancel the Thanksgiving event, district leadership refused to let the tradition die. Nor did they seriously attempt to restructure it so that it would meet its financial obligations and serve the fellowship needs of the district. The responsibility for the event was shifted to the district missionary society but the essence of the event did not change.

The same problem for newcomers existed at the two district camps. The Valley Haven Camp runs from Saturday night over two Sundays during the third week of July each summer. The Cedardale Camp opens on a Friday night and runs for two Sundays, usually closing on the weekend of the Ontario Provincial Holiday. A brief description of the program at each of the camps follows.

The Valley Haven Camp, located near Clarksburg, ON, opens on a Saturday night with a community barbecue and evening of musical celebration in the tabernacle. The regular services of the camp run from Sunday to Sunday in the tabernacle. Sunday morning opens with a small group gathering for prayer at 7:00 a.m., a Sunday School class at 9:00 a.m., followed by the morning service at 10:30 a.m. There is an afternoon service at 2:30 p.m. and an evening service at 7:00 p.m. During the week the schedule includes 7:00 a.m. prayer, 10:30 a.m. and 7:00 p.m. services, all in the tabernacle. Programs of Bible lessons, crafts and recreation are offered for both children and youth. The dining hall serves three main meals each day and offers snacks following the evening service in a rustic and dated facility. The dining hall is used for meetings of the local camp committee during the week of camp meeting activities.

The Valley Haven camp draws the majority of its attendance and financial support from the Nazarenes living in the area and attending local churches. Attendance ranges from 50 in the weekday morning services to numbers in excess of 200 for the Sunday services. Sleeping accommodations are extremely limited and primitive, therefore the bulk of those attending camp services and activities drive back and forth from their homes. A few park benches are scattered around the grounds and the dining hall is equipped with tables and chairs around which people can congregate. However, soon after services are dismissed and meal times completed the locals return home and the grounds are quiet once again.

The Cedardale Camp, located in Pepperlaw, ON, offers virtually the same service format as Valley Haven. The community barbecue and music celebration take place on

the final Saturday, but the routine of 7:00 a.m. prayer, morning and evening services with programs for children and youth are consistent.

Unlike the Valley Haven Camp, Cedardale boasts a much larger acreage and more than 50 privately owned cottages. The cottages sit on camp land leased from the camp. While both camps operate dormitory facilities for youth, Cedardale Camp also offers rental accommodations for adults and children, including some with bathroom and kitchen facilities. Thus there is significantly more housing available for persons desiring to reside on site throughout portions or all of the camp program. The property is situated on a river with connections to Lake Simcoe and thus offers extensive recreational opportunities. The dining hall is modern and commodious, and a large lounge room has been recently added to afford people a place to congregate for fellowship before and after service times as well as throughout the afternoon. The lounge is further used as a meeting place for district boards and committees conducting business during the week of camp. There are also park benches scattered around the property.

The camp draws people from all areas of the district, with even a few sporadic visitors living near the Valley Haven Camp. Weekday morning services will draw 75 or more, the largest crowds gathering for the Sunday night services at which time more than 450 may attend.

Although fellowship was billed as a major attraction at both the Valley Haven and Cedardale camps, newcomers found no activities designed to help them connect to the larger group. Newcomers were not invited to private homes, in the case of Valley Haven that is primarily a drive-in camp, nor were they invited to private cottages at Cedardale.

There was little to accommodate persons not already connected with family and friends at the two camps.

Two couples discovered each other on a rainy afternoon at Cedardale camp. Neither couple was part of the crowd that had connections to cottage owners. Therefore each expected to spend the afternoon sitting alone in a vehicle or in an area restaurant. The one couple was relatively new to the district while the other had been on the district in several leadership positions for a number of years. Still, without connection to a cottage owner there was no accommodation for these individuals on a rainy afternoon between camp services. The only other option was to attend the missionary service on Sunday afternoon, but that only provided one hour on one afternoon of a week at camp.

Some time later, one of the couples purchased a cottage on the grounds and instantly they began to receive invitations to other cottages for fellowship. But prior to becoming an owner they were never a part of the “in” crowd.

The pattern of exclusiveness extended to the realm of newcomers finding their way in to positions of responsibility and leadership on the district. The story was told of one couple that had been at the heart of leadership on another district but found that the Canada Central District had no place for them to become involved. The couple had participated in leadership at the local, district and national levels of the church when living in another province. They had worked side-by-side with leaders from the Central District on various projects in the past. But when job transfers brought them to Toronto, they found that their involvement was not encouraged, but rather they were met with exclusion and resistance for many years.

Two interviewees recounted stories of serving on district boards and committees in which their efforts to question the status quo were shut down by district leadership. The one individual served on the District Church Properties Board and finally resigned in frustration over the discovery of a normative pattern in which the Advisory Board overruled and made all decisions concerning property. This individual felt that voices questioning “the system” were not welcome.

The other interviewee served on a nominating committee and attempted to insert new names on the ballots for various positions on the district, only to discover again that questions about the effectiveness of those currently serving were not to be entertained. There were also unwritten rules concerning distribution of nominees among the churches of the district, preventing too many people being nominated from any one church. One interviewee recounted an experience:

“‘We’ve done it that way forever.’ I said, ‘Well, maybe its time for a change.’ I was never asked back again.” [laughs] One informant felt that there was strong resistance to any questioning of the status quo.

Some segments of the district found it attractive to participate in district rallies, camps and other corporate gatherings, but the majority of the district preferred to remain in isolated stability. The district superintendent’s job in those days was to service the local churches by pastoral placement, occasional crisis intervention, and management of district assets, i.e. an institutional model of leadership (see Table 3). There was no sense of a clearly articulated vision that captured the imaginations and energies of the rank and file members of the district. An interview participant said, “It was not a vital, dynamic, growing district.” Another participant stated, “We received very little direction from the



[district superintendent]. In fact, almost none.” A former district officer, discussing his relationship with the district superintendent said, “I had to pretty well figure it all out myself.” The person who previously occupied the position in question had, in the opinion of the observer, quit midyear because he had “gotten tired of it and wanted to give up.” The district superintendent did not require regular reporting from some of the officers, being satisfied with annual reports presented at the district assembly. And the superintendent became increasingly unavailable to the officers and leaders of the district, particularly toward the latter part of his tenure. One interviewee remembered a period in which the district superintendent was gone “almost once a month off the district, some of that time getting his retirement home ready.” The status quo had thoroughly diffused the vision of the district (see Table 3).

Interview participants also pointed to low morale on the district as a result of the closure of several churches. At the time, eight of the churches of the district were unable to be self-supporting, and thus had to receive subsidies from the district for either salary support of the pastor or to assist with mortgage payments. That represented nearly 20% of the district. Other congregations were unable to make any “real progress,” as one person observed. This individual remembered being away from the district for a number of years, then returning only to discover that, for example, the Newmarket church building was still dilapidated, there had been “no changes, no significant improvements.” While this individual acknowledged that the “run down” condition of the Newmarket church building did not characterize all the churches of the district, it was in his mind symbolic of the lack of energy and vision which characterized the district as a whole.

Another signal of the status of the district was the insufficient information that was disseminated in a passive communication style from the top down (see Table 3). A traditional, four-page, monthly newsletter, *The Amplifier*, was published by the district and distributed to the churches as a handout for attendees at services. The newsletter carried a motivational message from the district superintendent, a report of attendance figures for each local church, promotional information from the auxiliary organizations, and limited news from local churches. The basic format of the newsletter has not changed in 30 years.

The majority of other communication opportunities were confined to district rallies, camp meetings, the annual district assembly, annual retreats for laypersons and clergy, and periodic pastors meetings. Communication was exclusive in these settings to the persons who attended the various functions, with no attempt made to reach the rank and file in local churches if they didn't attend. And communication was limited by virtue of the fact that it was primarily in large-group gatherings and confined to allotted time slots.

Contrary to what some may expect, the somewhat *blasé* atmosphere of the district did not generate feelings of discontent, turmoil or distrust among the rank and file. By and large, pastors simply focused on the ministry of their own local churches and left the district program to run by itself in an atmosphere of anomie (see Table 1). As one interview participant said, there were "no aggressive, visionary concepts around at all." Young pastors in their first assignments, having no experience on any other district, assumed that life as it was on the Canada Central district was normal, even healthy. Other pastors and laymen, coming from previous experience on other districts, sensed the

traditional and ingrown nature of the district. These individuals by and large invested their energies in the local church scene and gave only perfunctory effort to district programs and activities.

For example, one pastor felt that he could not discourage his people from attending the district camp meetings each summer. However, upon their return home, the pastor found his parishioners to be disgruntled and negative as a result of conversations at the camp meeting. The pastor said that it would take him several months to get his people focused on the vision and initiatives of the local church again. Furthermore, it would take the pastor several months to undo the damage in relationships caused by conversations among disgruntled churchmen at the campground. It was the feeling of several pastors that life in the local church would run much smoother had there been no district camp program to contend with.

Another problem repeatedly surfaced for pastors when members of their congregations would purchase a cottage or trailer at the Cedardale campground. Throughout the summer season those individuals would abandon their posts of leadership and participation in the local church in order to spend weekends at the cottage. Such absenteeism eroded the strength of the program at the local church, the one place of vision and initiative on the district.

At the Toronto Rosewood Church, the pastor promoted and supported an annual interdenominational Good Friday service at 10:30 a.m., followed by the district rally services at 2:00 p.m. and 7:00 p.m. However, only a small number of people, 30-40, attended. Then the Rosewood church board asked that they start having a service of their own on Good Friday at 10:30 a.m. Immediately attendance rose to between 400 and 500

people, rivaling the crowds gathered at the district meeting. This initiative was reflective of the condition on the district in which the vision to break tradition and launch new methods was at the local level rather than at the district level.

The argument can be made that in principle the district exists to foster congregational life, facilitate communication between local churches, and marshal collective resources for the advancement of collective goals (eg. expansion). However, the remarkable thing about the Canada Central District is that its principal activities, rallies and camps, seemed to have a negative effect on congregational life, did not build community between all segments of the district, and did not assist in applying district resources for the cause of achieving collective goals. They had become the type of mature religious organization described in Chapter 3 that was no longer tied to a compelling sense of mission and or vision (C.F. Hunter, 1987; Malphurs, 1992; Payne and Beazley, 2000). They were the proverbial frog in Barna's (1990) kettle, and the classic maintenance model of organization (see Appendix 2). The one function to which most interview participants pointed as a district responsibility, pastoral placement and review, appears to be the sole achievement of the district during the era leading up to Target Toronto. They were in desperate need of revisiting the founding vision of the organization (C.F. Dale, 1981).

The Canada Central District of 1988 fits strongly into the typology of Max Weber in his discussion of the prophet, priest and congregation (Weber, 1978). The evangelistic vision of the founders of the Canada Central District, led by prophetic individuals, had become diluted to the point that district leadership and pastors appeased demanding congregations, seeking only to secure the positions of the pastors and district

superintendents. In Weber's terms, when the prophecy declines to a point of intolerability, a "righteous lay preacher of sovereign independence" (P. 467) will occasionally, but not automatically, rise up to reestablish the code. That righteous lay person on the Canada Central District was a remarkable woman by the name of Marjorie Osborne.

### **TARGET TORONTO (1988-1992)**

Marjorie Osborne<sup>9</sup> was an active member of the Toronto Main Street Church. Trained as a schoolteacher and with several years of experience, Osborne had opted to devote her time and energy to being a housewife, mother of two boys, and active layperson in her local church. Together with her husband Ed, a top-rate auto mechanic and active churchman, they served on numerous boards and committees of the church. As she tells it, a September day came when she was standing at her kitchen sink with her hands in dishwater. "'There's going to be a change in your life,' God whispered" (Eby, 2000, P. 79). Nothing changed over the course of the next several months, though Osborne continued to feel called of God for something special. The following spring, as she stood at the same kitchen sink, she sensed God speaking again: "You're going to change churches" (Eby, 2000, P. 79). In June, 1985, Osborne attended the General Assembly of the Church of the Nazarene in Anaheim, California. She was thinking about the number of Nazarenes in Canada, which at that time were about 10,000 members scattered in about 150 churches. A thought arose in her mind that seemed to her like a Divine calling. She thought: "10,000 Canadian Nazarenes is not enough" (Eby, 2000, P. 80). It was a moment when, as Tichy and Devanna (1986) write, the leader was challenged. There in the stadium at the Sunday morning service, Osborne "promised the

Lord she would give the rest of her life to change that number if He would show her how” (Eby, 2000, P. 80). Her experience at that moment was powerful in that it represented a visionary initiative which stretched far beyond anything that she, a woman, would have ever considered possible, but that indeed piqued her considerable energy and imagination. It represented a shift from her role of supporting her husband in his lay ministries within the local church to the role of being the lead person in a ministry that reached beyond the local church. The experience further carried a spiritual dimension, which Osborne connected with a Divine call. Max Weber (in Willner, 1984) spoke of the charismatic leader, inspired by a calling or mission, summoned others to follow (see Chapter 3). Her spiritual essence resonated with this extraordinary vision leading her to believe it was Divinely inspired.

Drucker (1998) supports such visionary moments as being the stuff of extraordinary creativity. He states that “innovation is the specific function of entrepreneurship, whether in an existing business, a public service institution, or a new venture started by a *lone individual in the family kitchen*” (P. 148, emphasis in original).

Osborne was aware of the general malaise of the district, its lack of a unifying vision and the decline in attendance. She also knew that statistics support the idea of planting churches as the most efficient way to expand church membership.<sup>10</sup> Her vision for more churches developed to include learning to work with ethnics and a change in the priorities of the district with regard to organizational objectives. Maintenance of the status quo described above would have to give way to radical changes in attitudes, priorities and methods of operation. It was to be, like the other case studies in this thesis,

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<sup>9</sup> For a more complete biography see Eby, 2000, P. 67-94.

<sup>10</sup> C.F. The writings of C. Peter Wagner, Fuller Theological Seminary.

a period of punctuated equilibrium (Gersick, 1991). With a sense of Divine call and urgency, she accepted the mantle of prophetic leadership to change the spirit of the district from a commitment to the existing program of rallies, camps, pastoral placement and crisis intervention, all of which centered on the contented existing community, to an emphasis on outreach, ethnics, education, the poor and disenfranchised.

At that time in the early 1980's, Toronto Main Street Church had been engaged in the process of planting the Toronto Rosewood Church. Osborne had volunteered to be an active player in the project, using her considerable skills as an entrepreneur to help guide the new church through a multiplicity of organizational, civic and construction challenges. Finally the Rosewood Church came into existence, moving into their new building on April 17, 1983, thanks to the sponsorship of the Main Street Church and limited financial help from both the district and the General Church of the Nazarene.

With the success of the Altona Road (organized in 1979 and sponsored by the Kennedy Road Church) and Rosewood church plants, the scene was set for further expansion to be incorporated into a renewal effort that would forever change the patterns of operation on the Canada Central District. Additionally, the demographic make-up of Toronto was transitioning from a predominately white English speaking stability to a multi cultural city with an exploding population. As Anglophones from Québec moved westward following the 1980 referendum on Québec Independence, Toronto became the destination of scores of corporate headquarters and relocated employees. Thousands upon thousands of immigrants from around the world began flooding into the country as Canada opened its borders to newcomers. As with the migration of Anglophones, Toronto became a destination city for new Canadians arriving from around the globe.

The pastor of the Rosewood Church, Nick Stavropoulos, was a fresh seminary graduate blossoming with energy and zeal to capitalize on the opportunity of developing a new church into a dynamic and growing body. He was also sensitive to the demographic changes in Toronto and thus decided to engage in additional church plantings. In a move that was a first for the denomination, Stavropoulos led his church in giving to Osborne the position of Director of Church Planting, a position that began in the fall of 1985. The position fit Osborne perfectly as it gave her a platform from which to pursue her sense of Divine calling and indicated the start to a change in the structure, culture and norms of the organization.

In June 1986 the Rosewood Church, under the leadership of Stavropoulos and Osborne, gave birth to the Toronto Rosewood Chinese Church of the Nazarene. In November of 1987 the Rosewood Church gave birth to the Markham Village Church of the Nazarene. Both of these new churches were officially organized in 1990 and were a replication of the model of church planting in which the Rosewood church was sponsored by the Main Street Church.

On another front, the success of the Oregon Plan<sup>11</sup> had fueled the fire for a change in the denomination's pattern of church planting. Dr. Bill Sullivan, the director of the Division of Church Growth for the Church of the Nazarene International, devised a plan for the rapid planting of new churches within major urban centres. The plan was dubbed "Thrust to the Cities" and was officially launched at the 1985 General Assembly of the Church of the Nazarene, held in Anaheim, California. Contrary to previous organizational norms, in which local districts were left to their own resources for church expansion, the Thrust program offered a partnership between the General Church of the



Nazarene and the districts. The General Church would provide extraordinary funding spread over a three-year period that was to enable local districts to rapidly launch the planting of several new churches within the allotted timeframe. The issue behind the infusion of funds was that districts were unable to finance large-scale church planting in major cities. And it was believed that a large-scale approach was necessary in order to be effective in the cities. The belief was that large programs were necessary to get the attention of city people who have a multiplicity of options calling for their attention. Further, it was believed that church planting pastors venturing into the city would need the support of colleagues attempting the same kind of work. Thus the program called for several pastors to simultaneously plant new churches and look to each other for community and mutual support. This model followed the pattern of the corporate world in which networks of entrepreneurs and/or strategic alliances are formed to combine resources, capabilities and core competencies. These networks/alliances are driven by the pursuit of common interests and goals (Kale, Singh, and Perlmutter, 2000).

To facilitate a program of this magnitude, local districts were to create special committees for planning, implementing and supervising the program. Additionally, a project coordinator was to be designated by the local district, and approved by the denomination's Director of Church Extension, Rev. Michael Estep. In all cases except Target Toronto,<sup>12</sup> the project coordinator was placed on a salary funded by the program for a three-year period.

Of interest to the reader is the assumption that the formation of committees to plan, implement and supervise the program would automatically encompass the

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<sup>11</sup> Cf. Oregon Plan Case Study elsewhere in this thesis.

recruitment of people to look after the day-to-day activities of the project. There is no mention, however, of who would do the work of knocking on doors, doing the evangelizing, and inviting people to become part of the new churches yet to be established. A project of the magnitude envisioned by General Church leaders would of necessity require massive work at the grassroots level. Yet no mention was made as to who was expected to accomplish the work, whether lay people, clergy, seminary students, or some other corps of individuals.

Although the originator of the program never intended the involvement of the General Church to be anything other than helpful, the reader will note that several layers of bureaucracy were added to the burden of districts attempting to expand through the start of new churches. Those layers included:

- The General Assembly—authorizing the program
- The Board of General Superintendents—sponsoring the program
- The Division of Church Growth—supervising the program
- The Director of Church Extension—coordinating the program
- Local district coordinators and committees—implementing the program.

These layers of bureaucracy allowed for gaps in the connection between responsibility, accountability, and authority within the Target Toronto project.

Dr. William E. Stewart was serving at that time as the chairman of the National Board, Church of the Nazarene Canada. He was also serving on the General Board of the Church of the Nazarene as the Canadian ministerial representative, and was assigned to the Church Growth Department of the General Board. He heard the presentation of the

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<sup>12</sup> Marjorie Osborne was chosen as the coordinator of Target Toronto and served in that capacity as a non-

Thrust To The Cities Program first at a General Board meeting and then at the Anaheim General Assembly. He returned home with the thought that Canada ought to apply for selection of one of its major cities to be designated as a Thrust project. He said in an interview that he spoke with Sullivan in Kansas City and Rev. Rudy Pederson, who was then working in the position of Administrator, National Board, Church of the Nazarene Canada. Stewart initiated the idea that a Canadian request be submitted to the Thrust coordinator, Rev. Michael Estep. Stewart further led the way in directing the request through the National Board, choosing Toronto as the Thrust City, thus making it a nationwide project. The National Board endorsed the proposal prepared by the Canada Central District and submitted it to the Church Growth Division as the approved Canadian project.

Locally, the minutes of the Canada Central District Advisory Board recorded the following item:

Target City for All-Canada. The chairman indicated that it was important that preliminary studies be prepared as early as June, 1986, in an effort to have Metro Toronto selected as the Canadian Target City for the whole church. Discussion ensued with enthusiasm. It was moved by R. Feltmate and seconded by R. Cribbis that Marjorie Osborne be the chairman of the Metro Target City Committee and that the committee consist of

- all Metro Pastors
- the Newmarket Pastor
- from 1 to 3 laypersons from each of the Metro (and Newmarket) churches.

The motion carried. It was agreed the Metro Target City Committee would meet Thursday, May 1<sup>st</sup>, 1986, at 7:00 p.m., at the Toronto Emmanuel Church. The committee will need a preliminary report for June 19 and 20. Mike Estep is the new Director of Church Planting at denominational headquarters.

By the May 3, 1986 meeting of the Canada Central District Advisory Board, the minutes record Osborne as promoting the organization of 20 new churches by 1990,

“...whether or not the metro area becomes a general church target area.” Osborne’s vision to plant new churches was challenging the advisory board to vigorously step out of the status quo toward a missional model and find creative means of expansion, with or without outside help. Her challenge faced two issues. First, the district had a pattern of seeing new churches organized at a rate of no more than one every two years over the previous decade.<sup>13</sup> The suggestion of 20 new churches within the next four years was a dramatic challenge to the existing system. Second, Osborne was inviting the district to become involved in church planting again, rather than leaving it for local churches to sponsor the new works. In other words, the district was being challenged to become an initiator rather than leaving church planting in the hands of local churches. This contrasts with the Oregon Plan (described elsewhere in this thesis) in which the district sought to engage local churches in church planting.

At this early juncture the question of whether or not approved channels for decision making would be linked with endorsement from the grassroots begins to raise its head. Osborne’s challenge to the district advisory board does not make reference to any grassroots involvement or endorsement of her challenge for 20 new churches within the next four years. Although Osborne reported on the formation of four interim committees (Church Planting; Promotion [metro, district and general]; Social Concerns [compassionate ministries] and Ethnic Ministries)<sup>14</sup> the minutes of the meeting record what could be viewed as the start of decision-making that not only stepped outside of approved channels but also preceded efforts to bring the grassroots along to a place of

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<sup>13</sup> Altona Road (1979), Rosewood (1983), Bridlewood Community (1985), Toronto Armenian (1986).

<sup>14</sup> See Minutes, Canada Central District Advisory Board, May 3, 1986.

buy-in with the proposed aims of the project. The partnership between empowering leadership and an engaged grassroots is already suspect.

With the endorsement of the National Board, the Canada Central District submitted its proposal that Toronto be selected as a Thrust to the Cities site. There was a meeting which representatives from all Toronto area churches and the Newmarket Church were invited to attend. It was the first and only meeting with broad representation from the grassroots. A committee was then struck to flesh out the details of the proposal. That committee was composed of Marjorie Osborne, chair; George Adams, Ian Fitzpatrick, John Martin, Nick Stavropoulos. No more than six times over the course of a year did this smaller committee meet. Sessions lasted 2-3 hours. Primarily the committee's function was to assist Osborne in developing her vision for the Target Toronto project.

Once the committee had completed its work and the district advisory board had approved the plan, a professionally designed and printed booklet impressively detailed the proposal. The booklet was a step forward in effective communication for the Central District. The booklet contained pictures, stories, logos, and well-written text. It was printed on glossy paper and presented itself with great eye appeal. It looked like things were different on the Central District just by the professionalism of the proposal booklet.

The minutes of the March 12, 1987 Central District Advisory Board record the decision to appoint Osborne as the "Target Thrust coordinator through the entire project" and that Toronto had been selected as the denomination's target city for 1990. The minutes further note Osborne's report in which she highlighted some of her plans and goals for the project.

A key principle of the Thrust to the Cities program was the infusion of large sums of money from the General Church into the projects of the local district. Numerous interviewees remembered a promise that \$1 million would be given to Target Toronto. Thus one can appreciate the significance of a sentence at the end of the notations on Osborne's report to the March 12, 1987 Advisory Board meeting: "Money has been spent, but has brought the project to us." A second question regarding the project begins to be raised: Would Target Toronto be financed on "borrowed money?" One could surmise from the minutes quoted above that decisions were being made to expend funds before they were in hand, thus setting a precedent for expenditures in the future. This approach to finances was a further break from established patterns of the past decade in which new churches were started on the strength of existing resources within the local and district levels.

To publicize the Target Toronto project a multi media presentation was prepared by Harrison Films of Brantford, ON. Similar to the proposal booklet, the three-slide projector with voice over technology represented state of the art audio visuals for that era, another signal that the Canada Central District was changing its processes to become more current with the times. The presentation featured an elderly gentleman walking the streets of Toronto, talking about the changes, ethnic diversity, poverty, and spiritual need of the city. The title of the presentation, "A City Waits," capitalized on a call for Nazarenes to become involved in meeting the needs of the city through Target Toronto. The aims of the project were clearly articulated:

- To mobilize Nazarenes in a common project;
- To break through racial barriers and minister within ethnic groups;

- To break through socioeconomic barriers and minister within the disenfranchised of the city;
- To break with established patterns and initiate new methods of achieving organizational goals.

These goals appear to take aim at the problems discussed earlier in terms of the purpose of the district being to foster life in local congregations, facilitate communication between congregations, and marshal resources toward a common project. Target Toronto was a deliberate attempt to develop new organizational processes supported by formal relationships embedded in the organizational structure (Hitt, Ireland, and Hoskisson, 1999).

The multi media presentation was shown at the All Canada Conference of the Church of the Nazarene Canada and Canadian Nazarene College in October of 1987. Beginning in January of 1988 the churches of the Canada Central District began to see it. And then in May-June of 1988 the presentation was shown in all the district assemblies of the Church of the Nazarene in Canada. The scope of exposure for a communication piece of this nature was unprecedented in the history of the Canadian Church of the Nazarene. And the fact that it was professionally produced with an estimated value of over \$25,000 accentuated its impact upon the Canadian church. Target Toronto was front and centre in the attention of Canadian Nazarenes. As one interviewee said, "Target Toronto galvanized us all [across Canada] and convinced us that we really could do something significant." The multi media presentation was a dramatic signal to the Central District in particular and the Canadian Nazarene Church in general that the status

quo of former days was about to be trounced in a significant renewal effort led by Marjorie Osborne.

The reader should observe, however, that communication throughout the project to this point was predominantly top-down (see Table 3). The General Church of the Nazarene communicated the goals of the Thrust to the Cities program. The Chair of the National Board of the Church of the Nazarene Canada pressed for the proposal and application to have Toronto designated as a Thrust City. And both the proposal booklet and multi-media presentation were designed, produced and distributed from the top of the district down to local churches. At no point is there evidence that the grassroots were involved in any significant discussion in the conception or development of the project.

## **ORGANIZATIONAL STRUCTURES**

Fundamental to understanding the dynamics of Target Toronto is a discussion of the organizational structures of the Canada Central District. Hitt, Ireland and Hoskisson (1999) offer the following definition: “Organizational structures are the sets of formal relationships supporting organizational processes” (P. 534). By virtue of the established formal organizational structure, as outlined in the Nazarene Manual, the Central District was structured as seen in Figure 3.

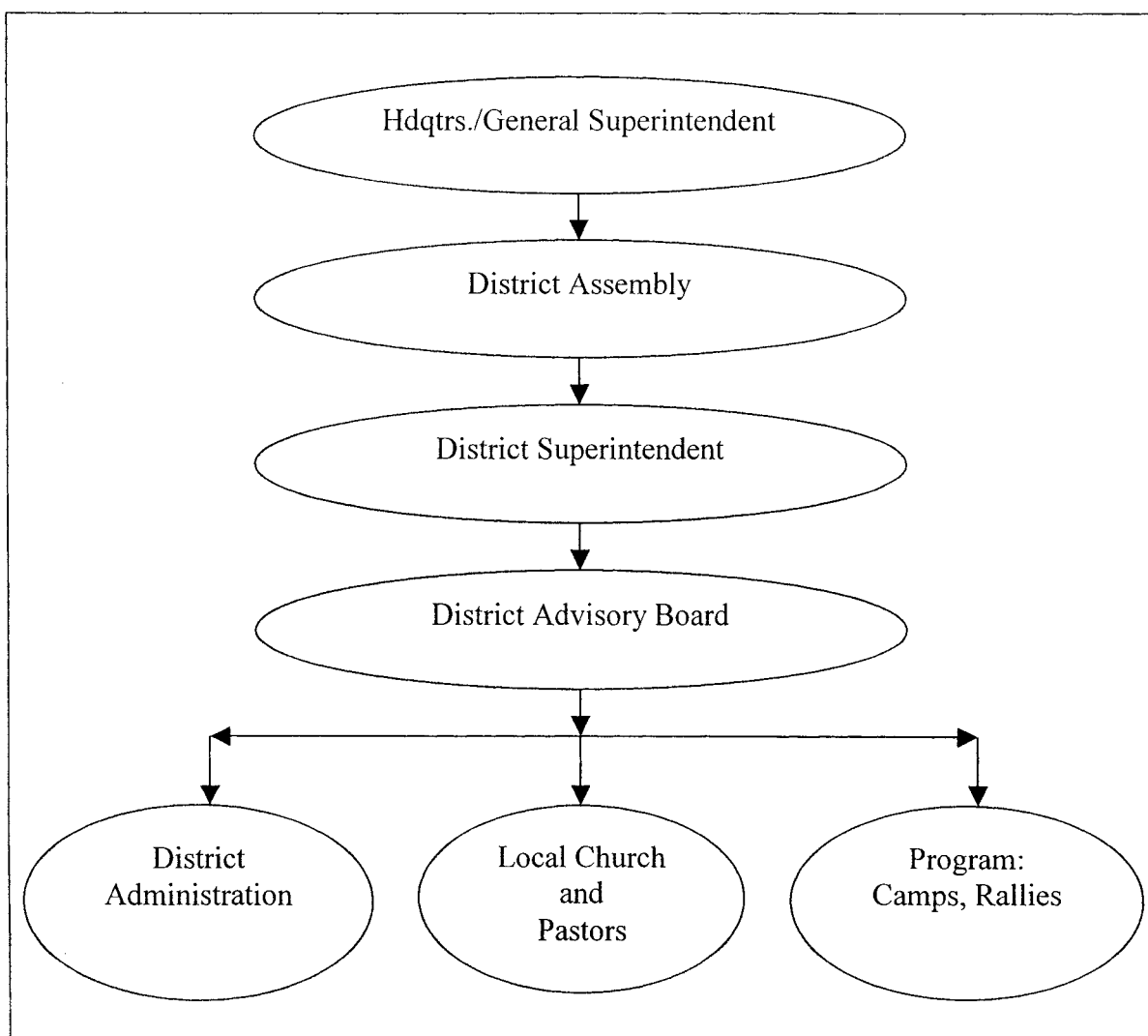
Administration at the top was centered in Kansas City, Missouri at the denominational headquarters. One of six general superintendents was assigned jurisdiction for Canada on rotating two-year terms. The district superintendent reported principally to the general superintendent through his annual report to the district assembly, with administrative ties to other divisions and offices within the headquarters structure. The advisory board was amenable to the district superintendent, and had



responsibility for assisting the district superintendent in administering the district organization and program. The organizational chart reveals a clear line from top to bottom of the structure.

An undated document found in the minutes of the meetings of the Canada Central District Advisory Board during the fiscal year of 1988-1989 shows a striking departure from the established norm for the organizational structure. The Target Toronto Coordinator, though related to the District Advisory Board and through them to the

**Figure 3**



District Superintendent, had a direct line to the authority of the General Church. The organizational chart for Target Toronto is reproduced in Figure 4.

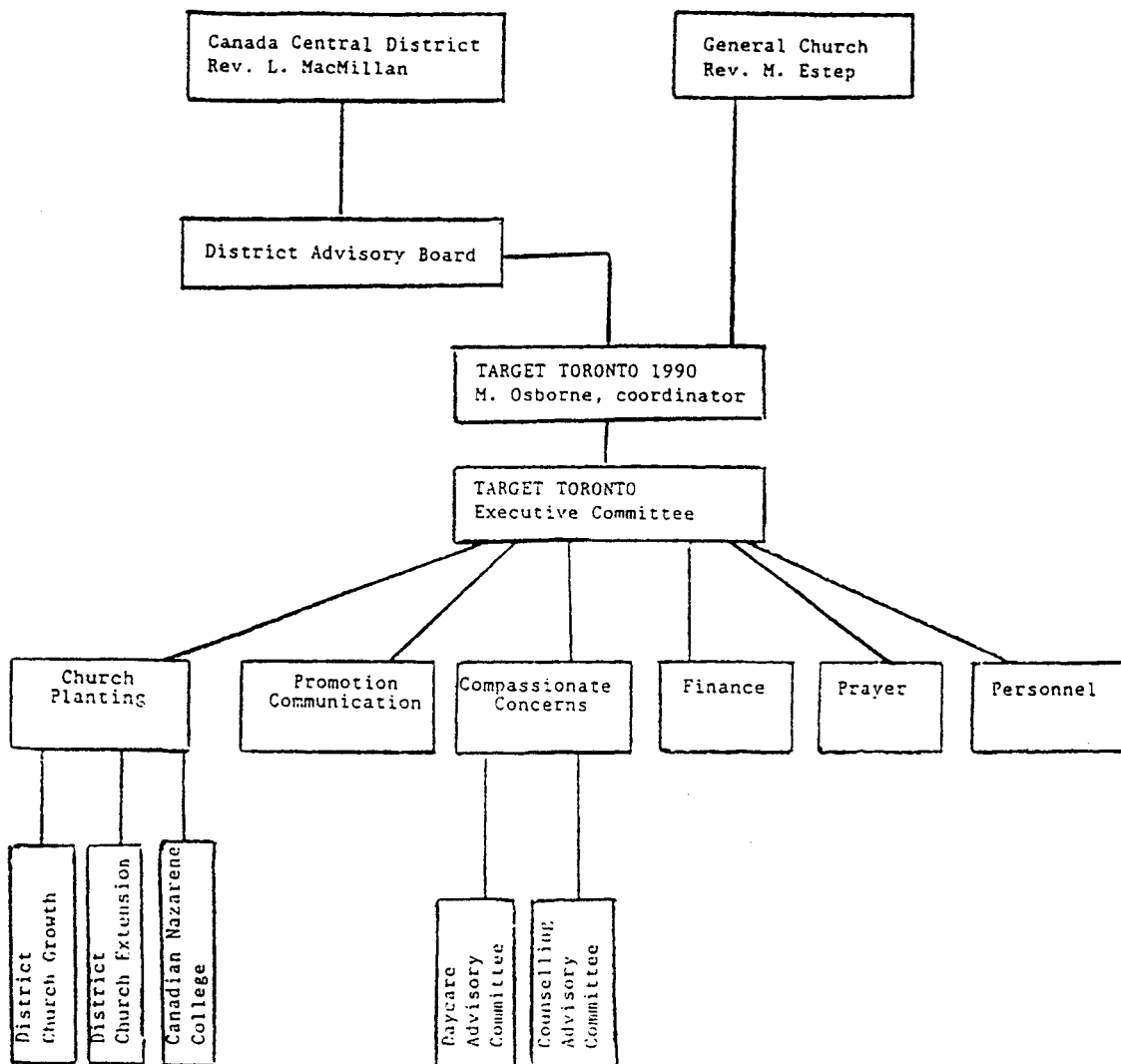
Earlier it was noted that questions could be raised concerning the link between established channels of decision-making and grassroots endorsement. Now the question is extended to include the link between decision-making on the part of the coordinator of Target Toronto and any level of the grassroots organization, whether it was the district structures or the rank and file in local churches. Already, before the official launch date of Target Toronto in January 1990, the organizational structure of the district was being modified so that decision-making was charted in a top-down, centralized pattern. More and more decisions were localized in one person rather than democratizing the process by involving an increasing number of persons in decision-making. Although a committee structure was developed to think and act “outside the box,” the clear remembrance of interview participants was that Osborne was the central decision-maker.

In fairness, it should be pointed out that for an organization stuck in a *laissez-faire* management pattern, it may be extremely difficult to think and act “outside the box” without vesting authority in one, central, entrepreneurial individual. In this case, for Osborne to get anything done at all she needed centralized authority. So while some, indeed perhaps many, did not feel comfortable with such authority being vested in one individual, it may have been the most appropriate way to act and based on a solid rationale. Hindsight reveals that the authority of the one was not sufficiently integrated with the established authority structures of the district and thus the project wasn’t as successful as it might have been. But at the same time, had the authority been too integrated, as in times past, nothing innovative would have happened, as witnessed by the

Figure 4

# TARGET TORONTO

## ORGANIZATIONAL CHART



previous decade of status quo entrenchment. There was a need to go outside the formal patterns at least in the initial phases of the project, and Osborne did just that.

On more than one occasion Osborne boasted that Estep, Director of Church Extension at Nazarene Headquarters, had instructed her to do whatever she felt she needed to do and to give her decisions authority by stating that he had previously granted the necessary permissions. She then immediately followed by quoting Estep as telling her to phone him after the fact for the purpose of informing him of whatever he had supposedly given her authorization to do. Thus the authority of the district superintendent and the district advisory board could be circumvented. Given the character of district leadership, this arrangement might have been seen as “helpful” on the part of Estep, and that was no doubt the intent. But it resulted in a breakdown of checks and balances, and undermined grassroots support. The people who would ultimately bear the burden of underwriting the long-term costs of Osborne’s decisions were not included in the processes of decision-making even though the official structure of the church dictated otherwise.

As plans developed for Target Toronto, guided by Osborne and her executive committee of Adams, Fitzpatrick, Martin and Stavropoulos, the proposal was made that Fitzpatrick become the Director of Church Extension for Toronto and Dean of Sessions for the Toronto Institute for Lay Training (TILT), a program designed to train new workers for leadership in the anticipated new churches and ministries of the project. The minutes of the March 1989 meeting of the Advisory Board indicate that Fitzpatrick had already accepted the position prior to Advisory Board action, and that a loan be extended to him for the purchase of a house. The phenomenon of decision-making outside

established district channels and operating on borrowed money is now illustrated by this event recorded in the minutes of the Advisory Board. The minutes of the April 1989 meeting of the Advisory Board make note of three projects related to Target Toronto that ran deficits and had to be covered by other resources.

With the launching of Target Toronto, a list of 10 objectives was published in a newsletter circulated throughout the Central District. They are printed below.

1. To strengthen the Church of the Nazarene in Canada.
2. To plant 27 new churches in the “Target Toronto” area—10 of these among ethnic groups.
3. To organize and operate four Christian Counseling Centres in needy neighbourhoods.
4. To promote and co-ordinate the ministry of Christian Day Care in Nazarene churches.
5. To establish a government sponsored, church operated, Seniors’ Residence and seniors’ day assistance programs.
6. To equip and train people for “Target Toronto” ministries.
7. To appoint appropriate “Target Toronto” committees to carry out the proposal.
8. To gain support for “Target Toronto”—2,000 people pledged to pray daily and \$1,000,000 raised in finances.
9. To make full and appreciative use of all denominational resources.
10. Through “Target Toronto” to participate in the nationwide Vision 2000.

What is missing from the above list of laudable goals is a description of how they were going to achieve them. For example, goal 6 was “To equip and train people for ‘Target Toronto’ ministries,” but there is virtually nothing said about the pathway to achieve the goal.

The official beginning of Target Toronto, Thrust to the Cities, 1990, was celebrated in a rally service January 5, 1990. Dr. John Knight, General Superintendent, and Rev. Michael Estep, Director of Church Extension, addressed the gathering. Other guests included Mr. Bob Remington, representing the Canadian National Board, and Rev. Harry Rich, superintendent of the Canada Québec District. Knight and Estep made a public presentation of a cheque in the amount of \$125,000.00 from the General Church, payable to the Target Toronto project.

Other events of the evening included graduation ceremonies for 21 students receiving diplomas from the Toronto Institute for Lay Training, special music from persons representing several new churches, introductions of new pastors, and introduction of the directors of The Sharing Place, a compassionate ministry centre offering social services. Throughout the affair the theme of reaching the goals of Target Toronto were emphasized repeatedly. The evening ended with a reception. It is well to note again that the communication was top-down, thus continuing the long established pattern of the district (see Table 3).

The official year of Target Toronto, Thrust to the Cities, was 1990. However, project organizers incorporated the momentum and statistics of works already in progress as a means of jump starting Target Toronto. The Toronto Emmanuel Spanish Church (organized 1988), the Toronto Rosewood Chinese Church (organized 1990), and the Markham Village Church (organized 1990) were all well established churches by the official start of Target Toronto. Covenant Counseling Centre, later renamed Heritage Counseling Services, had been founded in 1988. The Sharing Place had been launched in December 1989. All of these ministries were brought under the umbrella of Target

Toronto and provided impetus toward the realization of 27 new churches and four Christian counseling centres.

A flurry of activity ensued in 1990. Records in the district office are limited and other sources are unavailable. Thus it is difficult to pull together a complete picture of all that happened. It is known some churches were started, a training program for lay people was in operation, and various other ministries were underway. Pastors for new churches were recruited from Nazarene Theological Seminary in Kansas City, Missouri, from other districts, from other denominations, and from among local lay people. The district superintendent was involved at the level of approving all pastoral appointments.

One activity that is warmly remembered by many of the interview participants was the monthly celebration service. The service was held at Toronto Grace Church starting at 8:30 p.m. on a Sunday night. The late starting time gave opportunity for persons involved in evening services at their own local churches to attend. News from the various new churches and ministries of Target Toronto was shared, testimonies of new converts were shared, new believers were baptized, offerings were received, and there was a vision-casting message. Exact attendance figures were not available but people remember “a packed house” each month, probably ranging between 250-300 persons. Osborne reported in March 1992: “Celebration services continue to be a real influence in the city towards vision, joy and commitment to the task of evangelizing. Each one is different but each one is good. Baptisms continue to be the highlight for everyone.” Attendance for the celebration services included individuals from the new churches and the existing city churches, but also from churches outside the city. Enthusiasm for Target Toronto was high at the celebration services.

A *Target Toronto Newsletter* was published bimonthly featuring updates on new churches and ministries, plans for additional new works, and requests for both material and prayer support. The newsletter was professionally printed and included photos.

At the close of 1991, Osborne reported on the Target Toronto project. A copy of that report is found in Appendix 5. The report provided Osborne's summary of progress in each of the stated objectives of Target Toronto, indicating her view that in some cases they were ahead of projections and in others they had not yet started. The report reflected a clear change of methods for not only the Central District, but the Church of the Nazarene Canada as a whole.

For example, leaders of several other denominations held the perception that the Church of the Nazarene was standoffish and isolated themselves from sister evangelical denominations. Osborne's report shows extensive contact with other denominations, ministerial training schools, and the media. The report lists 13 new church starts in the Target Toronto area, a dramatic increase over anything previously known on the district. The start of Toronto Nazarene Bible Institute, with a student body of 23 in the fall quarter and 31 in the winter quarter, made ministerial preparation accessible without traveling long distances and enrolling in established Nazarene colleges and universities. And finally, the five Canadian Nazarene districts broke out of their pattern of focus within themselves and became swept up in the enthusiasm generated by Osborne's leadership and Target Toronto's results. Leaders, pastors and lay people all across Canada were talking about Target Toronto and watching with great interest. The project stirred the imagination of the entire Canadian Church of the Nazarene in a manner similar to the



attention garnered by the Dutch Catholics in the 1960's and the Oregon Plan around 1980.

The next report located in district files (see Appendix 5) is dated March 1992. Though not as extensive as the previous year's report, it nonetheless highlights the main features of Target Toronto, Thrust to the Cities. Of special note is the statement, under the heading "Church Plants," that "The 22<sup>nd</sup> church will become a reality as of this April." The projected new church was to be a Filipino congregation sharing facilities with the New Hope Community Church in Richmond Hill. Also noteworthy is the report that the Toronto Nazarene Bible Institute student body had grown to 49, eight of whom were pastoring new churches in the city and two as assistant pastors. The names of those individuals are not provided.

A second report was found in the district files, this one from Rev. Ian Fitzpatrick (see Appendix 4). He had been serving in the position of Metro Ministries Director since November 1, 1991. His duties, according to Osborne's report of March 1992, were as follows:

- A. To strengthen existing metro churches
- B. To plant new metro churches
- C. To supervise the development and operation of Toronto Nazarene Bible Institute
- D. To establish new compassionate ministries in metro
- E. To strengthen existing compassionate ministries in metro.

A position such as this had heretofore never existed on the Canada Central District and represented a new structure for the district. While Osborne served as

coordinator of Target Toronto for no salary, Fitzpatrick's position was salaried in conjunction with his duties as pastor of the Lawrence Avenue Church plant.

The reader should observe the movement away from the grassroots that is represented by the hiring of Fitzpatrick. The organization was developing as a top-down, bureaucratically driven operation.

Fitzpatrick's report, dated May 13, 1992, is the first signal that problems were developing in the financial aspects of Target Toronto. He expresses concern over the Richmond Hill and Oshawa churches from the standpoint that they had moved to more expensive worship facilities without being able to underwrite the costs. He reiterated the goal that all the new churches and other ministries of Target Toronto were to be self-supporting.

District assembly, June 12-13, 1992, was anticipated to be a grand climax to the Target Toronto project, and a fitting send-off to district superintendent Rev. Loren MacMillan as he entered retirement. MacMillan's retirement was officially recognized in special ceremonies Thursday night, with the business sessions of the assembly beginning on Friday.

As the district treasurer's report was tabled, a grassroots protest exploded on the floor of the assembly. Questions were raised concerning the expenditures of Target Toronto, the absence of promised funding from the General Church, and the use of dwindling district capital reserves.

A full-blown obstacle to renewal (see Table 4) had erupted. It was not centered in resistance to change, *per se*. Rather, it was an objection to the leadership and decision-

making style that dominated the project. The culture of the organization had been dishonored to an extent that the grassroots rose up in rebellion.

Throughout the project there was a distancing between Osborne and some of the pastors of the pre-existing Toronto churches. Pastors felt excluded from the decision-making process. They were dissatisfied with the methods of reporting, including specifically what constituted a new church. For example, one pastor objected to Osborne reporting a group of less than 12 people meeting in a home for Bible study as a new church.

Some members of the district advisory board felt excluded from the decision-making process as well. Although Osborne maintained a regular pattern of reporting, the advisory board did not see themselves as having opportunity to shape or influence decisions. Through negligence and/or circumvention, they felt they had missed the opportunity to manage well the administration of the district (see Table 7). Permissions flowed directly from headquarters to Osborne and left the advisory board out.

The district treasurer, a chartered accountant, had expressed discomfort over the fact that revenues for Target Toronto were not matching expenditures. The project held significant complexities, including payments for rental of facilities, program costs, and the salary packages of paid pastors, etc. The treasurer actually hired additional staff for his firm in order to devote one person almost exclusively to managing the accounts for Target Toronto. Careful tracking of funds revealed to the treasurer the negative balances, information that he passed on to the district finance committee. For example, a five-year lease had been signed for the Richmond Hill Church at a monthly rate of \$3,500.00, a figure that would challenge established congregations of considerable means. Pastors

were hired for new church plants and the treasurer was directed to place them on the payroll, with or without any financial support from the new congregation. The district treasurer saw what consisted of an escalating commitment to a failing course of action (see Chapter 3 and Staw, 1976).

Thus from several directions a rising tide of dissatisfaction materialized in a public denouncement of the Target Toronto project. What had started as an exciting and unifying project to renew the district erupted into angry accusations of mismanagement and broken relationships that are to this day unmended. The “religious authority structures” (Chaves in Demerath, et. al., 1998) had been seriously violated. And with the depletion of human and material resources, the district was clearly in no position to attempt to turn the immediate crisis into yet another renewal effort (*a la* Hurst, 1995).

The question arises as to the motivation of those squelching the project. Was the project being shut down by the same leaders who didn’t want anything happening and had been content the way things were prior to Target Toronto? Or was it stopped by people who saw that leadership had not sufficiently explored how they were going to get to their goals and maintain them? This writer suggests it was likely a liberal dose of both.

The result of the rebellion was a tightening of financial constraints. Fitzpatrick’s job as Metro Ministries Director was abruptly terminated. He accepted the call to pastor the Toronto Emmanuel Church, filling the vacancy created when Ronald G. Fry was elected district superintendent to succeed Loren MacMillan. Proposals for closing works that were not self-supporting and viable were tabled. Examples of works closed due to a lack of funds included Lawrence Avenue Church, Queens Street Church, and Richmond Hill Church. Supervision and monitoring of finances was placed in the hands of the

district advisory board as they wrested control away from headquarters and Target Toronto. A new district superintendent was elected along with some new members of the advisory board and they pledged to bring financial accountability and control back to the district. The Target Toronto dream had been burst.

As of the 1999 district assembly, only the following churches remained that had been organized and credited as a part of Target Toronto:

Markham Village	1990
Toronto Emmanuel Spanish	1988
Toronto Filipino	1992
Toronto Kennedy Road Tamil	1994
Toronto Rosewood Chinese	1990

Of this number it is significant to note that three of these churches were well established prior to Target Toronto's official launch date of January 5, 1990. Further, the Toronto Kennedy Road Tamil Church was the result of the vision of the founding pastor and it is unlikely that Target Toronto played any real significance in the establishment of that congregation. Thus it is the Toronto Filipino Church which stands as the lone product of church planting efforts in the Target Toronto Project.

### **WHAT WERE THE ACHIEVEMENTS OF TARGET TORONTO?**

The sentiment that Target Toronto was a failure was nearly universal among interview participants, with only one notable exception. Interviewees, when asked about the successes of the project, quickly pointed to the fact that virtually no churches remained from the effort and that there were financial repercussions still being felt on the district. And indeed, a review of the church plants reveals that the period from 1990-

1992 produced no more churches than previous patterns despite the extraordinary effort and infusion of outside funding. Further, the financial records show that the district has been unable to recover the financial reserves utilized in the Target Toronto effort. Some would argue that the district does not exist to accumulate wealth while others would argue that certain levels of financial reserves are required to assure stability in the event of a financial crisis. It is a matter of managing well the assets of the district (see Table 7). Nonetheless, interviewees were generally negative toward the project on the basis of unproductive church planting and financial expenditures.

But when pressed by the interviewer, participants were able to move beyond the above issues and highlight certain efforts that evoke pride and a sense of accomplishment. Examples follow.

The first of the 10 objectives of Target Toronto was “To strengthen the Church of the Nazarene in Canada.” Although it is beyond the scope of this project to propose any sort of specific measurement for evaluating the achievement of this objective, a number of interview participants credited Target Toronto with awakening a sense of mission and purpose in the Church of the Nazarene in Canada. It was a made in Canada project that gave Canadians a rallying point to consider developing an identity apart from the Church of the Nazarene in the United States. The renewal project in the one jurisdiction of Ontario generated a fresh vitality in the other four Canadian jurisdictions. A new sense of pride and mission evolved from which the Church of the Nazarene in Canada has emerged stronger and more robust.

A stated objective of Target Toronto was to expand into the growing ethnic diversity of Toronto through the planting of 10 churches among ethnic peoples. Here we

see a forerunner of Nees' (1997) call for renewal through ministries to non-majority people groups. Today, district gatherings are a multicultural event with persons from Filipino, Spanish, Armenian, Tamil, Chinese and Caribbean origins meeting harmoniously with the white, English speaking Canadians. District rallies frequently feature musical presentations from various cultures. Further, the district advisory board has created a position on their board reserved for a person representing the cultural minorities.

Some may argue that the district's greater cultural diversity would have happened anyway given the demographic shifts happening in Toronto at the time. Even so, the ease of integration was undoubtedly a by-product of Target Toronto.

The fourth stated objective of Target Toronto was to develop four Christian daycare centres. The Someplace Special Christian Academy is operating at maximum capacity in school facilities, offering educational programs for daycare children up through grade eight. The Academy is operating with a board of directors, chaired by a Ph.D. in Education Administration, and is functioning with a full and qualified staff. Further, although the district had to step in with significant financial support for a number of years, the Academy is now generating sufficient revenues to meet all expenses and has begun to pay back loans extended by the district. Those loan repayments are serving as a means of replenishing funds utilized from district reserves. Although the goal of establishing four such education centres was not realized, Someplace Special Christian Academy is clearly resting on solid footing and is a successful product of Target Toronto.

The sixth stated objective of Target Toronto was "To equip and train people for 'Target Toronto' ministries." While the initial planning and promotion of the project

failed to define a pathway by which this objective would be achieved, the pathway eventually emerged. The program, curricula, faculty and staff, and students came together under the leadership of Ian Fitzpatrick. More than 40 students completed the program, including three individuals who served as church planters and are now serving as missionaries for the Church of the Nazarene. As students completed the program at the Toronto Institute of Lay Training, the need arose for some to continue in their studies in order to complete the requirements for ordination. Toronto Nazarene Bible Institute was the outgrowth of the evolving effort to provide local education for persons desiring to prepare for ministry. The next step in the evolution of education was for the Bible Institute to become an approved teaching centre of Canadian Nazarene College (now Canadian Nazarene University College), located in Calgary, Alberta. A total of eight students received their Bachelor's degrees, most of whom had started at the Toronto Institute of Lay Training during the Target Toronto project. As the cycle of students in the program ran its course, several levels of leadership on the district<sup>15</sup> saw the need to return to a modified version of the original model of the Toronto Institute of Lay Training. Now called the Ministry Development Centre, the program is again providing laypersons with training and equipping for ministry.

On the larger scene, the Church of the Nazarene Canada has embraced the model of providing laypersons with training and equipping locally on districts. The Canada Quebec District was the pioneer in this effort under the leadership of then district superintendent Rev. Harry A. Rich. The Toronto Institute of Lay Training was next. Today, the effort to provide training and equipping locally on districts is carried out on all five of the Canadian districts of the Church of the Nazarene under the banner of Ministry

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<sup>15</sup> I.e. District Superintendent, Advisory Board, some pastors, some laypersons.



Development Centres. Prior to Target Toronto, the Quebec District with its unique linguistic situation was the only district to provide localized ministry education. The rest of the country expected that students preparing for ministry would attend Canadian Nazarene College, then located in Winnipeg, Manitoba, and receive a traditional college/university type education. Target Toronto and the Toronto Institute of Lay Training opened the way for Nazarenes to think differently about the delivery of education for ministry, especially for mature students. The traditional pathway for students in the 18-22 age range still exists at the college and is supported by all five Canadian districts. The achievement of Target Toronto is to supplement the program of the college with a nation-wide program of decentralized ministry training for mature students.

The report of Marjorie Osborne in March 1992 stated that among the duties of Ian Fitzpatrick was “To establish new compassionate ministries in metro.” While the records do not give specifics to this objective, the Sharing Place is another example of the achievements of Target Toronto in the domain of an agency structure (see Chaves in Demerath, et. al., 1998). This compassionate ministry centre is located in facilities shared with Toronto Grace Church and serves as a social service agency in the community. Food, clothing, and other necessities are distributed on a weekly basis. Other services such as counseling, job training, and English as a Second Language courses are offered as well. Interview participants across the district were positive toward the opportunity to be personally involved in helping people in need. It represents the greatest level of grassroots involvement of any of the Target Toronto activities. Members of local churches were able to contribute clothing and food items on a regular

basis. And the reports of lives being positively impacted materially, emotionally and spiritually gave a great sense of satisfaction to the grassroots members. There was a broad sense that their contributions were making a difference in positive ways, and interviewees characterized it as a great success.

Thus there is evidence that Target Toronto achieved some measure of success in terms of the stated objectives for the project, successes which tended to be overshadowed by the angst of a people that felt the project had not been well managed. While the visionary leadership of Osborne is generally acknowledged with respected appreciation, the people of the district also wanted sufficient management activity to maintain a balance throughout.

### **CONTRAST WITH THE OREGON PLAN AND DUTCH CATHOLIC RENEWAL**

As the reader works through the case studies presented in this thesis, Target Toronto contrasts with the Oregon Plan and the Dutch Catholic Renewal in three significant areas.

#### **1. The role of the grassroots.**

The Oregon Plan was the product of the grassroots in virtually every way, as was the renewal in the Catholic Church of the Netherlands. The formulation of the idea and the articulation of the vision emanated from persons engaged in the local life and community of the congregations. Target Toronto, by contrast, started with ideas and vision generated by executive level leaders in the General Church hierarchy and worked downward through the National Board to rest in the creative leadership of one individual empowered with executive authority for the project.

Communication on all levels and in all directions is especially evident in the Catholic Church of the Netherlands. The renewal effort was essentially a multi-directional, multi-topic dialogue that involved and invigorated the grassroots. By comparison, Target Toronto is characterized with top-down communication patterns.

In terms of decision-making, the Oregon Plan and the Dutch Catholic Church are graphic examples of grassroots empowerment, whereas Target Toronto exhibits centralized decision-making at an executive level.

And from the standpoint of implementation, the Oregon Plan and the Dutch Catholic Renewal depended exclusively upon grassroots involvement in terms of personnel and program. Both examples demonstrate the central role of broad-based grassroots participation. By contrast, Target Toronto was implemented in such a way that only the collection of material goods for The Sharing Place provided an avenue of participation for the majority of local congregation members. Local congregations were not called upon to engage in church planting activities, Christian counseling centre activities, day care activities, etc. A self-selected group of individuals became involved in taking classes at Toronto Institute of Lay Training, but their numbers represent a very small percentage of the district as a whole. By and large, Target Toronto was the project of Osborne and a relatively small crew of individuals working with her.

## **2. The role of the budget.**

In simple terms, Target Toronto was built on the infusion of outside funds and developed a budget that could not be sustained locally over the long haul. Pastors and other staff were placed on full-salaried payroll. New church facilities were rented or leased without congregations capable of generating sufficient revenues to underwrite the

costs of operation. And within a three-year period, the pattern of spending had eroded district financial reserves to the place where there was genuine concern for the continued financial stability of the district.

A much different picture was present in both the Catholic Church of the 1960's and the Oregon Plan of the 1980's. In both cases there was no infusion of any significant funding from outside. The budget developed was funded, managed and sustained by the local organization.

### **3. The role of the jurisdictional leader.**

A vastly different picture contrasts the involvement of Bishop Bekkers in the Netherlands and District Superintendent Clendennen in Oregon with that of District Superintendent MacMillan in Target Toronto. Bekkers and Clendennen were front-line leaders, eminently active in every dimension of the renewal activities of their respective jurisdictions. There was no question as to their whereabouts during the renewal efforts—they both were ubiquitously visible, giving invigorated, missional leadership (see Table 3). It was the kind of leadership Hitt, et. al. (1999, see Chapter 3) term *strategic leadership*.

The evidence points to a distant and unengaged role for MacMillan, including extensive absences from the district during the peak of Target Toronto activities. His role was limited to fulfilling the required minimum duties of the office—approving pastors for assignment to new churches being planted, a picture of lethargic, institutional leadership (see Table 3).

It is interesting to further compare the leadership of the Oregon Pacific District to that of the Canada Central District. The literature review of Chapter 3 clearly spells out

notions of a change in leadership as a strategy for effecting change toward renewal of an organization. In the case of the Oregon Nazarenes, it was the grassroots who effected a leadership change and then entered wholeheartedly into a partnership to press for organizational renewal. In the Target Toronto case, lay leadership rose up to attempt organizational renewal without a change at the top level of the district. The results of that effort speak for themselves.

### **CONCLUSION**

Was Target Toronto successful in bringing renewal to the Canada Central District of the Church of the Nazarene? Was there a partnership between empowering leadership and an engaged grassroots in a more or less successful renewal of the organization? The achievements discussed above notwithstanding, the project failed to achieve a positive movement on the continua of the measures of renewal elaborated upon in this thesis. On the contrary, as the project came to a close and the dust settled, if anything, the district had lost ground.

## CHAPTER 8

### CONCLUSION TO THE THESIS

This final chapter will recap the project to this point, identify some learnings from the exercise, and recommend topics for further research within the domain of organizational renewal in religious organizations.

#### THE RECAP

The genesis of this project was the awareness that a gap existed in the literature with regard to organizational renewal in religious organizations at the level of regional jurisdictions (most commonly referred to in this work as districts). The hypothesis which guided the start of the project was that renewal efforts supported and driven by the grassroots (Selznick, 1966) will, over time, experience a greater degree of renewal than organizations whose renewal efforts are initiated and driven at the executive level. However, the essential role of leadership as a partner and empowerer of the grassroots was not considered until the case studies began to unfold. It then became necessary to incorporate that important role in the thesis statement and thus it was modified to read as follows:

*The thesis of this study is that renewal efforts characterized by a partnership between empowering leadership and an engaged grassroots (Selznick, 1966) will,*

*over time, experience a greater degree of renewal than organizations whose renewal efforts are initiated and driven exclusively at the executive level.*

Thus the linkage between leadership and the grassroots has been established, signaling the reality that both dimensions of a religious organization, the clergy leadership and the lay grassroots, must be drawn together toward the common cause of renewal. Neither dimension of the organization can carry out renewal without the cooperation, support and participation of the other. For indeed, both dimensions have a contribution to make that cannot be imitated or substituted by the other.

The criteria for measuring renewal, as described in Chapter 2, have been:

- Lively agreement regarding organizational purposes
- Lively cooperation with organizational objectives
- Organizational commitment
- Positive flow of resources
- Organizational productivity.

Each of these has been examined theoretically as well as practically through the case studies.

Although there are many notions associated with the term “organizational renewal,” this thesis has opted for a more narrow definition that could be tested in the context of the measures of renewal and the case studies. The definition of renewal utilized in this thesis has been:

*A change in structure, culture, standards or norms without altering the fundamental purpose and identity of the organization.*

As stated in Chapter 1, this project has focused upon renewal efforts that were designed to make a conscious effort to change patterns of behavior in such a way that the basic good of the organization is realized with fresh vigor and methodology.

A detailed model of renewal was presented in Chapter 2, providing a theoretical framework for considering renewal in religious organizations. The model was designed to be generic enough that it can be useful in a wide variety of religious organizations. The applicability of the model to the case studies with the disparate characteristics of their history, geography, organizational structures, and renewal projects demonstrates the achievement of this goal to an appreciable degree.

Chapter 3 surveyed the literature on religious organizations and renewal. The literature review defined religious organizations and their legitimate place for the application of organizational theory. The review further examined change and renewal from the perspectives of both management and religious organizations. It was found that work needed to be done to address the notion of renewal for religious organizations at the level of regional jurisdictions (districts).

Three case studies provided a practical laboratory for the testing of the model of organizational renewal presented in this thesis. The Oregon Plan was a renewal effort that spanned more than 10 years and encompassed a shift in leadership style, a shift from centralized evangelism to decentralized evangelism, a shift in financial strategies, and then was capped by an aggressive program of expansion through church planting. The Dutch Catholics engaged in a period of *aggiornamento* that extended over more than 12 years. Again, the notions of leadership style and decentralization characterized this period in which the Catholic Church of the Netherlands became world leaders in



engaging the grassroots in a compelling discussion regarding issues of cardinal importance to the Church.

Target Toronto was the third case study and notably the renewal venture at the district level took place over just a four-year period. This effort, led by a dynamic laywoman, sought to break a pattern of lethargy and stagnation through an infusion of outside funding intended to facilitate ventures into a number of new ministries. Those ministries encompassed ethnic inclusion, educational programs, social service activities, and church planting. The relative success of the first three areas was largely overshadowed by anger toward the perceived mismanagement of the church planting activity. In terms of organizational renewal, the effort failed when evaluated by the measures of renewal developed in this thesis.

## **THE LEARNINGS**

Having briefly recapped where we have been in this thesis project, we now turn our attention to the things we have learned along the journey. A number of learnings are discussed in the case studies, but at this juncture it is important to highlight certain issues that emerge when reflecting upon the thesis as a whole. Seven issues will be discussed that address both theoretical and practical implications.

### **1. The role of “religion” in organizational renewal.**

A pastor friend of this researcher wrote a letter to inquire as to the role of prayer in organizational renewal for religious organizations. His question illustrated the tendency of religious organizations to spiritualize all aspects of organizational life, seeking a spiritual dimension in everything they do. And indeed, the leaders of both The Oregon Plan and Target Toronto each testified to a moment of Divine inspiration that

took place in an experience of prayer. For Clendenen it was at the side of the road. For Osborne it was at the kitchen sink.

The point to be learned from this thesis is that the role of “religion” has not been examined in the theory of organizational renewal—in either secular or sacred organizations. Marketplace spirituality is a notion receiving attention in management literature, but the focus thus far is primarily upon individual responses and performance. The role of religion for organizational renewal has yet to be developed.

From this one searches for clues to understand whether or not there is a difference in how organizational renewal takes place between non-religious and religious organizations. What is the “religious” factor in renewal efforts?

A key characteristic of religious organizations is their propensity for zealous commitment to the organization. There is the sense of Divine call and mandate for the organization as it traditionally has been constituted. Thus religious organizations have a built-in resistance to a change in the structure, culture, standards or norms on the basis that the stakeholders fear that such a change will ultimately be played out as organizational reform rather than renewal. Particularly among Protestants there is the view that the proliferation of denominations and organizational splits is a bad thing brought on by inappropriate renewal efforts evolving into reform. Rather than evoke Divine wrath for unfaithfulness to the traditions, religious organizations are more comfortable with revival because of the revitalization it brings while honoring and supporting the commitment that has sustained the organization thus far.

Does such a sense of zealous commitment also exist in secular organizations? Are secular organizations subject to stagnation, decline, and eventual death because

leadership and the grassroots were overly committed to tradition? It seems that secular organizations in the for-profit sector are built on a certain level of organizational commitment, but not nearly to the same degree as religious organizations. Thus it is probable that the problematics of organizational renewal in religious organizations are different than they are in non-religious organizations.

## **2. Denominational differences in leadership models.**

The authority structure and role of the bishops in the Dutch Catholic renewal effort contrasted with their counterparts in the Church of the Nazarene brings forward the issue of elements within religious organizations that may alter the outcome of organizational renewal efforts. There are aspects that affect differently the character of organizational renewal across different denominations and even different religious traditions.

In the case of the Dutch Catholics, the bishops have a much different role and relationship with parish priests and local congregations as compared to the Church of the Nazarene. The bishops are an important religious figure, filling a sacramental role within their respective dioceses. For example, the Eucharist is celebrated in local congregations only by the authority and blessing of the bishop. Ordination is the prerogative of the bishop. The authority structure of the Catholic Church empowers the bishop to act at the levels of both the dioceses and the local congregation.

By contrast, the authority and blessing to celebrate communion as well as the authority to ordain ministers does not rest with the district superintendents in the Church of the Nazarene. Such authority and blessing is the prerogative of the general superintendents of the denomination.

The result is that renewal leadership must account for these differences and therefore the outcomes of a renewal effort may be different among various denominations. These differences may be welcomed or not, and the differing outcomes may likewise be welcomed or not. The hypothesis is that authority structures extant in religious organizations do make a difference in the processes and outcomes of organizational renewal activity. The point is that transformational leadership cannot assume that renewal efforts in one denomination can be mirrored in another denomination with the expectation of similar results.

### **3. The essential role of empowering leadership structures.**

As stated above in The Recap, the hypothesis which launched this project centered upon the role of the grassroots. Over time the essential role of leadership came into view with both positive and negative examples in the case studies. Essentially, a leadership style that releases and energizes grassroots involvement will, over time, positively contribute to the achievement of renewal in a religious organization. A partnership between leaders and followers, each fulfilling a role and all working together, is not optional—it is fundamental.

Empowering leadership is clearly not an abdication of leadership, as seen in the Target Toronto case study. In fact, established leadership structures must be fully engaged in the effort. Leadership in a renewal effort cannot be delegated. The project cannot be turned over to someone else. The leader must be present, engaged, and his/her leadership must empower and energize the grassroots.

One condition of empowering leadership is that authority structures must be maintained. While the Target Toronto project saw existing authority structures being

circumvented, the Oregon Plan and the Dutch Catholics demonstrated that renewal can be accomplished effectively while working within existing structures. The Dutch Catholics may have felt safe to debate issues knowing there were some boundaries to protect them from dangerous anarchy. Throughout the Oregon Plan the account reveals a balance between entrepreneurship and administrative accountability. The Target Toronto case suggests that it may well be impossible to generate and sustain a successful renewal effort without clearly working within the given structures of authority in the organization. The partnership between leaders and followers must respect authority structures, work within them, and appreciate the restraints they bring to the organization. Culpability for absentee, disengaged, or incompetent leadership rests solely on the shoulders of the leader. However, as the Oregon Plan illustrates, the grassroots can rise up to demand a change of leader and thus employ a person who will enter into the renewal partnership within the existing authority structures.

Another aspect of empowering leadership structures has to do with leadership's connection and communication with the grassroots. The leader/s in both the Oregon Plan and the Dutch Catholic renewal were well connected to their constituents. Frequent contact on a face-to-face level characterized the leaders in these renewal projects. The leaders got out from behind their desks, out of their offices, and met the population in the field where the renewal effort was being enacted. From those face-to-face encounters, leaders were in touch with the heartbeat of their constituents, offering guidance, counsel, encouragement, and legitimacy to the grassroots. It is human nature to seek recognition and approval from one's superiors. It is also natural to want to feel that one's superior is a co-laborer in the task. A well connected, effectively communicating leader will

energize the constituency toward high levels of organizational commitment and productivity.

And what happens when the leader's forays into the field reveal problems and obstacles to the renewal effort? Then leadership must be decisive and articulate. The leader must be decisive in confronting issues and initiating a plan for change. Clear and compelling articulation is called for in describing the problem and casting the vision for change that will foster renewal. Carl Clendenen is a stellar example of a decisive and articulate renewal leader.

The cost of renewal leadership cannot be overlooked in this discussion of empowering leadership structures. Leaders in all three of the case studies gave themselves with passion and energy. Marjorie Osborne is exceptionally notable for her unreserved dedication and high energy levels expended in the Target Toronto project, and all the more so because she gave of herself without monetary compensation. Carl Clendenen so devoted himself to the renewal effort that many believe he worked himself into a heart attack and early retirement. The bishops of the Dutch Catholic Church invested themselves beyond the scope of their own national province and shouldered substantial responsibilities on the world scene in Vatican II.

But the cost of these personal investments was enormous. This researcher listened to the stories, read the accounts, and was struck again and again by the emotional cost exacted from the renewal leaders. To say that these individuals encountered criticism is to grossly understate the reality. While my research into the Dutch Catholic Church did not extend to gathering current recollections with respect to the leadership of the bishops in the 1960's, my ears have been filled with harsh statements of reaction

against the leaders in the Oregon Plan and Target Toronto. It is my judgment that much of the criticism is uninformed and thus unfounded, an issue this thesis may help to address. Nonetheless the leaders are to this day paying a price for their courage to break with established patterns of organizational behavior and venture out into a renewal effort. It is a credit to the vision, character and emotional strength of specifically Carl Clendenen and Marjorie Osborne that they publicly and privately endure the criticism while maintaining their affirmation that the renewal effort was, and is, worth the cost.

#### **4. The role of the grassroots.**

Throughout the preceding text, this thesis has drawn a picture in which the grassroots are implicated throughout religious organizations. It is now time to specify some learnings that have been gleaned from the journey through the case studies.

It is apparent that there must be broad-based, multi-level, and multi-dimensional involvement of the grassroots in any renewal undertaking. Remember, this thesis is concerned with organizational renewal at the level of regional jurisdictions, i.e. groups of congregations. Thus one can appreciate the notion that the renewal project must touch and engage a broad base of constituents within the organization, otherwise the effort will be relegated to isolated pockets and fail to impact the organization as a whole. Furthermore, all levels of the organization—from the common lay person through the local pastors and on up to the highest levels of leadership—must contribute their energies, expertise and resources to the project. To the degree that any level of the organization distance itself from the project the chances of failure are extended. It will be extremely difficult to surmount the negative impact of a non-engaged segment of the organization. The pull of energy into that black hole, seeking to plug it so that the

renewal project can go forward, will sap needed nutrients from the organizational organism, leaving it weakened and unable to mount the effort needed to succeed.

Moreover, all participants in the project must roll up their sleeves and engage the task in any dimension of the project. The grassroots must be empowered to cross traditional lines of protocol and lend a hand wherever they are needed, for as long as they are needed.

With this in mind, the grassroots will not be satisfied with the limited role of simply providing revenue and foot power. To be sure, the grassroots will enthusiastically contribute generously of their time, talents, and resources. All of the case studies illustrate that point. However, the grassroots must be empowered to be decision-makers whose opinion counts in some significant way in the renewal project. The old adage holds true that to be effective, responsibility must be coupled with authority. If the grassroots themselves are not participating in the decisions, then there must be participation on the part of trusted opinion-leaders whose judgments will be viewed as informed and representing the wishes of the people.

At issue here is not that every member of the grassroots needs to personally participate in the full debate and then cast a vote. Rather, there needs to be a sense in which the people at all levels of the organization feel as though their voice has been heard, they influenced the decision to some degree, and they feel a measure of satisfaction with the process. It is collegiality at its best.

Failure to fully engage the grassroots in decision-making will subject the renewal effort to grassroots indifference at best and outright resentment and anger at worst. The lingering hostility evidenced around the Target Toronto project amply illustrates this



point. By contrast, the fondness with which most of the subjects interviewed for the Oregon Plan speak of their experience also gives concrete evidence to support the value of grassroots involvement in decision-making.

But do the grassroots really want to be involved at that level within their respective regional jurisdictions? Indeed they do. Passivity is the default mode in the absence of vision, as witnessed by Toronto Nazarenes before the renewal project and by the Dutch Catholics in the retrenchment that followed the 1960's. Oregon Nazarenes were fully engaged in attempting to realize the vision of the former leader but were thwarted by his incompetence. Thus their involvement was not dormant, but rather needed to be redirected. Once the vision had been cast in each of the case studies, the grassroots delighted in the opportunity to invest their resources in making a difference. And once they've tasted the thrill of such involvement, they miss it terribly once it is gone. Subjects in both of the Nazarene case studies expressed regret that there was no longer a central, unifying vision around which they could rally and devote their energies.

The fact is that huge reserves of energy and personal resources exist among the grassroots. Although the analysis of the secondary literature on the Dutch Catholics fails to produce evidence of an investment of personal resources in that renewal effort, there is abundant evidence that personal energy was unleashed in the form of participation in the group discussions and correspondence on the various topics being considered. In Oregon and Toronto, the grassroots stepped forward quickly and generously with their energy and resources. Record-breaking offerings, thousands of man-hours, untold gifts in kind—all these expressions of generosity tumbled forth from the reserves of the grassroots as they responded to a vision. It is this researcher's observation that the

energy and resources of the grassroots will be directed at something other than the church in the absence of a compelling vision. To paraphrase the New Testament Scripture in James 4:2-3: “You do not have because you do not ask the people of God. When you ask, you do not receive, because you ask without a compelling vision.”

### **5. Renewal must be a custom job.**

In short, there is no set pattern, formula or program for renewal. It is commonly accepted that every regional jurisdiction has its own unique personality and set of circumstances. And no two denominations or religious traditions are exactly alike. So while there may be similarities, and lessons can be learned one from the other, each regional jurisdiction must be evaluated separately. Where conditions exist for a renewal effort, the project must be the original creation of a custom design renewal architect.

The case studies again afford us compelling illustrations of this point. Chronologically, the Dutch Catholic renewal is the earliest of the case studies. The secondary literature reviewed for this analysis gave clear evidence that no where in the world was there a Catholic Church structure quite like the Church of the Netherlands. And although Vatican II was intentional about developing forums in which serious discussions could take place, and while the Dutch Catholics were a model for the entire world in this regard, there is no other example of a Catholic province that successfully duplicated the renewal that took place in the Netherlands.

At the time of the origin of renewal in the Oregon Plan, the fact that they were in a financial strain due to a conference center plan gone amuck did not make them particularly unusual. But the steps to renewal—selecting a new leader, developing strategies to resolve the financial issue, and then eventually developing a program for

expansion through rapid church planting—all of that took unique design and customized approaches. The church planting component was cutting edge in its day and has become a model from which countless other districts have learned, including Target Toronto. But the point is that the approach was unique to the particular circumstances of the district at that given point in their history.

There were a number of unique characteristics to the Target Toronto project as well. It was led by a laywoman, a highly unusual feature in a male clergy dominated denomination. The plan developed for renewal of the Canada Central District Church of the Nazarene was a one-of-a-kind project, especially in terms of the types of social service ministries and the educational component. The one aspect that may be considered as not a customized plan was the infusion of large amounts of money targeted toward rapid expansion through church planting. Target Toronto, as mentioned in the case study, was part of a global program in the Church of the Nazarene called Thrust to the Cities. In each of the target cities there was the same kind of infusion of money for church planting. And interestingly, it was the management of the money and church planting enterprises that largely failed. To the degree that Target Toronto custom designed their own projects they were more or less successful. To the degree that they attempted to follow the pattern prescribed for them in the Thrust to the Cities program, they were more or less a failure.

Each of these case studies was unique in its time, and nowhere do we find evidence that an effort to duplicate their renewal projects has been made. The material in Payne and Beazley (2000) regarding renewal in the Episcopal Diocese of Texas continues this theme. Thus the conclusion of this researcher is that renewal projects must be custom fit to the situation at hand. This calls for creativity and effort that not every

leader is capable of producing, for not every leader is missional in their orientation. And so long as denominational headquarters continue to pour forth program after program marketed as being the best means of revitalizing and expanding the ministries of local congregations, leaders at the local and district level will be tempted to avoid the hard work of renewal leadership.

#### **6. Expansion probably works best when preceded by renewal.**

Prior to the launch of the Oregon Plan for church planting, some very essential work had been accomplished. There was a radical change in leadership style, a massive restructure of financial systems, and a change of organizational culture from centralized to decentralized evangelism methods. All of that preceded and set the stage for the church planting activity that was ultimately the culmination of the renewal effort. Expansion was the last dimension of renewal, not the first.

The Dutch Catholic renewal, as stated in the case study, is an example in which there was planned change that resulted in a lively agreement on organizational purposes and lively cooperation with organization strategies, but without a specific component designed to increase the number of adherents. One can only speculate what might have happened had the renewal effort been allowed to run its course. This researcher suspects that without the intervention of Rome and the subsequent appointment of conservative bishops, the outgrowth of the discussion groups would have included a plan for expansion. Healthy, vigorous organizations naturally become more productive (Schwartz, 1998, 1999).

In the case of Target Toronto, one cannot point to renewal within the organization prior to the discussion of expansion. Indeed, it was expansion that fueled the movement

from its inception in the Thrust to the Cities program. To the credit of Marjorie Osborne and others working with her, the Target Toronto project was more nuanced and sophisticated in their vision of renewal in that they developed several indices for evaluating their success. And indeed, it was in the dimensions of the project that were not so implicated in the expansion of new members that they experienced their greatest success.

### **7. The problem of escalating commitments.**

Every renewal project will require unique sacrifices—things that must be let go in order to clear the way for new approaches to organizational objectives. The bishops of the Dutch Catholic Church had to let go of centuries old traditions of protocol in relation to the place of clergy and laity in the Church. The Nazarenes in Oregon had to surrender their dreams of a great Bible conference center in order to liberate money and energy for new approaches to evangelism. They chose to deal with the problem of escalating commitments to a failing course of action as the forestep to the renewal effort. For Target Toronto, it was only after the close of the official period of the thrust that district leadership was confronted with the necessity of stepping away from escalating commitments to a failing course of action. In every case, hopes and dreams of success in a given endeavor had to be laid aside for the sake of the greater good of the organization.

It is this researcher's opinion that compassionate objectivity is required to successfully identify hindrances to organizational health and productivity. From the perspective of objectivity, the leader must avoid the harsh treatment of the dreams and investments of prior generations within an organization. Failure to demonstrate appreciative compassion will likely demoralize the grassroots and dissipate their will to

embrace a renewal project. A callous attitude will alienate the leader from the grassroots, disconnect if you will, and thus render renewal leadership as futile. It must be remembered that essentially, the religious organizations we have been discussing in this thesis are voluntary in nature. Therefore the leader cannot afford to discount the feelings of the grassroots toward goals that heretofore had most likely been elevated to the status of sacred.

Nonetheless, the organization must be evaluated objectively in order to accurately assess the opportunities for renewal. What I am calling for is a balance of emotional sensitivity toward the people against professional objectivity toward the health issues of the organization. Leaders must be compassionately truthful. As Table 3 illustrates with respect to the Bases of Organizational Renewal, when dealing with stress, conflict and agreement, the leader of a healthy organization will exhibit both candor and generosity.

### **RECOMMENDATIONS FOR FUTHER STUDY**

A number of suggestions have been mentioned already in the text and will not be elaborated upon here. The recommendations for further study that are offered at this point go beyond those already mentioned.

1. The model needs to be tested in other jurisdictions and denominations where renewal efforts have taken place. This seems to be rather obvious in view of the fact that from all available accounts, this project is the first of its kind. Beyond the thought of testing the model in other jurisdictions and denominations, further study could examine the model for its usefulness in other volunteer and not-for-profit organizations as well as venture into the for-profit and government sectors. If, as Demerath, et. al. (1998) assert, organizational theorists can profit from the study of religious organizations, this model

may indeed provide a starting point for learning more about dimensions of organizational renewal in all types of organizations. The problematics of organizational renewal need to be worked out theoretically with respect to differences in denominations as well as the differences/similarities between religious organizations and non-religious organizations.

2. The profound impact of leadership on organizational renewal is another topic spiraling up from this study. The student of organizational renewal in religious organizations, or any type of organization for that matter, would do well to develop further the quality and characteristics of successful renewal leaders. Once again, the literature in management provides a rich source of material from which to begin building a profile of successful renewal leadership. However, the domain of religious organizations has left us bereft of useful material concerning religious renewal leadership. Further study could address that lack with profit to all types of religious organizations.

3. Following up on the impact of leadership, the theory of organizational renewal with respect to authority structures needs development. It stands to reason that not only do religious organizations mature around differing authority structures based on theological and philosophical differences, so also secular organizations are constructed with different authority structures. While secular organizations may resist the thought that their authority structures are theologically informed, there is little doubt that some philosophical notions inform the organization's leadership model. The literature in both management and religious organization domains needs to develop its theoretical basis for understanding the origins and implications of authority structures as they affect the processes and outcomes of organizational renewal.

4. The question has emerged in this researcher's mind as to exactly when is an organization primed for a renewal effort? Further study could develop a model for evaluating the readiness of an organization for renewal. A good base from which to start is provided by Guy (1989) in listing the signs that a business organization is in decline. Hurst (1995) further aids our understanding with his model of Crisis and Renewal for business organizations. A comparison to religious organizations needs to be made in which not only are the indices of decline delineated, but also the indices of open patches of opportunity for renewal are also identified.

5. Just how long does a renewal effort take? The learnings above teach us that while each job is a custom fit, the two more or less successful renewal projects spanned at least a decade while the more or less unsuccessful project was much, much shorter in duration. Payne and Beazley's (2000) project evaluated an even shorter period of time and it remains to be seen how the effort will succeed over time. The question for further study is this: Can it be determined how long it takes for the effects of the renewal effort to be realized and the new behaviors inculcated into the culture of a religious organization?



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## APPENDICES

### APPENDIX 1

#### **DIMENSIONS OF ORGANIZATIONAL RENEWAL—ADMINISTRATION**

The administrative functions of a regional jurisdictional domain fall within three distinct yet inter-dependent categories: Management, Communication and Structure of Decision-making (see Table 7). The material to follow is a basic framework for understanding what these domains do within the context of Protestant Evangelical Denominations. It is not intended to be an exhaustive treatment and readers from other traditions will of necessity have to adapt the material to fit their own particular organizational structures. It does, however, provide the reader with material specific to religious organizations at the level of what this thesis has commonly referred to as districts, a treatment that heretofore has been unavailable.

#### **MANAGEMENT**

Management, in this sense, means to manage well. It is a multifaceted responsibility which, when done well, keeps an organization smoothly moving with a forward focus in the achievement of an agreed upon set of goals and objectives.

Good management requires *vision management*: the continual, effective and inspiring communication of the organization's goals and objectives. Such management of the vision must communicate not only with the current cadre of clergy and lay leaders,

TABLE 7

## DIMENSIONS OF ORG. RENEWAL—ADMINISTRATION

**Management**—To manage well

- *Vision Management*—To propagate organizational purposes
  - Record Keeping/Reporting—To keep track of organizational purposes
  - Credentialing—Transferring organizational purposes to new leadership
- *Asset Management*—To protect and enhance
  - Record Keeping/Reporting—To keep track of organizational assets
    - Financial
    - Physical
    - Personnel
  - Human Resources
    - Professional staff (credentialing, placement, review)
    - Lay staff
    - Leaders of all types
  - Social Capital
    - Organizational ethos (trust, goodwill, loyalty, authority)
    - Organizational reputation
    - Organizational influence
  - Legal Matters

**Communication**—To communicate well

- Levels of Stake holders/Constituents
  - With Grassroots-Internal organizations, Pastors, Membership
  - With Headquarters
  - With Community At Large
- Technology/Methods
- Efficient
- Style

**Structure of Decision-making**

- Organizational Chart—Structural Protocol
  - Constitution and By-Laws – Informal systems of decision-making
- Demographics of Decision-makers
- Logistics: Dates, times, places and language for decision-making
- Style of Decision-making
  - Autocratic → Transactional → Transformational
  - Dictatorial → Participative
- Legitimation
  - Respected → Defied
  - Authority → Lame Duck
  - Compelling → Ignored
  - Known → Hidden

but must also effectively transfer the vision on to new comers and future generations.

The system of credentialing new ministers must include a methodology for insuring that

organizational purposes are thoroughly embraced by each candidate. Essential to vision casting is the ability to envision a “realistic, credible, attractive future for [the] organization” (Nanus, 1992) and then guide the organization in both planning and implementation for the stated goal.

District organizations benefit from good management in the area of *record keeping and reporting*. Such efforts are best applied not only to asset management but also to vision management (See Table 7). An oft-overlooked aspect of record keeping is in the area of keeping track of organizational purposes. For example, district archives need to provide more than names and dates of events great and small in the history of the organization. Documents that chronicle the history of the organization’s vision provide current generations of leaders valuable tools for evaluating the organization’s effectiveness in achieving stated purposes and goals. The production of updated documents that are accessible to all levels of the organization and distributed through a variety of means further provides handles by which the current generation is able to understand and evaluate organizational purposes and goals. To manage well means utilizing every available resource to propagate organizational purposes, including the use of materials drafted to communicate and record the vision.

Statistical information that flows through a district office can provide numerous means of tracking the effectiveness of ministries when stored in systems with easy retrieval characteristics. Changes in membership, weekly attendance, revenue and expenditures, and a host of other items can be tracked when records and reporting are managed well. Opportunities for expansion as well as targets for either renewal or closure can be also be tracked with good record keeping and reporting. Denominational



headquarters look to districts for accurate reporting as a means of evaluating the effectiveness of a district as a whole and/or evaluating the performance of district leadership. Personnel records, which must be guarded for reasons of confidentiality, are a further area of record keeping for districts. Recruiting for vacant positions, awards for achievement, and evidence for disciplinary measures can be enhanced by effective record keeping. Good management also provides clear record keeping that facilitates research either by existing leadership or new incoming leadership. A significant portion of the mandate of district leadership is to manage well through thorough record keeping and clear, accurate reporting.

Good management encompasses *asset management* within an organization. The goal here is to protect and enhance both the tangible and intangible assets of the organization. Managers must keep abreast of operating accounts, investments, revenue generation, wise expenditures, and the necessary reporting mechanisms to satisfy both organizational and government requirements. A subset of finance is the wise management of district owned physical assets, such as church and parsonage properties, district offices, camping and retreat centres, and other miscellaneous properties. Another subset of finance is the efficient use of cash resources for rental and lease properties, as well as equipment and furnishings utilized in either district or local church operations. Two areas of increasing responsibility for good district management are district group health plans and ministerial retirement plans. Failure to manage well in any of these areas of finance can throw the overall health of the organization into serious jeopardy, not to mention the danger of eroding confidence and morale on the part of the grassroots.

Beyond the realm of financial and physical asset management is the critical arena of human resource asset management. Professional staff must be well matched in their job placement, providing a balance of challenge, achievement and compensation within a skill set needed for a particular task. Systems for credentialing, placement and review must work in a way that not only harmonizes with the organization's purposes, but actually contributes toward the fulfillment of those purposes. Lay staff, both paid and unpaid, are equally in need of leadership's attention to careful management. An organization that is managed well will consider the needs of the whole person, including social and psychological issues. An element with growing importance is the family and religious leaders are increasingly following the societal trend of factoring in family concerns when evaluating the attractiveness of a given position. Further, the potential for advancement is a factor considered by the current generation of leaders in religious organizations. Failure to protect and enhance the asset of human resources places an organization in jeopardy of "brain drain" as defectors vacate their positions in search of greater satisfaction. In such cases, the organization is left to fill vacancies with a diminishing talent pool and is subject to a loss of organizational productivity. Of even greater consequence is the tendency of organizations to dilute standards and norms of behavior when personnel are scarce, thus risking a drift in commitment to organizational purposes. Well-managed organizations include personnel issues in the management of the total asset portfolio.

Moving into the realm of intangible assets, organizational leaders are charged with the responsibility of managing their social capital. Religious organizations exist within a social context and interact with society all the time. Given the volunteer nature

of religious organizations it is in their best interest to protect and enhance their standing within society so as to provide the best possible platform from which to maintain current membership and attract new adherents. Thus, within the organization it is imperative that leadership develop and maintain a positive organizational ethos built on trust, goodwill, loyalty, and respect for authority. Such an ethos will be attractive to new comers as well as retain good relations with current members.

Outside the organization a reputation within the community develops in which the organization's contribution and relative value to the community is evaluated. The organization is seen as contributing to the well being of the community positively, neutrally, or even negatively. For a religious organization to have opportunity to significantly influence a community, religious leaders must effectively manage organizational ethos and reputation toward a positive overall evaluation by participants and non-participants alike.

Finally, to manage well means that organizational leaders will tend to legal matters in a professional and competent manner. Contracts will respect local laws and provide protection for all parties concerned. Litigation will be avoided whenever possible so as to protect the organization's reputation as one built upon a strong and positive ethos. However, in the current climate of litigation against the church, religious organizations must develop the systems and structures that will position them for a strong and moral defense when called upon to do so. The services of competent professionals will be retained when necessary to counsel and represent the organization.

To manage well means that the well being of the organization is paramount in each of the dimensions discussed in the preceding paragraphs. Vision management keeps

the organization's purposes focused and followed. Asset management protects and enhances the organization's resources. And legally, the organization maintains a lawful and moral position from which to defend itself in the face of a litigious society. Renewal can be planned and initiated in any of the aforementioned dimensions of organizational management. Such renewal involves a change in the structure, culture, standards or norms of the organization without altering the fundamental purpose and identity.

## COMMUNICATION

Three dimensions of communication are seen in religious organizations: with the grassroots, with the denominational headquarters, and with the community at large. (See Table 7) Each of these dimensions represents a level of *stake holder/constituent* for the organization.

It is a given that the districts of a religious organization will be made up of local congregations as well as various district boards, committees, and groups (ex. pastors). Collectively they represent the grassroots of the district. Each of these entities will engage in some form of communication with each of the dimensions of communication. Some examples follow.

District leadership communicates vision and expectations downward to district committees and/or local congregations. Local congregations communicate needs and report on performance upward to district leadership. Similarly, the same communication pattern exists between district leadership and headquarters. Headquarters communicates denominational vision and expectations downward to districts and the districts communicate needs and report on performance upward to headquarters.

Beyond such basic patterns of organizational communication there is communication that is informative and/or supportive in nature. As in the paragraph above, such communication may be generated at any level of the church.

Communication of new ideas, ministry opportunities, legal alerts, procedural instructions, and various reports are all informative and may be circulated up, down and horizontally within an organization. Supportive communication may likewise be circulated in all directions within an organization—offering motivation, encouragement, and help.

Religious organizations further communicate with the community at large with both passive and active messages. Passively, religious organizations communicate with physical structures (i.e. buildings and properties) as well as more subtle messages such as the management of their business and legal affairs. For example, clean, neat, and accessible facilities that are well appointed tend to communicate a positive message. By contrast, buildings that are neglected and reveal a pattern of deferred maintenance communicate negatively. Granted, some religious organizations have gone to excess in the development and adornment of facilities to the detriment of their reputation in a given community. By and large, however, the physical appearance and location of facilities for a religious organization communicates to the community something of the ethos of that organization and thereby indicates to the community the type of person that would be most comfortable in those surroundings.

At the same time, religious organizations communicate passively through the standards and norms by which they conduct their business and legal affairs within the community. A solid financial statement, prompt payment of bills, compliance with local laws, adherence to contract terms, and patterns of purchasing locally all portray a picture

that contributes to the social capital of the organization within the community. These passive messages cannot be discounted by religious organizations.

Active communication messages include all types of advertising, information pieces, and public statements in response to current events. While some persons within religious organizations would loathe the thought of marketing techniques as counter to their organization's holy mandate, Barna (1988) argues forcefully for churches to evaluate their organizational identity and organizational purposes prior to developing a plan for communicating their values to the community at large.

The point here is that communication *is taking place* and it is more or less effective in portraying messages that accurately describe the structure, culture, standards or norms of the organization. Thus, religious organizations seeking renewal may address communication patterns in an effort to initiate planned change.

Communication *technology* is exploding in its development within current society. Computers and the Internet are dominating North American culture, including the culture of religious organizations. Thus many religious organizations are striving to keep up with technological advances through the development of Web sites, e-mail, and Web-based reporting.

As of this writing, communication technology has not been observed as a specific dimension in the renewal of a religious organization. The pervasiveness of home computers and Internet technology suggest that communication technology will no doubt play a role in future renewal efforts.

For the moment, however, religious organizations continue to rely on printed media, various types of film (including 16mm, video and DVD), and the ever present

need for face to face human interaction. Renewal of a religious organization requires effective communication between the grassroots and leadership, regardless of the method utilized. The grassroots need to have a sense that their voice is being heard and heeded by leadership. Conversely, leadership, having heard the voice of the people, must effectively communicate the purpose and goals of the organization so that all parties can come to a lively agreement on organizational purposes and cooperate fully with organizational objectives.

The effectiveness of organizational communication is influenced by the *efficiency factor*. Seen negatively, communication that is inaccurate, tardy, inconsequential, or fails to reach the right audience is a wasted inefficiency and thus does not communicate well. Seen positively, communication that is accurate, timely, valuable, and received by the right audience is efficient and communicates well.

Closely associated with efficiency is the importance of a *style* that enhances the effectiveness of the communiqué. For example, high tech wizardry may be a highly efficient style for the X-Generation but be totally lost on a group of aged senior citizens. Some audiences may respond well to dense text that is rich in content and technical terminology while others may be attracted to white-spaced simplicity. It is known that in prior generations the church communicated through statuary and stained glass. As the Biblical text became more accessible to an increasingly literate society, the church communicated through print and expository sermons. More recently the wave of communication technology has swept through the church as computers and projectors are utilized to communicate images in support of narrative sermons.

A further aspect of style has to do with the tone of communication. Nonverbal cues combine with verbal communication to portray the full content of a message. Tone differences such as demanding vs. inviting, authoritative vs. collegial, desperate vs. confident, etc., are factors that influence the reception of a given audience. Communication can be highly efficient and highly effective while employing a stern, negative tone. Such communication from an authority figure in a time of crisis may be exactly what is needed to challenge and guide individuals toward a safer position. However, a consistent pattern over time of such communication will degenerate into a tone that is interpreted as demeaning and dictatorial, thus losing its effectiveness and efficiency.

The point here is that religious organizations may initiate planned change in their attempts to communicate well. As effectiveness and efficiency is evaluated, new methods and/or styles of communication may be developed to aid the organization in achieving its purposes and objectives.

## **STRUCTURE OF DECISION-MAKING**

Renewal of a religious organization may take place at the dimension of decision-making. The structure, culture, standards or norms of the organization are established and enforced through the decisions made by various structures within the organization. A number of elements to the decision-making structures may be affected by efforts toward renewal (See Table 7).

It isn't long into the development and maturation of any organization before structural patterns of decision-making begin to emerge. Internal and external observers of an organization can chart the authority structures in which the power to make decisions



is vested. Religious organizations are no exception and at the level of districts they will be guided in their decision-making by protocols set up in a formal document such as a constitution and the by-laws. In addition, informal systems for decision-making crop up along the way as adaptations are made to fit situations for which there is no immediate guidance from the formal system. Young organizations tend toward a predominance of informal structures while mature organizations rely on the codification of procedures and policies through formalized documents. The mature organization may experience gridlock as policy and procedure manuals impose so many safeguards that it is nearly impossible to make any decision other than strict maintenance of status quo. Such an organization is ripe for renewal.

This author observed a district organization charged with the responsibility of decision-making for a district owned camp facility. Over time the district's constitution and by-laws developed to where more than 20 people were designated to serve as the camp board. The district superintendent was frustrated because consensus was difficult to achieve with such a large group, many of the designated people had little or no interest in the camp and thus did not wish to participate in decision-making, and those best qualified to serve were effectively screened out because of constitutional constraints. Thus the organization was suffering from gridlock and in need of renewal.

With the permission and blessing of the district assembly, the decision-making body who over time had created the camp board, the formal structure was dissolved. In its place a new committee composed of young, energetic leadership was struck. The principle qualifications were leadership ability and a passion for the camp. The result was a streamlined organization with the authority to make decisions for the betterment of

the camp. As of this writing the camp program has been renewed as a result of a planned change in the structure of decision-making.

Adding to the factor of formalized organizational charts and defined structural protocol are the specifics of who may serve in a decision-making capacity, i.e. the *demographics of decision-makers*. The tendency in religious organizations is to vest power in seasoned veterans with a proven record of loyalty and productivity within the organization. Mavericks, newcomers, the young, and persons from outside the predominate culture/language group are held at bay until such time as the organization has deemed them trustworthy. Thus an organization may limit the inflow of new ideas by means of the selection process for leadership positions with decision-making power.

Another means of screening candidates for leadership may be found in the dates, times and places established for decision-making. For example, a district that schedules all committee and board meetings for daytime hours in the workweek has effectively eliminated participation by persons whose secular employment prevents them from participating. This is especially true of younger persons who have not yet established enough vacation time and seniority to allow them any flexibility in work hours. Then too, geographic location of meetings may exclude certain people from participating when they are not able to arrange the travel necessary to participate. Further, the language of meetings may make decision-making discussions inaccessible for individuals not capable of conversing in the designated language of the group.

Thus one can see that the organizational chart with its structural protocol, the demographics of decision-makers, and the logistics of meetings all play important roles in the structure of decision-making for an organization. And yet, these objective

elements do not in themselves dictate the full dimension of decision-making in religious organizations. The style and legitimization of decision-making are also elements to be considered.

By *style of decision-making* it is meant the character and form of the process. The process may be autocratic (do what we say or else), transactional (do this for us and we'll do something for you), or transformational (do this because you embrace the ideology of this decision). And the form of the process may be participative or dictatorial. Participative decision-making involves the grassroots at some point in the discussion prior to making the decision. The dictatorial form is utilized when a decision is seen as being in the best interest of the grassroots and is imposed without consultation. All three styles and both forms of decision-making may be used in an organization in various situations. For example, when a crisis arises it may be necessary for decision-makers to adopt an autocratic/dictatorial style of decision-making. The grassroots will accept such leadership when trust and crisis protocols have been established through transformational/participative styles of decision-making prior to the crisis. And further, once the crisis has been averted, then a return to transformational/participative styles is in order.

The point at which organizational renewal may take place is in the decision of authorities to adopt the transformational/participative style that over time has been proven to be the most ethical and productive style of decision-making. The idea is a "delegation of discretion" (Selznick, 1980, P. 27). Such a decision is called for when an organization realizes that they have become entrapped by an autocratic/dictatorial style that is no longer in the best interests of the grassroots.

And finally, what *legitimizes* the decisions that have been made within a religious organization? What gives power to a decision in such a way that it can make a difference in an organization? The four continuums shown in Table 7 suggest means by which decisions are legitimated. Decisions that are respected, are made by empowered authority figures, are compelling, and are publicly known will have an impact upon the organization. Conversely, decisions are devalued when received with defiance, are made by lame duck leaders lacking authoritative empowerment, and are ignored as inconsequential. Further, a hidden decision obviously lacks power because the people implicated in the decision don't know anything about it.

Religious organizations share decision-making structures along with organizations of all types. What may differentiate religious organizations from other types of organizations is the perceived historical continuity ranging back to ancient biblical times and the sense of Divine participation. Nonetheless, a careful analysis of the structures of decision-making will reveal human elements that either contribute to or detract from organizational purposes and objectives. It is those human elements that may be the target of planned change and renewal within the organization.

In this section we have discussed the dimensions of organizational renewal in the realm of administration. To manage well, communicate well, and decide effectively are ideals that contribute to the achievement of organizational purposes and objectives. A lack in any of these areas, or in several areas at once, gives rise to the opportunity of renewal when organizations initiate planned change.

## APPENDIX 2

Elements of the Vision: Comparison of Maintenance and Missionary Models.		
Element	Maintenance Model	Missionary Model
Inevitable results	Membership decline	Membership growth
Goals	Ministering to church members; maintaining and improving the church as an institution.	Development of effective structures in the congregations and judicatories to build community and further mission; making disciples; living in miraculous expectation; glorious transformation of lives
External focus	Weak or none	Making disciples of the unchurched; spiritual development of seekers
Internal focus	Church members; issues of the time that are sometimes divisive; the congregation as an association of individuals; focus implicit or vague	Discipleship, community, spiritual development; judicatory understood as a community of miraculous expectation; focus explicit
Basic denominational unit	Congregation	Denomination and judicatory as one church composed of all its congregations
Denominational functions	Geared to maintaining the status quo, with minor tweaking	Geared to making disciples as a missionary church; serves as a resource for judicatories and congregations; advances the unifying vision of the denomination and its congregations
Judicatory functions	Monitors congregations	Unifies and integrates the congregations while capitalizing on individual congregational differences; serves as a resource for congregations; supports the missionary vision; implements the missionary model
Congregational identity	Each church as separate from other churches in the judicatory, isolated and sometimes in competition with them	Each church as a missionary outpost of the one church of the judicatory and the denomination, networked to other congregations, cooperative with them, and synergistic
Role of the miraculous	Miraculous sometimes experienced but not expected	Miraculous expected and experienced
Expectation of personal transformation	Occasional at best	Glorious transformation expected and experienced
Membership	Largely restricted, although not by design	Comprehensive and inclusive

See Payne and Beazley (2000) for additional tables of comparison concerning congregations, laity, clergy, and judicatory leaders in the maintenance vs. missionary model.

### APPENDIX 3

#### INTERVIEW PARTICIPANT INFORMATION

##### THE OREGON PLAN

Key to third column abbreviations denoting local and district involvement:

Assem. Dele.	District Assembly Delegate
Asst. D.S.	Assistant to the District Superintendent
Bd.	Board
Ch. Bd.	Church Board
Ch. Bd. Sec'y	Church Board Secretary
Ch. Gwth. Comm.	Church Growth Committee
Ch. Treas.	Church Treasurer
Coord. New Ch. Development	Coordinator of New Church Development
Credentials Bd.	District Credentials Board
DAB	District Advisory Board
Dist.	District
Dist. Ch. Grwth.	District Church Growth Committee
Dist. S.S. Bd.	District Sunday School Board
Dist. Sec'y.	District Secretary
Dist. Treas.	District Treasurer
D.S.	District Superintendent
Finance	District Finance Committee
Invest.	District Investment Committee
N.W.M.S.	Nazarene World Mission Society—Now Nazarene Missions Intl.
N.Y.P.S.	Nazarene Young People's Society—Now Nazarene Youth Intl.
Pres.	President
S.S.	Sunday School
S.S. super.	Sunday School Superintendent
Studies	District Ministerial Studies Board

Anderson, Marlin 79	Male	Clergy	DAB, Studies, pastor
Anderson, Kent 56	Male	Clergy	DAB, Ch. Gwth. Comm., pastor
Clendenen, Carl 79	Male	Clergy	D.S. retired
Edwards, David 46	Male	Clergy	Pastor, Dist. S.S. Bd.
Edwards, Marsha 42	Female	Lay	Ch. Bd., Dist. Camp program
Friesen, Willard 82	Male	Lay	DAB, Ch. Bd.
Fuller, Louise 81	Female	Lay	S.S. teacher, Assem. Dele.
Fuller, William 75	Male	Lay	S.S. teacher, Ch. Bd., Assem. Dele.
Gordon, Dorothy 70	Female	Lay	S.S. teacher, pastor's wife

Gordon, James 78	Male	Clergy	Pastor, Credentials Bd., Dist. NWMS
Harmon, Wayne 59	Male	Clergy	Pastor, Dist. Camp Bd.
Healey, James 53	Male	Clergy	Pastor, Dist. Sec'y., Asst. D.S. Coord. New Ch. development
Henske, Lowell 66	Male	Clergy/Lay	Ch. Bd., Assem. Dele.
Johnson, Daryl 47	Male	Clergy	Pastor, DAB., Studies, Dist. Ch. Grwth.
Kiscoan, James 57	Male	Lay	Ch. Bd., Ch. Bd. Sec'y, S.S. super., Assem. Delegate
Kiscoan, Ruth 54	Female	Lay	Ch. Bd., NWMS Pres., S.S. teach., Dist. NWMS, Assem. Dele.
Lancaster, Floyd 83	Male	Lay	Ch. Bd., Assem. Dele.
Lancaster, Wilma 72	Female	Lay	Ch. Bd., Ch. Bd. Sec'y, NWMS. Assem. Dele.
Manker, Gerald 63	Male	Clergy	D.S.
McCornack, Irene 77	Female	Lay	Ch. Bd., Ch. Sec'y, Ch. Treas., S.S.
McCornack, Ted 72	Male	Lay	Ch. Bd.
Scarth, Jim 63	Male	Lay	DAB, Dist. Treas., Finance, Invest., Ch. Bd.
Spicer, Kenneth 64	Male	Clergy	DAB, NYPS, NWMS, Credentials, Studies, pastor
Stevens, Joanne 58	Female	Lay	DAB., Dist. NWMS., Dist. S.S., Ch. Bd., S.S. teacher, office volunteer
Walker, Marie 76	Female	Lay	NWMS Pres., S.S. teacher, Assem. Dele.
Walker, Theron (Doc) 82	Male	Lay	Ch. Bd., Assem. Dele.

Total: 26

Male: 18

Female: 8

Clergy: 10

Lay: 15

Clergy serving as Lay: 1

## APPENDIX 4

### INTERVIEW PARTICIPANT INFORMATION

#### TARGET TORONTO

Key to third column abbreviations denoting local and district involvement:

Bd.	Board
Bd. Of Govs.	Canadian Nazarene University College—Board of Governors
Build. Comm.	Church Building Committee
Camp Bd.	District Camp Board
Ch. Bd.	Church Board
Ch. Bd. Sec'y	Church Board Secretary
Ch. Exten.	District Church Extension Committee
Ch. Prop.	District Church Properties Board
Ch. Treas.	Church Treasurer
Chr. Action	District Assembly Christian Action Committee
Credentials Bd.	District Credentials Board
DAB	District Advisory Board
Dist.	District
Dist. S.S. Bd.	District Sunday School Board
Dist. Sec'y.	District Secretary
Dist. Treas.	District Treasurer
D.S.	District Superintendent
Ed. Comm.	District Education Committee
Finance	District Finance Committee
Gen. N.Y.I.	General N.Y.I. Council
Ladies Min.	Ladies Ministries
Metro Min. Dir.	Target Toronto Metro Ministries Director
Nat. Bd.	National Board, Church of the Nazarene Canada
N.W.M.S.	Nazarene World Mission Society—Now Nazarene Missions Intl.
N.Y.I.	Nazarene Youth International
N.Y.P.S.	Nazarene Young People's Society—Now Nazarene Youth Intl.
Pres.	President
Reg. N.Y.I.	Regional N.Y.I. Council
S.S.	Sunday School
S.S. Chair	Chairman of District Sunday School Ministries
S.S. super.	Sunday School Superintendent
Sharing Pl. Bd.	Sharing Place Board
Studies	District Ministerial Studies Board
TT Comm.	Target Toronto Committee
Treas.	Treasurer

Austin, Roy 73	Male Lay	DAB, Camp Bd., Home Mission, Finance, S.S., NYI, Ch. Prop, Men's Retreat, Ch. Bd., S.S. Super./Teacher
Bull, Ethel 51	Female Lay	Dist. NYI, Camp Bd., Ch. Bd., S.S. Teacher, music program



Fitzpatrick, Ian 44	Male	Clergy	DAB, S.S. Chair., Credentials, Camp Bd., Ed. Comm., Ch. Exten., Metro Min. Dir., Nat. Bd.
Fry, Ronald 63	Male	Clergy	D.S.
Harewood, Joan 59	Female	Lay	Director Heritage Counseling Ctr.
Harrison, Curt 67	Male	Lay	DAB, Camp Bd., NWMS, NYI, Ch. Prop., Finance, Ch. Bd., SS teacher, Dir. of music, TT Comm.
Holtz, David 54	Male	Lay	Educ. Comm., NYI, Ch. Bd., NYI, S.S. Teacher, Bd. Of Govs., Reg. NYI
Holtz, Ruth 50	Female	Lay	NYI, Dist. Treas., Ch. Ext., Ladies Min., Ch. Bd., NYI, S.S. Teacher
Hoornweg, John 32	Male	Clergy	Dist. Off. Administrative Assistant
Kimmerer, Alice 60	Female	Lay	Ladies Retreat Dir., Camp Bd., Ch. Bd., S.S. teacher, NWMS, Build. Comm.
Kimmerer, William 63	Male	Lay	Sharing Pl. Bd., Ch. Bd., Build Com.
MacLeod, Blain 53	Male	Clergy	Credentials, Camp Bd., Dist. NYI, Reg. & Gen. NYI, Bd. Of Govs.
MacLeod, Wensell 51	Male	Clergy	Credentials, Ch. Prop., Heritage Counseling Ctr. Bd.
MacMillan, Clair 54	Male, Clergy		Dist. S.S. Chair, Camp Bd., Credentials Nat. Bd.
Martin, John 59	Male	Lay	DAB, Ed. Comm., Fin. Comm., Layman's Retreat, Ch. Bd., S.S., S.S. teacher, NYI, Build. Comm. TT Comm., Nat. Bd.
Rook, Diana 48	Female	Lay	Ch. Bd., S.S. teacher
Rook, Robert 49	Male	Lay	Camp Bd., Finance, Ch. Prop, Ch. Treas., Ch. Bd., S.S. teacher
Serio, Marjorie 46	Female	Lay	Chr. Action, Ch. Bd., NWMS, S.S.
Skidmore, David 40	Male	Clergy	Ch. Exten.
Stavropoulos, Nick	Male	Clergy	DAB, Credentials, Ch. Grwth. Comm., NYI, TT Comm.
Stewart, William 63	Male	Clergy	Dist. S.S. Chair, Camp Bd., Credentials
Taylor, Jayne 50	Female	Clergy	Ch. Prop., S.S., Educ. Comm., Sharing Pl. Bd., Bd. Of Govs, Nat. Bd., Ch. Bd., S.S. teacher, NYI
Thomas, Glynn 58	Male	Lay	Dist. Treas., Fin., Camp Bd., Ch. Ext., Ch. Prop., Ch. Bd., Treas., S.S. teacher
Torres, Gena 51	Female	Lay	Sharing Place Dir.
Torres, Octavio 56	Male	Clergy	DAB

Total:	25
Male	17
Female	8
Clergy	11
Lay	14

## APPENDIX 5

### TARGET TORONTO REPORTS<sup>1</sup>

#### Target Toronto Report, January 1991

The following is a progress report on the ten TARGET TORONTO objectives:

#### 1. TO STRENGTHEN THE CHURCH OF THE NAZARENE IN CANADA

It continues to be a priority to share as much of the TARGET TORONTO experience as possible with every District and church in Canada through newsletters and personal visits. To date 130 churches in the United States have seen “A City Waits”. TARGET TORONTO has also been shared at Canadian Theological Seminary, Canadian Bible College, Ontario Theological Seminary, The Baptist Urban Institute for leadership Development, 100 Huntly, CBC six oclock news, Mennonite Brethren, Associated Gospel, Free Methodist and Lutheran leaders. Most recently the Nazarene vision for cities in Canada became part of a Vision 2000 videa which will be circulated to all pastors in Canada. On the home front the Celebration services highlighting new church starts, compassionate ministry endeavours, and the baptism of new converts keep us excited about the vision.

#### 2. TO PLANT 27 NEW CHURCHES IN THE TARGET TORONTO AREA – 10 OF THESE AMONG ETHNIC GROUPS

To date:           3 FOC – Toronto Spanish, Rosewood Chinese, Markham Village  
                       13 CTM – Toronto Egyptian, Toronto Korean I and II, Toronto Filipino,  
                                   Toronto Portuguese, Spanish II, Tamil, Toronto Grace II,  
                                   Lawrence Avenue, Faith, Oshawa, McCowan, Thornhill.

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<sup>1</sup> The original text has been retyped here exactly as it appeared. No editorial corrections were made.

## 40 ESS and EBC

We had hoped to be at 13 new starts by the beginning of /91 and so are 3 ahead of the goal.

### 3. TO ORGANIZE AND OPERATE UP TO FOUR CHRISTIAN COUNSELLING CENTRES IN NEEDY NEIGHBORHOODS

THE SHARING PLACE is now a year old. It has been an amazing year, beyond our dreams. 2000 families have been helped, The nucleus for four congregations have come in through the Sharing Place. It has given us a wonderful opportunity to be Nazarene. SHARING PLACE II and III are on the horizon. Covenant Counselling Centre has become HERITAGE COUNSELLING SERVICES. It has branched out to included an inner city day camp, a big buddy system, and offers several workshops and seminars throughout the year. This spring a special course (20 weeks) in basic counselling will be offered to pastors and lay people. This will help provide counselors for those who do not need intense professional help. Private professional practitioners who work under the heritage umbrella are being added.

### 4. TO PROMOTE AND CO-ORDINATE THE MINISTRY OF CHRISTIAN DAYCARE IN NAZARENE CHURCHES

The fifth Nazarene Christian Daycare in metro is now in the works. This continues to be a great need in Toronto. Each center is working at making this a ministry to the whole family. Churches with secular daycares are rethinking the why of daycare and planning to change to Christian daycare when existing leases expire.

5. TO ESTABLISH A GOVERNMENT SPONSORED, CHURCH OPERATED, SENIORS' RESIDENCE AND SENIOR DAY ASSISTANCE PROGRAMS

This one is still on the drawing board. Several Bible studies and/or church services are being held in Seniors' residences. Operation Friendship, a plan to match seniors with a 'friend' or 'family' was tried this summer in a small way and hopefully will develop soon.

6. TO EQUIP AND TRAIN PEOPLE FOR TARGET TORONTO MINISTRIES

The Toronto Nazarene Bible Institute began this October. 23 students were enrolled for the fall quarter. 31 are signed up to begin the winter quarter. Those enrolled are mature students. Some have been called to pastor, some want good lay ministry training, two are headed for the mission field. TILT – the Toronto Institute for Lay Training will now be absorbed into TNBI. The last TILT students graduated this month. Over 50 lay people availed themselves of this training opportunity over the last two years. We thank CNC and NBC for their help and co-operation in our educational endeavours.

This year we will hold four church planting workshops to continue to train people in outreach. We also plan a Compassionate Ministries Rally and Workshop.

7. TO APPOINT APPROPRIATE TARGET TORONTO COMMITTEES TO CARRY OUT THE PROGRAM

The large TARGET TORONTO committee has given way to several new boards and committees who will take the new ministries into permanency. The TARGET TORONTO executive committee and the advisory board continue to oversee all developments. TNBI has an education board. THE SHARING PLACE has a board of directors. HERITAGE COUNSELLING SERVICES has a council.

8. TO GAIN SUPPORT FOR TARGET TORONTO ACROSS CANADA; 2000  
PEOPLE PLEDGED TO PRAY DAILY AND \$1,000,000 RAISED IN FINANCES

One of the greatest joys is the response to the prayer letter by note, call and questions in TARGET TORONTO services. 800 prayer letters have gone out every two months. These will continue every three months for 1991. To date approximately \$435,000 has been given to TARGET TORONTO from all sources. Approximately \$ 95,000 is promised.

9. TO MAKE FULL AND APPRECIATIVE USE OF ALL DENOMINATIONAL  
RESOURCES

Headquarters people have been the epitome of support for TARGET TORONTO. Never dictatorial, always ready to help! We have had coverage in all papers and magazines. The spring issue of GROW will be a TARGET TORONTO special/ Two YIM teams were here in 1990 and 14 Work and Witness teams. About 10 are interested in coming in 1991.

10. THROUGH TARGET TORONTO PARTICIPATE IN THE NATIONWIDE  
VISION 2000 GOALS

According to research done by the Vision 2000 committee, Canada will need 6,000 + new churches to effectively evangelize our country. 2707 of these need to be in the metro area. TARGET TORONTO is working at this both by planting churches and by influence and example. Our vision is to proving to the mustard see and the yeast mentioned on the last page of the proposal.

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I have not mentioned any names in this report. Many people make it possible and every contribution is deeply appreciated. I have written this report on behalf of my co-worker Ian Fitzpatrick. We are committed to seeing every goal reached.

Marjorie Osborne, TARGET TORONTO Co-ordinator

## TARGET TORONTO REPORT, MARCH 1992

### COMPASSIONATE MINISTRIES

THE SHARING PLACE (a ministry to refugees and the otherwise poor of the city) is incorporated and has a 13 member Board of Directors. This calendar year (their second in existence) they ministered to 9516 individuals. The weekly average is 90-100 families. It is well supported by the churches in Ontario both with volunteer and donations of many kinds. An audio/visual has been prepared to assist with fund raising both in local churches and foundations and companies. The Sharing Place has brought us a great deal of recognition in the city and has done much to give the Church of the Nazarene credibility. We have requested that it become an on-going 10% project.

HERITAGE COUNSELLING SERVICES is at last on its feet. We are operating in two locations with three professional counsellors. We are currently preparing to train about ten lay people who are already known as good listeners in their churches to be lay counsellors. They will know how and when to direct people to professional help. Heritage Counselling has an advisory board of 9 people and will soon begin the incorporation process.

SOMEPLACE SPECIAL, our model Christian Day Care has become a model for the whole city of Scarborough. We are being offered several opportunities to branch out into

locations throughout the metro area. We are now putting together a metro board that will oversee the develop of new childhood education from infancy to Grade 8. We want to find a location soon that will house a day care, grade school, Sharing place II, TNBI and a new church.

### CHURCH PLANTS

The 22<sup>nd</sup> church will become a reality as of this April. It will share facilities with New Hope Community in Richmond Hill and will become the third Filipino plant. Ethnic churches are as follows Spanish I and II, Filipino I and II, Tamil I and II, Nigerian, Portuguese, Korean, Chinese. The remaining plants are English speaking but no necessarily WAS. New areas to be entered should include Rexdale, Streetsville, Westhill, Neilson/Finch, Bramalea. and these groups – Cambodian, Polish, and another Spanish. Some churches have relocated to better facilities in mall or commercial property. One of our Korean churches is no longer active and the McGowan Road ministry has now become the specific outreach of the Kennedy Road Church. Possibly three of these churches will be organized this assembly bringing the total organized to six.

### TORONTO NAZARENE BIBLE INSTITUTE

TNBI will soon complete its second year and plans for the third are in place. The first graduating class will complete its work in August of 1993. Six new students have enrolled for the spring quarter bringing the total number of students this year to 49. Seven of these are part of a new Spanish Department. Also new this term is Church Music Repertoire/Conducting much needed by the new plants and others. 8 students are



pasturing in plants in the city – 2 as assistants. The goal for September is 65 enrolled.

We are appointing a student to act as promoter/recruiter in the metro churches.

### CELEBRATION SERVICES

Celebration services continue to be a real influence in the city towards vision, joy and commitment to the task of evangelizing. Each one is different but each one is good.

Baptism continue to be the highlight for everyone.

### METRO MINISTRIES

Target Toronto is now taking on a new identity. The advisory board has overseen this development. It is hoped that Metro Ministries will extend the good things begun through Target Toronto for many years to come. On November 1, 1991 Rev. Ian Fitzpatrick assumed the position of Metro Ministries Director. This is an excellent choice of leadership. His duties are;

- a) to strengthen existing metro churches
- b) to plant new metro churches
- c) to supervise the development and operation of TNBI
- d) to establish new compassionate ministries in metro
- e) to strengthen existing compassionate ministries in metro

### PERSONALLY

The most rewarding aspect of Target Toronto is the spread of vision not just among Nazarenes but to other denominations in our country. It gives me a lot of hope. I see a cloud the size of a man's hand and now if it will only pour. God's call to me came through the words "10,000 Canadian Nazarenes are not enough". My response was "I'll

give the rest of my life to changing that if You show me how” and He keeps on doing that.

Marjorie Osborne

13<sup>th</sup> May, 1992

METRO MINISTRIES DIRECTOR: REV. IAN FITZPATRICK

REPORT TO:           1. REV. L.V. MacMILLAN.  
                              2. CANADA CENTRAL DISTRICT ADVISORY BOARD

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1. PASTOR’S MEETINGS:

These continue to be well attended. These are valuable times for the pastors, as it allows them the opportunity to share with one another. Our prayer times are very special. It was decided that due to busy schedules in May that we would hold off until 3<sup>rd</sup> June for our next meeting. Rev Lorne MacMillan will be our special speaker.

2. T.N.B.I:

We are just about to conclude our 2<sup>nd</sup> year of activity. Please pray for our students as they write their final examinations.

Our 1992/93 Catalogue will be printed this week, and will be ready for District Assembly. The school is developing well. Julio Moreno had decided to make himself available to teach in Spanish the entire year. Don Quantz will be offering a “Church Music” class every semester.

We will be offering a Summer course from 11<sup>th</sup> August – 22<sup>nd</sup> August. (Tuesday, Thursday & Saturday for 2 weeks). The course offered will be “Poetic and Wisdom Literature” and will be taught by Professor Roger Bowman from Nazarene Bible College. I am pleased to report to you that Rev George Anstey and Mrs. Jayne Taylor have both agreed to be our T.N.B.I. representatives. I will be introducing them at our June Celebration Service, and I have asked them to attend the next Pastors Meeting so that a general introduction can be made to the pastors. They will also be available to work at the T.N.B.I. display stand during District Assembly. I have received several new applications for the Fall Quarter. We are looking forward to a great year.

### 3. ETHIOPIAN INTEREST:

It would appear that this group, led by Mike Tesfai, has decided to meet once a month for prayer meeting and Bible study. Many of the people are associated with an Ethiopian Lutheran congregation, so they feel that they want to take things slowly. As this work moves along, I will keep you posted. They will use our Main Street church for their meetings.

### 4. CELEBRATION SERVICES

These will conclude for this year on 7<sup>th</sup> June. Rev Lorne MacMillan will be our preacher. This has been a very successful year with a packed church for every meeting. We had baptisms at almost every service.

We will not be having services during July and August, but will resume again on the second Sunday in September. From October through June 1993, we will hold the meetings on the first Sunday of each month. I see no reason to stop, when it is so obvious that interest is high.

## 5. CHURCH PLANTS

I am happy to report that things continue to go well with our new church plants. David and Pat Taylor began their ministry in Richmond Hill on May 3<sup>rd</sup>. There was a tremendous spirit of excitement in the service.

I would like to share with you a couple of concerns. I feel that it is necessary to express these, in order to keep you well informed. I am concerned about the direction two of our churches are headed. It was our goal for all our churches to be moving towards self sufficiency. Richmond Hill and Oshawa are not doing this, in fact they are moving in the opposite direction, needing help almost monthly. This help is above and beyond pastoral support, it is to take care of operating costs. These are the only two churches that cause me this kind of concern. The reason for this direction is because it was decided that they move out of school premises and rent "better" space.

The reason given for Richmond Hill was that the people of that area would not respond to a church in a school!!!!!! In order to reach people it was felt that they should rent space in a plaza. As for Oshawa, they moved because the Christian School in which they were meeting was being sold and therefore they would have to leave. It works out that over one year later, the Christian school is still not sold, and Oshawa are in a costly facility. The reason I am sharing all of this with you is simply because I am concerned. In order for Richmond Hill to meet their rental costs for this month I had to request \$2000 from Glynn Thomas. For the past number of months I have had to request large amounts for Oshawa. This cannot go on indefinitely. Our other churches continue to meet in school facilities, and are doing very well, not only in meeting the needs of the community, but in operating within their means. We certainly need to pray that God would intervene and

help these two mentioned churches, but we also need to take great care in future considerations concerning the reasons for moving into “better” facilities.

6. METRO MINISTRIES. (DAYCARE/HOUSING/SHARING PLACE).

All three of these “new” areas of ministry continue to move along. You no doubt already know that Pastors Klassen and Perras have had their responsibilities clearly defined by the Sharon Place Board. Frank Klassen will be the sole pastor of Grace Church, while Floyd Perras will be solely responsible for The Sharing Place. This seems to be working out well. I had a meeting with Floyd and he appears to be making the adjustment.

Marj Osborne has been working on the Daycare and Housing projects. I will be meeting with her on Thursday 14<sup>th</sup> May to discuss progress in these areas.

7. FALL CITY WIDE REVIVAL: OCTOBER 13<sup>TH</sup> – 18<sup>TH</sup>, 1992

Please find attached information on Rev Samuel Doctorian. We are looking forward to a great time, as we seek to reach the “lost” for Jesus sake.