

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

MISSION STATEMENT ALIGNMENT;
GUIDING MINISTRIES TOWARD A STRATEGIC CULTURE FOCUSED ON THE GREAT
COMMISSION

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ABSTRACT

MISSION STATEMENT ALIGNMENT: GUIDING MINISTRIES TOWARD A STRATEGIC CULTURE FOCUSED ON THE GREAT COMMISSION

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The development of organizational mission statements has been emphasized since the early 1990's. Church ministries and religious organizations providing direct human services within communities have utilized mission statements to articulate actions and identity. The purpose of this project is to provide a framework to construct a clearly defined mission statement, to measure the behavior of the organization to determine proper mission statement alignment and to focus that alignment toward the great commission. The project will survey religious organizations within the United States and compare religious non-profits' operational and administrative procedures to their own mission statement. Based on the findings of the project's research, a review of scripture, books and related research a process for mission statement development is offered, keys for mission alignment are proposed and a tool for measuring mission statement alignment that focuses organizational actions toward the great commission found in Matthew 28 is presented.

Abstract length: 147 words.

DEDICATION

This project is dedicated to a heavenly Father whose grace has been applied to this poor sinner countless times, and to my wife Bunky who gave up so much that allowed me to fulfill a dream.

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CHAPTER ONE - INTRODUCTION

Francis Hesselbein, Chair of the Board for the Peter F. Drucker Foundation, traveled to China during the fall of 2000, and in her series of seminars to leaders across that country, she spoke about mission statements. Ms. Hesselbein indicated it was the power of mission and the goals encompassed by that mission that guides leaders and the organization toward a visionary future.¹ The word mission carries with it unique challenges, expansive opportunities and numerous possibilities as seen in the following questions. Can an organization move forward with a purposeful goal and still meet the demands of an ever-changing constituency base? Can a group of individuals be united in a directed process focused upon a meaningful outcome? Could operational standards embraced by an organization's leadership move them and the organization toward a meaningful future?

These questions can guide directors, executives, and board members from the private nonprofit sector as that group develops and utilizes a mission statement to describe the intended actions and identity of a particular organization. As a result, numerous articles and books have been generated to bring the business and nonprofit community together in a common language of mission, objectives, and outcomes.² However, in this development has purpose been confused with productivity and mission been obscured by methodology?

Attention is directed toward service delivery organizations that display an identity as faith-based or religious. Questions must be asked if an organization declares that it is doing the most good, is it doing the right thing and is it keeping first things first? This author's father was

¹ The Drucker Foundation, *On Mission and Leadership: a leader to leader guide*, ed. Frances Hesselbein and Rob Johnson (San Francisco, CA: Jossey-Bass, 2002), 2.

² Maureen F. Fitzgerald, *Mission Possible: creating a mission for work and life* (Vancouver, B.C.: Quinn Publishing, 2003), 15.

an unassuming man that spent half of his adult life as a simple community pastor. In the mid 1960's this quiet man ran as a democrat for the United States Congress in the second Congressional district of South Carolina. This is the time when Strom Thurman moved from the Democratic Party to Republican. After his mid-life adventure, which resulted in him being soundly defeated, he was a United Way executive director until his retirement. On his desk was a simple four by ten inch plaque that displayed in an old English font "First Things First." This direct statement questions whether organizations especially self-proclaimed faith-based services keep to their own first things? A community's understanding of an organization's mission is why people support, volunteer and give. However, in an entity's attempt to do good the question should be "is it doing well?"³ Considering this, the history of faulty ministries and fallen leaders come to mind. Therefore, to determine those first things, an organization's mission statement must be a primary source. A mission statement is to be more than just a written recipe to address some deep archetypal yearning of an organization founder's desires, faith or understanding. It is to be a living document that melds motivates and measures the functions of an organization?

Statement of Importance and Purpose of Research

If there is an acceptance of the premise that an organization in order to be productive must be directed toward a particular vision or goal, then a functional and measurable declaration of that goal must be in place to guide and measure the movement toward the success that is envisioned. Understanding that productivity or a measurement of success is calculated by means of outcomes and impact in the service delivery arena creates a special paradigm for investigation. This is clear as service delivery organizational models are compared to production-based

³ Deirdre Maloney, *The Mission Myth: Building Nonprofit Momentum through Better Business* (San Diego, CA: Business Solutions Press, 2012), 25.

companies. In order to assess a movement toward successful operations an organization must clearly define its own identity and develop a means by which that identity is communicated to a constituent base. In addition to the identifying declaration the organization must move and act in all of its functions to demonstrate compliance with the declared organizational statements. Therefore, a process for both proper mission development and then mission alignment assessment is essential in an organization's growth and development scheme toward its own stated goals and vision.

The importance of developing a process for mission construction and then assessing an organization's action as it strives to move in compliance with its stated mission is clear. There is also need to be supportive of an organization's desire to impact a community in need. Therefore, a review of existing organizational mission declarations and the resulting community based actions would generate information that points the way forward to stronger adherence between stated missional expectations and organizational operations. This connection between mission and organization action needs exploration to be able to discover the essential element of non-profit effectiveness, which is conveying a singlemindedness of purpose.⁴

Statement of the Problem

In the headquarters of Service Master in Downers Grove, Illinois, there is a curved marble wall measuring 90' long and 18' high. On that wall carved into the marble is the mission statement of that company which declares "To honor God in all we do, to help people develop, to pursue excellence and to grow profitability." According to C. Willard Pollard, founder and Chief Executive Officer of Service Master, their mission statement provides a direction for

⁴ E. B. Knauff, Renee A. Berger and Sandra T. Gray, *Profiles of Excellence: Achieving Success in the nonprofit Sector* (San Francisco, CA: Jossey-Bass, 1991), 3.

people seeking to do right and avoiding that, which is wrong.⁵ He also declares that an organization's mission statement provides a reference point, an anchor, and a source of hope in times of change.⁶ Therefore, in the midst of these concerns there is a crossroads of connectivity. Do organizations manage toward mission? Do the operational managerial, administrative and resource directives of an organization point to the mission of that entity as seen within the published words of the organization's mission statement?

A mission statement is one of the cornerstones of nonprofit communication plans both internally and externally.⁷ The mission declaration of an organization is to contain four basic elements. These are the operational/organizational components of purpose, values, strategy, and behavior.⁸ These basis tenants will be used as essential elements for proper mission development and mission statement alignment within this project. However, to these basic elements the project will expand to engage in an understanding of an organization's strategic culture. This strategic culture combines the underlying operations (strategy and behaviors) that move an organization into action and its foundations (value and purpose) that create a sense of being. This overarching operational environment is identified as the organization's strategic culture. This sense of being, the organizational identity, is addressed by an understanding of who it is, where it is and where it wants to be.⁹ The strategic culture of an organization is seen

⁵ The Drucker Foundation, *On Mission and Leadership*, 55.

⁶ Ibid., 53.

⁷ Jossey-Bass, *The Jossey-Bass handbook of nonprofit leadership and management*, 3rd Edition, ed. David O. Renz and Robert D. Herman (San Francisco, CA: Jossey-Bass, 2010), 331.

⁸ Andrew Campbell, Laura Nash, Marion Devine and David Young, *A Sense of Mission: defining direction for the large corporation* (Reading, MA: Addison-Wesley Publishing, 1992), 19.

⁹ David La Piana, *The Nonprofit Strategy Revolution* (Nashville, TN: Turner Publishing, 2008), 48.

as the mission constructs of purposes, values, strategy and behaviors come together and flow into a process that demonstrates both what an organization is to be and what it is to do.

The principles applied to mission development that can impact local ministries by addressing the operational components of values purposes strategies and behaviors will be addressed. The organization's foundational aspects and starting points of ministries cannot be expressed to a community if not fully aligned with these four aspects. It is also understood that an organization's desire to participate in the full mission of God is a process that guides both the functioning leadership and the developing management of an organization toward meaningful outcomes.

This work identifies religious organizations as those that provide direct services to the community and have communicated in its public relations or internal publications/processes that it has a spiritual motivation or foundation of service. Principles will be offered to address proper mission statement development. Illuminating the vital need for proper mission alignment of an organization and presenting keys to address the connection between the organization's mission expressions and its mission declarations will be discussed. Finally a leadership and management tool will be provided to compare the organization's mission statement and the actions/ministries it provides to the community.

The terminology established by this project and used throughout the narrative will include mission qualities, mission declarations, mission attributes and mission expressions. The project identifies mission qualities are the basic elements of mission statement construction, which are identified as purposes, values, strategies, and behaviors.¹⁰ Based on that foundation, mission declarations are proposed as phrases within a mission statement that express a

¹⁰ Campbell et al., *A Sense of Mission*, 19.

connection to a particular mission quality. As the project progresses mission attributes are defined as the impacts or outcomes that an organization desires to achieve based on one of the four mission qualities. These attributes are categorized by the project as faith/beliefs, organization, leadership or resource allocation. Finally mission expressions are the actions and activities that are directed toward achieving a particular mission attributes.

The term stakeholder is also used and is defined as the combination of all parties and individuals that have a stake in the organizations success.¹¹ This includes but is not limited to employees, volunteers, board members, donors, services recipients and other identified constituents. Reactional is used within the project to define the action-oriented side of an organization as it provides services and ministries to a community. This responsive modality in terminology helps in understanding the response nature of a direct service organization when compared to a production based entity. The service organization responds to a set of needs within a community. In contrast to that response the production organization produces a product. The information presented will focus on actions as a response to community need, rather than a process by which ministries are produced.

Statement of Scope and Limitations

There are some identified limitations that when understood help to define the content and context of this project. These limitations as defined do not distract from the intent or impact of the information presented. The project's limitations allow for a clear understanding of what this project will not be providing. These limitations are issues that are generally related to the project's thematic scheme but are not relevant to the information and ideas presented.

¹¹ Perry Pascarella and Mark A. Frohman, *The Purpose-Driven Organization: Unleashing the Power of Direction and Commitment* (San Francisco, CA: Jossey-Bass, 1989), 28.

The first limitation of the research is the identification of organizational behaviors. The project will review and discuss the actions of organizations included within the project's research however the information cannot be considered an exhaustive review of organization behavioral dynamics. The process of organizational behavior as defined as the influence that individuals, groups, and structures have on organizational actions¹² is not within the scope of this project.

Another limitation relates to an understanding between the uses of the term mission as it relates to religious organizations and missions as associated with a congregational and church setting. This project will not assess or address how the activity of a congregation impacts the community. Neither does the project shed light onto mission activities such as church planting or missionary outreach. The project does not consider congregational missional outreach or services.

The project does not collect or evaluate information from large religious social service organizations. The use of the processes developed by the project are not intended for the large multi-facility, multi-state or multi-purpose organization. The information and ideas would need further development for applying the findings to such mega-organizations.

Another limitation of the project is related to the use of constitutional protections provided to religious organizations for hiring practices. The project does not demonstrate the full array of human resource requirements or guidance that is to be considered as operational personnel management although it does consider aligning personnel to the declare mission of an organization.

¹² Stephen Robbins and Timothy Judge, *Essentials of organizational behavior*, 10th Edition (Upper Saddle River, NJ: Pearson Education, 2010), 2.

Theoretical Basis for the Project

The 1972 movie, *The Candidate* starred Robert Redford as a young Democratic candidate from California attempting to unseat the incumbent United States Republican Senator. Redford's character wins the election, and in one of the final scenes from the movie the newly elected Senator pulls his campaign manager into a private room away from the scores of journalists hounding for a word. In that private, quiet moment, the young candidate asked the poignant question "what do we do now?"¹³ This question is an overarching interrogatory that eludes individuals and organizations. Rick Warren gave some insight into finding this answer by declaring that a church's primary function begins with an understanding of who is the master, what is the message, and what motives are moving.¹⁴

The first priority of service related interaction within a community must be the discovery of a direction and relationship with God, and how that corresponds to personal behaviors in relationship with others. This same model of direct connectedness would seem to produce positive results from an organization as it moves and responds to the needs of a community. The proper guidance for action appears to be at its best when those governing processes are communicated within a connected mission statement that defines the full scope of the organization's strategic culture.

Historical View

The historical prospective of mission statement development dates back to the early 1990's when Jeffery Abraham attempted to discover the widespread use of mission statements

¹³ Jeremy Lerner, *The Candidate*, directed by Michael Ritchie, Warner Brothers, 1972.

¹⁴ Richard Warren, *The Purpose-Driven Church: growth without compromising your message and mission* (Grand Rapids, MI: Zondervan, 1995), 71.

and found very little information in printed form.¹⁵ He asserted that the first mission statement had been embodied in the words of Genesis, “be fruitful and multiple.”¹⁶ However, prior to the invitation for man to act and take hold of the world, God made a more direct explanation of His mission by declaring “In the beginning God created the heavens and the earth.”¹⁷ This very clear statement creates the means for people, organizations and governments to move and act. This foundation creates a worldview by the words in the beginning God and thereby directs action with the statement, “created the heavens and the earth.”¹⁸ This declaration predestines mission in and with Him.

The Declaration of Independence defined a mission for the forefathers of the United States. In addressing the applicability of unalienable rights it was found that “whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it.”¹⁹ With those words the mission of this historic declaration was forged. So, from a historical prospective, the project asserts that men, governments and organizations move in a manner that addresses core needs. This recognizes that any movement and action must entertain the process by which man is in relationship with God’s created universe. This mission statement understanding provides a picture into operational processes that are expected as an organization is seen interacting with its own community. As this project moves forward the context of vocabulary comes into view although a definition of mission statement has not been totally

¹⁵ Jeffrey Abraham, *The Mission Statement Book: 301 corporate mission statements from America's top companies*, 2nd Edition (Berkeley, CA: Ten Speed Press, 1999), xxi.

¹⁶ Ibid., 7.

¹⁷ Unless otherwise noted, all Scripture passages referenced are in the New International Version (Grand Rapids: Zondervan House, 1984). Gen. 1:1.

¹⁸ Gen. 1:1.

¹⁹ National Archives and Records Administration. *The Declaration of Independence; A Transcription*. National Archives and Records Administration. http://www.archives.gov/exhibits/charters/declaration_transcript.html (accessed August 29, 2014).

defined. Therefore, at this point within the project, the context under which the term mission is used is relational in nature. This context will be used throughout the material presented.

From the world of business management, Richard and David O'Hallaron indicated that Walter Gast, one of their professors, established what successful companies must do. To comply with Gast's law a company must, produce a want satisfying service or commodity, increase wealth/quality of life through economic use of labor/capital, provide productive employment that satisfies occupational desires and pays justly, and provide a return on investments.²⁰

The O'Hallarons established a fundamental set of outcomes and indicated that a mission statement is a descriptive narrative that illustrates the way toward outcome generating behaviors.²¹ The outcome model provides a guide to a consideration that the value, purpose, strategy and behavior format discussed previously has both an internal relational aspect which involves values and purposes, and an external reactional process which involves strategies and behaviors. Andrew Campbell described this dichotomy of functions as his team examined the force of mission in the book *Sense of Mission*. They described the segmentation as; 1.) A strategic school where the view is action oriented and 2.) A cultural school where mission acts as the cultural glue by which the organization interacts.²² This project does not consider declaring a first place order to either of the relational or reactional processes outlined. However, it is important to understand that upon these theoretical foundations the project moves forward into an investigation of organizational mission based or aligned behavior noting that other

²⁰ Richard D. O'Hallaron and David R. O'Hallaron, *The Mission Primer: Four Steps to an Effective Mission Statement* (Richmond, VA: Mission Incorporated, 1999), 10.

²¹ Ibid., 43.

²² Campbell et al., *A Sense of Mission*, 13.

foundational issues must address how individuals interact within the confines of an organizational strategic culture.

Theological View

One of the most interesting letters or sermons written by the Apostle Paul declares the unity in Christ of both Jews and Gentiles. This unity moves both groups into a declared mission presented in that written document as, “The gospel of your salvation.”²³ This all-encompassing theological perspective provides a view as to how God directs, in His wisdom, towards a unity of values, purposes, behaviors and strategies. Christopher Wright in his book *The Mission of God: unlocking the Bible's grand narrative*, presents a context of mission that is placed between the reactive understandings, which is about actions and behaviors, and the relational theology of God, which is all about Him. To this, Wright declares that it is more appropriate to understand the fact that there is a mission basis for the Bible rather than attempting to discover a biblical basis for moving and acting in mission.²⁴ In coming to grips with an understanding of mission, and the need to embody God's mission to reflect His image in Christ, Alan Hirsch and Lance Ford comment in their book *Right Here, Right Now: Everyday Mission for Everyday People*, that there are different silos of life (i.e. church, relationships, work, etc.). Living within those silos can breed social disintegration.²⁵ In a view of mission alignment, merely moving in a manner that is not conflicting with an organization's mission cannot be considered as being fully focused on the proper desires and outcomes described. Just as Hirsch declares that life is lived across a

²³ Eph. 1:13.

²⁴ Christopher J. H. Wright, *The Mission of God: unlocking the Bible's grand narrative*, The Mission of God (Downers Grove, IL: InterVarsity Press, 2006), 23.

²⁵ Alan Hirsch and Lance Ford, *Right Here, Right Now: everyday mission for everyday people* (Grand Rapids, MI: Baker books, 2011), 165.

network of relationships,²⁶ this project proposes that organizations must interact within a community across a network of relational foundations. As this process moves toward action the centrality of Christ is embraced and the reality that as the gospel of salvation is declared with a myriad of actions it must all be done, “In Christ.”

A missional search of the Scriptures would not be complete without a focus on the text within Matthew 28.

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”²⁷

These words are the cornerstone to any mission alignment. This text embodies the relational aspects of mission communication as it delivers the signs of authority and the assurance of communion. This great mission also speaks to the reactional function of doing and execution by going, making, baptizing, and teaching. Each of these actions is strategic in direction and behavioral in function. This statement encompasses the operational understanding of mission using the framework of values, purposes, strategy and behaviors. David Bosch the author of *Transforming Mission: Paradigm Shifts in Theology of Mission*, states that New Testament writers were more interested in the missionary existence of their readers rather than

²⁶ Hirsch and Ford, *Right Here, Right Now*, 169.

²⁷ Matt. 28:16-20.

creating a clear definition of the term mission.²⁸ Although a clear theology of mission comes across through the pages of the New Testament a uniform view of mission is not reflected.²⁹

The concentration on mission rather than focusing on the expression of mission by way of missional activity, mission action, or missions with a capital “M” is important to the project. This project has previously stated that mission is viewed in a relational sense. This project also views mission related to the foundational theological understandings that as life is lived in Christ actions are by His spirit. Being in relationship to Christ generates movement by His spirit. The Apostle Paul indicated the source of actions in Christ as he stated “we who serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh.”³⁰ These qualities stated, there is a clear instruction to engage the heart soul mind and body as individuals focus on missional actions and behaviors.³¹ The command leaves no questions, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, Love your neighbor as yourself.”³² Therefore, one of the establishment understandings of this project is that as a mission is expressed there is to be recognition of two concurrent themes. One theme is to clearly embrace the relational aspect of the entity’s existence. This understanding is beyond a simple purpose and moves into an acceptance of values. This relational construct helps to define the starting point for the other theme of reactional processes where both strategy and behavior occur.

²⁸ David J. Bosch, *Transforming Mission: paradigm shifts in theology of mission* (New York, NY: Orbis Books, 2011), 16.

²⁹ Ibid.

³⁰ Phil. 3:3.

³¹ Brad Brisco and Lance Ford, *Missional Essentials: a guide for experiencing God's Mission in your life* (Kansas City, MO: The House Studio, 2012), 5.

³² Luke 10:27.

Statement of Methodology

The project moves to put real world expression into the realm of examining religious organizations by means of a declared mission statement. These expressions and experiences guide the project toward an examination of mission qualities expressed within a mission statement and mission attributes demonstrated by the actions of an organization. Based on a survey of religious private non-profit organizations, various books, and a review of research addressing the nature of religious organizations providing direct services, this project will present a mission development construct that expresses both relational and reactional aspects of an organization to be described within a mission statement. The project will also offer a leadership tool by which organizations can assess mission statement alignment by the operational functions that are demonstrated in a community.

Chapter one, the introduction of the project provides an overview for discovering and maintaining the primary mission of an organization and asks the basic question do religious organizations manage toward mission? Along with this overarching question the introduction of the project provides a glimpse into the historical and theological aspects of mission development and mission alignment. This section of the project also provides a review of scriptures and publications that addresses the issues of mission development, organizational behaviors, leadership and the primacy of mission.

Chapter two of the project provides an explanation of the survey model utilized for information gathering. This survey model addresses the subjects of sample selection and sample size. It also provides examples from other surveys and research to support the data collection structure. Along with these explanations the survey instrument will be presented plus the use of a web based data collection mechanism for survey response is identified.

Chapter three reviews and presents the information that came in response to the survey. The information collected is presented in three categories, that of, 1.) Organizational structure, 2.) Mission declarations, 3.) Organization behaviors. Each of these categories provides insight into the respondents' identity and how that is expressed and displayed to a community.

Chapter four addresses the issue of proper mission development and offers the construct that provides for both a relational and reactional view of ministry impacting a community. Both the foundational and starting point aspects of mission development are presented. The layer-by-layer development construct of mission within chapter four provides organizations a process which it can see movement from tactical application to an understanding of strategic culture.

Chapter five of the project builds upon the secure footing of mission development from the previous chapter and firstly provides a case for mission alignment along with the identification of several paradigms of misalignment. The chapter continues by providing the keys for mission alignment and finally proposes an assessment tool for mission statement alignment.

Chapter six provides a summary of the major points of the project with a well-defined conclusive declaration on the development and alignment that relates to an organization's mission statement. In addition to the final assertion of the project there is an invitation for further development and insight into the subject matter. The invitation encourages a more scientific approach to testing mission alignment along with encouraging the incorporation of technologies to enhance the tools developed within the project.

Summary Review of the Literature

The review of literature for the project will help to frame the information and establish the perspectives discussed. A consideration of peer reviewed articles and books will form the

foundation for the discussion, and the Scripture passages referenced will guide as the project moves toward an understanding of clear mission based directives and mission focused activities.

A Sense of Mission: Defining Direction For The Large Corporation by Andrew Campbell and Laura L. Nash.³³ This book provides the foundations of the developing mission construct by identifying the basic elements of mission. The elements of behaviors, values, purpose and strategy point to a clear understanding that in today's business environment mission concerns itself with the way an organization maintains a leadership and management edge.

Christopher Wright's work *The Mission of God: Unlocking the Bible's Grand Narrative* is an essential to the development process of the project.³⁴ The author guides his readers to an understanding that God's purpose is redemptive. The centrality of Christ within the context of mission cannot be overstated. The calling of God's people as His church into a covenantal relationship allows his blessings to be expressed and in those blessings the name and the glory of the Lord Jesus Christ is displayed.

Leadership is one of the functions that must be addressed due to the fact that mission direction is a desire of the project. The work of Henry and David Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* allows for a clearer understanding of a leaders task and role working within God's mission.³⁵ God develops the necessary skills so that the leader aligns those who follow him or her into an encounter with God's will. This is personal mission alignment.

³³ Campbell et al., *A Sense of Mission*.

³⁴ Christopher J. H. Wright, *The Mission of God: unlocking the Bible's grand narrative* (Downers Grove, IL: InterVarsity Press, 2006).

³⁵ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B & H Publishing Group).

Edited by David Renz, *The Jossey-Bass Handbook of Nonprofit Leadership and Management* provides a structural management framework that allowed the project's information to be compliant with proper techniques and style from the administrative point of view.³⁶ The text points to the proper administrative techniques for a variety of subjects, from mission statement construction to revenue development. This book also provides some insights into the future of nonprofit leadership and identifies the unique legal, cultural and political context under which it operates.

Continuing to grasp at the necessary management tools associated with the private nonprofit universe the project utilized the work of Paul Niven and his book, *Balance Scorecard: Step-By-Step For Government and Nonprofit Agencies*.³⁷ The balance scorecard approach to performance measurement uses a four-prong structure that addresses, financial demands, internal processes, service recipients and employee growth and training. The scorecard has expanded in its usefulness and is used for communication, measurement and strategic management.

Two other management books provided an added dimension to the project, both of them authored by Peter C. Brinckerhoff. The work entitled *Mission Based Management: Leading Your Not-for-profit in the 21st Century* started by pointing to three basic core understandings that guide survival for the not-for-profit, these are, non-profits are businesses, no one gives you a dime, and nonprofit does not mean no profit.³⁸ His other work deepens an understanding of management by focusing on the faith-based community. *Faith-Based Management: Leading*

³⁶ Jossey-Bass, *The Jossey-Bass handbook*.

³⁷ Paul R. Niven, *Balance Scorecard Step-by-Step for Government and Nonprofit Agencies* (New York, NY: John Wiley & Sons, 2008).

³⁸ Peter C. Brinckerhoff, *Mission-based management: leading your not-for-profit in the 21st century* (Hoboken, NJ: John Wiley & Sons, 2009).

Organizations That Are Based on More Than Just Mission recognizes the special calling of faith-based entities and provides seven characteristics of a successful organization.³⁹

Proper planning comes into play as needs arise and opportunities are embraced by a religious organization. Aubrey Malphurs' book *Advance Strategic Planning: A New Model for Church and Ministry Leaders* provides the religious organization a guide for planning that speaks the language of biblical guidance and spiritual reliance.⁴⁰ The identification of connections between vision, mission and the resulting strategies for ministries helped in making the flow of processes intermix as mission alignment was considered by the project.

Continuing the discussion related to strategic planning, the work of Michael Allison and Jude Kaye must be considered. *Strategic Planning for Nonprofit Organizations: A Practical Guide and Workbook* is a book that meticulously invites the novice non-profit leader to discover the benefits of a strategic planning process.⁴¹ Allison and Kaye provide a step-by-step model of plan development and provide examples, case studies and worksheets for the user. The discussion related to mission articulation was helpful to understand the question, why do we need a mission statement?

Peter Drucker one of management's top thinker provides insight into the realm of nonprofit administration in his work, *Managing the Nonprofit Organization: Principles and Practices*.⁴² Even with the publication of this book in the 1990's the information does continue

³⁹ Peter C. Brinckerhoff, *Faith-Based Management: leading organizations that are based on more than just mission* (New York, NY: John Wiley & Sons, 1999).

⁴⁰ Aubrey Malphurs, *Advanced Strategic Planning: a new model for church and ministry leaders*, 2nd Edition (Grand Rapids, Michigan: Baker Books, 2005).

⁴¹ Michael Allison and Jude Kaye, *Strategic Planning for Nonprofit Organizations: A Practical Guide and Workbook*, 2nd Edition (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005).

⁴² Peter Drucker, *Managing the Non-Profit Organization: Practices and Principles* (New York: HarperCollins, 1990).

to speak to the management processes today. Drucker's watchwords of competence, opportunities and commitment still carry weight and relevance, and these three components are natural building blocks of the mission construct outlined within the project.

Another book that would seem to be outdated but does stand the test of time is Perry Pascarella's and Mark Frohman's *The Purpose-Driven Organization: Unleashing the Power of Direction and Commitment*.⁴³ This interesting book addressed the idea of purpose driven long before the phrase was a part of the make-up of the local church. The benefit of the material presented is that people within an organization want and need to understand the organization's purpose. If there is to be a benefit from the involvement of employees, that group needs to be aware why things are done the way they are done.

Although the project is not an examination of organizational behaviors the book by Stephen Robbins and Timothy Judge entitled, *Essential of Organizational Behavior* gave insight that organizations are made up of people, and people are complex and diverse.⁴⁴ Therefore, as the project progressed there was a realization that concepts that impact organizational thinking must address situational and contingency conditions.

The difference between management and leadership was an overarching concern of this project as it attempted to understand the dynamics of both functions coming together and aligning toward a singular mission. John Kotter's *Leading Change* separates the two processes by identifying management as a method for keeping things running smoothly and leadership as a manner for adapting to change. William Willimon, spent his life within the United Methodist Church, and addresses the difference between the two guiding forces of management and

⁴³ Pascarella and Frohman, *The Purpose-Driven Organization*.

⁴⁴ Robbins and Judge, *Essentials of organizational behavior*.

leadership in his book *Bishop: the art of questioning authority by an authority in question*.⁴⁵ He commented that he found that the United Methodist Church was over managed and under lead. This insightful comment helped the project understand the necessity of leadership as a management technique for mission alignment.

James Phills in his book *Integrating Mission and Strategy for Nonprofits Organizations* makes some interesting declarations related to mission and strategy.⁴⁶ He asserts that mission is the psychological and emotional logic that drives an organization and within that seemingly authoritative definition indicates that the mission of an organization defines its social value. His assumptions related to strategy establish the goals of performance evaluation and actions plans within organizations. The usefulness of his ideas guided the project toward a more diverse and expansive interpretation of mission rather than attempting to confine it into a set of concrete parameters.

The work of Charles Koch and his market-based management processes were of interest to the project especially in the team building and employee management arena. The book *The Science of Success: How Market-Based Management Built the World's Largest Private Company*, illuminates the five dimensions of the proclaimed concept.⁴⁷ These concepts embraced the processes of vision, virtue/talents, knowledge, decision rights, and incentives.

The work of E. B. Knauff, Renee Berger and Sandra Gray examined the added value that determines excellence within organizations. The book *Profiles of Excellence: Achieving Success*

⁴⁵ William H. Willimon, *Bishop: the art of questioning authority by an authority in question* (Nashville, TN: Abingdon Press, 2012).

⁴⁶ James Phills, *Integrating Mission and Strategy for Nonprofits Organizations* (New York, NY: Oxford University Press, 2005).

⁴⁷ Charles Koch, *The Science of Success: How Market-Based Management built the World's Largest Private Company*. (Hoboken, NJ: John Wiley & Sons, 2007).

in the Nonprofit Sector started with a basic premise that mission is the reason organizations exist.⁴⁸ The singlemindedness of purpose that can be generated by mission alignment that is developed by the project is supported by the examples and actions detailed within this work.

The book *Transforming Mission: Paradigm Shifts in Theology of Mission* by David Bosch provided the theological and historical guidance for understanding mission as a dynamic of the Christian church.⁴⁹ While the Christian biblical concept of mission does not generally fall into an examination of mission statement development the work of David Bosch helped the project to discover the unique nature of mission direction as Christian passion and compassion is played out in a community. The grand understanding that Missio Dei was God the Father sending his Son, and God the Father and the Son sending the Spirit growing into a mission generating action of the Trinity sending forth the church helped the project understand the importance of primary connectedness to the universal mission of the Church.

Bill George and Peter Sims' book *True North: Discover Your Authentic Leadership* provides an illustrated pathway toward leadership that referenced the importance of preparation and giving back all based on a continuum of leadership development.⁵⁰ As the project speaks to the ideal of mission alignment the work of Bill George provided assurance that aligning people passions with the purposes of an organization is worth the effort. Individuals all have their own desires and passions that direct and drive them. If leadership can harness this drive and align it to the goals and outcome of an organization then alignment has a chance of developing.

⁴⁸ Knauff, Berger and Gray, *Profiles of Excellence*.

⁴⁹ Bosch, *Transforming Mission*.

⁵⁰ William George and Peter Sims, *True North: Discover your Authentic Leadership* (San Francisco, CA: Jossey-Bass, 2007).

Bridging the divide between the business-aligned world of private nonprofits and the faith based denominational universe of religious organizations was a challenge for the project. Some of the recent work published in professional peer-reviewed journals helped to clear some of the foggy areas that seem to permeate the culture of the religious/service organization environment. One such article was that of John Keyt as he wrote “Beyond Strategic Control: Applying the Balance Scorecard to a Religious Organization” within *The Journal of Nonprofit and Public Sector Marketing*.⁵¹ Mr. Keyt indicated that the multi-measure approach of the balance scorecard allows for a proactive approach that will be necessary for religious organizations to remain relevant in the future. This sense of relevancy helped the project to consider the street level impact of overarching organizational statements and how they are played out in a day-to-day operation.

Ron Sider and Heidi Unruh published in *Nonprofit and Volunteer Sector Quarterly* an article entitled “Typology of Religious Characteristics of Social Service and Educational Organizations and Program.”⁵² This article identified differences in faith affiliations of organizations that identified themselves as religious or faith-based. The findings published in this article provided support to the project’s understanding that all identified religious organization are not equal in their missional expressions.

Gaynor Yancy led a team that produced “A National Study of Administrative Practices of Religious Organizations.” and published their findings within *Social Work & Christianity* the

⁵¹ John C. Keyt, “Beyond Strategic Control: Applying the Balance Scorecard to a Religious Organization,” *Journal of nonprofit & Public Sector Marketing* (The Haworth Press) 8, no. 4 (2011): 91-102, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

⁵² Ronald J. Sider and Heidi Rolland Unruh, “Typology of Religious Characteristics of Social Service and Educational Organizations and Programs,” *Nonprofit and Voluntary Sector Quarterly* (Sage Publications) 33, no. 109 (2004): 109-133.

Journal of the North American Association of Christians in Social Work.⁵³ This study although weighted toward engaging the social work profession in support of community religious organizations did address the operational issues that were important to the projects general principles. The operational expressions of fund raising, staff training and outreach initiatives cannot be missional misaligned within an organization.

The work of Roger Givens published in the *International Journal of Organization Theory and Behavior* sparked the consideration associated with the strategic culture model indicated within the project.⁵⁴ His work entitled “The Study of the Relationship between organization Culture and Organizational Performance in Non-Profit Religious Organizations” helped to fashion an understanding that values and behaviors are some of the foundations and starting points of culture development.

The understandings from both published articles along with books are important to the development of any thesis project. As these types of literature are important to reference and support idea and concepts, the use of scripture is essential. The use of scripture within the project is not to quickly pick passages that align within the format of the information presented. Scripture, within the context of the project, is to accomplish three basic tasks. The first is to examine from both a relational and reactional point of view the mission direction of the Trinity engaging with man. The second task is to view the mission of man as the encounter with God is revealed. The final task related to scriptural development for the project is to take a look at the consequences of being off mission.

⁵³ Gaynor Yancy, Robin K. Rogers, Jon Singletary and Michael Sherr, “A National Study of Administrative Practices in Religious Organizations,” *Social Work & Christianity* (North American Association of Christians in Social Work) 36, no. 2 (2009): 127-142, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

⁵⁴ Roger J. Givens, “The Study of the Relationship Between Organizational Culture and Organizational Performance in Non-Profit Religious Organizations,” *International Journal of Organization Theory and Behavior* (PrAcademics Press) 15, no. 2 (2012): 239-263, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

“In the beginning God created the heavens and the earth.”⁵⁵ This declarative statement sets the tone of mission. It states the creator and his actions of creation. These opening words in the story of God’s revelation with man sets up an understanding that both functions of being and action are essential to capture the essence of this divine relationship. These words set a tone for capturing the spirit of mission directedness that of knowing whom you are and what you are to do.

From creation that embraces the cultural development of relationship comes a flow of encounters that are expressed as covenant relationships. These encounters project a sense of purpose and values. The encounter of Noah with God resulted in a direction to be fruitful and fill the earth. “Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth.”⁵⁶ This encounter carried with it a promise, “I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.”⁵⁷

The interaction of God with Abraham provided a direct understanding of action and relationship.

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God.⁵⁸

⁵⁵ Gen. 1:1.

⁵⁶ Gen. 9:1.

⁵⁷ Gen. 9:11.

⁵⁸ Gen. 17:7-8.

As the unfolding of God's encounter with man became clearer the house of David was established forever. The covenant relationship creates a foundation of purpose and understanding, a purpose that carries forward into the future.

When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever.⁵⁹

From creation to covenant the interactions and relationship between God and Man sets the stage for a better understanding and focus of God's redemptive mission. Within the message of Jesus the declaration of mission is clear as He expressed his calling. The story within the fourth chapter of Luke provides the directness of mission that helps to guide the underlying theme of mission alignment and connectedness that the project embraces.

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing."⁶⁰

Jesus proclaimed his mission, aligning himself with the words of the prophet inviting those who follow to interact with Him in ministry. He also submitted Himself to the overall

⁵⁹ 2 Sam. 7:12-16.

⁶⁰ Luke 4:16-21.

redemptive mission of the Godhead as He demonstrated His alignment with the will of the father. “Father, if you are willing, take this cup from me; yet not my will, but yours be done.”⁶¹

With the coming of the Holy Spirit the mission seemed to move from relational to a more action oriented dynamic. “Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”⁶² This progression of possibilities guided the project toward a better understanding that both the actions and relationship of mission must be in place.

With a look at the missional path of the Father, the Son and the Holy Spirit there must be a desire to grasp a missional path for man. The words of Jesus fulfill this desire as He sets His disciples on mission. Aligned with the greatest commandment, Jesus provides the great commission,

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”⁶³

The commission of the Lord declares for the generations a direction of actions in mission, but also provided within the instructions is an assurance. The relational qualities of the Lord carry through the mission direction as He declares who and what He is. The continuum of mission moves from His being with all authority to a call to obey all things. With that mission

⁶¹ Luke 22:42.

⁶² Acts 2:2-4.

⁶³ Matt. 28:16-20.

call there is the foundation of His relationship that declares the promise He will be there. This function of both the relational and reactional forms of mission guides the project into a better understanding of the construct and that it must embrace the all-encompassing concept that illuminates the paths of mission, impacts and outcomes. Mission is not mission without impacts and results.

As the project considers the alignment process and how in the methods there is a path for alignment, there are also warnings for non-alignment. Three simple examples come into play. The redemption provided to the family of Lott is an example of God's love and faithfulness and yet Jesus reminded those around Him to "Remember Lot's Wife!"⁶⁴ The instruction to stay focus is illustrated by Jesus' admonition, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God."⁶⁵ These guiding instructions to look forward are reinforced with the examples of those that choose to move away from the provided mission.

Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet. Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God." When Ananias heard this, he fell down and died.⁶⁶

The review of literature provides an underpinning for the basis of mission importance and that mission must have the connections in both action and in relationship. The path of alignment carries through the literature and the research cited. The letter to the Philippians states that in the comfort of His love, and the common sharing of His Spirit there is like-mindedness. "Therefore

⁶⁴ Luke 17:32.

⁶⁵ Luke 9:62.

⁶⁶ Acts 5:1-5.

if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.”⁶⁷

⁶⁷ Phil. 2:1-2.

CHAPTER TWO - RESEARCH DEVELOPMENT

Three pieces of related research were examined as this project developed. The first was the work of Roger Givens. In 2012, he used a quantitative methodology that relied on statistical analysis for findings¹ to explore the relationship between organizational culture and organizational performance in nonprofit religious organizations.² The second was a study published in the Journal of the North American Association of Christians in Social Work. The investigators reviewed religious organizations within the context of operating as a human service provider to the community.³ The other published article was the work of Ron Sider and Heidi Unruh. This work from 2004 developed a six-fold typology of religious characteristics for religious organizations. The six types were faith-permeated, faith-centered, faith-affiliated, faith-background, faith-secular partnership, and secular.⁴ All three of these works developed interesting questions related to service delivery and faith behaviors. The questions and projected intent for these types of inquiries were of interest even among an atmosphere of limited interest in examining religious organizations.⁵ Although the project realizes the influence of the secular

¹ John L. Shaughnessey, Eugene B. Zechmeister and Jeanne S. Zechmeister, *Research Methods in Psychology*, 9th Edition (New York, NY: McGraw Hill, 2012), 43.

² Roger J. Givens, "The Study of the Relationship Between Organizational Culture and Organizational Performance in Non-Profit Religious Organizations," *International Journal of Organization Theory and Behavior* (PrAcademics Press) 15, no. 2 (2012): 239, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

³ Gaynor Yancy, Robin K. Rogers, Jon Singletary and Michael Sherr, "A National Study of Administrative Practices in Religious Organizations," *Social Work & Christianity* (North American Association of Christians in Social Work) 36, no. 2 (2009): 131, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

⁴ Ronald J. Sider and Heidi Rolland Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs," *Nonprofit and Voluntary Sector Quarterly* (Sage Publications) 33, no. 109 (2004): 109.

⁵ Yancy et al., "A National Study of Administrative Practices," 131.

nature of United States society, the Pew Research Center indicates that there is still an interest in religion and religious life within the confines of America.⁶

One research study utilized significant resources to collect and collate data. The study conducted under the auspices of the National Association of Christians in Social Work received responses from over 700 religious organizations.⁷ Both the Sider and the Givens' study used far less resources and a reduced sample size. The work of Ron Sider provides a development of organizational types from case studies of only 15 congregations.⁸ The Givens study was based on data from 43 Christian churches to examine organizational culture and structure.⁹

The methodology for using these research experiences appears to be sound, although the conclusions reached will be based on a non-probability sample,¹⁰ rather than a scientific simple random sample.¹¹ Therefore, the findings and processes considered will be thoughtful and based on sound understandings however a direct linkage or correlation to a particular response cannot be presented. Although statistical data will be provided, the narrative presenting the information will be more in line with a qualitative review rather than a quantitative study that would arrive at statistically supported findings.¹² Also due to the nature, quality and size of the sample population, no general population determination can be made. The facts presented can only be

⁶ The Pew Research Center, *U.S. Religious Landscape Survey - Summary of Key Findings*, 2007, www.religions.pewforum.org/pdf/report2religious-landscape-study-key-findings.pdf (accessed July 14, 2013), 17.

⁷ Yancy et al., "A National Study of Administrative Practices," 127.

⁸ Sider and Unruh, "Typology of Religious Characteristics," 109.

⁹ Givens, "The Study of the Relationship Between Organizational Culture and Organizational Performance," 239.

¹⁰ Shaughnessy, Zechmeister and Zechmeister, *Research Methods in Psychology*, 144.

¹¹ *Ibid.*, 145.

¹² *Ibid.*, 119.

construed as information gathered from a limited convenient sample that is non-probability and non-random.

The success or validity of the project cannot be measured by the proper placement of statistical significance on a set of parameters that relate mission statements to overarching organizational behaviors. The reader is only invited to assess the impact of the project by examining keys and related questions proposed to move an organization in synch with a described mission statement.

Another aspect that is inherent within a project of this type is based on the information provided by respondents and how the existing operations are viewed. The intent of the project is to discover if and how an organization can operate based on the defined strategic culture within its mission statement. The projected limitations will arise when organizations are operating in a di-missional, dis-missional, or bi-missional mode. These phenomena are discussed in later sections of the project.

With a firm understanding of the scope of the described project, the material will move from a search for statistical significance to a level of substance that can be applied to an organization that finds itself in a missional dilemma and without a vision directed future. At this point, there must be a word regarding the continued use of the term missional and all of its subordinate applications. Allan Hirsh helps by addressing the term and states that, “it’s not that the church has a mission, but rather the mission has a church.” Hirsh invites his followers to see mission as an originating impulse along with an organizing impulse pattern after what God has done in Jesus Christ.¹³ Reggie McNeil also helps along the path of enlightenment by stating that

¹³ Alan Hirsch, *Leadership*, 2008, <http://christainitytoday.com/le/2008/fall/17.20.html?start=2> (accessed July 20, 2013).

mission within the expression of the church, which includes religious organizations outlined within this project, grows from the very redemptive nature of God.¹⁴ Therefore, some of the functional mechanical alignment processes encompassed by this project must also recognize an external and eternal purpose related to “Missio Dei” alignment. Mission directedness is being connected to a set of standards, values, strategies and behaviors that are illuminated by a mission statement. Missional leads to action. Connected to a proper mission equals being in relationship to a full missional understanding. This project will show a level of connectedness to a mission and where the underlying modes and methods (values and purpose) guide toward the aspects of leadership and management (strategic and behavior). This project will arrive where the mission statement constructs guides the organization toward mission alignment.

Survey Instrument

The data collection instrument is included within the appendix section of this project. The Liberty University Institution Review Board’s risk and consent information was included within the survey document. In addition a statement of assurance was provided that indicated:

This questionnaire and related information is for the exclusive use of a Doctor of Ministry Thesis Project for - David Paul Fuller a student of Liberty Theological Seminary. The information collected is associated with a project to review operational behaviors and declared mission statements. No specific identifying information is included within the questionnaire and no individual organization will be named and/or associated with any particular responses. Organizations may elect to have their name indicated and published within the final project as a responding organization however even with the "listing" authorization collected data will not be associated with the responding organization.

The questions within the survey concentrated on the areas of, organizational demographics, mission statement development, organizational governance, CEO/executive

¹⁴ Reggie McNeal, *Missional Renaissance; changing the scorecard for the church* (San Francisco, CA: Jossey-Bass, 2009), 25.

director role allocations, service delivery staff role allocations, program/ministry priorities and resource allocations. From these basic questions and responses, the project will demonstrate measurable linkages between described mission statement and the values, purposes, strategies and behaviors embedded therein.

Survey Process

The process used for data collection was through the use of the Adobe FormsCentral web site and the establishment of a dedicated link emailed for survey participation.¹⁵ This dedicated web link allowed for responders to access the form and complete it on line. The web site is hosted by an Adobe Forms Central account and dedicated for the collection of the project's data.

The secure purchased link provided to survey invitees allowed for data collection over time and provided a real-time updated ready reference of the data collected. The information derived from the data collected is overlaid against a mission statement matrix described within the project to discover the areas of mission alignment both from a relational and reactional function and based on the movement of an organization from declared mission qualities to expressed mission attributes.

In considering the responses to the indicated questions, the project's readers are invited to take into account at least subjectively if not statistically that responders have biases. One is that people respond, in part, in ways they feel they should respond, and another is that there are both optimistic and doubtful responders. These social responses and ipsative corrected responses only give the project best guesses to the truth of the responding organization's reality.¹⁶ Even with

¹⁵ Adobe Systems Incorporated, *My Forms*, 2013, <https://formscentral.arrobat.com/app.html#0> (accessed January 14, 2013).

¹⁶ Richard E. Davies, *Handbook for Doctor of Ministry* (Lanham, MD: University Press of America, 1984), 6. Ipsative corrections for responses recognize that people respond in ways that are expected and that some raters can be doubtful or optimistic.

this subjectivity acknowledged the alignment process firmly supports the axiom that mission is the reason for existing as a religious organization. Without a mission basis and foundation for all of the internal operations the religious organization is only functioning within a survival mentality.¹⁷

As the information is received, Faith-based organization's mission statements will be reviewed and compared to the points of operational behavior to address mission alignment. Several keys to mission alignment will be defined and a process of mission alignment assessment will be proposed. To that vision of completeness and reasonableness, this project will gravitate towards. Although there is an understanding that a comprehensive and exhaustive review of the full subject matter is beyond its scope and context. The essential qualities of an organization's mission statement will be defined and certain conclusions related to the discoveries will be declared. Even in the midst of these revelations there is a general understanding that there are restraints. There is recognition that mission statements alone are not useful in changing the behaviors of employees that do not have an affinity to the principles described.¹⁸ In contrast, some organizations do not write textbook perfect mission statements, although the individuals serving are found to be busy just living out the mission.¹⁹ As the project moves forward a connection between mission qualities and mission attributes is presented. In addition, key features of operational functioning that will move an organization toward a more mission-aligned process in service and ministry will be discussed.

¹⁷ Peter C. Brinkerhoff, *Faith-Based Management: leading organizations that are based on more than just mission* (New York, NY: John Wiley & Sons, 1999), 32.

¹⁸ Andrew Campbell, Laura Nash, Marion Devine and David Young, *A Sense of Mission: defining direction for the large corporation* (Reading, MA: Addison-Wesley Publishing, 1992), 111.

¹⁹ Leslie R. Crutchfield and Heather McLeod, *Forces for Good: the six practices of high-impact nonprofits* (San Francisco, CA: Jossey-Bass, 2008), 18.

Sample Selection

The numbers of responses related to data examination by the studies mentioned provides some assurance for the collection of data from a small sample size. The task of clearly identifying a sample, which does not fit the clear definition of random but is representative, is a goal as the project moves forward. John Shaughnessy as he addressed sample construction in his book *Research Methods in Psychology* declared that the goal in sampling was to achieve a representative sample.²⁰ The selection of a group or sample is also of interest within the limited confines of this project in light of the depth and breadth of the nonprofit universe within the United States. With over 1.9 million organizations (2009) with 13.5 million employees, any attempt to come to a real grip with the full nonprofit world would seem daunting.²¹ This project, although directing its inquiry to religious faith-based organizations, still finds the numbers sobering in that over one quarter of community public service organizations represent themselves as religious.²²

The methodology used was to gather data via a survey distributed to private nonprofit community organizations that declared themselves as religious/faith-based. After examining the task of sample selections used by other studies and the limited resources available for this project, there was a determination to select a group of cities that were representative of the United States. At that point the task was to identify organizations in each of those communities that fit the criteria for the project. The selection of locations was straightforward in order to address every region of the United States. The state capitals were selected as locations in which

²⁰ Shaughnessey, Zechmeister and Zechmeister, *Research Methods in Psychology*, 132.

²¹ Lester M. Salamon, *America's Nonprofit Sector: a primer* (New York, NY: The Foundation Center, 2012), 29.

²² *Ibid.*, 231.

the examining of faith-based organizations was to occur. These locations, state capitals, range in metropolitan populations from under 10,000 in Montpelier, Vermont to over 5 million in Atlanta, Georgia.²³ This wide-ranging location selection assured that there would not be a regional or location bias in the sample selection. Also the diversity of sizes among the group of cities assured a wide variety of individual organizations to be surveyed.

With the selection of locations secure, the question of organization selection had to be answered. The project identified that it would gather and analyze data from self-declared religious/faith-based organizations. Without the selective resources of the National Association of Christians in Social Work or the support resources of a university, a simple method for the selection had to be discovered. The use of referenceUSA a subsidiary of Infogroup Inc. and its web-based data was considered to be the best and most accessible resource to gather information for selecting participants within the project's survey parameters. The terms and conditions as published by this data source indicate that the use of Infogroup material may be used for marketing and research.²⁴ This organization web site reports that its database has selection and real-time access to more than 20 million businesses in the United States.²⁵

With this selection process established, the database allowed for a search identifying particular cities within the United States (State Capitals) and identifying organizations by particular Standard Industrial Classification system codes. These codes for both Social Services & Welfare Organizations (832218), and Religious Organizations (866110) were used to develop

²³ U.S. Bureau of the Census, *Annual Estimates of Incorporated Places: April 1, 2010 to July 1, 2011*, 2013, www.census.gov/popest/data/cities/totals/2011/files/SUB-EST2011-IP.csv (accessed January 21, 2013).

²⁴ Infogroup Inc., *Terms & Conditions*, 2013, www.referenceusa.com.ezproxy.liberty.edu:2048/Static/TermsAndConditions (accessed November 15, 2013).

²⁵ Infogroup Inc., *About Us*, 2013, www.referenceusa.com.ezproxy.liberty.edu:2048/Static/AboutUs (accessed November 15, 2013).

the potential recruitment listing. From the potential recruitment listing a sort selection was made based on the name of the organization (i.e., Ministry, Ministries, Mission) and the industry codes indicated within its referenceUSA© profile. In addition to the name and standard industry code search all records without a web presence were eliminated. This data review process identified religious organizations that are engaged in providing direct service to the community. The organizations identified were accessed using the available web address to secure publicly published e-mail contact information. From this web contact with the organizations the recruitment e-mail listing of potential participants was developed. At that point, e-mails were sent that included the recruitment information and the web link to the survey/questionnaire. The survey questionnaire had the approved Institutional Review Board narrative that includes the appropriate information regarding risk and informed consent. This exercise resulted in 155 surveys being distributed.

CHAPTER THREE - RESEARCH FINDINGS

The review of survey findings would appear to be an exercise in illumination and examination; however, there is always a concern that key facts are not thoughtfully expressed and unrelated data, which would give rise to concerns, are not completely considered. The goal of published data from a study, at least in the psychological realm, has been stated as to communicate results for the scientific community and to society in general.¹ It is anticipated that the data presented for the religious mission based community would provide some direction and insight. The title of this project includes the phrase “guiding ministries towards a strategic culture.” This project’s desire to discover basic and straightforward processes to align organizational behaviors and reactions towards a desired outcome is the goal. Also outcomes that are within a published mission statement are to be carefully examined and exposed. These desires will give the presentation of data some usefulness as the discoveries that are presented are followed.

Organization Response - Structure

As stated, the survey instrument pointed to a process by which values, purposes, strategies and behaviors could be explored. The survey solicitation was sent to 155 individual faith-based ministries across the United States. Of these 155 solicitations only 28 organizations responded. This response rate of only 18.1% generates some concern if the selected sample was designed to produce data that was to be applied to a population. The study previously cited published in the Journal of the North American Association of Christians in Social Work with all

¹ John L. Shaughnessey, Eugene B. Zechmeister and Jeanne S. Zechmeister, *Research Methods in Psychology*, 9th Edition (New York, NY: McGraw Hill, 2012), 82.

of its combined resources only had a response of seven percent.² This low percentage creates some comfort with a response and completion rate below 20%. The project design was clear as to its applicability to a population in that there was only an attempt to collect data from a representative sample that would provide some insight into the organizational behaviors of the responders. The data would not give a probable estimate of behavior or a declaration of a population or a particular defined subset of a population.

This insight can be better understood as the project defines the nature and structure of the organizations that responded. Nine questions were related to the organization's size and structure. These questions included items such as size of staff and facility, board structure/development, and denominational affiliation. The survey also addressed the number of years the organization has been serving in the community and the size of its annual operating budget. All of these combined pieces of information enabled the project to produce a composite picture of the type and scope of the organization surveyed. As this picture is carefully colored using the data collected it is anticipated that a general structure of the organization that can receive a benefit from the statement "guide organizations toward a strategic culture" will be produced.

The survey respondents were asked how long has the organization been in existence? Only one of the respondents referenced a startup within the past five years. Eleven organizations responded to a service life between twenty and fifty years, with ten responding ten to twenty years, one responding five to ten years, and five respondents indicating a service life of over fifty years.

² Gaynor Yancy, Robin K. Rogers, Jon Singletary and Michael Sherr, "A National Study of Administrative Practices in Religious Organizations," *Social Work & Christianity* (North American Association of Christians in Social Work) 36, no. 2 (2009): 132, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

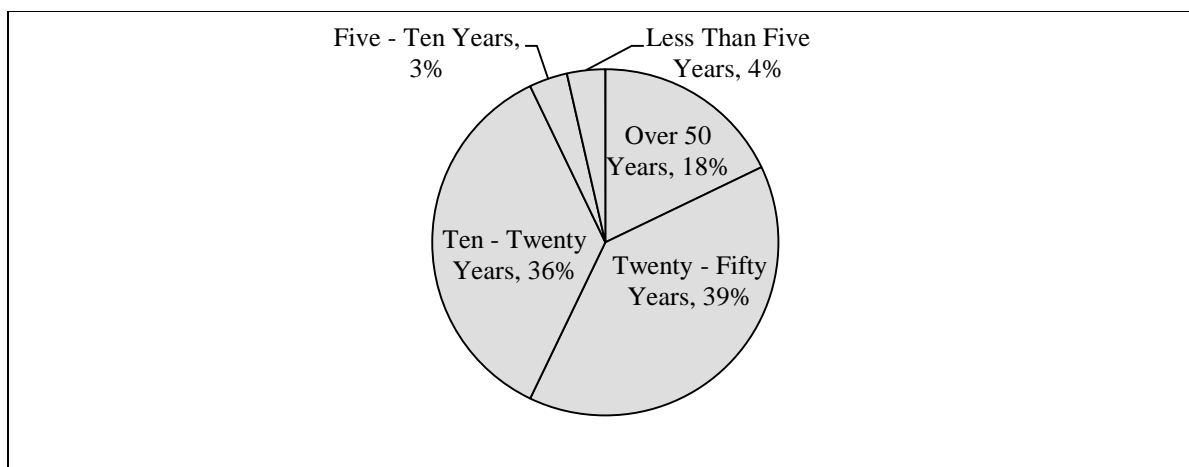


Figure 1. Survey respondents' years of service.

Using 50 years as the maximum service history and using the midpoint of each year range as the number of years in service for each respondent a simple average can be determined. Using these circumstances the average age/service history of the survey participants would be a little less than 28.5 years. It is realized that this calculations is based on a set of parameters that are artificially produced. However, the intent of this particular information was to indicate reasonable facts that in general the respondents could not be considered new pop-up ministries but rather have served within the community for a number of years.

The service area population also gives insight into the type and manner to which the organizational data is attributed. Using the same averaging criteria that was applied to years of service/history (i.e., maximum at lowest point of highest range and using midpoint for all other ranges) the community of the respondent organizations would appear to have a population of less than 500,000.

All but one of the respondents indicated their registration as a 501(c)(3) corporation as defined by Internal Revenue Service regulations and is exempted from federal corporate income tax. This exemption category of an organization requires that the corporation, fund or foundation is operated exclusively for one or more of the purposes as religious, charitable, scientific, public

safety testing, literacy, education, fostering amateur sports without providing facilities or equipment or the prevention of cruelty to children or animals.³

Five of the respondents (18%) indicated that there is a direct denomination affiliation, although all of the organizations, 28 in all, provided information that identified them as a religious organization within the selection process and methodology. Further examination of religious connections will be made in further sections of the project. The emphasis in the structural section of the survey was to discover denominational affiliation.

All of the responses indicated that the respective organizations have a volunteer board. Eighty-six percent of the responses reflected that the board is active and fulfills a vital role within the organization. Less than one half of the respondents indicated that their boards reflect the racial/ethnic makeup of their service constituent direct community. There is a fifty-fifty split related to the need for board enhancement and training. Half of the respondents felt comfortable with their boards training and involvement and half did not. Also, there was only a 33% agreement with the statement that the board provides only limited support and operational direction. Figure 2. illustrates the respondents' opinions of board strength and activity as discussed above.

³ Internal Revenue Service, *Publication 557 - Tax exempt status for your organization*, October 2013, http://www.IRS.gov/publications/p557/ch03.html#en_US_2013_publink1000200055 (accessed February 22, 2014).

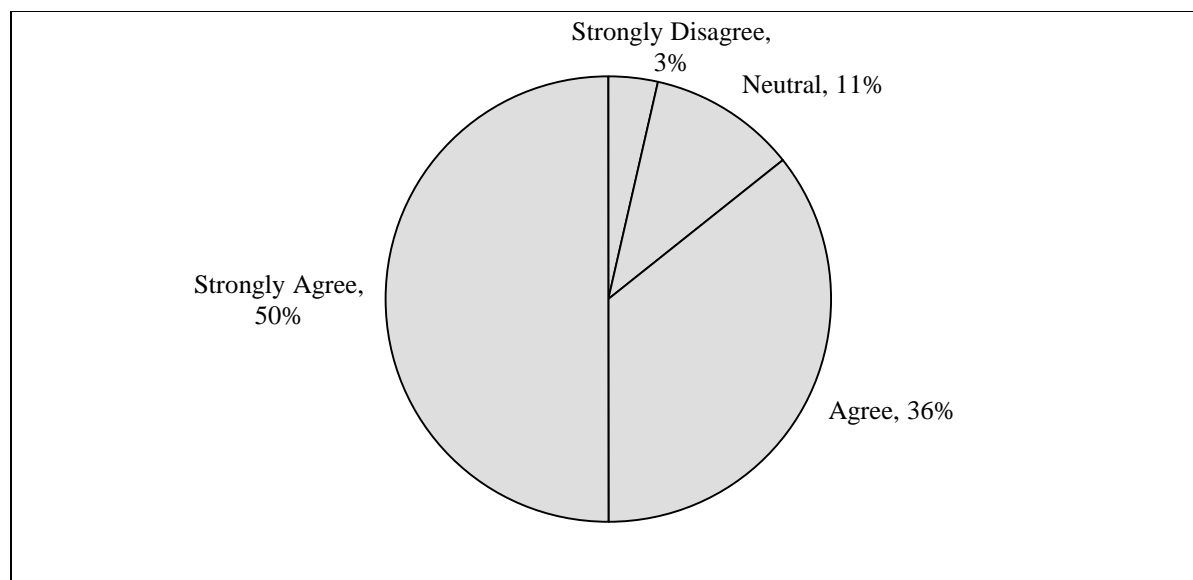


Figure 2. Board is active and fulfills a vital role within the organization.

The description of the organizations responding to the survey has addressed service community, service history, examined legal standings and board operational participation. To enable this project to vividly color in the lines drawn by these facts, the issue of size should be considered. Faced with the task of defining size and structure of the surveyed organizations the project sought responses on the subject of employee/staff size, annualized budget and expenses, the number of distinct and definable services provided, and the square footage at the organization's primary service site.

The respondents indicated a range of employees from less than five to over fifty. With the project's standard average calculations used, the responding organizations show an average employee size of 19. The project's survey did not differentiate full time and part time employees. This was due to the descriptive nature of the information collected rather than using a process of analytical data development.

The allocation of budget resources is a strong force in the adjudication of mission alignment. Aligning cash operational resources toward the mission declaration would appear to

be a primary step toward guiding an organization into systems which, paraphrasing an old saying would “put the money where the mission is.” Accounting systems, budgetary development and reward processes are established within organizations to help achieve the entity’s established goals.⁴ The project asked questions regarding resource placement but also asked general questions related to the budgetary size of the organization. With 25% of the organizations having an annual budget of over two million dollars, 25% with budgets between one and two million and the remaining organizations having budgets of less than a million, the budgetary size seems to be reasonably distributed across the selected categories as illustrated in Figure 3.

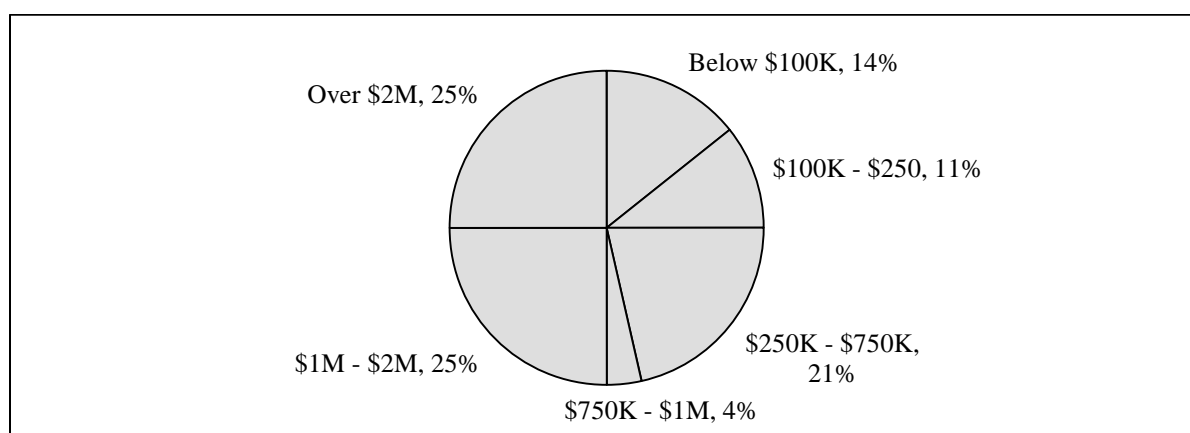


Figure 3. Responding organizations annual budget.

Using the simple averaging understanding of this project, the average respondent organization has a budget of a little over one million dollars (average \$1,687,750.00).

Aubrey Malphurs in his book, *Advanced Strategic Planning*, indicates when considering a facility for a particular ministry that form must follow the function based on the specific ministry declared.⁵ This strategic match for operations is understood by an evaluation of the facility, matching the general square footage and the operational functions of the ministry and programs

⁴ Jossey-Bass, *The Jossey-Bass handbook of nonprofit leadership and management*, 3rd Edition, ed. David O. Renz and Robert D. Herman (San Francisco, CA: Jossey-Bass, 2010), 632.

⁵ Aubrey Malphurs, *Advanced Strategic Planning: a new model for church and ministry leaders*, 2nd Edition (Grand Rapids, MI: Baker Books, 2005), 250.

housed in a particular building, facility or campus. Executive directors along with service delivery staffs are faced with the question is this place busting at the seams or is there an echo because of the emptiness? These questions seemed to illustrate the extremes of situations that ministries must examine, accept or adjust. Kennon Callahan as he presented keys to an effective church addressed the size issue using the categories of uncomfortably empty, comfortably empty, comfortably filled, and uncomfortably filled.⁶

Thirty six percent of the respondents indicated that the operational facility is less than 10,000 square feet. Couple this with the fact that 39% of the responding organizations report five or fewer ministries/programs offered within their service delivery structure. These two facts would appear to give a parallel for growth and ministries within a facility. The average number of ministries provided by respondents is seven with the average facility size of 16,000 square foot. Applying a simple mathematical function of division to these numbers it appears that each ministry would require a facility having approximately 2300 square feet. It is interesting that this square footage generally matches the size of the average new single family home.⁷ The size of a home and the area needed for ministry strikes some comparison chords. This should alert the planner or developer of ministries and programs to institute a comfortable size to their projections of expansions.

Therefore, the look of the responding organizations to the project's survey reflects a particular organization make up to which the mission development and alignment tools are

⁶ Kennon Callahan, *Twelve Keys to an Effective Church: strong, healthy congregations living in the grace of God*, 2nd Edition (San Francisco, CA: Jossey-Bass, 2010), 88.

⁷ U.S. Bureau of the Census, *Median and Average Square Feet of Floor Area in New Single-Family Houses Completed by Location*, 2013, <http://www.census.gov/const/C25Ann/sfttotalmedavgsqft.pdf> (accessed February 21, 2014).

directed. The standard organization derived from descriptions from survey responses is described in Table 1.

Table 1. The standard organization

The Standard Organization - A Collation of Information
The organization has a service history within the community of 25 years.
The organization serves a community of less than one half a million.
The organization is a 501(c)(3) private nonprofit corporation that has an active and participating volunteer board.
The organization is recognized as religious and faith based but does not have a direct denominational affiliation.
The organization is sized by having 19 employees, a one million dollar budget, and a 15,000 square foot facility.
The organization has seven distinct caring ministries.

Organization Response – Mission Declaration

Words mean something and the expression of ministry within a mission statement enables an organization to stay on track with the desires, dreams, and concerns of those who developed the stated mission. Augustine, as he set out his clergy to serve throughout North Africa, instilled within each of them a sense of mission and devotion based on his vision of the universal church.⁸ With that basic premise, a firm grasp of mission, the responses from the surveyed organizations are considered.

All of the responding organizations indicated there is a formal written and accepted mission statement for the respective organization. The statement was indicated as a help to guide these organizations in ministry. Although nine of the organizations indicated that the mission statement was constructed/developed after the founding of the ministry. One such organization that has been in existence for less than ten years, indicated that they had been through four mission statement development processes. These processes included using staff, boards, and

⁸ Edward Smither, *Augustine as Mentor; A Model for Preparing Spiritual Leaders* (Nashville, TN: B&H Publishing Group, 2008), 155.

consultants in order to encompass the essence of their ministry within the community. It would seem that the age-old question of the chicken or the egg comes into play. Which comes first the mission or the ministry? The answer should not be how an organization communicates the existing ministry through a mission statement but rather how the first passion to serve, to provide, or to care came into being. The 32% of the responding organizations, which embarked down a ministry road without a described mission statement, gives rise to questions regarding the operational missteps that occurred or the reverse engineering that has been necessary to clearly define what emerged in the community.

The phrases within a mission statement capture the essence of an organization's belief of itself. The organization must understand that the redemptive mission of God plays upon a stage of human history and thereby involves human understandings of expressions.⁹ The survey asked the respondents to evaluate their own mission statement using three different processes. The first being to select whether their mission statement guided them toward an action orientation or was the mission declaration aimed at presenting or representing a particular ideal or state of being. The next descriptive question asked the organization to select a statement, which best described the primary impact that is made within the community. The third selection was to determine a word that best defined the purpose of the organization. These three ideas of orientation, impact, and purpose expose and display the intent of a ministry and its representation and connectedness to the overall redemptive mission of God.

The respondents were asked to identify the basic orientation of their organization's mission statement. Twenty-three out of the twenty-eight stated that action was the primary

⁹ Christopher J. H. Wright, *The Mission of God: unlocking the Bible's grand narrative* (Downers Grove, IL: InterVarsity Press, 2006), 65.

mandate described with the mission statement of their organization. Action direction responses generally follow the active words included within the particular mission statement of the organization. Table 2 indicates the action declaration statements and the action direction that has been reported.

Table 2. Action based mission statements

Mission Action Declaration	Mission Action Direction
Educate	About God's...
Bring	As many as possible to Christ
Provide	Health care, Food, Shelter, Counseling, Dental care
Send	Disciples
Change	Lives
Reach	Into the community
Serve	Uninsured adults
Share	The Gospel
Meet	Human needs
Make	Christ visible
Help	Neighbors

The word “provide” was the only term used in more than one mission statement to describe action.

To understand the impact made by these providing communities within their neighborhoods, the generating foundational aspect of their actions was determined by asking a defining question about impact. Although the answers provided were more input oriented rather than outcome focused, the responses gives the project a general consensus of each organization's understanding of their foundational aspects. The responses were selected using the following options. The respondents were prompted to select one of the statements, either; the organization is directed by a desire to meet community needs, or the organization is driven by an underlying purpose, or the organization is guided by a response to a marginalized group. It is interesting to note that although 82.14% of the respondents identified their mission as action oriented, only

35.71% of the respondents see their primary motivation as a desire to meet community needs.

The majority of the respondents declared that their organization was driven by an underlying purpose.

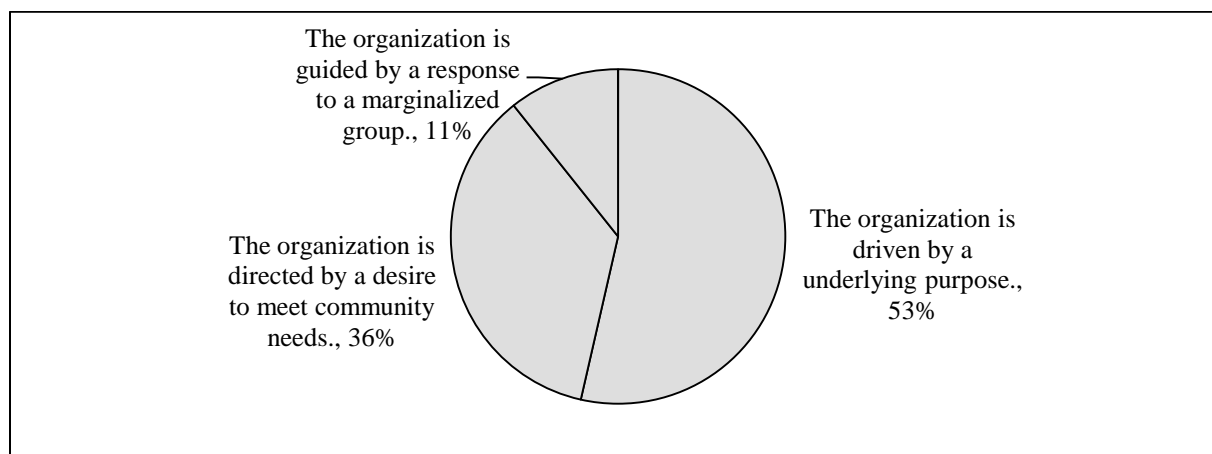


Figure 4. Defining primary community impact.

The organizations were asked to define their purpose using one word. The selection of three action-oriented words was provided with the opportunity to name a word of their own choosing. The words that were included in the survey were leading, serving, and embracing. 78.6% of the respondents chose serving, 3.6% of the respondents chose leading, and the other respondents indicated words such as teaching, transforming, and equipping. Although 18% of the respondents indicated that their mission statement guided them to present an ideal or state of being to their constituents, only one response indicated a single defining word, which matched this state of being qualification. That one respondent encapsulated their purpose of being using the word embodying. The declarative word and descriptive nature of these defining questions focused on foundational considerations for the genesis of ministry. The nature of the ministry as either action or ideal oriented gives understanding to the function of ministry. Using defining words that give insight to the impact these organizations desire to make within their community was helpful as the responses were evaluated. The questions relate back to the four-fold process

of mission focus or alignment for this project. These are values, purposes, strategies and behaviors.

Organization Response - Behaviors

The final grouping of questions presented within the survey generated data related to organizational behaviors. Rather than how an organization sees itself, the focus for these inquiries directed the organization towards an understanding of their resource allocation. This line of questioning and information gathering was to discover the particular areas where resources were focused and if these areas were congruent with a declared mission statement. As the project went through the resource allocation dilemmas some foundational thoughts were discovered. As the discovery moved forward there was a need to clearly define the organization's primary service therefore; the survey asked that each entity identify the premier/primary ministry or service that is provided. Table 3 outlines the premier services indicated within the survey.

Table 3. Premier services

Addictions Treatment/Rehabilitation
Witnessing
Health care
Evangelistic outreach
Church services
Women's homeless services
Crisis assistance
Men's homeless services
Church planting
Training youth workers
GED classes
Contemplative dialogue
Service to children of incarcerated prisoners
Cognitive disability services

There was not an attempt to categorize or group the identified services, but rather the entire respondent population was reviewed as a single group of service providers. It was considered to be of no benefit to make an attempt to view responses by service types or categories.

As the respondents reflected on the described premier ministry, they were asked if that particular service was reflected within the mission statement. 25% agreed and 61% strongly agreed that the premier program was clearly identified by the organization's mission statement.

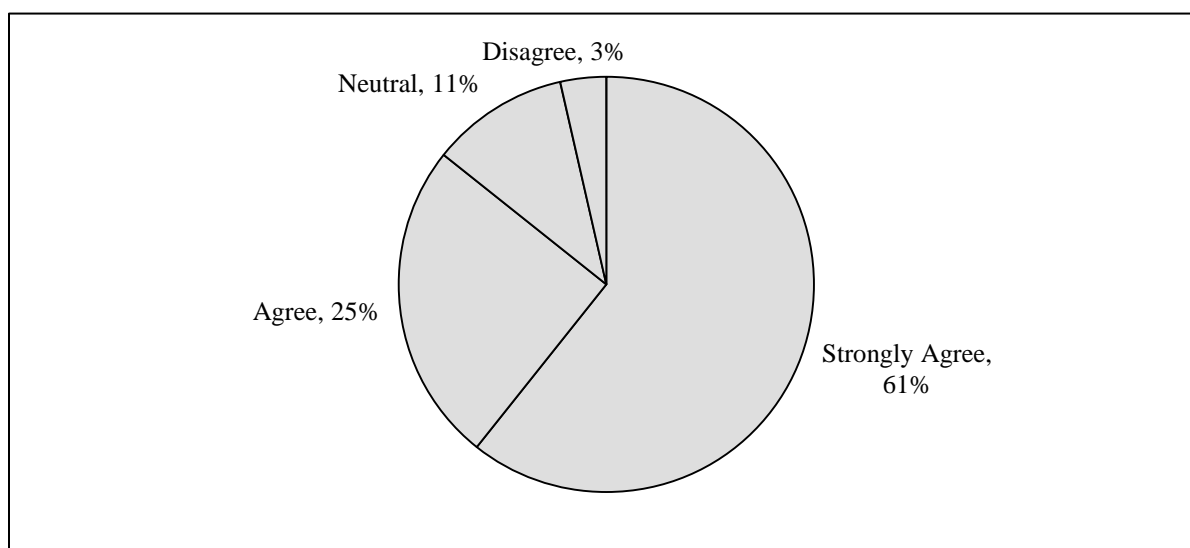


Figure 5. Premier service indicated in the mission statement.

The 86% agreement that the premier ministry is directed associated/identified within the mission statement would seem to give the project an understanding that the organizations described are aligned and focused on their mission. To help the project move forward and to support this basic tenant, the respondents were asked to identify the next three priority ministries and/or services provided by the organization. This listing expanded the array of services. Table 4 displays the secondary tier services provided by each of the responding organizations.

Table 4. Listing of secondary tier services

Emergency Services (shelter and food homeless shelter) -Transitional Housing -Outreach through food boxes, furniture, clothing, etc.
Informing Christians about Mormonism - Strengthening relationships with interested people – Raising resources
Lay Health Promoter - training Social Work Counseling
The Student Ministries - The Worship Ministries - The Health Ministries Team
Bus Ministry - Food Pantry - Discipleship homes for men and women recovering from substance abuse addictions
Christmas Giveaway to general public - Senior Christmas to their home - Daily Food Voucher program
Food security - after school – stability
Women's homeless shelter - youth center - food outreach
Transform the individuals through Christ - Teach life and work lessons - Teach the residents about themselves and how they relate to others.
Victory Acres (Ministry Farm) - Existing churches planted - Community Development Efforts
Providing Short Term Mission Trips - Working in Public Schools - Publications
Equipping - Serving – Leadership
Pastoral care and counseling program - Wellness program Diabetes Group - Visit program Health Education Community Garden
Discipling - Mentoring - Duplicating
Creative Arts (Spirit in the Arts Center) - Spiritual Direction (direct service and training spiritual directors) - General public workshop offerings
Bible Studies - Counseling - Outreach
Addiction Recovery Educational Enhancement – GED Job Training - Job Readiness - Job Placement
Feed the hungry - subsidized housing - case management
Food Pantry - Back Pack Program - ESG Program - homeless & Rapid Re-housing - Legal Aide - Holiday Meal Program – Referral
Homeless Ministry - Youth Ministry – Emergency Assistance
Providing a school for prisoner children - Housing the released mothers with their children - Preaching in prisons
Teaching independence Respite Care to adults with disabilities living in the community – Travel experiences
Computer and Job Skills - ESL Classes - All students attending weekly Bible study and 1 hour with a Christian mentor
Women's health - Mental Health - Weight Loss/Diabetes management
Foundation in Jesus Christ - Life Skills – Conflict Resolution
Women's shelter - outreach – medical clinic
Workforce development - drivers license restoration - nutrition education

As the secondary tier of services were examined, the respondents were asked which one service could be eliminated without making a significant impact on the perception of the organization by the community. Although 54% of the respondents indicated they could not eliminate one of the identified programs without a community perceptual impact, the fact that over 40% of the respondents stated that a particular program could be dropped seems interesting. This fact raises questions related to focusing programs on an organization's identified community perception that is aligned with its declared mission. It is assumed that the respondents considered those facts (i.e., mission alignment and community perception) as on a parallel track if not coequal.

Another area that helps the project identify organization behavior is how staff time is allocated into different functions. The project started with questions related to the primary activity of the chief executive officer or executive director. In order to better understand the responses it might be helpful understanding that the individual responders identified themselves as CEO, Founder, or present executive director of the surveyed organization in 79% of the surveys collected. Respondents were asked to indicate the percentage of time the CEO/executive director spent on fundraising, public/community/press relations, service delivery, staff supervision, and general operational administrative tasks. The data collection from these categories indicated that 50% of the CEOs spent between 20-60% of their time in fundraising. Press relation allocations resulted in over 90% of the respondents spending less than 40% of their time. The concentration of staff supervision seemed interesting in that almost 18% indicated that they spent over 60% of their time in that activity. Due to the fact that the results and the questions involve percentages for both answers and questions, the data can be obscured by a narrative explanation. It is clearer to view the entire picture of CEO time allocation as a simple

bar graph that indicates each selected activity and places that activity in the selected percentage range.

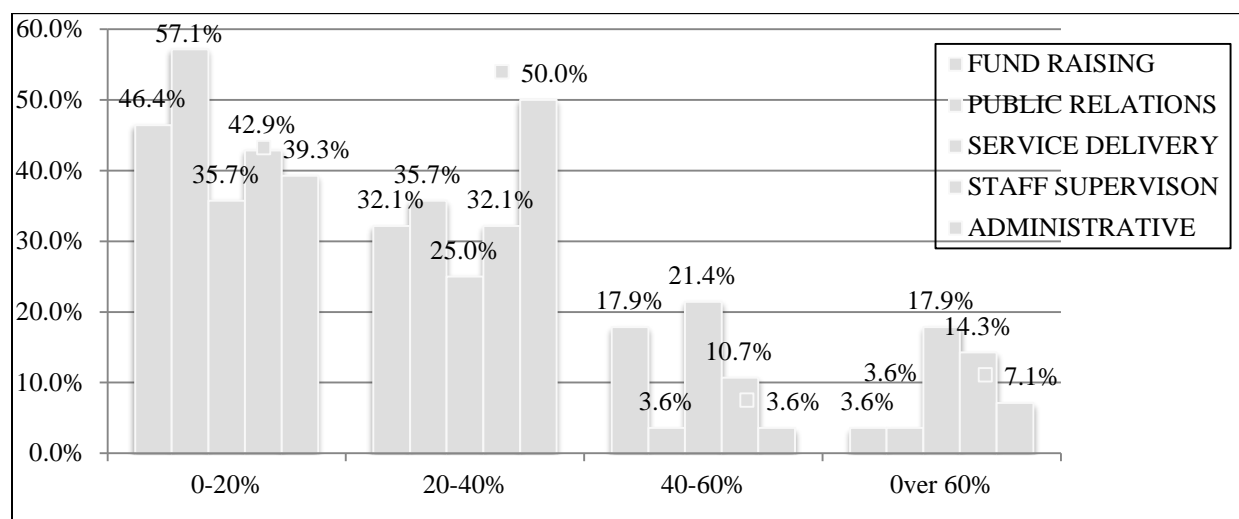


Figure 6. CEO time allocation

Figure 6 illustrates an emphasis by the respondent CEO on service delivery and staff supervision. It also indicates a lower allocation of time on fundraising and public relationships.

Similar questions were asked of the responding organizations to assign a general range of time allocated to particular functions considering direct service delivery staff. Although rather than the five categories selected for CEO/executive directors only three were identified for service delivery staff. The functions identified were fundraising, public relations and general administrative duties. The distribution/allocation of service delivery staff time appears consistent with the lack of emphasis that the organizations placed on fundraising and public relations. The small limited response associated with administrative duties although concerning shows the reality of staff duties within those religious organizations polled.

The allocation of resources provides guidance to and for an organization, and the identification of mission centers from an accounting and budgetary perspective allows the ministry to identify its main focus and appropriately assign costs and revenue to those mission

centers that best suit the function of the organizations.¹⁰ As leadership and management make decisions about the allocation of resources toward mission-centered programs the alignment of resources to mission should be easily recognized.¹¹

In the project survey, services have been identified and associated with the described mission. Both CEO/executive directors and service delivery staff allocations have been questioned and a general picture of the respondent has been created. The project looked at the organization's response and how the allocation of existing budgetary resources was defined. Each survey asks the organization to consider the premier service/ministry along with the subordinate three ministries named in the survey. Each respondent was asked to assign the percentage of the organization's budget that was directed toward each individual service. The percentage ranges developed used 20% as the range size with five ranges in all. This resulted in a four by five cross-matrix that allowed the organization to select the appropriate budgetary resource allocation range for each of the service ministry identified. The numbers within the matrix cells of Table 5 indicates the respondent organizations that selected the particular budget allocation range. Each organization assigned a budgetary percentage range to each of the organization's top four services/programs.

Table 5. Service budget allocations

Budget Allocations	Premier Service	Second Service	Third Service	Fourth Service
Over 80%	4			
60 – 80%	6	1	1	1
40 – 60%	9	6	2	2
20 – 40%	6	10	11	7
0 – 20%	3	11	14	18

The premier service would seem to be supported highly although only 32% of the organizations indicated that they allocated over 60% of their resources to the primary program.

¹⁰ Jossey-Bass, *The Jossey-Bass handbook*, 585.

¹¹ *Ibid.*, 627.

Using the midrange of the percentage range as the actual score, a simple average for an allocation of budgetary resource was determined. The organizations averaged 51.43% of their resources assigned to the identified premier program. With this slim majority of budget funding towards the premier or mission center in view, it must be understood that over two thirds of the respondents allocated less than 60% of their budget aimed at the premier service programs of the organization.

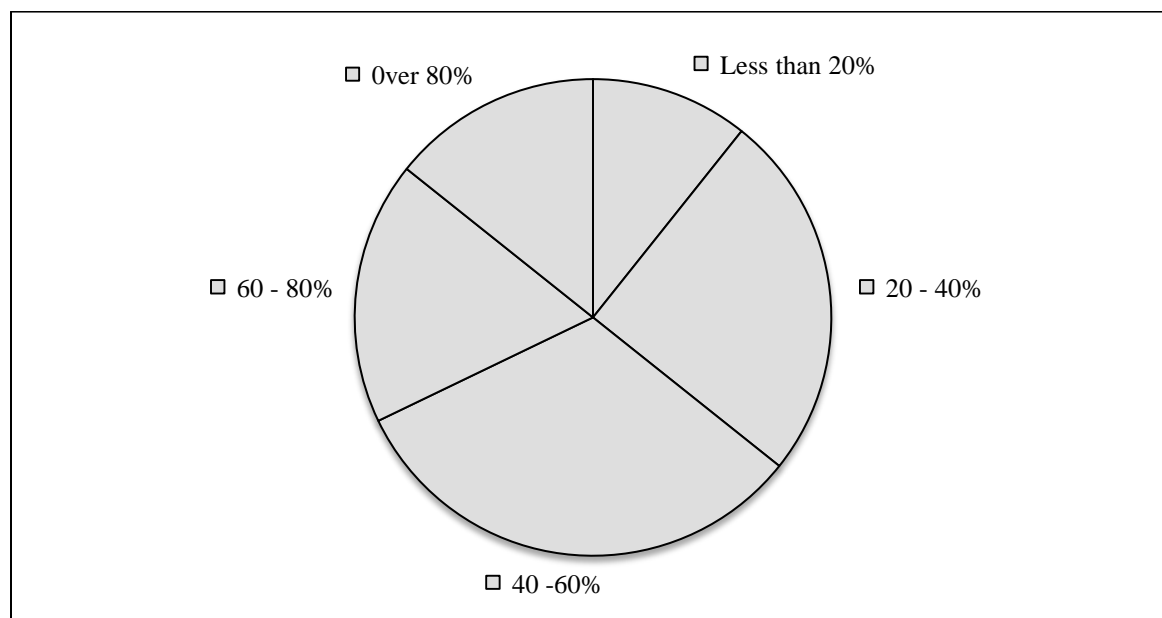


Figure 7. Budget allocations to premier program

Although struggling through the allocations of hard-sought budgets is always interesting, it becomes fascinating when new monies come into play. The survey asked four questions related to a windfall unexpected donation. Legacies and/or gifts by estates are such windfall donations. Some private nonprofits utilize reserves or board designated reserves to hold these

windfalls from general operating expenses. This process notifies a funder or donor that these resources are not available to cover current budgetary operational expenses.¹²

For the purpose of this project, there was not a specific reference to reserve fund placement within the survey, although the identification of capital improvements could easily be construed as a hold on the funding windfall influx of cash for nonoperational expense. It seems more fitting to collect technical operational decision making data rather than an evaluation of the strategic accounting leadership needed for capital investments of the corresponding organization. The survey asked the question, if a windfall unexpected donation was received please indicate agreement with the identified choices. Those choices were, operationally enhance the premier program/ministry, upgrade the subordinate services, improve capital resources for the premier program/ministry, upgrade the program support activities, or upgrade the administrative support activities.

The individual choices were not mutually exclusive. Each choice required a response for each of the categories. A five-point scale was used to rate agreement. The rating scale included comments of strongly disagrees, disagree, neutral, agree, and strongly agree. The anticipated response to the statement was that with a windfall donation the premier program would certainly be operationally enhanced. However, the responses showed a most unexpected result in that 21.8% of the respondents were neutral or in disagreement that they would react to a windfall donation in that manner. Although the overall picture of the responses showed three fourths of the respondents in agreement with an operational plan to enhance the premier program, the disagreement with the use of the windfall funds for that purpose raises some concerns. The

¹² Thomas Wolf, *Managing a nonprofit in the twenty-first century* (New York, NY: Simon & Schuster, 1999), 186.

concerns were brought into sharper focus due to the fact that the majority of organizations that were either neutral or in disagreement with enhancing the premier program indicated that their primary ministry was clearly identified within their organization's mission statement. This brings into light questions regarding applying resources to the program and ministry that are most aligned with the organization's mission.

This section of the project has dealt with the overall responses to the described survey and has provided a basic mathematical review of the data. The structure of the survey and the sample/respondent size does not appear to give the project the ability to define or declare significance to a set of responses based on statistically sound procedures, principles or formula. However, one of the goals for this project was attempting to unite the street level operational behaviors of community based organizations that declared themselves as faith-based or religious and the true mission of the church. There is an understanding that when a community organization declares an attachment to a mission it focuses its direction based upon man's encounter with a Heavenly Father and a loving Savior. His spirit guides encounters so that the identification of the organization is guided in the execution of ministry under the banner of His authority and His mission.

One of the data collection points was to have the respondents supply their written mission statements. As stated previously, only 18% of the organizations confirmed a direct denominational affiliation. However, all of the respondents identified themselves as religious within the source documents used by the selection process of the survey. With that understanding, it would be expected that all of the organizations have religious language as a part of their published mission statement. Later within the project particular word usage will be examined. However, as the data is reviewed particular religious words and phrases are used.

Table 6. Religious words and phrases found in mission statements

“In the name of Christ”
“Proclaim God’s Wrath”
“Through Christ’s love”
“Making Christ visible”
“Faith led”
“Preach/share the gospel”
“Engage the mystery we call God”
“Love God, be Christ-like”
“God’s call”
“Reach God given potential”
“Reveal God’s Healing”

Although these references were expected from religious organization the responses showed religious references in only 65% of the mission statements reviewed. As religious organizations, it would seem that a reference to the mission of God and His church would be natural. Kevin DeYoung and Gregory Gilbert puts the mission of the church in the context of winning people to Christ, although these authors did recognize the encompassing mandate recorded in Matthew to observe all things that Jesus has commanded.¹³ The functions of service, provision, guidance, and direction would seem to fall under the category of all things, however a more direct connection to Matthew 28 would appear to be needed. There is also a place for a skeptical approach to behavioral assessment when an organization makes its own declaration of service in caring, grace, and mercy, and then indicates that it is all done in the love of Jesus. There is a need for religious organizations involved in direct community service to embrace a missional understanding of God by recognizing, the purpose of creation, the purpose of human behavior, the centrality of Jesus of Nazareth, and God’s call of His church and His people.¹⁴ The call of God to His church and His people must be a central factor as that call is demonstrated by an

¹³ Kevin DeYoung and Gregory D. Gilbert, *What is the Mission of the Church? : making sense of social justice, shalom, and the Great Commission*. (Wheaton, IL: Crossway, 2011), 63.

¹⁴ Wright, *The Mission of God*, 67.

organization within a community. This call should be present when an organization is directed by a desire to meet community needs, guided by a response to a marginalized group or driven by an underlying purpose.

This project is concerned that an operation can start a good work for the sake of community needs or disenfranchisement without any real focus. As this good work begins and it seems as an afterthought the organization makes a declaration of doing it all in the name and for the sake of Jesus. This is an underlying dilemma in mission statement development and alignment. Religious organizations declare and evaluate their action in light of their impact on those that they serve within the community. Organizations make an evaluation without an overriding understanding that the direction of service is to a Heavenly Father who then empowers organizations, movements, ministries, and people to reach and touch those around them. This project is designed to help organizations assess their own statement of mission and discover alignment toward a strategic culture as values, purposes, strategies and behaviors are played out in ministry.

The organizations included in this project produce a general and reasonable view of the community-based private nonprofit world. Earlier a determination of size and status was developed; however, based on the responses the general picture of the community-based religious organization indicates similar qualities. Although not attempting to capture an entire population, the survey sample and responses brings into view religious nonprofit service providers with particular descriptive and defining natures. Table 7 describes the descriptive statements collected within the survey to describe the general picture of the organizations impacted by the project.

Table 7. Religious organization descriptive listings

Action Oriented
Driven by an underlying purpose
Serving the community
Linked to its mission through its primary service/ministry
Led by an executive director that is actively involved in service delivery and staff supervision
Spending half of its budget on its primary service
Grounded in the religious understanding declared within its mission statement

This project desires to provide resources to organizations of the type and size indicated in Table 7. In the sections to follow, the words used within mission statements will be examined to discover how services and ministries are supported by mission declarations. A case for moving towards a more readily accessible connection between mission and action will be discussed. The final step of the project will be the introduction of the keys to mission alignment and the use of the mission alignment matrix tool. This tool is designed to allow organizations to view their own mission declarations and assess those statements in light of their own mission expressions. After the alignment exercise, the project will provide some additional questions and opportunities for further development. These developments could open the world of the religious nonprofit service provider to embrace real statistical and technological processes that will prove to be more valid and reliable than the reasonable structure of this project.

CHAPTER FOUR - MISSION CONSTRUCTION

The discussion of this project moves beyond the simple restatement and organization of information collected to a review of how the information relates to the general state of the art from a ministry management prospective. The section will concentrate on several of the mission statements collected and will review their words, structure, meaning, and presentation to determine some very basic understandings of direction and focus for an organization.

Previously, the project stated that an organization's mission statement describes its intended action along with its uniqueness. The project has examined the nature of mission statements and yet has restrained itself from presenting a definitive word or definition as to what a mission statement is. The Richard and David O'Hallaron map out a mission statement as the fundamental objectives of a business.¹ Deirdre Maloney, in her book *The Mission Myth*, seems to stay away from a definition of a mission statement and only vaguely indicates the need for a published statement. She speaks to mission in light of management, money, marketing and measurement.² Campbell and Nash's work, *A Sense of Mission*, recognizes that a mission statement helps to clarify management thinking and improves communication.³ Joy Skjegstad asks four questions related to mission statement development. Those questions create an understanding of who will be served, where will the service happen, what will be done, and how

¹ Richard D. O'Hallaron and David R. O'Hallaron, *The Mission Primer: Four Steps to an Effective Mission Statement* (Richmond, VA: Mission Incorporated, 1999), 4.

² Deirdre Maloney, *The Mission Myth: Building Nonprofit Momentum through Better Business* (San Diego, CA: Business Solutions Press, 2012), 288.

³ Andrew Campbell, Laura Nash, Marion Devine and David Young, *A Sense of Mission: defining direction for the large corporation* (Reading, MA: Addison-Wesley Publishing, 1992), 244.

will it be done.⁴ Mission statements have attempted to be defined by including all the properties and qualities of breadth, durability, challenge, and distinction.⁵

Mission Perspectives

When looking at the array of statements and descriptions that are available in literature from the business community and the private nonprofit world, sometimes the expectations of an organization's mission statement creates an image of a Boy Scout. The organization must be wondering if a mission statement, like a Boy Scout, is to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.⁶ This over expectation for a mission declaration leads to an attempt to chase and address every aspect of operations of the organization. One such mission statement was unearthed by the project survey.

The executive director of a particular responding ministry stated that the primary action encouraged by the organization's mission statement was outreach to prisoners and their families. The primary ideal encouraged by the statement was to see lives changed by the power of the gospel. However, the mission statement included seemed to address every action in which the organization engaged. The mission statement indicated:

To form and conduct an evangelistic outreach ministry to inmates incarcerated in prisons in _____, and other states of the United States. To host inmates release from prison in a home designed to help them in their re-entry into society at large. To form and conduct an itinerant evangelistic ministry to Churches in _____, and in other states of the United States. To form and conduct outreach ministries to the families of inmates incarcerated in prisons in _____, and other states of the United States. To provide a home for the children of long-term inmates. To work in _____, and other states of the United States and other nations of the world with other Christian Churches and ministries of like mind, character and purpose in the effort to reach persons with the Gospel of Jesus Christ.

⁴ Joy Skjegstad, *Starting a Nonprofit at your Church* (Herndon, VA: Alban Institute, 2002), 53.

⁵ Emil Angelica, *The Wilder Nonprofit Field Guide to Crafting Effective Mission and Vision Statements* (Saint Paul, MN: Amherst H. Wilder Foundation, 2001), 6.

⁶ Boy Scouts of America, *Boy Scouts*, 2014, <http://www.scouting.org/Home/BoyScouts.aspx> (accessed March 1, 2014).

The state's name within the mission statement has been redacted to ensure and preserve the nonspecific association assurances given by the survey invitation. In reading and reviewing this mission statement, it is interesting to note that it was developed at the time the organization was founded. This would seem to explain the repeated use of the phrase "to form and conduct." It is also noted that a consultant was used in the development of this mission declaration. In viewing this statement it seems to move against the understanding that a good mission statement should be short and snappy and capable of fitting at the bottom of the official letterhead or business card of the organization.⁷ It would appear that a bigger than traditional letterhead or business card paper stock would be in order for this ministry if they were to adhere to that described model. In considering this situation, it seems that the executive director had a strong and understandable sense of the ministry's mission as the actions and ideals encouraged by the mission statement were described. The director described the mission directed action of the ministry as outreach to prisoners and their families. He also stated the ideal of the ministry as seeing lives changed by the power of the gospel. It would be interesting to propose that the mission statement be changed to read, "seeing lives changed by the power of the gospel, through Christian outreach and services to prisoners and their families."

With this rework of a very inclusive statement of mission, it still leaves a proper construct of a mission statement undefined. The movement toward a proper mission construct is guided by the categories of values, purposes, strategies, and behaviors used by the project. Dissecting those understandings, there is two-pronged approach to mission statement construction that is both

⁷ Angelica, *The Wilder Nonprofit Field Guide*, 5.

relational and reactional. The relational aspect addresses both the values and purposes embraced by the organization. The reactional responses to the strategies used and the behaviors displayed.

The process of mission development, mission connectedness, mission relationships and mission reactions involves viewing all of the surfaces of the missional sphere of an organization. The process provides insights into the operational keys that will allow for alignment. As the project looks at mission perspectives that includes both the issue of being (relational) and action (reactional), a four-fold outlined will be utilized, 1.) Biblical, 2.) Organizational, 3.) Managerial and 4.) Leadership.

Mission – Biblical

The first perspective points to the basis for human life as believers and doers of His (God's) word, is to start with an examination of Scripture. In previous sections of the project, the Genesis declaration, "In the beginning God", and the Matthew commission, "Go and make disciples" were examined. The project's return to His word invites a look from a historical prospective at Israel. Christopher Wright identifies a missional trajectory of selection, redemption, and covenant as he demonstrates the move of God missionally and teleologically.⁸ The journey of the Hebrews by which God reveals His mission quality has a form of a covenantal relationship. This relationship is declared in Genesis 17 "to be your God and the God of your descendants."⁹ The journey of the Hebrews by which God expresses His mission attributes is through an action generational response. This is illustrated within the text Genesis 12, "I will make you into a great nation"¹⁰.

⁸ Christopher J. H. Wright, *The Mission of God: unlocking the Bible's grand narrative* (Downers Grove, IL: InterVarsity Press, 2006), 190.

⁹ Gen. 17:7.

¹⁰ Gen. 12:2.

Moving to the salient passage for mission foundation, the project points to Matthew 28, which declares, “all authority in Heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit and teaching them to obey everything I have commanded you and surely I am with you always.”¹¹

The first relational aspect defines the identity and authority of Jesus, the risen Christ, and states that the whole of the subsequent command or mission is based on this fact.¹² Noting that the majority of this missional mandate is action oriented, there is a search to grasp the true meaning, however, there is only a partial capture of the true essence of the instructions and develop actions and strategies that relate more to the preferences of the hour rather than the timeless mandates of go, make, and teach.¹³ The accomplishments were a set of specific items that Jesus set his Church/organization/operations in action to achieve.¹⁴ The words from Matthew are also clear, as the call is clear for the context of this project; these are strategic and directly related to a process; however, notwithstanding the clarity of the Matthew statement, organizations reduce the process to the lowest common denominator. This process defines mission to include everything and thereby making it mean nothing.¹⁵ Although Wright seems to explore a broader inclusion of direction stating that if everything is mission, then everything is

¹¹ Matt. 28:18-20.

¹² Wright, *The Mission of God*, 60.

¹³ David Putman, *Breaking the Discipleship Code: Becoming a Missional Follower of Jesus* (Nashville, TN: B & H Publishing, 2008), 202.

¹⁴ Kevin DeYoung and Gregory D. Gilbert, *What is the Mission of the Church? : making sense of social justice, shalom, and the Great Commission*. (Wheaton, IL: Crossway, 2011), 62.

¹⁵ Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids, MI: Baker Book House, 1983), 27.

mission.¹⁶ DeYoung and Gilbert quotes Stephen Neil as the ambiguity continues stating that if everything is mission, then nothing is mission.¹⁷ David Bosch, in his book *Transforming Mission*, realizing the moving target that relates to a mission construct stated, “...ultimately mission remains indefinable and invites the thought not to confine concepts to predilections.”¹⁸ In the journey into the words of Jesus recorded in Matthew, there are relational and reactional issues embedded within those thoughts. However, in all of the discussion, there is a realization of the relational and redemptive covenants and to this end faith-based organizations that are true to the nature and meaning of mission must somehow move. To encapsulate the flavor of mission within a described mission statement organizations must embrace what Reggie McNeil refers as “the people of God partnering with God in his redemptive mission in the world;”¹⁹ however, the word partnering seems somewhat narcissistic for a church or organization that thinks it has an exclusive relationship on which to base its mission. It is better to say that an organization is to submit to God as He reveals His redemptive mission in the world.

The project returns to examining the two-fold theme of declaring a relationship, which is foundational and discovering a mission, which, is action, based. To this relational aspect there is a promise. A promise that states “And surely I am with you always to the end of the age.”²⁰ This promise of presence and the reassuring pleasure of His communion is a precious

¹⁶ Wright, *The Mission of God*, 26.

¹⁷ DeYoung and Gilbert, *What is the Mission of the Church*, 18.

¹⁸ David J. Bosch, *Transforming Mission: paradigm shifts in theology of mission* (New York, NY: Orbis Books, 2011), 9.

¹⁹ Reggie McNeal, *Missional Renaissance; changing the scorecard for the church* (San Francisco, CA: Jossey-Bass, 2009). 24.

²⁰ Matt. 28:20.

commodity.²¹ Therefore, with all of the ends and outs of mission, relationships and behaviors, it is best for this project to disregard "the everything is mission" declaration but firmly pronounce that mission is everything. With that attitude looking at the faith-based community all of the spherical components of values, purposes, behaviors, and strategies must unite. This is more than an operational mandate, and should be understood as a permeating faith expression channeled toward focused efforts designed to benefit the recipients of service.²²

Mission - Organizational

This project considers various perspectives encompassing mission mandates and actions within an organization, and the actual outflows of actions demonstrated as organizational behaviors are examined. Therefore from an organizational perspective the use of a balanced score card approach is considered. The balanced score card is a multi-attribute system for understanding and measuring performance. The scorecard process was originally designed for business. The scorecard includes the prospective of finance, customers, internal operations, and innovations. However for nonprofits, mission statements rather than profit statements become the endpoint for the organization.²³ Robert Kaplan and David Norton developed the scorecard during the 1990's as they conducted research on new methods by which performance could be measured.²⁴ Different applications have applied the balancing act of the scorecard establishing the vision and mission statements as the strategic theme by which the four perspectives of

²¹ John Piper and David Mathis, , *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, ed. John Piper and David Mathis (Wheaton, IL, 2012), 25.

²² Peter C. Brinkerhoff, *Faith-Based Management: leading organizations that are based on more than just mission* (New York, NY: John Wiley & Sons, 1999), 18.

²³ Jossey-Bass, *The Jossey-Bass handbook of nonprofit leadership and management*, 3rd Edition, ed. David O. Renz and Robert D. Herman (San Francisco, CA: Jossey-Bass, 2010), 446.

²⁴ Paul R. Niven, *Balance Scorecard Step-by-Step for Government and Nonprofit Agencies* (New York, NY: John Wiley & Sons, 2008), 11.

finance, customers, learning and internal processes are engaged.²⁵ The use and growth of the scorecard approach has enabled enterprising nonprofit organizations to build upon the measurement approaches introduced in the early 2000's. One new approach invites organizations to expand perspective categories beyond four and consider six characteristics that encompass, 1) revenue and funding, 2) resource allocation, 3) product and service recipients, 4) donors and board members, 5) internal operations, 6) staff development.²⁶ Joel Zimmerman indicates in his experience that when a nonprofit jumps into the world of metrics and meaningful measures it sometimes make the process complicated.²⁷ Keeping outcomes addressing the driving forces of vision and mission makes it easier to communicate an understanding of measurement and meaningful movement. With these understandings, the desire to measure mission is more pervasive in the religious nonprofit arena.²⁸ Another look at the use of the balanced scorecard from a management prospective entered the world of a congregational community, and addressed the measurement functions as 1) members/attendees, 2) internal ministry processes, 3) ministering to community, 4) innovations and learning.²⁹ In the for-profit world the perspective leads to improved bottom line performance. This is not the primary function within the private nonprofit world.³⁰ There is a consideration that the described outcomes within the organization's mission statement move to a bottom line equivalent for

²⁵ Jan L. Ronchetti, "An Integrated Balance Scorecard Strategic Planning Model for Nonprofit Organizations," *Journal of Practical Consulting* (Regent University) 1, no. 1 (2006): 27.

²⁶ Joel Zimmerman, *Using a Balance Scorecard in a Nonprofit Organization*, Nonprofit Learning Center, 2004, www.davidkinard.com/marketingfiles/BalancedScorecardandnonprofits.pdf (accessed April 1, 2013) 11.

²⁷ *Ibid.*, 3.

²⁸ Niven, *Balance Scorecard Step-by-Step*, 39.

²⁹ John C. Keyt, "Beyond Strategic Control: Applying the Balance Scorecard to a Religious Organization," *Journal of nonprofit & Public Sector Marketing* (The Haworth Press) 8, no. 4 (2011): 97, *Academic Search Complete*, EBSCOhost (Accessed April, 1 2013).

³⁰ Niven, *Balance Scorecard Step-by-Step*, 32.

private nonprofits. These outcomes reflect the true benefits of the resources applied (input/activities) and should be the measurement points to determine if a program is effectively meeting the described mission.³¹ Looking toward the mission alignment construct of this project where organization falls within the function of being in a relational sense, the balanced score card guides evaluations by determining how an entity engages within a community fulfilling declared roles and thereby meeting the expectations of stakeholders and the community at large. Brinckerhoff indicated that in a congregational setting the evaluators (parishioners) vote with their feet; the parishioners find somewhere else to go.³² In the world of religious organizations with mission directions to care, to serve, and be a model of faith sometimes leaders are faced with just a struggle to survive. The appropriate adoption of mission/vision with the resulting mechanics of organization strategies based on the balance scorecard methods increases the possibility for church relevancy in the future.³³

Mission – Managerial

The issue of management cannot be ignored in a project that seeks some identifiable operational keys that will assist organizations to stay focused on first things. Although management is somewhat considered secondary to a leadership understanding, some of the needs of an organization would seem to yearn for a direct and simple management touch in addition to needing a strong leadership direction. Management value items of controls, mechanics, and devalues risk, whereas leadership requires energy and inspiration.³⁴ Management can be a collection of processes that keep a complicated system of personalities and technologies running

³¹ Maloney, *The Mission Myth*, 254.

³² Brinckerhoff, *Faith-Based Management*, 172.

³³ Keyt, "Beyond Strategic Control: Applying the Balance Scorecard to a Religious Organization," 101.

³⁴ William H. Willimon, *Bishop: the art of questioning authority by an authority in question* (Nashville, TN: Abingdon Press, 2012), 8.

smooth.³⁵ Some research would seem to indicate that a higher concentration on management could lead to a less successful role of an executive leader within an organization.³⁶ To stay solvent and stay sane could be the best explanation of the underlying reasons needed to manage a not for profit effectively, while maintaining a strong focus on a mission capability.³⁷

The development of an efficient mission statement will enable it to be used as a backdrop to make better management and policy decisions.³⁸ In order to be used as a management resource, the mission statement of an organization should be crafted so that it is an ongoing flow of conversation, action, and interaction that surround people at work. With that context, it can offer a conceptual framework for thinking about the work that is to be done.³⁹ A mission statement's structure is considered as this project comes to a realization of an entity's management and operational understandings. Mission statements are described by attributes. Paul Niven as he invites his readers to utilize the balance scorecard process identifies the attributes of 1) clarity, 2) inspiring change, 3) long term benefits, and 4) easy to communicate.⁴⁰ Other attribute lists suggest the items of breadth, durability, challenge, and distinction.⁴¹ Some relate mission to structure indicating that how an organization defines its mission determines the

³⁵ John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 25.

³⁶ E. B. Knauff, Renee A. Berger and Sandra T. Gray, *Profiles of Excellence: Achieving Success in the nonprofit Sector* (San Francisco, CA: Jossey-Bass, 1991), 14.

³⁷ Peter C. Brinckerhoff, *Mission-Based Management: leading your not-for-profit in the 21st century* (Hoboken, NJ: John Wiley & Sons, 2009), 29.

³⁸ *Ibid.*, 47.

³⁹ Donald F. Kettl and Milward H. Brinton, , *The State of Public Management*, ed. Donald F. Kettl and Milward H. Brinton (Baltimore, MD: The Johns Hopkins University Press, 1996), 122.

⁴⁰ Niven, *Balance Scorecard Step-by-Step*, 108.

⁴¹ Angelica, *The Wilder Nonprofit Field Guide*, 6.

way it is structured, how it moves to address resource allocations and how it is viewed.⁴² Others establish mission statements in the framework of a belief structure or in tune with an established belief system. Without such development or connectivity, boards, managers, and volunteers cannot put in the extra effort, extra time, and extra energy often needed.⁴³ Some unite the dynamics of mission with values and vision to create a purpose statement that embodies the essential elements of all three functions.⁴⁴ As described earlier a mission statement provides a reference point, an anchor and a source of hope in times of change.⁴⁵ The process of building a mission statement is cited to communicate the building blocks of the organization helping with areas of fund raising and membership recruitment.⁴⁶ This effective building development also allows the management of the organization to effectively measure whether or not the operation has achieved the maximum net social benefit or mission effectiveness.⁴⁷ The clear statement of the business of the agency or organization begins with an understanding that every program must support the stated mission.⁴⁸ This mission of an organization is something more than a useful tool for management. It is the method by which staff and boards live out the behavioral aspects of the described mission.⁴⁹

⁴² Cynthia D. Scott, Dennis T. Jaffe and Glenn R. Tobe, *Organizational Vision, Values and Mission* (Menlo Park, CA: Crisp Publications, 1993), 62.

⁴³ Brinckerhoff, *Faith-Based Management*, 23.

⁴⁴ Perry Pascarella and Mark A. Frohman, *The Purpose-Driven Organization: Unleashing the Power of Direction and Commitment* (San Francisco, CA: Jossey-Bass, 1989), 10.

⁴⁵ The Drucker Foundation, *On Mission and Leadership: a leader to leader guide*, ed. Frances Hesselbein and Rob Johnson (San Francisco, CA: Jossey-Bass, 2002), 53.

⁴⁶ Jossey-Bass, *The Jossey-Bass handbook*, 331.

⁴⁷ *Ibid.*, 500.

⁴⁸ Michael A. Sand, *How to Manage an Effective Nonprofit Organization: From Writing and Managing Grants to Fundraising, Board Development, and Strategic Planning* (Pompton Plains, NJ: Career Press, 2005), 127.

⁴⁹ Brinckerhoff, *Mission-based management*, 52.

Mission – Leadership

This project's review of the aspects of mission moves into the avenue of leadership. As previously mentioned, there was a basic understanding that separated management from leadership. Within this distinctive and apparently dichotomy in thinking between leadership and management, the processes are not mutually exclusive. The first class manager generally turns out to have quite a bit of leadership within them.⁵⁰ The role of leadership would seem to fit within the construct of this project's mission statement model aligned with the relational mode. There must be an understanding how the leadership relation manifest itself within an organization. However, this project will attempt to guide the understanding of leadership as a reactional function. Do values and purposes of an organization provide the boundary markers of leadership? John Kotter as he writes on the movement of organizations indicates; leadership aligns people towards the vision and strategy of an organization, and these actions are demonstrated by change.⁵¹ A recent study reinforces the movement of leadership toward particular organizational behaviors. The role of a leader is to guide the employee/organizational relationship inculcating employees clearly embracing particular roles within the organizational identify.⁵² The project, although recognizing the role of a leader in an action-oriented model, also understands the spiritual dimension of leadership. Leadership is not merely adhering to a prescribed organization mandate, but is designed to move people towards a path that all see God's purposes in behavior and declared values. Henry Blackaby clearly declares spiritual

⁵⁰ Knauff, Berger and Gray, *Profiles of Excellence*, 14.

⁵¹ John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 26.

⁵² Olga Epitropaki, "A Multi-Level Investigation of Psychological Contract Breach and Organizational Identification Through the Lens of Perceived Organizational Membership: Testing a Moderated-mediated Model," *Journal of Organizational Behavior* (Wiley Online Library) 34 (April 2012): 80, *Academic Search Complete*, EBSCOhost (Accessed April 1, 2013).

leadership is moving people onto God's agenda.⁵³ In recognizing the centrality of the Blackaby model of leadership, other models of spiritual guidance emerge. Charles McMillian wrote in the *Journal of Business Strategy* that leadership is a motivator that drives an organization towards both organizational efficiency (more outputs from fewer inputs) and organizational effectiveness (i.e. long term survival) recognizing the forces of skills and capacities to learn listen and motivate.⁵⁴ A small study based in the Malaysian community identified a manager's personal code of behavior the primary influence on the decision making process.⁵⁵ The process of leadership and leader development in an interactional environment allows organizations to recognize complexity, embrace new operational possibilities and focus on capacity building.⁵⁶ With these different models, the direction toward the organization's relationship in Christ should not be shaken. The relational aspect invites the leadership to address appropriate needs with necessary intervention. In this process, Maureen Orey in her book *Result Based Leadership* invites leaders to ask if there is a clear energizing organizational vision and has the vision been communicated effectively so that it provides alignment steps to moves from vision to mission. At that point the mission moves onto the stage of success factors and goals. It ends with appropriate organizational action steps.⁵⁷ The process of movement from vision understanding

⁵³ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B & H Publishing Group), 36.

⁵⁴ Charles McMillian, "Five Competitive Forces of Effective Leadership and Innovation," *Journal of Business Strategy* (Emerald Group Publishing Limited) 31, no. 1 (2010): 21, *Academic Search Complete*, EBSCOhost (Accessed April 1, 2013).

⁵⁵ Mohammad Khademfar and Seddigheh Arab Amiri, "The Relationship between Ethical Leadership and Organizational Performance," *International Journal of Business and Social Science* (Center for Promoting Ideas) 4, no. 1 (January 2013): 118, *Academic Search Complete*, EBSCOhost (Accessed April 1, 2013).

⁵⁶ Brigid Carroll and Barbara Simpson, "Capturing Sociality in the movement Between Frames; An Illustration from Leadership Development," *Human Relations* (The Tavistock Institute) 65, no. 10 (2012): 1305, *Academic Search Complete*, EBSCOhost (Accessed April 1, 2013).

⁵⁷ Maureen Orey, "Result Based Leadership," *Industrial and Commercial Training* (Emerald Group Publishing) 43, no. 3 (2011): 149.

to mission acceptance and beyond to action steps helps guide the individual towards what the literature describes as transformative. Transformative leadership “is an ethically-based leadership model that integrates a commitment to values and outcomes by optimizing the long term interest of stakeholders and society and honoring the moral duties owed by organizations to their stakeholders.”⁵⁸ This leadership example blends the elements of change, relationship, humility, meaning, service, and values into a cohesive process that moves organizations forward to address needs and act within a declared mission.⁵⁹ The model of values, purpose, strategy, and behaviors that embrace the construct of transformational leadership as guidance towards God’s agenda would seem to be a process that would enable an organization to be in tune, in focus, in synch and in line with its own statement of mission. Christopher Duraisingh demonstrated this hope of leadership as he described the mission shaped church within *The Anglican Theological Review*. Applying his statements beyond the steeple clad walls of the church into the community based world of the religious organization would create an understanding that the mission shaped organization should be led by a leader who is constantly attune to the Spirit and who goes ahead of the organization in mission while being fully present and sharing with the people and process around them.⁶⁰ This application of church standards to a religious organization is not far-fetched. The processes of spiritual leadership moves beyond its natural confines and as a theoretical construct is applicable to inform the work place and has

⁵⁸ Cam Caldwell, Rolf D. Dixon, Larry A. Floyd, Joe Chaudion, Jonathan Post and Gaynor Cheokas, “Transformative Leadership: Achieving Unparalleled Excellence,” *Journal of Business Ethics* (Springer Science+Business Media) 109 (2011): 179, Academic Search Complete, EBSCOhost (Accessed April 1, 2013).

⁵⁹ Ibid., 181.

⁶⁰ Christopher Duraisingh, "From Church-Shaped Mission to Mission-Shaped Church," *Anglican Theological Review* (Anglican Theological Review) 92, no. 1 (2010): 26, Academic Search Complete, EBSCOhost (Accessed April 1, 2013).

the power to emerge as an innovative management paradigm for the future.⁶¹ As this project examines the role of leadership within the process of mission alignment, the simple fact expressed by John Maxwell must be taken into account in that nothing can happen through a leader until it has happened to a leader. The communicator must own the message, meaning and mission that will be communicated.⁶² Others describe the connectivity that exists between the leader and organization mission as a copiloted process used during times of mission adjustment when both the human leadership and missional culture of the organization comes into play.⁶³ Along with the diversity in attitude and organization style, the primacy of mission of an organization must be maintained. Within faith-based organization outputs and outcomes are not all about faith however, the faith basis and the mission must be the underpinning genesis of existence for the organization.⁶⁴ As all of these processes are considered, Reggie McNeil guides the cautious investigator into an understanding that the cultural milieu of the new missional awareness of churches and ancillary organizations as both gather in mission must hold tight to a cultural Christian identity in both internal and external expressions.⁶⁵ Organizational identity turned internally gives understanding to a sense of being based on values and purposes. Organizational identity turned externally expresses itself in action directed by strategy and behaviors.

⁶¹ Joanna Crossman, "Conceptualising Spiritual Leadership in Secular Organizational Contexts and its Relation to Transformational, Servant and Environmental Leadership," *Leadership & Organization Development Journal* (Emerald Group Publishing) 31, no. 7 (2010): 604, *Academic Search Complete*, EBSCOhost (Accessed April 1, 2013).

⁶² John C. Maxwell, *Everyone Communicates, Few Connect: What the most Effective People do Differently* (Nashville, TN: Thomas Nelson, 2010), 51.

⁶³ Charles T. Goodsell, *Mission Mystique: Belief Systems in Public Agencies* (Washington, DC: CQ Press, 2011), 269.

⁶⁴ Brinckerhoff, *Faith-Based Management*, 33.

⁶⁵ McNeal, *Missional Renaissance*, 179.

Looking at the products of the project, there is a question that relates mission alignment to the operational actions of faith-based community organization to the mission declarations embodied within its mission statement. The project has outlined a process for retrieving information from a representative sample of institutions to develop keys and questions to assist organizations in assessing and moving towards a more mission aligned and focused operation. The perspectives of mission have been considered under the topics of biblical understandings referencing both the covenantal and the commissioned connections, organizational understandings addressing the balanced scorecard, management recognizing the mechanics necessary for both efficient and effective systems, and lastly the role of spiritual and transformative leadership overarching the entire mission dynamic.

Therefore, the project comes to several salient points that are informative in the review of the subject matter at hand. These points, outlined in Table 8 are the foundational aspects upon which the project's mission construct is developed.

Table 8. Foundation aspects of mission development

A mission that is biblically and spiritually based is essential.
A mission statement is to be used to communicate both the identity of and the visionary direction for an organization.
Management and organization processes need to be in place to support and measure both outputs (activities) and outcomes (impact).
Effective leadership is essential for moving the organization toward a proper future of relevancy.

All of the information within the project points to a mission construct and mission alignment process that allows the culture and strategies of an organization to be applied to a neighborhood, community, region, nation and world in need. As needs are met in accordance with a described mission based on theological understandings and scriptural foundations the organization moves forward with an assurance of relationship and connectivity to God's purposes and His calling, His commission, and His direction for His people.

Mission Statement Construct - Relational

The issue of mission alignment would seem to require that a mission is clear understandable and communicable. This fact guided this presentation to consider the role of mission development within an organization prior to addressing the assessment of alignment and operational functionality. A reasonable mission construct is considered that would enable the articulation of the foundational aspects of the organization and revealing the tactical operations aimed at clearly encapsulating the strategic culture of the organization within a mission statement.

Values are one of those tactical expressions of an enterprise that helps to define an organization. These basic selected values allow boards, staff, volunteers and all of the organization stakeholders to judge whether or not the actions produced are the right ones for the described operation.⁶⁶ The authors of *The Mission Primer* felt strongly about the value dimension of a mission statement. This strongly held belief had them develop a glossary of over 100 words and phrases that helped identify and magnify an organization's values.⁶⁷ "Once a value has been stated, the people within the organization, as the living body of the organization, must live in it and with it. The managers and board must enforce it. The people served and impacted are to experience it. To do anything less would be disingenuous."⁶⁸ Values fall within the relational aspect of an organization's movement and function and help to establish the purpose and goals that are communicated both internally and externally. Are purposes/goals the same as the declared mission? Some organizations in an attempt to communicate more effectively partition the objective/goals into separate distinct selected statements using a variety

⁶⁶ McNeal, *Missional Renaissance*, 18.

⁶⁷ O'Hallaron and O'Hallaron, *The Mission Primer*, 107.

⁶⁸ Brinckerhoff, *Mission-based management*, 60.

of headings from principles to vision.⁶⁹ Within the literature associated with organization culture, value declaration, vision exposure and mission engagement there is a mixed bag of factors that guides organization's mission to either a pre-goal statement or post-goal reflection. For this project, the purpose of the organization is directly related to the values of the functioning ministries. The relational aspect of an organization that supports its connection to community constituents and in a larger sense to the mission declared by the Heavenly Father is derived from the values and purposes that are understood. The purposes help an organization to understand what they should be in a community. The values guide that sense of being towards the fulfillment of those goals. A statement such as "service to the poor" would meet the minimum standards of the mission construct of purpose. When there is a value added to that statement it might read as, "serve the poor in a Christ-like manner." A better example of the values and purpose inclusion with proper attention paid to the relational aspect of mission statement construction might be expressed by a statement like, "to serve the individual in Christ's love, enabling each to reach their God provided potential." In this example, the full blown relational aspect is expressed. Values are declared, purposes are expressed, and the organization's relation to a sense of mission is included. Values that allow all concerned to be guided towards a set of goals and purposes that has the organization clearly in compliance with the stated underlying processes is the target at which this project is aiming.

The process mentioned seems to be circular dilemma. Logic masters are dismissing the argument and process as irrelevant and irrational. Yet, this is one of the constructs that allows for strength in mission statement development. The relational side of the mission construct declares values and goals/purposes that guide an organizational towards a state of being that is in

⁶⁹ O'Hallaron and O'Hallaron, *The Mission Primer*, 64.

compliance with the values and purposes enumerated. Are the ends equal to the means? It is possible.

In order to achieve a function of being, the relational aspect of the mission construct is built upon a foundation of biblical standards and organizational culture that support a mission declaration. This process allows for an organization's creation to have its foundation upon the "confidence in what is hoped for and assurance about what we do not see."⁷⁰ The biblical foundation of such passages as the Philippians admonition to "think about such things"⁷¹ gives value statements of nobility, loveliness, and purity. An organization grounded on a biblical understanding can accept the challenge of purpose and value that grows from a firm organizational culture.

Here is where the project places foundation stones to its mission construct. Aligned with the biblical understanding the organization's culture is to be carefully considered. The values and purposes flow from the biblical standards and the organization culture of a ministry. Robbins and Judge in their organizational behavior text defined this culture from a business sense as a system of shared meaning held by members that distinguishes the group/organization from other entities.⁷² Collins considered organizational culture and its importance as he developed his monograph for the social sector to accompany his book *Good to Great*. He indicated that the culture could guide an organization toward great things so that if it were to disappear it would leave a hole that could not be filled by another organization.⁷³ Therefore,

⁷⁰ Heb. 11:1.

⁷¹ Phil. 4:8.

⁷² Stephen Robbins and Timothy Judge, *Essentials of organizational behavior*, 10th Edition (Upper Saddle River, NJ: Pearson Education, 2010), 231.

⁷³ Jim Collins, *Good To Great and the Social Sectors* (San Francisco, CA: Elements Design Group, 2005), 8.

there is a need to understand importance of culture development along with a reliance on biblical standards. This culture defines how people deal and respond to movement, change and development. No leader can succeed without understanding and thereby shaping the norms at work or within an organization.⁷⁴

Throughout the narrative associated with this project there have been references to mission development and construct. The running theme has been based on the four-fold model of values, purposes, strategy and behaviors. These four concepts were divided into the two sections of relational associated with values and purposes, and reactional associated with strategy and behaviors. The relational side of the construct for mission development embodied the sense of being or ideal for an organization. The reactional side of the construct considers the action orientation of the organization. The foundation for the relational side flows from the biblical standards embraced by an organization coupled with the culture derived from those standards. The mission development construct guides the organization to consider a spectrum of relational and reaction aspects for the organization so that alignment is a natural product of proper mission statement development. To these understanding the project has been true, and to capture the flow and organization of the relational process the structure of the development construct is beginning to emerge as presented in Figure 8.

⁷⁴ The Drucker Foundation, *On Mission and Leadership*, 57.

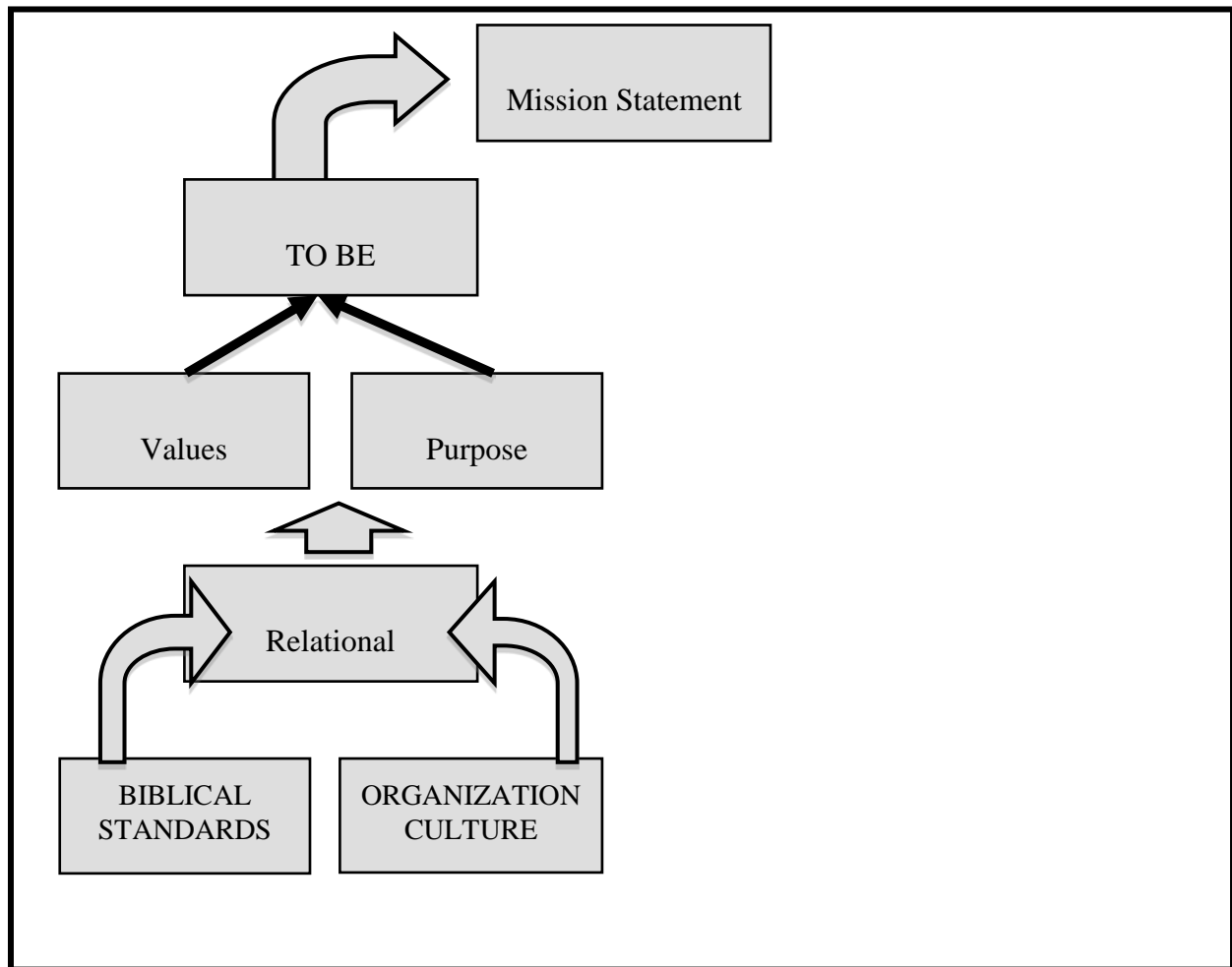


Figure 8. Mission construct – relational

The project proposes the pathway for mission statement development that begins with some basis elements. The understanding that biblical standards are to guide organizations that present themselves as religious should be a given and yet the survey discovered that five of the responding organizations did not use or referenced words or phrases that pointed to a religious foundation of the organization. Phrases such as, “achieve stability for our neighbors in need,” “empower individuals to overcome barriers caused by poverty” or “giving what is needed to bring lasting joy and peace” creates a warm cozy feeling and would certainly meet the criteria previously mentioned to fit on letterhead or a business card. However, statements such as these

do not paint a picture of light or witness to a world in need. The organization is only providing a set of bandage-enabling words that allows it to do nice things without doing the right thing for the right purpose based on the right values.

The project looks at the passage in the fourth chapter of Philippians as a pivotal admonition to those that would move and act in the name of Jesus.

Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.⁷⁵

The instruction to think about such things must draw those who are motivated by a desire to reach, to touch, and to serve a hurting world into an intellectual exercise of understanding who they are prior to discovering what they should do. The outcome of this passage might be expressed in a statement such as, you may not be who you think you are, but what you think, you are. It seems that individuals and organizations hang onto the author's use of the word whatever, and apply that thought and action to the foundations of organizations seeking to represent a heavenly father and a loving Savior to a needy community. Some well-meaning ministry might be thinking they are doing “whatever” and that “whatever” is somehow doing good. All that needs to be done is just wrap the work in a few caring words and sprinkle it with some religious thoughts and all will be well.

The project returns to the listing of secondary services that was discovered in operation by the survey respondents and sees an array of community programming. How are these services linked to the defining mission of an organization, and was there any true understanding as to the foundational biblical standards and developing organizational culture as the mission

⁷⁵ Phil. 4:8-9.

statement was developed? The project considered the declaration and the expression of mission by one of the survey responding organization and found the following.

Table 9. Declaration v. expression comparison

Mission Declaration	Mission Expression
Giving what is needed to bring about lasting Joy and Peace	Housing - Teach life and work lessons - Teach the residents about themselves and how they relate to others.

The project is not attempting to dissuade organizations to stop providing housing or helping individuals learn about themselves. The project invites its readers to consider that a more systematic process might be in order to construct a desirable and usable mission statement. Mission statements should have a natural connectedness to the services/ministries/programs provided. This process would also enable the leaders of the organization to better demonstrate and develop the needed culture within the organization to support and maintain the mission over time.

The development of the organization's culture is one of the foundational stones of proper mission development as seen in the mission construct illustration illustrated in Figure 8. The organization's culture revolves around key characteristics that the organization values. The business world looks as these characteristics as such items as, risk taking, detail, outcomes, people orientation, team orientation, aggressiveness, and stability.⁷⁶ This culture is not hidden it is to be encouraged and expressed, it serves as a boundary defining one organization from the next, it acts as an identity for its members, it ensures commitment to something larger than

⁷⁶ Robbins and Judge, *Essentials of organizational behavior*, 231.

oneself, it provides the connections between members, and it establishes the rules of the game.⁷⁷

The creation of a successful culture requires mentoring and positive examples from leadership.⁷⁸

Culture is the thing that displays the underlying standards and mandates the values of the organization, which in turn helps to determine the purposes for an organization as it defines itself to the community. “Manager’s capacities to create a culture of integrity take root in the connection between the ethical behaviors of those managers and the maintenance of the highest ethical standards of behaviors of their nonprofit organizations.”⁷⁹ Using this cultural development idea it would be fair to state that the leadership of a religious organization’s ability to establish a culture of connectedness to the biblical standards of the organization is directly relational to the behaviors of those leaders and the continued presentation of those standards to the community. The culture requires standards, the values demand an appropriate culture, and the purposes of an organization springs forth from those relational concepts being declared in a manner so that if any of the connections fail the organization does not exist as once envisioned. That should be haunting to the leadership of a religious organization. This project had two return surveys that did not include responses but the local leadership had determined that they did not fit the faith-based definition given within the invitation. One return of the solicitation e-mail only included the words “we are no longer faith based.” This presents the question, what went wrong? Did the connection between the elements of standards, culture, values, and purpose somehow sever? The glue that holds all of these together is relational, the understanding that these aspects of mission development must be attached to the overall redemptive power and

⁷⁷ Robbins and Judge, *Essentials of organizational behavior*, 233.

⁷⁸ Charles Koch, *The Science of Success: How Market-Based Management built the World's Largest Private Company*. (Hoboken, NJ: John Wiley & Sons, 2007), 82.

⁷⁹ Jossey-Bass, *The Jossey-Bass handbook*, 199.

mission of God is essential. In viewing this connection one of the respondent organizations had an interesting niche of ministry. This organization targeted activities and witnessing toward a particular group (ABC). The mission declaration and mission expression in this case seems to be on task.

Table 10. Declaration v. expression comparison (XYZ Ministry)

Mission Declaration	Mission Expression
To bring as many as possible to heaven, XYZ Ministry proclaims God's wrath and grace with love and respect and equips Christians to do the same.	Witnessing - Informing Christians about ABC - Strengthening relationships with interested people – Raising resources

Although the wordage used and the expressions presented creates some concerns as to the nature and intent of the organization. However the straightforward manner in which the mission is declared and the activities are indicated seems to be in keeping with the apparent organizational culture that has been developed. The biblical standards and values have been defined, and those values embraced as the purposes of the organization were established. Regardless of the concerns this presentation of mission might give, the organization appears to be sure of its identify and has no difficulty displaying that identify to its community.

If the organization displays itself as religious then it is not just about caring, or serving, or loving, or passion, it is or should be about faith. Peter Brinckerhoft indicated that faith based organizations have a unique quality that guides the organization; “The added foundation of faith

provides your organization with a supplemental dimension that empowers your organization and focuses your efforts in a way that you need to channel to the benefit of the people you serve.”⁸⁰

Before this project moves from a relational aspects to a reaction set of functions and starts to unpack the issues of actions, services, and strategy there is still a lingering question regarding the culture development within a religious organization. Can a religious organization develop the appropriate culture that supports the mission of the organization if the employees are not totally on board with the organization’s beliefs? To ask the question showing bias, the interrogatory could be fashioned by the words, how could a religious/Christian organization hire a non-Christian? If in fact the mission is based on biblical standards and the hiring practices do not address those standards then is the religious organization faced with the possibility of discrimination charges.

Religious discrimination involves treating a person (an applicant or employee) unfavorably because of his or her religious beliefs. The law protects not only people who belong to traditional, organized religions, such as Buddhism, Christianity, Hinduism, Islam, and Judaism, but also others who have sincerely held religious, ethical or moral beliefs.

Religious discrimination can also involve treating someone differently because that person is married to (or associated with) an individual of a particular religion or because of his or her connection with a religious organization or group.⁸¹

If faced with the desire of wanting only Christian employees within the organization, what is the organization to do? Does the Constitution protect churches and religious organization? This is not a project to be construed as an authority on employment law and religious constitutional rights, but yes. However along with the protections be aware:

⁸⁰ Brinckerhoff, *Faith-Based Management*, 18.

⁸¹ U.S. Equal Employment Opportunity Commission, *Religious Discrimination*, 2014, <http://www.eeoc.gov/laws/types/religion.cfm> (accessed March 15, 2014).

Although many faith-based groups have flexible employment practices and have voluntarily chosen to hire both adherents and non-adherents, other religious organizations rely on the Title VII exemption in making employment decisions. The past forty years have seen no concerted effort to repeal this civil rights protection. Far from any great outcry accusing religious groups of “discriminating” in hiring, there has been nothing but support—from Republicans and Democrats alike—for this established law allowing faith-based organizations to further their purpose and vision through the people they hire.⁸²

Noting all the disclaimers afforded to this project, the declaration as being faith-based or religious for an organization will not completely protect itself from the non-discrimination process in hiring. Carefully declaring the values, purposes, biblical standards, and expected organization culture within the legal documents used to establish a religious nonprofit and then establishing hiring practices that align to those standard would appear to be the best method to ensure the protection of a religious organization to hire those individuals who best fit the nature, culture and the mission of the organization.

With those understandings the project moves forward to address the reflective side of the mission development construct. The relational side has been explored under the guiding constraints of values, purposes, and the foundational support of biblical standards along with established organizational culture. The exploration also developed with an understanding that the connection/relation to the redemptive nature and mission of God was essential. The investigation and discovery moves to a point where actions and behaviors are discussed.

Mission Statement Construct - Reactional

To start the review of the mission statement construct from the reactional point of review there must be a general understanding of the use of the term reactional. Reaction in general terms is thought of as an action that is in response to events, situations, circumstances, or other

⁸² U.S. Archives, *White House*, 2005, <http://georgewbush-whitehouse.archives.gov/government/fbci/religious-hiring-booklet-2005.pdf> (accessed March 15, 2014).

action. As the reactional side of the mission development process is revealed there will be a better recognition and understanding of the process as a reaction to the underlining functions of leadership, and management as they are express by developing strategies and organizational behaviors. The term action seemed to be associated with quick directed movement, rather than having thoughtful precise processes in place, therefore the use of a term that indicates a response mode in development seemed more appropriate. Organizational reactional processes involves moving in a manner that is consistent with the direction of leadership, strategic in its intensity and results in behaviors that are compliant with the systems established by management.

To begin the examination of the reactional construct for mission and mission statement development, the starting aspects of leadership and management as starting dynamics are recognized. The project has dealt with the structural process that establishes the state of being for the organization and it now reviews the needs of movement. Where the relational side expressed itself in the state of being identified as “to be”, the reactional side expresses itself with the understanding of “to do.” The structural relational side of the development process had a foundation based on biblical standards, and organizational culture. The reactional side does not have a foundation because it needs to see movement and motion therefore the process has starting points rather than a static foundation. These starting point are leadership and management. The two dynamics of people and organization movement by way of leadership and management is where to start. Each of these processes has potential and each of them is necessary to guide an organization toward mission and a proper mission declaration that is consistent with the movement it produces.

Will Willimon speaks to the differences in leadership and management and makes the statement that the “UMC is over managed and under led.”⁸³ (UMC – United Methodist Church) However, this sweeping indictment raises the question can a community based religious organization be over led and under managed? Ministries have fallen by the wayside although the leadership seemed full of charisma, energy, and apparently had a following. John Kotter in his seminal book on change presented a two-axis/four-quadrant illustration on the difference between leadership and management and examined what happens when one or the other is missing or neglected.⁸⁴ Using a Kotter like model but applying it to the religious nonprofit community the results might resemble Figure 3.2.

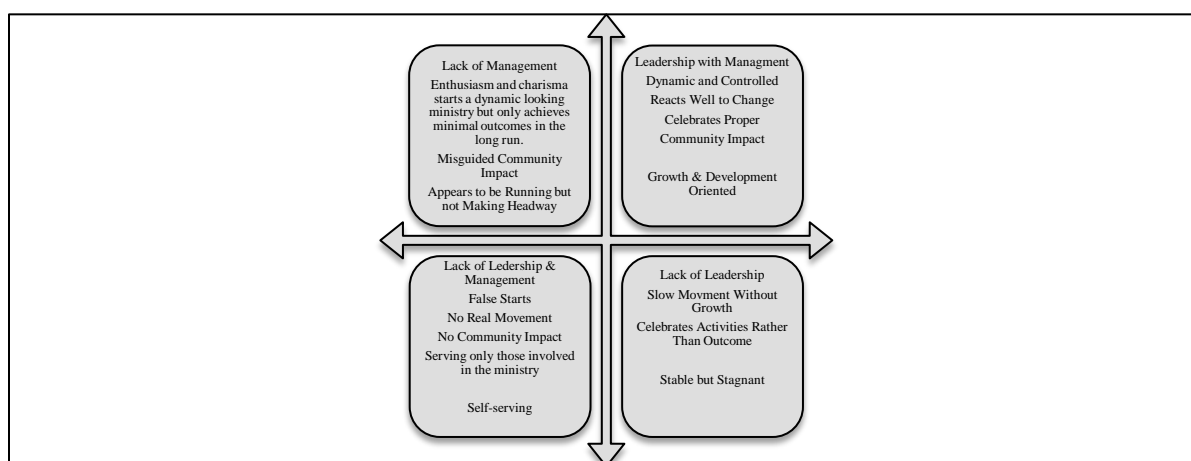


Figure 9. Leadership and management.⁸⁵

A proper use of both leadership and management might be described as if you want to get an organization to jump off a cliff you need a leader, however if you want the organization to move down the road you need a manager. An excellent example of leadership versus management can be found within a 2013 release from Disney. In the movie *Frozen*, Anna and

⁸³ Willimon, *Bishop*, 6.

⁸⁴ Kotter, *Leading Change*, 129.

⁸⁵ Image created by author using information from Kotter, *Leading Change*, 129.

Kristoff have set off to find Anna's sister Elsa whose icy powers have brought snow and ice to the summer of the kingdom. Accompanied by a snowman named Olaf, Anna and Kristoff need to climb a mountain to reach Elsa's ice castle. As Anna and Kristoff make a move to start climbing the mountain Olaf comes around the corner and declares "I found a staircase that's leads exactly where you wanted to go."⁸⁶ Leaders are needed to climb mountains but to get to where an organization needs to be, managers are required. Is it possible that an organization never gets near the edge of greatness because they have no leader? Is it also possible that organizations never genuinely move forward with certainty because they are always chasing the latest new ideas, running with new innovations or are either jumping into or at something new?

This project recognizes the benefits of both the leader and the manager however the picture and analysis of the mission construct would not be complete without a reference to the spiritual dynamic of leadership. Previously the project emphasized the need to have the connectedness of an organization's state of being firmly in relationship to the redemptive mission of God. Guiding, rather leading an organization toward God's agenda from a leadership perspective carries this theme forward. Henry and Richard Blackaby clearly indicate that Spiritual leadership is moving people on to God's agenda.⁸⁷ So the leadership perspective of the project has leadership acting as a catalyst for movement. The Kotter and/or Willimon models of leadership seem to gravitate toward the dynamic of change. Willimon clearly indicates that leaders administer change.⁸⁸ Kotter's statement is more illustrative in that he declares that

⁸⁶ Jennifer Lee, Chris Buck and Shane Morris, *Frozen*, directed by Chris Buck and Jennifer Lee, Disney, 2013.

⁸⁷ Blackaby and Blackaby, *Spiritual Leadership*, 36.

⁸⁸ Willimon, *Bishop*, 7.

leadership and transformation are equivalent.⁸⁹ The dynamic of leadership that this project captures is the role of the leader as a mover. The general direction that a leader guides his followers toward is the same direction that the leader is heading. In motivation the leader invites others to come along with him or her on the journey that they are prepared and equipped to take.⁹⁰ There is a thought that the leadership role within a religious organization is a simple process after all; the leader is fulfilling God's call in his/her life. The religious organization leader is motivating people to come along on his avenue of calling. It should be as easy as inviting others to hop in the back seat of a mini-van and enjoy the ride. Along with the simple conflicts and dynamics that occur in religious organizations there must be recognition that the real difficulties are enumerated in Paul's letter to the Ephesians. "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."⁹¹ The real struggle is a matter of spiritual warfare. No matter how well the religious organization is doing in meeting people's needs, in meeting the expectations of the community, in raising enough funds to meet the requirements of an annual budget and the reserve funding outlined by the board, the religious organization leader must still recognize that the battle is still raging and his invitation to those around him is to come into a conflict between the way things are and the way they should be. This movement toward the mission of God gathers and moves individuals into something larger than themselves and engages them in redemptive movements. This leadership of movement requires a sense of courage that was defined as a focus group of nonprofit executives identified particular attributes that are present in the best leader. These factors include, 1.) A vision beyond

⁸⁹ Kotter, *Leading Change*, 129.

⁹⁰ Brinckerhoff, *Faith-Based Management*, 136.

⁹¹ Eph. 6:12.

today's crisis, 2.) A willingness to stand up and be shot at, 3.) The courage to make extremely tough decisions, 4.) Understanding their constituent's motivations and intimately identify with the needs, demands and stresses of their situations, 5.) Exhibiting a gift of presence that enables them to motivate and inspire organizational stakeholders⁹²

The leadership model expressed in the mission development construct of this project requires that movement be the results of the leadership. This movement is to be consistent with the biblical standards of the organizations and reflects the organization culture that has grown from the biblical truths that are embraced. This movement is to be aimed toward the purposes embodied within the organizations and representative of the values displayed.

The examination of the survey information and the difference between the organization's mission declarations and mission expressions brings light to the developing mission construct. From a leadership perspective, the use of the term "empower" creates strong images of reaching beyond oneself to achieve greater things. However, the sample below presents a picture of concentrating points between the organization's declaration and expression of mission.

Table 11. Declaration v. expression comparison (Empowering)

Mission Declaration	Mission Expression
To empower individual to overcome barriers caused by poverty by providing education, mentoring, and resources.	GED Classes - Computer and Job Skills - ESL Classes All students attending weekly Bible Study and 1 hour with a Christian mentor

The empowerment statement is forceful in discovering the possibilities of leadership and direction, and the mission expressions appear to be directly related to education and mentoring. The relationship to the declared mission appears to be appropriate and provides connection between the two. Although, the mission appears to have connectedness the identity of the

⁹² Knauff, Berger and Gray, *Profiles of Excellence*, 10.

organization seems to be lacking within the mission declaration. This lack of identity could guide the leadership into other areas of empowerment that is not in keeping with the intent of the organization's values and purposes. A clearer picture of the values, goals and culture of the organization is needed within the mission statement to guide leadership as movement is made to embrace and encompass the organization's mission declarations.

The issue of management brings about another set of questions associated with mission development and mission alignment. Can a mission be managed? Can a ministry be managed? Does the dynamics of a Christ-centered service lean itself to a culture of management and operational functions? As stated previously, it would appear that some ministries are over led and under managed. Within the world of nonprofit management there is an understanding that the mission of an organization helps to frame how an organization approaches everything it does.⁹³ Much of the issue with management is the concept that allows tactics to be articulated, these tactics much be prevalent to steer the ship of the organization.⁹⁴

The day to day tactical aspects of an organization needs skills on everything from human relations to understanding that the cleaning chemicals in the janitors closet needs special labeling and instruction sheets posted. These skills in management and operations should not impede a ministry from reaching its declared mission. Proper ministry management allows the organization to be sure that the direction in which it is led is efficient and understandable. It can be imagined that based on a particular skill set and natural tendencies the individual organizational director if asked the question, is management a part of leadership or is leadership a part of management divergent answers would emerge. To that question this project could only

⁹³ Jossey-Bass, *The Jossey-Bass handbook*, 211.

⁹⁴ Pasarella and Frohman, *The Purpose-Driven Organization*, 25.

answer yes. The two roles and skills sets of leadership and manager are not necessarily mutually exclusive.⁹⁵ There are fine managers that could not guide/direct a group of weary people to a shade tree on a hot July day, and there are leaders who would have no idea how to respond with a set of clear instructions when asked about an operational task. Yet organizations still survive and services are still provided. As this project continues to take up the issues of mission development and mission alignment there will be a reliance on the foundational and start-up aspects of the mission construct from both the relational and reactional point of view. With those points of reference firmly established there is advancement to a tactical progression that includes values and purpose within the relational community and on the reactional flank includes both strategy and behaviors.

The project's interpretation of strategy relates that term much more to direction and line of attack rather than the global overarching strategic plan normally associated with that word's usage. Strategy for the purpose of this project deals with the fact that if particular actions are expected to occur within organization there must be a direction and focus to those actions or everything is fair game. Las Vegas night on Friday in the senior's activity room is perfectly acceptable. Allowing a small GED class to meet in the organization's basement may not diminish the standing or the community perception of an organization but does that action add to the strategic culture of the organization? Does this activity align with the mission and mission statement? Does it support the organization toward its vision? Just as values drive the development of purposes and goals, strategy directs and regulates the forces of behaviors so that the actions displayed are true to all of the underlining processes established. This type of

⁹⁵ Knauff, Berger and Gray, *Profiles of Excellence*, 14.

strategy is related to patterns, resources, deployment and the how to do things.⁹⁶ The strategy concepts should not be considered as strategic in a macro sense, it is deployment over development, it is patterns and policies more than purposes, and it is direction prior to delivery. Looking back at the foundational aspects of leadership and management these two processes should be filtered or at least pass through the tactical operation of strategy. This collaboration of processes allows for the strategies to be firmly established within an organization.

Looking at this strategy using a simple hiring of a part-time administrative position as an illustration the steps would proceed as outlined in Table 12.

Table 12. Strategy model

Leadership Understandings	Management Requirements
Get the right person in the right position at the right time.	Job Descriptions are to be development - Budgetary approval is required - Advertising and recruitment must be consistent - Interviews are to be conducted of every qualified applicant - Orientation must occur for all new employee
Strategy Developed	
1. Job descriptions will be in place by at least 60 days of hiring if not previously developed. 2. Only new positions will require Finance Committee approval. 3. Interviews are conducted for only the top three candidates for a part-time position. 4. New employees meetings occur on the first Monday of each month.	

This process in the non-profit world must be strategic in nature due to the fact that, “nonprofits managers confront needs far bigger than their organization can address and experience resource constraints that frustrate even the best and brightest.”⁹⁷ Add the dimensions of faith, spiritual authority, outreach, God’s call, and evangelism as an exclamation point to the end of that statement and the attempt at ministry management with any sense of realism and

⁹⁶ Peter Lorange, *Implementation of Strategic Planning* (Engelwood, NJ: Prentice-Hall, 1982), 92.

⁹⁷ Jossey-Bass, *The Jossey-Bass handbook*, 208.

rational thought may be out of the reach of the majority. However, the nonprofit world has developed some rational thinking on the challenges of mission management and recognizes the need to address market opportunities to offer services within described capabilities, and develop practices for performances monitoring and control.⁹⁸ This strategic management addresses the reality in which a service provided whether religious or just a community do-gooder must live. Each must live within all the demands and dreams of both leadership and management and acknowledges that the organization is only able to provide the ministry, delivery the services and maintain an existence by the support of its constituents, community stakeholders and donor base. This leads to the survival need for strategy of actions that is to conserve resources and direct support to the proper operations within the organization.

The general understanding proposed by this project is that the organization moves with force based on leadership. The organization moves purposely based on management and this progressive movement as it is codified becomes the strategy that guides the leadership and management. Here is what appears to be another circular dilemma. How can leadership help to develop strategy that will in turn help to define leadership's role within an organization? The best answer would appear to be "over time." The development of the mission construct happens over time as the dreams and burning passions of individuals meet with the resources of the community. This process of connecting to a mission via the biblical standards and organization culture is an expectation for the religious organization.

This project does not want to provide mixed or false signals related to its understanding, findings and proposed thinking in regard to strategy especially in light of the basic strategic planning understanding by nonprofits. This strategic understanding is spreading into the religious

⁹⁸ Jossey-Bass, *The Jossey-Bass handbook*, 209.

organization and congregational world as consultants are solicited and education institutions are determining how these religious establishments interact within a community at large. This project will discuss the concept of strategic thinking in later sections. The concept of strategic culture has been voiced with intentional lack of explanation; therefore a careful and thoughtful scrutiny of the denotation and connotation of strategy as it applies to the reactional portion of the mission construct is extremely important.

Strategy is related to the decision making process, these decisions establish the “how” of the actions that will be embraced as the people and products of the entity are exposed to the waiting world.⁹⁹ This decision making process is a key variable that must be discovered as the organization moves to confirm their sense of being and their methods for acting in truth so that a transparent sense of being is established and displayed within a community. As seen in Table 11 there is a coalition-based decision making process between both the leadership and management forces within the organization. There should be a discoverable line or at least a vague path that can be seen as a mission declaration is compared to the mission expression. Without this relational connectedness, there might be a situation that programs and services have been developed to ensure survival of the organization rather than survival of the organization’s mission. The example of the GED class in the basement is helpful to reconsider. The class serves a community purpose, and there is no apparent harm to an organization that does not have those educational or life-enriching purposes embedded within their strategic culture, but those misconnections give rise to questions and concerns. Is this program using funding resources that could better be applied to the organization’s mission? Is this extra-curricular activity an attempt

⁹⁹ Lorange, *Implementation of Strategic Planning*, 97.

to mask the fact that the organization is not focused or aligned with the stated mission? Could it be that the extra service is only within the facility because not much else is going on.

There is also another dynamic to decision making in defining strategy, as movement is transparent and without disillusionment or distractions, it can serve as a road map and pattern for the future. This will allow individuals to see the motives and methods of the organization. This transparency can be enticing it can help in the recruitment of people that are aligned with the strategic culture. Those like-minded individuals consider the questions, is this organization, this cause, this opportunity one that I can give my life toward? Some misguided management techniques seem to be directed at just keeping everybody happy, so that no one is upset and as a result everyone works far below their capacity.¹⁰⁰ The action of clearly defining how goals and objectives can be met gives the organization some points of measurement and evaluation. If others can look in and clearly see if the actions, behaviors, ministries, services and programs of the organization are fitted to their understood purposes and make an evaluation related to their own life and calling, the organization itself should be able to define processes and procedures that would allow it to assess the alignment of their reactional behaviors to a declared strategic culture. To this end this project will arrive although there are several stops that will be taken along the journey to determine the underpinning principles that allow the natural alignment process to take place in a comprehensive manner.

In 1996 Christian A. Schwarz published his work where he established eight essential qualities of healthy churches. This work invited churches to walk through an exercise he named *Natural Church Development*. It examined the existing church structure in light of the declared

¹⁰⁰ Pascarella and Frohman, *The Purpose-Driven Organization*, 17.

eight essential and then invited the congregation to participate in a six phase growth spiral.¹⁰¹ One of the early aspects of Schwarz's work is that he bids congregations to an understanding that God has provided everything necessary, everything needed for a church to grow and that those strengths within the Church should be examined rediscovered and utilized.¹⁰² Here Schwarz is on tract is his reliance on God and His supply, however his assignment of a particular number of essential elements create a reflective reference to the negotiations between Abraham and the visitors prior to the destruction of Sodom and Gomorrah. What if there were nine essential elements, what if there were ten? In the face of these concerns Schwarz raises several points about the strengths of a congregation and their careful evaluation of those strengths. The ability of an organization to evaluate and be true to the core competencies developed adds credence to their strategy for service.

Five and six year old children play soccer as one of their first encounters with team sports. They generally are not adept at ball control, they rarely pass to another teammate and the idea of an end line or goal line rarely seems to enter their mind. However, they can run up and down the field with the energy that makes most adults breakout into a sweat by just observation. On countless soccer fields early on Saturday in the spring and fall parents stand on the sidelines and watch their toddler turned preschooler engage a field, an opponent, a ball, and a goal. They do this usually by just running at the ball and kicking it as hard as they can in the direction that they happen to be going at the time. This is the strength of that age group, if there was attempt to teach sophisticated ball finesse or how to determine if one team is offside against another it would all be lost. In spite of all this exercise of running around the field, every once in a while

¹⁰¹ Christian Schwarz, *Natural Church Development; A Guide to Eight Essential Qualities of Healthy Churches*, 7th (St. Charles, IL: ChurchSmart Resources, 1996), 108.

¹⁰² Schwarz, *Natural Church Development*, 9.

the ball makes its way into a net to score a goal. These little ones do it by running with their strengths. Reaching the goal or, in the case of this project, an understanding of mission as expressed within a mission statement can be achieved a little bit easier by realizing particular strengths within an organization, celebrating its own natural uniqueness and having a reliance of those demonstrated core competencies over time.

Selecting core competencies seems to be easy. It would appear that to discover what an organization does best is just to determine what they do most. However this is not the case. Unlocking core competencies require an evaluative and measuring process. During that process the organization might discover what it does best is not be what it likes to do, what it wants to do, or what God has called it to do and be. The discovery of strengths sometimes involves overcoming a sense of weakness. Kennon Callahan in *Twelve Keys to an Effective Church* writes,

Meister Eckhart had a saying, “The devil has a device called busyness with which he tries to convince Christians they are really doing the will of God.” My saying is, the devil has a device called weaknesses with which he tries to lure Christians from the strengths God gives them.¹⁰³

Callahan encourages his constituents to understand that the discovery of a congregation’s strength is empowering and that if it can only do one thing that will help in a growth and development process, then claiming their strengths should be a priority.¹⁰⁴

Table 13. Declaration v. expression comparison (Church Planting)

Mission Declaration	Mission Expression
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¹⁰³ Kennon Callahan, *Twelve Keys to an Effective Church: strong, healthy congregations living in the grace of God*, 2nd Edition (San Francisco, CA: Jossey-Bass, 2010), 40.

¹⁰⁴ Ibid., 39.

_____ Ministries exists for the purpose of making Christ visible among the urban poor.	Church Planting - Victory Acres (Ministry Farm) - Community Development Efforts
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The organization's mission statement and survey responses point to a consideration and realization regarding this entity's strategy and strengths. Does the mission declaration point clearly to the services/ministries outlined by the mission expression? Is the declaration so board base that any service could fit under its umbrella? If the mission statement is to be the defining proclamation of an organization's strategic culture it would seem that it is to be based on the strategies that have been nurtured by both leadership and management and should naturally point to the core competencies that can be easily recognizable within an organization. This progressive dynamic is at the very heart of the mission construct that this project proposes.

This progressive dynamic should lend itself to a recognizable and understandable connectedness between the mission declaration and the expression. If the community cannot easily understand the values, purposes, and strategies of an organization as mission is played out within the community then is it a fallacy to believe that the staff, employees and volunteers understand and embrace the truth of an organization's strategic culture?

Table 14. Declaration v. expression (Contemplative Dialogue)

Mission Declaration	Mission Expression
Cultivating practices that transform lives, organizations and communities	Contemplative Dialogue - Creative Arts (Spirit in the Arts Center) - Spiritual Direction (direct service and training spiritual directors)

The organization that provided the mission statement in Table 13 also indicated that they had been through a series of mission statements and said that the one prior to the above was, “

Clearing a way for people to intentionally engage the mystery we call God." What does that really mean? This brings the project to an understanding that words mean something. In 2011 Dr. Steven H. Cady led a group to examine mission statements of organizations and examine the word usage to capture and evaluate overused and under-practiced corporate rhetoric. The study demonstrated that companies should construct their formalized statement of vision or mission in such a way to focus or center on issues, "dealing with quality, service, customers and shareholders."¹⁰⁵ In the conclusion the study the team pointed out that:

...it is important for leaders and strategic planning consultants to acknowledge this danger and work to ensure that the concepts being expressed in formalized organizational statements are reflective of the organization's true identity. Employees and customers are more sophisticated now, and are easily seeing through the trendy business buzzwords being used.¹⁰⁶

These words from the organization development vernacular ring true and seem to transcend beyond the business and private nonprofit world. It also seems as if the religious community has heard similar warnings.

If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.¹⁰⁷

The mission construct provides a tactical canvas on which to forge the dynamic starting points of movement leadership and the guiding influence of management using a process of decision-making, competency/strength assessment to produce a reactional course that identifies strategy for an organization. All of this creates movement toward the development of a strategic

¹⁰⁵ Steven Cady, Jane Wheeler, Jeff DeWoff and Michelle Brodke, "Mission, Vision, and Values: What Do They Say?," *Organization Development Journal* (The International Society for Organization Development) 29, no. 1 (2001): 76.

¹⁰⁶ Ibid.

¹⁰⁷ 1 Cor. 13:1-3.

culture and the declaration of that culture within a mission statement. The final piece to the tactical layer the construct is behavior. The term organization behavior does not seem to fit into the mode and methods for this project construct in that organizational behavior has been defined as a process that studies the influences that individuals, groups and structures have on the behavior within an organization.¹⁰⁸ Rather than consider organizational behavior this project would rather deal with the behaviors of an organization. This project considers that there is a difference, organizational behaviors are internal and impacts production; the behaviors of an organization are expressed externally.

This project has proposed that a proper mission construct of an organization embodies the functions of values, purpose and strategy. To that list of tactical functions the project adds behaviors, which are the action expressions that best fit the functions declared and that are in compliance with both the foundational understandings of the relational side of the construct and the mutual start up concepts of leadership and management. To add an understanding to the discussion the reactional portion of the mission construct is illustrated in Figure 10.

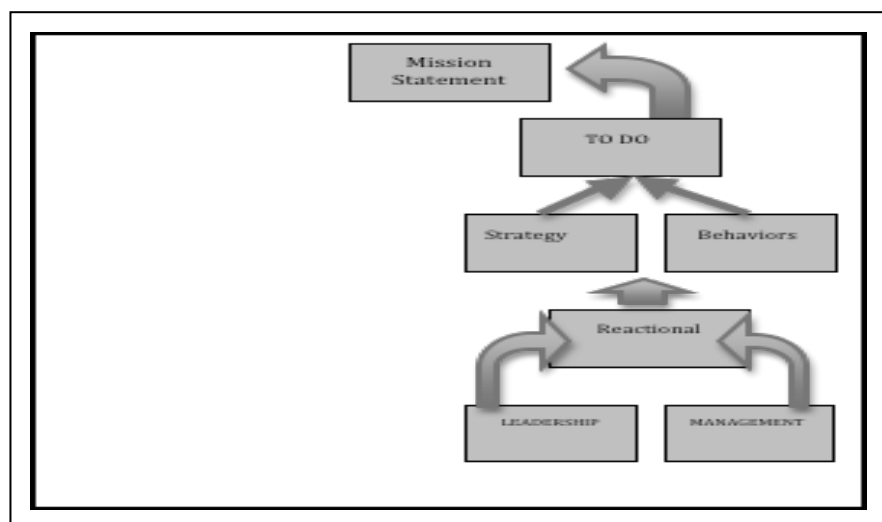


Figure 10. Mission construct – reactional.

¹⁰⁸ Robbins and Judge, *Essentials of organizational behavior*, 2.

Actions and behaviors are important, the discussion as led to a point where the actions of an organization come into focus. The services/programs/ministries are to be expressed in such a fashion to be in keeping with the totality of the underlying concepts, functions and themes that have been expressed within the mission development construct. Yes, the expression of all the fundamental aspects of the project is to be exhibited. After all, the writing of the Apostle Luke is not referred to as the mission or construct or development of the Apostles, but rather the Acts of the Apostles. Getting to the discovery of actions appropriate to the organization is a development by which the organizations culture, resources and strengths are declared within a strategic culture that focuses activities toward a desired missional outcome. As stated in previous examples within this project some organizations take to heart the words of Paul as he stated, “I can do all this through him who gives me strength”¹⁰⁹ rather than appropriately defining limits and expectations. If an organization has the “all things” mentality how can it define that unique existence that establishes a particular strategic culture that can examine the products or ministry that it produces in light of its mission? To rephrase the statement “if everything is mission then nothing is mission,” made by DeYoung and Gilbert, if all is mission then what is mission?¹¹⁰ The task is to develop a declaration of behaviors and actions that will be mission aligned

¹⁰⁹ Phil. 4:13.

¹¹⁰ DeYoung and Gilbert, *What is the Mission of the Church*, 18.

CHAPTER FIVE - MISSION ALIGNMENT

The project to this point has attempted to provide some organized thoughts on the development of mission and the construct necessary to engage the required forces and concepts that support and build a strategic culture of an organization. This mission construct when fully assembled appears to form a developmental pattern as shown in Figure 11.

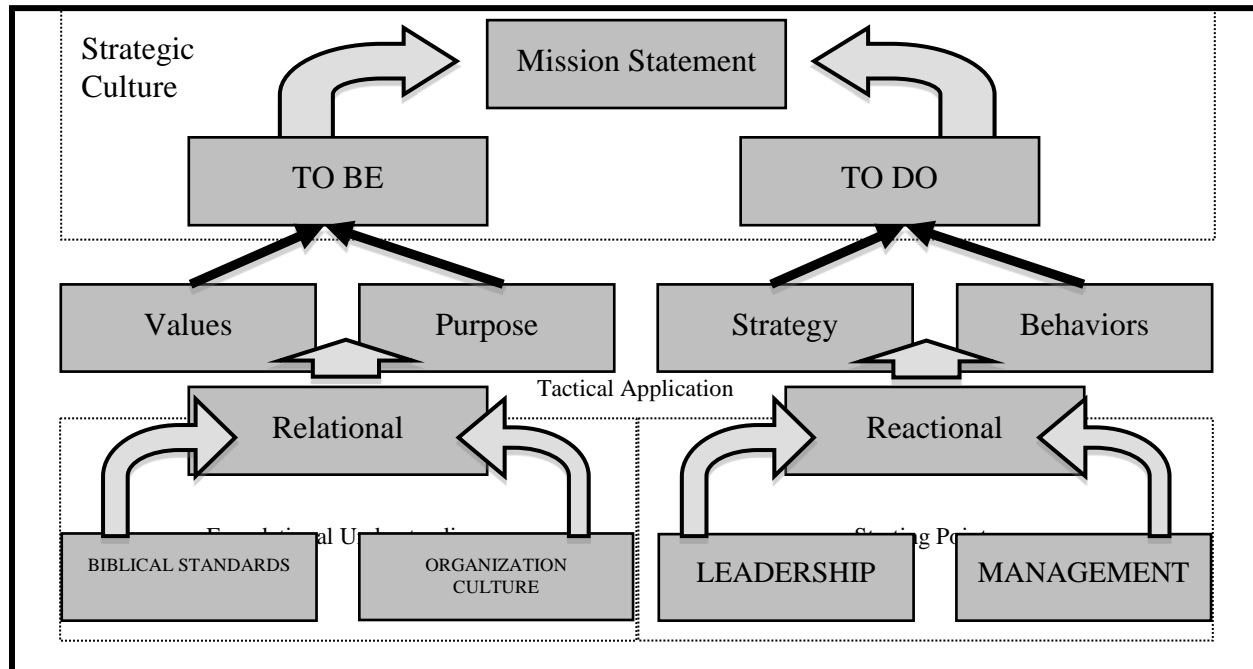


Figure 11. Mission construct – full.

As can be seen both the relational and reactional side of the construct has been shown. The movement guides information and actions from foundational understandings and starting points to the strategic culture expressed by a mission statement. These layers of development provide a dimension of growth, as the mission construct is engaged. Although an organization may have each one of these stated operands embedded in its understood mannerisms the discovery could be enlightening to the organization as it attempts to either develop or assess mission alignment.

Just as the characters in Shakespeare's *The Tempest* stated, "...all past is prologue" this endeavor turns its attention to the design of mission alignment and its relationship to the mission

construct presented. Guided toward a discovery of the keys for mission alignment the progression builds upon the concepts discussed and the functions previously identified. Another set of parameters will not be introduced due to the fact that the development work has already been done; the organization and assessment of those defined items will be structured to enable a view of mission alignment. Where the mission of the organization is constructed, the mission alignment is structured. One is a building method the other a measurement procedure that is based on alignment understandings that connect biblical standards to values, organizational culture to purposes, leadership to strategy and management to behaviors. To achieve mission alignment items need to line up, the dynamics express by an organization need to flow from one point to other. The actions displayed to a community or constituent base should have a rational sense that the outgrowth of expressions of mission matches the fundamental foundations of an organization. The foundation is faith the focus is mission.¹

The Case for Mission Alignment

This project's basic theme and underlying premise was that there was an apparent need for organizations to understand that the lack of mission alignment could be damaging to its community expectations and thereby to its resource development, its internal structure of support, effecting its culture and ministry. It might be enough to merely state the words from Proverbs 29:18 in that "where there is no vision, the people perish."² However, that might raise a debate regarding how the term vision plays into overall mission construct, mission alignment scheme. However the usage of vision in proverbs appears to relate to a general understanding of

¹ Peter C. Brinckerhoff, *Faith-Based Management: leading organizations that are based on more than just mission* (New York, NY: John Wiley & Sons, 1999), 47.

² Proverbs 19:18.

the redemptive mission of God, and without this revelation people do perish. This project asserts that without proper mission constructs and mission alignment organizations do perish.

Koch industries and their requirements for alignment with the principles of market based management has no remorse in clearly stating,

...we cannot afford to select or retain individuals whose core values are inconsistent with our MBM guiding principles. If there are doubts surrounding a candidate, they must be resolved. If an existing employee's values are inconsistent with our principles, action must be taken.³

This consistency, within the missional community can be express in light of the church as the organizing principle rather than an option of selection. It is the operational axis on which the life of the church revolves all activities all functions, all activities all expressions of ministry are organized around its principles.⁴ This at its heart appears to be alignment whether it is considered as an organizing principle or it is a call for consistency with the functions of market based management. Warren who did not invent the word, "purpose" but has certainly employed its usage stated that ministries that are not compatible with the purpose, beliefs, values, and philosophy of ministry can harm an organization's testimony to the community.⁵

The nonprofit world clearly embraces the ideas and concepts associated with mission alignment. In the midst of cynics and disgruntled people it is worth whatever it takes to create an environment of alignment.⁶ Peter Drucker, a leader of non-profit direction, considers this alignment as putting together the mission, the objective, the market and the moment into a

³ Charles Koch, *The Science of Success: How Market-Based Management built the World's Largest Private Company*. (Hoboken, NJ: John Wiley & Sons, 2007), 89.

⁴ Brad Brisco and Lance Ford, *Missional Essentials: a guide for experiencing God's Mission in your life* (Kansas City, MO: The House Studio, 2012), 25.

⁵ Richard Warren, *The Purpose-Driven Church: growth without compromising your message and mission* (Grand Rapids, MI: Zondervan, 1995), 394.

⁶ William George and Peter Sims, *True North: Discover your Authentic Leadership* (San Francisco, CA: Jossey-Bass, 2007), 180.

system that begins with needs and ends with satisfactions.⁷ Others indicate that an organization's mission cannot be considered just a declaration it is a course of action to be learned and lived.⁸ Within the realm of public administration where mission alignment seems underrated when compared to operational procedures, regulatory compliance and legislative restraints, employees put their best efforts forward when they view their agency's work as significant and their own contribution as important.⁹ The mix and magic of mission and the actions and understandings revolving around it has theorists and scholars working on how to define mission not as an evaluative tool but in terms of a motivational argument, and strategy as the measure by which nonprofits should be evaluated.¹⁰ The secret, if there is one to alignment, might be as easy as the understanding from the author Michael Sand when he indicates that "every program must support the mission."¹¹

In order to capture the essence of mission alignment there is a need to examine a few of the mission misalignments that were referenced in the project. These were referred to as, dis-missional, dis-missional, or bi-missional in behavior. In order to discuss these proposed phenomenon there should be recognition that the project considers the two basic factors of measurement and mission alignment evaluation to be 1.) Mission declarations, and 2.) Mission

⁷ Peter Drucker, *Managing the Non-Profit Organization: Practices and Principles* (New York: HarperCollins, 1990), 102.

⁸ Cynthia D. Scott, Dennis T. Jaffe and Glenn R. Tobe, *Organizational Vision, Values and Mission* (Menlo Park, CA: Crisp Publications, 1993), 96.

⁹ Charles T. Goodsell, *Mission Mystique: Belief Systems in Public Agencies* (Washington, DC: CQ Press, 2011), 12.

¹⁰ James Phills, *Integrating Mission and Strategy for Nonprofits Organizations* (New York, NY: Oxford University Press, 2005), 17.

¹¹ Michael A. Sand, *How to Manage an Effective Nonprofit Organization: From Writing and Managing Grants to Fundraising, Board Development, and Strategic Planning* (Pompton Plains, NJ: Career Press, 2005), 127.

expressions. The project used these categories as survey responses were considered, behaviors of organizations evaluated and strategy discussed.

In the di-missional state of mission alignment the mission expressed is in direct contradiction to a mission declaration. This produces a picture of an organization that is sending mixed signals to the community. The response to the project's survey that indicated the simple statement "we are no longer faith based" is a possible example of the outcome of this type of operational behavior and mission expression. Faced with an apparent historical standard for mission adherence the operations changed over time or responded to community needs and expectations thereby the organization has strategies and behaviors that are in the opposite direction of the organization's primary mission. The direction of expression and the direction of declaration are diametrically opposed as illustrated in Figure 12.



Figure 12. Di-Missional

The Dis-Missional behavior appears to be a bit more devastating to the organization, where di-mission moves in opposite directions the dis-missional moves in a direction of conflict with the mission declaration. An extreme example could be cited as a historically fundamental Evangelical Christian based health clinic that because of factors of economics and local politics finds itself providing medications, medical procedures and programs that are in opposition to the founding biblical standards and organizational culture that grew the organization in the past.

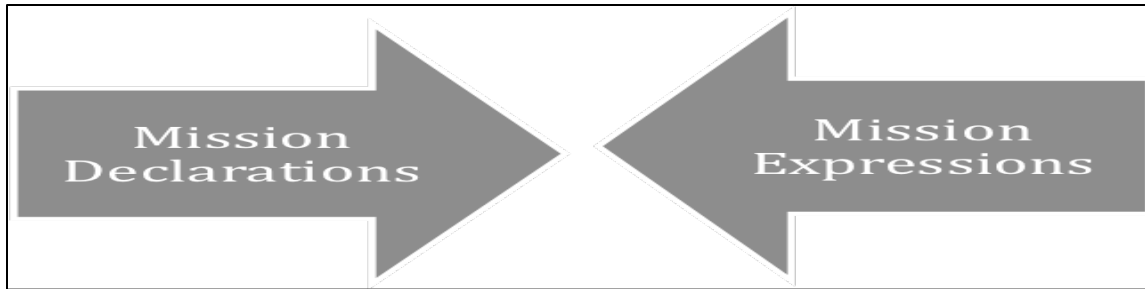


Figure 13. Dis-Missional

Another cultural phenomenon for a review of mission declarations and mission expressions would appear to be the bi-missional organization. This group has a stated mission but have chosen not to carry forward with service provision and generally only participates on the fringe of ministry by encourage and collaborating with other service providers but never directly engaging with direct service delivery. An example of this type of organization could be the local community center or family life center of a ministry. It has an existing facility but has yet to fill the space with viable services. The organization partners or collaborates, and in some cases acts as a landlord to other organizations as the movement and action is in parallel to the mission declaration. The organization appears to be headed in a mission direction but there is a separation between the organization's operation and the mission that is being expressed.

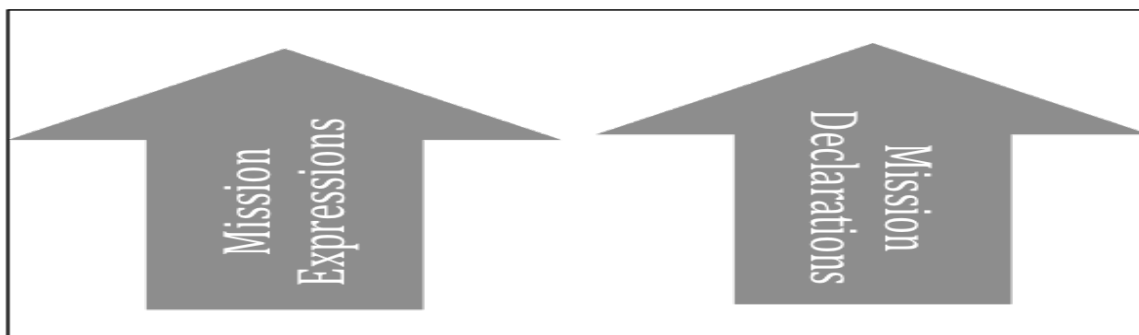


Figure 14. Bi-Missional.

Another concerning issue as it relates to the declaration and expression of mission happens within larger organizations. Mission fragmentation occurs when large operations



Figure 15. Mission fragmentation

with very distinct departmental segregations determine that it would be good if each of the departments, functions, programs and/or ministries develop a separate mission statement. The individual departments form committees and task forces each assigned to their separate departmental boundaries. There is usually no real control or quality assurance to the method. If no one is obviously contradicting the statement made by the organization's "master mission," then all is well. Normally an exercise of this type would produce a statement such as, the mission of the XYZ department is to provide helpful, kind and courteous support while being trustworthy and loyal to the ABC agency by doing QRS in a friendly, obedient, cheerful and reverent manner. With due apologies to the Boy Scouts of America and the misuse of their scout laws as the descriptive adjectives within this sample statement, this project proposes that this

example is not out of synch with large private nonprofit organizations. Consider a number of departments engaged in independent mission statement development and the view of mission fragmentation starts to emerge. The issue is clear when the mission fragmentation event is displayed. Everyone is doing what is right in their own eyes. The words that there is “one Lord, faith, one baptism,”¹² should be emphasized for mission development. In an organization there can only be one mission if true mission alignment is to occur.

With this warning regarding mission fragmentation understood there are organizations that have a desire to indicate the connections of segregated departments into the bigger picture of one mission. With that goal in mind mission development could be devised using the mission construct included in this project along with clear instructions. Those instructions and directions would include the primacy of the organization’s mission declaration and that any subordinated mission declaration needs more than to support the mission but must establish operational behaviors that enable the overall organizational mission to be implemented. This will encourage the individual department employees to consider their role within the full expression of an organization’s mission and discover their unique role in ministry and service. Identifying these subordinate mission declarations/operational behaviors to the primary mission of the organization when carefully led and managed can offer similar benefits as that of a personal mission statement to the people engaged. These benefits are understanding direction, defining the work that is done, providing a measure personal success, and increasing a personal sense of well-being.¹³ This mission-focused approach offers some exciting new directions for larger operations and establishes a mission declaration/expression model as indicated in Figure 16.

¹² Eph. 4:5.

¹³ Maureen F. Fitzgerald, *Mission Possible: creating a mission for work and life* (Vancouver, B.C.: Quinn Publishing, 2003), 29.

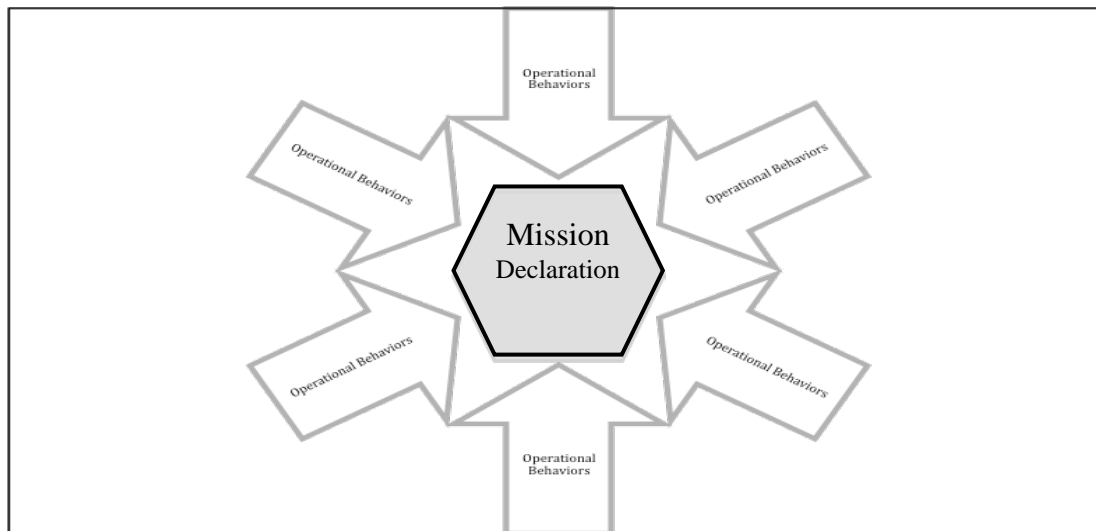


Figure 16. Mission focus

Keys to Mission Alignment

The goal for this project is to clearly define a construct for mission development and a method for mission alignment. The project has set the parameters of mission development and as established a mission development flow that considered a variety of factors to encapsulate the operational essence and the organizational culture of the entity to be examined. A review of literature was conducted to determine the general state of the art for mission quality and leadership styles within the general business sector, the nonprofit community and the world of religious organizations and their unique function in reaching out and touching communities with the redemptive mission of God. The use of the project's survey information allowed for a reasonable collection of information that provided a view of existing processes and expressions and also allowed the project to demonstrate the fit or the lack thereof of mission declarations to mission expressions. All of this effort was designed to discover facts that were to offer consistency to the proposed mission construct and thereby flow into a set of keys to unlock the doors to mission alignment. Mission alignment according to this project is an essential element

for individuals to align themselves for service and commitment and as service and ministry is provided to a community.

Therefore this project indicates the following keys for mission alignment.

1. The operational values exhibited are not to be in conflict with the faith expressions of the organization.
2. The purposes that flow to mission development must be supported by the organizational structure and culture.
3. The strategic aims of the organization must guide leadership direction.
4. Organizational behavioral expectations must have priority for resource allocations.

These four keys are not the final comprehensive word on mission alignment but these keys give a framework by which, mission development can be achieved and mission alignment can be reasonably viewed. These keys match the developmental functions identified as expressions, construction, connections, and investments.

EXPRESSIONS - Values to faith expression – flowing from biblical standards. These faith expressions move from the identity of the organization to the actions of the organization. The outcomes are expressed by, a demonstration of core values focused on the great commission, an invitation to participate in mission, and progressions that encourage action and engagement.

CONSTRUCTION - Purposes to organization structure – flowing from the culture discovered, developed and encouraged. The organizational constructs move from the goals of the organization to the impacts that are made within the community. The outcomes are expressed by, clarity of motives within the organization, and a desire to see change occur based on the services and ministry delivered.

CONNECTIONS - Strategy to direction development – flowing from leadership that enables movement. The organizational connections move from the desires and dreams of the organization's stakeholder to the declared methods. The outcomes are expressed by, a connection to the biblical standards of the organization by both service delivery staff and service recipients recognizing a connection to the Mission of God, a sense that individuals involved in mission expression are guided by service, and people orientation in all operations.

INVESTMENTS - Behaviors to resource allocation – flowing from management. The resource allocations of the organizations move from trust and faith to investment in a future within the will of God. The outcomes are expressed by, direction toward expectations, release of resources based on faith, and a measurement of returns on investments properly.

Seeing the basic understanding of mission alignment in an outlined format the use of the mission matrix suggested by the project flows naturally. However, there is room for some additional thoughts on the key statements of alignment.

The statement related to faith and values seem as if it could be left unsaid. Of course the values will adhere to the faith expression of an organization. However, this project returns to the warnings and understandings of the spiritual warfare nature of the religious organization. Working in and for a fallen world in an atmosphere that does not understand or embrace the redemptive nature of a mission message or ministry, being crystal clear on faith and value connections is indispensable. A faith-based service delivery system that is in conflict with the operational values presented does not focus on the call within the great commission and neglects the stated faith expressions of the organization will lose the battle and the war. There must be an understanding it's more than mission it is about faith.¹⁴

¹⁴ Brinckerhoff, *Faith-Based Management*, 18.

Purpose grows from a basic understanding of what the organization is and what it wishes to accomplish. Therefore the flow of congruency between an organization's basic nature and its declared purpose drives development and allows the strategies to be girded, and fixed on a particular set of goals. "Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us, then, who are mature should take such a view of things."¹⁵

Strategy of an organization guided by leadership can have the most dynamic positive effect for an organization or it can be the catalyst for disaster. From a nonprofit world perspective, a leader is to master the organization and its context its culture rather than surrender to it.¹⁶ The leadership of a religious nonprofit would appear to have a different practice. He or she is to surrender to the true Master of the organization and submit that institution's strategic culture and context to the will and mission of God.

Mission Alignment Matrix

The outputs/products of an organization provides a definition of identity for an organization simply by the community seeing what impact it makes in the lives of its neighbors and other members of the community. In business there is a realization that the profitability of products erode over time and therefore the company and organization must widen its range of activities to slow down the decline.¹⁷ The erosion of profitability is not the general issue for religious nonprofits. However the proper placement and focus of resources and resource

¹⁵ Phil. 3:13.

¹⁶ E. B. Knauft, Renee A. Berger and Sandra T. Gray, *Profiles of Excellence: Achieving Success in the nonprofit Sector* (San Francisco, CA: Jossey-Bass, 1991), 128.

¹⁷ Koch, *The Science of Success*, 60.

development is. The actions, behaviors, programs, ministries and services of an organization that are most strongly aligned to the missional standards of the organization must have precedence as a wide range of management decisions are made.

All of the nice words have been uncovered and restated within the project, and a general outline that gives keys to mission alignment has been stated and supported by the use of terms such as, expression, construction, connection and investment. The question remains as to how an organization determines if the functions align with its own mission declaration. It is assumed that numerous executive directors have used many square feet of white board space drawing and graphing a method of alignment. Based on that need this project proposes the mission alignment matrix illustrated in Figure 17.

Mission Alignment Matrix														
	Mission Statement		Mission Declaration	Alignment Scoring					Mission Expression					
EXPRESSIONS		Values		1	2	3	4	5		Faith/Beliefs				
				Purpose		1	2	3			4	5		Organization
		Strategy		1	2	3	4	5		Leadership				
		Behavioral		1	2	3	4	5		Resource				
CONSTRUCTION														
CONNECTION														
INVESTMENT														

Figure 17. Mission alignment matrix.

The organization of the matrix lends itself to clear interpretation and usage. The steps for usage are related to the term used repeatedly within the project in that it is straightforward. The

columns that include the terms, expression to investment, values to behavioral and resource to faith/beliefs are titles and guides to help as the matrix is used. The mission statement of the organization is written in the column labeled as such. Under the column labeled mission declaration the organizations mission statement should be dissected to place phrases, words expressions into the row that best fits the defining terms. These terms are used throughout the project, values, purpose, strategy and behavior. For the purpose of the mission alignment assessment if an organization cannot readily determine that their mission statement communicates a particular mission quality, the process can move forward without considering that particular quality and attribute. In the same regard an organization's statement could possibly include language that is felt to transcend two or even more of the mission qualities. If this is the case the process can continue by simply placing the statement or statements in all of the associated rows. A word of caution on that matter, it would seem that if a mission statement is too broad, a back to a drawing board exercise might be in order. The mission construct can be of great help if that way is chosen. A phrase like "Do Good" looks wonderful on a wall or on a letterhead, but does it effectively communicate the values, purposes, strategy and appropriate behaviors of the organization. An encompassing set of terms like the before-mentioned phrase might be used to provide clarity to everything from a religious nonprofit to a massage parlor. The goal is to communicate meaning not to concentrate words or thoughts.

As the mission declaration is placed within the mission alignment matrix the user may find deficiencies in communication or meaning. Although a mission statement evaluation is not the goal of the mission alignment matrix, the tool can be of help in identifying deficiencies that would direct organizations back to a review and discovery of the organization's mission. With

the mission statement segmented into the mission qualities, the more exhausting task of discovering mission attributes comes next.

Each of the mission qualities has corresponding mission attributes associated with the mission expressions of the organization. The task at this step is to review the actions, activities, ideals, programs, policies, procedures, services, and ministries of the organization and place those actions into the segments of the matrix where the particular mission attribute falls. When that list of mission expressions/attributes have been compiled and lined up against the corresponding mission declaration/qualities the final step is a simple scoring. As the process unfolds insights are gained and the actions of completing the matrix would seem to have a quality in and of itself. The reflective nature of individuals to evaluate, understand, and correct should emerge as the information is gathered and the process is embraced. Seeing what is done and not done in regard to carrying out the mission of the organization should be helpful in guiding the leadership and management of the organization to the calling that God has set before them.

The middle section of the matrix allows for a score to be indicated for every quality to attribute row. A five-point scale has been provided with five being the highest and one indicating a low connectedness or alignment to mission. This five-point scale allows for a neutral score to be selected, although a score that is neither hot nor cold seems to elicit some warnings. The use of rating scales is once again straightforward and easily used, and five points of rating is easier to put on a portrait-oriented form than one containing ten points of evaluation. Therefore there should not be any mystique or magic to its use. In order to give some clarity and for a jumping or start point to the discussion that will rise from a mission alignment process the rubric in Table 15 is provided.

The rating scale is established so that the highest should not be the end all and the lowest scoring should not be the kiss of death to an organization. Language helps the project be gracious and encouraging to the developing organization and realistic to the institution that appears to have its act together.

Table 15. Mission alignment scoring rubric

Score	Definition
1	The attributes not realizes at this point.
2	The attributes are minimally provided but the mission connection/alignment is not readily seen.
3	The attributes are connected to the understanding of mission but not specific to the associated mission quality.
4	The attributes are connected to the selected mission quality and goals are established to grow these connections by developing and implementing additional ministries.
5	The attributes are connected to the selected mission quality and the leadership of the services, activities and ministries understand their continuing role as examples, mentors and guides for others within the organization

This project is positive that within the enterprising world of the religious nonprofits individuals will combine the scores for each mission quality/attribute row and come up with a collected mission alignment score for an evaluated organization. If that is an ultimate outcome or use of the matrix, that procedure does not fit into one of the underlying purposes of this project. That is, to help religious nonprofits discover their own mission alignment or lack of it. The ideal was to discover and consider rather than to score and attach a rating.

This process leads to further developments, which will be discussed. Although with over 25,000 words used so far within the project to express the rationale, reasoning and reliability of a one page form it might have been more interesting to only say, “take the organization’s mission

statement; label it, line it up, look at it, and shine some light on it.” However, there is a need to present an example to make the process stick with a future user of the matrix. Table 18 is an example using a proposed organization and mission declaration.

Mission Alignment Matrix										
	Mission Statement		Mission Declaration	Alignment Scoring					Mission Expression	
EXPRESSIONS	The Gospel Outreach Center is a Christian counseling ministry that uses the Bible as its basis for helping Others. Its motives are guided by a desire to serve others, its methods are to make impact into homes and families and its message is to provide motivation and a sense of hope and rescue to all it serves.	Values	Christian	1	2	3	4	5	Hiring discovers faith and practice attributes of all candidates. Participants are instructed on the background of the center. Bibles are provided. Referrals to local churches encouraged. Religious paintings.	Faith/Beliefs
			Scripture				X			
CONSTRUCTION		Purpose	To Serve	1	2	3	4	5	Daily counseling provided via approved schedule.	Organization
			Provide motivation			X			Groups are provided for singles and unmarried mothers.	
CONNECTION		Strategy	For families	1	2	3	4	5	Leadership engaged in fundraising, contract negotiations and grant writing.	Leadership
			Into homes	X						
INVESTMENT		Behavioral	Hope and rescue to be communicated							
			Display a sense of hope and help	1	2	3	4	5	Budget allocations have been directed to PhD. level staff.	Resource
				X						

Figure 18. Mission alignment matrix – example.

The label it, and line it up process of the matrix displays some interesting facts for the Gospel Outreach Center. From the outside this well-staffed counseling center is providing the community some much needed services. Although, from the example presented it appears to be

the time to re-think the mission construct of the entire organization. The example organization is charged with a mission and the organization was founded on a clear vision expressed by an established mission declaration. The lack of ministries and programs that impact families would seem to be a first fix to move toward alignment. Also, the allocation of funds to expand activities and services would be more appropriate if there was a focus on the basic educational requirements for the service and counseling staff.

The qualities of values, purposes, strategy and behaviors growing from the foundations and starting points of biblical standards, organizational culture, management and leadership have been the backbone of this project. Those understandings gave support to the mission construct, which allowed for the structure of the mission alignment matrix to be developed. Although completed, the project is not fully comprehensive although it is a proper foundation to encourage further developments.

CHAPTER SIX – CONCLUSION

This project has examined the literature and considered the state of the art in leadership development, and mission expression from the perspectives of business, nonprofit management and religious organizational operations. The project's survey findings identified a desire and understanding within religious organizations to clearly connect established programs/ministries with a stated mission. The survey findings also illuminated the fact that declarations within a mission statement needed to be aligned to the expression of services demonstrated by an organization to a community.

These understandings and findings guided the project to produce three basic tools for connecting organizational passion to operational behavior. As those connections are discovered a pathway toward a strategic culture that is true to the underlying values, behaviors, purposes and strategy of the particular establishment can be achieved. After the research information was discussed the project provided a mission development construct that guides groups toward an understanding of their own identity and their own attempts at projecting that identity in service toward a community. In short an organization must be sure of what it is to be and what it is to do and this understanding must focus on the mandates of the great commission as declared in Matthew 28.

One of the highlights of the project was the identification of keys to mission alignment. Based on the general responses of the survey participants and with an understanding of the aspects of the developed mission construct, statements that help guide operations toward a mission aligned state were presented. These keys to mission alignment delivered processes that allow organizations to work through actions such as, constructing purposes and culture, properly

expressing values, making directed leadership connections and investing resources aimed at organization functions that address mission related outcomes.

As a proper mission construct is utilized and the keys for mission alignment are embraced a means for mission statement alignment was presented. The mission alignment matrix is a system by which an organization's mission statement is reviewed in an alignment process to determine if the aspects of the mission declarations within a mission statement are demonstrated by the mission expression of services and ministries provided to constituents. Clearly this project provided the basic development tools for mission construction focused on biblical standards and assessing operational alignment to a focused mission statement.

In considering the outcomes and the outgrowths from a project of this type there must be a realization of the limited resources than can be applied to this activity. This can be easily seen with the sample size and response numbers associated with the project's survey. With the limitations understood the collection of reasonable data could be accepted. However with additional resources of time and supporting personnel a full research project into the mission related activities of religious private nonprofits within the United States would be interesting and beneficial to the religious nonprofit sector. To be able to declare that the data and findings were statistically significant would be an underlying benefit. An endeavor of this type, properly supported could add to the general art form of service that this sector of the community inhabits and could provide a guide for service providers for the upcoming decade.

The use of technologies cannot be ignored in the world of religious nonprofits. These information technology benefits were not discussed nor were they presented as a value to the behaviors and strategies of the respondents and/or users of the project's materials. The world of technology moves forward and the growth of data based information, software processes and

dashboard generated information whether financial or material will be within the grasp or on the computer screens of most private nonprofits in the future. Therefore, careful attention will need to be placed on this subject matter as further investigations or studies are conducted to discover the role of religious organizations within the community.

Combing the use of statistically significant data and the world of technology to the construct and matrix of the project could bring a new understanding to mission development and mission alignment. This new understanding could guide the religious nonprofit as it attempts to meet the needs of a changing world. As new programs and ministries are considered to address the changing landscape, the tools embedded within technologies along with access to financial, program statistics, community demographics and a client/constituent data base could let a service provider assess and developed a start-up or new ministry with some assurance that the new program is aligned to the historic mission of the organization. Executive directors have been faced with the question, “why should this ministry be doing that?” If the confluence of technologies and an alignment construct such as the one within this project can be achieved the director would have some assurance and could communicate, “Yes, this ministry is aligned with the mission of the organization.”

To take a step toward implementing the functional aspects of this project, organizations that responded to the project’s research survey will be provided a copy of the completed information. They will be invited to make an evaluation of their own mission alignment using the mission alignment matrix, and to report their findings and opinions to the project’s author. This full circle process of the project’s information will hopefully lead to further development and implementation of the mission construct, and mission alignment matrix.

The term alignment presents itself within this project as the primary pivotal point on which the world of religious nonprofits must revolve. This picture of alignment guides and requires the labeling, lining up, looking at, and lighting up of both life and service in Him to check alignment to His mission and His calling as declared within Matthew 28.

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”¹

To this strategic culture this project provides a word of alignment encouragement and direction. Let it be said that the words of the psalmist marks true mission alignment. “But my eyes are fixed on you, Sovereign LORD; in you I take refuge.”²

¹ Matt. 28:16-20.

² Psalms 141:8.

APPENDIX A

Survey recruitment e-mail

Note: Sent Via E-Mail to all Selected Organizations

Dear Ministry Leader

My name is David P. Fuller I am a Doctor of Ministry student at Liberty Baptist Theological Seminary - Lynchburg, Virginia (dpfuller@liberty.edu). I am presently gathering information to assist in my thesis development. My desire is to assess organizations and how they carry out their identified mission as indicated within with their published Mission Statement.

My thesis proposal indicates:

The purpose of this project is to examine self-declared Faith-based ministries within the United States and compare their operational and administrative procedures in light of their described Mission. Based on a web-based survey this project will identify the match between a described Mission and day-to-day operations. It is hoped that a process for mission evaluation and alignment will be produced that will guide planning and development of ministries.*

**Ministries will be identified by type and size and not by name a consent form is included within the survey form indicated below.*

My request is that you respond to the attached questionnaire via the link below. The questionnaire was created using Adobe Forms Central so there should not be an issue from an IT standpoint. Your inclusion within the representative sample was based on your serving a state capital location and your identity as a faith based organization. The questions are rather straightforward and provide some limited insight into your organization's processes and vision. Organizations will not be identified unless authorization is granted and the Adobe Forms Central program does not relate responses to any particular e-mail or responder. Per the institutional standards of Liberty University and the federal requirements associated with data collection of this type, the data will be maintained for three years after the date of collection. I sincerely hope that you will participate and respond in an open and sincere manner.

Please understand that your participation will be of great help as I continue through my Doctoral educational experience. If you desire a copy of the final product of this informational or if you have any questions related to the process please directly respond to this e-mail and I will respond or provide you a copy of the final project report whichever is appropriate.

Once again please help in this informational process by following the link below and responding to the identified questions. At the beginning of the survey participants will be asked to acknowledge the information provided within the consent section of the survey form. The Mission Alignment Questionnaire can be accessed via the link below.

THE ADOBE FORMS CENTRAL LINK IS:

<https://adobeformscentral.com/?f=py7TxP%2AOxPhiS6Z3h0SBug>

Thank you and may our God continue to bless your dynamic ministry.

Sincerely,
David Paul Fuller, MA, MAR
Student - Liberty Theological Seminary
dpfuller@liberty.edu

APPENDIX B

Survey instrument

The attach pages show the survey instrument as seen by the survey participants as they assess the Adobe Forms Central web site. The use of the pdf format to insert these pages into the project gives a better example of the survey experience rather than producing the questions in a direct text format.

Mission Alignment Questionnaire

Mission Statement Alignment: Key Principles for Guiding Ministries toward their Vision

Principal investigator - David Paul Fuller

Liberty University

Baptist Theological Seminary

You are invited to be in a research study of Faith-Based organization and their operational behavior. You were selected as a possible participant because your organization serves a state capital community and has identified itself as a Faith-Based organization. You are asked to review the information included in this form and ask any questions you may have before you agree to answer the questions provided.

This study is being conducted by:

David Paul Fuller

Liberty University Baptist Theological Seminary

Background Information:

The purpose of this project is to examine self-declared Christian/faith-based ministries* within the United States and compare their operational and administrative procedures in light of their described Mission. Based on a web-based survey this project will identify the match between a described Mission and day-to-day operations.

Based on the findings of the project, ministries that have high levels of resources directed toward missional impact will be identified, and those that have a history of non-mission essential programs and activities will be discussed. It is hoped that a process for mission evaluation and alignment will be produced that will guide planning and development of ministries. Ministries will only be identified by type and size and not by name.

Procedures:

If you agree to be in this study, I would ask you to do the following:

Review the 30 questions included within the Mission Alignment Questionnaire and provide your answers and opinions based on your understanding of the operational procedures and practices of your organization.

Risks and Benefits of being in the Study:

The study has minimal risk. The risks associated with this study are no more than participants would encounter and experience in everyday life.

There are no direct benefits associated with participation however there is a hope that the information collect may help guide in the planning and development process of other organizations.

Compensation:

Participants will not be compensated for participating in the project.

Confidentiality:

The records of this study will be kept private. In any sort of report that might be published, will not include any information that will make it possible to identify a particular organization or respondent. Individual responses will not be associated with a particular organizations' identity. Research records will be stored securely via the password secured Adobe Forms Central web-site. Records will be maintained two years past the deletion of the material by the Adobe Web-site (after year one). The researcher will maintain the hard copies of the information with access to the information available only to him. The records will be destroyed appropriately (shredded) after the three-year retention time.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is David Paul Fuller. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at dpfuller@liberty.edu (678-230-4787). The advisor of this project is Dr. Charlie Davidson of Liberty University Baptist Theological Seminary. He can be reached at cdavidson@liberty.edu (434-592-4140).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher or his advisor, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You can print a copy of this information to keep for your records.

IRB Exemption Number: 1718.112613 - Liberty University Institutional Review Board

IRB Exemption Date: November 26, 2013

Statement of Consent:

I have read and understood the above information, and agree and consent to provide the information requested based on the information and assurances provided:

Yes

No

Mission Alignment Questionnaire

Assurance Statement:

This questionnaire and related information is for the exclusive use of a Doctor of Ministry Thesis Project for - David Paul Fuller a student of Liberty Theological Seminary.

The information collected is associated with a project to review operational behaviors and declared mission statements. No specific identifying information is included within the questionnaire and no individual organization will be named and/or associated with any particular responses.

Organizations may elect to have their name indicated and published within the final project as a responding organization, however even with the "listing" authorization collected data will not be associated with the responding organization.

ABOUT THE ORGANIZATION

1. How long has the organization been in existence?

- Five years or less
- Five - Ten Years
- Ten - Twenty Years
- Twenty - Fifty Years
- Over Fifty

2. In what size community does the organization serve? (population estimate)

- less than 50,000
- 50,000 - 100,000
- 100,000 - 500,000
- 500,000 - 1 million
- over 1 million

3. Does the organization have a Mission Statement?

- Yes
- No - If No move to question 10

4. Was the Mission Statement established when the organization was founded?

- Yes - If Yes move to question 6
 - No
-

5. How was the Mission Statement developed?

Staff

Consultants

Board Developed

Combination of any/all of the above

6. Please state the organization's Mission Statement.

7. Is the Mission Statement action oriented or being oriented?

Action

Being - Ideal

8. What is the PRIMARY Action encouraged by the organization's Mission Statement?

9. What is the PRIMARY Ideal encouraged by the organization's Mission Statement?

10. What statement would BEST define the primary impact that the organization makes in the community.

The organization is driven by a underlining purpose.

The organization is directed by a desire to meet community needs.

The organization is guided by a response to a marginalized group.

Other

11. What WORD would BEST define the purpose of the organization.

Leading

Serving

Embracing

Other

NOTE: When the questionnaire refers to the organization's mission statement for those organizations without a defined statement please respond based on the information provided for questions 10 & 11.

12. Is the organization a 501 (c) (3) registered corporation?

Yes

No

13. Does the organization have a direct denominational affiliation?

Yes

No

14. Does the organization have a voluntary Board of Directors/Trustees

Yes

No

15. Please rate the level of agreement with the following statements.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The Board of the Organization is active and fulfills a vital role within the organization.					
The Board reflects the racial/ethnic make-up of the community served by the organization.					
The Board is in need of enhancement and training.					
The Board provides only limited support and operational direction.					

16. What size is the organization? - How many Full Time Employees?

- 1 - 5
- 6 - 15
- 16 - 30
- 31-50
- Over 50

17. What size is the organization? - What size is the annual budget?

- below \$100,000.00
- \$100K - \$250K
- \$250K - \$750K
- \$751K - \$1M
- \$1M - \$2M
- Over \$2M

18. What size is the organization? - How many Programs/Ministries are provided to the community?

- 1 - 5
- 6 - 9
- 10 - 14
- 15 & Over

19. What size is the organization? - What is the size of the primary location of the organization?

- Less than 10,000 square feet
- between 10,000 - 20,000 square feet
- between 20,000 - 30,000 square feet
- Over 30,000 square feet

20. What is the PRIMARY task of the organization's CEO/Executive Director

- Pastor
- Administrator
- Fund Raiser
- Crisis Manager
- Supervisor
- Service Delivery
- Guidance & Leadership
- Other

21. WHAT PERCENTAGE OF TIME IS SPENT BY THE EXECUTIVE/ADMINISTRATIVE STAFF ON:

Fund Raising

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

Public/Community/Press Relations

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

Service Delivery

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

Staff Supervision

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

General Organizational Administrative Tasks

- 0 - 20%
 - 20 - 40%
 - 40 - 60%
 - Over 60%
-

22. WHAT PERCENTAGE OF TIME IS SPENT BY DIRECT SERVICE/MINISTRY STAFF ON:

Fund Raising

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

Public/Community/Press Relations

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

General Organizational Administrative Tasks

- 0 - 20%
- 20 - 40%
- 40 - 60%
- Over 60%

The following group of questions ask for the priorities of ministries/services/programs of the organization.

23. What is the premiere or priority ministry/service/program of the organization?

24. What are the next three priority ministries/services/programs of the organization?

25. What ministry/service/program of those listed in the previous questions that could be eliminated without making a significant impact on the perception of the organization by the community?

26. Please rate agreement/disagreement with the following statements.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The elimination of the program mentioned in question #23 would bring about the end of the organization.					
The organization could survive the elimination of its premiere program if and only if one of the three programs mentioned in question #24 were enhanced.					
The organization could survive the lost of its premiere program but would need to retool its Mission Statement.					
The organization could survive the lost of its premiere program without any significant impact to its operation or community support.					
The Organization could and/or has added and deleted programs/ministries without significant impact to the organization itself.					

27. Earlier in the Questionnaire the premiere program/ministry/service was identified along with three other subordinate services/ministry. Please indicate an estimate of the percentage of the organization's FINANCIAL resources applied to the individual Priority Programs

	less than 20%	20% - 40%	40% - 60%	60% - 80%	Over 80%
Premiere Service					
Second Service					
Third Service					
Fourth Service					

28. If a "windfall" unexpected donation were received please indicate agreement with the following - ***The Organization Would:***

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Operationally enhance the Premiere Ministry					
Upgrade subordinate services					
Improve capital resources for Premiere Ministry					
Upgrade program support activities					
Upgrade administrative supports and activities.					

29. In considering the identified Premier Ministry (Question # 23):

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The Premier Ministry is clearly identified with the Organization's Mission Statement.					
The Premier Ministry is associated with a perception of Community Need.					
The Premier Ministry is associated with the Community's expectation of the organization.					
The Premier Ministry is associated with a particular marginalized group within the community.					

30. In considering the identified Programs/Ministries/Services (Question # 24):

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The Programs are clearly identified with the Organization's Mission Statement.					
The Programs are associated with a perception of Community Need.					
The Programs are associated with the Community's expectation of the organization.					
The Programs are associated with particular marginalized groups within the community.					

Listing Authorization

The respondent to the Questionnaire can best be described as:

- CEO/Executive Director
- Senior Service Deliver Staff - Director Level
- Senior Administrative Staff
- Front Line Service Delivery Staff
- Subordinated Administrative Staff
- Board Member
- Voluntary Board Member
- Community Volunteer
- Other

Based on the authority provided to the respondent by the organization, permission is granted to include the name of the organization as a questionnaire participant only (responding organization). As stated earlier no identifying information of the organization will be associated with the responses provided.

Yes

NO

If YES please provide the name of the organization as it should appear on the responding organization listing.

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IRB EXEMPTION/WAVIER

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

November 26, 2013

David Paul Fuller

IRB Exemption 1718.112613: Mission Statement Alignment: Key Principles for Guiding Ministries toward Their Vision

Dear David,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
 - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,



Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054



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