

CHAPTER 5

OUTCOMES, CONCLUSIONS, RECOMMENDATIONS

This thesis has asked the question, why do organizations that were born out of a desire to preach the gospel of Jesus Christ to a lost world, over time become converted to secular humanism? What can Teen Challenge learn by studying these organizations, in order that they do not become the next case study of secular humanism taking over a Christian organization? Systems thinking and theological reflection are the two lenses that we have used to examine this phenomenon. This chapter will discuss the outcomes of this research as it relates to TC ministry in general and Teen Challenge New England in particular.

Reflection from a Horror Movie

The horror movie, *The Invasion of the Body Snatchers*, is a story of people who are being taken over by an alien life force. This alien life force came to earth without anybody taking notice. It came to earth in the form of a faint rain that left a mold on plant life. This mold contained alien DNA which landed everywhere but only aroused the curiosity of a few people. Then, while people were sleeping, the spores morphed into the people without anyone knowing it. When the metamorphous was complete, the aliens had taken up residence in the human bodies which looked and acted exactly like the people the aliens had just sucked the life out of. They went to work just like the people

but they were aliens taking over earth in order for their race to survive. It's a very creepy movie, but it illustrates how Christian organizations may become dead yet they continue to do good works and appear to be alive.

Spiritual Principles Learned from the Case Studies Cited in Chapter 1

Historical case precedent concludes that great Christian Organizations have been converted to secular humanism. These organizations continue to operate world-wide yet they are no longer preaching the gospel. They have lost the spirit and soul by which they came to life. We know that this has never happened suddenly, yet we can say that it has happened frequently. The Bible, from Genesis to Revelations, is a redemption story. This story is historical, in the sense that it records how God has acted in the past; it is contemporary, in that God is continuing to act in the present, and it is apocalyptic, in that it reveals what is still yet to come.

Once sin entered into God's perfect creation, its affect was systemic on all of God's creation. God's remedy to the sin problem is redemption. Until the final redemption of all of God's creation takes place, when there will be a new heaven and new earth, the people of God will always struggle to do his will in a fallen world. Drug addiction, alcoholism, and delinquency are all symptomatic of the fall. They are destroying individuals and families everyday. The cultural and economic affect on society is perplexing. There is a solution; it is the gospel of the Reign of God. The Reign of God brings shalom through the community of the Spirit, the Church of Jesus Christ.⁹¹

⁹¹ Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 3.

Jesus summarized the battle of ages, until he came on the scene, in this passage found in Matthew's gospel:

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the prophets and the law prophesied until John. (Matthew 11: 12-13)

We understand from this text that the Reign of God advances against constant opposition. Like the horror movie, *The Invasion of the Body Snatchers*, this text can explain how the light of the gospel has gone out of institutions as the result of enemy infiltration. This text has become fundamental for TCNE to understand its identity as part of God's army and the spiritual warfare that opposes our mission. The tendency towards apostasy and the struggle to understand it, is at the heart and soul of this thesis. The consistent theme of redemption has its counterpart with the parallel theme of apostasy. We are admonished and warned to be vigilant lest our adversary rob us and ultimately destroy us. Harvard, Yale, and Princeton Universities were all chartered to prepare ministers and missionaries to reach the new developing world with the gospel of Jesus Christ. These are some of the most prestigious educational institutions in the world today, but they are not known for producing missionaries and ministers like they once were.

Theological reflection ought to inform all our ministry practices. If the spirit goes out of a man, he is dead and his soul has left him. We say he is no longer alive. However, that is not a true statement. D.L. Moody put it in these words,

Some day you will read in the papers that D.L. Moody of East Northfield, is dead.⁹² Don't you believe a word of it! At that moment I shall be more

⁹² William R. Moody, *D.L. Moody* (New York: MacMillan Company, 1930), 32.

alive than I am now; I shall have gone up higher, that is all, out of this old clay tenement into a house that is immortal- a body that death cannot touch, that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.⁹³

Theological reflection informs us that everybody is going to live forever. Our bodies are only containers of who we really are. The essence of our being is not material, it is spirit.

To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lamp stands: I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lamp stand from its place. (Revelation 2:1-5)

If the light goes out of a Christian organization it may live on, as a zombie, without its soul and spirit alive. The metamorphosis seems to be so subtle that nobody sees it happening. This drift happens and there is no collective conscience to rise up and say, we have to repent or we will be lost. This occurs in church movements as well as in para-church organizations. The need for repentance (metanoia)⁹⁴ is an essential part of doing ministry in a fallen world. We need to live in a constant state of repentance because sin (hamartia) is an ever present reality in the world in which we live. It is a mistake to think that repentance is a one time act or that a Christian organization is invulnerable to sin. We need to constantly be on alert to the reality of how sin in its

⁹³Ibid., 32.

⁹⁴Peter Senge, *The Fifth Discipline* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1990), 13.

various forms—dysfunctional primary/relational systems, dysfunctional secondary/organizational systems or a lack of spiritual integrity—can invade our lives and our organizations at any time our guard is let down.

One of the laws of systems thinking is that cause and affect are not closely related in time and space.⁹⁵ This means that an organization may experience financial prosperity as a result of great faith and the sacrifice of many committed to the vision. However, this blessing can become a curse when financial stability secures an operational budget that is no longer dependant on faith. In this scenario it may be possible for the Holy Spirit to give birth to a movement, for God to provide resources to carry out its mission, and for infrastructure to be added to support its life. However, with all this is still the danger that the spirit and soul of the organization may depart while the organization continues to function on infrastructure alone. The problem with this, however, is that only machines can function without a soul or spirit.

Christian organizations can become very mechanical in their operations. When programs are being funded everything may look like all is well, but from God's point of view, the organization may be in an apostate state and may be in need of repentance.

I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see. (Revelation 3: 15-18)

⁹⁵ Ibid., 63.

Many believe that if there is financial prosperity nothing else can be wrong. This is especially true for churches and para-church ministries operating in the USA today. The fundraising department generates the revenue to meet the entire budgetary goal. The human resource department has resources and hires capable people to fill every position that the organization needs to function. It appears to all like a well oiled machine. People in key positions can become like interchangeable parts of a motor. If you need an executive director, you hire one. If you need a chief financial officer, you hire one. You hire all the people you need, with the skill set required by the job description established. This stage of prosperity may be the most dangerous because it is assumed that it is a sign of God's blessing.

The YMCA founder, George Williams, did not even dream that he would need millions of dollars and a complex organizational flow chart to get started. He only felt that somebody had to bring the love of Christ to those street kids in London. Then he started doing it by faith himself, and as he shared the vision, born from God's heart, for these kids, God the Holy Spirit began to stir and call others to help. It began to spread and grow exponentially through relational networks of people. God the Holy Spirit was the CEO, CFO, and COO of the whole thing. George Williams was just obedient to the leading and conviction of the Holy Spirit, and the rest of the story is history. The YMCA is everywhere around the Globe. God's blessing and provision for the YMCA created a world-wide movement.

This world-wide organization no longer is out preaching the gospel of Jesus Christ on the streets to wayward youth. It is important for TC to reflect on this and seek to understand how it happened. Financial growth and capital acquisitions should never

be automatically equated with a sign from above that all is well. During times of financial growth and prosperity we must be sensitive to the deceitfulness of pride. This pride may cause us to see ourselves in a way that blinds us to way God sees us, as in the case of the church in Laodicea.

TCNE is Recruiting, Training and Deploying an Army for God in Order to Forcefully Advance His Kingdom

In the New Testament the term *ekklesia*, means literally “the called out ones” and is translated “church” in the New Testament. Eldin Villafañe speaks of the church as, “The community of the Spirit in Society.”⁹⁶ Villafañe speaks about the role of the Holy Spirit challenging the Church in “re-thinking identity and vocation”⁹⁷ TCNE began this rethinking process of their identity and vocation as an organization in the summer of the year two thousand. We began to question our mission and ask ourselves the question, are we a rehabilitation center or are we a church? TCNE came to the conclusion that our mission goes far beyond merely rehabilitation individuals; we are called to raise up an army for God.

The theological framework of this vision is covered in chapter two of this thesis. The doctrine of the Kingdom of God informs and influences everything TCNE believes about our corporate identity and our mission. This fresh vision has had a profound affect in everything we do. The theological paradigm is credited to Eldin Villafañe and was

⁹⁶ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Maryland: University Press of America, 1992), 150.

⁹⁷ *Ibid.*, 216.

developed under the following three headings, Theology of place, Theology of peace, and Theology of prayer.⁹⁸

Theology of Place Provides the Context of Our TCNE Mission

A theology of place challenges TCNE to understand that discipleship must be contextualized to the social correlates of its constituency. A social spirituality seeks to impact the communities in which TCNE is operating with the students and staff of the ministry. Without a theology of place, strategies for discipleship may seek to avoid critical engagement in the real world because of a fear that students will not be able to handle the temptation in a given environment. This fear was the primary reason for seeking a rural context for the second phase of the TC ministry. The Founding Director of the first TC farm, Rev. Frank Reynolds, writes in his book, *“If we could just get them away from this scene (Brooklyn NY) and teach them how to live the Christian lifestyle, we knew that they, (inner city kids), would be able to make it. As the Board discussed this we decided a farm somewhere would be the ideal place.”*⁹⁹ This decision, in my opinion, reflects a deficient theology of place and as a result weakens the overall discipleship goal that they attempted to achieve. It is imperative for TC to be culturally relevant with regards to its discipleship strategies. The urban context, for discipleship, requires a different strategy from a rural context. By removing the boys from the city, you take the

⁹⁸ Theology of place, social spirituality, Theology of peace, shalom, the mission of the church, Theology of prayer, spiritual warfare against principalities and powers. This spiritual warfare understands the systemic nature of sin in individuals and institutions. Lecture notes from Eldin Villafañe in DMin Residency 2.

⁹⁹ Frank Reynolds with Joan Kruger, *Is There a God?* (Lenexa: 3CrossPublishing, 2006), 64.

social context out of the discipleship equation. Scripture instructs us, that the power needed to live an overcoming life comes through the work of the Holy Spirit and faith in the word of God.

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. (2 Peter 1:3-4)

A theology of place, will not allow us to see an individual's (vertical) relationship with God alone. It must also include our relationships (horizontal) with others and the world in which we live. Villafaña makes this point clear.

There is a need to extend the evangelicals' classical understanding of spirituality's struggles with the flesh, the world, and the devil with their social correlates, namely, sinful social structures, the "world" (kosmos) and "principalities and powers." The evangelical church is thus challenged to acknowledge that an authentic and relevant spirituality must be holistic, responding to both the vertical and horizontal dimension of life. The inclusion of the social dimension in a redefinition of spirituality is the missing ingredient of contemporary evangelical spirituality.¹⁰⁰

A theology of place should compel us to examine the way we think about the Teen Challenge ministry. What is the best way to include active engagement in our communities as an essential part of our discipleship training? We must avoid the tendency to isolate the discipleship process to a sterile environment—like a classroom—or believe that spiritual development takes place in a chapel service alone. It is easy to feel spiritual and on fire for God in a Holy Spirit charged Teen Challenge chapel service,

¹⁰⁰Eldin Villafaña, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 15.

but the true test of spiritual development can only be measured by trials and temptations that are overcome outside the classroom and chapel in the real world.

Theology of Peace Defines the Mission of TCNE

TCNE is a church in as much as it is a community of people, called by God, in order to advance his Kingdom. TCNE does not see itself as a Christian rehabilitation program. Our mission is defined, authorized and empowered by the great commission, to evangelize and make disciples. It is okay for others to see us as an organization dedicated to rehabilitation because that is what God uses to bring people to our doors. In this way TC has a strategic advantage to present the gospel, *kerygma*, to a people or group that might never be reached by the ministry efforts of a traditional church. Evangelism and discipleship, in obedience to the great commission, must always be the heart and soul of why we do what we do.

The goal of helping people to become sober is a noble cause. The goal to help people gain the life skills necessary to be gainfully employed is a very good work that benefits both the individual and society. However, these goals do not define the mission of forcefully advancing the Reign of God and can never be confused for our highest purpose and our highest calling. A.A. started out as an evangelical outreach with drunks receiving Christ as their Savior and deliverer. Today, A.A. is the world's largest recovery program but they no longer preach the gospel of Jesus Christ. It has become one more example of a world-wide organization that has lost the light of the gospel from which it was born. If TC is to avoid this from happening it must maintain a firm theological foundation for all its ministry operations.

The mission of the church (TCNE) is categorized and understood by (1) *Kerygma*: this is the proclamation of the gospel in word and deed. (2) *Koinonia*: the church is the *Koinonia* of the Spirit. (3) *Diakonia*: the service of the church in and by the Spirit. (4) *Leitourgia*: the worship in the Spirit.¹⁰¹

Kerygma: TCNE is a ministry that is proclaiming in word and action the gospel of the Reign of God. This “good news” brings “shalom” to all those who will receive it. Villafañe develops the richness of the meaning of “shalom” to be, “wholeness, soundness, completeness, health, harmony, reconciliation, justice, welfare-both personal and social.”¹⁰² TCNE is an instrument of God to preach and be agents of shalom to those who come to us bound by addiction and in the communities in which we serve. This proclamation ministry, *Kerygma*, has produced a harvest of fruit that has empowered TCNE to grow and multiply in every aspect of its ministry. This growth has occurred primarily from the inside out as a result of a proclamation ministry. Our pastors and leaders today were in the dormitories as students a few years ago. They came to TC to get off of drugs; each came with a long list of broken relationships and failed attempts at trying to get sober. Today they are living epistles of the gospel being read by men and women who come to TC just like they did. The *Kerygmatic* task of TCNE is not focused as much on saving individual souls as in building the community of the Spirit, the Church. In this way TCNE is forcefully advancing the Reign of God by recruiting and training an army for God.

¹⁰¹ Eldin Villafañe, *The Liberating Spirit Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, 1992), 216.

¹⁰² Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 3.

Koinonia is also a powerful force that has greatly contributed to the Growth of TCNE. We are one ministry that is operating in twelve different locations in seven different States. The *koinonia* of the Spirit is what makes us one ministry and powerfully united. I like what Villafañe points out, there is an evangelistic cutting edge to the *Koinonia*, because it is a sign to the world, a true demonstration of the promise and presence of the Reign of God. In this way *Koinonia* enhances the *Kerygma* because it demonstrates and gives credibility to the message we proclaim. As a result TCNE has become a fellowship of committed followers of Jesus Christ. This fellowship continues to grow each month as more men and women embrace the call of God and commit to being part of the TCNE community.

TCNE gathers together from all its locations every last Friday of each month to celebrate together a graduation service. At this celebration service we recognize and confer a diploma upon those who have finished the fifteen month curriculum of TCNE. This service is attended by many friends and family of those receiving their diplomas. It is also attended by all the students and staff that make up the entire fellowship, *Koinonia*, of TCNE. There is a powerful time worship and praise to the Lord Jesus Christ. This monthly gathering builds the faith of all who attend. Everyone hears the personal testimonies of how faith in Christ has miraculously changed the lives of each graduate.

TCNE also comes together three times a year for a conference which we call spiritual emphasis. Every April this conference is held for four nights and five days at a camp owned by Young Life Ministries in Glen Spey, N.Y. All staff and their families as well as all students from every TCNE location attend the conference. These gatherings are centered on fellowship and great food, great preaching and training, and incredible

worship and praise celebration. These gatherings have nurtured and developed the *Koinonia* of TCNE in a powerful way. When we all gather together it is often referred to as the whole TCNE tribe. This tribal culture has developed out of our gathering together to be the army of Jesus Christ to forcefully advance His Kingdom.

Diakonia: Teen Challenge is a powerful model of a missional *diakonia*. Teen Challenge provides faith-based recovery from addiction. This social service is provided to anyone without prejudice. We often advocate for those in the judicial system offering an alternative to incarceration. We are a resource for recovery treatment without any financial requirements. Anybody can come to TCNE even if they have no economic source of sponsorship. This is made possible because of the many things we do to generate the revenue we need to underwrite our operational costs. The Apostle Paul was a tentmaker. His missionary team worked hard making tents so that they could economically support their missionary enterprise of forcefully advancing the Kingdom of God. TCNE has developed many micro enterprises that serve to generate revenue and facilitate our discipleship program with the men and women in our ministry.

These micro enterprises provide job training for our students and an opportunity for each student to contribute to making TCNE accessible to everyone God sends our way. These businesses have been the economic engine that has generated the capital needed to increase our capacity to help more men and women each year. TCNE has two full-service car washes, two thrift stores, professional catering and cleaning services; we also have snow removal contracts, general labor contacts, a roofing company and have even provided security services for university graduations. There is not anything that we

will not consider doing (if it is legal). These micro enterprises serve in our communities and also provide a prophetic witness for the Kingdom of God at the same time.

Leitourgia is another powerful facet of the mission of TCNE. This speaks of TCNE as a worshipping community. Worship is an act of service to God. Paul describes the offering of ourselves as a living sacrifice as our reasonable act of worship (Romans 12:1-2). Jesus set the pattern. He laid down His life for us. It is a required prerequisite of discipleship to lose our life in order to find it. We celebrate and worship God together as his body (Church) when we gather in His name; but true worshippers are not just singers they are those who are serving God in Spirit and in truth. Our service and work that we do is worship unto the Lord. This has a profound affect on the attitude and motivation one has toward work. “Whatever you do, work at it with all your heart, as working for the Lord, not for men,” (Colossians 3:23).

The whole of Scripture is a commentary on the worshipping life and vocation of God’s people. Jesus reminded the Samaritan woman that worship must be in spirit and in truth (John 4:23-24). Worship in the “chapel services” must be complemented in the “neighborhoods” of the world. The way we treat others in the world around us demonstrates our spirituality or lack of it. Matthew 25 is quite clear that in a mysterious but profound way our service to the needy (taking in drug addicts), feeding the hungry, clothing the naked, taking in strangers, visiting the prisoners – is a ministry to Christ.¹⁰³

TCNE has sought to be a ministry known by hospitality. This value comes from our understanding that our attitude and treatment of others is a reflection of worship. We

¹⁰³ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Maryland: University Press of America, Inc., 1992), 218.

have intentionally cultivated a spirit of hospitality into our ministry program. When a new student enters TCNE, we have developed a seventy-two hour treatment plan. During this period we dedicate a leader to the new student to make him both feel welcome and loved. The first seventy-two hours are crucial for a student to adjust to being at TC or decide to leave. Every new student who arrives is in a state of crisis. They often only show up at TC because they have no where else to go; every other door has been closed to them. We want them to know that God brought them to us because he has a plan and a purpose for their lives. This one-on-one personal attention is designed to convince the student that they came to the right place because God has been trying to get their attention and because he has a plan for their lives.

Theology of Prayer Defines the Nature of Our Struggle to Advance the Kingdom of God in a Fallen World

It is through the power of God's Holy Spirit that we are empowered to advance His Kingdom. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

In Ephesians 6 we learn that we must put on the full armor of God if we are to withstand the wiles of Satan. We cannot confront and pull down the strongholds of sin, if we are not walking in step with the Spirit, depending on Him for our strength, authority and anointing. "Since we live by the Spirit, let us keep in step with the Spirit" (Galatians 5:25). In 1 Timothy 6:12, Paul, exhorting his son in the faith, says, "Fight the good fight of the faith." We are involved in the struggle of the faith in the context of a fallen world. The Kingdom or Reign of God will not advance if there are not forceful spiritual warriors

to advance its cause. “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” (Matthew 11:12).

We must be empowered by the Holy Spirit, in order to confront sin both individually and structurally. TCNE is a Pentecostal ministry and understands the Spirit’s baptism is for the missional vocation of the church. Villafañe speaks about the challenge to fulfill the prophetic and vocational role of the baptism in the Spirit. Pentecostalism has been recognized as a powerful worldwide force in evangelism, missions, church growth and spirituality. He also points out that Pentecostalism’s prophetic voice against sinful social structures and on behalf of social justice have been missing. He challenges the narrow (individualistic) interpretation of many Pentecostal groups.

I agree with him when he says, “While the universal, egalitarian, scope of the baptism of the Spirit is present in the “culto,” *its greater purpose* in the service of the Spirit’s historical project is not present.¹⁰⁴ The baptism of the Spirit is rightfully seen as empowerment for service, impacting the believer deeply, giving him/her tremendous boldness, a heightened sense of personal holiness, a new sense of self worth and personal power.”¹⁰⁵ The Spirit’s historical project is to empower the church to forcefully advance the Reign of God. This is the mission of TCNE and we understand that without divine power to carry out the fight we will loose the battle. Our weaponry to fight this battle is spiritual.

¹⁰⁴ “culto” is a Spanish term for church service

¹⁰⁵ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 204. (“*its greater purpose,*” *italics emphasis mine*).

A theology of prayer/ spirituality is concerned with both personal transformation/ piety in our “vertical” relationship with God and social transformation in our horizontal relationships in society. Understanding that this world is the battleground--the mystery of iniquity—is the nature of our struggle. The mystery of iniquity impacts all of life. It is responsible for the individual lives and families that have been destroyed because of addiction. It is also responsible for the organizations that were once powerful Kingdom ministries, forcefully advancing the Kingdom of God, becoming converted to secular humanism. If the passion for Christ is lost, if the great commission no longer defines and empowers the organization’s mission, then the organization is in an apostate state. A vital Spirituality is essential for a Kingdom ministry; but if the Spirit goes out of a Christian institution, it may continue to function as a secular organization for many years and centuries to come. This is why TCNE has redefined who we are and everything we do in the light of this theological reflection.

The results of TCNE have been inspiring to all who have been involved in the process. The following graphs illustrate the dynamic growth that TCNE has been experiencing as an organization.

TABLE 8. Revenue Growth

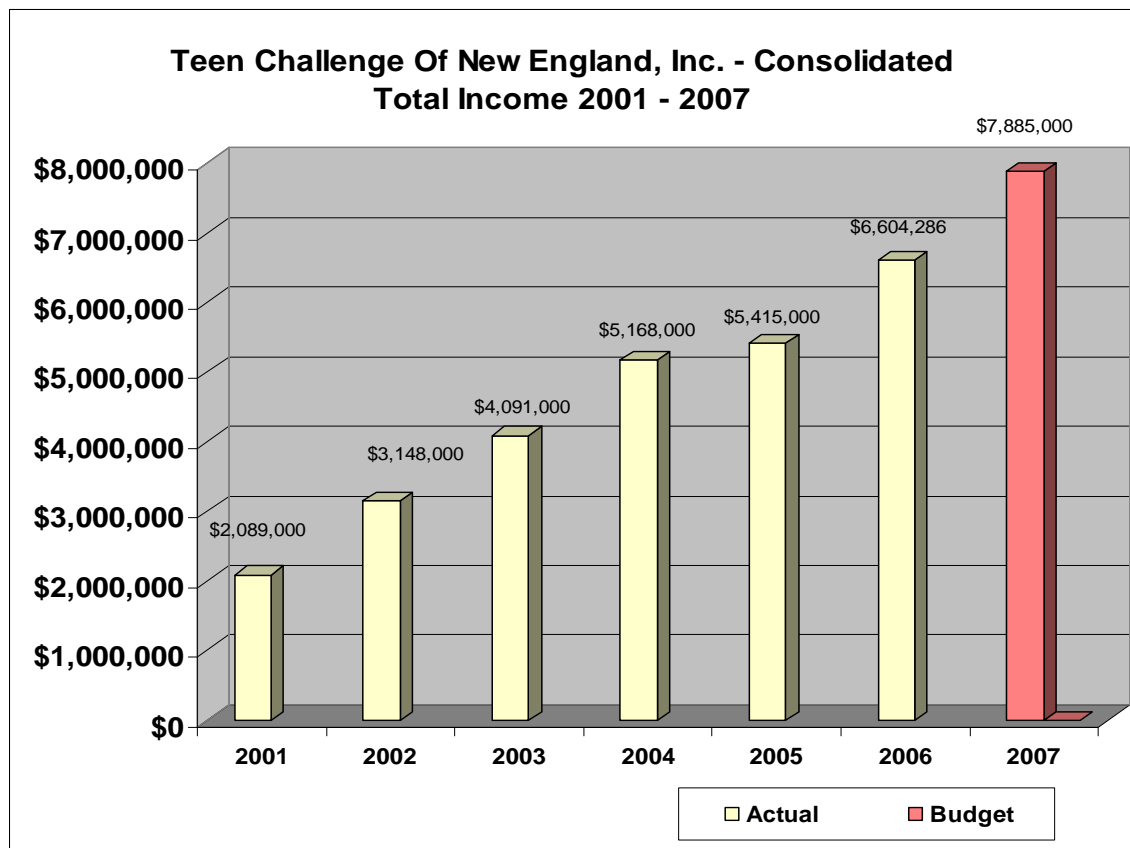


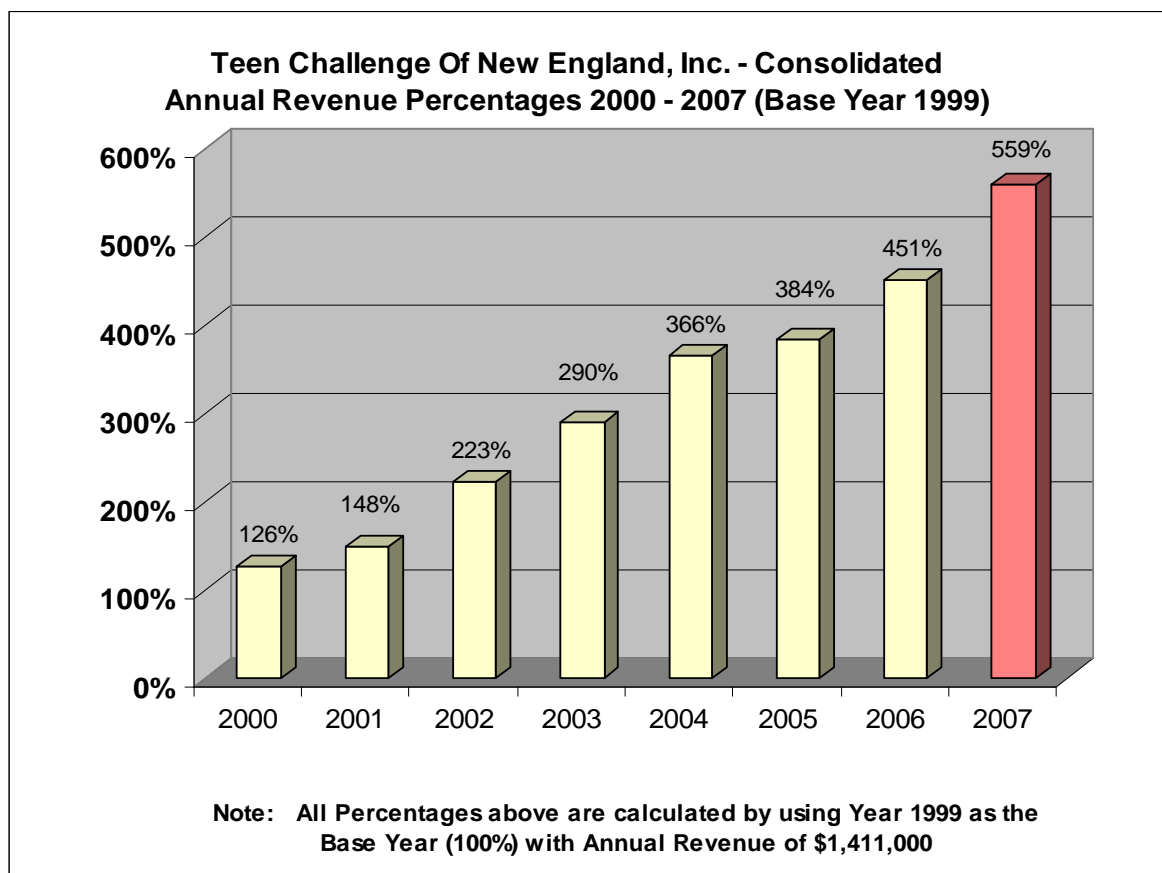
TABLE 9. Exponential Revenue Growth

TABLE 10. Capital Growth for Expansion

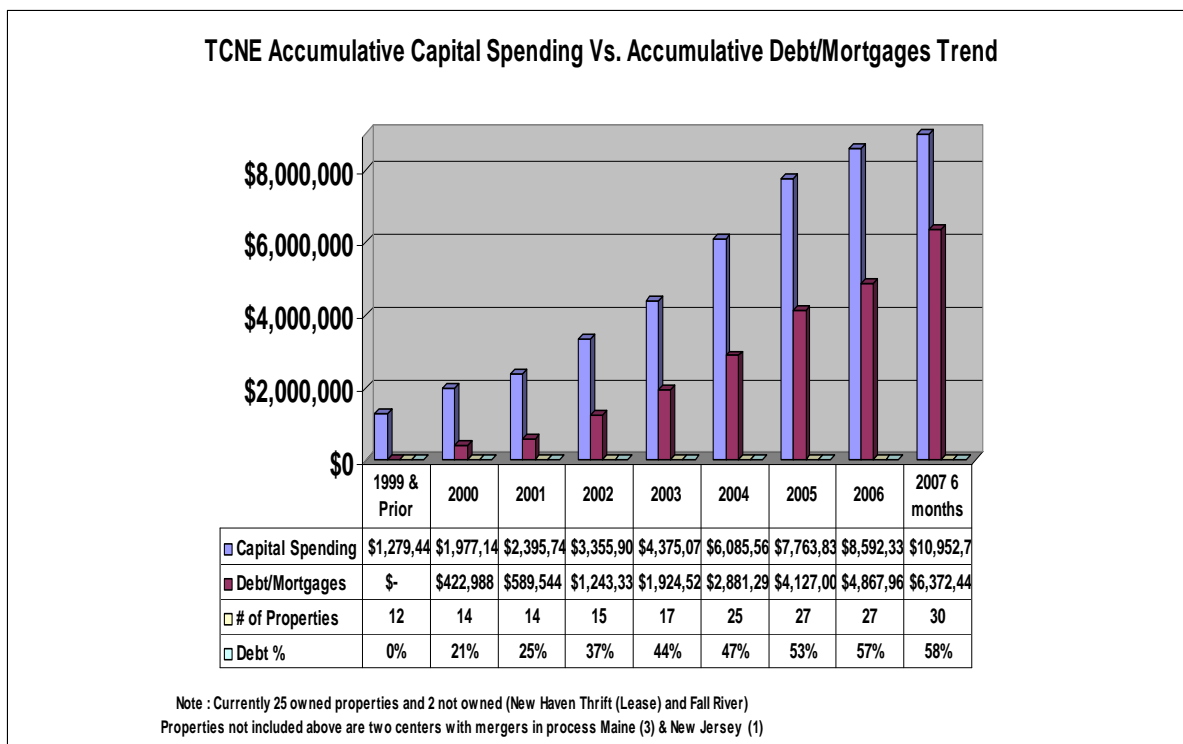


TABLE 11. Final Budgeted Total Income- 2007

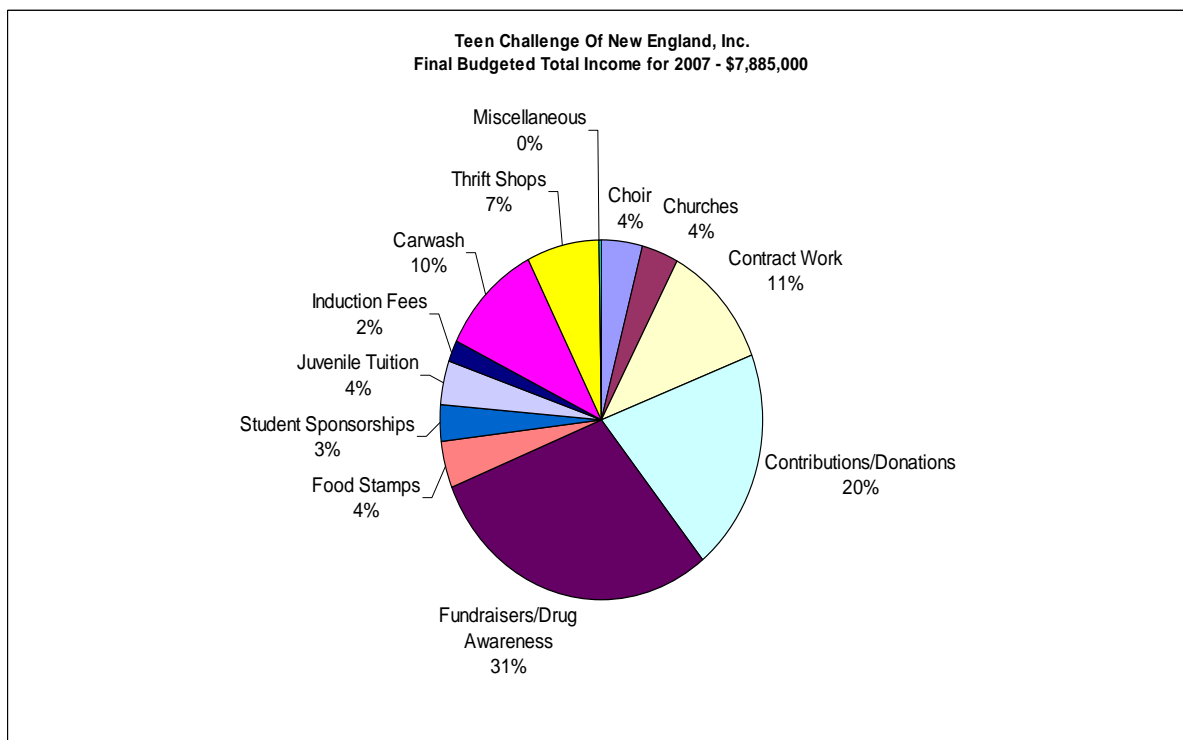


TABLE 12. Forecasted Total Expenses- 2007

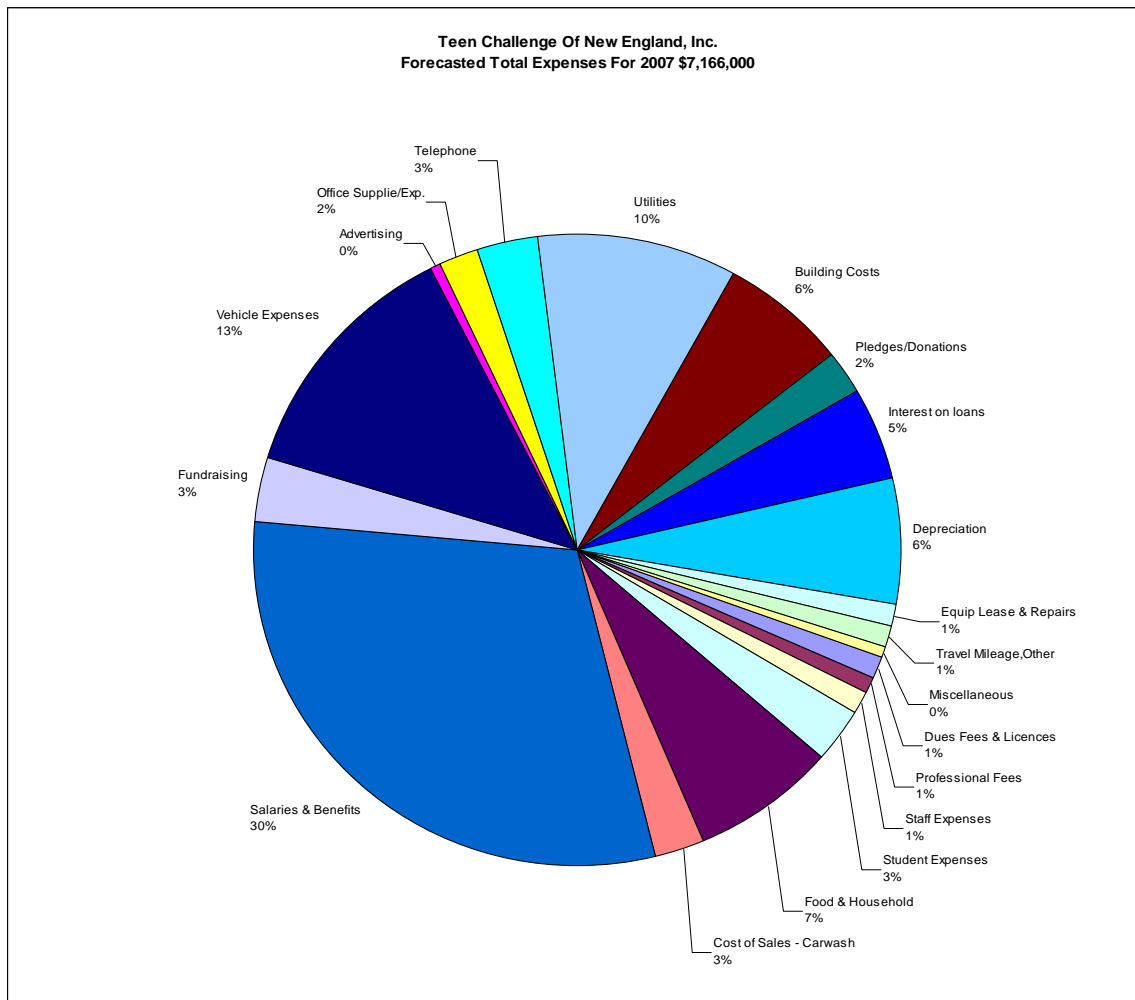


TABLE 13. The Growth & Development of Leadership

(From within the TCNE system)

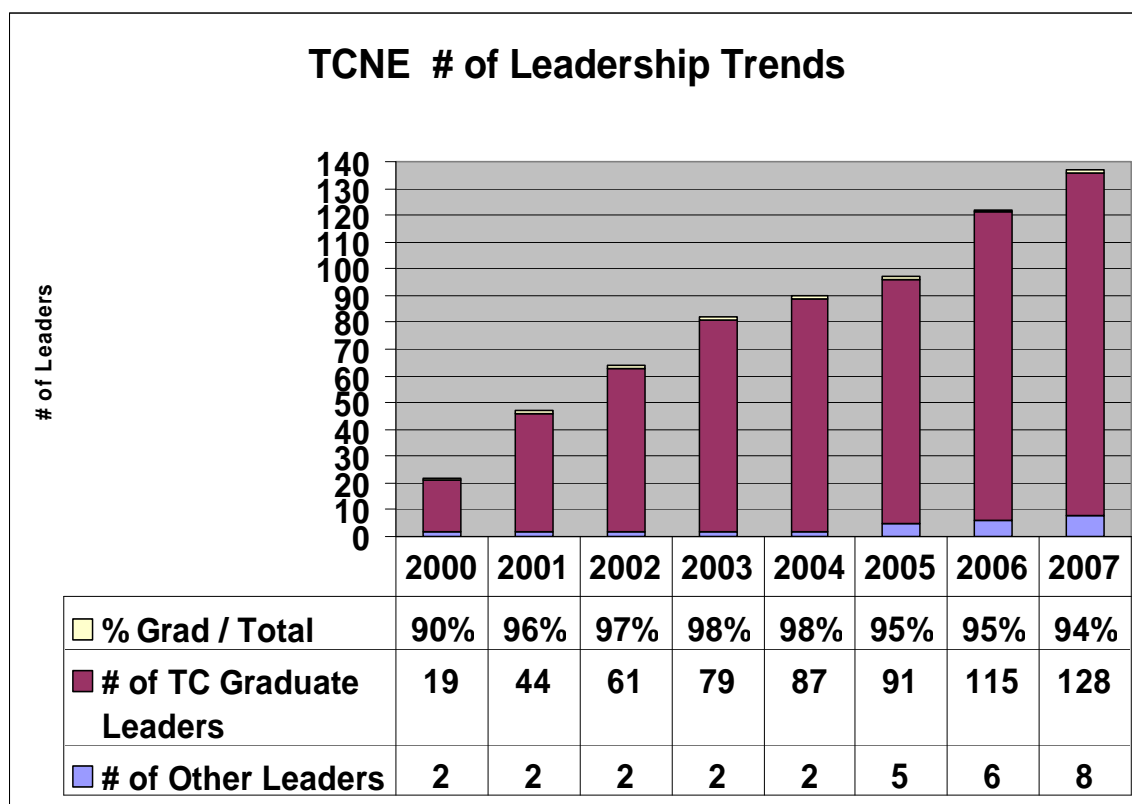


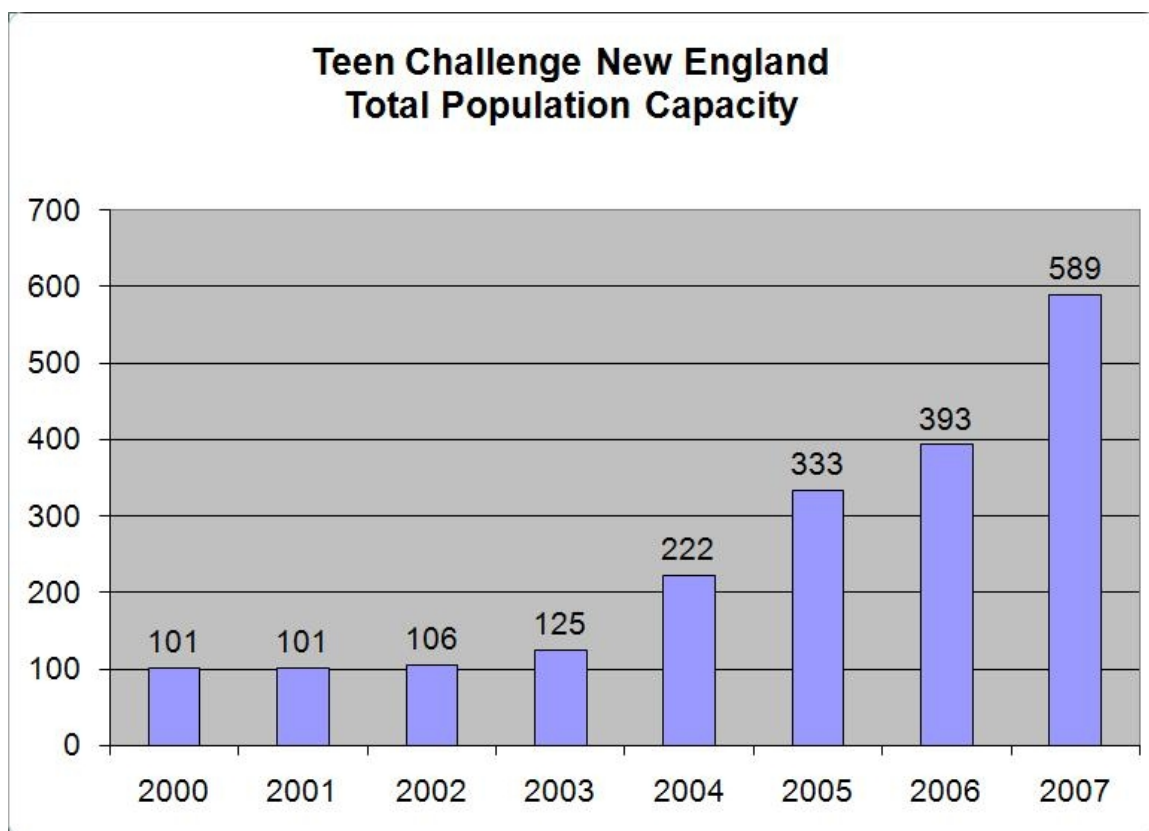
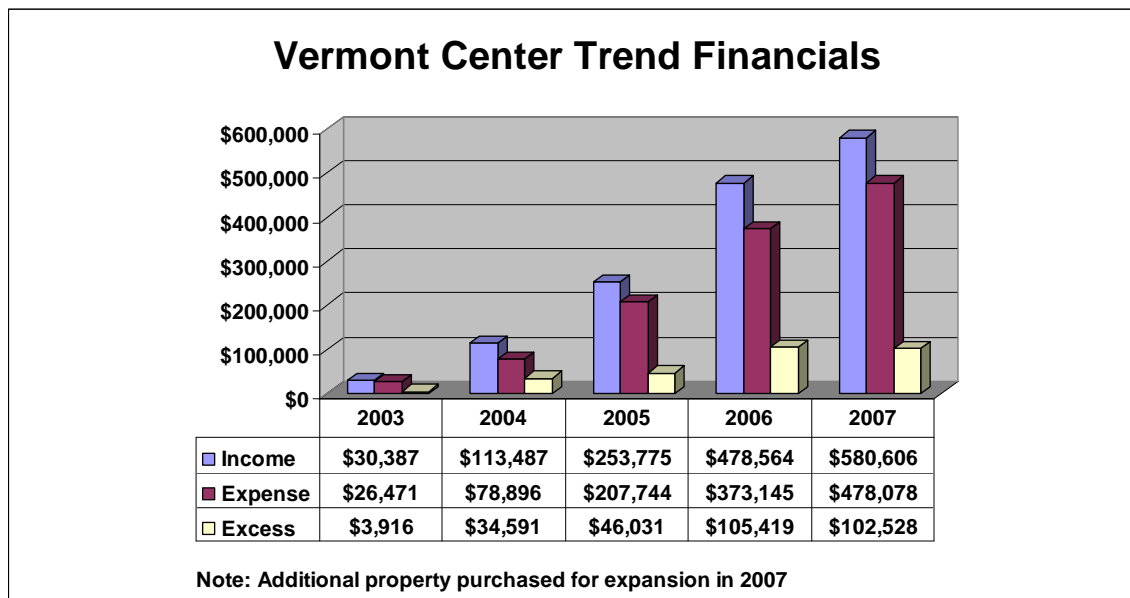
TABLE 14. Student Bed Capacity

TABLE 15. Healthy Growth & Development of a TC Center

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¹⁰⁶ The TCNE Vermont Campus demonstrates the healthy growth and development of a TC Center working systemically as a team with a vision in place. This graph illustrates how the ministry has grown over a 5 year period.

Next Steps/Recommendations for Further Study

The following items are some pointers toward next steps and recommendations for further study. As a learning organization we recognize that an organizational cultural of ongoing learning and transformation must be nurtured.

- (1) To consider both formal and informal ways that we can continue to nurture and reinforce our learning community culture within TCNE.
- (2) To consider ways that TCNE can collaborate with the broader system of the Assemblies of God to be an influence for Kingdom growth and development.
- (3) To consider what would need to happen in order for TC USA and TC global to become one organizational corporation.
- (4) To consider how the spiritual principles of this thesis be developed into a series of courses that will guide TC in the years to come as a means of preventing us from going the way of other organizations that have lost their theological convictions and their ability to operate their organization within a redemptive mental model.
- (5) To consider ways that TC might add measurements to their certification standards that will better enable the national office to evaluate spiritual vitality as a standard for renewal of certification of each ministry location.