

REIFICATION OF CULTURES IN THE CLASH OF ORGANIZATIONAL RENEWAL

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“Houston, we’ve had a problem here.” These words spoken on April 13, 1970 by astronaut Jack Swigert, and reiterated by astronaut James Lovell, were the signal that boredom would no longer be a factor in the flight of Apollo 13. The malfunction of an oxygen tank threatened the lives of the three astronauts on board and the future of the lunar space program. The courage, adaptation and stamina of the flight crew, supported by Space Center personnel who made critical decisions to adjust the course of Apollo 13, are among the key factors that saved the lives of those astronauts.¹

That phrase, “Houston, we’ve had a problem here,” has evolved into a humorous line to report any kind of problem. Had the outcome been different, it is doubtful that Americans would think it so witty.

SETTING THE STAGE

Adapting the phrase for the purpose of this paper, one could say, "Kansas City, we've had a problem here." More than 2,000,000 people are on a well-planned, highly structured, heavily financed flight to the 100th anniversary of the Church of the Nazarene, October 8, 2008. The statement of purpose has been defined, "To make Christlike disciples in the nations."ⁱⁱ The reports from the 2008 meeting of the General Board of the Church of the Nazarene indicate that all systems are moving forward, and the denomination has now crossed the 1 million member mark in areas outside Canada and the United States.

Unlike the flight of Apollo 13 that blasted off into outer space full of confidence and enthusiasm, the Church of the Nazarene appears wary of its current journey, and in many cases, trembling at the thought of where this journey will lead. General Superintendent Dr. Jerry D. Porter continues to be quoted in his statement that the Church of the Nazarene is in a "theological crisis."ⁱⁱⁱ Many of us heard the repeated warnings of the now deceased Dr. Bill M. Sullivan with respect to the 100-year life-span threat of local churches and entire denominations, a topic thoroughly examined by Dr. Kenneth Crow in his ANSR paper titled, "The Life Cycle of Nazarene Churches."^{iv} General Superintendent Dr. J.K. Warrick acknowledged the "air of uncertainty" that is present in the ongoing discussions related to relocation of the Global Ministry Center and restructure of the General Board and Headquarters departments.^v The denomination is also

struggling to come to grips with the reality and implications of a world-wide membership that is now a variety of people groups, the majority of which are non-North American and non-Anglo.^{vi} And with General Assembly 2009 looming on the horizon the buzz has already begun regarding who will be elected to replace an unprecedented departure of three general superintendents, whether Dr. Tomas Jay Oord and his theological/philosophical colleagues will be successful in changing Manual^{vii} Article X, Entire Sanctification, or whether Dr. David McClung, a corporate turnaround specialist and respected Nazarene layman, will be successful in leading a movement toward an organizational turnaround.^{viii}

An ethnographic study of pastors and laypersons in local churches across North America will quickly provide abundant evidence of uncertainty in the face of, for example, current economic conditions, the war in Iraq, globalization, global warming, immigration, national health care, political correctness, and the decline of American global dominance. What started as a calm statement of fact, "Kansas City, we've had a problem here." has crescendoed to a desperate cry, "Kansas City, give us direction and leadership!"

To be fair, we need to remind ourselves that "Kansas City" has organizational challenges of its own. At the grassroots level we tend to use the terms "Kansas City" and "Headquarters" interchangeably, and typically, as if we are referencing a single, unified entity. We wrongly

presume that the seat of power in the Church of the Nazarene is *omni* in every respect, even to the point of deification. Just as every local church has a corporate culture and is controlled by powerful influences such as the environment, structure, doctrine, and humans, so also the Church of the Nazarene Headquarters maintains a corporate culture with all the same powerful influences. It is no easier to shift and adapt the direction of Nazarene Headquarters than it is to do the same at the local church. If it were easy, we'd all be looking at an entirely different set of problems.¹

The point here is that the transitioning of the Church of the Nazarene is at the same time straightforward and tenuous. The plethora of issues is not difficult to define. It is the vision of what the denomination will become that is elusive and therefore frightening. Gone are the days in which the Church of the Nazarene was a simple organization with two or three marks of identity, namely: doctrine, missions and education.

Into the equation of this organization in transition we add yet another dimension: *Diversity*. Though the literature contributes any number of definitions of diversity, for the purposes of this paper the following offers utility: "**Diversity** represents the multitude of individual differences and similarities that exists among people."^{ix} Stated another

¹ Dr. John Hawthorne has wisely observed that the problems facing the Church of the Nazarene would take on still other dimensions if instead of saying, "Kansas City, we've had a problem here." the phrase was changed to say, "Nairobi, we've had a problem here."

way, "Diversity pertains to the host of individual differences that make all of us unique and different from others." x

The current 2008 Presidential Campaign has highlighted, on a national political scale, what the Church of the Nazarene as an organization has been confronting with respect to diversity issues. Just as Americans are wrestling with the question and implications of electing either the first woman or the first African-American to the nation's highest office or to stay the course and elect an aging Republican, so also the Church of the Nazarene is struggling to answer similar questions. For example: Some may question whether the pastors of our Nazarene African-American congregations preaching the same rhetoric as the Rev. Jeremiah Wright (pastor of Senator Barack Obama) and if so, what are the implications should the denomination take steps to elevate the leadership roles and influence of African-Americans? Senator Obama, in his March 18, 2008 speech at the National Constitution Center in Philadelphia, PA declared: "The anger is real. It is powerful, and to simply wish it away, to condemn it without understanding its roots, only serves to widen the chasm of misunderstanding that exists between the races." How well equipped is the Church of the Nazarene to address matters of social justice as seen from the perspective of African-Americans and other persons of color?

Social justice, seen from the eyes of the Latino community, takes on an entirely different theme, namely, immigration. For Latino pastors, the question with respect to immigration is characterized by the Rev. Isaac Canales in these searching words: "Shall I build a church that isolates us from immigrants, or should I embrace God's story of welcome?"^{xi}

The 2008 ANSR Poll^{xii} reported Nazarene attitudes toward illegal immigrants in the following item² (shown on next page). A strong majority of Nazarenes (72.9% of members and 63.2% of pastors) favor deporting illegal immigrants as the preferred method of dealing with this issue. The question then arises as to whether or not the Church of the Nazarene is ready to tackle immigration ethics inclusively with our Latino members as full participants in the discussion.

Please indicate your opinion about deporting illegal immigrants:	
Members	Pastors
N 247	299
28.3%	19.1% Very Favorable
44.5%	44.1% Favorable
9.7%	20.7% Unfavorable
3.6%	8.7% Very Unfavorable
13.8%	7.4% Don't Know/Unfamiliar With

At this moment in North American history, most of the population is well aware of the subprime mortgage crisis, dropping housing values in key markets, and the resulting threat of recession.^{xiii} White Americans

² Preliminary figures are shown while responses continue to be submitted. Final figures will undoubtedly change somewhat.

have joined with Asian Americans in placing the economy as a top priority for the current election cycle, and the Church of the Nazarene will ignore such concerns only at its own peril. Pastors are facing the same crunch in their wallets that laypersons are experiencing as gas prices rise and the value of their purchased homes declines. Questions will soon arise as to the wisdom of pastors buying their own homes versus the church providing a parsonage that is essentially immune to fluctuations in housing values. And while White American pastors lament the housing crisis, ethnic pastors look on with wonder at the sense of entitlement among White Americans. Ethnic pastors, for the overwhelming majority, have never had the security of a church provided parsonage. Housing has been a challenge that ethnic pastors have had to manage on their own.

The point of this discussion thus far has been to once again highlight issues that are confronting the Church of the Nazarene. The denomination is in transition on multiple fronts, and the emergence of diversity in our ranks only intensifies the potential for conflict.^{xiv}

HOLDING THE FORT—THE CLASH OF VALUES

Into this current state of transition and emerging diversity, it is no wonder that Nazarenes, at least in the United States, are tempted to embrace both sociological and religious fundamentalism. In the sociological sense, fundamentalism is understood to be "a reactionary

attitude or disposition toward the perceived threatening world.”^{xv} With respect to religious fundamentalism, Moody’s five points of belief, with emphasis on Bible inerrancy, is a temptation. If the trend identified in the Benefiel and Crow^{xvi} study of 2004 away from fundamentalism is holding, then this author’s experience in conservative Idaho is not normative. There is anecdotal evidence, however, that pockets of fundamentalism have a firm hold in conservative areas of California and the Pacific Northwest. The latest information in the Benefiel and Crow study of 2008^{xvii} will help to determine with certainty whether or not the previous trend away from fundamentalism is continuing among Nazarene laity and clergy across the board. For the purposes of this paper the discussion will be limited to sociological fundamentalism.

Reification of cultures, the subject of this paper, is a close relative, if not the offspring, of fundamentalism sociologically speaking. Hannerz defines *culture* as “...a shared, integrated pattern of modes of thought and action, transmitted from generation to generation.”^{xviii} Elsewhere, Adams and Markus help us to understand *reification* in a cultural sense as “the tendency to turn names into things.”^{xix} They illustrate the reification of cultures as follows:

That is, by naming or describing an observed pattern as ‘American’ or ‘Dutch’, one takes something that was dynamic and flowing and renders it—at least for a moment—static and fixed. One proposes a baseline or implicit standard against which deviations or innovations appear ‘un-American’ or ‘not Dutch’. Those individuals who already do not fit the modal pattern or who would produce innovation get

marginalized, labeled as 'bad' members, and have less influence over the meaning and direction of ethnic categories.^{xx}

The problem, as seen from one perspective, is that the Church of the Nazarene is faced with the choice between an organizational culture that is dynamic and flowing or static and fixed. Does the denomination, at any level, know what it means to be "Nazarene"? Does it, or should it, even care? Does the church recognize and make room for the notion that to be "Nazarene" in an organizational culture understanding is largely the product of circumstances associated with categories rather than patterns inherent in group categories?^{xxi}

The notion of what it means to be "Nazarene" is working itself out in the clash of cultural values over such issues as political views, as discussed above, and worship styles. For example, musical styles in worship are changing as shown in the following survey results from 2000, published in 2001^{xxii}:

Worship in the past five years:	
16%	Is basically the same
22%	Changed a little
32%	Changed somewhat
28%	Changed a great deal

These numbers compare longitudinally with the 2004 version of the same study.^{xxiii}

During the past 5 years, has your congregation changed the format or style of one or more weekend worship services?

12%	No change
27%	Changed a little
35%	Changed moderately
26%	Changed a lot

The perception among the majority of Nazarenes is that worship is changing (60% in 2000 and 61% in 2004 answering somewhat/moderately or a great deal/a lot), and thus what it means to engage in “Nazarene worship” is in flux. The 2008 ANSR Poll^{xxiv} further questioned Nazarene laypersons and pastors with respect to their highest priorities in worship. The following results were generated in questions related to worship priorities.

Worship services with "Nazarene" hymns and old-time holiness preaching.

Members	Pastors	
N 250	297	
29.2%	11.8%	Highest Priority
<u>8.8%</u>	<u>9.4%</u>	Second Priority
38.0%	21.2%	Combined Total

Relevant, contemporary worship that is sensitive to people outside the church, offered in language and music that people in the world can relate to.

Members	Pastors	
N 264	406	
20.2%	26.0%	Highest priority
<u>16.7%</u>	<u>18.8%</u>	Second priority
36.9%	44.8%	Combined Total

The driving force for change in worship style has been coming from the pulpit, not the pew, which may be more or less a surprise. 38% of members identify themselves as most comfortable in a traditional worship service as compared to 44.8% of pastors expressing greater comfort in a contemporary worship service. However, the following item reveals that members and pastors are increasingly settling in a middle way of a blended worship style as their preference.

I am probably most comfortable in a church that is: (Please mark all that apply)		
Members	Pastors	
N 160	304	
40.4%	21.4%	Traditional in worship style.
26.5%	31.3%	Contemporary in worship style.
61.5%	78.0%	Blended

As pastors seek to lead their congregations toward organizational change, the poll gives evidence that laypeople are adopting new methods of accomplishing the most basic of church activity, weekly worship.

The point here is to suggest that there have been sharp differences between the laity and clergy as they each attempt to define what it means to be “Nazarene” with respect to preferences in worship styles.³ Thus the stage was set for the reification of cultures in the clash of organizational renewal, or fundamentalism. For just as there are differences of opinion regarding how best to conduct worship within

³ See the ANSR Polls of 2000 and 2004 to compare longitudinally the change in preference of worship styles among Nazarene members and pastors.

essentially homogeneous congregations and therefore what constitutes “Nazarene” worship, it is not a difficult leap to suggest that there are more or less equally sharp differences of opinion on the matter when crossing ethnic, regional, or even socioeconomic boundaries, not to mention the differences between urban, suburban, and rural locales. The risk is that the Church of the Nazarene may become reified in its organizational culture within various categories, that is, “static and fixed,”^{xxv} and thus fundamentalist. To accept one baseline understanding of what it means to be “Nazarene,” duly imposed by the dominant group, then opens the way for an undesirable result in terms of marginalizing and reducing the influence of those who would bring innovation to the organization. Whether by unique creativity or simply the introduction of cultural practices and values that are outside the experience of the dominant group, innovation becomes frowned upon and stifled as “bad.”^{xxvi}

What then, is the Church of the Nazarene to do? Each session of the denomination’s General Assembly attempts to perfect and refine its Manual^{xxvii4} statements with regard to doctrine and polity, the classic attempt at a “one size fits all” solution for organizational structure and doctrine. Interestingly, there is an important Manual provision in the Preamble of Part IV regarding government which states:

In world regions served by the church where cultural and political differences may necessitate, adaptations of local, district, and

⁴ All further references to Manual shall be to the 2005/2009 edition.

regional church government procedures contained in Part IV, Chapters I, II, and III, may be made. Requests for all such adaptations shall be submitted in writing to and approved by the Board of General Superintendents.^{xxviii}

Further, the Manual section on “The Region” includes another provision for adjusting organizational structures outside Canada and the United States to suit local circumstances. This is how it reads:

In keeping with the nonsymmetrical approach to organization, the Board of General Superintendents may, when deemed necessary, and in consultation with the Regional Advisory Council, structure administrative regions according to the particular needs, potential problems, existing realities and diverse cultural and educational backgrounds in their particular geographic areas of the world.^{xxix}

The Manual of the Church of the Nazarene thus provides a pragmatic option for organizational culture outside Canada and the United States, at least with respect to structure. That same pragmatism, though, is not officially an option for North America, despite the reality of particular needs, potential problems, existing realities and diverse cultural and educational backgrounds that are very much present in the geographic area of the world known as North America. A nonsymmetrical organization is normative everywhere except in Canada and the United States. As examples of extremes, what works in a district such as Metro New York or Los Angeles has very little in common with what works in the vast expansive regions of the Rocky Mountain District or Canada West District. And neither of the two previously typed categories of districts bears much resemblance to the districts of the Deep South.

Further, there is ample anecdotal evidence of high levels of frustration as a minimum, or all the way to outright disregard, for the structure prescribed by the Manual among the denomination's largest churches and smallest churches in North America. The sentiment among many pastors and members of large churches is that the Manual has evolved into micromanagement and bureaucracy that inhibits growth. The small church pastor and members are overwhelmed with a structure for which they do not have the human or financial resources to satisfy. Thus there is a mismatch between the structural expectations of the Manual and actual practice. The Church of the Nazarene is no longer able to clearly state what it means to be "Nazarene" in terms of organizational culture with regard to structure.

Incidentally, the Work and Witness program of the Church of the Nazarene has fueled the frustration of North American pastors and laity with respect to organizational culture and supporting structure. As North Americans have traveled to other parts of the world and witnessed the freedom and flexibility of Nazarene missions to engage in effective evangelism and disciple-making, they have returned home to a local, district and regional structure that has reified in a static and fixed state.

In summary, the Church of the Nazarene is poised for a potentially dangerous clash of values—on political terms, worship styles, and

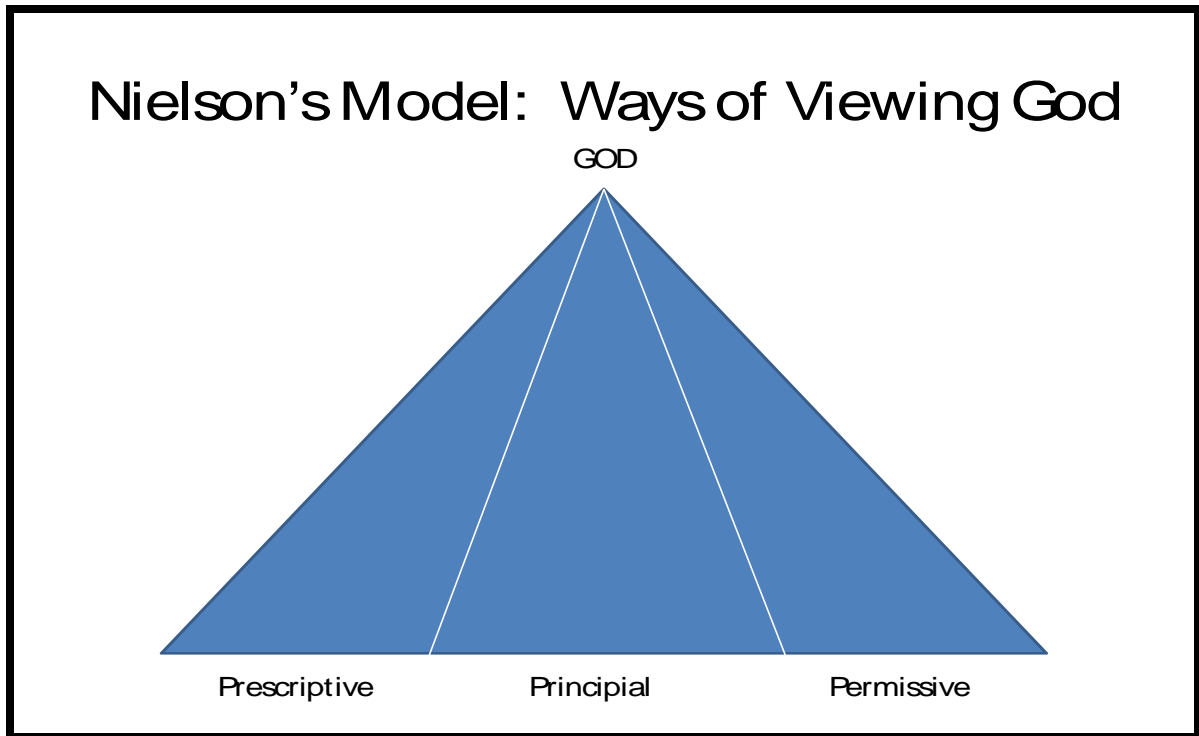
structure. This risk of a dangerous clash of values escalates the tendency toward reified fundamentalism.

TOWARD A MIDDLE WAY

Dr. Joseph Nielson (Professor of Sociology Emeritus, Olivet Nazarene University, and friend of ANSR) developed a model in which he identified three views of God, here represented in Figure 1.^{xxx} There is the *prescriptive* view in which God is represented as rigid, stern, and controlling. At the opposite end of the continuum is a *permissive* view that represents God as tolerant, forgiving, and generous. Standing between these opposing views of God is the *principial*, in which values are the representation of the Divine. In a family system, children may be governed with strict rules and see their parents as harsh disciplinarians. By contrast, parents may also establish a system in which children are allowed to do whatever they want without restriction. As children mature, the family system moves increasingly toward permissiveness as children slowly

Figure

1



adopt the mores of a given lifestyle and value system. Nielson states that the healthiest families are those that are guided by select principles that allow for a combination of either prescription or permissiveness depending on circumstance, with a deliberate move toward permissiveness in maturing children who are well grounded in the principial values of the family. The aim is a partnership in which common (principial) values and permissiveness are harnessed to mutually benefit a mature, productive relationship. Without the anchor of shared principial values, permissiveness is anarchy. The principial/permissive balance may also be characterized as the balance of Biblical law and grace, a concept well defined in the literature of the Church of the Nazarene.^{xxxi}

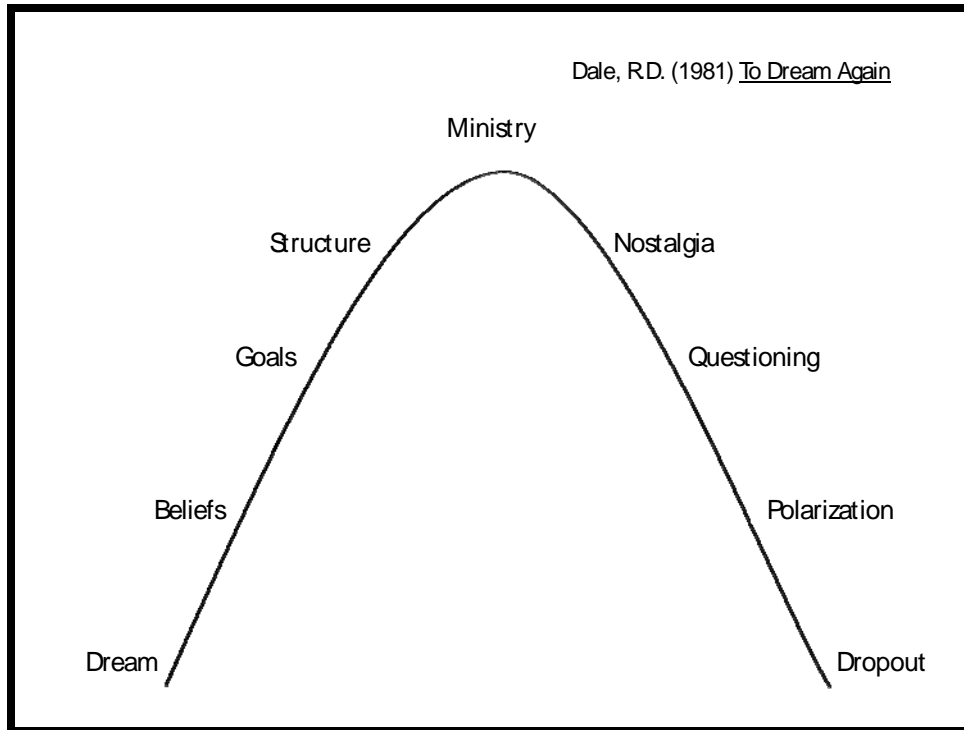
To utilize Nielson's model, the Church of the Nazarene is a maturing organization with significant decisions to make with respect to its view of God. Shall the denomination, in its maturity, become reified, fundamentalist, and thus prescriptive through ever increasing organizational rigidity? Will the denomination throw the door wide open to permissive antinomianism in its view of God? Or will there be a middle way to view God, based on a principial approach grounded in basic values that become sacred?

The thinking of the Church of the Nazarene would benefit from revisiting Robert Dale's book, "To Dream Again."^{xxxii} Dale identifies the following health cycle model (See Figure 2) in local congregations with their corresponding human resource corollary:

- Dream.....Visionaries
- Beliefs.....Theologians
- Goals.....Directors
- Structure.....Organizers
- Ministry.....Activists
- Nostalgia.....Traditionalists
- Questioning.....Detectives
- Polarization.....Fighters
- Dropout.....Apathetic

Persons within the Church of the Nazarene, both locally and at regional/national levels, who fall into each of the categories of Dale's model are not difficult to identify. What should concern the denomination is that the traditionalists, detectives, fighters,

Figure 2



and apathetic not dominate the decision-making processes, lest the church make what Dale calls "a descent into organizational hell."^{xxxiii} The antidote for such a disastrous outcome is to redream the dream that launched the organization based on a principlial view of God.

Organizational renewal can best be achieved principlially while honoring and celebrating the fluctuations and diversity of cultures within the Church of the Nazarene.

Organizational renewal has been defined as “A change in structure, culture, standards or norms that does not alter the fundamental purpose and identity” of an organization.^{xxxiv} Further, the signs of renewal are as follows:

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

The Church of the Nazarene is gifted with all the resources needed for a principal dream that would engage the denomination in organizational renewal. It is not a matter of further revision and refinement of an already hopelessly complex Manual. Nor is it a matter of taking sides to split theological hairs that have more or less been lost on the rank and file of the clergy, let alone the membership. Rather, this is a call for a fresh declaration of a broad vision based on values derived from our view of God. Eisenberg, Goodall and Trethewey have stated, “[It] is important for leaders to craft a credible and compelling view of the future, or **vision**....”^{xxxvi} And a good vision has been described in these words:

A well-conceived vision consists of two major components—*core ideology* and *envisioned future*....A good vision builds on the interplay between these two complementary yin and yang forces:

It defines “what we stand for and why we exist” and ... “what we aspire to become, to achieve, [and] to create.”^{xxxvii}

A principal approach to organizational renewal will focus the core ideology of the church, “what we stand for and why we exist.”^{xxxviii} From that foundation, leaders at all levels of the denomination will be enabled to craft a vision of what the church should look like in the future.

To achieve such a principal driven renewal, the following recommendations are offered as a means of stimulating the discussion at all levels of the Church of the Nazarene.

1. The General Assembly authorize a commission to draft a statement of belief that emphasizes values and commonalities while honoring the distinctive doctrine of entire sanctification. The statement should recognize the sophistication level of theological vocabulary extant among members in the Church of the Nazarene and more or less be simplified accordingly.
2. The General Assembly authorize itself to elect a single visionary to lead the church⁵ and articulate the values by which the denomination will be governed.
3. The General assembly authorize a commission to draft legislation that would provide a framework for the election of general, district and pastoral leadership based on values and vision. Those

⁵ This author has been a proponent of such an election for a decade and now throws full support behind the movement Dr. David McClung has launched to accomplish that goal.

engaged in the election process will need training in values/vision based candidate selection so as to be able to move away from the current system that is subject to the influence of name recognition, popularity, and expediency.

4. The General Assembly extend North America the same freedom world regions outside North America have to make structural/organizational adaptations required to maximize organizational productivity in all sectors of the Church of the Nazarene. Organizational values should be stated with sufficient clarity to give direction with appropriate ambiguity so as to allow methodology to be adaptable to local circumstances.

CONCLUSION

The Church of the Nazarene can reach out once again to grasp basic values, principals, upon which the denomination can agree. In so doing, the 100 year old denomination can renew its commitment to a middle way in which neither prescriptive fundamentalism nor permissive antinomianism rule the day.

“Kansas City, we’ve had a problem here.” The problem presents no reasonable argument for certain fatality. There is ample evidence of organizational learning, adaptation, and movement. These indicators are encouraging.

Rather, as the denomination engages in a steep learning curve, sloughs off needless activity, and pulls together its best leadership to provide a guiding vision toward the preferred future, the renewal effort will prove highly productive. Indeed, the Church of the Nazarene has been handed a magnificent opportunity to refocus on essentials, grant liberty in nonessentials, and in all things to manifest charity. The answer is neither prescription nor permission exclusively. Rather, a pricipial approach will drive the denomination center course “To make Christlike disciples in the nations.”

ⁱ Lovell, J.A. (1975). “Houston, We’ve Had a Problem”: A crippled bird limps safely home.” In Apollo Expeditions to the Moon, Edited by Cortright, E.M. Washington, DC :

Scientific and Technical Information Office, National Aeronautics and Space Administration, Chapter 13.

ii Cf. <http://www.nazarene.org/ministries/superintendents/mission/display.aspx>

iii Greenberg, B.A. (2007). "Identity 'Crisis.'" Christianity Today, July 2007, Vol. 51 Issue 7, P. 17.

iv Crow, K. (1988). "The Life Cycle of Nazarene Churches." Unpublished paper presented to the annual conference of the Association of Nazarene Sociologists and Researchers, March 1988.

v Warrick, J.K. (2008). "Called Unto Holiness—A New Century." Report of the Board of General Superintendents to the 85th General Board Church of the Nazarene, Kansas City, MO. P. 21.

vi Ibid, P. 22.

vii Manual/2005-2009. Church of the Nazarene. See Article X, Entire Sanctification.

viii See the website: www.naznet.com for information and discussion with Dr. McClung.

ix Kreitner, R. and Kinicki, A. (2007). Organizational Behavior, Seventh Edition. New York, NY: McGraw-Hill Companies, Inc., P. 47. **Emphasis** in original.

x Ibid.

xi Canales, I. (2007). "Alien Nation: One pastor's perspective on the immigration debate—and immigration opportunity." Leadership, Fall, 2007, P. 46-50. See his reference to Deut. 10:17-19 on P. 48).

xii Benefiel, R. and Crow, K. (2008). Association of Nazarene Sociologists and Researchers, Poll, 2008. In press.

xiii Krugman, P. (2008). "How bad is the mortgage crisis going to get?" Fortune. March 31, 2008. P. 88-91.

xiv Cf. Crow, K. (1988). Ibid.

xv Benefiel, R. and Crow, K. (2004). "Fundamentalism in the Church of the Nazarene: A Longitudinal Analysis of Social and Political Values." Unpublished paper presented to the annual conference of the Association of Nazarene Sociologists and Researchers, March 12, 2004, P. 1.

xvi Ibid.

xvii Benefiel, R. and Crow, K. (2008). Ibid.

xviii Hannerz, U. (2001). "Thinking about culture in a global ecumene" in Culture in the Communication Age. New York, NY: Routledge. Chapter 3, P. 54.

xix Adams, G. and Markus, H.R. (2001). "Culture as patterns: An alternative approach to the problem of reification." Culture & Psychology. Vol. 7(3): 283–296, SAGE Publications.

xx Ibid. P. 285.

xxi Cf. Ibid. P. 286.

xxii See Faith Communities Today: A survey of congregations of the Church of the Nazarene in the United States. 2001.

<http://ext.nazarene.org/nazfact/factnazarenereport.pdf>

xxiii See Faith Communities Today: A Survey of Congregations of the Church of the Nazarene in the United States. 2005.

http://media.premierstudios.com/nazarene/docs/factnazarenereport_2005.pdf

xxiv Benefiel, R. and Crow, K. (2008). Ibid.

xxv Adams, G. and Markus, H.R. (2001). Ibid.

xxvi Ibid.

xxvii Cf. Manual 2005/2009. Church of the Nazarene.

xxviii Ibid. P. 62-63.

xxix Ibid. P. 166, Paragraph 344.1 "Regional Policy."

^{xxx} Dr. Joseph Nielson explained his unpublished model in a personal telephone interview on March 24, 2008. The author is indebted to Dr. Nielson for permission to adapt his model for this paper.

^{xxx}_i The author is indebted to Dr. Jerald Duff for help in clarifying these ideas.

^{xxx}_{ii} Dale, R. (1981). To Dream Again. Nashville, TN: Broadman Press.

^{xxx}_{iii} Ibid. CF. Chapter 9, P. 117.

^{xxx}_{iv} Harvey, C.F. (2003). Dimensions of Organizational Renewal in Religious Organizations. Montréal, Québec: Concordia University. Unpublished doctoral thesis. P. 19.

^{xxx}_v Ibid. CF. P. 25-36 for a complete discussion of these items.

^{xxx}_{vi} Eisenberg, E.M., Goodall Jr., H.L., and Trethewey, Angela (2007). Organizational Communication: Balancing creativity and constraint, Fifth Edition. Boston, MA: Bedford/St. Martin's. P. 280. **Emphasis** in original.

^{xxx}_{vii} Collins, J. and Porras, J. (2002). Built to Last: Successful habits of visionary companies. New York, NY: HarperCollins. P. 221. *Emphasis* in original.

^{xxx}_{viii} Ibid.