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Administrating Ministry: The Use of Strategic Planning and Management in a Ministry Setting

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The Use of Strategic Planning and Management

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by

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ABSTRACT

"ADMINISTRATING MINISTRY:
The Use of Strategic Planning and Management
in a Ministry Setting"

This project explores strategic planning and management (SPM) as an administrative theory which can enable effective ministry. Derived from the world of corporate business management, the SPM model is defined as a disciplined effort to produce fundamental decisions and actions that guide what an organization is, does, and how it plans its future. Examination of key biblical understandings of leadership and administration, as well as SPM's underlying assumptions, support its theological appropriateness. The use of SPM in the setting of the Gordon D. Hoople Institute of the Onondaga Pastoral Counseling Center demonstrates its effectiveness for administrative leadership and for faithfulness in mission.

To my father, Arthur, who always urged it,
and to Martie, Benjamin and Elizabeth
whose patience and support made it possible.

Hope and planning are both related to the future, but they are not identical with one another. Hope and planning represent the future in different ways. Yet they are not separated from one another, but live with each other and for each other. Unless hope has been roused and is alive there can be no stimulation for planning. Without specific goals towards which hope is directed, there can be no decision about the possibilities of planning; but without planning, there can be no realistic hope. Both hope and planning have their foundation in suffering and in dissatisfaction with the present, though planning only appears in business theory, while hope also involves the perception and the acceptance of suffering. Over and above this, both find, in new possibilities, ways leading towards another future.

Jurgen Moltmann, Hope and Planning

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THE NEED

Introduction

This chapter is an introduction to the ministry setting of the Gordon D. Hoople Institute of the Onondaga Pastoral Counseling Center, Inc. and the intentions, needs, and concerns that prompted this study of the application of Strategic Planning and Management to this ministry setting. The biblical calling to leadership is reviewed and the potential benefits of strategic planning and management are identified.

The Ministry Setting

I have been a member of the staff of the Onondaga Pastoral Counseling Center, Inc., (hereafter OPCC or the Center) in Syracuse, New York, since June 1979. As a certified pastoral counselor holding Fellow level membership in the American Association of Pastoral Counselors, I am under call to the Upstate Synod of the Evangelical Lutheran Church in America to provide pastoral counseling and psychotherapy services to clients referred to the Center, as well as participating as a teacher and clinical supervisor in the educational and training

programs the Center offers. I am also a Pastoral Associate of St. Paul's Lutheran Church in the city of Syracuse, a non-stipendiary position through which I assist the called pastor of the congregation in Word and Sacrament ministry and in pastoral care of the parish.

In January 1983, I was appointed Director of Educational Services of OPCC, a newly created one-fifth time administrative position with responsibilities for the oversight of all programs of continuing professional education our Center offers to religious leaders, as well educational and preventive programs for the public. These programs are offered through the Gordon D. Hoople Institute. The Hoople Institute was established in 1973 by resolution of the OPCC Board of Directors and named after the founding Board President of OPCC to designate the activities and programs the Center conducts for training and education of clergy and lay religious leaders. While I continue to provide pastoral counseling to clients as a clinical member of the staff of the Center, my duties now included providing more focused administrative leadership for OPCC's ministry of education and training of religious leaders in pastoral care and counseling skills.

The position includes administrative responsibilities such as developing programs to meet the needs of area clergy, planning for the marketing of the programs, budget planning, and making recommendations for any changes in the programs to the Executive Director. A job description for the position was developed in 1983 and can be seen in Appendix A. Since assuming this position it

has become increasingly clear to me that while I was well prepared theologically by my seminary education (M. Div., 1970) and well prepared clinically by my counseling education (S.T.M., 1971), I lacked comparable education and reflection at a professional level in the administrative arts. While I suppose I may have taken a course at the M.Div. level in parish administration, I have never held a full-time parish pastorate, but have always been involved in specialized pastoral care ministries. As the responsibilities for planning, organizing, and managing my department within the OPCC structure grew, I recognized I required more, different, and better administrative insights and skills.

I knew planning was important in the administration of my ministry, but I also knew the frustration of having engaged in a long range planning process at OPCC in the summer of 1988. That planning process had redeveloped the mission statement and detailed a three-year operational plan. But these had been created by the program directors under advisement of the Executive Director in relative isolation. The process lacked input from others within the Center or stakeholders outside the Center. The mission statement and plan had also been completed without the benefit of a consultant and presented to the Board of Directors and staff as a completed document, thus further limiting opportunity for input and revision.

As a staff member I moved forward on that plan, but with difficulty, because it lacked broad ownership and was not realistic in regard to the number

of goals and tasks to be achieved. In reflection, I experienced the three-year plan as an onerous task-master rather than a tool which informed and enabled my work.

Good stewardship of the ministry to which I have been called requires that I work to develop effective and efficient administrative skills and so wisely use the energies and resources with which I have been gifted in my ministry setting. Thus I have used the opportunity of this Major Applied Project (MAP) in partial fulfillment of the Doctor of Ministry degree to study the concept of Strategic Planning and Management (SPM) as an administrative theory and tool that can enable faithful stewardship of the responsibilities to which I am called.

Strategic planning and management, which will be more fully introduced in Chapter 2, is an administrative concept derived from the world of corporate business management, and adapted in recent years to public and not-for-profit corporations. It is a further hope that this study will provide concepts and techniques, reflection-on-practice, and conclusions in regard to administrating ministry which may be of benefit to others. While each ministry setting is unique, the common concerns of ministry administration make this study of SPM theory and technique have possible usefulness to others in similar ministry settings.

There are many approaches to and definitions of SPM. According to John M. Bryson, Associate Director of the Strategic Management Research Center at the University of Minnesota, strategic planning is:

> ...a disciplined effort to produce fundamental decisions and actions that shape and guide what an organization (or other entity) is, what it does, and why it does it. At its best, strategic planning requires broad-scale information gathering, an exploration of alternatives, and an emphasis on the future implications of present decisions. It can facilitate communication and participation, accommodate divergent interests and values, and foster orderly decision making and successful implementation.[1]

His definition notes that strategic planning is an activity that enables important and basic decision making in regard to the fundamental identity and mission of an organization and the means by which that mission can be fulfilled. It is a comprehensive process which incorporates multiple areas of information and viewpoint, leading to careful and wise decision making. Dr. Bryson's definition is used because of its thoroughness and, further, because he has particularly studied the application of SPM to not-for-profit organizations.

Intention of this Study

The purpose of this study is to trace the development and history of the concept of strategic planning and to identify the theological and biblical foundations that warrant its application to a ministry setting. This study will also assess the benefits and limits of this planning and management tool, and attempt to develop a selected strategic planning process appropriate to the setting of the

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[1]John M. Bryson. Strategic Planning for Public and Nonprofit Organizations. (San Francisco: Jossey-Bass Publishers, 1988), 5.

Hoople Institute. I will attempt to answer four questions: (1) What is strategic planning? (2) Can it be useful to leadership in ministry? (3) What model of strategic planning is appropriate to the setting of the Hoople Institute? (4) What are the benefits and limits of the use of this theory and tool?

A major motivation underlying this study is to bring professional administrative insights and skills to my ministry setting in order that good stewardship of resources may take place. Strategic planning and management appears to be a theory and tool which combines thoughtful concern for persons and skillful resources to the administrative responsibility and function. This can empower ministry leadership to faithfully fulfill the responsibility to be good and worthy stewards.

Ministry and Leadership

It is widely recognized that ordained ministry includes responsibility for leadership and that this aspect of ministry is important and valuable. In his study, Effective Church Leadership, Harris Lee notes:

> In the church we believe leadership is one of God's gifts, given for the sake and welfare of the church's life and mission. We believe also that leadership is a calling from God and a ministry through which we serve God.[2]

Others have similarly written of leadership's importance as a dimension of the pastoral office (Schaller and Tidwell, 1975; Engstrom and Dayton, 1976; Adams,

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[2]Harris W. Lee. Effective Church Leadership. A Practical Sourcebook. (Minneapolis, Minnesota: Augsburg Fortress, 1989), 25.

1978; Campbell and Rierson, 1981; Anderson, 1989). Administration is one expression of leadership because administration is the process of mobilizing the resources and focusing the direction of a ministry. Though administration is often denigrated by clergy it is a crucial dimension of ministry and has clear biblical warrant. Reference is made to the "gift of administration" in 1 Corinthians 12:27-28, listing administration among the gifts brought to the church by the Holy Spirit so that the church might be built up. The ordering of the life of the community, which is the basic administrative task, is clearly recognized in the earliest church communities as both a necessity and as a divine gift.

Further support for the importance of administration emerges in reflection upon the life of Jesus Christ. The Rev. Dennis A. Anderson, former bishop of the Nebraska Synod of the ELCA, observed in a brief study of administration that:

> Our Lord's ministry provides an outline, a model for the ministry of administration. Jesus understood the situation in which he worked. That means he diagnosed and analyzed matters. He had a vision for life and offered prescriptive alternatives. He called partners into ministry, shared visions, taught, trained, and was a model of the ministry. He assigned tasks, shared the responsibilities, and called for accountability. Jesus encouraged, guided, strengthened, and "enfleshed" his ministry.[3]

Thus, administration is not something foreign or of less importance in ministry than other pastoral activities. It is very much at the center of ministry and,

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[3]Dennis A. Anderson, "The Pastor As Parish Administrator," in The Many Faces of Pastoral Ministry, ed. Herbert W. Chilstrom and Lowell G. Almen (Minneapolis: Augsburg, 1989), 47.

therefore, theories and tools of administration are necessary and important in order to enable the gift of administration.

It will also be necessary, however, to assess the administrative theory and tool known as strategic planning in order to determine that it is consistent with biblical and theological perspectives of ministry leadership. In their study, The Gift of Administration, Thomas Campbell and Gary Reierson caution that in the process of incorporating "the insights from the administrative disciplines into the theory and practice of ministry, care must be exercised."[4] They point out that the underlying assumptions of each discipline may be inconsistent with one another and that careful analysis of secular management theories is important. They maintain, as I do, that theological commitments must have precedence in any instances of conflict. Chapter 3 will include theological reflections on the SPM model proposed by this project and an assessment of its consistency with important biblical and theological perspectives.

Potential Benefits of Strategic Planning and Management

The theory and tools of SPM are comprehensive and yet highly adaptable to varied settings and, therefore, present a valuable resource to ministry. Furthermore, as will be seen in Chapter 2, the concept, procedures, and tools of strategic planning can provide to ministry leaders a series of activities which may inspire

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[4]Thomas C. Campbell and Gary B. Reierson. The Gift of Administration. (Philadelphia: Westminster Press, 1981), 39.

adherence to the mission, help clarify direction and priorities, enable wise decisions, strengthen teamwork, and help a ministry be more responsive to human need. SPM can help shape and guide the identity and activities of a ministry so that they are appropriate and compatible with that ministry's basic mission and sense of identity.

In his study of management skills for church leadership, David Luecke has observed that strategic planning "tries to shape the overall direction of an organization for 5 or 10 years into the future."[5] He emphasizes that strategic planning is a rational decision making process in contrast to charismatic and traditional decision making processes which rely either on singular leadership or on the repetitious following of precedent. Thus strategic planning uses rational decision making in the context of group consensus to identify specific reasons for choosing a particular direction as the best among the known alternatives. Strategic planning can lead church leaders to explore new alternatives, broaden their understanding of consequences, and enable them to deal effectively with the rapid pace of change in our time.

These potential benefits of strategic planning suggest it is appropriate for use in a ministry setting. It has practical benefits that are compatible with the

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[5]David S. Luecke. New Designs for Church Leadership. (St. Louis, Missouri: Concordia Publishing House, 1990), 129.

broad values informing leadership in ministry. Further detailing of the strengths, as well as the limitations, of strategic planning processes will conclude Chapter 2.

Summary

In this chapter the ministry setting and the need that led to the study of strategic planning and management as a tool for ministry leadership was presented. A brief introductory definition of SPM was provided, its potential role in administrative ministry leadership noted and the potential benefits of SPM in the ministry setting were outlined.

CHAPTER 2

STRATEGIC PLANNING AND MANAGEMENT

Introduction

A significant body of literature relating to theory, application and critique has developed around the concept of strategic thinking as applied to business, government, and not-for-profit organizations. In this chapter additional material toward developing a definition of strategic planning and management will be offered. A selected review of the literature of SPM is included. Six models of strategic planning will be explored in detail as representative of the field, and an overall critique of the strengths and limits of strategic planning completes the chapter.

Toward a Definition of Strategic Planning and Management

Strategic planning is a tool which can help guide the leadership of an organization in its planning and implementing functions, whether it is a for-profit corporation or a not-for-profit religious organization. Several key definitions of strategic planning can be found in the literature of the field. As noted previously, Bryson defines strategic planning is "a disciplined effort to produce fundamental

decisions and actions that shape and guide what an organization (or other entity) is, what it does, and why it does it."[1] His definition stresses broad information gathering, the consideration of alternatives, and, importantly, the consideration of future implications of present decisions. A key aspect of Bryson's definition of strategic planning and management is that it is to result in the capacity to shape and guide an organization, whether that be in its present or with a view toward its future.

Bryan W. Barry, writing for the Wilder Foundation of Minnesota, an organization providing leadership to human service organizations, has defined strategic planning as "the process of determining what an organization intends to be in the future and how it will get there. It is finding the best future for your organization and the best path to reach that destination."[2] This definition stresses the importance in strategic planning of thinking toward the future.

The definition of SPM by the United Way of America points out that the use of strategic planning concepts in the management of an organization does not eliminate the typical tasks of management, such as budgeting, monitoring, and reporting, but "integrates them into a broader context, taking into account the

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[1]John M. Bryson. Strategic Planning for Public and Nonprofit Organizations. (San Francisco: Jossey-Bass Publishers, 1988), 5.

[2]Bryan W. Barry, Strategic Planning Workbook for Nonprofit Organizations. (St. Paul, Minnesota: Amherst H. Wilder Foundation, 1986), 10.

organization's external environment, its internal capabilities, and its overall purpose and direction."[3] Thus strategic planning is a comprehensive tool for leading and managing an organization through its present toward its future.

These definitions demonstrate a thoughtful anticipation of the future as a crucial element of strategic planning. It has been noted that "the objective of strategic management is the effective management of change."[4] Change is a constant in our era and likely to intensify as we move into the future. While the precise shape of change cannot always be predicted, strategic planning can enable ministry leaders to anticipate the future with thoughtful and faithful reflection.

While many terms pertaining to strategic planning are used interchangeably or imprecisely in the literature, further precision of SPM's meaning is developed when contrasting it with long range and other forms of planning. For instance Douglas W. Steeples makes this comment contrasting long-range and strategic planning:

> Unlike the older approach of long-range planning, which typically projected model institutional futures based on linear extrapolations from the past, strategic planning is essentially action-oriented. Although strategic planning

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[3]United Way of America, Strategic Management and United Way. (Alexandria, Virginia: United Way of America, 1985), 3.

[4]James F. Lyons, "Strategic Management and Strategic Planning in the 1980s," in The Strategic Management Handbook, ed. Kenneth J. Albert (New York: McGraw-Hill, 1983.), 2.

> also addresses longer-term goals, it emphasizes actions to be taken in the shorter term, often a year to eighteen months.[5]

Thus strategic planning emphasizes action and interaction with a critique of its assets and weaknesses as it moves toward the future, rather than assuming the static sense of the future typically assumed in long-range planning. In contrasting the two, Barry makes this distinction:

> A distinction is sometimes made in planning literature between long-range planning which focuses on what an organization intends to look like at the end of a given period of time, and strategic planning, which focuses on the action plan for how the organization will get there.[6]

Again the different emphasis of the two planning methods is based on the idea that strategic planning creates action plans rather than only determining what an organization will look like at the end of the long-term plan period. Barry goes on to note that in his opinion the two emphases are necessary and complementary, and uses the terms interchangeably. Barry also distinguishes operational or short-term planning from strategic planning by noting:

> Operational planning is what many nonprofit organizations do when they develop yearly objectives, program plans, and budgets. Operational...plans focus on a shorter time period than long-range strategic plans - for example, one year instead of five. Operational plans show in specific terms how,

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[5]Douglas W. Steeples, ed. Successful Strategic Planning: Case Studies. New Directions for Higher Education, no. 64. Volume XVI, number 4. (San Francisco: Jossey-Bass Publishers, 1988), 1.

[6]Barry, 10.

> in the coming year, an organization will move toward the future described in its strategic plan.[7]

Pfeiffer suggests a similar distinction when he comments:

> Successful strategic planning is characterized by organizational self-examination, confronting difficult choices, and setting priorities. This envisioning process, or proactive futuring, is very different from long-range planning. Usually, long-range planning simply extrapolates current business trends in an attempt to anticipate the future and prepare accordingly. Proactive furturing, however, involves a belief that the future can be influenced and changed by what we do now.[8]

The emphasis of long-range planning is depicted to be a general linear continuation of past activities and ideas, whereas strategic planning attempts to envision the future and develop the appropriate strategies to achieve it.

Strategic planning is also contrasted with tactical plans and decisions when it is noted that "Strategic decisions determine what an organization will do; tactical decisions determine how something will be done."[9] This contrast defines the importance of clarity of mission, identity, and purpose in the process of SPM. Clarity about "what" an organization is and a vision of "what" it will become are critical to the strategic process.

Writing specifically for the not-for-profit sector, King stresses a similar point:

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[7]Barry, 10.

[8]J. William Pfeiffer, Leonard D. Goodstein, and Timothy M. Nolan. Shaping Strategic Planning. (Glenview, Illinois: Scott, Foresman and Company, 1989), 56-57.

[9]Pfeiffer, 11.

> Strategic planning is the activity through which an organization prepares for its future. Of course, many of the daily decisions and actions taken by managers and administrators have consequences which will be realized only in the future, so in some sense all such activities involve preparation for the future. Strategic planning, however, involves the organization's most basic and important choices -- the choice of its mission, objectives, strategy, policies, programs, goals and strategic resource allocations. These basic strategic choices...will largely determine the organization's overall future, whereas individual managerial decisions...will merely influence some aspect of the future.[10]

Thus, according to King's definition, strategic planning is a process that addresses the most basic and important choices an organization has to make about itself and, therefore, has an especially profound influence upon the future of the organization.

These several definitions of SPM point to the common elements associated with strategic planning. It is a long-range planning process, but more than that, it is a process that is future oriented and that looks at fundamental matters of identity and mission as to what an organization will be. It is also a process that seeks to relate day-to-day management actions to the larger questions of mission and an analysis of an organization's strengths and weaknesses, opportunities and threats. Further clarity about the definition of strategic planning emerges through a survey of the history of this concept as a tool for leading organizations.

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[10]William R. King, "Strategic Planning in Nonprofit Organizations," in Management Principles for Nonprofit Agencies and Organizations, ed. Gerald Zaltman (New York: AMACON, A Division of American Managerial Association, 1979), 341.

History of Strategy as a Planning/Management Concept

Strategic thinking and its role in planning and management is currently receiving much attention and a significant body of literature is developing. The recent publication of Strategic Planning: Contemporary Viewpoints,[11] which included the abstracts of 500 recently published articles considered "significant" by the editors, is an example of this burgeoning interest. It is important, therefore, to trace the history of the concept in order to understand the development of strategic ideas in the evolution of planning systems. The most direct effort in this regard is an article by Jeffrey Bracker, titled "The Historical Development of the Strategic Management Concept," in which he seeks to "develop a definition of strategic management from commonalities of past definitions."[12]

Bracker notes that the concept of strategy in a military or political context has been prominent throughout history and can be found in early Greek writers such as Homer, Euripides and Socrates. In regard to business applications of SPM, he states:

> One of the first known applications of strategy to business occurred when Socrates consoled Nichomachides, a Greek militarist who lost an election to the position of general to Antisthenes, a Greek businessman. Socrates compared the duties of a general and a businessman and showed Nichoma-

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[11]Marie S. Ensign and Laurie Nogg Adler, ed. Strategic Planning:Contemporary Viewpoints. (Santa Barbara, California: ABC-Clio, 1985), 231.

[12]Jeffrey Bracker, "The Historical Development of the Strategic Management Concept," Academy of Management Review 5 (1980): 219.

> chides that in either case one plans the use of one's resources to meet objectives.[13]

After tracing this early application of the use of strategy, Bracker comments that the viewpoint was essentially lost until the time of the Industrial Revolution when it reappeared in writers such as Shakespeare, Montesquieu, Kant, Mill, Hegel, Clausewitz,and Tolstoy. According to Bracker these writers, as the Greeks before them, understood strategy as the effective use of resources to meet objectives.

The first modern writers to relate the concept of strategy to business, according to Bracker, were Von Neuman and Morganstein in their Theory of Games and Economic Behavior, published in 1947.[14] He states that the need for a concept like strategic planning became greater after World War II when a previously stable business environment became a rapidly changing and competitive one. The accelerated pace of change and the rapid application of science and technology to the business environment placed a premium on the ability to use analytic and explicit approaches to decision making. This marks the modern period of strategic management and widens the definition to include an analysis of the internal and external environments of the organization in order to maximize the utilization of resources.

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[13]Ibid.

[14]Ibid.

Bracker concludes his survey of the historical development of the concept of strategic management with the observation that concern with the definition of the concept must now move toward consolidation of terminology. He believes this consolidation will enable the empirical testing of hypotheses, either validating them or creating new applications to organizational environments.[15]

A contemporary historical perspective regarding the emergence of strategic planning and management is offered by Hamermesh in his editor's introduction to a collection of articles originally published in the Harvard Business Review from 1958 to 1983. He traces the concept of strategy to a study by the faculty at Harvard Business School which attempted to determine why some businesses with very different approaches to the same industry could succeed and why others, following similar approaches, were unsuccessful. The Harvard studies identified strategy as the significant variable leading to success. A literature began to emerge in 1964,[16] according to Hamermesh, which traced how a strategy is formulated and how an organization is managed according to its strategy. Hamermesh refers to Learned, Christensen, Andrews, and Guth[17] to identify three propositions characteristic of the emerging literature on strategy. These

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[15]Ibid., 221.

[16]Richard G. Hamermesh, ed., Strategic Management (New York: John Wiley & Sons, Inc., 1983), 1.

[17]Edmund P. Learned, C.R. Christensen, K.R. Andrews, and W. D. Guth, Business Policy - Text and Cases. (Homewood, Illinois: Richard D. Irwin, 1965).

define contemporary strategic planning: (1) strategy is the pattern of objectives, purposes, policies and plans which define the business of an organization, (2) strategy involves the interrelated tasks of strategy formulation and implementation, (3) formulation of strategy involves creating a fit among the opportunities in the external environment, the strengths and weaknesses of the organization, the key values of leadership, and the broader societal expectations of the organization.

The business policy courses at Harvard and the literature which grew around the courses have had a seminal influence in the development of strategic concepts. The Harvard Policy Model has been referred to as "strategy's roots."[18] Andrews' The Concept of Corporate Strategy[19] and Christensen's Business Policy: Text and Cases[20] are considered to be classic statements of the model.

Alfred Chandler is an academician whose historical studies of the development of the modern corporation also contributed significantly to the recognition of the importance of the concept of strategy.[21] Chandler's Strategy and Struc-

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[18]R. Edward Freeman, Daniel R. Gilbert, Jr., and Edwin Hartman, "Values and the Foundations of Strategic Management," Journal of Business Ethics 7 (1988): 821.

[19]Kenneth Andrews, The Concept of Corporate Strategy. Revised Edition. (Homewood, Illinois: R.D. Irwin, Inc., 1971).

[20]R. Christensen, K. Andrews, J. Bower, R. Hamermesh and M.Porter, Business Policy: Text and Cases. (Homewood, Illinois: R.D. Irwin, Inc., 1983).

[21]Hamermesh, Ibid., 3.

ture,[22] according to Hamermesh, identified the links between a company's strategy and its organizational structure, fostered further research, and stressed the important relationship between strategy formulation and implementation of the strategy.

David Curtis, writing in 1983, traces the history of strategic planning in a time frame similar to that of Hamermesh when he reports:

> The concepts and application of strategic planning have only been explicitly recognized for about fifteen years. Before then, there was significant discussion of the importance and application of planning in business operations, especially long-range planning. Strategic planning evolved from this earlier practice and long-range planning now supports the implementation of strategic plans.[23]

Thus he also identifies the mid-1960's as a starting point for the contemporary history of the SPM movement.

The history of SPM can be understood in terms of the evolution of management systems in this century according to H. Igor Ansoff, a member of the staff of the European Institute for Advanced Studies in Management in Brussels, Belgium. He identifies six modern management systems, each of which developed in response to changing environmental conditions at the time of their develop-

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[22]Alfred D. Chandler, Jr., Strategy and Structure (Cambridge: The M.I.T. Press, 1962).

[23]David A. Curtis, Strategic Planning for Smaller Businesses: Improving Corporate Performance and Personal Reward. (Lexington, Mass: Lexington Books, 1983), 5.

ment. He believes each can now be put into perspective and understood as complimentary and mutually supporting systems.

As shown in Figure 1, the six systems are: (1) Control systems; (2) Long range planning; (3) Strategic planning; (4) Strategic management; (5) Strategic issue management; and (6) Strategic surprise management. The sixth system, according to Ansoff, is an emerging development which he perceived, when he was writing in 1979, as a likely candidate for future management systems.[24] His brief historic analysis includes the identification of the different purposes each of these systems evolved to address, as well as the basic and limiting assumptions which underlay each of the six management systems.

Ansoff observes that Long range planning was developed in the 1950's and Strategic planning in the 1960's and that both are now well accepted and widely used. By implication he places the Control management system as a pre-1950's style. Writing this article in 1979, he makes the observation that Strategic management and Strategic issue management were "recent newcomers" and were being tested by firms and some non-profit enterprises. As previously noted, he identifies Strategic surprise management as the emerging system in today's corporate headquarters. In an earlier publication, he had distinguished strategic management as a more comprehensive response to maintaining a viable relation

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[24]H. Igor Ansoff. "Strategic Issue Management," Strategic Management Journal Vol 1, No. 2 (1980):131-132.

System	Purpose	Basic Assumption	Limiting Assumption
Control (pre-1950's)	Control deviations and manage complexity	The past repeats	Change is slower than response
Long Range Planning (1950's)	Anticipate growth and manage complexity	Past trends continue into the future	The future will be "like" the past
Strategic Planning (1960's)	Change strategic thrusts	New trends are discontinuities	Past strengths apply to future thrusts. Strategic change is welcome
Strategic Management (1970's)	Change strategic thrusts and change strategic capability	Expect resistance. New thrusts demand new capability	Future is predictable
Strategic Issue Management (1970's)	Prevent strategic surprise and respond to threats/ opportunities	Discontinuities faster than response	Future trends are okay
Surprise Management (Emerging)	Minimize surprise damage	Strategic surprises will occur	Future trends are okay

Source: Adapted from Ansoff (1980, p. 132)

Figure 1: Modern Management Systems

ship between an organization and its environment, whereas strategic planning was narrowly focused, rational, and excluded consideration of matters of control, implementation and the impact of social and political dynamics.[25]

In a similar review of the history of planning systems, Kerin, Mahajan, and Varadarajan report that planning systems are likely to exist in one of four evolutionary states: (1) Financial planning; (2) Long-range planning; (3) Strategic market planning; and (4) Strategic market management.[26] As shown in Figure 2, the time period associated with the origin of these systems is consistent with those discussed previously. These authors state that since planning is a learning process, organizations "typically progress through these four common stages in developing a planning system of their own."[27] The choice of a planning system for an organization, they point out, will depend on the assumptions made about the environment and the nature of the organization's mission or business. The distinguishing features of the historical development of strategic thinking in

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[25]H. Igor Ansoff, Roger P. Declerck, and Robert L. Hayes, eds. From Strategic Planning to Strategic Management. (London: John Wiley & Sons, Ltd., 1976), 2.

[26]Roger A. Kerin, Vijay Mahajan, and P. Rajan Varadarajan. Contemporary Perspectives on Strategic Market Planning. (Boston: Allyn and Bacon, A Division of Simon & Schuster, Inc., 1990), 16.

[27]Ibid., 16.

Types	Budgeting/ Control	Long Range Planning	Strategic Market Planning	Strategic Market Management
Time period associated with origin	1900's	1950's	1960's	mid-1970's
Assumption about market environment	The past repeats	Past trends will continue in future	New trends and discontinuities are predictable	Planning cycles inadequate with rapid change
Planning time frame	Periodic	Periodic	Periodic	Real time
Value system	Meet the budget	Predict the future	Think strategically	Create the future

Source: Adapted from Kerin, Mahajan, Varadarajan (1990, p. 18)

Figure 2: Types of Planning Systems

planning are that planning becomes market-driven and attentive and responsive to changes that occur rapidly or unexpectedly in the environment.[28]

Strategic thinking as a planning and management concept is grounded in both antiquity and contemporaneity. Strategic thinking can be traced back to the 5th century B.C. at the time of Socrates but is also contemporary with a burgeoning interest in the concept as applied to business, government, and not-for-profit organizations.

Models of Strategic Planning

Much of the theory and application of strategic thinking as both a planning and management tool has occurred within the corporate world and is focused on for-profit organizations. John Bryson refers to this extensive corporate world experience as a "rich storehouse of advice on how to apply strategic planning."[29] This extensive literature and experience can be drawn upon to develop clarity and to identify helpful models for the application of SPM to not-for-profit organizations. Since there is no unitary concept of strategic planning it is important to survey the field of available concepts, procedures and tools in order to chose among them to serve the particular situation of the Gordon D. Hoople Institute.

Bryson distinguishes six models or schools of thought in the corporate strategic planning literature: the Harvard Policy Model, Strategic Planning

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[28]Ibid.

[29]Bryson, Strategic Planning for Public and Nonprofit Organizations, 4.

Systems, Stakeholder Management Approaches, Portfolio Models, Competitive Analysis Model, and Strategic Issue Management Approaches.[30] I will follow Bryson's framework and detail the key features, assumptions, strengths and weaknesses, and factors governing the use of each model. In addition, the literature which espouses each particular model is identified.

The Harvard Policy Model developed out of the business policy courses taught at the Harvard Business School since the 1920's and has become a major influence in SPM. Freeman and other authors noted that the course was an attempt to integrate marketing, accounting, finance, production, research and development, and other functions of business at the level of senior management or chief executive officer. As the course developed "a field of research was born and in turn spawned several generations of strategy models."[31]

The key concept of the Harvard Policy Model states that strategy is that pattern of policies and purposes which shape and define the company and its business. According to Bryson, the pattern is determined by analyzing the internal strengths and weaknesses of the company and the values of senior management, and by identifying the external threats and opportunities in the environment and the social obligations of the firm.[32] These four analyses permit the corporation

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[30]Ibid., 22-45.

[31] Ibid., 823.

[32] Ibid., 30.

to determine the best fit between itself and its environment. By analyzing internal factors, such as the strengths and weaknesses of the organization and the values of the managers, and external factors, such as the existing opportunities, threats and social responsibilities of the organization, the Harvard Policy Model is comprehensive and systematic.

Bryson points out that this model is based on several assumptions. The first is that analysis will, in fact, facilitate the identification of the best strategy. The complexity of analyzing internal strengths and weaknesses and external opportunities and threats, as well as the complexity of analyzing values and social obligations is substantial. Therefore, it is an assumption to expect that the best strategy will emerge from this analysis.

A second assumption is that agreement is possible among the persons responsible for analyzing the complex data of a strategic planning process. A third assumption of the Harvard Policy Model is that the leadership of an organization has enough influence and authority to enforce its decisions. If this capacity is missing, even a very explicit and useful plan cannot be implemented.

The final assumption is that identification of and implementation of an appropriate strategy will improve performance and effectiveness. Bryson points out that this is an assumption common to all the models of strategic planning. While it may often be true that an identified strategy will strengthen the performance of an organization, this may not always happen and other factors, such as

morale and organizational culture, can be as significant in influencing performance as a strategic plan.

In assessing this model, Bryson notes that a primary strength of the Harvard Policy Model is that it includes the systematic assessment of strengths, weaknesses, opportunities and threats. This has become known as the SWOT analysis.[33] Other strengths include attention to the matter of the values of the leadership and the social obligations of the organization, and concern with the "fit" between the organization and its environment, and its compatibility with other approaches of strategic planning.

This model, however, does not offer specific advice as to how to develop a strategy, except to establish that "effective strategies will build on strengths, take advantage of opportunities, and overcome or minimize weaknesses and threats."[34] A further weakness is that the Harvard Policy Model does not take into account the many existing or potential stakeholder groups who have interest in what the organization does.

The second model of strategic planning identified by Bryson is Strategic Planning Systems. This school of thought sees strategic planning as a system whereby managers go about making, implementing, and controlling important decisions at various levels and across functions in the organization. P. Lorange's

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[33]Ibid., 31

[34]Ibid.

Corporate Planning: An Executive Viewpoint is representative of this model. Strategic Planning Systems typically address four fundamental questions: where are we going?; how are we going to get there?; what is our blueprint for action?; and how do we know if we are on track?.[35] These are the issues of mission, strategy, budget, and control.

The answers to these questions comprise a comprehensive strategy and management plan which covers all key decision areas and particularly characterizes the model of strategic planning. Other key features of this model, according to Bryson, are that both a strategic framework and a rational decision making process informs the allocation and control of resources.

At least five assumptions are associated with this model. The first is that the formulation and implementation of strategy can be a rational process which occurs in anticipation of the need for strategy. Next is the assumption that an organization's strategy should form an integrated whole and, further, that an organization is able to centrally control all or most of its internal operations. A fourth assumption is that the goals, objectives and performance indicators of the strategy can be specified and, lastly, that information on performance is available at a reasonable cost.

It is readily apparent that it may not always be possible to assume that these factors are in place and this is one of the weaknesses of this model. The

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[35]Ibid., 32.

information requirements of Strategic Planning Systems are considerable and may be especially difficult for not-for-profit organizations which, outside of the budget, have few areas of precise measure and control. The strength of this model, however, is its attempt to coordinate strategy across all levels and functions and, further, that it can be easily used with other approaches that supplement its weaker dimensions.

The third model identified by Bryson is the Stakeholder Management Approach and he identifies R. E. Freeman's Strategic Management: A Stakeholder Approach as representative of this viewpoint.[36] Its key feature is that strategy is understood as the organization's mode of relating or building bridges to its stakeholders. Stakeholders are any person or group with an interest in what the organization is and does in fulfillment of its mission. In this model the strategy is formulated in terms of the stakeholders, who each have a claim in what the organization does with its resources. Typical stakeholders include the customers or clients served, the employees of an organization, the stockholders or Board of Directors, and the wider community which is served.

The Stakeholder Management Approach is focused upon the political and social expectations and assumes an organization's survival and well-being depends on the extent to which it can satisfy key stakeholders. This assumption defines

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[36]R.E. Freeman. Strategic Management: A Stakeholder Approach. (Boston: Pitman Publishing, 1984).

success as the satisfaction of the various stakeholders. A weakness is that stakeholders may have contradictory expectations and needs and a consensus of divergent stakeholder claims on the organization may not be achievable. A further weakness is the absence of criteria which can be used to make judgments about competing claims.

Among the strengths of this approach is that it recognizes the many publics an organization serves and it takes seriously the key stakeholders and the criteria they use to judge an organization's performance. This model is not only responsive to economic measures but to social and political needs and expectations. Another strength is that the model is compatible with other models and can add the important dimension of human responsiveness to other strategic planning models. Bryson pointed out that case studies of the use of stakeholder analyses in the not-for-profit sector suggest these analyses are "quite useful as part of the strategic planning effort."[37]

The Portfolio Model of strategic planning uses a basis similar to investment practices. The key feature is that the manager thinks of the corporation as a portfolio of businesses with diverse potentials which need to be balanced, most particularly in order to manage financial return and cash flow. Another feature of this model is that strategic objectives typically relate to growth in volume or what

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[37]Ibid.,35.

is known as market share, on the belief that increased volume will decrease unit costs and, therefore, this volume will increase overall profitability.

A major assumption of the model is that key dimensions of strategic importance can be identified and measured and that an individual or group exists that can make and implement management decisions based on an analysis of these measures. Bruce D. Henderson, founder of the Boston Consulting Group, is the primary representative for the Portfolio Model.[38] He developed what is known as the BCG Matrix which is a categorization system which distinguishes businesses according to assessments of the growth of the industry and how large a share of the market the business has. He identified: (1) "Stars" which have high-growth and high-share business; (2) "Cash Cows" which have low-growth but high-share business; (3) "Dogs" which have low-growth and low-share business; and (4) "Question Marks" which have high-growth but low-share and whose future capacity to increase business is uncertain.

The value of this model for not-for-profit organizations is its it method for comparative and evaluative thinking regarding various aspects of an organization's activities. It is critical to specify social and political, as well as economic dimensions of comparison , in applying the Portfolio Model in the non-for-profit setting. Further, a management group or individual who can make decisions based on the

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[38]Bruce D. Henderson. Henderson on Corporate Strategy. (Cambridge, Massachusetts: Abt Books, 1979).

portfolio analysis and have the authority to carry out these decisions must be in place.

A fifth model noted by Bryson is the Competitive Analysis Model in which the key feature is that strategic decisions are made on the basis of an analysis of the forces that shape an industry. The model was developed by Michael Porter in Competitive Strategy[39] and Competitive Advantage.[40] He identified five key forces that shape an industry: (1) the relative power of the customer/client; (2) the relative power of suppliers; (3) the threat of substitute products; (4) the threat of new entrants to the field; and (5) the amount of rivalrous activity among players in the industry. Analysis of these factors yields predictions as to the general level of profitability throughout an industry and the likely success of particular strategies to increase profitability.

An assumption of this model is that the stronger the competitive forces are that shape an industry, the lower will be the general profitability of that industry. The same assumption holds for a particular organization within an industry, since in this model it is assumed that a firm's profitability will be low if the forces immediately affecting the firm are strong. Competitive analysis is a systematic method of assessing and strategizing on the basis of the economic aspects of an

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[39]Michael Porter. Competitive Strategy. (New York: Free Press, 1980)

[40]Michael Porter. Competitive Advantage. (New York: Free Press, 1985)

industry and usually will yield rather clear strategic directions to increase profitability.

A major factor governing its use in the not-for-profit field is that this model only considers economic measures and does not also consider the possibility that collaboration among organizations, rather than competition, may also lead to success. This model can assist a not-for-profit organization understand the forces that affect and shape the field of its "industry," but social and political realities need to be included to complement the analysis of economic and competitive forces. Its strength as a model is its acute analysis of important economic factors and the fact that this model can easily be used as part of a larger SPM process. Its major weakness is that it does not attend to potentially relevant non-economic factors that affect an industry or organization.

The sixth model of strategic planning is the Strategic Issue Management model, which is especially associated with H. Igor Ansoff. This model focuses attention on identifying and resolving emerging issues which can have major impact upon an organization and its ability to meet its goals and objectives. The idea of strategic issues emerged when "corporate strategic planners realized a step was missing between the SWOT analysis of the Harvard model and the development of strategies. That step was the identification of strategic issues."[41] A more elaborate managerial conception of those strategic issues emerged as

[41]Ibid., 38.

important when it became impractical and unnecessary to revise strategic plans each year, yet a means to respond in a timely way to forthcoming developments was needed.

The model assumes it is possible to identify key strategic issues through means such as ongoing SWOT analyses, environmental scanning, and other management systems which target trends in the environment and the performance of the organization. A further assumption is that early detection will increase the likelihood that an organization can respond quickly and favorably to emerging trends. Also, the model assumes an existing leadership or management group that can efficiently and effectively notice and respond to change.

One strength of this model is that it is realistic and especially responsive to current developments. A further strength is the recognition that important issues can emerge outside of an annual planning cycle and the creation of an orientation and a means to respond. Application to the not-for-profit organization is possible since it often is faced with significant issues which require strategic management. A weakness is that it does not necessarily prescribe exactly how to frame the issues other than to identify them by means of a situational analysis. Also, strategic issue management must take place in the context of clarity about overall mission, mandates, and objectives. Otherwise, there is no perspective from which to make decisions about how to respond to specific emerging issues.

This completes the survey of the "rich storehouse" of models of strategic planning as noted by John Bryson. The strategic planning model selected for my ministry setting is a composite of these models. In a later section the overall strengths and limits of SPM processes will be identified with special attention to the benefits and difficulties that such planning processes involve.

Selected Survey of the Literature

The initial literature on strategic planning emerged with an exclusive focus on the for-profit business sector applications. Only recently has a body of literature on applications to nonprofit organizations and public agencies emerged. A selected review of the planning and management literature which includes SPM concepts as applied to nonprofit settings is considered in this section.

Gerald Zaltman, a professor of marketing and health services administration at the University of Pittsburgh, observes that the importance of the problems addressed by non-for-profits, coupled with the typical paucity of resources available to such organizations, make effective and efficient management a crucial matter. He defines management as:

> the process of planning, organizing, and controlling the activities of an organization. Planning determines what the goals of the organization are and how they are to be achieved. Organizing allocates resources and

> responsibilities and coordinates them effectively. The monitoring of an organization's various activities falls to controlling.[42]

He includes planning as one of the three-fold responsibilities of management. Further, he states that planning involves the strategic issue of determining what the goals of an organization are and the identification of the means to achieve them.

Zaltman includes a chapter by Robert King, professor of business administration at the Graduate School of Business at the University of Pittsburgh, on "Strategic Planning in Nonprofit Organizations."[43] This is one of the earliest considerations of strategic planning concepts as applied to the not-for-profit setting.

King stresses the importance to an organization of having in place a process by which decisions which have far-reaching impact can be made. He introduces the basics of planning such as the decision elements and the premises which create a culture conducive to planning. It is his position that the "implementation of these premises requires that a strategic planning system (SPS)

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[42]Gerald Zaltman, editor. Management Principles for Nonprofit Agencies and Organizations. (New York: AMACON, A Division of American Management Association, 1979), 1.

[43]William R. King, Strategic Planning in Nonprofit Organizations," in Management Principles for Nonprofit Agencies and Organizations, ed. Gerald Zaltman (New York: AMACON, A Division of American Management Association, 1979), 340-362.

operate in the organization."[44] His concept of strategic planning includes six components which comprise subsystems for facilitating strategic planning. The components are: (1) a system of plans; (2) a planning process; (3) a planning decision subsystem; (4) a planning information subsystem; (5) a facilitative planning organization; and (6) a planning management system.[45] He acknowledges that every organization will not need to have all the subsystems in place for effective strategic planning, but that together all six components comprise a comprehensive modern system of strategic planning.

King's article is significant because it is an early contribution to the theory and technique of strategic planning applied to the not-for-profit setting. A major contribution of this article is that it isolates the concept that every organization faces strategic choices and distinguishes these from decisions which may be important but do not affect the future with the same fundamental significance. Through the six subsystems King provides a means by which strategic choices can be identified and given appropriate consideration through a planning system.

Ansoff is also an early contributor to the study of strategic concepts and the not-for-profit organization. A professor at the European Institute for Advanced Studies in Management and the Stockholm School of Economics, his perspective is unique to the literature surveyed in that he minimizes the distinction between for-

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[44]King, 347.

[45]Ibid., 348.

profit business firms and not-for-profit organizations. He argues that the two are really one group of overlapping "environment serving" organizations:

> [we shall] treat firms and non-profits jointly as members of a class of organization which we shall call environment serving. These are organizations whose primary function is to supply goods and/or services to society...For brevity we shall refer to the members of this class as ESO's...at the extremes, the firm and the non-profit are clearly different from one another. But we shall also find a great deal of overlap in the middle range of the common variables.[46]

Among the overlapping variables, he cites that the behaviors which once were considered the sole province of for-profit business firms, such as internal efficiency, external entrepreneurial and aggressiveness, and commitment to the single-minded pursuit of profits, are no longer necessarily characteristic of for-profits, nor absent from the repertoire of behaviors exhibited by not-for-profits.

He also states that the expectations of the two previously distinct types of organization's are also overlapping. The for-profit firms are under pressure to curb profit-seeking if it violates social ethics, or brings about undesirable physical or social consequences. As a society confronts new social problems the non-profit organizations are "becoming increasingly engaged in entrepreneurial, environment-opening work...previously reserved for the business firm."[47]

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[46]H. Igor Ansoff. Strategic Management. (New York: John Wiley & Sons, A Halsted Press Book, 1979.), 9-10.

[47]Ibid., 9.

Mary Louis Hatten, a professor at the School of Management at Boston College, has also made a contribution to the application of strategic thinking to the non-for-profit organization. In an 1982 monograph, she takes the position that "not-for-profit management has the same responsibility effectively to serve the consumers of its products and services, and a strategic management approach is likely to increase effectiveness in this important sector."[48] She believes that the concept of strategy can provide a common language among the diverse groups which typically make decisions in the not-for-profit organization.

Hatten uses well known concepts of strategic management but perceives certain principles and practices of strategic approaches as inherently difficult when applied in the not-for-profit sector. A major difficulty for the not-for-profit organization is in the typical first step process of setting the overall major goals and objectives. She notes that, in comparison to the profit making organization's precisely measurable goals of increased profits and market share, a not-for-profit organization is more likely to be able to identify only financial survival and effective service to its consumers as major goals and objectives. Furthermore, she thinks that communication difficulties among the professional staff, volunteer administrators, and community board members who make up the diverse management group of a not-for-profit organization are likely to result in disagreement and

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[48]Mary Louise Hatten. "Strategic Management in Not-For-Profit Organizations," Strategic Management Journal 3 (1982): 90.

political conflict regarding the overall goals and values which guide an organization.

Since these factors can slow or block the planning process at its very beginning, Hatten's adaption is to suggest that the not-for-profit begin with an audit of its operational strategy through an examination of its current functional practices. The functional practices include the financial, production, marketing, and management techniques in actual use by the organization. The audit of these practices will result in "a general view of the organization's current strategy"[49] which then forms the basis for the evaluation of that strategy and an assessment of its consistency with the environment, resources and values of the organization. While acknowledging that not-for-profit managers have fewer resources and more extensive responsibilities to more varied constituencies than mangers in profit making organizations, she believes strategic management is possible:

> Consistent and effective strategy making is possible for the not-for-profit agency in the same way it is for the corporation -- by careful strategy assessment, continuous evaluation of the fit of the strategy with the organization, and strategy revisions if necessary. This task may be more complex as the not-for-profit manager monitors his varied constituency and objectives, but it is not impossible if effective service provision is an acceptable, and required, goal for any manager of scarce resources in the modern economy.[50]

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[49]Ibid., 93.

[50]Ibid., 103.

As with others, she stresses that the continuous evaluation of the fit of the current and future strategies results in a crucial iterative process that requires highly refined management skills, heightened awareness of change, and rapid responses to shifting priorities.

Hatten's contribution is to have provided an early introduction and adaption of the principles of SPM developed within the corporate world to the not-for-profit setting. Her stress on strategy identification, evaluation, and reformulation provide the means by which the strategic principles can be adapted to not-for-profit settings.

James M. Hardy is another early contributor to the application of strategic planning concepts to the not-for-profit setting. He observes that while there has been an increase in the use of planning processes in the not-for-profit sector, there is often still resistance to implement planning and cites five primary reasons: (1) the view that business planning techniques cannot be used in non-for-profit organizations; (2) attention to day-to-day crises leaves little time for planning; (3) mechanical adoption of planning methods, rather than the adaption of methods to the needs of the organization have led to rigid, complex, and frustrating experiences; (4) planning is primarily intellectual and defers action and is resisted by those who prefer to take immediate action; (5) planning is sometimes perceived as

jeopardizing the status quo.[51] Despite this pervasive resistance, Hardy stresses the importance and rewards of planning. He points out that because a good planning process involves a broad cross section of people in the planning, it increases ownership in an organization and, thereby, fosters vitality and teamwork among staff and units. He also notes that planning is a powerful channel of communication which assists organizations to shape and cope with the future.

Hardy's conceptual model for corporate planning is composed of three major components: (1) strategic planning; (2) operational planning; and (3) implementation and review. He defines strategic planning as:

> developing or reaffirming the organization's ideal goal (mission or purpose); setting long range (five year) corporate goals and monitoring their achievement; and developing and implementing the strategies, policies and guidelines for acquiring and allocating resources to achieve the corporate goals.[52]

He stresses that the strategic planning phase is an on-going process which begins, rather than ends, with the establishment of the corporate goals. The second component, operational planning, consists of setting objectives for each operating unit of the organization, integration of the various unit objectives, the development of action steps and detailed budgets. And the third component, implementation and review, involves the carrying out of the activities, projects and programs

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[51]James M. Hardy. Managing for Impact in Nonprofit Organizations: Corporate Planning Techniques and Applications. (Erwin, Tennessee: Essex Press, 1984).

[52]Ibid., 17.

which fulfil the objectives and the regularized review and appraisal of the performance of staff and operating units.

Hardy includes three chapters dedicated to the strategic planning process in which he details ways and means by which the leaders of not-for-profit organizations can give direction to a process of strategic planning. Chapter 4 considers "Reviewing and Formulating Ideal Goals," which pertains to how to retrieve and operationalize "the ideal or basic reason for existence of the organization."[53] Chapter 5 is titled "Establishing Corporate Goals" which, according to Hardy "provide long term direction for the total organization and guidance for all subsequent planning in operating units...(and) also provide the basis for developing and implementing long term resource strategies."[54] And in Chapter 6, Hardy considers "Strategy Development," which involves "creating the long-term plans for both generating and allocating the resources needed to achieve the organization's corporate goals."[55]

Hardy's treatment of strategic planning for not-for-profit organizations is an early and thorough contribution to the field. His intention is to provide "a conceptual framework for corporate planning in nonprofit organizations that is

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[53]Ibid., 59.

[54]Ibid., 68.

[55]Ibid., 104.

undergirded by management concepts, insights, processes and techniques."[56] These concepts can create dynamic and vital organizations which are able to turn the values and visions upon which not-for-profits are founded into ongoing possibilities and realities.

Strengths and Limits of Strategic Planning

Awareness of the strengths and limitations of SPM is important to the ability to assess whether to enter into a strategic planning process. A number of contributors to the field of SPM note that familiarity with the process can also strengthen the motivation to begin and to sustain strategic planning efforts, as well as help to assess the costs and possible pitfalls of such efforts.

Three benefits of strategic planning, according to Douglas W. Steeples, are that: (1) it clarifies mission and identity; (2) it helps an organization to identify its uniqueness; and (3) it encourages responsiveness to market forces while maintaining adherence to basic purposes.[57] He also recognizes that strategic planning is a practical, flexible, and action-oriented process which improves upon the more mechanical and deterministic types of long-range planning.

Robert G. Simerly observed that a significant benefit of strategic planning is the opportunity it gives to everyone in an organization to participate in decision making. Because strategic planning involves ongoing analysis and dynamic

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[56]Ibid., 205.

[57]Steeples, Ibid,. 102-103.

interaction it provides a positive experience of personal power and impact for the staff within an organization.[58]

Bryson identifies at least four benefits to be derived from the process of SPM. These are: (1) it helps organizations deal with their changing circumstances; (2) it can help them formulate and resolve the most important issues they face; (3) it can help an organization build on strengths and take advantage of opportunities while minimizing the impact of weaknesses and threats; and (4) it can help an organization be more effective in a world which is ever more turbulent and hostile to organizational survival.[59]

Eight positive reasons why a not-for-profit organization should develop a strategic plan, according to Bryan Barry, are: (1) to improve performance; (2) to stimulate forward thinking and clarify future direction; (3) to solve major organizational problems; (4) to survive and even flourish with less; (5) to build teamwork and expertise; (6) to influence rather than be influenced; (7) to meet others' requirements; and (8) it's a natural way of doing business.[60]

The benefits are powerful suggestions of the appeal that strategic planning has to organizations or units within organizations, like the Gordon D. Hoople

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[58]Robert G. Simerly and Associates. Strategic Planning and Leadership in Continuing Education. (San Francisco: Jossey-Bass, 1987), 12.

[59]Bryson, Ibid., 21.

[60]Barry, Ibid., 13-14.

Institute within the Onondaga Pastoral Counseling Center. It is important, however, to balance appreciation of strategic planning with the possible costs and pitfalls of SPM efforts. Barry provides a list of five limitations which include: (1) costs can outweigh benefits, as SPM consumes time and money; (2) intuition or "muddling" may be preferable to formal planning if there is good intuitive leadership and a tradition of responding without formal plans; (3) "life-threatening" organizational problems should have priority over strategic planning; (4) strategic planning needs good implementation, otherwise disillusionment, cynicism, and powerlessness will result; and (5) poor plans can be developed despite good efforts, typically because of faulty assumptions about the future and poor group dynamics among the planners.[61]

Similar concerns about the possible pitfalls of a strategic planning process are noted by Robert C. Shirley in his article "Strategic Planning: An Overview."[62] He observes that the inability to decide which are the major issues is the most serious failing of strategic planning efforts. Therefore, the SPM process must be accompanied by a resolve to make the important decisions related to mission, priorities, and constituencies. A related pitfall is an over-emphasis on the collection of data and an endless analysis process. He points out that it may not be possible to quantify all the data of a planning process since much of it is qualita-

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[61]Ibid., 14-15.

[62]Robert C. Shirley, "Strategic Planning: An Overview," in Steeples, Ibid., 12-14.

tive in nature. In this regard, planning processes can be slowed and undermined by papers, reports, and a general "bureaucratized" process.

Other concerns identified by Shirley relate to the common errors of failing to gain wide participation and ownership in the planning process, negligence in keeping significant external constituents apprised of the planning progress, implementation failures and, finally, a failure of courage and boldness in that the plans merely project existing activities into the future. He believes that "timidity" can be a major trap for planners.

Similar identification of concerns regarding whether to initiate strategic planning are offered by Simerly. His list of ten concerns are: (1) Having support for strategic planning come from the highest levels of management; (2) Creating organizational readiness for strategic planning; (3) Creating a planning committee to guide the process; (4) Carving out adequate time to make strategic planning a success; (5) Monitoring the implementation of the strategic plan; (6) Building flexibility for change into the strategic planning process; (7) Actively managing the higher levels of conflict that often occur when strategic planning is implemented; (8) Behaving on the job in ways perceived by others to support the total concept of strategic planning; (9) Rewarding people for participation in strategic planning; (10) Conditioning staff to accept the fact that strategic planning should

be a continuing process throughout one's professional career, not just something that happens periodically.[63]

This listing of the limitations and potential pitfalls of SPM balances the benefits noted previously. A comprehensive appreciation of these strengths and limits, as identified in the literature, serves as a useful guide to focus efforts toward strategic planning processes and to safeguard against the typical pitfalls.

Summary

A selected survey of the strategic planning and management literature leading toward a definition of and history of strategy as a planning and management concept has been presented. Six models of strategic planning were examined and a selected review of the planning and management literature specific to not-for-profit settings was offered. The strengths and limitations of strategic planning processes, as reviewed in the literature, concluded the chapter.

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[63]Ibid., 23-29.

CHAPTER 3

A SELECTED STRATEGIC PLANNING MODEL

Introduction

A specific eight-step strategic planning model, appropriate for the ministry setting of the Gordon D. Hoople Institute, is identified in this chapter. The various components of the model will be detailed, such as the purpose, potential outcome and benefits, and guidelines for the process of achieving each step. Strengths and limits of the model, as well as theological reflections in regard to the model, conclude the chapter.

Components of the Model

Given the complexity and the variety of approaches to strategic planning available from the corporate world it is important and necessary to focus SPM efforts by selecting elements of the approaches that are effective, efficient, and applicable to the not-for-profit setting in a general way, and specifically to the setting of the Gordon D. Hoople Institute. As William R. King has noted, "Despite the wide acceptance of need for strategic planning, there is no single

unified concept of planning which is generally accepted and applied."[1] A similar observation is made by Peter Lorange and Richard F. Vancil when they note "No universal, off-the-shelf planning system exists"[2] and, therefore, it is necessary to create a planning model through the selection of elements which apply to the situation in which SPM is needed.

The model I developed is an eight-step strategic planning process. In this, I follow closely the preferred approach of John M. Bryson, which is specific to the not-for-profit setting and, therefore, appropriate to the ministry setting of the Institute. Elements of the Bryson model are similar to a five-step model proposed by Barry for not-for-profit organizations[3] and to a seven-step model proposed by Simerly[4] for continuing education leaders but it has been selected because of its comprehensiveness. My model draws also from the variety of private sector approaches reviewed in Chapter 2 and allows for the fullest range of strategic planning activities. It has the further advantage of being an orderly, deliberative,

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[1]William R. King, "Strategic Planning in Nonprofit Organizations," in Gerald Zaltman, ed. Management Principles for Nonprofit Agencies and Organizations. (New York: AMACON, 1979), 343.

[2]Peter Lorange and Richard F. Vancil, "How to Design a Strategic Planning System," in Reinharth, Leon and H. Jack Shapiro and Ernest A. Kallman, eds. The Practice of Planning: Strategic, Administrative, and Operational. (New York: Van Nostrand and Reinhold Co., 1981), 76.

[3]Barry, Ibid., 16-18.

[4]Simerly, Ibid., 12-30.

and broadly participative planning process.[5] These qualities and values of the model further warrant its appropriate use for administration of the Institute.

The steps in this model are: (1) initiate and agree on a strategic planning process; (2) identify organizational mandates; (3) clarify organizational mission and values; (4) assess the external opportunities and threats; (5) assess the internal strengths and weaknesses; (6) identify the strategic issues facing the organization; (7) formulate strategies to manage the issues; (8) establish an effective organizational vision for the future. Figure 3, adapted from Bryson, illustrates the process and interaction of the eight steps of the model. He notes that implementation and evaluation is not only a final product of the model, but "action, results, and evaluative judgments should emerge at each step in the process."[6]

Each of the SPM model steps is considered in more detail below. The steps provide a structure for the SPM process and help create the atmosphere in which those leading an organization can begin "to think and act strategically," which according to Bryson, is a more crucial outcome than the creation of a plan document.[7] It is important to recognize that as in any model of an interactional

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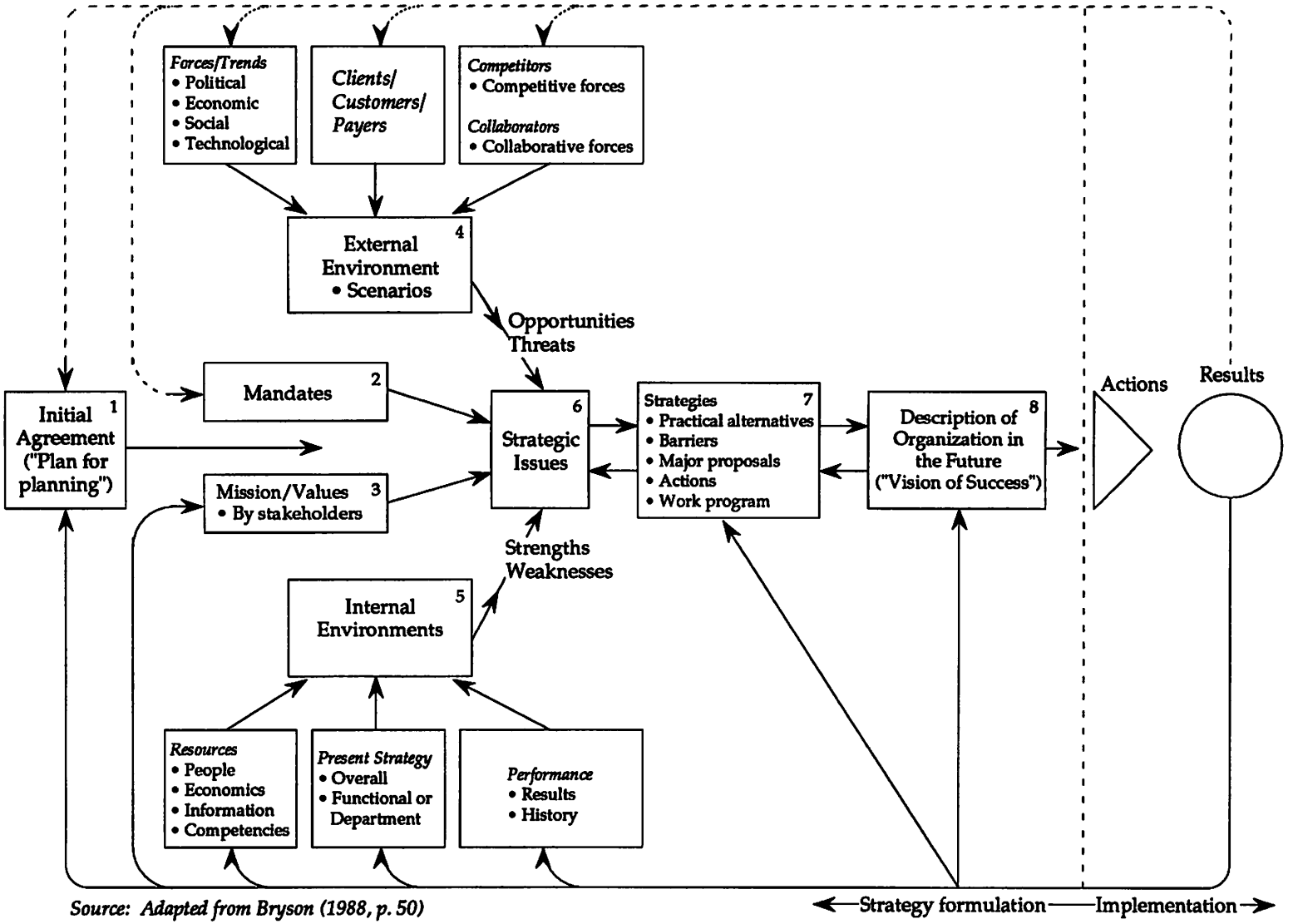
[5]Ibid., 48.

[6]Bryson, Ibid., 48.

[7]Ibid., 46.



Source: Adapted from Bryson (1988, p. 50)

Figure 3: Strategic Planning Process

process, the division of steps and stages is somewhat arbitrary. While useful didactically, the reality of experience is that steps and stages merge and interact with each other. Bryson cautions that "the iterative nature" of the strategic planning process often necessitates several cycles of the interrelated stages, as discovery and insight at a particular stage challenges the thinking of a prior stage and invites reconsideration.

Step (1): Initiate and agree on a strategic planning process.

This step is essentially the creation of a "plan to plan" through the agreement of key leaders of an organization that such a planning effort is worthwhile and even necessary.

The agreement of key leaders, and these may be from both within an organization as well as key external leaders, provides the sense of authorization and legitimacy that energizes a planning process. Support and commitment to the idea, as well as to the particulars, is a necessary resource upon which the planning process is built and can continue to draw. Bryson suggests that when this first step of initiating and agreeing to a process is completed in a thorough manner agreement on four issues is achieved: (1) the worth of the effort; (2) which persons and groups and organizational units should be involved or kept informed; (3) specific steps to be followed; (4) the form and timing of reports.[8]

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[8]Ibid., 74.

This process of creating initiative and agreement produces the kind of political support needed to carry on a process like strategic planning which looks at such fundamental decisions about what an organization is and does. In this regard, Barry states that

> The commitment of an organization's leaders to planning -- particularly the executive director or CEO is critical. Don't begin without it. The commitment of board members and key staff is also important.[9]

The initial step stresses that a planning process is not likely to be successful without the political support and agreement of the key leaders and persons who influence an organization. Furthermore, agreement in a "plan to plan" also provides an outline of the general sequence of the process, the timing of the steps to be taken, and identifies which persons and groups will be involved.

An important decision at this initial stage is whether a consultant is needed to assist in some portion or all of the strategic planning process. Consultants can assist in the designing of a plan, in the training of participants, and in the guiding of the entire process. One advantage of a consultant serving as facilitator is this "can free organizational leaders to be participants in meetings without having to manage the agenda or discussion."[10] A consultant can also bring a certain neutrality to the process, especially if there is a concern that the strategic planning

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[9]Ibid., 24.

[10]Barry, 24.

process is a "narrow partisan affair."[11] A possible disadvantage of a consultant is the cost, though it is sometimes possible to engage a volunteer consultant. Another possible disadvantage is over-reliance on the consultant so that "the plan becomes the consultant's and not the organization's."[12]

Step (2): Identify organizational mandates.

The second step is the process of identifying, according to Bryson, "the musts"[13] of an organization's activities. The formal mandates are usually located in articles of incorporation and other legal documents which describe exactly what an organization is required to do. Less formal, but no less important mandates, are to be found in the practices and expectations, what he calls "norms," which have grown up around an organization. Bryson suggests three outcomes: (1) a compilation of a list of the formal and informal mandates faced by the organization; (2) interpretation of what is required as a result of the mandates; (3) clarification of what is not ruled out by the mandates. These outcomes help insure that an organization will, in fact, carry out its mandates because they will be visible and well known.

Also, by clarifying what is not ruled out by organizational mandates it is possible to consider the full potential of an organization in articulating its mission

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[11]Bryson, 82.

[12]Barry, 24.

[13]Ibid., 49.

in Step 3. Bryson cautions against assuming that mandates and mission are exactly the same thing. While mandates and mission may be the same, "planners should not start out with that assumption."[14]

Step (3): Clarify organizational mission and values.

The third step, according to Bryson, has two main outcomes: (1) the completion of a stakeholder analysis and (2) the creation of a written mission statement. The overall aim of this step is "to specify the purposes of the organization and the philosophy and values that guide it."[15] He believes that an organization cannot indefinitely retain the resources needed to survive without a mission, philosophy, and values that are socially useful and virtuous. The process of creating a mission statement will typically enable an organization to focus on the important values and activities it is to fulfill. The mission statement helps create and focus the enthusiasm and loyalty an organization needs from its staff and its public.

Similar perspectives about the content of a mission statement are identified by Simerly. He decribes four guidelines for writing a mission statement. They are: (1) a mission statement should never be stated only in financial terms; (2) a mission statement should set future directions for the organization; (3) a mission statement should be clear and concise in order to appeal to as wide a constituency

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[14]Ibid., 94.

[15]Ibid., 96.

as possible; and (4) a mission statement should have an inspirational quality to it.[16]

Bryson sees a stakeholder analysis as a necessary prelude to the creation of the mission statement. Exploration of who the key stake-holders are and how they are linked to a mutually satisfying relationship can strengthen an organization's ability to survive. He states:

> If an organization does not know who its stakeholders are, what criteria they use to judge the organization, and how the organization is performing against those criteria, there is little likelihood that the organization...will know what it should do to satisfy its key stakeholders.[17]

He advocates that stakeholder analysis at this stage helps an organization prepare for the SWOT analysis that comprises Step 4 and Step 5 and for the identification of strategic issues which comprises Step 6. Stakeholder analysis creates an outsiders' point of view of the organization which permits a perspective about how well or how poorly the organization is fulfilling its purpose and serving its stakeholders.

A mission statement, according to Bryson, should grow out of discussion of six questions: (1) who are we?; (2) what are the basic social and political needs we exist to fulfill?; (3) what do we want to do to recognize, anticipate, and respond to these needs?; (4) how should we respond to our key stakeholders?;

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[16]Simerly, Ibid., 17.

[17]Ibid., 105.

(5) what is our philosophy and what are our core values?; (6) what makes us distinctive or unique? These are demanding questions and the process of formulation of a mission statement may be a prolonged one, according to Bryson, and an organization may "need to come back and revise its mission statement in light of later discoveries."[18] This is an example of the "iterative process" previously mentioned.

Step (4): Assess the external opportunities and threats.

Step (5): Assess the internal strengths and weaknesses.

Steps 4 and 5 are similar in attempting to both identify and make assessments of various factors affecting an organization. Bryson is quite specific that identifying and making a list of strengths, weaknesses, opportunities, and threats is not sufficient. This information needs to be analyzed by being compared, contrasted, and discussed so that the interrelationships of the various factors can be understood.

As noted previously, the process of identifying and analyzing the external and internal factors is often referred to as a SWOT analysis and is a standard component of all strategic planning processes. Simerly also gives it the name "management audit" and suggests that such an audit serves to analyze the present situation of the organization and deals with such critical issues as: (1) What are

[18]Ibid., 105.

the organization's strengths and weaknesses?; (2) What are the windows of opportunity?; (3) What should be changed and why?; and (4) How difficult will it be to change things?[19] The audit creates the data base upon which strategic plans and choices are then made. The management audit or SWOT analysis is a critical component to the success of SPM processes because it enables effective response and matching of an organization's opportunities and capacities.

There are, according to Bryson, several benefits to completing the identification and analysis of Steps 4 and 5. These include: (1) it produces information vital to the organization's survival and prosperity; (2) it allows the planners to see the organization as a whole in relation to its environment; (3) it clarifies the "tension fields" which exist between an organization's capacities and intentions and it's opportunities and threats; (4) it increases opportunities for creative and integrative insights that bridge the organization to its environment; (5) it routinizes attention to external factors and internal environments, thereby increasing the possibility of anticipatory action instead of crisis reaction; (6) it decreases the typical insular focus of an organization and increases the orientation to the external world; and (7) it prepares an organization to focus on the strategic issues for that organization.[20]

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[19]Simerly, Ibid., 14.

[20]Bryson, Ibid., 120-121.

The assessment of opportunities and threats typically includes the major forces from outside the organization that can have a significant influence on the success of an organization. According to Barry, these forces will include customers and clients, competitors and allies, and trends of social, political, economic, and technological consequence.[21] He also recommends, as does Bryson, that the analysis of these forces must project ahead in a 2-to-5 year time perspective so that future developments are anticipated.

The assessment of those factors which can help or hinder the fulfillment of an organization's mission is the process of identifying and assessing internal strengths and weaknesses. Bryson offers three major categories for assessment: resources, present strategy, and performance.[22] The resources of an organization include its staff and their competencies, finances, supplies, physical plant, and the perception of the organization by those inside and outside of it. Present strategy includes those overall strategies which may be explicit or implicit in an organization, as well as specific strategies of departments or functions of an organization. Performance pertains to outcomes and effects on client populations as a result of the organization's activities and programs. Bryson observes that performance assessment is often the most difficult to make since not-for-profit organizations, tyically providing human services, have a relative absence of performance informa-

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[21]Barry, Ibid., 36.

[22]Bryson, Ibid, 124-125.

tion and criteria. Yet judgments about performance effectiveness are necessary to avoid loss of confidence and support externally and to prevent needless internal conflict about the allocation of resources and the establishment of priorities. Strengths, weaknesses, opportunities and threats are all closely interrelated and are often "mirror images" of one another, according to Bryson. He suggests that those doing SWOT analysis should not be surprised to find internal and external distinctions to be frequently interchangeable. What is most important "is to take advantage of the strengths and opportunities without being disadvantaged by the related weaknesses and threats."[23] He also recommends that this type of process become institutionalized so that there is a regularized process of scanning the external and internal environments of an organization.

Step (6): Identify the strategic issues facing the organization.

The identification of strategic issues is the process of describing the "fundamental choices facing the organization about how it should relate to its environment."[24] These critical or strategic issues are identified at the intersect of the SWOT analysis with the mandates and mission of an organization. According to Bryson, this step results in a list of the strategic issues and an ordering of those issues by priority importance, logical sequence, or temporal sequence. He further notes five

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[23]Ibid., 128.

[24]Ibid., 157.

benefits of taking this step: (1) attention is focused on what is truly important; (2) problem-solving is enhanced because the focus is on clarifying the crucial issues rather than premature solutions; (3) the identification of issues creates a tension which is a necessary prelude to change; (4) identification of the issues helps to create insights about possible effective solutions; and (5) the framing of strategic issues heightens the realization that the strategic planning process is dealing with matters of significance.[25]

Different approaches are used to identify strategic issues and these provide guidelines for framing issues in a useful manner. Bryson, following Barry, recognizes the "direct" approach, the "goals" approach, and the "vision of success" approach.[26] The direct approach is characterized by moving from a review of the mission, mandates, and SWOT analysis directly to issue identification. The goals approach is characterized by first establishing goals and objectives for the organization and then identifying the strategic issues involved in achieving the goals and objectives. The vision of success approach is characterized by the development of an ideal picture of the organization in its future and strategic issues are then related to how the organization can move from its present into that future vision of success. Bryson advocates the direct approach as the most fitting starting point for non-for-profit organizations. Furthermore, it is his

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[25]Ibid., 140-141.

[26]Ibid., 147-156.

position that the insights of the other approaches will follow rather naturally as the formulation of strategy occurs in Step 7.

Bryson provides a series of questions to help guide the formulation of the strategic issue questions. These are: (1) what is the issue, conflict, or dilemma?; (2) what is it about mission, mandates, or SWOT's that make it an issue?; (3) who says it is an issue?; (4) what are the consequences of not doing something about it?; (5) can we do something about it?; (6) is there a way to combine or eliminate issues?; (7) should issues be broken down into two or more issues?; and (8) what issues may be missing from the list so far identified?[27] He suggests that this list of questions can be posed to the strategic planning team to help assure that the strategic issues are properly and comprehensively identified.

Barry also suggests that it is helpful to state each issue in the form of a question since this aids in clarifying the issue, as well as providing the proper framework for the development of the strategies of response which come in the next step.[28] Strategic issues are significant because they are matters related to choice and conflict and are quite naturally poised in the framework of a question.

The strategic issues identified need to be prioritized format so that those which are most important can be responded to first. Bryson posits that there are likely to be three kinds of strategic issues: (1) those which require no present

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[27]Ibid., 159-160.

[28]Barry, Ibid., 40.

action; (2) those that can be handled as part of the organization's regular planning and management processes; and (3) those which require urgent attention.[29]

(7) Formulate the strategies to manage the issues.

The seventh stage involves the development of the organization's response to the fundamental policy choices which were identified in the strategic issues of Step 6. Bryson defines strategy as "a pattern of purposes, policies, programs, actions, decisions, or resource allocations that define what an organization is, what it does, and why it does it."[30] He stresses the importance of this step; otherwise the organization will have identified its strategic issues but retreated from resolving them.

Strategies can be long-term or short-term and can be articulated from the perspective of the various levels in an organization, such as a grand strategy for the whole organization, for a department within it, for particular programs, and for functions of an organization such as finances, facilities, or staffing. Strategies are broad-based patterns of action and are different from tactics, which focus on short-term actions to accomplish specific objectives.

The process of developing strategies is guided through the use of a five-part process. Bryson utilizes five questions to address each of the strategic issues

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[29]Ibid., 160.

[30]Ibid., 163.

identified in Step 6. They are: (1) what are the practical alternatives, "dreams," or "visions" that might be pursued to address the strategic issue?; (2) what are the barriers to the realization of these alternatives?; (3) what major proposals can be pursued to achieve these alternatives or to overcome the barriers to their realization?; (4) what major actions with existing staff resources must be taken within the next year to implement the proposals?; and (5) what specific steps must be taken within the next six months and who will be responsible for those steps?[31]

The process of answering each of these questions in light of the major strategic issues facing an organization results in the identification of practical alternative courses of action, the detailing of barriers to be overcome, and major proposals, major actions, and specific steps to be taken in the short and longer-term future of the organization. The process enables movement from strategic issue identification to strategy formulation and prevents premature or unrealistic solutions to the problems which the strategic issues poise.

According to Bryson, the formulation of strategies will result in numerous benefits.[32] These include the creation of statements of the organization's various strategies, including possibly a formal written strategic plan. While he sees the creation of strategic thinking and action as more crucial than the preparation of a written plan, Bryson does acknowledge the value of a formal plan in keeping an

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[31]Ibid., 169.

[32]Ibid., 166-169.

organization and its staff mindful of the process. Further, a written plan has value in communicating to the public and to the stakeholders how the organization will be fulfilling its mandate and mission. The development of strategies and their beginning implementation at this step creates a positive climate of readiness for change and high staff morale based on the successful accomplishment of a strategic planning process. The successful passage through the various steps of this strategic planning model also creates an organization and developes a staff which is addressing fundamental questions in a constructive manner. This enhances staff satisfaction, creativity and energy.

Many organizations have not engaged in a process of deliberate strategic thinking and planning. Bryson observes that "the only strategic plans most organizations have are their budgets, and those budgets typically have been formulated without benefit of any strategic thought."[33] While a budget carries implicit values and strategic choices, it is preferable to engage in a strategic thinking and planning process before a budget is developed so that the strategic thinking can be made explicit and deliberate.

Finally, it is important in this step to describe the strategies in a detailed manner in order that they can be assessed in terms of their efficiency and effectiveness for managing the issues. Bryson suggests that criteria be established

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[33]Ibid., 181.

ahead of time by which alternate strategies will be evaluated and selected.[34] This will permit the planning team to make choices about which strategies to pursue. Examples of criteria are the acceptability of the strategy to key decision makers and stakeholders, consistency with the mission, cost-effectiveness, long-term impact upon the organization, and coordination with other programs and activities. When these criteria are known and agreed upon in advance, the task of choosing the specific strategies to be pursued are made easier.

(8) Establish an effective organizational vision of the future. The last step in the SPM model creates a vision of the future. According to Bryson, this results in a "clear and succinct description of what the organization...should look like as it successfully implements its strategies and achieves its full potential."[35] While he does not advocate the absolute necessity that this be a written statement, he does suggest this "vision" have an inspiring quality that helps an organization and its people to create the desired future. A vision statement helps explain and justify the existence of an organization by stating the important social purposes being served by it. The statement includes the mission but moves beyond the typical boundaries of a mission statement to include the goals, basic strategies, performance criteria, decision rules, and ethical standards of an organization.

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[34]Ibid., 179.

[35]Ibid., 184.

A shared vision of the future which captures the hopes, values, and desired outcomes of an organization can typically only come at the end of several cycles of strategic planning, according to Bryson. A collective vision of the future emerges only after consensus has been developed in identifying the strategic issues facing an organization and after conflicts about strategic directions have been constructively resolved. He also points that full consensus on the vision for the future among the key decision makers of an organization may not be possible or realistic. It is enough if there is "a fairly widespread general agreement on the substance and style of the vision statement."[36] If general agreement upon the vision is not reached it suggests that further cycles of strategic planning are required in order that consensus grows and conflicts are resolved. Bryson states that a written vision of success should be brief but inspiring. He identifies six attributes of a vision statement: (1) focus on a better future; (2) encourage hopes and dreams; (3) appeal to common values; (4) state positive outcomes; (4) emphasize the strength of a unified group; (5) use word pictures, images and metaphors; and (6) communicate enthusiasm and excitement.[37]

If a written statement is established it is important to widely distribute it to the organization's staff and to the stakeholders outside of the organization. The

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[36]Ibid., 195.

[37]Ibid., 61.

vision becomes "a living document,"[38] Bryson believes, only when it is widely disseminated and used frequently for purposes of decision and action.

This completes the review of the Bryson model. The eight steps include the initial agreement to plan, the identification of organizational mandates, the clarification of mission and mandates, the assessment of the external opportunities and threats and the internal strengths and weaknesses, the identification of strategic issues, the forming of strategies to respond to the issues, and the establishment of a vision of the future. His modified model will guide the design of the planning process as well as provide a format to assess those planning and management experiences which have already occurred within the ministry setting of the Institute.

Strengths and Limits of the Model

The eight steps of the Bryson model comprise a specific strategic planning process. An understanding of its strengths and limits will help establish whether it is an appropriate model to be used for the administration of the ministry setting of the Gordon D. Hoople Institute. It is also necessary to be aware of the strengths and limitations in order to effectively use the model and avoid the pitfalls or other complications of strategic planning systems.

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[38]Ibid., 195.

A primary strength of the Bryson model is its comprehensiveness. All of the possible components of strategic planning which were identified in the survey of the literature and the delineation of the six models of strategic planning in Chapter 2 are included in this model. It draws from the rich variety of private sector approaches and joins these elements into an extensive and inclusive planning and management process. The thorough nature of the model commends it for use in a ministry setting like the Gordon D. Hoople Institute because it enables faithful stewardship of the Institute's resources.

A second strength of this model is that it progresses in an orderly and sequential manner. This facilitates its use and also allows for the realistically divergent nature of decision making within a not-for-profit organization. Bryson believes his model builds on the true nature of decision making in such organizations and draws a contrast between an idealized "rational planning process" and the more realistic "political decision-making process."[39] The rational planning process assumes a rational-deductive approach which begins with goals and then deduces policies, programs and actions which can address the issues. This process is depicted in Figure 4. The diagram suggests the linear and deductive process assumed by the "rational planning" model in which all of the process moves in a singular direction from the established goals.

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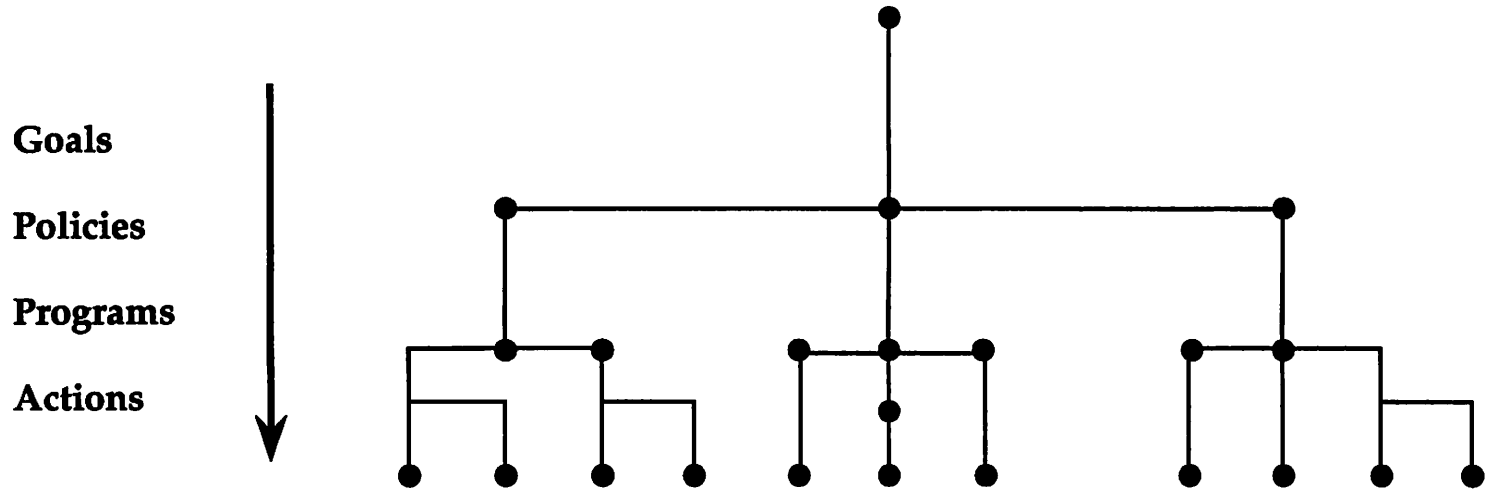
[39]Ibid., 67-68.



Source: Adapted from Bryson (1988, p. 67)

Figure 4: "Rational" Planning

A fundamental assumption of the rational planning proces is that there is a consensus on goals and the policies, programs and activities needed to achieve those goals. According to Bryson, however, this assumption is not applicable to the not-for-profit organization because power and decision making are shared and initial consensus is rare.[40] Lacking a centralized authoritarian structure to declare consensus, not-for-profit organizations typically experience substantial conflict in regard to the issues before them.

The "political decision-making" model, in contrast, is an inductive process which begins with issues and moves toward the identification of programs which address the resolution of those issues and the identification of policies implicit in the programs. This model is depicted in Figure 5. The diagram indicates that, starting with issues, increasingly general policies can emerge "to capture, frame, shape, guide, or interpret the policies and programs developed to deal with the issues."[41]

Because it allows for the typical political decision-making process within a not-for-profit organization while offering an orderly series of steps, the Bryson model of strategic planning brings a useful structure and, at the same, a flexibility to the strategic planning process. This is akin to the iterative process, which is characteristic of and necessary to strategic planning. Thus, the second strength of

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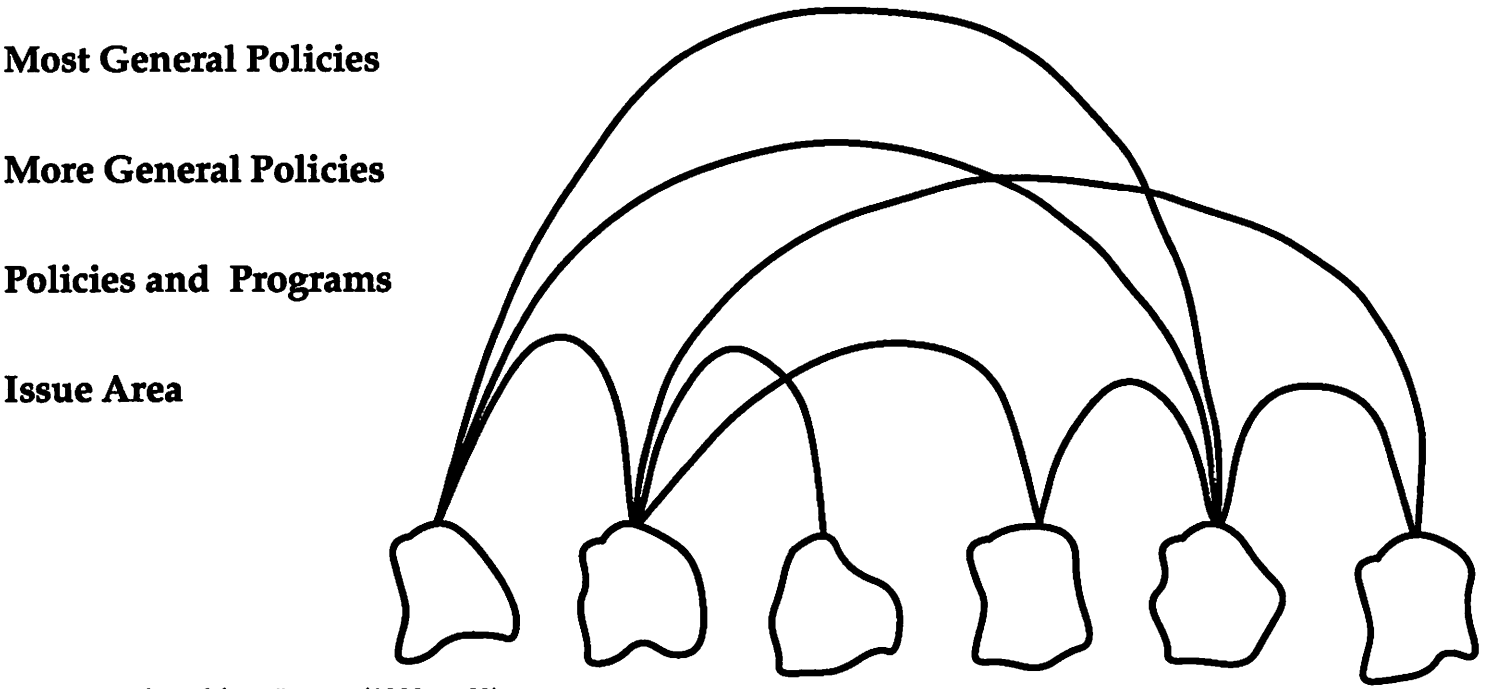
[40]Ibid., 67.

[41]Ibid., 68.



Source: Adapted from Bryson (1988, p. 68)

Figure 5: Political Decision Making

the Bryson model is its orderly design and its allowance for flexible and divergent decision-making in a not-for-profit organization like the Institute.

A third strength of this model is its inclusiveness. Properly carried out, the Bryson model will involve all levels of the staff and leadership within an organization, the Board of Directors, and the various stakeholders who have a concern in how the organization carries out its mission. This inclusiveness maaximizes the possibility of a caring organizationn which is responsive to the needs of many persons. The inclusiveness increases the experience of community among the staff within an organization while building positive experiences of teamwork and cooperation.

Combined with the comprehensiveness and orderly flexibility of the model mentioned above, this quality of inclusiveness assures in a reasonable way that the planning of an organization will be based on the full recognition of the needs of all persons who have a stake in the existence and good functioning of that organization. It provides a means for everyone inside and outside an organization to participate in the decision making.

A fourth strength is that it enables an organization to be authentic to its roots but also genuinely responsive to the current needs that are pulling it toward its future. Votruba has observed that since the external environment is the most significant factor shaping an organization's long-range future, strategic planning "places major emphasis on flexibility, adaptability, and quick response to external

environmental changes."[42] The Bryson model's concern in Steps 2 and 3 with organizational mandates and mission and with assessment of the internal and external environments in Steps 4 and 5 involves a continuous evaluation of the fundamental decisions and activities which shape what an organization is and does. The model provides an appropriate methodology to accomplish just that, i.e., being faithful and authentic to an organization's basic mission while also being aware of and responsive to changing circumstances and needs.

The limits of the model are typical of those limitations which affect all strategic planning models. These include the cost in staff time to plan and implement this process. If an organization is to properly engage in strategic planning it must commit staff time to it that might be spent on other tasks. Bryson states:

> Depending on the scale of the effort, strategic planning may demand from five to twenty-five days of attention from each key decision maker over the course of a year -- in other words, up to 10 percent of ordinary work time.[43]

Other costs involve consultant fees, meeting facilities, support staff, and the like. There is a direct attributable cost to strategic planning and a reasonable estimate

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[42]James C. Votruba, "From Marginality to Mainstream: Strategies for Increasing Internal Support for Continuing Education," in Strategic Planning and Leadership in Continuing Education, ed. Robert G. Simerly and Associates (San Francisco: Jossey-Bass Publishers, 1987), 195.

[43]Ibid., 83.

of this cost needs to be included in the initial agreement to engage in such planning.

Failure to gain wide ownership and participation in planning, another typical limitation, is addressed by the Bryson model in its starting point of seeking understanding, agreement, and enthusiasm for the strategic planning process before the process begins. There must be agreement on the "plan to plan." The model involves all levels of staff and leadership in the conception of and the carrying out of the planning process. Furthermore, Bryson's concept of the SWOT analysis includes the involvement of significant external stakeholders which is another level of insuring broad participation and commitment. Thus the inclusiveness of the model insures effective commitment to the process.

The collection of adequate data is another critical factor which limits the effectiveness of a strategic planning process. Too little data, faulty assumptions about data, or over-emphasis on endless collection and analysis of data all undermine strategic planning. The Bryson model structures the collection of data through its analytic review of the historic mandates, mission, and values of an organization as well as through its SWOT analysis process. The systematic analysis of an organization's history, capacities, and environmental opportunities is designed to create a solid data base useful to move toward decision and action. The Bryson model, because of its emphasis on the collection and thorough analysis of the data, has at least reasonable safeguards against the common difficulty of data becoming a hinderance rather than an aid to the planning process.

And finally, strategic planning processes is undermined when implementation does not occur either through failure in courage to make the challenging decisions which strategic issues present or failure to follow-through on planning decisions already made. The result in either case is disillusionment with strategic planning and feelings of powerlessness among those involved. In itself, the Bryson model cannot prevent such failures since much will depend on the attitude and capacities of the individuals involved in the process. The model does, however, provide the structure for and the insight into SPM processes which can increase the likelihood of an effective planning process. The model thus provides the theory and tools which enable potential participants to avoid the typical implementation problems of strategic planning.

Theological Reflections

In addition to the consideration of the strengths and weaknesses, it is important to reflect on the theological implications of our strategic planning model. Lindgren suggests in his book, Foundations for Purposeful Church Administration, that it is crucial to do "our biblical and theological homework"[44] in order to have a foundation to inform an understanding of administration for ministry. The Bryson model may be an effective and efficient planning tool but other criteria of evaluation for use within the ministry setting include whether it is

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[44]Alvin J. Lindgren. Foundations for Purposeful Church Administration. (Nashville: Abingdon Press, 1965.), 25.

consistent with biblical concepts of leadership and community building, with a theology of administration derived from scripture, and whether the underlying organizational assumptions are consistent with theological and biblical concepts.

A brief review of several key biblical understandings of leadership provides a foundation for reflection on the Bryson model. David S. Luecke,[45] a Lutheran clergyman and former Associate Professor of Christian Leadership and Management at Fuller Theological Seminary, considers four leadership analogies used in the New Testament: (1) shepherd; (2) steward; (3) helmsman; and (4) builder.

He observes that it is generally recognized that the New Testament writings do not present a fixed ordering of leadership positions or functions in the church, but reflect emerging understandings of God's gifts for leadership in the community.[46] While certain leadership functions seem to have become equated with positions such as apostle, prophet, teacher, elder, bishop or deacon, Luecke believes that the New Testament writers also used the vocabulary of analogy to go beyond position or status to capture images of leadership. He states that these analogies can "open up productive insights for church leaders committed to Biblical foundations for their ministry."[47]

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[45]Luecke, New Designs for Church Leadership., 19-25.

[46]Campbell and Reierson, The Gift of Administration, 22-25.

[47]Luecke, New Designs, 19.

The first of the four leadership analogies is shepherd (poiman), an image which, while extensively used to describe the relationship between God and the people of God, is explicitly applied to church leaders only in Acts 20:28, 1 Peter 5:2, and Ephesians 4:11. In the Acts reference Paul addresses the church elders at Ephesus: "Keep watch over yourselves and over all the flock of which the Holy Spirit has given you charge, as shepherds of the church of the Lord..."[48] (Acts 20:28). Again in 1 Peter the church leaders are encouraged to be shepherds to the people in their care: "Tend that flock of God whose shepherds you are..." (1 Peter 5:2). And in the Ephesians reference shepherds are listed, typically translated as pastor, along with apostles, prophets, evangelists and teachers as among the gifts given by God for leadership in the church: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers..." (Ephesians 4:11).

Luecke points to activities of shepherding such as "watching over, caring for, rescuing, gathering, binding up the crippled, and strengthening the weak."[49] The shepherd analogy suggests that an important component of leadership is support and protection. It provides Scriptural insight into the necessity of admin-

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[48]All Scripture references, unless otherwise noted, from The New English Bible (Oxford University Press, 1961).

[49]Ibid., 24.

istration which facilitates supportive and care-taking leadership activities that seek to maintain, preserve, and support individuals and the community.

The second leadership analogy is steward (oikonomos), the one who looks after the distribution of things within a household. The steward is entrusted with the coordination of resources and may be thought of as a manager, administrator, accountant, housekeeper, even treasurer.[50] This image appears in Titus 1:7, 1 Corinthians 4:1, and 1 Peter 4:10.

The Titus reference explicitly uses the steward image in its ethical encouragement to church bishops (or "overseers"): "Since an overseer is entrusted with God's work, he must be blameless." (Titus 1:7). The overseer is trusted with the work of God. He is to distribute the resources of God. He is to live in a manner worthy of the trust placed in him.

In 1 Corinthians the steward image is an explicit injunction to the Corinthians to consider their leaders as stewards of God's mysteries: "We must be regarded as Christ's underlings and as stewards of the secrets of God." (1 Cor. 4:1). This image gives particular responsibility to leaders to prove faithful in the sense of economic management or stewardship of that which has been entrusted to their care.

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[50]Geoffrey W. Bromiley, ed. Theological Dictionary of the New Testament. (Eerdmans, The Paternoster Press, 1985), s.v. "oikos," by O. Michel.

In 1 Peter, the third use of the steward image, the readers are encouraged to use the diverse gifts that each has: "What ever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God." (1 Peter 4:10). The contributions of the members need to be distributed or apportioned in the manner of a steward, who looks after diverse economic activity in need of coordination.

The steward of today, Luecke points out, is typically the leader, manager or administrator of a diverse organization or activity.[51] Such coordination at an administrative level is critically important to the effective and efficient use of the resources of a ministry. The steward analogy is a strong encouragement for leaders in ministry to offer effective administrative leadership, especially in regard to the coordination and wise use of resources.

The third leadership analogy, helmsman (kubernesis), relates the meaning to guiding, and is used only twice in the New Testament, in Acts 27:11 and in 1 Corinthians 12:28. The Acts reference does not pertain to church leadership per se, but in it the helmsman is distinguished from the owner of the Alexandrian ship which carried Paul as a prisoner to Italy. It establishes the meaning of helmsman as the one who guides the ship. The significant reference is in 1 Corinthians, where the gift of the capacity to give guidance, often translated administrator, is listed among the many, varied, and special gifts of God to the community of the

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[51]Ibid., 20.

church: "Within our community God has appointed, in the first place apostles, in the second place prophets, thirdly teachers; then miracle-workers, then those who have gifts of healing, or ability to help others or power to guide them..." (1 Corinthians 12:28).

Luecke points out that the helmsman is greater than a simple sailor at the rudder but "more like the highly experienced captain of the ship, the pilot, who was responsible for getting the ship and all aboard to their destination."[52] The responsibilities of a navigator include identifying the destination, measuring progress, and adjusting course. These concepts are embraced by the leadership analogy of helmsmanship and suggests that the gift of administration includes the capacity to envision a destination, to mobilize resources, and to monitor and adjust progress. These are important qualities for those who provide administration in ministry settings.

The fourth leadership analogy is builder (oikodomeo). Luecke points out that it is used in its noun or verb form 32 times in Paul's writings.[53] The word consists of the words for house (oikos) and to build (domeo) and is used in the sense of the verb "to build" or the noun "building." It also extends to the more general sense of "to edify" or "to build up." Its frequent usage suggests it is a

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[52]Ibid., 22.

[53]Ibid., 28.

central concept in the Scriptural understanding of leadership, especially in the writings of Paul.

The key passage for the builder leadership analogy is in 1 Corinthians where Paul explicitly identifies himself as a master or expert builder by choosing the word for architect (architekton) to describe his activity on behalf of the community: "I am like a skilled masterbuilder who by God's grace laid the foundation..." (1 Corinthians 3:10). The basic "building" and "building up" analogy illuminates the nature of leadership as concerned with laying solid foundations, with design and vision, and with building up in the sense of bringing something into being and edifying it.

This "building up" is both an apostolic task and community task and the edification that results "is at the same time that of the community and that of individuals."[54] The apostolic task is noted in 2 Corinthians: "Indeed, if I am somewhat over-boastful about our authority - an authority given by the Lord to build you up, not pull you down - I shall make my boast good." (2 Corinthians 10:8). Similar statements are made in 2 Corinthians 12:19 and 13:10. A recognition of the community task is in 1 Thessalonians: "Therefore hearten one another, fortify one another - as indeed you do." (1 Thessalonians 5:11).

New perspectives are suggested on church leadership from this consideration of the builder analogy in terms of the complexities of modern building

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[54]Bromiley, Theological Dictionary, 677.

processes.[55] Contemporary building requires an architect to design, numerous hands-on builders such as carpenters and plumbers, but also contractors who manage the laborers and who are responsible for the many details involved in moving from blueprints to completed structure. Architects, carpenters, and contractors are all builders, but each with specific tasks and contributions to make. The builder analogy suggests that leaders and administrators in ministry must attend to the building of a community, to its design and vision, and to an ongoing process of building up and edifying the community.

In summary, the four analogies suggest that leadership expressed through administration needs to be concerned with a sense of the support and protection of the community and with a regard for the coordination and wise use of its resources. They suggest that administrative leadership is properly concerned with safe guidance and direction and with the building up and edification of a community based on its sense of vision and mission. These biblical concepts appear to be very consistent with the leadership and community building activities involved in the theory and tools of SPM, in general, and of the Bryson model, in particular.

For example, because SPM is a disciplined effort to shape and guide the fundamental decisions and actions of an organization, it can be conceptualized as a form of supportive shepherding of that organization. In the Bryson model the first step in the process is initiating and agreeing upon a planning process. The

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[55]Luecke, New Designs, 28.

desire and agreement to plan in and of itself communicates support and protection for the organization and the persons in that community. Other steps in the Bryson model such as identifying the mandates and clarifying the mission are also supportive and protective functions. The SPM model appears as an administrative means to "tend the flock" and create the type of watching over and caring for the community that the shepherd (poiman) leadership image communicates.

The Bryson model provides the means for wise stewardship of the resources of an organization. This is consistent with the steward (oikonomos) image of leadership. Steps 4 and 5 of our model involve the assessment of an organization's opportunities and threats and its strengths and weaknesses in order to identify and develop, in Steps 6 and 7, appropriate strategies. This type of SWOT analysis, followed by careful formulation of strategic directions, is an appropriate administrative methodology for the effective and efficient use of ministry resources.

The helmsman (kubernesis) leadership analogy highlights the importance of providing safe guidance toward the future. Certainly the entire concept of SPM is focused on creating this very quality in the culture and leadership of an organization. The Bryson model has eight specific steps which are designed to enable an organization and its leaders to move toward the future. Its comprehensiveness, ordered flexibility, and inclusiveness are consistent with the biblical concept of leadership as helmsmanship.

And finally, the biblical concept of builder (oikodomeo) as a leadership analogy stresses the importance of edifying and building up a community. Properly used, the variety of activities involved in the Bryson model is very inclusive and can build up those engaged in a ministry through its concern for their thoughts about the fundamental decisions and actions of the organization. The Bryson model edifies because of its concern with mission and vision, which is the concern for what God is calling the organization to do. The process of engaging an organization and the persons in it in serious discernment of its God-given mission is an edifying process because it takes seriously the call to be faithful to God.

These key New Testament leadership analogies suggest that the Bryson model when modified to a ministry setting such as the Gordon D. Hoople Institute fulfills biblical leadership responsibilities. The activities and intentions of the various steps of the Bryson model are consistent with the activities of leadership suggested by the four New Testament images.

The second theological reflection considers whether the Bryson model is consistent with a theology of administration derived from scripture. Harris W. Lee, Lutheran clergyman currently serving as a director of stewardship ministries for the Evangelical Lutheran Church in America, wrote Theology of Administration to assure that the administrative practices of the church were in harmony with its theological convictions. He recognizes that while there is not a theology of administration in Scripture in the same explicit manner in which there is, for

instance, a theology of creation, he believes it is possible to infer a theology and, further, it is important to do so in order that the church "not adopt secular insights and methods uncritically."[56]

He defines administration as a discipline which helps the church to order its life and enables it to move toward the fulfillment of its mission. He identifies the five specific functions of administration as concerned with leading, planning, organizing, staffing, and coordinating.[57] These functions make it possible for a community of faith to respond to individual and corporate needs, but most particularly, enables the community to mobilize its resources in the fulfillment of its mission.

Lee develops his theology of administration by first observing that administration is practiced by God's people. He illustrates by using examples from scripture of the ministry of Moses, Jethro, Jesus, and St. Paul, highlighting various administrative functions and skills evident in the fulfillment of their ministries. The inference seems to be that administrative practices are universal and inevitable, but also that these practices are affirmed in that they were employed by those who walked faithfully and righteously before the Lord.

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[56]Harris W. Lee. Theology of Administration. (Minneapolis: Augsburg Publishing House, 1981), 8.

[57]Ibid., 5.

Secondly, Lee notes that administration is a gift of God to the church and draws from 1 Corinthians 12:28 which, as noted above, specifically includes administrators among its listing of the gifts given for the good of the community. He concludes that:

> administration is neither a necessary evil nor merely a set of techniques. Administration is, rather, an entirely legitimate form of ministry, inherent to the church's life, given as a gift from God.[58]

Thus administration is seen to have a central, essential, and theologically affirmed status in scripture. It is not unimportant or ignored.

Since, in his view, Scripture does not offer a particular philosophy or theory of administrative practice, Lee looks to the beliefs and teachings of the church to inform his theology of administration. He uses the Nicene Creed and the doctrine of the priesthood of all believers to frame his position that in view of creation, redemption, and sanctification it is possible for the church to adopt and use administrative methods found in the secular world, but it must continually transform and reshape these to assure appropriate use in the church. He states that the goal of this reshaping is that administrative practices in the church become "gospel-tinged"[59] and that all practices be measured by their capacity to open greater opportunities for freedom and responsibility in the gospel.

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[58]Ibid., 10.

[59]Ibid., 11.

For Lee planning is the process of determining a specific course of action for the future and occurs either simultaneously with the other administrative functions of leading, coordinating, organizing, and staffing or can be separated in order to carry out specific planning processes. He states that the theological reason for planning is "because we believe God is purposeful and faithful"[60] and, therefore, the community of faith becomes future-oriented and creates plans based on faithful hope. Planning becomes important in order to preserve a responsible use of the gifts and resources God has given to a community. He acknowledges that while the church may use planning methods developed by the management sciences, it is motivated to plan by the theological conviction of hope in a God who is purposeful, faithful, and enabling of the future.

As a model for planning and administrative practice, the Bryson model seems to be consistent with Lee's theology of administration. It grounds the strategic planning methodology on the theological importance of hope and purpose. For instance, the various steps of the model help establish the purpose of a ministry by the creation of a statement of mission and vision. The importance of the identification and clarification of the organization's mandates and mission in Steps 2 and 3 are an administrative expression of hope and purpose.

Furthermore, as a highly developed planning and management methodology, the Bryson SPM model can provide leaders with the theory and skills needed

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[60]Ibid., 32.

to carry out ministry. Lee points out that administration is one of the gifts of God for enabling purposeful and faithful ministry. Since our model can provide crucial administrative skills and enable greater freedom and responsibility in the fulfillment of mission, it seems to be theologically appropriate for use in the Hoople Institute.

The third area of theological reflection is to consider whether the underlying organizational assumptions of our model are compatible with theological and biblical concepts. A major contributor to this type of analysis has been the Anglican churchman, Peter R. Rudge, who assessed administrative theory in Ministry and Management according to that which is "most consonant with the fundamentals of theology."[61] We will review his organizational analysis and his theological critique in order to have a foundation to assess if the organizational assumptions of the Bryson model are consistent with important theological and biblical concepts.

Rudge suggests that in order to identify the underlying assumptions of any particular administrative theory, whether it be in public, social, business, or ecclesiastical fields, it is necessary to first survey organizational theory. He states:

> It is recognized that there is a body of knowledge anterior to all areas of administrative study, which may be called "administrative science" or "organizational theory." This is the common element underlying all such

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[61]Peter R. Rudge. Ministry and Management: Studies in Ecclesiastical Administration. (London: Tavistock Publications, 1968), xiv.

> disciplines be they concerned with school or government or hospital or business enterprize.[62]

By looking at the patterns of the thinking which inform an administrative theory, it becomes possible to identify its organizational assumptions. These include matters such as how leadership is exercised, how people relate to one another, and how control is exercised. These underlying assumptions comprise a particular theory of organization which can then be critiqued from theological and biblical perspectives. He identifies the patterns and features of five conceptualizations of organizations. These organizational theories are the Traditional, Charismatic, Classical, Human Relations, and Systemic theories of organization. As shown in Figure 6, Rudge compares each of the five theories in terms of its purpose and source of organization, its decision-making process, its leadership characteristics, and its control processes.

The traditional organization, symbolized as Theory A, is based on maintaining and preserving a tradition. It preserves the status quo and is embedded in a static society. The decision-making process in the traditional organization is typically characterized by implicit consent to custom and the transmission of heritage. Leadership is typically expressed through wise elders and the main factors in control processes are the strength of tradition and the fact that there is little awareness of alternatives.

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[62]Ibid., 10.

The Theory: Symbol Name Focus	A TRADITIONAL Maintaining a tradition	C CHARISMATIC Pursuing an intuition	X CLASSICAL Running a machine	Y HUMAN RELATIONS Leading groups	Z SYSTEMIC Adapting a system
The organization: Conception Purpose of design Source of momentum Relation of parts Relation to environment	 Historical institution Preserving *status quo* Within heritage Coherent; stable Attuned to, embedded in, static society	 Spontaneous creation Giving effect to intuition Dynamism of intuition All focused on intuition. Rejection of *status quo*; articulates changes	 Mechanistic structure Maximizing efficiency Leadership drive Mechanical linkage Device for managing mass, homogeneous environment	 Network of relationships Maximizing happiness Within individuals Fluid; informal Reflection of cultured, democratic society	 System; living organism Maximizing relevance In system; external changes Interdependent Attuned to changing and complex environment
Decision-making process: Main subjects Nature & perception of goals Degree of consciousness Discrete or continuous Mainspring of decision Communication of design Nature of response	 Recurrent items Generally assumed Non-reflective Continuous; recurrent Announcement of custom Transmission of heritage Implicit consent	 Critical issues Highly explicit Spontaneous Discrete; unpredictable Proclamation of intuition Magnetic influence Intuitive accord	 Efficient performance Objective; quantitative Conscious; calculated Discrete; rationalized Issues of orders Detailed directives By coercion	 Group goals Subjective; emergent Articulation of feelings Continuous; emergent Consensus in groups Shared Participation	 Adaptation to change Definitive; unifying Highly conscious Continuous Expert initiative Interpreted by leader Immediate adaptation
Leadership: Dominant personality Functions of leader	 Elders; wise; sacred Voice of tradition; source of wisdom; nurturer; guardian	 Enlightened Prophetic; inspirational	 Aggressive; domineering Directive; organizing	 Sensitive; cultured Permissive; non-directive; creates right atmosphere; draws out	 Expert; technician Interprets environments; clarifies goals; monitors change
Control process: Main factors	 Strength of tradition; little awareness of alternatives	 Judgmental character of intuition; potential withdrawal of adherents	 Specific standards set by top management	 Individual sense of responsibility; answer-ability to constituents	 Conscientiousness of expert; corrective of goals; threat of non-survival

Source: Adapted from Rudge (1968, pp. 32-33)

Figure 6: Typology of Organizational Theories

The charismatic organization, known as Theory C, is based on pursuing an intuition and the organization exists to give effect to that intuition, to challenge the status quo, and to articulate changes. The decision-making process is charac terized by spontaneous intuitive accord to the magnetic influence and inspirational leadership typical of charismatic organizations. The main factors in the control processes of such organizations are the judgmental character of intuition and the potential withdrawal of adherents.

The classical organization, often known as Theory X, is organized around the concept of running a machine and has a typically mechanistic structure to maxi-mize efficiency. Leadership drives the organization and is aggressive and direct. Decision-making is coercive and based on objective and quantitative measures of efficient performance. The control processes are characterized by specific standards set by the top managers.

The human relations organization, known as Theory Y, is focused on leading groups and is based on a network of relationships which, in democratic fashion, seek to maximize happiness around shared goals. Decision-making is built upon consensus within the group and leadership is permissive, non-directive and sensitive to the emerging consensus of the group. The control processes are based upon both the individual sense of responsibility of group members and the leadership's answerability to the group constituents.

The systemic organization, known as Theory Z, is characterized as an adapting system that is conceptualized as a living organism. Momentum comes from within the system or in response to external changes in the environment. The organization is attuned to a changing and complex environment and goals are quite definitive, continuous, and based on maximizing relevance to the environment. The function of leadership is to clarify the goals of the organization and monitor changes in the external environment so that adaption can be faithful and relevant to the organization's purposes. The threat of non-survival, as well as continuous clarification of the goals, are the primary factors in the control process of this theory of organization.

When compared to the five organizational theories, the Bryson model of strategic planning seems to clearly be based on systemic organizational assumptions and tenets. For example, the Bryson model emphasizes that an organization must continuously adapt to the changing circumstances of its environment, which is a basic concept of systemic organizational theory. Furthermore, a systemic organization highlights the importance of relationships between the parts and the whole of an organization. In the Bryson model, the SWOT analysis of Steps 4 and 5 and the identification of strategic issues in Step 6, are examples of this type of relationship. The leadership concepts of the Bryson SPM model are also characteristic of systemic organizational theory. For instance, in the Bryson model leadership is primarily expressed through the monitoring of the mission and goals

of an organization. Other leadership control processes in the Bryson model, such as environmental scanning and group concurrence in a vision statement, are also typical expressions of systemic organizational concepts of how authority and control are to be exercised.

Since the underlying assumptions of the Bryson model are those of a systemic organization, Rudge's conclusion that "the systemic way of thinking has the greatest weight of biblical support and is nearest the central stream of Christian thinking"[63] is very significant to our reflections. It provides a theological foundation for using the Bryson model in administrating ministry since its organizational schema is, according to Rudge's critique, consistent with theological and biblical concepts. A more detailed summary of Rudge's theological critique will help to illustrate his considerations and conclusion.

His critique considers correlations between each organizational theory and such theological categories as scriptural doctrines regarding the church, church and society, the ministry, and the biblical understanding of the purposes of the church. He also uses a process of inference to inquire into what he considers the hidden assumptions of each theory which, he recognizes, can express "fundamental assumptions about human nature which are essentially theological."[64] While he acknowledges that the traditional and charismatic theories have some roots in

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[63]Ibid., 66.

[64]Ibid., 37-38.

biblical thinking and that the human relations theory can at least express Christian principles, his analysis demonstrates a consistent affinity between the systemic concept and basic biblical and theological viewpoints.

He first argues that systemic organizational theory fits well with the biblical conception of the church as "the body of Christ." Following Minear[65], he recognizes this image as the "the most comprehensive and adequate"[66] conception of the church in the New Testament. As developed in I Corinthians 12-15, Romans 12, Colossians 2 and Ephesians 4, the image of the church as a living organism, of its parts and the whole relating historically as well as spiritually, is very much like the systemic theory concept of the interaction which occurs between a system and its environment, according to Rudge. He sees the systemic theory as most able to express this profound theological concept of the church, with its temporal and eternal dimensions.

Regarding the relationship of an organization to its environment, which he correlates to the doctrine of church and society, Rudge draws on Niebuhr's Christ and Culture to express the biblical concept of Christ as "the transformer of culture."[67] Christ converts and transforms people, not apart from their culture

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[65]Paul S. Minear. Images of the Church in the New Testament. (Philadelphia: Westminster Press, 1960.

[66]Ibid., 44.

[67]H. Richard Niebuhr. Christ and Culture. (New York: Harper & Row, 1951), 190.

and society, but in the midst of these. The church adapts to the world, but does not acquiesce, in order that it may fulfill its purpose. This is the conception of the systemic theory, Rudge points out, in which an organization adapts to its changing external situation in order to maximize its relevance to that environment.

The functions of leadership correlate to the doctrine of ministry and, here again, Rudge sees the close counterpart to the systemic concept of leadership in an organization. Drawing on the ministry roles of prophet, priest, and pastor, Rudge argues that only the systemic conception of leadership can provide adequate and acceptable expression of these biblical images.[68] He finds that the other organizational theories have theological analogues that are inadequate to fully express the complimentary concepts of the prophetic, priestly, and pastoral ministry.

The purpose of an organization and the way its goals are defined, attained or thwarted is akin, according to Rudge, to theological formulations regarding the purpose of the church. Quoting Niebuhr, Rudge states that the purpose of the church is to "increase among men the love of God and neighbor."[69] The purpose of the church is not derived from organizational theory, but the theory helps inform how the biblically-based purpose is carried out. To attain this ultimate purpose the church must maintain focus on this goal and incorporate within the

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[68]Rudge, 57.

[69]Ibid., 58.

structure of the organization adequate monitoring functions to guard against deflection to more proximate goals. Otherwise conflicts and confusions arise and the goal is failed. Rudge finds that the traditional, charismatic, classical and human relations approaches to goals are not as adequately able to express and safeguard the theological purposes of the church.

In addition to these direct correlations, Rudge uses a process of inference to draw out otherwise hidden theological implications of the five organizational theories. He does this briefly with the significant theological doctrines of God, of man, Christology and the sacraments to illustrate his idea that theological implications are imbedded within the leadership concepts of the theories. For example, he observes that in the implied doctrine of man in systemic theory "man moves from being self-centered to being Christ-centered by the divine action; he is saved from himself by being lost in Christ and in the life of the body of Christ."[70] The other theories, he believes, either overidealize man or are overly pessimistic and do not adequately express the central Christian doctrine of man.

This summary of Rudge's critique of the five organizational theories helps to illustrate his exploration of the theological correlations and implications of each of the theories. It is his consistent conclusion that "the systemic theory of management is supremely suitable for use in the church."[71] Rudge's critique lends

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[70]Ibid., 64.

[71]Ibid., 66.

strong support to the theological appropriateness of using the Bryson model in a ministry setting since it is based on systemic organizational principles. The Bryson model may be effective and efficient, but even more importantly, its underlying assumptions are consistent with theological and biblical teachings.

Summary

In this chapter the eight-step Bryson strategic planning method has been identified as the model to be adopted for use in the ministry setting of the Gordon D. Hoople Institute. The purpose and potential outcome or benefits of each step, including guidelines for achieving each step, have been reviewed. The strengths and limits of the model's effectiveness have been identified. Reflections on the theological and biblical foundations of the model concluded the chapter.

CHAPTER 4

THE PLANNING PROCESS DESIGN

Introduction

A planning process design for the Gordon D. Hoople Institute, incorporating the eight-step strategic planning model described in Chapter 3, is presented in this chapter. The process design, organized into eleven phases, functions as a timetable, includes a sequence of meetings and other activities related to strategic planning, identifies the products to be achieved, and specifies participants for each phase. Documents to be used in the process design are included in Appendixes B and C. Prior long range planning activities of the Center are reviewed in order to link the process design with previous efforts. Since the study of strategic planning and management has influenced my administrative thinking even before the inception of formal strategic planning, reflections on the process-to-date are included, illustrating how the OPCC and the Institute have already benefited by strategic thinking.

The Process Design

In developing a planning process design for the Hoople Institute it is important to first consider the implications of such a strategic plan for a unit

within a larger organization. For instance, the Institute exists within the larger context of the Educational Services Department with other program responsibilities including Enrichment for Family Life and Education in the Community. Furthermore, the Educational Services department is one of four program departments and two administrative departments comprising the Onondaga Pastoral Counseling Center, Inc., each with its own director. The Executive Director is responsible for overall leadership of the Center. The other program departments are Clinical Services, Psychotherapy Training, and Program Planning and Development. The two administrative departments include Development/Public Relations and Finance/Support Services. It is appropriate to question whether an effective strategic plan can be developed within only one part of a larger organization.

Rue and Holland,[1] Hussein[2], and Montanari and Bracker,[3] addressed the issue of a strategic plan for a unit within a larger organization. A strategic business unit (SBU) is defined as a distinct business within the group of businesses of the larger organization. It has its own identity and has control over most of the factors determining its success. An SBU typically has its own set of outside com-

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[1]L. W. Rue and P.G. Holland. Strategic Management: Concepts and Experiences. (New York: McGraw-Hill, 1986), 86.

[2]Raef T. Hussein, "A Critical Review of Strategic Planing Models," The Quarterly Review of Marketing (Spring/Summer 1987), 17.

[3]J. R. Montanari and Jeffrey S. Bracker. "The Strategic Management Process," Strategic Management Journal. 7 (1986), 252.

petitors, but stands somewhat unique and independent within the large organization. Therefore the SBU can be managed and focused through its own strategic plan. Bryson, in adapting this concept to the not-for-profit setting, has termed such a unit the "strategic nonprofit planning unit (SNPPU)" and suggests it is possible to develop a strategic plan for an SNPPU.[4] The Hoople Institute qualifies as an SNPPU since it provides a distinct and unique service within the array of programs and services offered by OPCC to the Central New York area. It has competitors outside of but not within OPCC. While it is interdependent with other aspects of the larger Center, it is possible to develop independent strategic plans for its administration.

It is important, of course, that such plans be consistent with the overall mission and vision of the organization. This is especially true in the not-for-profit sector, where human values more than financial profit are the end product. Shirley states that "Coherence and consistency of direction" with the overall mission of the organization are the criteria by which unit-level plans are to be assessed.[5] As demonstrated below, OPCC does have a current Long Range Plan, including a Mission Statement and a list of five Critical Factors related to the achievement of that mission. This is the benchmark to ascertain that the

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[4]John M. Bryson, Strategic Planning for Public and Nonprofit Organizations. (San Francisco: Jossey-Bass Publishers, 1988), 30-31.

[5]Shirley, Ibid., 9.

strategic planning process for the Hoople Institute stays consistent with the overall mission of the Center. It is possible that a strategic planning process for the Institute as an SNPPU will indicate the need for further development of OPCC's Long Range Plan into a strategic plan and identifying specific issues which need to be addressed. This would be an example of the iterative process occurring between a smaller unit and the larger organization.

The desire to develop a strategic plan for OPCC has already been expressed by the Board of Directors and the Executive Director, but the initiation of the process was deferred in April 1991 when the Executive Director announced his resignation effective July 26, 1991. The Board of Directors postponed the strategic planning process until a new Executive Director was hired.

Thus the design for a strategic planning process for the Hoople Institute must recognize its position as an SNPPU unit within OPCC. A particular implication is that the design process needs to be ready to adapt and integrate with the likely initiation of a strategic planning process for the overall Center. While there may be some duplication of effort, it is anticipated that most of the tasks and achievements of the eight-step planning model for the Institute will be easily applied and integrated into an overall organization plan. A possible advantage of this sequence is that there will be an experience with strategic planning on a smaller scale which can serve as a model for the larger effort of developing a strategic plan for OPCC.

The planning process design adapted from Barry[6] is illustrated in Figure 7. It has eleven major phases. It functions as a timetable for outlining a strategic planning process to be completed over a three to four month period and estimates the total hours of meetings and preparation time. The "plan to plan" includes a sequence of six meetings with activities to be completed between meetings, identifies products to be achieved along the way, and specifies the participants to be included in each phase.

The process design of Figure 7 incorporates the eight steps of the Bryson model in a design which allows for the iterative nature of the strategic planning process. Thus, various steps of the Bryson model are repeated to allow for an increased understanding, analysis, and vision in the development of a strategic plan. The steps of the Bryson model are: (1) initiate and agree on a strategic planning process; (2) identify organizational mandates; (3) clarify organizational mission and values; (4) assess the external opportunities and threats; (5) assess the internal strengths and weaknesses; (6) identify the strategic issues facing the organization; (7) formulate strategies to manage the issues; and (8) establish an effective organizational vision for the future. The discussion of this process design will illustrate the incorporation of the Bryson steps and integration of prior long range planning efforts of the Center with the strategic planning effort.

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[6]Barry, Strategic Planning Workbook., 26.

Phases and Products	Participants
1. Key decision makers consult on need. (Meeting 1: A 2-hour meeting) Product: a. initiate planning process b. commitment to do it c. affirmation of the "plan to plan" d. decision about consultant e. written invitation to other participants	Director of Ed. Srvs. Executive Director President of Board Chair of Committee
2. Orient board committee members & staff to strategic planning. (Meeting 2: A 3-hour meeting) Product: a. survey of concerns about S.P. b. commitment to do it c. initial review of history, mission & present situation d. initial SWOT analysis e. strategic issues for the future	Same as above Ed. Srvs. Committee Staff members
3. Orient key stakeholders to strategic planning. (Meeting 3: A 3-hour luncheon meeting) Product: Same as #2 above	Same as Phase 1 Judicatory leaders Religious leader representatives
4. Summarize findings of meetings and mail to participants. (3-hour project)	Director of Ed. Srvs.
5. Form board/staff strategic planning task group, with stakeholders available for future consideration. (1-hour project)	Director of Ed. Srvs. Chair of Committee
6. Task group reviews summary of initial meetings and further develops SWOT analysis, mission statement, and identification of strategic issues. (Meeting 4: A one-day retreat) Product: a. more detailed SWOT analysis b. draft of mission statement c. list of strategic policy choices d. initial identification of alternatives e. develop initial vision of success f. identify needs for further information	Strategic Planning Task Group Director of Ed. Srvs.

Source: Adapted from Barry (1986, p. 26)

Figure 7: Planning Process Design for the Gordon H. Hoople Institute

Phases and Products	Participants
7. First draft of strategic plan is mailed to all participants, stakeholders, Board and staff for reactions/revisions. (6-hour project) Product: A summary of Meeting 4 includes sections on historic and current mission, services, staffing, finances, facilities, and implementation plans.	Director of Ed. Srvs. Chair of Committee
8. Task group reviews first draft of strategic plan. (Meeting 5: A 3-hour meeting) Product: a. assess feedback to first draft b. integrate new information/perspectives c. suggest refinements to plan document	Task Group Director of Ed. Srvs.
9. Make needed revisions and prepare final draft of strategic plan. (4-hour project)	Director of Ed. Srvs.
10. Adopt the plan and develop implementation schedule, including distribution of the plan to internal and external leaders. (Meeting 6: A 2-hour meeting)	Ed. Srvs. Committee Board of Directors
11. Implement the plan. Review the plan every 6 months. Update the plan yearly.	Director of Ed. Srvs. Ed. Srvs. Committee

Source: Adapted from Barry (1986, p. 26)

Meeting Time: 21 hours
Project Preparation Time: 14 hours
Time to Develop Plan: 3-4 months

Figure 7: Planning Process Design for the Gordon H. Hoople Institute (continued)

Phase (1): Key decision makers consult on need.

The significance of this first phase is to establish the internal authorization and cooperation necessary to enter into a strategic planning process. The products of this phase are identified in Figure 7 as: (a) to initiate the planning process; (b) to create the commitment to do it; (c) an affirmation of a "plan to plan;" (d) a written invitation to others to participate; and (e) a decision about whether to engage a consultant.

The first phase attempts to achieve the initiative and agreement that Bryson suggests is critical in Step 1 of the strategic planning model. He believes that the agreement of key leaders provides the sense of authorization and legitimacy that energizes a planning process. The key decision makers of the Institute who, along with the Director of Educational Services, participate in Meeting 1, are the Executive Director of OPCC, the President of the Board of Directors, and the Chairperson of the Educational Services Committee of the Board. These four key internal leaders have the primary responsibility and authority for the programs of the Hoople Institute and the success of any planning efforts are dependent upon them. Enthusiasm for the "plan to plan," according to Bryson, comes from "an introduction to the nature, purpose, and process of strategic planning."[7] Therefore, this first phase of the process design concentrates on the need to initiate a

[7]Bryson, Ibid., 80.

planning process and the creation of agreement among the key internal decision makers.

Once a commitment to and general outline of the planning process is determined by this group, the process design widens the circle of participants. Phase 2 includes members of the Educational Services Committee and members of the OPCC staff who serve as faculty for Hoople Institute programs. Phase 3 includes the external leaders who are key stakeholders of the Hoople Institute. As with all the phases in an iterative process, the introduction of the "plan to plan" to the various participants may result in further refinement of the process design and its timetable.

It is not clear yet whether a consultant is needed or financially possible. This question is one of the issues to be decided in this initial consultation of the key decision makers. In view of the likelihood that there will be a strategic planning effort under the leadership of a consultant for the larger OPCC organization, it may be feasible for this SNPPU level planning to be conducted solely under internal leadership, with myself as the Director of Educational Services leading the process.

Document #1, "Memo," in Appendix B is a sample of an invitation to OPCC Board Committee members and to staff members to join in the strategic planning process. It is sent after the key decision makers have agreed to initiate a planning process and are ready to widen the circle of those involved. The text is

an attempt to motivate others to participate by highlighting that strategic planning deals with "fundamental decisions and actions that shape and guide" an organization and it appeals to loyalty to the "proud history" of the Hoople Institute. It also motivates by specifying, in items #a through #e, the important matters to be considered at the meeting. Since the invitation goes to internal leaders, it is in the format of a memo from the leadership of OPCC.

Document #2, "Letter of Invitation," in Appendix B is a sample of an invitation to the key stakeholders who have an interest in the activities and future of the Hoople Institute. The key stakeholders would likely include area denominational leaders responsible for continuing education of religious leaders and representatives of clergy and other groups of religious professionals, such as professed religious and lay leaders who attend Institute programs. This text also attempts to motivate participation by identifying the fundamental issues which are addressed through the strategic planning process. Since it will be sent to external leaders, this document is in the format of a personal letter from the Director of Educational Services.

This phase is completed when the initial group of leaders have consulted on the need for strategic planning and committed to a general outline of the "plan to plan," such as is depicted in Figure 7. The next two phases involve widening the group of leaders who are involved in the process.

Phase (2): Orient board committee members and staff

Phase (3): Orient key stakeholders

The second and the third phases of the design call for orientation meetings of two additional groups, one internal and one external, whose participation and enthusiasm is crucial to the development and viability of a strategic planning process. Furthermore, it is from these two groups that a strategic planning task group is formed which follows through on the work initiated in these orientation meetings. The products of these meetings are identified in Figure 7 as: (a) a survey of concerns about strategic planning; (b) the creation of commitment to do it; (c) begin an initial review of the history, mission, and present situation of the Institute; (d) begin an initial SWOT analysis; and (e) begin to identity strategic issues of the future. The initial completion of these tasks in Meeting 2 and Meeting 3 of the process design incorporates most of the elements of Steps 1 through 6 of the Bryson strategic planning model.

An important aspect of the early process design is to assist the participants in identifying the benefits they expect, as well as the pitfalls they anticipate, in responding to the invitation to join the strategic planning process. This achieves the initiative and agreement of Step 1 of the Bryson model. Document #3, "Benefits and Pitfalls," in Appendix B is used as a survey worksheet of concerns about strategic planning in each of these orientation meetings. By inviting participants to complete this survey it is anticipated that a more balanced appreciation of the strategic planning process is gained. Also, an open discussion

of the hopes and concerns among the participant groups results in a broader listing of all the possible benefits and pitfalls. This aids the process and encourages the participants by providing a comprehensive understanding and realistic approach to strategic planning. For example, a broader listing of benefits creates enthusiasm and interest to begin strategic planning and the identification of pitfalls makes it feasible to take precautions to keep the process beneficial for all.

It is anticipated that the completion of Document #3 and the ensuing discussion creates an understanding of strategic planning that results in participant commitment to it. Since it is from this group that a strategic planning task group is formed in phase 5 of the process design, the creation of enthusiasm and commitment at this point is important. It also provides an opportunity for the leader to begin building a team climate.

Through a consideration of the history, mission, and present situation, the design engages participants in an initial identification of the mandates, purpose, philosophy and values which have guided the Hoople Institute. These processes particularly incorporate Steps 2 and 3 of the Bryson model which call for the identification of organizational mandates and the clarification of the mission and values. Document #4, "History, Mission, and Present Situation," in Appendix B is designed as a worksheet used in these orientation meetings. It is completed by each participant, then shared and discussed with a partner and finally pooled as information into the larger group during a discussion led by the group process

leader. The concept is to survey the information and ideas the participants have about the Hoople Institute, as well as to recover lost pieces of its history and founding mission.

In addition, participants review the formal mandates that apply to the Hoople Institute by studying copies of the "Certificate of Incorporation" which created the Onondaga Pastoral Counseling Center, Inc. (see Appendix C), the historical description of the "Purpose of the Pastoral Counseling Center" (Appendix C), and the minutes of the OPCC Board of Directors meeting on July 13, 1973 when the Hoople Institute was established (Appendix C). While there are some slight differences of language, these documents mandate and commit the Center and the Institute to: (1) provide courses and clinical experiences in pastoral counseling for a selected number of ministers and others; (2) arrange seminars in which representatives of the disciplines of religion, psychiatry and other helping professions can study how these supplement each other; and (3) otherwise afford and furnish instruction to students, doctors, psychologists, ministers and others in the interrelation of religion and psychiatry and other disciplines in the relief of human suffering.[8]

The informal mandates are identified through the programs and practices that have characterized the activities of an organization. While a comprehensive

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[8]"By-Laws," Manual. (Syracuse, NY: Onondaga Pastoral Counseling Center, Inc.), 1968, Revised 1980. Section II, 6.

list of all the training programs, workshops, seminars, and lectures the Center has offered to clergy, religious, and lay leaders in the 23 years of its existence has never been completed, participants in the initial orientation meetings learn that the very first activity of the Center, following the establishment of the counseling services, was to offer a two year training program for clergy and others in ministry titled "Counseling in the Parish Setting." This program still exists, now titled the "Professional Training Program," and is one of the significant ways the Hoople Institute serves religious leaders. A description of the Professional Training Program is in Appendix C.

These formal and informal mandates commit OPCC and the Hoople Institute to particularly serve clergy and lay persons in the development of pastoral care and counseling skills. Furthermore, the mandates call for the study and research of the inter-relation of religion, psychiatry and the other helping disciplines. In a section of the policy Manual current in 1980, it is noted that "It is the goal of the Center that at least one third of the time of the full time staff be devoted to these purposes"[9] of providing training, seminars and workshops, institutes and research which combine the insights and motivating forces of religion with psychological and psychiatric knowledge. This suggests that the mandates, policies, and values informing the Institute's activities are quite specific and provide substantial guidance for the strategic planning process.

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[9]Ibid., IV - 11.

The participants in the process need to be familiar with these mandates and purposes for the process to adequately incorporate Step 2 of the Bryson planning model. It calls for a review of the mandates and Step 3 calls for clarification of the mission and values. Furthermore, the process of reviewing the mandates continues to strengthen the commitment to engage in a strategic planning process because it helps participants become familiar with the important purposes of the Hoople Institute. This is an expression of the iterative process and illustrates how Step 1 of the Bryson model is incorporated again at this point.

The current overall mission statement for OPCC was developed in 1988, along with a three-year plan, by the Executive Director and the various program directors of the Center. The overall mission of OPCC is:

> To provide counseling, education, and consultation in response to human need, that integrates the spiritual, psychological, physical, and social dimensions of life. Our hope is to provide our services to people who seek them without regard to socio-economic status life circumstance, or geographical location in Central New York.[10]

This mission statement needs to be reviewed during the process of phase 2 and 3 to inform these new efforts with the existing statement. A draft statement of the specific mission of the Educational Services department, which includes the Hoople Institute, was also developed during this time. It stated:

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[10]"OPCC - Three Year Plan," (Syracuse, NY: Onondaga Pastoral Counseling Center, Inc., 1988), TMs [photocopy], (1).

> The mission of the Center's educational services division is: a) to provide quality programs and resources in Central New York, which b) value the integration of religious, psychological, physical, and social dimensions of life, in order to c) strengthen and develop the professional, personal, and family life of d) clergy and religious leaders, as well as e) other individuals, groups, organizations, and professionals in the community desiring educational services in the context of a pastoral counseling center.[11]

This first draft formulation, developed by the Director of Educational Services without consultation from others, was an attempt to identify the particular mission of the Institute. The creation of an Educational Services Committee of the OPCC Board of Directors during 1989 led to a review and significant revision of this statement during 1990 and 1991. The most recent formulation occurred at the March 13, 1991 meeting of the committee and states the mission of the Hoople Institute as:

> To develop and strengthen the professional skills of religious leaders and to foster their personal growth through quality programs of the Gordon D. Hoople Institute.[12]

This is a significant condensation in comparison to the earlier statement and attempts to state in a precise manner the focus of the Hoople Institute's work and mission. The design for the strategic planning process allows for further review and possible revision of the mission statement as the various phases are completed.

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[11]"Educational Services - Three Year Plan," 1988 (Syracuse, NY: Onondaga Pastoral Counseling Center, Inc.) TMs [photocopy].

[12]"Educational Services Committee Minutes," March 13, 1991 (Syracuse, NY: Onondaga Pastoral Counseling Center, Inc.), TMs [photocopy].

The completion of phases 2 and 3 of the process design in Figure 7 produces an initial SWOT analysis. This involves an assessment of the internal strengths and weaknesses and the identification of the external opportunities and threats of the Hoople Institute. All SPM authors are explicit about the importance of completing the assessment in written form to provide a listing of the various factors upon which further discussion and analysis can occur. To date, no focused SWOT analysis of the Institute has been conducted. Bryson suggests that this analysis is often best begun by a group process known as the "snow card" technique which combines brainstorming (in which many possible answers to each assessment item are generated) and a synthesizing function (by which the common themes of the answers are identified and grouped into categories).[13]

Document #5, "SWOT Analysis," in Appendix B is used by the participants to begin the process of identifying and analyzing these factors. A SWOT analysis incorporates Steps 4 and 5 of the Bryson model which call for an assessment of internal and external factors influencing the present and future of an organization. A thorough SWOT analysis enables an organization to establish an effective matching of capacities with the opportunities.

The process design engages both the internal and external leaders in the SWOT analysis to maximize the data generated by the analysis. By obtaining data

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[13]Bryson, Ibid., 126.

from these several sources, the SWOT analysis is more thorough in its listing and analysis of factors. However, Bryson cautions that in a strategic planning process "simpler is usually better"[14] and it is important to not overwhelm the process by participants' attempts to be comprehensive. What is clear is that a SWOT analysis is very crucial to the identification of an organization's abilities and opportunities and, when combined with awareness of the mandates and mission, leads to immediate identification of the strategic issues facing an organization. This is the final product identified for both phase 2 and phase 3 of the process design.

The completion of a SWOT analysis is one of the foundations upon which the identification of strategic issues of the future takes place. This identification involves isolating and then describing the fundamental decisions which need to be made about how the Hoople Institute negotiates its future.

To date, there has been no formal organized process of identifying the strategic issues of the Hoople Institute. However, at the time of the development of the mission statement and long range plan, there was a process among the administrators of OPCC of identifying what is termed "critical success factors" as they relate to the fulfillment of the organization's mission:

> The critical factors necessary to implement our mission and realize our hope are:

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[14]Ibid., 138.

I. To establish greater financial stability;
II. To create facilities conducive to providing our services;
III. To enhance staff satisfaction and skill development;
IV. To market more effectively all of our services;
V. To upgrade existing programs and develop new services.[15]

While these are not articulated in the form of questions as the SPM literature suggests, they are the initial process steps for naming our most crucial strategic issues. These are generic and pertain to the overall concerns of the Center, inclusive of but not limited to the concerns of the Hoople Institute. Implementation of a strategic planning process for the Hoople Institute involves a more focused effort on the identification of strategic issues specific to the Institute.

Document #6, "Strategic Issue Identification," in Appendix B assists in the identification of the strategic issues and is designed to be used in the meetings which comprise the activity of phases 2 and 3 of the process design. As noted in Chapter 3 there are three potential approaches for identifying strategic issues: the direct approach, the goals approach, and the vision of success approach. The format of Document #6 reflects use of the direct approach of strategic issue formulation. Bryson suggests this is the most fitting place to begin for non-for-profit organizations and is characterized by moving from the review of the mission, mandates, and SWOT analysis directly to the identification of strategically significant issues.

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[15] Ibid., "OPCC - Three Year Plan"

Completion of a SWOT analysis and identification of the strategic issues in these meetings specifically incorporates Steps 4, 5, and 6 of the Bryson planning model. At this point the process design does not call for moving into the next step of developing strategies to manage the issues. Only strategic choices and issues are to be identified at this point, with the responsibilities for the formulation of strategies of response given to the strategic planning task group and to the activity of phase 6. Bryson suggests that by limiting the focus solely to the clarification of crucial issues, premature solutions can be avoided.[16]

Phase (4): Summarize meetings and mail to participants.

A key factor in keeping a strategic planning process on track is the level of communication among participants. Bryson gives the example of the strategic planning process of Hennepin County, Minnesota which communicated and "celebrated" the achievements of the process as they occurred, rather than waiting until completion. Newsletters, brochures, meetings, educational materials and the like conveyed the information and strategic choices developed by the planning process.[17] Bryson reports that this helped create a sense of success and enthusiasm even before the emerging strategies could be implemented.

Phase 4 of the process design calls for the Director of Educational Services to summarize the information generated from the meetings of the internal and

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[16]Bryson, Ibid., 160.

[17]Ibid., 229.

external leaders in phases 1 through 3. The summary of the findings covers the motivations for entering the strategic planning process, the benefits and pitfalls identified in Meetings 1 and 2, a summary of the history of the Institute, the findings of the initial SWOT analysis, and the first drafts of the strategic issues the Institute is facing. This is simply a summary of the findings, and not a first draft of the strategic plan which is produced only in phase 7. Since an iterative process relies on the ability to "go over" the ideas and materials of each step in the process, the written summary enables participants to further reflect upon and refine the understandings that are developing. Those receiving the written summary are invited to offer responses to the material so that reactions and feedback are considered in phase 6 when the strategic planning task group meets to further refine these materials.

Phase (5): Form Strategic Planning Task Group.

A task group of six persons is formed to follow through on the completion of the strategic planning process. The Director of Educational Services and the Chair of the Educational Services Committee of the Board select six persons to serve with them on the task group, based on their interest in the strategic planning process and the likelihood that they can contribute through either their familiarity with the Institute's history and mission or because of particular talents and skills they bring to the planning task. For instance, a Board member who is affiliated with

Syracuse University and the School of Adult Education brings expertise in continuing professional education theory which is very helpful to the planning process.

The task group is formed from Board committee members and OPCC staff and serves as a consultant group to the Director of Educational Services during the remainder of the process. External stakeholders, such as denominational leaders, are invited to remain available for consultation through the task group. Since the administrative authority for policy and programs of the department resides with the Director of Educational Services, the task group serves only as an advisory group to the Director, not a policy or decision-making group. Bryson suggests such a task group is very helpful to the planning process because it is used "as a mechanism for consultation, negotiation, problem solving, or buffering"[18] among the various interests.

Phase (6): Task Group Further Develops Initial Findings.

The task group meets in the format of a one-day retreat away from the facilities of the Center. This phase of the strategic planning process builds on the understandings and concepts which have emerged in the prior orientation meetings. The task group reviews and further develops the information, history, analyses, and issues which evolved from discussion and completion of the worksheets. The review and further development of materials related to the various steps of the

[18]Ibid., 87.

strategic planning process enables the Director of Educational Services to write the first draft of the strategic plan in the next phase.

The advantage of the retreat format is three-fold. First, a retreat brings people from different parts of the organization together for a significant amount of time and broadens the knowledge and perception base for the decision making process. Bryson comments that professional specialization means that "people get only certain kinds of information and pursue narrower aims than the organization as a whole does."[19] The retreat permits persons to come together on a common task outside of their typical areas of expertise and function on behalf of the organization. A larger sense of the whole organization's aims can be attained in this way, increasing the likelihood that the strategic planning process will be thorough and based on broad perspectives.

Second, a retreat provides "an important signal and symbol that the community is about to address its most important issues and concerns."[20] This conveys the importance the organization places on the strategic planning process and the potential significance of the outcomes. The organization and the individuals involved are being asked to make a significant contribution by participating in this one-day retreat, amounting to approximately 80 hours of planning time as the eight people commit to attend the 10 hour retreat.

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[19]Ibid., 206.

[20]Ibid, 81.

Third, a retreat removes the individuals from the day-to-day operations and environment of the organization. This provides the task group the freedom to view the larger perspective of the Center and the Institute.

The products of this one-day retreat are: (a) a more detailed SWOT analysis; (b) a draft of the mission statement; (c) a list of strategic policy choices; (d) an initial identification of alternatives regarding the policy choices; (e) initial ideas for a vision of success; and (f) the identification of needs for further information. Since those serving on the task force have already participated in one or more of the prior orientation meetings they have the benefit of their own and other's initial responses to many of the issues and tasks of this retreat. Furthermore, they also have before them the summary of the findings of those earlier meetings written by the Director of Educational Services and mailed to participants as the product of phase 4 of the planning process design.

A tentative schedule format for the planning retreat is shown in Figure 8. The task group begins with a presentation from a representative of a similar organization which has engaged in strategic planning. The presentation of another organization's experience follows Bryson's suggestion of a retreat format and has the additional benefit of being an actual case example from which the task group members can learn and be motivated as they further enter the Institute's planning

9:00 a.m. - 12:00 p.m.	
First Hour:	• Presentation from a representative of a similar organization that engages in strategic planning
Second & Third:	• Further discussion of concerns about strategic planning • Review of summary document • Identify areas of agreement
12:00 p.m. - 1:00 p.m.	
Luncheon:	• Informal continuation of discussion with focus on mission statement • Group building
1:00 p.m. - 5:00 p.m.	
First Two Hours:	• Re-do SWOT analysis and compare to prior analyses
Third & Fourth:	• List strategic policy choices emerging from SWOT analysis • Initial identification of alternatives
5:00 p.m. - 6:00 p.m.	
Dinner:	• Informal continuation of discussion with focus on mission statement
6:00 p.m. - 9:00 p.m.	
First Hour:	• Review/revise mission statement as needed
Second & Third:	• Discuss and confirm strategic policy choices • Develop initial vision of success • Identify any needs for further information

Source: Adapted from Bryson (1988, p. 80-81)

Figure 8: Schedule Format for One-day Planning Retreat

process.[21] Other elements of the one-day planning retreat include further discussion of concerns about strategic planning, review of the progress already achieved and areas of agreement, a re-analysis of SWOT factors, and a fuller identification of strategic issues and policy alternatives.

The two meal times are used for group building and informal discussions regarding the mission of the Institute. It is hoped the retreat can end with an affirmation of a mission statement, a confirmation of strategic policy choices and a vision of the Institute's future. If the need for further information emerges, this is identified and the Director of Educational Services, who is serving as process leader, will obtain the information prior to drafting the strategic plan.

Phase (7): First draft of strategic plan is written/distributed.

Following the one-day planning retreat the Director of Educational Services drafts a summary of the strategic plan which includes sections on historic and current mission, services, staffing, finances, facilities, and implementation plans. The Chair of the Educational Services Committee functions as a co-editor of this first draft. This document is then mailed to all participants in the planning retreat, stakeholders of the Institute, OPCC Board and staff members for reactions and revisions.

Phase (8): Task Group Reviews Draft of Strategic Plan.

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[21]Ibid., 80-81.

A several week period is needed to allow for feedback to the first draft of the strategic plan. All those receiving copies of the plan are encouraged to provide reaction and suggested revision to the Director of Educational Services. It may be necessary to actively pursue feedback from some, especially external stakeholders, and the Director of Educational Services has the responsibility to seek that feedback. The task group then meets to integrate the new information and perspectives that have resulted from the consideration of the first draft and suggested refinements to the strategic plan.

It can again be noted that the iterative nature of strategic planning is recognized in the process design by the several opportunities to re-examine issues and revise them in the light of further information and reflection. The design also relies on the active participation of many persons, internal and external to the organization, to enrich the perspective and information available for strategic planning.

Phase (9): Prepare Final Draft of Strategic Plan.

The final draft of the strategic plan is prepared by the Director of Educational Services. It incorporates the refinements to the plan which emerged from the feedback solicited and from meeting with the strategic planning task group in the previous phase. The reactions and potential revisions of the first draft are collected and the strategic plan written into its final form.

Phase (10): Adopt the Plan and Develop Implementation Schedule.

To provide broad administrative support and authorization for the strategic plan, it is returned to the Educational Services Committee and, through the Committee, to the OPCC Board for affirmation. While the Board members serving on the Educational Services Committee were involved in the strategic planning process for the Institute, most of the Board members have not had direct involvement but only awareness that the planning was going on. Phase 10 involves Committee and Board action to adopt the plan. The Committee first adopts the plan and then requests resolution of the Board Directors to officially approve the strategic plan for the Hoople Institute.

Thus, the planning process has come full circle, and the key decision makers who initiated the planning process and affirmed its necessity now bring the completed plan back for official adoption. This enables a strong commitment to implementation and a means to assure that the strategic plan has the political support necessary to fully carry out the plan. The strategic plan document is also widely distributed with the clear affirmation that the plan has gone through several levels of revision and approval and is promulgated with the full support of the Center's leadership.

Phase (11): Implement the plan and review every six months.

The plan is implemented when the decisions and actions identified in the plan are put into operation. The Director of Educational Services has the primary responsibility for administrative implementation of the plan. Since the plan is a means

for the Hoople Institute to fulfill its mission, other OPCC administrators and faculty members have responsibility for portions of the plan as appropriate.

The Educational Services Committee has special responsibility to assist in the six month reviews of the plan and in annual updates. The reviews and updates serve to assess the plan in action and recognize and respond to barriers in implementation. Since the strategic plan is a means to satisfy key stakeholders, the task group which served as planning consultants in phase 5 of the planning process, along with the external stakeholder consultants, are asked to convene for annual updates of the plan. This assures that revision and extension of the plan is thorough and based on broad perspectives.

A Potential Timetable for the Process

The planning process design of Figure 7 functions as a timetable and outlines a strategic planning process to be completed over a three to four month period. The process is estimated to involve a sequence of six meetings which total 21 hours of meeting time within the three to four month span. Each of these meetings involve multiple participants; therefore, the total amount of administrative, staff, Board member, and external stakeholder time committed to this process is estimated to be hundreds of hours.

The design also involves at least 14 hours of preparation time before or between meetings. These hours are primarily time of the Director of Educational

Services in the preparation of reports and drafts of the strategic plan. Support staff hours necessary for word processing of documents and preparation of mailings are additional.

Time estimates are difficult to accurately make, but are important to the consideration of a planning process. Anticipating the amount of time necessary for strategic planning assures that the commitment to plan is realistic and that a strategic plan can be successfully developed. Realistic expectations help all participants to willingly contribute and complete the strategic planning task.

Reflection on the Process-to-Date

This reflection on the process-to-date reviews some of the activities and influence of this Major Applied Project in the ministry setting. Even before the inception of a formal planning process the insights of SPM have shaped my ministry. Strategic planning concepts have also enabled me to adapt in response to critical environmental changes experienced by OPCC. Finally, this ministry project has contributed to my professional and personal growth, giving me the confidence to assume additional administrative responsibilities within my setting.

This project has influenced my ministry by making me more attentive to mission. For example, I have worked with the Educational Services Committee to develop a mission statement for the Hoople Institute. As described in Phases 2 and 3, the committee meetings during 1990 and 1991 focused on revision of the

mission statement. My studies of SPM convinced me that Board members needed to develop a clearer understanding of the Institute's mission within the setting of OPCC. While it was not possible to initiate the full process, these committee meetings carried out Phase 2 of the design in a more limited fashion.

As a result, these committee participants have become very active Board members and are committed to the importance of our educational services mission. In that series of meetings, I also encouraged the committee to identify its role in implementing the mission. The committee now operates on the understanding that the Educational Services Committee is:[22]

> To support the mission of the department through such activities as:
> 1) Advise the Director of Educational Services
> 2) Monitor the activities of the department
> 3) Interpret the department to the larger Board and community
> 4) Undertake specific projects as needed and agreed

Thus the committee functions to advise and monitor my work as Director of the department and also to support and interpret the mission of the department to other Board members and to the external community.

The insights of SPM are also evident in my ministry in attention I give to the role stakeholders who shape and sustain this organization. For example, in December 1990, I hosted a consultation meeting of denominational leaders to identify the most important continuing education and professional development

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[22]"Educational Services Committee Minutes," Dec 5, 1990 (Syracuse, NY: Onondaga Pastoral Counseling Center, Inc.), TMs [photocopy].

needs of clergy and lay leaders. A sample of the worksheet used in this consultation is in Appendix D. One result of this consultation was increased involvement of stakeholders in shaping the activities of the Institute. I continue to have frequent contact with this group and I keep them abreast of Hoople Institute activities through advance notification of our plans.

The stakeholder concept has also helped me to recognize the importance of direct contact with clergy and other religious leaders regarding their professional development needs. For example, in the fall of 1991 I surveyed what factors influenced registration for a workshop on "Ritual and Prayer As Pastoral Care." The workshop had been cancelled due to low registration and the survey (see Appendix D) assessed what stake these religious professionals had in this program, as well as in future continuing education events. It communicated the importance of the concerns of stakeholders and their role in shaping the Hoople Institute.

Thus even before the inception of a formal SPM plan, the administration of my ministry has been significantly shaped by this project. My ministry activities have been strengthened by concentrating on clarification of the mission and attention to the role of stakeholders. These are key strategic planning concepts and are functioning as building blocks for purposeful direction of my ministry.

This study of SPM also enabled me to respond creatively to changed circumstances in my ministry. A characteristic of strategic planning is the capacity

to adaptively respond to environmental developments so that "plans can be modified to fit the changing realities of organizational life."[23] Constant monitoring of and responsiveness to environmental changes is one of the factors which distinguishes strategic from long range planning. Furthermore, as Bryson stresses, the most important goal is "strategic thinking and acting,"[24] not participation in a formal planning process. From this viewpoint, strategic responsiveness to threats and opportunities in the environment is more crucial than producing a written plan.

This is evident in my experience when three significant environmental changes at OPCC occurred in 1991 which made it impossible to mobilize the leadership resources to begin formal planning. These changes in the internal and external environment of my ministry setting provided opportunity for a broader but less formal process than planned in this ministry project.

As mentioned, the resignation of the Executive Director was the first environmental factor in postponing planning. Our Board of Directors' interest in developing a strategic plan was officially set aside in view of the change of leadership. The resignation also raised uncertainty about the future direction of the Center. While such uncertainty, on the one hand, heightens the need for

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[23]Robert G. Simerly, "The Strategic Planning Process," in Strategic Planning and Leadership in Continuing Education, ed. Robert G. Simerly and Associates (San Francisco: Jossey-Bass, Inc., 1987), 22.

[24]Bryson, Ibid., 46.

planning it also makes it difficult, on the other hand, to mobilize the leadership resources needed for planning.

Secondly, the Executive Director's resignation occurred in the context of serious financial difficulties which absorbed administrative resources throughout 1991. The difficulties were substantial enough that life insurance policies for employees were eliminated, salary pension deductions were not forwarded to the employees' plan but retained to pay other current bills of the Center, cash reserves were depleted, and the Center became delinquent in many payments to vendors. The 1990 deficit on a 1.9 million budget was $169,815 and the 1991 deficit, still to be audited, is $131,428, also on 1.9 million. There was anxious informal conversation among staff about the possibility of OPCC closing and filing for bankruptcy. The Executive Director acknowledged in his resignation announcement (see Appendix E) that he, too, had concern about the "dangerous financial territory" which the Center had found itself in.

My position as Director of Educational Services, already a one-fifth time administrative position, was reduced a further 20% when a budget for the 1991 year was adopted. I was expected to increase clinical delivery in order to increase revenues for the Center. Thus, administrative attention was strongly absorbed into survival concerns throughout the year and the possibility of mobilizing a formal planning process was unrealistic.

The third environmental factor was the promulgation of new regulations from the New York State Office of Mental Health (OMH) which certifies our Center's counseling services. These regulations, in effect as of July 1, were onerous in the amount of clinical records newly required of counselors for each counseling case. A total redesign of our clinical record management and utilization review systems was necessary and had to conform to behavioral-based treatment plan requirements which many staff experienced as mechanistic, simplistic, and deterministic. In addition, we were informed that only persons presenting a diagnosable mental illness were eligible to receive counseling at our Center. Marriage counseling and family therapy were ruled out as inappropriate services. Clients were required to sign clinical records which detailed the diagnosis and the treatment plans. While the signature requirement expressed the value of informed consent, it further contributed to a shift in the identity and culture of our Center from a pastoral counseling center to a mental health clinic.

The redesign of all record keeping systems and the restrictions on the type of clients and counseling services we were permitted to provide were very demoralizing to staff. It became a humorous relief when a staff member referred to the impact of the new regulations as amounting to a "hostile take-over" of our Center by the OMH. Other evidence also seemed to suggest the regulatory organization had become inimical to the values of pastoral counseling. A state-wide moratorium on expansion of mental health services, which was a consequence of state

budget deficits, was applied to our Center. Three congregations or clergy associations has requested OPCC to open a counseling office to serve specific geographic areas, but we were prohibited by these regulations.

A further example of the conflict of values occurred when the OMH regulatory personnel questioned our Clinical Director when he included "religious history" as a specific item in the psychosocial history of a clinical assessment of a new client. Though they rescinded the objection, the questioning suggested that religious issues were inappropriate for inclusion. Obviously a pastoral counseling center is interested in religious history, as well as belief, and to be challenged on such a matter illustrates the antagonistic tenor that began to characterize the relationship of the regulatory organization to our Center.

Any one of these three factors would be a substantial environmental change alone, but the cumulative effect of the three made it untenable to begin formal planning. As Barry states, "Organizations in crisis should generally consider tackling immediate life-threatening problems before proceeding with strategic planning."[25] Nevertheless, while the "plan to plan" was impossible, it was possible to adaptively deal with these changing realities. Under the principle of responsiveness to environmental changes, I was able to use strategic planning concepts to attend to decisive identity and mission issues on a broader scale than planned for in the original project.

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[25]Barry, Ibid., 15.

This study enabled me to anticipate the strategic importance of clarifying our Center's mission as the search process for a new Executive Director began. The Search Committee sought a person with strong administrative credentials and did not restrict its job description to a trained pastoral counselor or religious professional. I was concerned that the Board might move away from our pastoral identity altogether and the Center become absorbed by the New York State Office of Mental Health. It was my perception that the Board did not know the history of the Center's ministry. They were not familiar with the founding documents of OPCC or the standards of the American Association of Pastoral Counselors for an Accredited Service Center and an Approved Training Program.

My research required review of these documents and made me aware of how distant our Center had become from its founding mandates. I was able to provide information regarding our Center's founding purposes and the guiding principles of AAPC. Copies of my correspondence regarding these issues to the Board president on April 13, the new president on May 3 and May 17, 1991 and to a member of the Board on May 20 are included in Appendix E. Also included in Appendix E is a June 4 memo to a staff member in response to a discussion of our Center's mission at a staff meeting. These illustrate my perception of the urgency of clarifying the Center's mission. I was able to adaptively engage the issue of mission, a core strategic planning concept, despite the fact that there was no formal mandate to do strategic planning.

As the search process proceeded I felt called to apply for the position of Executive Director. In my June 26 letter of intention, also in Appendix E, I specifically noted my study of SPM as a factor in deciding that I could assume the major responsibilities of the position. Though the Board chose another candidate, I believe that my application and interview process was a further contribution to the Board's understanding of the strategic issues for our Center at that time. Their choice of an Executive Director who has a Master's Degree in Religious Studies, as well as a strong administrative background, suggests that the Board remained committed to our basic identity as a pastoral counseling Center.

A further adaption of strategic planning concepts occurred when I was asked to develop a process for our staff and new Executive Director to become acquainted. From my study I knew it was important to initially consider the Center's mission together. Based on the concept that we were a community of "memory and hope,"[26] I led the weekly staff meeting for seven sessions, developing a chronological history of our Center based on personal memories and hopes. We started by reviewing a copy of the early statement of the "Purpose of the Pastoral Counseling Center," (see Appendix B). Then a 30 foot long paper timeline was produced and staff members were asked to note on it when they had joined the Center and to recount a prominent memory of that time. All staff

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[26]Robert Wood Lynn, "Coming Over the Horizon," The Auburn News. (New York: Auburn Theological Seminary, Fall 1990. [2].

members also shared an important hope they carried for the future. These were all written onto the timeline which became a focal point for the staff community over several weeks.

The new Executive Director was then able to respond to these memories and hopes, organizing them into categories that related to possible future administrative choices and actions. This provided an opportunity to carry out many of the basic steps of strategic planning even though it was not a formal planning process. It identified and clarified early mandates and mission. It poignantly expressed the strengths and weaknesses spanning the 23 year personal history of the staff. The hopes which the staff expressed were descriptions of opportunities for the Center, while their opposites were the threats that also exist. When the Executive Director organized the ideas into categories and offered possible administrative actions she was identifying the strategic issues and formulating preliminary strategies of management. In the dialogue between the staff and the Executive Director a vision of our Center's future was beginning to take shape.

Thus, following Bryson's advise that it is more important to think and act strategically than it is to have a formal process, I was able to adapt my plans to respond to the situation in our Center. While I could not mobilize a commitment to plan within my department because of the vast environmental stressors, I was able to contribute to an informal process on a larger scale that helped clarify and affirm our mission. Since the Educational Services department is dependent on

the overall well-being of the Center, this seemed to be the most important strategic direction to take in this ministry project.

Finally, this study of SPM also helped me see the importance of and gave me the confidence to assume additional administrative responsibilities. In late August another critical transition occurred when the Director of Psychotherapy Training resigned from the OPCC staff. This position has responsibility for the residency programs our Center offers in counseling and psychotherapy leading to certification by the American Association of Pastoral Counselors, and other professional associations. The position also involves administrating the clinical internships our Center offers for Master's Degree students at several academic institutions.

My ministry project enabled me to perceive this as a strategic opportunity to consolidate programs so that a future planning process could include all of our training and educational activities. In a November 11, 1991 memo I suggested to our new Executive Director that I be appointed Interim Director (see Appendix E) and I was so appointed on December 5, 1991, effective through June 30, 1992. I am now involved in joining the administrative activities of the two departments in order to be ready to begin a strategic planning process.

These reflections on the process-to-date suggest that even though it has not been possible to launch the formal eleven phase strategic planning process, this study of strategic planning has shaped and strengthened my gift of administration

and enabled my ministry to develop in important ways. It has also provided the confidence to contribute during a critical transitional stage in the life of OPCC. My study of administration and ministry enabled me to be professionally ready to assume additional duties.

Summary

In this chapter a planning process design for the Gordon D. Hoople Institute has been identified. Documents to be used during the timetable of the design are included in Appendixes B and C. Prior long range planning activities of the Center have been reviewed. The reflection on the process-to-date reviewed how this study of SPM and the design of the project have shaped my ministry and benefited OPCC and the Hoople Institute even before the formal inception of the strategic planning process.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

Introduction

The conclusions and implications of this study of strategic planning in a ministry setting are reported in this chapter. The contributions SPM offers to ministry leadership are detailed and further theological dimensions are discussed. Recommendations for further study and other implications of this MAP for ministry complete the chapter.

Contributions To Ministry Leadership

A major intention of this study was to enable faithful stewardship of the responsibilities to which I have been called as the Director of Educational Services at OPCC. I set out to answer the four questions of Chapter 1: (1) What is strategic planning? (2) Can it be useful to leadership in ministry? (3) What model of SPM is appropriate to the setting of the Hoople Institute? and (4) What are the benefits and limits of the use of SPM?

Strategic planning can be defined from different perspectives and reflect distinctive models, as I discussed in Chapter 2. The history of strategic planning,

the literature of the field, and the six approaches which were identified from the corporate world provided perspective regarding the historic development of management systems. Strategic planning emerged as a particularly useful administrative system in response to the rapid change which characterizes our contemporary world.

I defined strategic planning, following Bryson, as a disciplined process of producing fundamental decisions and taking basic actions that shape and guide an organization in the present and into its future. Formally conducted, SPM is a comprehensive procedure which includes broad participation, clarification of the mission, internal and external assessments, identification of key issues, and the formulation of a plan of strategic response to those issues. A formal strategic planning process is a disciplined effort which includes the eight steps outlined in the planning model introduced in Chapter 3 and which follows a process similar to the eleven phase planning design outlined in Chapter 4.

But strategic planning can also mean, as it has in my experience, the development of a strategic viewpoint from which one can respond to crucial issues in the life of an organization. In this regard strategic thinking and acting are the vehicles for shaping and guiding an organization in fundamental ways, and are as important as the completion of a formal planning process or the creation of a plan document.

The experience of this ministry project, then, has defined strategic planning as inclusive of the formal and disciplined process of developing a strategic plan, but also as a process of spontaneously shaping and guiding the fundamentals of what an organization is and does. As I expressed in the "Reflection on the Process-to-Date" section in Chapter 4, it became more important to direct my efforts to attending to the fundamental mission of OPCC rather than to proceed with a formal planning process focused on the Hoople Institute.

In regard to the question of whether strategic planning and management concepts are useful to leadership in ministry, my experience leads me to conclude that these concepts are useful. On the one hand, SPM is simply a set of concepts and procedures which may or may not have beneficial value to a ministry setting. On the other hand, this project has that demonstrated SPM provides important perspective and a series of activities which can reinvigorate an organization. It is a process which is able to discern and inspire adherence to the true mission of the ministry.

I discussed in Chapter 4 the activities I undertook to help clarify and sustain our mission. I had a further direct experience of strategic processes reinvigorating and inspiring commitment to the mission when I initiated the idea of planning an Interfaith Worship Service to install our new Executive Director.

When the search process reached the stage of interviewing the two finalists, it was clear that the new Executive Director would not be a trained pastoral

counselor or ordained clergyperson as all the former Executive Directors had been. I was concerned that this change would be perceived as a further erosion of the Center's pastoral identity and mission. Therefore, during the interview with the candidate who had emerged as the finalist, I presented my concern that the appointment of a layperson might affect the perception of whether our Center was still committed to pastoral counseling. This interview included key Board and staff members and, in their presence, I asked the candidate if she would respond positively to the idea of being formally installed in office within the context of a worship service. She responded: "I would be honored."

This set the stage for the planning of such a worship service and I was asked by the President of our Board to chair the Planning Committee. I recognized that this would be one of the most significant opportunities to strengthen the basic identity of OPCC as an interfaith and interdisciplinary organization committed to the specialized ministry of pastoral counseling. Ironically, our Center had never had such an installation service and there was no precedent for worshipping together for any occasion, which illustrates how weak the identity of the Center had become. Therefore, the planning task was especially exciting and important and I gave considerable time and energy to it between October 1991 and the service on February 16, 1992.

A copy of the liturgy, "A Celebration of the 23 Year Ministry of the Onondaga Pastoral Counseling Center, Inc. and The Installation of Jeanette

Powell as Executive Director," is in Appendix F. Our new Executive Director had expressed the desire that the service not focus exclusively on her, but also celebrate the life and history of the Center's ministry. Thus it was possible to include many interfaith worship leaders and to use the opportunity of this liturgy to celebrate the relationships our Center has with the American Association of Pastoral Counselors, area congregations, professional associations, various faith communities, academic institutions, and city and county government structures.

As the planning committee worked on this project and the staff became involved in preparation, the enthusiasm for our Center's fundamental mission and identity grew. On the day of the Interfaith Worship Service over 200 persons joined in song, prayer and ceremony celebrating our Center's ministry and installing our new Executive Director. It was a deeply prayerful and spiritual moment in the life of our staff and community.

In Chapter 3, I discussed biblical leadership and identified the image of builder as one of the most frequent Pauline images of leadership. This liturgy was a means by which the community was built up and edified. Many people have commented to me that they can think of no single experience in their relationship to our Center that matched what this worship service did to restore their perception and commitment to the mission of OPCC.

My study of SPM helped me to have the perspective to foresee the critical importance of clarifying and affirming our basic identity in the face of all the

changes and challenges to our Center's mission. I certainly do not intend to reduce the meaning of this worship service to a calculated strategy, but I do want to acknowledge that this ministry project helped me be prepared me for leadership in this crucial moment. The staff of a New York State Office of Mental Health clinic does not typically gather for worship, but the staff of a pastoral counseling center can and should so gather, especially to mark a time of leadership transition.

I was able to perceive this, initiate the idea, and provide the administrative leadership. My study of strategic planning, coupled with my theological training and liturgical interests, combined to shape a fundamental activity of the Center. The pastoral identity of OPCC, which I had come to see as the most critical strategic issue facing our Center, was able to be clearly expressed, preserved, and reaffirmed in the most appropriate way, through gathering for the worship of Almighty God.

From my experience, therefore, I am quite convinced that strategic planning is useful to ministry leadership and can have many benefits. In their introduction to Strategic Planning: Threats and Opportunities for Planners,[1] John Bryson and Robert Einsweiler identify eleven typical benefits. They suggest strategic planning can help an organization: (1) to think strategically and develop

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[1]John M. Bryson and Robert C. Einsweiler, ed. Strategic Planning: Threats and Opportunities for Planners. (Chicago, Illinois: Planners Press, American Planning Association, 1988), 3.

effective strategies; (2) to clarify its future direction; (3) to establish priorities; (4) to make decisions today in light of their future consequences; (5) to develop a coherent and defensible basis for decision making; (6) to exercise maximum discretion in the areas under organizational control; (7) to make decisions across levels and functions; (8) to solve major organizational problems; (9) to improve organizational performance; (10) to deal effectively with rapidly changing circumstances; and (11) to build teamwork and expertise.

Bryson and Einsweiler point out that these benefits are not guaranteed since sensitivity and adaption to a particular planning situation will affect how beneficial the outcome is. My adaption to the circumstances I experienced during the last year certainly emphasizes the importance of this caveat. Nevertheless, these benefits contribute significantly to leadership ability and underscore the effectiveness of the knowledge, skills, and attitudes which SPM offers those serving in ministry.

In Chapter 3, I identified comprehensiveness, orderliness, inclusiveness, and authentic responsiveness as among the strengths of the SPM model. These are important values to those who lead as well as to those who participate in the life of an organization. As discussed in Chapter 4, these values are congruent with key biblical understandings of leadership, such as shepherd, steward, helmsman, and builder. Clearly one contribution this study makes to ministry leadership is to support the usefulness and theological congruence of SPM concepts for ministry.

Others in ministry have also found SPM to be useful and appropriate. A recent publication for church leaders, Basic Tools for Congregational Planning,[2] is based on strategic planning concepts. Another example is a strategic planning process begun in the spring of 1989 by the American Association of Pastoral Counselors which culminated in a formal plan document in January 1991.[3] Yet a further example is that in the 1980's the Association of Theological Schools (ATS) offered advanced seminars on strategic planning for seminary administrators.[4] ATS had found strategic planning concepts to be useful and appropriate vehicles for theological seminaries to cope with change and plan for their futures.

The third question of this study was to identify an appropriate SPM model for the ministry setting of the Hoople Institute. The model I adapted from Bryson includes these eight steps: (1) initiate and agree on a strategic planning process; (2) identify organizational mandates; (3) clarify organizational mission and values; (4) assess the external opportunities and threats; (5) assess the internal strengths and weaknesses; (6) identify the strategic issues facing the organization; (7)

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[2]Kirk J. Havel and Michael R. Rothaar. Basic Tools for Congregational Planning. (Minneapolis: Augsburg Fortress, 1991).

[3]Report of the Strategic Planning Committee to the Board of Governors, (Fairfax, Virginia: American Association of Pastoral Counselors, January 1991). TMs [photocopied].

[4]Robert Wood Lynn, "Coming over the Horizon." The Auburn News, (New York: Auburn Theological Seminary, Fall 1990), [2].

formulate strategies to manage the issues; and (8) establish an effective organizational vision for the future.

My experience has been that, except for being unable to mobilize the typical Step 1 "agreement" to a planning process, I found the other steps in the Bryson model quite useful, appropriate, and informative to the activities I carried out during the last year. I think the Bryson model is very adaptable to a variety of ministry settings. It is, in fact, the theoretical model which was used to develop the planning publication for congregational ministry leaders referenced above[5] as an example of the usefulness and appropriateness of SPM concepts.

My experience supports the idea that other leaders may appropriately use this SPM model in congregational or specialized pastoral care ministry settings. The Bryson model offers guidance for effective and wise leadership. My experience in applying these concepts to both OPCC and the Hoople Institute led to a clarification of the basic identity of the Center and to the development of a mission statement for the Hoople Institute. I consider these to be important achievements and direct outcomes of this Doctor of Ministry study.

In regard to the benefits and limits of strategic planning, my ministry project demonstrates how vulnerable "plans to plan" can be and the importance of adaptable responsiveness to environmental changes. The history of modern management systems, as depicted in Figure 1, suggests that a basic assumption for

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[5]Havel and Rothaar, Basic Tools, 4.

administration in our day is that "strategic surprises will occur." It is not tenable to assume that the future is predictable. The important administrative stance is to be adaptably responsive to minimize the damage of unexpected and unpredictable threats and to take maximum advantage of the opportunities in change. Further consideration of these experiences from a theological perspective are discussed in the next section.

Theological Reflections

For the person of faith, responsiveness to change means living in hope and confidence that God is and will be doing new things. Isaiah 43:18 makes this statement of faith: "Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it?" It is the stance of faith to expect the new and to live in confident hope. An important benefit of strategic planning for ministry leadership is that it provides an administrative theory and methodology that concurs with this faith stance. SPM also provides a methodology by which faithful stewardship can be expressed.

An important theological dimension of this project has been the conviction that SPM concepts have not only enabled effective stewardship of my ministry but also empowered me to address the core issue of whether OPCC understands itself as an extension of the life of the religious community. The "Standards for Pastoral

Counseling Centers" of the American Association of Pastoral Counselors include the following:

> A. A pastoral counseling center shall affirm its identity and mission in a clearly defined and vital theological context.
>
> 1. A formal statement of theological identity and mission shall be included in the center's records and public identity.
>
> 2. A self-conscious process of theological review and dialogue within the center and between the center and its environment shall be a part of the center's life.[6]

My study and activity during the last year has facilitated consideration of these standards among the Board and staff of our Center and encouraged our Center to reclaim this identity. The SPM concepts have enabled a vital theological process to occur as the mission has been discussed.

The Center for Parish Development is a research and consulting organization based in Chicago which provides conceptual and practical tools for planned transformation in church organizations. It has been using strategic planning concepts during the last several years and also reflects the viewpoint that SPM is a theological process:

> There are many misconceptions of strategic planning. One common misconception is that strategic planing is strictly a management tool, useful for General Motors or IBM, but not the church. This misconception can seriously block crucial strategic planning efforts aimed to assist the church in becoming more faithful to God and more effective in its ministry and

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[6]Handbook (Fairfax, Virginia: American Association of Pastoral Counselors, no date), 39.

> mission...strategic planning...is itself a theological process guided by a concern for faithfulness to the church's unique calling, with the by-product of a better-managed and more effective organization.[7]

The Center for Parish Development suggests that SPM is a theological process when applied in a ministry setting because of two presuppositions which profoundly alter the nature of planning in such a setting.

The first presupposition is that "God is actively present in the church,"[8] transforming and creating it into a community where God can be known. The second presupposition is that the "church has a mission,"[9] and seeks to be faithful to God's purpose in the world. By seeking to discern the mission and vision to which God's activity in the world is calling, a community engages in a theological process.

This highlights the theological perspective which the SPM concepts have brought to the ministry setting of the Hoople Institute and the larger context of OPCC. Both our Center and the Hoople Institute are an expression of an Interfaith Steering Committee which founded OPCC in 1968. While we do not have a specific denominational theological identity, we do have a responsibility by virtue of our founding mandates and the AAPC standards to be an expression of

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[7]Dale A. Ziemer. "Strategic Planning and Strategic Management for Church Organizations: Strategic Planning As A Theological Process," The Center Letter. (Chicago: Center for Parish Development, May 1991), Volume 21, Number 5, [1].

[8]Ibid.

[9]Ibid.

the healing and reconciling resources of the religious community through quality mental health services.

My use of SPM concepts during the past year has helped me to facilitate a theological process, addressing my concern that our Center had lost this understanding of its mission. This MAP began as a desire to develop better administrative insights and skills, but led to the theological question of "what is our true mission?" For me and, I think for many others associated with OPCC, my study and use of strategic planning concepts has facilitated substantial change in the fundamental understanding of who we are and what we are called to be as a Center.

Organizational change can be classified into four types:[10] (1) tuning; (2) adapting; (3) re-orienting; and (4) re-creating. "Tuning" and "adapting" changes simply respond to the necessary maintenance of the organization as it is. This schema suggests that many changes in an organization's life are related to the routine matters of the first two classes of change. "Re-orienting" and "re-creating" changes, however, represent change that is systemic in nature, fundamentally changing the system or self-understanding of an organization.

Strategic planning encourages a "re-orienting" class of change. While "re-creating" changes radically depart from the past and deliberately replace the frame

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[10]Paul M. Dietterich, "Leadership for Church Transformation: Types of Organizational Change," The Center Letter. (Chicago: Center for Parish Development, February, 1989), Volume 19, Number 2, [1].

of reference for an organization, "re-orienting" changes build on existing values and traditions but also allow for the frame of reference to be altered and lead to new ways of perceiving, understanding and behaving as an organization. Therefore, "re-orienting" changes brought about by strategic planning processes prepare for the "future in light of the past, in view of the present and with a vision to lead the way to ministry for tomorrow."[11]

The experience and the efforts of the past year have engaged me in a "re-orienting" class of change. This ministry project has pressed me to raise the fundamental question of mission and mandate. As mentioned above, the Inter-faith Worship Service is probably the most explicit and most behavioral expression of the "re-orienting" change and of the return of the theological and the religious to our Center's self-identity.

John Bryan, a church planning consultant in Toronto, has observed that planning is "a faithful response"[12] to God and suggests three theological motives for planning: (1) stewardship; (2) restoration of meaning; and (3) the offering of hope. Planning assures good stewardship, but it also importantly restores meaning to a ministry and offers the transcendent through hope. Planning is not an end in

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[11]Ibid., [2].

[12]John C. Bryan, "Toward A Theology of Planning," Bryan & Weir-Bryan Consultants LTD., [1990] TMs [photocopy], p. 2.

and of itself, Bryan notes, but is important for what it brings to the current condition of God's people.

My experience in this ministry project supports these observations and has underscored the importance of the restoration of meaning and the offering of hope, in addition to the wise stewardship of resources. It has been through my pain and dissatisfaction with the state of affairs of my ministry setting that I have been pressed to rediscover a sense of meaning and the restoration of hope. My experience suggests that it is in the midst of our own specific unfolding story and history that we must find faithful meaning and hope.

Jurgen Moltmann has written that "hope and planning have their foundation in suffering and in dissatisfaction with the present."[13] The perception and the acceptance of the reality of suffering presses the person of faith to confidently find new possibilities leading toward a hope-filled future. Moltmann is clear that for the Christian:

> ...hope has its origin in the resurrection of the crucified Christ. For it, the cross of Christ reveals what is truly evil in the world, the torture of creation, the unredeemed condition of the world and its sinking into nothingness. For Christian faith, the saving future of God appears over this misery in the resurrection of Jesus. In his resurrection, hope is always kindled anew.[14]

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[13]Jurgen Moltmann. Hope and Planning, trans. Margaret Clarkson (New York: Harper & Row, Publishers, 1971), 178.

[14]Ibid., 194.

This hope does not only rest on an apocalyptic future but acts on the present. Hope in an open future and the ultimate overcoming of death compels us to actively engage in our own present and to be confident of God acting in our history.

Walter Brueggemann offers a similar biblical insight when he cautions that too often we split hope and history. He suggests that the biblical witness encourages us to take seriously both the reality of human experience and the conviction that God's overriding purpose prevails in historical interactions. He states:

> The temptation among us is to split hope and history. As a result, we hold to a religious hope that is detached from the realities of the historical process, or we participate in a history which ends in despair because the process itself delivers no lasting victories for the participants. The problem is that, even though hope yields victories, history precludes enduring triumphs. Obviously such a split which yields both a historyless hope and a hopeless history is a betrayal of biblical faith. It is precisely the wonder and burden of the biblical texts that hope is relentlessly historical and history is cunningly hope-filled.[15]

It is in the reality of our own history that we must seek the working out of our hope. Strategic planning can be a sign of history and hope joined and expressed in a community of faith.

Implications for Further Study

One implication of this study is a re-valuing of administration as a gift of God to the church. I am convinced of the vital importance of administrating

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[15]Walter Brueggemann. Hope within History. (Atlanta: John Knox Press, 1987), 3.

ministry for the life of the community. As discussed in Chapter 1, administration is often considered in a negative light by clergy and identified as an aspect of ministry which is not satisfying. It seems that direct pastoral care is often experienced as the "real work" of ministry, while administration is seen as an aspect of ministry which gets in the way of the pastoral.

This study suggests that administration is a vital aspect of ministry and provides the support and structure to build up a community for faithful service. Proper administration also enables a community to live in confident hope. These very important benefits of administration sustain and build up an organization. One implication of this study is that those who find little satisfaction in administration may find new insights and skills through a study of SPM concepts.

Another implication is that the curriculum of seminaries and programs of continuing professional education may appropriately include the concepts of SPM as a means of enriching knowledge, skills, and attitudes for administration. The professional and personal development of religious leaders can be fostered by the study of these concepts and their application to the ministry setting. A Doctor of Ministry project could explore the impact upon a selected group of clergy of a course of study in strategic planning, employing outcome measures in regard to satisfactions and others measures of effectiveness. Those serving in positions of leadership in ministry might very much welcome opportunities to develop new administrative abilities.

This study has also highlighted the importance for specialized pastoral care ministries, such as OPCC, to have a clearly articulated mission which affirms the theological identity of the specialized ministry. My study of administration through the use of SPM concepts has highlighted for me the importance of accountability to stakeholders in sustaining this mission. Specialized pastoral care ministries must have structures of accountability and cooperation with the appropriate denominational judicatories.

For OPCC and the Hoople Institute this obviously needs to be a broad-based relationship across the many interfaith communities. Without these structures, the mission of the specialized ministry can become diverted. This is especially true when governmental regulatory authorities have a measure of control over the activities of the organization, as the New York State Office of Mental Health has over the activities of OPCC. Similar to church-related hospitals, pastoral counseling centers can become diverted from their true mission by the burdens of meeting secular regulatory requirements.

Further research studies could explore whether pastoral counseling centers, as well as congregations, can use the creation of a mission statement as an activity to discern God's will for that community in its particular place and time. It is easy to continue to do what has always been done and to assume your mission is your

activity.[16] But if the mission is simply defined by current activity, then adaption and response to the environment are not possible. If your mission has become what you currently do, you can never take seriously that God may be calling you, in the particular circumstances of your time and place, to a new mission. The strong emphasis of strategic planning upon attentiveness to mission and responsiveness to environmental realities makes it a powerful tool for faithful discernment of the mission that God is calling an organization to fulfill.

Summary

The contributions that SPM offers for ministry leadership were reviewed in this chapter. The questions which this Major Applied Project in ministry tried to answer were reviewed and the usefulness and the theological congruence of SPM concepts was discussed. Further theological reflections on this study were noted. Implications of this project for further study concluded the chapter.

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[16]I am indebted to the Rev. Robert Browne, Syracuse based church-planning consultant for this idea.

III. DIRECTOR OF EDUCATIONAL SERVICES

A. Nature of Work

The Director of Educational Services is responsible to coordinate the educational services of the Center, through the Gordon H. Hoople Institute. This includes the training programs for community clergy and others, programs for the public that are educational and preventive in nature and workshops for professionals. The Director of Educational Services is accountable to the Executive Director. The Director will be assigned a specific number of hours for these duties and will provide client services in the clinic or educational programs for the balance of contracted hours.

B. Examples of Work

1. Administrative

   a) Develop educational programs to meet the needs of area clergy, as well as others if need is established.
   b) Develop educational groups of a preventive nature.
   c) Select staff members to be faculty and leaders of such programs.
   d) Develop procedures for selection of participants for the programs.
   e) Develop procedures to evaluate the effectiveness and quality of the educational programs.
   f) Assist in the planning of marketing for these programs.
   g) Assist in the budget planning for the educational programs.
   h) Recommend changes in program or policy to the Executive Director.
   i) Meet with the Education Committee of the Board of Directors.

2. Professional Services

   a) supervise educational staff
   b) coordinate educational staff meetings
   c) conduct individual, group, marriage and family therapy
   d) supervise designated residents or interns
   e) teach in the center's educational program
   f) work closely with referring clergy, physicians, and other professionals
   g) maintain appropriate client records

C. Required Knowledge and Ability

a) Ability to interpret programs effectively.
b) Ability to secure cooperation on the various disciplines involved in the counseling treatment.
c) Knowledge of emotional, soscial, psychological, and environmental problems, and techniques applicable in their alleviation.
d) Knowledge of techniques for observing and assessing behavior.
e) Knowledge of the principles and practices of counseling psychology, which is integrated with an informed theological position.

f) Knowledge of community resources. [163]
g) Ability to establish rapport with counselees, to evaluate behavior, and to modify problem attitudes.
h) Ability to work in cooperation with referring physicians, clergy and other professionals.
i) Ability to prepare clear and concise assessment reports and treatment plans.
j) Ability to establish and maintain relationships, within and outside the Center, in a professional manner.
k) Ability to evaluate own performance, capabilities and limitations with accuracy.
l) Ability to evaluate treatment methods and to teach new methods to staff members.
m) Knowledge of goals, methods, and problems in the development of an adequate program in education and professional training.
n) Knowledge of current literature in the field.

D. Minimum Education and Experience Qualifications

a) An ordained clergyperson who continues his professional relationship with his denomination and is in good standing with his faith group.
b) A college graduate with a seminary degree in an approved theological seminary.
c) An advanced degree, preferably a doctorate, in one of the mental health professions: psychiatry, clinical psychology, psychiatric social work or pastoral psychology.
d) Extensive supervised psychotherapy experience in standard settings, including both pastoral experience and experience in his mental health specialty.
e) Membership in AAPC at Fellow or Diplomate level. Accreditation in other professional disciplines such as AAMFT, or ACSW, if relevant, and state license where applicable, e.g., psychology.

APPENDIX B

Document #1 "MEMO"

TO: OPCC Board/Educational Services Committee Members
OPCC Staff/Faculty in Hoople Institute Programs

FROM: Director of Educational Services
OPCC Executive Director
President, OPCC Board of Directors
Chair, Educational Services Committee

We have recently met to initiate a strategic planning process for the Gordon D. Hoople Institute. We invite you to join us in this effort by attending a three-hour orientation meeting on (date) beginning at (time) at (location).

Strategic planning is a very exciting effort which helps produce fundamental decisions and actions that shape and guide what an organization is and does. The Hoople Institute has a proud tradition and has contributed much to the professional development of religious leaders in our area. We believe a strategic planning process for the Institute will insure a future of continued faithful service.

As someone committed already to the Hoople Institute, we invite you to participate. Your enthusiasm and your perspective are needed as we plan for the future. The goals of this orientation meeting are:

a) orient you to strategic planning and survey your concerns about it;
b) make a commitment to explore strategic planning;
c) review the history, misssion, and present situation of the Institute;
d) analyze the Institute's strengths, weaknesses, opportunities and threats;
e) identify the strategic issues of the Institute's future

Please call (person) to confirm your intention to attend this meeting. Thank you and we look forward to meeting with you that day.

Document #2 "LETTER OF INVITATION"

name
title
address

Dear _____:

I invite you to be my guest at a luncheon meeting on _(date)_ starting at _(time)_ to begin a strategic planning process for the Gordon D. Hoople Institute of the Onondaga Pastoral Counseling Center.

As (__someone who is responsible for continuing education in your denomination; (or) __ someone who has participated in programs of the Institute) I know you care about the Institute and its future. Our leaders and staff have agreed to enter a strategic planning process in order to develop the fundamental decisions and actions that can shape and guide the Institute. At this orientation meeting we will:

a) orient you to strategic planning and survey your concerns about it;
b) make a commitment to explore strategic planning;
c) review the history, misssion, and present situation of the Institute;
d) analyze the Institute's strengths, weaknesses, opportunities and threats;
e) identify the strategic issues of the Institute's future

Your enthusiasm and perspective are needed as we begin the strategic planning process in this meeting.

Please call me to confirm you can be with us for lunch and do not hesitate to call if you have any questions about the meeting and your role in it.

Sincerely,

(The Rev.) Paul A. Metzler, S.T.M.
Director of Educational Services

Document #3 "BENEFITS AND PITFALLS"

List the benefits you expect from strategic planning. These may be personal or related to the Institute. List as many as you can:

1.
2.
3.
4.
5.
6.
7.

Think of the pitfalls, the things that can go wrong or lead to a poor outcome and list them below. Do not hestitate to list your worst fears:

1.
2.
3.
4.
5.
6.
7.

Do you have some ideas how to avoid or overcome the pitfalls you identified? Note them in this column:

1.
2.
3.
4.
5.
6.
7.

SOURCE: Adapted from Barry (1986, p. 73)

Document #4 "HISTORY, MISSION, PRESENT SITUATION"

1. When did you first learn of the Institute and what impression did you have about our purpose?

2. In general, what are the basic needs the Institute exists to fulfill?

3. In general, what do we want to do to recognize or anticipate future needs and respond to them?

4. What should our responses be to our key stakeholders?

   a)

   b)

   c)

   d)

5. What is our philosophy and what are our core values?

6. What makes us distinctive or unique?

Document #5 "SWOT ANALYSIS"

As you answer these questions, please think in a "one to five" year perspective for the Hoople Institute:

STRENGTHS: (advantages and assets)

1.
2.
3.
4.
5.

WEAKNESSES (vulnerabilities and liabilities)

1.
2.
3.
4.
5.

OPPORTUNITIES (social, cultural, economic, political, and technological forces)

1.
2.
3.
4.
5.

THREATS (social, cultural, economic, political, and technological forces)

1.
2.
3.
4.
5.

SOURCE: Adapted from Barry (1986, p. 81-84)

Document #6 "STRATEGIC ISSUE IDENTIFICATION"

1. As you look ahead, what is an issue for the Institute? Be sure to phrase the issue as a question about which we can take some action.

Issue #1

Issue #2

Issue #3

Issue #4

2. Why is each item an issue? What is it about the conjunction of mission and mandates, external opportunities and threats, or internal strengths and weaknesses that makes this an issue?

Issue #1

Issue #2

Issue #3

Issue #4

3. What are the consequences of not addressing this issue?

Issue #1

Issue #2

Issue #3

Issue #4

SOURCE: Adapted from Bryson (1988, p. 238)

APPENDIX C

CERTIFICATE OF INCORPORATION OF ONONDAGA PASTORAL COUNSELING CENTER, INC.

(Pursuant to the Membership Corporation Law)

We, the undersigned, for the purpose of forming a membership corporation, pursuant to the Membership Corporation Law of the State of New York, hereby certify:

1. The name of the proposed corporation shall be: "ONONDAGA PASTORAL COUNSELING CENTER, INC."

2. The purposes for which it is to be formed are:

(a) To operate and maintain on a non-sectarian basis, without regard to race, creed or financial status of the patient, an outpatient clinic in Central New York for diagnosis, treatment and counseling of those afflicted with emotional and mental disabilities by the application of psychiatric knowledge and religious guidance.

(b) To conduct useful research in, and explore the effectiveness of, a combined therapeutic approach through religion and psychiatry to the solution of emotional and spiritual problems, and to publish the results or findings of such studies and experience.

(c) To provide courses and clinical experience in pastoral counseling for a selected number of ministers and others: and to arrange seminars in which representatives of the disciplines of religion, ~~psychiatry and other helping professions~~ can study how these supplement each other; and otherwise to afford and furnish instruction to students, doctors, psychologists, ministers and others in the interrelation of religion and psychiatry and other disciplines in the relief of human suffering.

(d) To advance public understanding and appreciation of the religio-psychiatric emphasis in pastoral work and to promote the

development of counseling centers in other communities.

(e) To implement these purposes financial support will be solicited from churches, private contributors, industry, charitable foundations, governmental sources, and fees from services based on ability to pay. The principle and income of any such funds will be used and expended for charitable and educational purposes within the intendment of Sec. 501 (c) (3) of the Internal Revenue Code of 1954 or provisions amendatory thereto: there shall be no inurement of income; no substantial part of its activities shall be used to influence legislation by propaganda or otherwise; it will not participate or intervene in any political campaign on behalf of any candidate for public office. In the event of dissolution the assets shall be distributed to organizations exempt from Federal Income Tax with the same or similar purposes.

3. The territory in which its operations are principally to be conducted is Central New York State.

4. The city and county in which its principal office is to be located is the City of Syracuse, County of Onondaga.

5. The number of its directors shall be not less than three (3), nor more than twenty-five (25).

6. The names and residences of the directors until the first annual meeting are:

Gordon D. Hoople, M.D.
801 Westmoreland Avenue
Syracuse, New York

T. William Hall, Ph.D.,
139 Lewis Road
Syracuse, New York

Robert E. Pittenger, M.D.
6 Orange St.,
Marcellus, New York

7. All the subscribers to this certificate are of full age; at least two-thirds of them are citizens of the United States; at least

one of them is a resident of the State of New York. Of the persons named as directors, at least one is a citizen of the United States and a resident of the State of New York.

IN WITNESS WHEREOF, we have made, subscribed and acknowledged this certificate this 10th day of August, 1967.

Robert H. Bolton	George A. Soufleris
Gordon D. Hoople	T. William Hall
David S. Shelton	Willis A. Strong

STATE OF NEW YORK) SS.:
COUNTY OF ONONDAGA)

On this 10th day of August, 1967, personally appeared before me Robert H. Bolton, Gordon D. Hoople, David S. Shelton, George A. Soufleris, T. William Hall and Willis A. Strong to me severally known and known to me to be the individuals named in and who executed the foregoing certificate, and they thereupon severally acknowledged before me that they did execute the same.

William P. Burrows

Notary Public

Incorporation Granted _____

Tax Exempt Status Granted _____

ONONDAGA PASTORAL COUNSELING CENTER

Syracuse, New York

PURPOSE OF THE PASTORAL COUNSELING CENTER

The Onondaga Pastoral Counseling Center, Inc., is an interfaith private non-profit agency established to:

1. Combine the insights and motivating forces of religion with psychological and psychiatric knowledge for:
   (a) the training and continuing development of counseling skills among pastors, professionals and lay persons of all religious faiths in order that they may perform counseling functions within their own environments;
   (b) the conduct of seminars and workshops on many aspects of mental health, religious and personal growth;
   (c) the sponsorship of institutes to bring together persons of various professions for study and discussion; and
   (d) the conduct of research and study on the inter-relation of religion and mental health.
2. Provide pastoral counseling within the context of a limited-intake psychiatric clinic for:
   (a) personal aid to individuals, families and groups desiring professional help in coping with problems and to those who are amenable to counseling within a religious environment.
   (b) clinical experience in counseling for the religious leaders of the community,

Hoople Institute

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ONONDAGA PASTORAL COUNSELING CENTER
EXECUTIVE COMMITTEE MEETING

July 13, 1973 - 8:30 A.M.

Minutes

Present: Dr. Root, Dr. Hall, Mrs. Koenig, Rev. Noordsy, Mrs. Pierson

Absent: Mrs. Freeman, Mr.H.Hall, Mr. Hennessy, Mr. Macht, Dr.Soufleris, Rev. Wilson

1. The Treasurer's report was distributed and fund raising discussed. There was discussion of the establishment of a cadre of annual supporters. Dr. Hall proposed a two-step program: 1) Investigation of the feasibility of another request to the Community Chest for support. Milton Macht is to be contacted re exploration of this possibility. 2) Designation of the training portion of the Center as a memorial to Dr. Hoople.

Dr. Hall made a motion, seconded by Mrs. Koenig, and passed that the Education programs of the Center be designated as activities of The Gordon D. Hoople Institute - the educational and training unit of Onondaga Pastoral Counseling Center; that this designation be made effective on September 1, 1973 if approved prior to that date by Mrs. Hoople and the Board of Directors; and that immediately an effort be started to raise sufficient funds to endow this part of the program of the Onondaga Pastoral Counseling Center.

Dr. Hall was asked to contact Mrs. Hoople and the Board for approval. Mr. Hennessy is to contact foundations for support of this phase of our program.

2. A discussion ensued of the fall dinner meeting on October 9 at Valle's Steak House. Dr. John Kildahl, faculty member of the New York Theological Seminary, will be the speaker, conducting a workshop for clergy on pastoral counseling during the day. It was decided to ask Dr. Kildahl for suggested topics for the evening lecture, from which Mr. Noordsy and Dr.Root will make a selection.

Mrs. Koenig was appointed general chairman for the evening with Mrs. Don Goode as her assistant. Mrs. Ruppel and Mrs. Pierson are responsible for dinner arrangements.

The list for invitations shall include the names of all who have shown an interest in the Center. A letter is to be sent to the Board with the request to save the date and to submit names of 12 interested people. The Board is to issue personal telephone invitations to the social hour preceding the dinner, for which Dr. Root and Dr. Hall have graciously offered to provide wine and cheese.

ONONDAGA PASTORAL COUNSELING CENTER

The following motion was passed by the Executive Committee on July 13. Will you vote "YES" if you favor the motion and "NO" if you oppose it.

THAT THE EDUCATION PROGRAMS OF THE CENTER BE DESIGNATED AS ACTIVITIES OF THE GORDON D. HOOPLE INSTITUTE; THAT THIS DESIGNATION BE MADE EFFECTIVE ON SEPTEMBER 1, 1973, IF APPROVED PRIOR TO THAT DATE BY MRS. HOOPLE AND THE BOARD OF DIRECTORS; THAT IMMEDIATE EFFORT BE STARTED TO RAISE SUFFICIENT FUNDS TO ENDOW THE GORDON D. HOOPLE INSTITUTE OF O.P.C.C.

[X] YES

[ ] NO

Signed Harold Small

HAROLD SMALL M. D.
600 E. GENESEE ST.
SYRACUSE, N. Y. 13210

The Board of Directors
of the
Onondaga Pastoral Counseling Center
are pleased to announce
the founding of
the Gordon D. Hoople Institute
and to request
the pleasure of your company
at the
First Community Forum
Tuesday evening, the ninth of October

Dr. John L. Kildahl
Guest Speaker

Dinner: 7:30 p.m.
Address to follow

The favour of a reply will be appreciated; please use the enclosed card or telephone regrets to 472-3601

ONONDAGA PASTORAL COUNSELING CENTER, INC.
324 University Avenue
Syracuse, New York 13210
(315) 472-4471

The Professional Training Program exists to develop advanced competency in counseling and pastoral care skills appropriate to the parish and other community-based settings. It is a training program that uses the parish context or other current work-setting experience as the focus for the didactic classes, supervision, and personal growth sections of the program.

The program is a two-year, one-day-a-week (Wednesdays, September to May) curriculum. Three hundred and forty hours of didactics, clinical supervision, individual consultation, and interpersonal relations group time are provided. A Certificate of Pastoral Care is awarded upon successful completion. Clergy graduates may continue toward a Doctor of Ministry Degree through a cooperative agreement with Colgate Rochester Divinity School.

IT IS SUITABLE FOR:

-Priests, ministers, rabbis in congregational or institutional settings.
-Religious Sisters in parish or pastoral ministries.
-Laity and para-professionals who provide ministries.
-Allied helping professionals (nurses, social workers, etc.) who seek further training in a setting which takes seriously religious and theological discourse.
-Denominational staff and religious educators who look to increase their helpfulness to others.
-Deacons and seminarians engaged in ministry.
-Those beginning to move toward specialization in counseling and psychotherapy.

IT PROVIDES:

-Personal and professional development in an intensive continuing education experience.
-An integrated, deveopmentally-based course of studies, including reflection-on-pastoral-practice.
-Increased self-awareness to enable ministry at a significant level.
-Skills and resources to respond to the many demands for personal and family help.
-Approved supervision for the American Association of Pastoral Counselors (AAPC).
-Academic pursuit toward the Doctor of Ministry Degree.

ACCREDITATION

The Onondaga Pastoral Counseling Center is an Approved Training Center of the American Association of Pastoral Counselors. It is also a member organization of SACEM, the Society for the Advancement of Continuing Education for Ministry.

CERTIFICATE OF PASTORAL CARE

Graduates who have successfully completed the Professional Training Program are awarded the Certificate of Pastoral Care. This program meets the prerequisites for those who seek specialist training in pastoral psychotherapy and counseling and membership in American Association of Pastoral Counselors.

DOCTOR OF MINISTRY DEGREE

A coooperative arrangement between the Onondaga Pastoral Counseling Center and the Colgate Rochester Divinity School offers an educational experience leading to the advanced professional degree.

The present arrangment provides that graduates of the Professional Training Program who are admitted to doctoral studies at CRDS are credited for meeting the clinical requirement of the D. Min. in the Family Ministry, Pastoral Care, or Pastoral Counseling concentrations. In addition, graduates of OPCC may submit course work completed at OPCC for consideration as meeting at least one of the elective courses of the D. Min. curriculum.

CALENDAR AND SCHEDULE 1990 - 1991

All courses are held Wednesdays, 9 a.m. - 2:30 p.m. at the central office, 324 University Avenue. One week per month, individual supervision session is extended to 3:30 p.m.

The program year begins with an overnight retreat, starting with supper on Tuesday evening. The cost is included in tuition. Details of location will be announced.

Sessions begin: September 11/12, 1990
Sessions end: May 29, 1991

No classes on December 26, 1990
April 3, 1991

TUITION_AND_BOOK_EXPENSES

**

$1,550.00 for PROGRAM YEAR 1989-90

**

A 4.5% increase is anticipated for program year 1990-91, which will raise tuition to $1620.00.

Tuition is due September 12, 1990.
Students who are unable to make full payment of tuition at the start of the year may sign a Deferred Tuition Agreement, creating a payment plan. The fee for deferred tuition plan is $25.00.

Additional personal expenses of $80.00-$125.00 can be anticipated each year for textbooks and other study-related expenses.

SCHOLARSHIP_AID

Scholarship aid is available through the Hoople Fund, named in honor of Gordon D. Hoople, founding Board Chairperson of the Onondaga Pastoral Counseling Center. Scholarship forms are included in the application packet.

Applicants are encouraged to also pursue continuing education and professional development monies available through national church bodies, regional judicatories, and the local congregation.

INCOMPLETES_OR_WITHDRAWAL

If a student is incomplete for a unit of the program a plan for the satisfactory completion of the specific unit is to be developed with the student, the instructor, and the Director of Educational Services. Normally, an extension for completion will not exceed a six month period.

If a student finds it necessary to withdraw from the program, an exit interview is conducted with the Director of Educational Services and appropriate opportunity provided for closure with faculty and classmates.

If a student withdraws by the third week of the program year a full-refund of tuition, less a $150.00 administrative charge, will be made. No refunds of tuition will be made for later withdrawals.

ADMISSION REQUIREMENTS

1. A baccalaurate degree from an accredited college or equivalent life experience.
2. Clergy applicants are expected to have a Master of Divinity degree, a degree in process from a School of Theology, or an equivalency of the above.
3. Applicants are expected to have demonstrable capacity to engage in advanced professional studies.
4. All applicants are required to have an active parish context or other current work-setting as the counseling experience base for clinical reflection and supervision.

APPLICATION PROCEDURE

1. Call/write for application packet.

2. Application Deadline: May 15, 1990 (Applications after this date will be considered on a space available basis).

3. Application processing fee: $30.00
   Payable to : "OPCC - Educational Services"

4. Applicants will be contacted for personal interview prior to admission.

Onondaga Pastoral Counseling Center, Inc.
324 University Avenue
Syracuse, New York 13210 315/472-4471

The Reverend Paul A. Metzler, S.T.M.
Director of Educational Services

APPENDIX D

ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

cepm90plan

December 14, 1990

AGENDA FOR PLANNING CONSULTATION WITH DENOMINATIONAL LEADERS RE: CONTINUING EDUCATION

1. Welcome & Introductions

2. Identification of the three most important subjects for continuing education in 1991.

3. Responses to possible program ideas for next year. Some of these have been offered before, others are new ideas:

    1. Professional Burnout
    2. Pastoral Care Models for a Congregation
    3. Premarital Counseling Using Genograms
    4. Emotional Triangles & Impact on Ministry
    5. Jungian Seminar
    6. Family Violence in the Congregation
    7. Taylor-Johnson Temperament Analysis
    8. Psychological Roots of "Upset"
    9. Strengthening Families in the Parish
    10. A Spiritual Retreat for Religious Leaders
    11. Understanding Adolescents
    12. Liturgy and Pastoral Care
    13. Preaching and Pastoral Care
    14. Faith Development
    15. Conflict Management
    16. Professional Leadership Styles
    17. Professional Time Management
    18. Step-Families in the Parish
    19. Ministry to and with Older Persons

20. Professional Planning and Development Retreat
21. Dreams and Spiritual Growth
22. Ministry to Persons in Mid-Life Crisis

4. Forecast of Continuing Professional Education Needs for the 1990's.

5. A "Homework Assignment" Request.

6. Priorities & Timing & Linking & "Flood of Opportunity"

Thank you for coming and assisting the Gordon D. Hoople Institute of OPCC to fulfill its mission "to develop and strengthen the professional skills and to foster the personal growth of religious leaders."

(The Rev.) Paul A. Metzler
Director of Educational Services

ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

(survey 11/91)

CAN YOU HELP US?

OPCC had to cancel the 7th Annual Hoople Institute Pastoral Care Seminar due to low registration.

The topic was:	"Pastoral Care in Ritual and Prayer"
The speaker was:	Dr. Elaine J. Ramshaw Assistant Professor of Pastoral Care Methodist Theological School in Ohio
The date/time was:	Thursday, November 7 at 2:00 pm till Friday, November 8 at 3:00 pm
The location was:	Christ the King Retreat House/Syracuse
The cost was:	$ 95.00 for day only + supper and lunch $125.00 for overnight + all meals

OPCC is committed to providing quality continuing education programs for religious leaders. This is the first time we have had to cancel this major annual event and obviously its a disappointment to us as well as to those who had registered.

Can you help us identify some of the factors that contributed to this situation by answering the following questions?

1. Were you aware of this event? yes no

2. If yes, do you recall how you heard about it?

__ OPCC mailing
__ Denomination mailing
__ Newspaper
__ Word of mouth
__ Other _____
_____

3. Did you register for it? yes no

4. If YES, what were your reasons: __ relevance of topic
__ speaker
__ location
__ sponsor

(over)

___ interfaith event
___ cost
___ other

Further comments: _____

_____

_____

5. If NO, what were your reasons:
___ topic not relevant
___ speaker
___ location
___ sponsor
___ too busy
___ workshop too long
___ too expensive
___ other

Further comments: _____

_____

_____

6. OPCC, through the Gordon D. Hoople Institute, offers a variety of continuing education and professional support programs to clergy, religious and lay leaders.

What can we do to be useful to you in your ministry?

_____

_____

Thank you for taking the time to complete this survey. Please mail it to me:

The Rev. Paul A. Metzler
Director of Educational Services
The Hoople Institute at OPCC
324 University Avenue
Syracuse, NY 13210

Optional: Your Name: _____

Church/Occupation: _____

APPENDIX E

March 10, 1991

Dear Colleague at OPCC:

Over the past number of months my own Lutheran denomination has been urging me to join its national staff. I have been unwilling to respond to these urgings as long as I believed that OPCC was in the dangerous financial territory that I have spoken of previously. Now that OPCC is solidly turning its financial corner and the leadership of OPCC is firmly grounded, I have felt obliged to reconsider my denomination's request.

My denomination has asked me to assume national leadership of its new program of health care for its over 19,000 professional church workers(pastors, parochial school teachers, deaconesses, etc.). After considerable discussion, prayer, and personal wrestling, I have decided to accept the position.

It would be hard to put into words the difficulty of making this decision. I believe in what OPCC has been and continues to be about. Working with you as a colleague here has been and continues to be especially meaningful to me. Our mutual commitment to the mission and vision of OPCC has been and continues to be satisfying and rewarding.

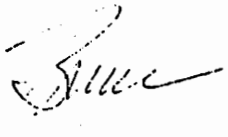
At the same time, OPCC is now established as a leading place in the creative delivery of mental health services in Central New York, it has developed quality leadership in its various departments, and it is solving its financial problems. OPCC is well on its way of financial recovery and has assumed its leadership position in mental health delivery.

My denomination has no program in this area and is looking for leadership which can help it take advantage of what we know about mental health concerns that impact it's workers. And, there are few persons trained in my denomination who can take charge of this emerging program.

While firm details have not been established, I expect to remain as the Executive Director of OPCC through mid-summer. During that time I pledge to you that I will continue to help OPCC move to return to financial stability and to assert its leadership in the community. I also will help to put into place a transitional leadership team. I will continue the efforts of developing pledges in our capital campaign. And, those who have aspired to executive leadership at OPCC might consider this as an opportunity to reach for this to-be vacant position.

I have selected writing you so that you could get the word as soon as I could get it to you and not in some other indirect way. I also did not want to announce it briefly at our Tuesday Noon Conference with little opportunity for explanation. We will certainly have chances to talk about this.

With a mixture of feeling,



ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

[185]

April 13, 1991

Mrs. Aminy Audi
16 Lynacres Blvd.
Fayetteville, New York 13066

Dear Aminy:

I was away on study leave the first week of April and sorry to miss your presentation to the staff. I have heard from many of them how appreciative they are that you took that time to go over things. I was glad to also learn that you invited further comment and I write to share some of my thoughts.

First, I just happen to receive the enclosed position announcement from an AAPC Center in New York City. I thought its focus on spiritual values, comfort in an ecclesiastical setting, and the emphasis on administration and fund-raising rather than on delivery of service might appropriately fit the needs of OPCC, too. I thought you might find this interesting and useful.

Second, I want to convey my concern that our search process for a new director take seriously the emphasis of the founding mission of OPCC. Those early documents say that our Center stands for "combining the insights and motivating forces of religion with psychological and psychiatric knowledge" so that human suffering might be relieved through counseling services, training and education, and research in religion, psychiatry and other disciplines concerned with human suffering. I think these phrases from our Articles of Incorporation and By-Laws need to guide our discernment about what is next for OPCC.

As a pastor I am concerned that OPCC not drift away from its roots in the religious community and its understanding of itself as a Center in which the religious dimension of life is taken seriously. It is my perception that our accreditation by the NYS Office of Mental Health often overshadows our accreditation by the American Association of Pastoral Counselors. Then we become simply one more mental health delivery organization. Our best contribution to our community, instead, is to be a pastoral counseling center, where mental health services can be sought in a context that knows and respects the religious meanings and longings of people. That is our distinctive identity and I think there are many clergy, churches, judicatory leaders, and a major portion of the population of Central New York, as well, who want and need us to be that.

This leads to a third concern, which is that any strategic planning process we enter into include those persons and groups who have a stake in OPCC's mission such as the clergy, congregations, and denominations of our area. Other stakeholders, of course, include our

own staff, students, graduates, clients and so forth. As I understand it, strategic planning for a not-for-profit human service organization needs to be inclusive of its stakeholders in this way. Frankly, I have been alarmed to hear that a strategic planning process may be entered into and completed before Bruce leaves, and that it will be led by a consultant from the for-profit sector. I think an alternative scenario is the appointment of an Interim Executive Director (may I be so bold as to suggest Fr. Michael Dietrich?) and for OPCC to enter into a several month strategic planning process following Bruce's departure. This will allow us the time to gain further clarity regarding our Center's future direction and leadership needs. A search process can then be based on that outcome.

The final thing I wanted to mention here is the importance of caution in regard to change in these last days. As you know, I've been on staff since 1979 and experienced the change of Executive Directors in 1983. One lesson I learned is that Harvey Noordsy tried to do or finish too many things in his last months and this was not useful for OPCC or for Bruce when he arrived. I think we can count on Bruce's awareness of this typical urge to finish the loose ends. At the same time, it is easy to have collective blind spots and I wanted to simply put this concern into the hopper of ideas that are being generated.

As a group the Directors have met and we hope to send you a statement of our combined thinking soon. In the meantime, I wanted to send on these particular thoughts that have been on my mind. Thank you for the invitation to do so.

Sincerely,

(The Rev.) Paul A. Metzler, S.T.M.
Director of Educational Services

enclosure

ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

May 3, 1991

Dr. Robert Dewey
Moses-DeWitt Elementary School
Jamesville Road
Dewitt, New York 13214

Dear Bob:

I am enclosing copies of some documents I recently "re-found" as I was doing some research for my Doctor of Ministry program. These relate to the history of OPCC and some early statements of the mission and operation of the Center. These were included in a Manual for the staff and board members in use in the '70's and early '80's. I thought they may be of interest to you and to the members of your committee.

I have also included a Job Description of the OPCC Executive Director position which was formulated about 1983 and was the working document used when Bruce was selected. Again, I thought it might be useful to you.

It occurred to me that you and the committee might also like to see the current A.A.P.C. (American Association of Pastoral Counselors) Standards for an Accredited Service Center and for an Approved Training Center. I have requested copies from the Association office, and they should arrive in about a week. OPCC carries both credentials, of course, and familiarity with these Standards is important to our life and identity as a pastoral counseling center.

Thanks again, Bob, for what you and the committee are doing for us at OPCC and for welcoming our input to your process.

Sincerely,

(The Rev.) Paul A. Metzler, S.T.M.
Director of Educational Services

ef

Enclosures

ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

MEMO: May 17, 1991
TO: Robert Dewey
FROM: Paul Metzler
RE: AAPC Standards for Counseling and Training Centers

Enclosed is literature I recently requested from the American Association of Pastoral Counselors regarding the current standards guiding centers such as ours. I hope it will be of value to you and the committee in your work.

Our last site visit from AAPC was in March 1988, and we were granted full accreditation as a Service Center and as a Training Center. This accreditation is effective through April 1995. If you or others are interested to see the summary and recommendations of the site visit team, please let me know and I will gladly provide a copy.

ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

May 20, 1991

Sr. Rose Ann Renna
Assistant Administrator for Mission
Ethics and Pastoral Care
St. Joseph's Hospital
301 Prospect Avenue
Syracuse, New York 13203

Dear Rose Ann:

It was a delight to be together at the OPCC annual dinner last Thursday. I look forward to further visits with you.

I thought I would take the liberty of sending the enclosed materials regarding the history of OPCC, as well as the standards of the American Association of Pastoral Counselors which are to guide our Center. As I said to you at dinner, I think there is a need for attention to the mission of OPCC similar to the concerns that led to the development of your position at St. Joseph's. I was very impressed that your position even exists!

I understand that you are likely to chair the Clinical Services Commmittee of the board during this next year. That position will allow you to work closely with Wayne Wilson, and he'll certainly be able to illustrate the tensions that sometimes exist between our founding mission and standards and the growing regulation that the Office of Mental Health "promulgates" (their word, not mine!).

Thanks for your interest in OPCC and your willingness to serve on our Board.

Sincerely,

(The Rev.) Paul A. Metzler, S.T.M.
Director of Educational Services

ef

Enclosures

June 4, 1991

TO: Cathy Wolff

FROM: Paul Metzler

RE: OPCC Mission/Identity

I very much appreciated your comment and question about the surprizing importance of the mission/identity question as we now search for a new E.D.

I think it is quite criticial to address this issue, and share with you the puzzlement as to how come OPCC doesn't internally talk about who it is and how it might inform our work. I've been raising that same question is different ways in different places in the OPCC organization. I've been concerned for some time that OPCC has drifted from its intended roots and have recently told Bruce, in a private manner, that one of my disappointments with his leadership is that I think he could have strengthened our identity as a pastoral counseling center. Instead, I think he has contributed to its diffusion. The fact that he didn't respond directly to your questions is an example of the problem, I think.

I happened to get in today's mail the newsletter from the pastoral counselling center in St. Louis where I trained and its lead article is about the question "what is pastoral counseling?" While not the definitive answer, I thought you might like to see how another center addresses the issue.

By the way, please return it when you're done. Thanks.

[191]

ONONDAGA PASTORAL COUNSELING CENTER INC.
324 University Avenue, Syracuse, New York 13210 315-472-4471

June 26, 1991

Dr. Robert F. Dewey
Chair, Search Committee
Onondaga Pastoral Counseling Center, Inc.
324 University Avenue
Syracuse, New York 13210

Dear Bob:

After much consideration and prayer I have decided to seek the position of Executive Director of the Onondaga Pastoral Counseling Center. This is a significant change of heart, but has come from a growing conviction that my gifts and abilities for ministry may match OPCC's leadership needs in these next years.

I would bring to the position an unwavering commitment to our founding mission, twelve years on the staff and administration of OPCC, and prior experience as an Executive Director. My Doctor of Ministry studies in administration during the past two years lead me to a recognition of the urgent need to develop a vision and strategy to move toward our future. I also bring a deep concern for building up our staff's spirit and situation, for stabilizing our finances, and for developing a more diversified funding base. I believe a priority matter is balancing our certification by the Office of Mental Health with our primary identity as a pastoral counseling center. As a clergyperson I would lead OPCC to strengthen its relationship to the religious community. I think we need to take our place boldly in the wider community of this county, region and state as a Center committed to combining the best insights and motivating forces of religion with psychological and psychiatric knowledge to relieve human suffering through education, counseling and research.

As you know, Bob, I have been sending you and the Search Committee numerous letters and documents carrying my concerns as a new leader is chosen. Until now I could not envision myself in the position. However, my doctoral studies on strategic planning and my concerns for OPCC have recently joined together within me such that I began a discernment process about this position as the direction for my ministry. Enough of my colleagues have also urged I consider this, too, that I felt I should go to this step of applying. I am asking the Committee to further discern with me if what I offer and what the Center needs are closely enough related to pursue this possibility.

I have enclosed my resume and a list of references willing to be in conversation or correspondence with the Committee in my regard. I will be glad to provide further information the Committee may need to assess my application and to cooperate in whatever process you may deem appropriate to review my application with the larger staff of the Center. I have shared my decision to apply with Bruce, with all the other Directors and a number of my colleagues on staff but have not made a general announcement.

My plans are to be out of the office the first week of July for study leave and the first two weeks of August for family vacation. I can possibly adjust some of that schedule, if necessary, for interviews. I look forward to further conversation about my candidacy.

Sincerely,

(The Rev.) Paul A. Metzler, S.T.M.
Director of Educational Services

enclosure

Copy

November 11, 1991

TO: Jeanette

FROM: Paul Metzler

RE: Appointment of Interim Director
of Psychotherapy Training

You are probably aware that the position of Director of Psychotherapy Training has been vacant since the resignation of the Rev. Kris Best at the end of September. Susan Snyder and Connie Marion, who had been working with Kris since July as coordinators within the department, have been, with much dedication, carrying forward the work since that time.

I had raised with Wayne, in early September, the idea of temporarily appointing me the Acting Director while retaining the two coordinators. Connie, Susan, and I met with him in October to further explore this concept, but he has deferred the decision to you.

Therefore, I wanted you to be aware of our concerns about the position and how making an interim appointment, say for 6 months, while retaining the coordinators, may make sense. I've outlined our ideas briefly here and request that we meet soon to further discuss these. Among the advantages of going in this direction as I see them, are:

1) It can be done quickly so that recruitment and other efforts for September 1992 can start.

2) As Director of Educational Services, I am already an experienced Director of a "companion" program and I'd be able to pick up the responsibility.

3) It assures that we meet the AAPC Training Center standards that a Fellow or Diplomate be the designated Training Director (Section A.2. of the "Standards").

4) There would be an economy of OPCC energy and resources since there would be little start-up or orientation time.

5) It would allow for strategic planning about our educational and training mission and the possible joining of the two positions, an idea that has floated around here for some time.

6) It may have administrative and budgetary advantages for OPCC to join the financial and time resources now divided between two departments.

I realize you have many tasks and decisions as you begin your leadership here, but hope you will appreciate the importance of this one. Providing education and training to religious leaders and others in CNY was a founding mission of the Center. I hope, therefore, that you can place this matter high on your list and you, Connie, Susan, and I can meet soon to discuss it.

Thanks, and welcome!

cc: Connie Marion
Susan Snyder
Wayne Wilson

"Our first responsibility
is to each other,
we are all God's children"

Robert L. Hood Company

An Interfaith Worship Service

ONONDAGA PASTORAL
OPCC
COUNSELING CENTER

A Celebration of the 23 Year Ministry of the Onondaga Pastoral Counseling Center, Inc. *and* The Installation of Jeanette Powell as Executive Director

Sunday, February 16, 1992
3:00 p.m.
University United Methodist Church
Syracuse, N.Y.

The Onondaga Pastoral Counseling Center, Inc. was founded in 1968 by an Interfaith Steering Committee chaired by Dr. Gordon D. Hoople. The founding vision noted that the Center was established to:

> Combine the insights and motivating forces of religion with psychological and psychiatric knowledge for the training and continuing development of counseling skills among pastors, professionals and lay persons of all religious faiths in order that they may perform counseling functions within their own environments...
>
> and
>
> Provide pastoral counseling within the context of a limited-intake psychiatric clinic for personal aid to individuals, families and groups desiring professional help in coping with problems and to those who are amenable to counseling within a religious environment.....

For 23 years our Center has provided training and educational services to hundreds of persons and organizations, as well as offered counseling and psychotherapy to thousands of individuals, couples, and families. OPCC is an Accredited Service and Approved Training Center of the American Association of Pastoral Counselors, and also certified by the NYS Office of Mental Health.

Our Center has become a major source of mental health care and pastoral and psychotherapy training in Central New York.

<u>Former Executive Directors</u>

August 1968 - May 1983
The Rev. Harvey Noordsy

June 1983 - August 1983
Interim: The Rev. K. Wayne Wilson

August 1983 - July 1991
The Rev. Bruce M. Hartung

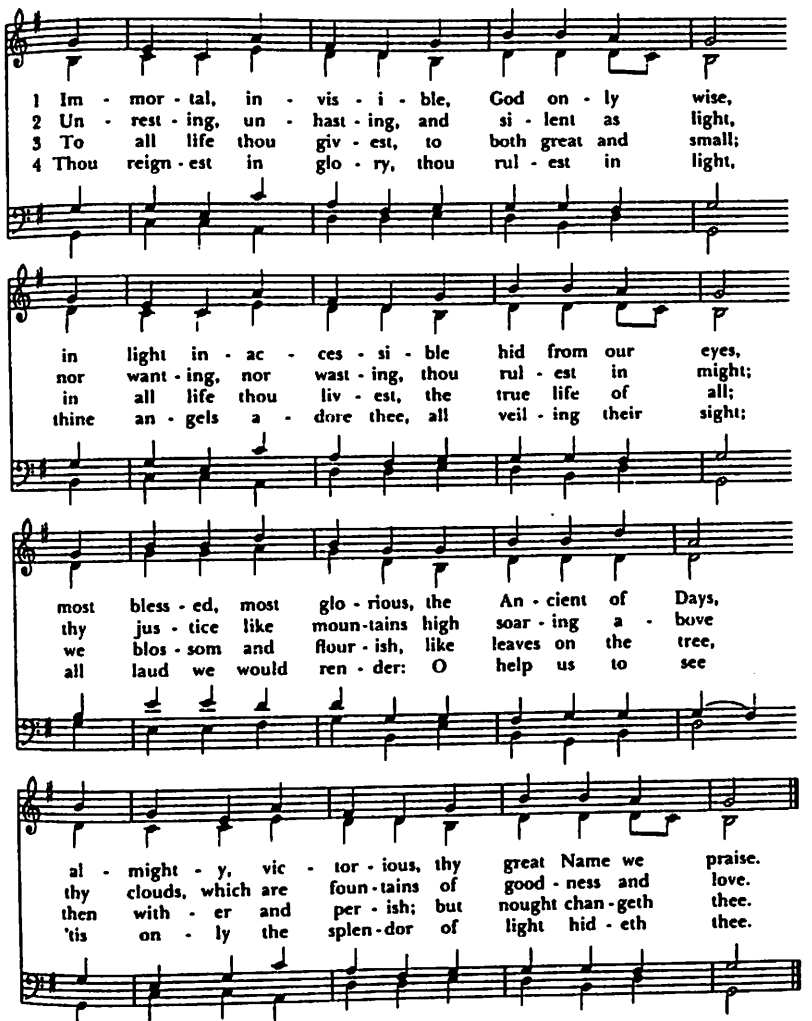
July 1991 - November 1991
Interim: The Rev. K. Wayne Wilson

November 1991 -
Ms. Jeanette Powell

PRELUDE: "We All Believe In One God" J.S. Bach

PROCESSION AND HYMN: St. Denio
(please stand) Welsh Hymn

"Immortal, Invisible, God Only Wise"



Words: Walter Chalmers Smith (1824-1908), alt.
Music: *St. Denio*, Welsh hymn, from *Caniadau y Cysegr*, 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

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WELCOME AND
INVOCATION PRAYER

The Rev. Harold W. Garman

Leader: Let us bless the God from whom all blessings flow.
People: PRAISE GOD, ALL CREATURES HERE BELOW.
Leader: Let us bless God for all the blessings given and received through the Onondaga Pastoral Counseling Center.
People: PRAISE GOD FOR ALL THAT HAS BEEN, FOR ALL THAT IS, AND FOR ALL THAT IS TO COME.
Leader: Let us pray....

OFFERINGS FROM DIVERSE RELIGIOUS TRADITIONS
(Everyone sits for these readings and songs)

A READING FROM THE JEWISH SCRIPTURE
Isaiah 43:16-21
Rabbi Daniel Jezer

A MEDIEVAL JEWISH HYMN
"Praise to the Living God" Leoni
OPCC Staff Choir

A READING FROM THE QUR'AN
Chapter 3:194-195
Imam Shaheed Shakir

A READING FROM NORTHEAST COAST INDIAN MYTHS
Daughters of Copper Woman
Mitzi Wolf

A GOSPEL SONG
Pentecostal Evangelical Missionary Baptist
Church Choir

A READING FROM THE CHRISTIAN SCRIPTURE
St. Matthew 22:36-40
Christine Damiano

THE HOMILY

The Most Reverend Thomas J. Costello
Auxiliary Bishop, Diocese of Syracuse

A CHOIR ANTHEM Taize

OPCC Staff Choir

"Ubi caritas et amor,
Ubi caritas Deus ibi est."

Where there is love and charity,
there is God.

THE INSTALLATION

OPCC President: Jeanette, you have been duly appointed Executive Director of the Onondaga Pastoral Counseling Center by the Board of Directors meeting on September 25, 1991. You have received the confidence of our Board to serve in this position of leadership.

Do you, in the presence of this gathering, commit yourself to this new trust and responsibility?

New Executive: I do.

OPCC President: As God gives you strength, will you faithfully execute your duties to lead our Center in its mission and life?

New Executive: I will, with God's help.

OPCC President: I ask the members of the OPCC Board present here to stand: will you uphold Jeanette in her leadership by pledging your support and energy to our common mission?

OPCC Board: We will.

OPCC President: I ask the staff members of OPCC present here to stand: will you also uphold Jeanette by joining with her in the mission and work of our Center?

OPCC Staff: We will.

OPCC President: And I ask all others present today, who witness this new beginning: will you support through your care and concern Jeanette, the Board, and the staff in the work and mission of the Onondaga Pastoral Counseling Center?

ALL: We will.

OPCC President: May God bless us all.

LITANY PRAYER

The Reverend Alice Moberg-Sarver
Leslie Powell Shaw
Benjamin Fiore, S.J.

Let us now pray, thanking God for the ministry of the Onondaga Pastoral Counseling Center, for the therapy and healing which occurs here, for the learning and teaching which is carried out, and let us pray for the blessing of all those who serve in this ministry or are served by it.

LEADER: Spirit of Life and Joy, we give great thanks for the gift of this day, for the vision and action of early leaders in OPCC's life, for the enduring faith and work of staff and board, for the leap of hope in Jeanette's answer to our call and in the liveliness and warmth of her leadership.

ALL: SPIRIT OF LIFE AND JOY, BE WITH US, WE PRAY.

LEADER: Redeemer God, redeeming still, help us to embrace and then relinquish all the things that hold us back from the potential of what we might be. Transform our doubts; release us from constricting anger and fear; forgive our mistakes and help us to let go the strands we hold of others guilt.

ALL: REDEEMER GOD, BE WITH US, WE PRAY.

LEADER: Sustainer God, sustaining still, fill us with the knowing of your presence. Strengthen our striving to do that which is of value and truth. Bless and love us; give us laughter and hope; deepen our caring; let your light gleam in our darkness. May Jeanette find encouragement and comfort in her work here and may our Center be publicly and inwardly sustained as a place of nurture and growth.

ALL: SUSTAINER GOD, BE WITH US, WE PRAY.

LEADER: Creator God, creating still, evoke and enliven our healing dreams. Let them flourish and come to creative fruition. We rejoice in the possibilities and we pray for the wisdom and vision to carry them forth. As we together birth this new stage of OPCC's life, guide us in the creating, and bless us on our way.

ALL: CREATOR GOD, BE WITH US, WE PRAY. AMEN.

AFFIRMATION OF RELATIONSHIPS

(Symbols of OPCC's relationships to the wider CNY community are presented to the new director)

A regional representative of the American Association of Pastoral Counselors presents the Standards for an Accredited Service Center and an Approved Training Center, saying:

> Jeanette, welcome and be among us as a leader of pastoral counseling in this Center and in our Association.

Representatives of the 25 churches providing OPCC space for counseling offices throughout the region present assorted building keys, saying:

> Jeanette, receive these keys as signs of our hospitality that OPCC may continue its ministry of healing and wholeness in our buildings.

Representatives of the American Association for Marriage and Family Therapy, National Association of Social Workers, American Psychological Association, and American Psychiatric Association present a weaving saying:

> Jeanette, receive this weaving as a symbol of our disciplines joined as colleagues in this pastoral counseling center.

Representatives of the InterReligious Council of CNY and other faith communities present a lighted candle, saying:

> Jeanette, receive this light as OPCC continues to join us in ministry to human need, bringing light and hope where there is darkness and despair.

Representatives of Colgate Rochester Divinity School, the College for Human Development and School of Social Work at Syracuse University, and SUNY Oneonta present text books, saying:

> Jeanette, be among us as one who honors the tradition of scholarship and professional development through this Center.

Representatives of elected and appointed office in state, county, and city government present a map of Central New York saying:

> Jeanette, receive this map as a sign of OPCC's welcome and presence in our communities. We affirm our sharing in mental health care to those in need.

RESPONSE FROM THE NEW EXECUTIVE DIRECTOR

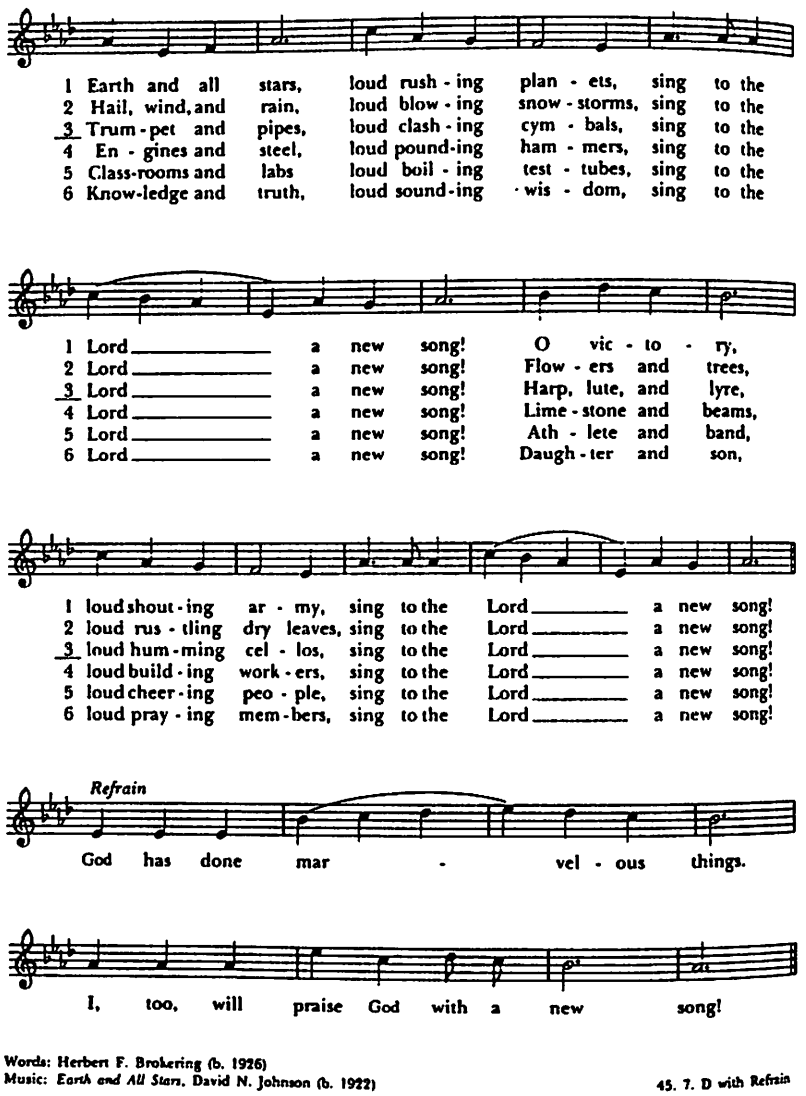
DISMISSAL AND BENEDICTION

The Rev. K. Wayne Wilson

RECESSION AND HYMN Johnson

A Song of Jubilation

"Earth and All Stars!"



Words: Herbert F. Brokering (b. 1926)
Music: *Earth and All Stars*, David N. Johnson (b. 1922)

45. 7. D with Refrain

POSTLUDE: "Rigaudon" Andre' Campra

PLEASE JOIN US IN FELLOWSHIP HALL (LOWER LEVEL) FOR A RECEPTION IMMEDIATELY FOLLOWING THE SERVICE.

PARTICIPANTS

Worship Leaders

The Reverend Harold W. Garman
Pastor, University United Methodist Church

Rabbi Daniel Jezer
Congregation Beth Sholom

Imam Shaheed Shakir
American Muslim Community Center

Mitzi Wolf
Adjunct Staff & Faculty, OPCC

Christine Damiano
Lector, Holy Trinity

The Most Reverend Thomas J. Costello
Auxiliary Bishop, Diocese of Syracuse

Dr. Robert F. Dewey
OPCC Board President

The Rev. Alice Moberg-Sarver
Co-Pastor, Atonement Lutheran Church
Adjunct Faculty, OPCC

Leslie Powell Shaw
Family

Benjamin Fiore, S.J.
Canisius College, Buffalo

The Rev. K. Wayne Wilson,
Clinical Director, OPCC

Music:

Linda Oertel, Organist
University United Methodist Church

The Reverend Joseph McElroy and
the Gospel Choir of the Pentecostal Evangelical Missionary Baptist Church of Syracuse

Margaret S. Coleman, Choir Director
Christ Church, Manlius

OPCC Choir:

Gershon Blackmore
Donna Chase
Clarence Clark
Paul Darnell
Florine Everson
Laura Harting
Skip Hilleboe
Jonathan Knight
Paul Loiselle
Connie Marion
Peggy Tatum
Diane Stull
Marjorie Schneider
Frank Woolever

Affirmation of Relationships

American Association of Pastoral Counselors:

The Rev. Dr. A.J. van den Blink, President
Eastern Region of AAPC

OPCC Satellite Churches Represented:

Fayetteville United Methodist
The Rev. Vernon Lee

First Presbyterian, Fulton
The Rev. Peter D. Schlichting
Lois J. Turner

Pulaski Congregational Church
The Rev.James C. Tschudy
Debra A. Flynn

Bayberry United Church of Christ
The Rev. Phil Wiehe
The Rev. Linda McFadden

First Presbyterian, Skaneateles
The Rev. Earl L. Eastman

First United Methodist, Oswego
The Rev. William Swales

First English Lutheran
The Rev. Marilyn Schultz-Rothermel

Westminster Presbyterian
The Rev. Paul Couch

Robinson Memorial Presbyterian
The Rev. Barbara Sterling-Wilson

Tauton Memorial Church
The Rev. Ronald Radden

Professional Associations:

American Association for Marriage and Family Therapy:
Mitzi Wolf, M.S.W., President CNY Chapter

American Psychiatric Association:
William J. Hardoby, M.D.

American Psychological Association:
Robert P. Sparfkin, Ph.D.

National Association of Social Workers:
Nancy Rhodes, C.S.W.,Chair CNY Division

Interfaith/Ecumenical Community:

Episcopal Diocese: The Very Rev. Richard A. Bower

Interdenominational Ministerial Alliance:
The Rev James Thornton

InterReligous Council: Ms. Dorothy Rose

Lutheran Churches: The Rev. Alice Moberg-Sarver

The Moslem Community:
Imam Shaheed Sakir

Presbyterian: The Rev. Charles Hurst

Rabbinical Council: Rabbi Dan Jezer

Roman Catholic: The Most Rev. Thomas J. Costello

United Church of Christ:
The Rev. Michael Heath

United Methodist: The Rev. John L. Love

Academic Institutions:

Colgate Rochester Divinity School:
The Rev. Dr. A. J. van den Blink

School of Social Work, Syracuse University:
Dean William L. Pollard

College of Human Development, Syracuse University:
Dr. Linda Stone Fish

Department of Educational Psychology and Counseling, SUNY-Oneonta:
Dr. Ronald LaFrance

State, County, and City:

City of Syracuse, Mayor's Office
Neil Driscoll

Cortland County Community Services:
The Rev. Richard Cowles

Onondaga County Executive:
The Honorable Nicholas J. Pirro

Onondaga County Department of Mental Health
Ernest J. Giagnon, C.S.W.

****

OPCC thanks University United Methodist Church for the opportunity to hold this Celebration and Installation in the Sanctuary and the reception in Fellowship Hall.

We deeply appreciate the generosity of the Robert L. Hood Co. in the printing of these worship booklets.

****

Hospitality and Reception:

Sheila Guinto
Pat Craw
OPCC Staff & Board of Directors

Planning Committee:

Tom Costello
Bob Dewey
Hal Garman
Connie Marion
Paul Metzler
Jeanette Powell
Diana Stanley

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