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CONCORDIA SEMINARY
SAINT LOUIS, MISSOURI

PASTOR IS AS PASTOR DOES - 2KF MINISTRY MODEL

AN ORGANIZATIONAL MODEL DESIGNED TO IMPROVE THE
PERFORMANCE OF BOTH PASTORAL AND OPERATIONAL
FUNCTIONS IN THE CHURCH

A MAJOR APPLIED PROJECT SUBMITTED TO THE DEPARTMENT OF
DOCTOR OF MINISTRY STUDIES IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF MINISTRY

BY
REV. MARTIN J. BRAUER

SAINT LOUIS, MISSOURI

26 APRIL 2013

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26 APRIL 2013

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ABSTRACT

The primary purpose of this project was to introduce to pastors *The Pastor Is As Pastor Does 2KF Ministry Model*. This model has been implemented in the principle researcher's congregation over the past six years. This model delineates between 2 Kinds of Functions in the church: pastoral and operational. The operation functions are then delegated to non-clergy paid and volunteer staff. This ministry model has improved the performance of both functions while also diminishing role confusion in and about the pastoral office. The secondary purpose of this project was to assist pastors in adapting this ministry model to their circumstance.

The methods used to introduce this *2KF Ministry Model* were focus groups, pastoral interviews, a workshop, emails that included a website link, a personal appeal by way of a video, the development of a *PastorIsAsPastorDoes.com* website, and letters sent to select faculty members of Concordia Seminary, St. Louis and active Lutheran Church, Missouri Synod (LCMS) pastors around the country. The two methods used to assist pastors in adapting this model to their circumstance were through personal interviews and the workshop designed for pastors in three circuits of the Texas District of the Lutheran Church, Missouri Synod.

On the basis of this study, the researcher has validated the need for such a model in the Christian Church at Large and is doing further research through personal consultations and speaking engagements to validate the publishing of these results for a wider audience.

ACKNOWLEDGMENTS

First and foremost, I thank my Lord and Savior, Jesus Christ, for giving me the inspiration, encouragement and the strength to persevere in completing this project. I now hope and pray this will be a blessing to Him and His Church.

I thank my beautiful Leona for standing by my side throughout these many years. Though we faced many personal challenges along the way, she was my rock and my strength, my encourager and my *seelsorger*. As she has cared for my soul, I have grown in my faith and my conviction that the *2KF Ministry Model* will serve God's purposes and is only just the beginning of a needed paradigm shift in the organizational structure of the Christian Church.

I thank the people of Good Shepherd, who selflessly allowed me to pursue and complete this project, while also graciously forgiving me for my absence at times as their pastor.

I thank my staff for encouraging me to finish this project while keeping our ministry running seamlessly.

I thank my Executive Assistant, Lisa Walters, for going above and beyond the call of duty by keeping me calm and reformatting my document for final review.

I thank my friend and coworker, Matt Headley, whose partnership in ministry is trusted and valued as we have lived and worked in this ministry model together.

I thank my brothers in the ministry who have encouraged and placated me while listening to my obsession with this project.

I thank my doctoral advisor, David Peter, for believing in this project and giving me the encouragement and opportunity I needed to see this to the end.

I thank my research team whose faith in me, and this ministry model, worked tirelessly throughout this past year using their God given gifts to serve the needs of this project, providing their wisdom, insight, concern, care, encouragement and love.¹

¹ See Appendix A

DEDICATION

I dedicate this project to my father, Dr. Friedrich Ernst Brauer.

His love for me was unconditional.

His example for me was to serve others.

His desire for me to know Jesus as my Savior was passionate.

His counsel to me was always wise.

His encouragement to me was always real.

I miss him dearly, but know he is with our Lord, Jesus, and the crowd of witnesses encouraging me to keep running the race (Hebrews 12).

Thank you, Dad.

I love you and long for our reunion.

EPIGRAPH

*The power of a word has boundaries.
If it means everything it means nothing.
If it IS the pastoral office, then we have to define
what it is not.*

*Reverend Doctor Paul Muench
Professor of Communications
and Pre-Seminary Coordinator,
Concordia University, Texas*

CHAPTER ONE

THE PROJECT INTRODUCED

Have you ever experienced a defining moment that guided you in the decisions you made in your life? Have you ever experienced a defining moment that not only guided your decisions but drove you - compelled you - to make specific decisions in your life?

I have experienced such a defining moment; a defining moment that has filled me with a passion to resolve the problem addressed in this project. That defining moment took place during the third year of my involvement in a pastoral training program offered by the Lutheran Church - Missouri Synod (LCMS). This training program is the Pastoral Leadership Institute (PLI). PLI's vision is clearly stated:

The vision of PLI is a fully funded and endowed organization that intentionally develops and releases pastoral leaders around the world to multiply missional leadership for the purpose of connecting people to Jesus Christ.²

PLI's vision to release pastors to connect people to Jesus resonated with me. It was with this vision in my heart and mind that made the moment I experienced so defining for me. This defining moment took place during a time of fellowship within my assigned collegial group of six pastors. During this time, each pastor was given an hour to share with his collegial group his heart, primarily related to the pastoral ministry and its effect on his personal and professional life. One of the pastors shared the following story. The following is a paraphrase of his story, but is faithful to its substance. This story is a true story. This story is an emotional story. This story will make some laugh, some catch their breath and some cry. This true story illustrates the reality of the problem addressed in this project.

² www.pastoral-leadership-institute.org/about-pli

THE STORY

A friend of mine who is a pastor in Michigan was expressing his frustration in the ministry. It had snowed over a foot of new snow on a Saturday night. He went early to church because he knew what he had to do. As he was shoveling the sidewalk from the parking lot to the church, one of his Elders showed up and said, "Good morning, Pastor. Sure did snow a lot last night. I'm going to go in and make sure the heat's on." It wasn't so bad that one of his Elders walked by without offering to help shovel; it was that three elders did...as did many of his members. Sweating profusely from his workout, he was still faithful to his flock by preaching and leading worship. Two nights later at the Board of Elders meeting, he expressed his frustration and said, "I know we don't have a facility team or a grounds crew to help with our property, but I sure could use your help, especially on Sunday mornings. It's really difficult to get ready for what I have to do if I also have to shovel snow." Well, they listened, nodded, promised to take the discussion off-line and moved on with the agenda. One week later, the head Elder showed up at the home of his pastor. He said: "Pastor, we took to heart what you said the other night. So, we got together and got you a gift." He presented his pastor with a snow blower.

This story is the story of many pastors. If not demonstrated in the shoveling of snow, it is in the supervising of staff or the oversight of facilities or the management of finances. This story illustrates the expectation for the person in the pastoral office to perform both pastoral and operational functions. This story illustrates that both the pastor and the people have these expectations. This story illustrates the cause behind the problem: we define well what the pastoral office is but we leave open the back door to allow any and/or all functions to fall under the direct auspices of the pastor.

While such operational functions as management of staff, finances, and facilities are essential to the organization of the church, they take time away from the pastor performing the biblically determined pastoral functions of preaching, teaching, public and private administration of the sacraments, equipping God's people to use their gifts for works of service, visitation of those in need, spiritual counsel, guidance and oversight of the congregation. Any expectation for the pastor to perform nearly all the functions in the church causes role confusion in and about the pastoral office and results in both pastoral and operational functions being underperformed.

This story is my story. I am a second career pastor. After graduating from Concordia University, St. Paul, Minnesota, I was not certain what career path I wanted to follow. My first year I worked in the field of corrections as a counselor and supervisor for male juvenile delinquents. My second year I was a Lutheran High School Guidance Counselor. The next nine years were spent primarily in a career of sales, management and training in the field of residential real estate. My major responsibilities in my last few years were as a company "trouble shooter" for real estate offices affiliated with our company, primarily in the central and eastern part of the United States. One of the aspects I loved was in the development and management of staff. Along with the hiring and training of new talent, came the responsibility of firing under-performing staff. Overseeing the operations of offices not functioning well included a comprehensive knowledge of financials. The making and implementation of major decisions affecting the lives of large groups of people was a daily task.

While I was comfortable in the business world making operational decisions, the moment I stepped into a congregation as the pastor, I knew I was in over my head. If I

wanted to perform with excellence the pastoral functions of ministry, I knew I could not also perform well the operational functions; yet that was the expectation of the congregation. I believed this expectation to be unrealistic and set up the pastoral role to fail in two ways: 1) no matter the skill set of the pastor, there is simply not enough time in the day for one person to perform well both pastoral and operational functions; 2) any major operational decisions perceived to be made by the pastor: e.g.: firing of staff, controlling expenditures, determining the color of the carpeting in the church, immediately changes the relationship between some of the people and the pastor. For laity, no longer is that relationship perceived to be a pastor-parishioner relationship but a parishioner-CEO relationship. For staff, no longer is that relationship perceived to be a pastor-parishioner relationship but a staff-boss relationship. This kind of role confusion caused me to believe in the need for a different organizational structure in the church, one based on the perceived performance of functions by the pastor.

I did not know, however, how to implement such a change. The only organizational model with which I was familiar was the one I had been trained in at the seminary: the pastor performs pastoral functions. There had been no classes on the organizational structure in the church, the pastoral role of oversight, or the management of staff, facility or finances. At the time I believed I was going to be fine because I had a great deal of experience in performing these kinds of operational functions in the business world. In fact, I often thought about the younger seminary students and the disadvantage they had in having no business experience. The Dean of Students told me that because of my experience I would take to being a pastor of a church like a duck takes to water. I had no idea that I would be the duck that would drown.

Though I was cautiously optimistic in entering a parish because of the seriousness with which I took the responsibility of serving as a pastor, I had no fear about “running” the church operationally. I believed I would be able to make good decisions, seeking counsel as necessary. I had no clue as to the family dynamics in the church and how different they were from the systems and dynamics in the business world.

From the very beginning, I was appalled at how upset people would get when I made what I believed were healthy and well-founded decisions: e.g., letting an under-performing staff member go, asking an elder to step down, taking the lead on seeking out an architect for building renovations or a new location for the church to expand its ministries. Having been a troubleshooter in my former career, from an organizational perspective I could see what kinds of things in the church I believed needed to change. I proceeded to act on what I believed were healthy decisions for the congregation. My Board of Directors and Board of Elders began talking about the need for them to “wear the dark hat” so that I would not have to and could remain as pastor to the people. They began taking stronger leadership roles in the decision making process. It did not help. Others then called them my “yes men” and the dark hat still fell on me to wear.

In my third year as a pastor, I decided my first full-time hire had to be a Business Administrator. This role was responsible for all financial affairs and management of the facilities. Though I always provided oversight, not having to be involved in these areas “hands on” allowed me more time to perform the pastoral functions. However, it still did not free me up from the daily “hands on” management of the staff and wearing the dark hat when making unpopular decisions in that area.

In my eighth year as pastor, I considered calling an Executive Pastor. This was a relatively new role in the LCMS, one which congregations believed was the answer to the problem of a pastor being overwhelmed with pastoral and operational functions. The general idea was that operational functions - management of staff, facilities and finances - would be delegated to the Executive Pastor. With the management of the facilities and finances already delegated to my Business Administrator, I realized I could then delegate the daily management of the staff to this new Executive Pastor. Besides the amount of time it took to manage and develop the staff, there was something else now driving me to move out of the daily management of staff: role confusion. Staff members would seek my counsel and would often begin the conversation saying, "Pastor, which hat are you wearing? Are you my pastor or my boss? I have something in my personal life I need your counsel as my pastor but I don't want it to affect my employment." I began to realize the difficult position in which my dual role as pastor and boss was putting my staff. I thought delegating the hat of "boss" to an Executive Pastor just might be the answer to eliminating this role confusion and freeing me up to perform the pastoral functions better. However, I decided against moving in that direction when I realized that in calling another pastor to manage the staff would only change my relationship with the staff, not the staff's role confusion with their new "boss" also being their "pastor."

Over these first twelve formative years as a pastor of a fairly good sized congregation consisting of over one thousand baptized members and four hundred in attendance, I developed four main areas of concern with the generally accepted ministry model where a pastor performs operational functions. These concerns have become suppositions underlying the problem identified in this project.

SUPPOSITIONS

Supposition #1: Effective performance in the pastoral office is being undermined.

- a. Expectations of pastoral duties have become unrealistic.
- b. A pastor's time is being misappropriated for non-pastoral functions: e.g.: management of staff, facilities and finances.

Supposition #2: Clericalism is manifested in how pastoral roles are redefined.

- a. Rather than equipping God's people to use their gifts in the church, pastors are performing tasks the priesthood of believers could be performing.
- b. God's people are being robbed of the joy in serving with their gifts.

Supposition #3: Role confusion is common in and about the pastoral office.

- a. Pastors are serving as "boss" of the staff.
- b. Pastors are serving as "CEO's" of their congregations.
- c. There is a misappropriation of a pastor's gifts for non-pastoral roles: e.g.: Business Administrators, Executive Directors, Directors of Worship Arts, etc.

Supposition #4: Doctrinal confusion exists in the "call"

- a. The "pastoral call" is issued to clergy for non-clergy roles in congregations.
- b. The "pastoral call" is issued to clergy for non-clergy roles in and through institutions other than congregations.

The personnel listing for the LCMS in The Lutheran Annual includes 18 categories under the heading "Pastors of Missouri Synod." Only one of them is "parish pastor." The classification code of the Synod also includes such designations as "Administration-District," "Administration-Synod," "Campus Pastor," "Military Chaplain," "Professor Serving a Synodical School." These are all listed as "pastors" and are often called "pastor" by people in the church.³

The above noted suppositions are summed up in the problem this project addresses.

³ A Report of the Commission on Theology and Church Relations of The Lutheran Church –Missouri Synod, *The Ministry: Offices, Procedures, and Nomenclature*, (St. Louis, MO: Concordia Publishing House, September, 1981) p20

THE PROBLEM

Pastors performing both pastoral and operational (administrative) functions in the church diminishes effective performance of both functions while also causing role confusion in and about the pastoral office.

A SOLUTION

In 2007, my thirteenth year in the ministry, I received a call to serve as the Senior Pastor of my current congregation in Cedar Park, Texas. What intrigued me about the call was the ministry model they had just implemented. They had hired a part-time non-clergy Executive Director, whose responsibility was to manage the staff, facilities, and finances. The leadership of this congregation had implemented this role for two reasons: they believed their previous pastor could not perform these management functions well and their previous Executive/Administrative Pastor had taken a call elsewhere. I accepted the call. Since my installation in September of 2007, I have been implementing the *2KF Ministry Model* described in this project. The name of this model comes from the idea that there are 2 main *Kinds of Functions* in the church: pastoral functions and operational (administrative) functions. Over time, all the major operational functions; i.e., management of staff, facilities and finances, are now delegated to one primary Congregational Operations Manager who then delegates a number of the minor operational functions to paid staff and volunteers. There have been four significant results worthy of note:

- 1) I have the time I need to perform the pastoral functions well.
- 2) The operational functions are being performed at a very high level, much higher than I would ever have been able to do so myself.

3) I rarely wear the “dark hat” because of an operational staff, facility, or financial decision.⁴

4) There is little role confusion in and about the pastoral office. All operational functions are delegated to non-clergy paid and/or volunteer staff. Though I have oversight of every function in this congregation and every major decision goes through the pastoral office, members of this congregation do not see me as the CEO, and the staff do not see me as their boss. Both groups see me as their pastor.

My experience over the past six years is what drives my passion for the *2KF Ministry Model* and introducing it to other congregations. This passion has also served as the driving force behind the design and implementation of the research methodology used in this project.

This problem is not new. This problem is not any great revelation. This problem, however, is very real and a very real threat to the integrity of the pastoral office. Eugene H. Peterson, in a book titled Working the Angles, The Shape of Pastoral Integrity, offers a seminal work in the 1980’s warning the Christian Church of the plethora of pastors who are abandoning the posts to which they are called because they are allowing the busyness of the church and the expectations of those they serve to steal their time away from the spiritual disciplines of prayer, reading Scripture and providing spiritual direction. Peterson writes:

This is not entirely our [pastor’s] fault. Great crowds of people have entered into a grand conspiracy to eliminate prayer, Scripture, and spiritual direction from our lives. They are concerned with our image and standing, with what they can measure, with what produces successful church-building programs and impressive attendance charts, with sociological impact and economic viability. They do their best to fill our schedules with meetings and appointments so that there is time for neither solitude nor leisure to be before God, to ponder Scripture, to be unhurried with another person.⁵

⁴ See Appendix B

⁵ Eugene H. Peterson, *Working the Angles - The Shape of Pastoral Integrity*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987) p. 4.

In a book titled The Unnecessary Pastor - Rediscovering the Call, Eugene Peterson and Marva Dawn make very clear their heartache over what pastors have become: unnecessary. Like Peterson's Working the Angles, this book explores the how's and why's of pastors being diverted from their central pastoral tasks. They contend that pastors have not only strayed from doing the one needful thing, focusing on the Gospel, but they have given into the temptation of performing according to the expectations of the people and culture. They write:

With hardly an exception they [congregations] don't want pastors at all - they want managers of their religious company.⁶

What authors like these have clearly articulated is the need for pastors to focus their time and energy on the pastoral functions of the church. While these authors have done well to raise awareness of the problem and grab the hearts of the pastors to want to get back to doing what a pastor is called to do, what is still needed is a practical solution to the problem. This project offers just that - the means to reshape the expectations of the pastoral role.

THE PURPOSE

The purpose of this project is to present a practical solution to the problem just identified in a workshop to pastors and church leaders. The practical solution is called the *2KF Ministry Model*, a ministry model designed to help congregations restore the pastoral office to its biblical and missional design, improve the effective performance of both pastoral and operational functions in the church, and diminish role confusion in the pastoral office.

The *2KF Ministry Model* is an organizational model that has as its guiding principle the defining and delineating of the 2 Kinds of Functions in the church: pastoral and

⁶ Marva Dawn, Eugene Peterson, *The Unnecessary Pastor - Rediscovering the Call*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000) p. 4.

operational (administrative). The delineated operational functions are then delegated to non-clergy staff who are paid and/or volunteer. More than just introducing the *2KF Ministry Model*, this project is designed to assist church leaders in the adaptation and implementation of this ministry model in their congregations.

It is widely accepted in many Christian congregations that when the sole pastor is overwhelmed with the workload another pastor is added to assist in that workload.⁷ While this method may help one of the pastors to focus a greater amount of time and energy on pastoral functions, it does little to resolve the role confusion in and about the pastoral office. What this workshop proposes is an alternative. Rather than simply adding another pastor, by delineating between pastoral and operational functions and delegating the non-pastoral functions to non-clergy paid and/or volunteer staff, not only will the pastor be able to focus on performing the functions to which he was called, but role confusion in and about the pastoral office will diminish.

There are two premises to this workshop. Both premises are made transparent by presenting them through real-life stories, discussions and exercises completed by workshop participants. The first premise is that the perception of the pastoral office is shaped by the functions the pastor performs; i.e., *Pastor IS as Pastor DOES*. The second premise is that when a pastor performs both pastoral and operational functions, the effectiveness in the performance of both functions diminishes and role confusion in and about the pastoral office increases.

⁷ Wes Kiel, *The Executive Pastor*, Christ Memorial Church of Holland, Michigan, 1993

THE PRESUPPOSITIONS

The design and implementation of this project assume the following presuppositions:

1. Pastoral functions consist primarily of preaching and teaching the Word of God, administering the Sacraments, equipping God's people to serve, visitation, and providing spiritual counsel, guidance and oversight.
2. Operational (administrative, business) functions consist primarily of the management of staff, facilities, and finances.
3. Pastors performing operational functions are taking time and attention away from their performance of pastoral functions.
4. Expectations by the pastor and members for how much time the pastor should spend performing operational and pastoral functions shapes the performance of the pastor for that congregation; i.e., *Pastor is as Pastor does*.

THE RESEARCH

The purpose of the research was to assess the reality of the problem and identify key elements needed to solve the problem.

The Process:

This project was implemented through a series of presentations, focus groups, and individual surveys. The target audiences for the presentations and focus groups were pastors, church leaders and members in various sizes and types of congregations in The Lutheran Church Missouri Synod (LCMS). The research methodology was implemented in the following manner:

- A research team was composed of men and women who have the gifts and abilities to create and implement the proper research methodologies to be used and to analyze properly the data obtained.
- The effectiveness of the current *2KF Ministry Model* at Good Shepherd Lutheran Church, Austin, Texas, was evaluated. This is the congregation to which the author is called to be pastor. Experienced benefits and risks of this model are included in the appendix of this project.⁸
- A series of preliminary presentations were designed to capture ideas that could be useful in the development of the surveys, interview questions, and workshop presentation. These early presentations were targeted to the following audiences:
 - A two-hour focus group composed of nine doctor of ministry students at Concordia Seminary, St. Louis, Missouri on January 17, 2012.
 - Three one-hour classes with eight pre-seminary students in total at Concordia University, Austin, Texas, on March 13, March 20, and December 18, 2012.
- Surveys were designed by the research team to capture the reality of the time pastors spend performing all functions in the church. The intent was to capture the expectations both the people and the pastor in the church have of the time a pastor should spend performing both operational and pastoral functions.
- Twenty pastors of varying size churches were interviewed with the intent of procuring feedback regarding their current ministry models, their attitudes about the

⁸ See Appendix C

training they received in performing pastoral and operational functions, and their thoughts regarding the benefits of the *2KF Ministry Model*.

- All the data collected was then used to develop a two-part workshop presented to twenty-five pastors from three local circuits representing twenty-seven congregations on September 18, 2012, 9:30am-12pm and on February 19, 2013, 12pm-1:30pm.
- Thirty days after the workshop a follow-up survey was distributed to all participants in the workshop. The purpose of the survey was to evaluate the effectiveness of the workshop in influencing congregations to adapt the *2KF Ministry Model*.

THE ANTICIPATED OUTCOMES

The project was designed and implemented with the intention to produce the following outcomes:

- To introduce the *2KF Ministry Model* primarily to pastors through a workshop.
- To demonstrate the importance of pastors performing primarily pastoral functions.
- To illustrate the benefits of this model for the church.
- Influence pastors and church leaders to adapt this model to their circumstance.
- To develop a network of ongoing support for those congregations seeking to adapt and implement the *2KF Ministry Model* for their church.

THE CONTENT OF UPCOMING CHAPTERS

The written report of this project is developed in the following manner:

Chapter Two explores the theological foundations for this study presenting research in three specific areas:

- 1) The biblical foundation for the defining of the functions of the pastoral office.

- 2) A biblical narrative giving us precedent for the delineation and delegation of functions in the church.
- 3) The Lutheran Church Missouri Synod's (LCMS) definition of the pastoral office and suggestions why many within the LCMS fail to operate within the boundaries prescribed.

Chapter Three provides a historical survey of how the functions of ministry have been viewed and emphasized over the course of Christian history. Five different periods in history are explored:

- I. The Primitive Church (33-120AD)
- II. The Later Patristic Period (311-451AD)
- III. The Middle Ages (451-1520AD)
- IV. The Post Reformation Church (1520-1650AD)
- V. The Evangelical Ministry in America (1607-1850AD)

Chapter Four provides a more detailed account of current research on the pastoral office and evidence of where the Church is today in its expectations of the functions to be performed by the pastor.

Chapter Five provides comprehensive detail of how the research was conducted for this project. A research team of eight was selected by the principle investigator to assist in the development of creative methodologies to procure data from the primary target audience of pastors. One of the members of this research team has his PHD in education.

Chapter Six provides the evaluation of the research data. The evaluation includes graphs depicting the analysis of the quantitative data procured primarily through the surveys.

There are verbatim notes per focus groups and pastoral interviews providing the qualitative data perspective.

Chapter Seven provides conclusions about this project, the impact it has had on the principle investigator personally, and on the ministry in his congregation. Four recommendations are provided describing how the *Pastor Is As Pastor Does 2KF Ministry Model* may be used to impact the church at large.

THE CONCLUSION

This project has been as much a passion of my life these last few years as has been working the *2KF Ministry Model* in my congregation. Other than my love for God, my spouse, family, and the people I serve at Good Shepherd, there is nothing I would love more than to help congregations adapt the guiding principle of this *2KF Ministry Model* to their circumstances. My hope and prayer is that God will use this project as the means to begin a transformative process in the expectations in and about the pastoral office for the sake of Christ's Church, the people, the pastors and, ultimately, for the sake of the Kingdom.

CHAPTER TWO

THE THEOLOGICAL FOUNDATION

This Chapter consists of three parts. Part One explores the biblical prescription of pastoral functions. Part Two explores a biblical narrative that provides useful insight concerning the delineation between pastoral and operational functions and the delegation of the operational functions to non-clergy servants of God. Part Three explores the Lutheran Church - Missouri Synod's perspective on the functions to be included in the pastoral office.

The purpose of this Chapter is to determine if the biblical and confessional perspectives support this project's premise that the delegation of operational functions to non-clergy servants of God would enhance the performance of both operational and pastoral functions and diminish role confusion in the pastoral office.

This Chapter begins by exploring the biblical prescription of functions that the one called to serve in the pastoral office is to perform.

BIBLICAL PRESCRIPTION OF FUNCTIONS IN THE PASTORAL OFFICE

The word "pastor" comes from a Latin word which means *shepherd*. The only usage of that word, directly referencing the role of a pastor in the Greek language of the New Testament, ποιμένας, is in Ephesians 4:11.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers. (Ephesians 4:11)

When Jesus ascended into heaven He gave gifts to His people for the sake of His Church on earth. Paul enumerates two of these gifts as pastors and teachers. His usage of the Greek infers these two gifts as being given to the one in the role we call pastor. These

gifts were given for the work of ministry and for the purpose of preparing God's people to use their God-given gifts for works of service in the church.

to prepare God's people for works of service so that the body of Christ may be built up (Ephesians 4:12)

Though the Ephesians 4:11 passage describes the office of pastor as having the role of a shepherd, but only the function of "preparing" or "equipping" God's people for works of service in the church, there are many biblical passages that describe what it means to be a shepherd to God's people. One of the more well-known passages is Peter's encounter with the resurrected Jesus.

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep." (John 21:15-17)

This function of the shepherd, to feed and take care of the sheep, is generally understood to involve the functions of preaching, teaching and protecting the people by correcting false doctrine. The administration of the sacraments of Holy Baptism and Holy Communion are also forms of feeding and taking care of the people. There is also a sense throughout Scripture that a shepherd is one who not only guards and protects the flock, but leads it as well. The Old Testament prophets prophesied that God would give to the church shepherds (רועים in the Hebrew) to fill this office.

"Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding." (Jeremiah 3:15)

The New Testament describes this pastoral office as having other functional responsibilities as well. In 1 Timothy 3:1-7 and Titus 1:5-9, Paul's list of qualifications to be an overseer and elder help us define these added functions.

In the 1 Timothy passage, Paul refers to pastors as overseers (ἐπισκοπῆς in the Greek), with a listing of moral qualifications to serve in this oversight role.

“Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach...” (1 Timothy 3:1-2)

In the Titus passage, Paul refers to pastors as elders (πρεσβυτέρους in the Greek), again with a listing of moral qualifications to serve in this elder role.

“The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.” (Titus 1:5)

From this it can be concluded that there is one office with different designations. In the New Testament, the words pastor, elder and overseer are used interchangeably, with each word providing a different emphasis on what contribution the pastor is making to the Body of Christ. The three words come together in 1 Peter 5:1-2, where Peter exhorts the elders to shepherd the flock of God and serve as overseers, caring for the flock as they wait for the Chief Shepherd.

“To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers - not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.” (1 Peter 5:1-4)

The divine institution of the pastoral office, and the kinds of functions expected as part of that pastoral role, is evident from the call of the apostles into the ministry of the Word by Jesus, Himself.⁹

Then Jesus came to them and said, “All authority in heaven and earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” (Matthew 28:18-20)

He said to them, “Go into all the world and preach the good news to all creation.” (Mark 16:15)

Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” (John 20:21-23)

“I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matthew 16:19)

After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.” And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” (Luke 22:17-19)

“In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.” (2 Timothy 4:1-2).

“But everything should be done in a fitting and orderly way.” (1Corinthians 14:40)

The biblical functions prescribed for the pastoral office as noted in the selected scriptural passages above, include preaching, teaching, leading, equipping, discipling by example and baptizing and administering Holy Communion, the forgiving and retaining of

⁹ C.F.W. Walther, *Church and Ministry (Kirche und Amt)*, (St. Louis, MO: Concordia Publishing House, 1987), p177,178

sins, and general oversight for good order in the church and the spiritual well-being of the congregation.

The Bible clearly prescribes specific functions the pastor is to perform when holding the pastoral office. This next section will explore a biblical narrative that provides useful descriptive insight concerning the organizational structure in the church and the need to keep the pastor focused on performing the pastoral functions.

BIBLICAL DESCRIPTION OF DELINEATION AND DELEGATION OF FUNCTIONS IN THE CHURCH

In the Old Testament Kingdom of Israel there is given biblical precedent for spiritual leaders to recognize the need to delegate specific functions so the leader can then perform well the functions to which he is called and gifted to perform. In the New Testament Early Christian Church there is given biblical precedent for both the need to delineate the operational (administrative) functions from the pastoral functions and then to delegate the operational functions to non-clergy servants of God. Though neither of these biblical narratives prescribes the need to adhere to their example, they certainly provide godly wisdom to the circumstance in the Church today of developing a practical solution allowing pastors to perform their pastoral functions well.

The first narrative is recorded in Exodus, chapter eighteen, where Moses learns to delegate some responsibilities so he can better fulfill all the duties to which God has called him.¹⁰ The second is recorded in Acts, chapter six, where the apostles of the early church confessed of their “role confusion” when the consequences of such were made public. It is this narrative in Acts, chapter six, which will be more fully explored in this chapter.

¹⁰ See Appendix D

It is important that just as the “imagery” of the body of Christ as described and “signified” in scriptures assists in the formation of organizational structures in the church, so can using biblical practices, along with common sense, for doing the same. At the very least, this narrative provides practical insight and principles to apply to particular circumstances in the church today to help in the performance of both pastoral and operational functions.

Acts 6:1-7: The Apostles resolve role confusion through delineation and delegation

What is described in this section of Scripture is a case in which the material needs of the people of God were too great for those in the pastoral office, alone, to meet. There are some estimates that the number of disciples of Jesus was now between twenty and twenty-five thousand.¹¹ Lenski suggest the following:

The way the problem is eventually solved indicates that it may well have surfaced not because of ethnic malice but because of a lack of administrative organization caused by the new community’s growth across diverse ethnic lines.¹²

Along with this increased number of people came an increasing number of murmurs and complaints about the care of “ministration” (διακονία). Today, this “ministration” would be most comparable to a church’s “care ministry” in which benevolence is provided for those in need of food, shelter and clothing, among other things. Specifically, the neglected task stated here is the *daily distribution of food* (v1).

This task is then quickly described by the apostles as *wait[ing] on tables* (διακονεῖν) (v2). The same word, διακονεῖν, is used by both Matthew and John for the “tables” Jesus overturned in the temple courts being used by the “moneychangers.” While some exegetes

¹¹ R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Minneapolis, MN: Augsburg Publishing House, 1934) p239

¹² Darrell L. Bock, *Acts*, (Grand Rapids, MI: Baker Academic publisher, 2007) p258

(Darrell L. Bock, I. Howard Marshall) claim this word usage of διακονεῖν in this passage is very simply and literally the service of waiting on tables in the distribution of food, others (R.C.H. Lenski) claim this may be a reference to the service of distributing money.

Luke has already informed us that this ministry refers to administering and distributing the large sums of money that were derived from the sale of property. From this fund the daily ministrations were made.¹³

Regardless of the specific reference of διακονεῖν, the task described was administrative. Not only was this task being underperformed by the apostles, but the text also describes the apostles as neglecting their primary pastoral responsibility of being in and preaching the Word of God. Bock addresses this neglect in the following manner:

They should do what God has called them to do, namely, teach and witness. They cannot and should not do everything in the church, but they should not neglect preaching.¹⁴

Once this issue was made public, the apostles quickly put into action a congregational process for the selection of qualified men to take on this task (v3). These were to be *men from among you who are known to be full of the Spirit and wisdom*.

The men chosen were to be distinguished by their possession of wisdom (6:10; 7:10, 11) and the Spirit, i.e., a wisdom inspired by the Spirit; we may recognize a parallel with the appointment of Joshua (Nu. 27:16-10).¹⁵

In this context, to be filled with the Spirit means that their lives are directed by God's Spirit so that they are spiritually sensitive, able to make good judgments, a sign of spiritual maturity, as 1 Cor.2:14-15 and Heb. 5:14 also explain.¹⁶

According to Darrell Bock, here are some guiding principles for the qualifications of those charged with operational/administrative tasks in the church.

¹³ Lenski, *The Interpretation of the Acts of the Apostles*, p. 242

¹⁴ Bock, *Acts*, p259

¹⁵ I. Howard Marshall, *Tyndale New Testament Commentaries: Acts*, (Grand Rapids, MI: Eerdmans Publishing Co, Inter-Varsity Press, 1980) p126,127

¹⁶ Bock, *Acts*, p260

Their qualifications have two major components: that they be spiritual men, and that their character be well accepted by others.¹⁷

While there could be much to say here regarding the office of “deacon,” and the local church forming and shaping the men they would then call into the pastoral office, for the sake of this project, the principle investigator is only interested in the motivation behind the action taken. Recognizing a flaw in their organizational structure, the apostles were motivated to take corrective action. Their corrective action was a pattern of spiritual government in which this administrative function was delegated to non-clergy servants of God. C.F.W. Walther in Church and Ministry quotes Martin Luther’s assessment of this decision of the apostles of the early Christian church:

[Martin Luther]: “From this story (Acts 6) we learn in the first place how a Christian congregation should be constituted. In addition, we have a true pattern of spiritual government that the apostles here provide. They care for souls, occupy themselves with preaching and prayer, and yet also see to it that the body is cared for; for they suggest several men who are to distribute the goods [Güter], as you have heard. Thus the Christian rule is concerned for the people in both body and soul so that no one suffers want, as Luke tells us, that all were richly fed and well cared for in both body and soul. This is a very fine pattern and example, and it would be well for us to do likewise, if only the people were so minded. (*Church Postil: Gospel Portion, “On the Day of St. Stephen, Holy Martyr,”* 1525St. Louis edition, 11:2065).¹⁸

Regardless of the specifics and the importance of the task at hand, the task appears to have been “operational” by nature: the distribution of food. More important to note here is why this task was not being done. The answer is clear: the Grecian widows were being overlooked in the distribution of food because those assigned and/or expected to take care of this task were overwhelmed with other tasks. The point being: the apostles did not have the

¹⁷ Bock, *Acts*, p260

¹⁸ C.F.W. Walther, *Church and Ministry (Kirche und Amt)*, (St. Louis, MO: Concordia Publishing House, 1987), p292,293

time to care properly for the physical needs of the people if they were also properly caring for the spiritual needs of the people. The apostles had allowed these “operational tasks” to become part of their pastoral role, thus causing “role confusion” and underperformance of both operational and pastoral functions.

It is important to note, however, how quickly they sought to resolve this confusion, once it was made public. It is also important to note what drove them—motivated them—and their congregation, to take such decisive action so quickly. They took action so quickly and decisively because not only was this neglect of the Word something that was going to happen, it appears this neglect of the Word had already taken place. And they knew it. They had allowed non-pastoral tasks to steal time away from their most important of tasks. They did what they did at the expense of the Word; at the expense of the heart and core of their ministry. Bock describes it as an issue of priority:

They observe that it is not appropriate (οὐκ ἄρεστόν ἐστιν, *ouk areston estin*) for them to neglect preaching to take up this problem directly and serve (διακονεῖν, *diakonein*, the verb of the noun in v.1) tables. The word for “appropriate” is often translated “right” (RSV, ESV, NET, NIV), with the idea that it is not correct for the Twelve to serve tables rather than preach. The nuance of the term, however, is that it is not pleasing (to God; “desirable” in NASB) for them to serve tables. It is a priority choice about observing the call of God versus a moral choice of right, wrong, and sin.¹⁹

So the Twelve gathered all the disciples together and owned up to their neglect. *It would not be right for us to neglect the ministry of the word of God in order to wait on tables.* (v2, NIV)

Now, a first level reading of this translation seems to imply that this “neglect” of the word had not yet happened. Other than The Message, the New International Version (NIV) is the only translation I could find that gives ἐστιν this subjunctive sense. Neither ἐστιν

¹⁹ Bock, *Acts*, p259

(present-active-indicative) or καταλείψαντας (aorist active participle - for “neglect”) allow for such a translation. Most translations render οὐκ ἀρεστόν ἐστιν ἡμῶς as “*It is not...[right, desirable, fit or reason].*” This is best interpreted as a simple statement of fact about a present condition.

I. Howard Marshall translates ἐστιν in the present tense with this interpretation:

They responded to the criticism which was ultimately directed against themselves by recognizing that the combined task of teaching and poor relief was too great for them. In fact they were able to fulfill **neither** part of it properly. Their care of the poor had come under criticism, and **they themselves felt that they were not devoting proper attention to their prayer and their service of the Word.**²⁰ (*bold is mine for emphasis*)

As Marshall describes, even a present tense translation makes it difficult to argue that this neglect of the Word had not yet happened. Lenski’s translation of this text makes it impossible. He points out that the personal pronoun ἡμῶς lends force to the impersonal οὐκ ἀρεστόν ἐστιν, so that this verse is better translated as follows:

*It does not please us, that we, having forsaken the Word of God, keep ministering to tables.*²¹

Robert Young’s literal translation is very similar to Lenski’s:

*It is not pleasing that we, having left the word of God, do minister at tables.*²²

Both Lenski and Young translate the aorist participle καταλείψαντας with the most literal meaning; “having left/neglected.” According to James Voelz, however, in a case like

²⁰ Ibid, p. 123

²¹ R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Minneapolis, MN: Augsburg Publishing House, 1934) p242

²² Robert Young, *Young’s Literal Translation “YLT”*, (Grand Rapids, MI: Baker Book House, 1898)

this for καταλείψαντας to be translated in this manner, ἐστίν would have to be viewed as the main verb rather than a linking verb.

...the aorist participle conveys action prior to the action of the main verb. Therefore, a literal translation would begin with “having.”²³

Voelz makes the same case for καταλείψαντας to be translated as “simple past:”

Like the present participle, the aorist conveys time relative to the time of the main verb. Unlike the present participle, however, the aorist conveys not time contemporaneous with the time of the main verb but time preceding that verbal act. Thus: an aorist participle with a present tense verb will be translated as simple past.²⁴

What then happens to this aorist participle? Does its past tense simply get dismissed in favor of the present tense of ἐστίν as The Message and NIV have done? In order to defend the reputation of the apostles, is it appropriate to give it a future sense? Is Lenski correct in saying that the personal pronoun ἡμᾶς lends force to the impersonal οὐκ ἀρεστόν ἐστίν, thus making ἐστίν the “main verb” in this sentence structure? Is this perhaps a case of a verb usage being so rare (once in scripture) that an exception to the “rules” becomes necessary in order to avoid a tremendously awkward sentence structure? e.g.: *It is not good for us to neglected.*

Even after appealing to some of the Greek exegetes noted above, there is no clear agreement as to the precise translation of this phrase. When that is the case, it is then context to which needs to be appealed for a more clear understanding of what Luke meant.

With the ministry of the Word being held in such regard as the priority task of the apostles (v2, 4), it is reasonable to conclude that had neglect of the heart and core of their

²³ James W. Voelz, *Fundamental Greek Grammar*, (St. Louis, MO: Concordia Publishing House, 1986) p138)

²⁴ Ibid, p.138

pastoral office not yet happened, Luke would have made that clear. Instead, he tells us that it took the “murmuring” and “complaining” of the people to bring this issue to light, which implies some length of time in which this neglect of the people and the Word had already taken place. That, along with how quickly the apostles took action to resolve this issue, once it became public, reveals the distinct possibility that their neglect of the Word was something of which they were already keenly aware. Once made public, they confessed their role confusion and immediately took appropriate congregational action to restore the pastoral office and provide for leadership of operations.

Though Young and Lenski make a strong case in their translations, it is not necessary to prove that neglect of the Word had already taken place, because it is explicitly clear that neglect of the people already had. The point, and the point of this narrative, is to demonstrate that when a pastor is expected to do everything in the church—both the operational and pastoral functions—something will have to give. That something has everything to do with God’s Word being neglected. Whether it is in neglecting being in the Word or neglecting God’s command to love and care for others as revealed in the Word. Neither is good. Neither is acceptable. Not then! Not now! What else is made clear to us in this narrative is that this neglect of God’s Word happened because of pastoral role confusion. This role confusion can slip into the pastoral office anytime, to anyone, even as it did the apostles.

Parallels Between the Early Christian Church and the Christian Church Today

The parallels between the church described in this narrative in Acts 6 and the church today are many:

- This incident likely stemmed from problems resulting from rapid growth, large numbers of people, and too few leaders.

- This narrative is about godly men called to shepherd God’s people.
- The godly leaders in this narrative were distracted by operational/administrative functions from performing their pastoral functions.
- This event required strong spiritual leadership to refocus on what was most important.

Again, Bock emphasizes the importance of prioritizing functions.

Someone else will be able to do this important ministry so that the apostles are free to keep preaching. In the apostles’ view, this ability to prioritize activities and not be responsible to do everything reflects good leadership and stewardship.²⁵

- This event required the leadership to develop leaders.
- This event conveys the need in the church for the delegation of operational tasks to others outside the pastoral office.

CONFSSIONAL PERSPECTIVE ON THE FUNCTIONS IN THE PASTORAL OFFICE

There are two underlying premises to this section of the chapter that will be explored.

Premise 1: While the Lutheran Church - Missouri Synod defines well what the pastoral office is, the common pastoral practice is to have any and all functions fall under the direct (hands on) responsibility of the pastor.

The Confessions of the Lutheran Church - Missouri Synod describe the “essence” of the pastoral office as being made up primarily of the functions of preaching and teaching the Word of God and administering the sacraments. The Lutheran Confessions are clear about what functions the pastor is expected to perform:

In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted.²⁶

²⁵ Bock, *Acts*, p259

²⁶ AC 5.1,2

The church is the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly.²⁷

There are, however, few definitions about what functions the pastor is not to perform.²⁸ While these definitions in the Apology of the Augsburg Confession proscribe the pastor from declaring certain ecclesiastical rites as meriting salvation and monastic vows as meriting forgiveness from God, they do not set boundaries for the pastor to perform only those functions biblically prescribed. Paul Muench, Professor of Communications at Concordia University, Texas, emphasizes the importance of such boundaries:

*The power of a word has boundaries. If it means everything it means nothing. If it is the pastoral office, then we have to define what it is not.*²⁹

It is clear biblically, confessionally, and practically that all functions in the church are under the oversight of the pastoral office. This oversight, however, is best defined as the pastor having the ultimate responsibility for good order in the performance of all church functions. This good order and performance of all functions is primarily through the delegation of functions to those with the gifts to perform such functions, not in the pastor personally performing all functions. Unfortunately, because the definition of the pastoral office is left “open-ended”, it often results in an expectation of operational functions being performed by the pastor, thus confusing the role of pastor. Not only does this confuse the role of the pastor, but in the pastor trying to perform operational functions as well as all the pastoral functions, it undermines the effectiveness of both operational and pastoral functions.

²⁷ AC 7.1,2

²⁸ Ap 15 & 27

²⁹ Reverend Doctor Paul Muench, In conversation regarding the LCMS definition of the pastoral office

As the above noted case is being made, it is important to avoid confusion over the term “ministry.” It is also important to note the distinction between the “wide” and “narrow” definitions of this term that is employed in the Lutheran Church - Missouri Synod (LCMS).

In the wider sense it embraces every form of preaching the Gospel or administering the means of grace, whether by Christians in general, as originally entrusted with the means of grace and commissioned to apply them, or by chosen public servants (*ministry ecclesiae*) in the name and at the command of Christians.³⁰

That is the “wide” definition of “ministry.” Here is the “narrow.” Most LCMS pastors who have ever been asked or challenged about what exactly the pastor is called by God to “do” know this definition by heart:

*“Preach the Word of God in all its truth and purity
and administer the sacraments properly.”³¹*

In Romans 10:14-17 the apostle Paul describes the beautiful relationship between the Word of God and saving faith; between the Word of God and the preaching of such Word; between the “preacher” and the “hearer;” and even between a “sender” and the one who is “sent.” In saying *How can they preach unless they are sent?* Paul not only infers such a relationship, he infers a purpose. The context gives us the purpose of salvation. That purpose is the purpose of the pastoral office. If God worked faith in the hearts of people immediately and directly, He could dispense with the preacher. God has chosen to work otherwise: through means, including His Word that is preached.

In Acts 6:4, the “priority” duty of the apostles was “*ministry of the word.*” The context suggests a more comprehensive use of God’s Word. The following scriptural references help define this broader definition of use as pertaining to the pastoral office:

³⁰ F. Pieper, *Christian Dogmatics, Vol. III*, (St. Louis, MO, Concordia Publishing House, 1970, 3:439)

³¹ AC 5.1,2, AC 7.1,2

“ministers of a new covenant” (2 Corinthians 3:6), “the ministry of the Spirit” (2 Corinthians 3:8 NIV), “the ministry of reconciliation” (2 Corinthians 5:18), and Paul’s reference to himself as “a minister” of the Gospel (Colossians 1:23). In addition, there is reference made to “oversight” (*episkopee*, 1 Timothy 3:1) and “teacher” (*didaskolos*, Ephesians 4:11-12). In this last reference, the Apostle Paul attaches the definite article “*the*” to “shepherd and teachers” thus indicating a purposeful inclusion of the teaching task in the pastoral office.³²

The Lutheran Church - Missouri Synod summarizes these biblical expressions and describes the “essence” of the pastoral office in the following manner:

The ministry of the people of God, in which all Christians share, is one thing. The special office, which Christ has instituted, is another. This special office is the ministry of teaching the gospel and administering the sacraments (Acts 6:4; 20:28; 2 Corinthians 5:18-20; Augsburg Confession V)³³

From these references there emerges a picture of an office that was instituted by God, in and with the apostolate, for which very specific qualifications are listed, and the essence of which is properly defined in the Augsburg Confession as “teaching the Gospel and administering the sacraments” (AC V) on behalf of and with accountability to the church (“publicly”) (AC XIV)³⁴

God has established the office of the public ministry (*Predigtamt, ministerium*) for the purpose of proclaiming the Gospel in its purity and administering the sacraments in accordance with the Gospel (AC V)³⁵

It is not enough to say that God commands that the Gospel be preached and that the sacraments be administered. God has ordained a specific office. The duty of those who hold the office by God’s call through the prayerful summons (“call”) of the church is to preach the Gospel and

³² A Report of the Commission on Theology and Church Relations of The Lutheran Church –Missouri Synod, *The Ministry: Offices, Procedures, and Nomenclature*, (St. Louis, MO: Concordia Publishing House, September, 1981) p14

³³ Commission on Theology and Inter-Church Relations: *The Ministry of the People of God and the Public Ministry* (Doctrinal Statements and Theological Opinions of the Lutheran Church of Australia, 1992, Edited August 2001, vol.2) p2

³⁴ CTCR, *The Ministry*, p15

³⁵ *Ibid*, p5

administer the sacraments in the church and to supervise the flock committed to their care.³⁶

The Office of the Public Ministry—It is the divinely established office referred to in Scripture as ‘shepherd,’ ‘elder,’ or ‘overseer.’ This term is equivalent to ‘the pastoral office.’³⁷

On the basis of the Scriptural evidence and the corroborating statements of the Lutheran Confessions, the office of the public ministry, the ministry of teaching the Gospel and administering the sacraments in the church, is divinely mandated.³⁸

In summary, the biblical and confessional references define the “activities” in which pastors are to be engaged in the pastoral office as follows: preach, teach, equip, convince, convict, comfort, reconcile, oversee, administer the sacraments, shepherd. The aforementioned “narrow” definition of the pastoral office suddenly seems to have become a whole lot “wider” than just “preach the word of God in all its truth and purity and administer the sacraments properly,” but not really. This is just the breaking out of the “functions” of the pastoral office within its “narrow” definition.

Within this office are contained all the functions of the ministry of Word and sacrament in the church.³⁹

Breaking down the pastoral office into “functions” is not comfortable for some. However, not only is it important to do, we also have precedent for doing so. According to Robert Kolb, even Martin Luther did this:

There can be no doubt where Luther saw the focus of all the activities of these called pastors. He listed their functions: to teach, to preach and proclaim the Word of God, to baptize, to consecrate or administer the Eucharist, to bind and loose sins, to pray for others, to sacrifice, and to judge all doctrine and spirits. Certainly these are splendid and royal duties. But the

³⁶ Ibid, p15,16

³⁷ Ibid, p12

³⁸ Ibid, p15

³⁹ Ibid, p12

first and foremost of all on which everything else depends, is the teaching of the Word of God. For we teach with the Word, we baptize with the Word, we sacrifice with the Word, we judge all things by the Word.⁴⁰ (Lieberg, *Amt und Ordination*, 69-103)

Based on the above references from the Augsburg Confession and several Reports of the Commission on Theology and Church Relations, (CTCR documents), we have defined a narrow definition of “ministry.” It includes the foremost functions of preaching and teaching the Word of God and administering the Sacraments. Secondary, but necessary, functions are equipping the saints for works of service, spiritual counsel, discipline, forgiveness, oversight, and shepherding of the people. It is this definition of “ministry” that is the focus of this project.

Please note the intent of this project is not to put forth a new definition of the pastoral office, but rather to explore and apply some biblical principles that will help restore and maintain the pastoral office that is already so well-defined.

Having said that, as clear as biblical and confessional definitions of The Lutheran Church - Missouri Synod are about what the pastoral office “is,” there are no real clear delineations about what the pastoral office “is not.” Instead, we have trusted theological documents that use open-ended statements in their definitions.

The pastoral office is unique in that all the functions of the church’s ministry belong to it.⁴¹

The office of the public ministry includes within it all of the functions of the leadership of the church.⁴²

⁴⁰ Robert Kolb, *The Doctrine of Ministry in Martin Luther and the Lutheran Confessions* (p53, LW 40:21); www.ndlcms.org/congregational/laity/Kolb.doc

⁴¹ CTCR, *The Ministry: Offices, Procedures, and Nomenclature*, p19

⁴² *Ibid*, p17

While these [Word and sacrament] are not the only duties a holder of this office may perform, they do constitute the heart and core of the office.⁴³ (*Apology XXVIII, 21*)

These kinds of statements, meant for clarity of what the pastoral office *is*, have resulted in giving it a shape that it *is not*. Unfortunately, they allow and even encourage a multitude of other functions to be added onto the “**heart and core**” of what a pastor is called to do.

Premise 2: Because so many within the LCMS fail to operate within the boundaries prescribed by that definition of the pastoral office, there is clearly confusion in the functions to be performed by the pastor.

The research described in Chapters Four and Five of this project proved it to be a common practice for pastors in the Lutheran Church - Missouri Synod to operate outside the boundaries prescribed by the biblical and confessional definition of the pastoral office.

Robert Kolb addresses this concern in his own words:

The prime responsibility of the evangelical pastor is to convey the gospel of forgiveness in Jesus Christ to Christ’s people. Many other tasks have fallen to pastors throughout the history of the church, and pastors continually face the possibility of distraction from their prime task by important but secondary activities. Onto the pastor’s desk in a modern congregation fall all sorts of administrative tasks and requests for services related to the entire range of human living.⁴⁴

The open ended definition of the pastoral office is one reason why operational functions so quickly and easily become part of the pastoral office and cause role confusion in the pastoral office. This role confusion is exacerbated when the “pastoral call” is issued by

⁴³ CTCR, *Theology and Practice of “the Divine Call”*, p5

⁴⁴ Robert Kolb, *The Doctrine of Ministry in Martin Luther and the Lutheran Confessions* (p57, lines 349-353)

congregations and other institutions to clergy to perform primarily roles and functions which are not distinctive to the biblical understanding of the pastoral office.

There is another powerful reason for this role confusion in and about the pastoral office as well. It has to do with the expectation of both the pastor and the people.

Functions in the church, whether defined as pastoral or operational, simply because they are in the church, are often spiritualized. The following serves as just one example: If members of the congregation are charged with cutting the grass, this task becomes known as the “lawn mowing ministry.” If, on the other hand, the church hires this task out it is simply known as the task of “cutting the grass.” Since the general idea in the church is that everything done in the church has this spiritual essence about it and is thus described as a “ministry,” it is a reasonable assumption for these kinds of “ministries” to fit nicely, and even necessarily, under the auspices of the pastor. If this were true, how many “ministry” functions of the church would then fall under the domain—the responsibility—of the pastor? All of them, of course! And thus there are pastors doing anything and everything from printing bulletins to cleaning the bathrooms; from managing facilities to managing the staff and hiring and firing them; from cutting the lawn...to shoveling snow.

Richard Lenski, in his commentary on the book of Acts, makes a point related to this:

The theory that all offices in the church are derived from one central office and really constitute parts of it...has led to such ideas as that when the janitor rings the bell, sweeps the church, lights the lamps, he is only substituting for the pastor.⁴⁵

It is this kind of thinking that is causing all kinds of confusion in the church and serious challenges for the pastor. Obviously, performing all functions in the church, and performing them well, are impossible standards to achieve.

⁴⁵ Lenski, *Acts*, p243

Pastors are often confused about which hat to wear, when to wear which hat, and with whom to wear it. And the people? “The Pastor’s a ‘hired hand;’ look, he’s cleaning the toilets!” The staff gain a boss and lose a pastor. The members gain a CEO and lose their *seelsorger*. The church gains a janitor and loses its shepherd. And the pastor...he just loses himself. So what do we do? Here is advice from Dr. Kolb:

Nonetheless, pastors must always confront and reject the temptation to subvert their ministries by confusing the task to which the pastoral office commits them with other duties and responsibilities foisted on them by their own desire to “be more than just a preacher of forgiveness” or by the desires of others to have the pastor “do something practical, too.”⁴⁶

And here is this project attempting to do something “practical.” Well, practically speaking, there is hope. This confusion of roles and expectations placed on the pastor can be resolved. Learning how more clearly to define and delineate between the kinds of functions we have in the church will help. There are those functions that fill the pastoral office, as we have defined it. And then there are those that do not.

Though all duties in the church are either directly or indirectly for the purpose of applying God’s grace to the lives of the people, there is a distinction between functions. There are those designed directly to apply God’s grace and there are those designed indirectly to support this application of God’s grace. This distinction is where the delineation must take place.

Walther’s quote of Martin Chemnitz validates the need for such a distinction, such a limit, to the functions a pastor is expected to perform.

“This office [ministerium] has a power granted to it by God (2 Cor. 10:4ff.; 13:3-4) but one that is circumscribed by definite duties and limits, namely, to preach the Word of God, instruct the erring, rebuke the sinners, exhort the

⁴⁶ Robert Kolb, The Doctrine of Ministry in Martin Luther and the Lutheran Confessions (p57, lines 365-368))

lax, console the anxious, strengthen the weak, resist the gainsayers, examine and condemn false doctrine, convict transgressions of morals, administer the divinely instituted sacraments, remit and retain sins, be examples to the flock, pray for the church, privately and publicly lead the congregation in prayer, care for the poor, excommunicate publicly the contumacious, receive those who repent and reconcile them with the church, install ministers according to Paul's prescriptions and with the consent of the congregation introduce ceremonies that serve the ministry, are not at variance with God's Word, do not burden consciences, but promote order, dignity, propriety, peace, and edification. That belongs to the two chief parts, namely, to the power to preach the Gospel and administer the sacraments as well as to the power of jurisdiction" (*Examen Concilii Tridentini*, "De sacramento ordinis," sec.1, p.573).⁴⁷

CONCLUDING SUMMARY:

Based on our biblical and confessional sources, it is clear that the pastoral office has this narrow definition: *Preach the Word of God in all its truth and purity and administer the sacraments properly*. Based on the biblical narrative of Acts 6, as well as other scriptures (e.g., Ephesians 4:11-12), there is one more functional description needing to be added to the narrow understanding of the pastoral office to restore it to its biblical design. Darrell L.

Bock, explains why:

The Twelve [Apostles] consider the complaint legitimate but raise the question of the best way to solve it. They prioritize their role and delegate the responsibility, involving more people in the community's work as a result.⁴⁸

It is this that is at the heart and core of keeping the heart and core of the ministry the heart and core of the pastoral office:

***Preach the Word of God in all its truth and purity, administer the sacraments properly
and prepare God's people for works of service.***

⁴⁷ C.F.W. Walther, *Church and Ministry (Kirche und Amt)*, (St. Louis, MO: Concordia Publishing House, 1987), p215,216

⁴⁸ Bock, *Acts*, p259

CHAPTER THREE

THE HISTORICAL PERSPECTIVE ON ROLE OF CLERGY

The goal of this chapter is to trace the historical evolution of the role of clergy in the church from biblical times to today. While there are countless studies on the doctrine of ministry, there is very little to be found on the functions of the ministry. This is probably due in part to the fact that the New Testament is rather quiet concerning the organization of the church. Much of what we think we may know is really not all that clear. In this chapter I will try to bring some clarity to this issue by exploring the historical evolution of the functions of clergy during five different periods in history:

- I. The Primitive Church (33-120AD)
- II. The Later Patristic Period (311-451AD)
- III. The Middle Ages (451AD-1520)
- IV. The Post Reformation Church (1520-1650AD)
- V. The Evangelical Ministry in America (1607-1850AD)

THE PRIMITIVE CHRISTIAN CHURCH (33-120AD)

There are some who say there is no value in studying the role and office of the pastor in the early church because it does not exist in the Bible. One example is Gene Edwards, who writes:

Yet there is not one verse of Scripture in the New Testament that describes such a creature, and only one verse that even uses the term “pastors” (Ephesians 4:11). Nonetheless, he is the center of the practice of Protestant Christianity.⁴⁹

⁴⁹ Gene Edwards, *The CEO/Pastor in the Bible*, p1
(www.earlychurchchanges.com/studies/edwards)

Then there are those who say not only is the office of pastor in the Bible, but so also are the offices of bishop and elder and deacon. And then there are those who claim that while ἐπίσκοπος, πρεσβύτερος, and διάκονος are terms best translated as bishop and elder and deacon, these terms do not necessarily define different offices and a hierarchical structure in the primitive church, but rather different functions in the early church.

This seeming lack of clarity in the office and role of pastor in the early church should be of no surprise. When any organization starts from the ground up there is an expected evolutionary process of an organizational structure. As the organization grows, so do the demands on the time of those leading the organization. In addition, a variety of skill sets and gifts is soon required to meet the growing needs.

The Christian church was a new “start-up” organization with two kinds of functions: operational and pastoral. Though we have little information from source documents regarding the specific kinds of operational tasks in the primitive church, we can make reasonable assumptions. Operational decisions had to be made in a variety of areas: when to worship, where to worship, when to meet, where to meet; the planning, calling, conducting and recording of meetings. Letters had to be written, offerings delivered, guests received, and one cannot help but wonder who made Paul’s travel arrangements. Expecting one person to perform both kinds of functions well is simply and practically unrealistic. The early church recognized this early on. They defined, delineated, and delegated operational from pastoral functions nearly from the very beginning. They did so by delegating these functions to the persons with the gifts to perform such. This is illustrated in the appointing of the seven described in Acts 6 and commented on in the previous Chapter. This is in line with the apostle Paul’s emphasis in 1 Corinthians 12 on different gifts for different members of the

body. When Paul, in Philippians 1:1, refers to “bishops and deacons,” he appears to be using these terms to signify functions that had been delegated to those with the appropriate gifts, rather than offices. Niebuhr and Williams make this case:

To be sure, Paul refers to the “bishops and deacons” at Philippi - and these terms suggest an “institutional” ministry - but one must not make the mistake of identifying these with the formally elected or appointed, the ordained, officials of a later period. The “bishops and deacons” are those members of the Philippian church who have proved to have administrative gifts - gifts of wisdom, efficiency, and tact, some in planning and oversight (the “bishops” or rulers), others in actually performing the various particular tasks belonging to what may be called the “business” of the congregation (the “deacons” or helpers). It is quite possible that Paul is not making here a distinction between two classes of persons at all, but between two functions which the same persons may perform.⁵⁰

This delegation of operational tasks to those with the gifts to perform such is further supported in the account of Acts chapter six (read in detail in Chapter Two).

As the early church grew, so did the need to define and delineate between operational and pastoral functions. Three events in history that significantly affected the growth and the organizational structure of the primitive church were the resurrection of Jesus, the persecution of His disciples and the assimilation of the Jewish and Gentile cultures.

- **RESURRECTION**

Without the resurrection of Jesus there would have been no community of people following Christ. With no reasonable explanation for the empty tomb and eyewitness accounts to His living presence post-crucifixion, a powerful story hit the streets of Jerusalem. That story was told first by those who had first-hand sightings. This upstart religion got a jumpstart because those whom Jesus sent (ἀπόστολοι) to tell the story and lead the church were very likely those who were eyewitnesses to the resurrection.

⁵⁰ H. Richard Niebuhr and Daniel D. Williams, ed., *The Ministry in Historical Perspectives* (New York: Harper Brothers Publishers, 1956) p10

As early as 34AD there are estimates that the number of disciples of Jesus was now between twenty and twenty-five thousand. With this rapid growth of the Christian church came increased demands on the time and gifts of church leaders. While there are some who may presume there could not have been much administrative work required in the first century church, the conditions of the culture in that time suggest the opposite is true.

When a first-century Jew or pagan decided to become a Christian, he became dependent upon a new community for the supplying of all his needs in a way which the modern Christian, at any rate within the West, can scarcely imagine. The church had to assume almost total responsibility for the whole person of its members and for every aspect of their relations with one another. In even the smallest congregation in even the earliest period every one of the concerns we have mentioned (and obviously we have not begun to exhaust the possibilities) would arise; and as congregations grew larger, as they rapidly did, the “business” of the church would become correspondingly more difficult and complex.⁵¹

The complexities involved in caring for the people in the primitive Christian church is attested to by the aforementioned account recorded in the sixth chapter of the book of Acts. The apostles had allowed operational tasks to become part of their pastoral role, thus diminishing their effectiveness in both operational and pastoral functions. This prompted them to define, delineate and delegate these operational functions to those deemed gifted in performing such.

• PERSECUTION

With the rapid growth of this perceived new ‘cult-like’ religion, came persecution of the church. The martyrdom of Stephen around 35AD was just the beginning. In 62AD James was executed in Jerusalem by the Sanhedrin. Paul is later executed in Rome by Nero. Eusebius reports that he was beheaded. It is also reported that Peter was executed around the same time, being crucified upside down. Traditions surrounding the persecution of Nero

⁵¹ Niebuhr and Williams, *The Ministry in Historical Perspectives*, p12

report that the Great Fire of Rome, 64AD, destroyed a quarter of the city. Tacitus reports that Nero blamed the Christians, thus turning the rage of the general populace against them. Nero then committed atrocities against Christians such as burning them on stakes to light the path for his evening carriage rides. The Roman historian Tacitus writes:

Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.⁵²

Rather than the Christian church shrinking in size as one might suspect, it grew in strength of character and numbers. The public was moved by their passive martyrdom. The Christian leader Clement writes:

To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.⁵³

The Apostle Paul suffered persecution throughout his ministry. He knew what the people were facing. He knew their need for him to be their pastor. It is not difficult to sense his anxiety when he concludes his long litany of personal trials in saying: *“Besides everything else, I face daily the pressure of my concern for all the churches”* (2 Corinthians 11:28). He recognized even then that no one can do it all, even if you are single and celibate.

During this time of persecution, the demands on the clergy increased significantly in two areas: shepherding and teaching. Their presence in the lives of the people was needed for comfort and strength. Their study and preparation in developing defenses and explanations of the Christian faith was also required. As their priorities of preaching, teaching, and caring for

⁵² *The Annals of Tacitus*, XV.44, 109AD

⁵³ *First Epistle of Clement to the Corinthians*; I Clement 6:1

the people began to crystallize, so did their need to define, delineate, and delegate non-pastoral functions.

- **ASSIMILATION**

The merging of two cultures is the third major influence shaping the organizational structure of the early Christian church. We know the church was intentional about merging both Jews and Gentiles into one body. The apostle Paul is very clear on this, especially in his letter to the churches in the province of Galatia. Again, in the book of Acts, we see the kinds of internal conflicts this would bring to the church. Even within the Jewish culture there were two subcultures: Grecian Jews, those familiar with the Greek language and customs, and Hebraic Jews, those familiar with the Hebrew and Aramaic language and bent on preserving the Jewish customs. The Hebrew widows were having their material needs met while the Grecian widows were not. This organizational decision they made indicates their need to delegate more than just the one operational task. With the explosive growth so early in the church, it may very well have led to the church adopting an organizational structure with which the Jewish Christian leaders were familiar. John Knox, a Scottish clergyman and leader of the Protestant Reformation, presumes the following:

Jewish communities, large and small, were governed by councils of elders, the so-called sanhedrins. These “elders” were the only “ordained” officials of Judaism in the New Testament period - the priests and Levites being such by birth and the scribes not having yet attained full recognition as official representatives of the cultus.⁵⁴

Moreover, the elders were by all means the most important Jewish officials both in Palestine and in the diaspora, the oversight of all the interest of the communities being entrusted to them. Not only is it impossible to suppose that the term “elder” as used in the early church is not related to this Jewish usage, but it is almost equally difficult to doubt that the most primitive Jewish

⁵⁴ B.S. Easton, Jewish and Early Christian Ordination, p308ff (www.religion-online.org/showchapter.asp?title=408&C=154)

Christian communities followed this familiar and universal Jewish pattern in their organization.⁵⁵

By the end of the first century we are not given a clear distinction between the roles of bishop (ἐπίσκοπος) and elder (πρεσβύτερος) in the primitive church, however, a pattern in the delegation of both operational and pastoral functions is forming.

These boards of elders, like the Jewish sanhedrins, had general oversight of the affairs of the congregation and were responsible for guiding and ruling it. All of the many functions we have mentioned as belonging to the administration of a primitive congregation-and we remember that these were becoming constantly more numerous and complex-are now the responsibility of the elders in their corporate capacity.⁵⁶

Though the terms bishop and elder are used interchangeably, it is the elders who were becoming more responsible for the administrative functions of the church. Though they also shared in the bishop functions of teaching, leading, worship and administering the Eucharist, the administrative duties were also falling under their purview, with the assistance of the deacons.

What is clear during the church's first hundred years is that as it continued to grow in number, the number of tasks continued to grow in the church. These tasks, both pastoral and operational, were overseen by the church leadership (clergy). Who performed these tasks evolved over time.

THE LATER PATRISTIC PERIOD (311-451AD)

By the end of the age of the apostolic fathers the leadership of the Christian church was moving from positions of function to the threefold orders of bishop, elder, and deacon. They had governance, forms of leadership, but not offices of rank.

⁵⁵ Niebuhr and Williams, *The Ministry in Historical Perspectives*, p21

⁵⁶ Ibid p22

Already by 120AD there appears to have evolved a monepiscopacy; the pattern of a single bishop, or pastor, at the head of the church. Very likely, this was the result of the primitive church designing a system of efficient governance that was more practical than governance through a council of elders.⁵⁷

As these urban bishops were given the tasks of judge, preacher, teacher and presider over the Eucharist, this raised the question of who was qualified to do the same in the rural congregations. They either had to delegate these functions to resident priests, as was being done in the large cities, or develop and encourage rural diaconates and bishops. The main concern became the delegation of the function of administering the Eucharist.

The Council of Arles in 314AD claims knowledge of the deacon administering the Eucharist, but states its hope to abolish that practice (canon 13). Then, at the Council of Nicaea in 325 (canon 18) they succeeded in imposing a ranking of order within the clergy.

It has become known to this holy and great council that in localities and cities the deacons distribute the Eucharist to the presbyters, though it is contrary to the canon and the tradition that they who may not themselves offer the sacrifice should distribute the body of Christ to those who do offer the sacrifice. It has also become known that some deacons receive the Eucharist before the bishops. All that shall be discontinued now and the deacons shall remain in their place, know in that they are servants (*hyperetai*) of the bishop and in rank subordinate to the presbyters. They are to receive the Eucharist in accordance with their rank, after the presbyters, a bishop or presbyter administering it to them. The deacons also are not to sit in the midst of the presbyters; for what has happened is contrary to rule and order. If anyone after these ordinances, still refuses to obey, let him cease from the diaconate.⁵⁸

This decision marked the beginning of a functional hierarchy within the leadership roles of the church. The deacon had become the assistant of the parish presbyter-priest and

⁵⁷ Ibid p23

⁵⁸ H.J. Schroeder, *Disciplinary Decrees of the General Councils*: Translation, and Commentary (St. Louis and London, 1937), p49.

bishop, rather than of the church alone. With the hope of one day succeeding the bishop, being a deacon now served as merely a rung in the clerical ladder.⁵⁹

Thus in place of three basic, though overlapping ministries of the primitive church (sometimes concurrently discharged by the same person) we found at the end of the two centuries of evolution three main orders of the clergy: the episcopate, the priesthood, and the diaconate and an ever-growing series of lower orders.⁶⁰

In the 4th century it becomes clear that the power and authority of the church is now centered primarily in the office of bishop. In a compilation of writings by Clement I, the following description of a “bishop” is provided:

The bishop, he is the minister of the word, the keeper of knowledge, the mediator between God and you in the several parts of your divine worship. He is the teacher of piety; and, next after God, he is your father, who has begotten you again to the adoption of sons by water and the Spirit. He is your ruler and governor; he is your king and potentate; he is, next after God, your earthly god, who has a right to be honored by you.⁶¹

If there were any reason to question there being an official ranking of clergy offices in the church, the following description by Jerome of the authority of the bishop leaves none.

I do not deny that it is the practice of the Churches in the case of those who living far from the greater towns have been baptized by presbyters and deacons, for the bishop to visit them, and by the laying on of hands to invoke the Holy Ghost upon them...It is that without ordination and the bishop's license neither presbyter nor deacon has the power to Baptize.⁶²

From this time in history moving forward we see a profound effect on the functions of the clergy of the church. It officially began when Constantine abolished the Tetrarchy and replaced these secular rulers with the urban bishops residing in those geographical provinces (dioceses). From that point on the clergy of the church was as involved in oversight of the

⁵⁹ Niebuhr and Williams, *The Ministry in Historical Perspectives*, p63

⁶⁰ Ibid p61

⁶¹ *Apostolic Constitutions II*: xxvi

⁶² Jerome, *Against Luciferians* 9 c379

kingdom of man as the kingdom of God. There became a commingling and confusion between the sacred and secular rule throughout the rest of the Middle Ages.

Bishops and abbots became rulers in their own domain when the feudal system became established and taxes, military levies, and the administration of justice devolved upon the holders of land. So long as churchmen held vast estates they could not escape obedience and service to their overlords nor responsibilities and protection for their underlings. They had become prince-bishops and prince-abbots.⁶³

THE MIDDLE AGES (451-1520AD)

By the end of the fifth century the functions of the clergy had shifted from being three overlapping ministries of the primitive church intent on defining, delineating and delegating the operational functions, to three main orders of clergy: bishop, elder, deacon with profound confusion between the functions.

John “Golden Throat” Chrysostom, bishop of Constantinople (400AD), lists the following as functions of the priest: administration of the sacrament, discipline, judge, administrator of church property, instructor, preacher, pastoral (visitation).⁶⁴

While most were defining the functions each member of the clergy should perform, Ambrose led the way in defining the functions a member of the clergy should not: “The minister should never be...a merchant, a magistrate, or a militiaman.”⁶⁵ Adherence to this short list of functions a clergy should not perform was short-lived. After the barbarian invasions in the West these once forbidden tasks were ‘officially’ added to the clergy’s role.

The three activities which the Early Church had forbidden to the clergy came to be appropriated. The first was business. To be sure, in the first centuries the bishop was the administrator of the Church’s goods but in the Middle Ages he was more, and the Church’s business was so enlarged, so intricate, and so

⁶³ Niebuhr and Williams, *The Ministry in Historical Perspectives*, p88

⁶⁴ Ibid p84

⁶⁵ Ibid p84

geared into all of the property and commercial activities that the difference at this point between the cleric and the lay was no more than that the former was more successful. The bishop of Rome became a great business administrator.⁶⁶

Clearly by the end of the fifth century the clergy (bishops) are now both sacred and secular rulers; their salaries are subsidized by the state; the ownership of estates created vast wealth for the church, thus the clergy, and the office originally filled with the meek and frugal was now tempting the avaricious and ambitious.⁶⁷

The leadership in both the sacred and secular realms became morally bankrupt. As the people gravitated to the corrupt urban lifestyle, the morally disciplined monks moved out of the cities and into the countryside. Though many of these early monastic orders originated as a means to escape the sinful world, some, like the Franciscans and Dominicans, were beginning to leave the shelter of a monastery and choose to live in the world where they could preach and teach the people about the life a Christian should lead.⁶⁸

Because the centralized power of both secular and sacred rule were delegated to the Bishop, he had to prioritize the tasks. Because the tasks of his secular rule were paramount to keeping his status and wealth, some once important tasks of his sacred rule were set aside. The Eucharist became the bishop's foremost pastoral function while the preaching, visitation, and general pastoral care fell to the 'suitable' clergy appointed by the bishop. This practice became an established law of the church by the Fourth Lateran Council in 1215AD.

It often happens that bishops, on account of their manifold duties or bodily infirmities, or because of hostile invasions or other reasons, to say nothing of lack of learning, which must be absolutely condemned in them and is not to be tolerated in the future, are themselves unable to minister the word of God to the people, especially in large and widespread dioceses. Wherefore we decree

⁶⁶ Ibid p86

⁶⁷ Ibid, p89

⁶⁸ C. Warren Hollister, Joe Leedom, Marc Meyer, David Spear, et al., *Medieval Europe: A Short Sourcebook*, (McGraw-Hill Humanities/Social Sciences/Languages; 4 edition, October 31, 2001) p237

that bishops provide suitable men, powerful in work and word, to exercise with fruitful result the office of preaching; who in place of the bishops, since these cannot do it, diligently visiting the people committed to them, may instruct them by word and example. And when they are in need, let them be supplied with the necessities, lest for want of these they may be compelled to abandon their work at the very beginning. Wherefore we command that in cathedral churches as well as in conventual churches suitable men be appointed whom the bishops may use as coadjutors and assistants, not only in the office of preaching but also in hearing confessions, imposing penances, and in other matters that pertain to the salvation of souls. If anyone neglect to comply with this, he shall be subject to severe punishment.⁶⁹

Though the fourth Lateran Council did deem the task of preaching important to the pastoral office, it officially delineated and delegated the task of preaching away from that clergy role of bishop; the role with the greatest authority in the church. While the people still attended mass to receive the Eucharist, they went out to the rural countryside to hear the preaching from the monks.

Reuniting this preaching function with the pastoral office, and making it of primary importance in that office, took place during the period of the Reformation under the genius leadership and drive of Martin Luther.

THE POST REFORMATION (1520-1650AD)

While Martin Luther's primary focus during the Reformation was on the right understanding of the doctrine of justification by grace alone through faith in Christ, his primary function for the teaching of this truth during and post-reformation was the function of preaching.

Only the new understanding of the gospel achieved by Luther and his fellow Reformers led to such an emphasis upon the proclamation of the Word that henceforth the very reality of the church was grounded in preaching.⁷⁰

⁶⁹ Fourth Lateran Council, Canon 10

⁷⁰ Niebuhr and Williams, *The Ministry in Historical Perspectives*, p110

Luther was not alone in this emphasis. John Calvin and he agreed on the importance of both the preaching and administering the Sacrament. Calvin writes:

Where the Word is heard with reverence and the sacraments are not neglected there we discover...an appearance of the Church.⁷¹

Knowing the importance of right preaching and teaching of the Word of God, Luther also knew the importance of having one in the office who was gifted and educated to do so. With the anti-papacy sentiment of the people, the greatest challenge he, and all the Reformers, had was in achieving a balance between the distinction and the commonality of the clergy and laity. While Luther spoke of the “priesthood of all believers,” for the sake of order, he needed also to retain specific functions for the pastoral office alone: e.g.: preaching and administering the sacrament.

...the Reformers customarily spoke of the minister as pastor (shepherd, in relation to certain New Testament passages, e.g., John 10:2 and 10:16; Hebrews 13:20; I Peter 2:25), but they called him most frequently “preacher” (Prediger or Praedikant).⁷²

Because the Roman Church had been firmly established in the life of the people for so many years and the Papacy and Empire had officially condemned what Luther represented, starting up this new Christian church was no easy task. Would they have been able to determine the structure themselves, they probably would not have chosen the one they did, but because they had no legal sanction until the Peace of Augsburg in 1555 they needed to submit the ecclesiastical changes to the Christian nobility.

Throughout his [Luther’s] life, he never entirely abandoned the notion that “the Word must do it.” But he saw very soon that an actual reformation could not be carried out except with the help and authority of the princes and political magistrates. In 1520, he appealed to the Christian nobility to act as “emergency-bishops” because the regular bishops had failed to care properly

⁷¹ John Calvin, *Institutes of the Christian Religion*, 7th American edition, (Philadelphia: 1936) IV.1.10

⁷² Niebuhr and Williams, *The Ministry in Historical Perspectives*, p116

for the church. As time went on, he reluctantly acknowledged and agreed that the public authorities had to assume the responsibility for all ecclesiastical change.⁷³

Regardless of Luther's 'reluctance' to do so, his allowing the Christian nobility to perform primarily the operational functions of the church was a tremendous blessing for this new "start-up" church. Though there was confusion over who was to perform which pastoral function of the church, there was a clear distinction between the two kinds of functions with non-clergy only fulfilling the operational ones. This allowed Luther to focus on what he deemed the most important pastoral functions. Robert Kolb observes:

There can be no doubt where Luther saw the focus of all the activities of these called pastors. He listed their functions: to teach, to preach and proclaim the Word of God, to baptize, to consecrate or administer the Eucharist, to bind and loose sins, to pray for others, to sacrifice, and to judge all doctrine and spirits. Certainly these are splendid and royal duties. But the first and foremost of all on which everything else depends, is the teaching of the Word of God. For we teach with the Word, we baptize with the Word, we sacrifice with the Word, we judge all things by the Word.⁷⁴

Though Luther is recognized as the catalyst of the Reformation, his leadership was followed in many ways by other Protestant leaders. Though they may have disagreed on various biblical teachings, they found unity in Christ as Savior and the Bible as the authoritative Word of God.

In the course of time, it was generally agreed everywhere in these churches that the ultimate source and norm of the church and of the Christian life was the Bible; that nothing, therefore, was as important as the preaching and teaching of the Bible and that, because there was no authority higher than the Bible, Biblical preaching was not subject to regulation by political authority⁷⁵

⁷³ Ibid p117

⁷⁴ Robert Kolb, *The Doctrine of Ministry in Martin Luther and the Lutheran Confessions* (p53, LW 40:21)

⁷⁵ Niebuhr and Williams, *The Ministry in Historical Perspectives*, p121

Confusion and chaos in both leadership and laity was cleared up and reined in as the evangelical church orders developed. There were territorial churches and town churches. The church orders of the princely territories of Germany were of three types:

In Saxony, and in dependence upon it in most principalities of northern Germany, the ministers were held solely responsible for preaching, catechetical teaching, and the administration of the sacraments. They were relieved of all responsibility for the external organization and administration of the Church.

Similarly, in the church order of Hesse...the highest ecclesiastical authority lay in the hands of the prince, but it was less bureaucratic and more representative in character.

The church order of Wurttemberg...was bureaucratic in character. The church was governed by a commission of councilors acting on ducal authority...The prince as the *praecipuum membrum ecclesiae* (chief member of the church) assumed the authority which formerly had belonged to the bishops. Only preaching and the administration of the sacraments were exempt from his power, and he himself was subject to the Word of God, the highest authority.⁷⁶

The church orders of the free towns were different. The city councils assumed control of the churches and thus many of the operational functions that had previously been performed by the bishops. The greatest concern of the Christian nobility, whether in the city or town, was placing Christian discipline under the auspices of the clergy.

...they feared that the preachers might constitute themselves as a second legislative and governmental body. Indeed, they suspected that a new "Papism" might arise.⁷⁷

Martin Bucer attempted to retrieve this function of discipline from the secular rulers and place it back under the control of the clergy, but to no avail. The civil governments refused to give up their control of this function of the 'public life' to the preachers. Where Bucer failed, however, Calvin succeeded. He formed a body of preachers named "Venerable

⁷⁶ Ibid p122-123

⁷⁷ Ibid p125-126

Company.” This body examined new ministers and made recommendations to congregations. Though the city council had the right to approve the ‘election’ of such, the functions of the clergy were to preach, teach, administer the sacraments and enforce church discipline.⁷⁸

Though Martin Luther was indeed the catalyst to the reforming of the church, many Christian leaders followed in his steps and risked everything they had, including their lives, to continue what Luther had only begun. While Luther defines the priority functions of the pastoral office as preaching and administering the sacraments, there were many other functions the clergy performed; i.e., catechizing, visiting, disciplining, and counseling members of his flock. None of these were operational tasks, only pastoral.

The delineation and delegation of the two kinds of functions was done out of necessity during this period of time, the anti-papacy sentiment driving it then. But it was the anti-clerical sentiment which drove it when the Christian churches emigrated to America.

THE EVANGELICAL MINISTRY IN AMERICA (1607-1850)

One of the most significant events affecting the Christian church was when the European evangelical churches in Europe emigrated to America. By 1850AD America had become home to a wide array of religious denominations. While many of these offshoots still resembled their mother churches in Europe, they had all been changed to some degree through acculturation.

...as Crèvecoeur noted, while first of all a transplanted European has nevertheless become a new creature, so these many transplanted European religious groups, although bearing enough family resemblance to their Old World progenitors to be recognized as of direct descent, yet had all been changed by the subtle magic of the new land and were different from any previous churches in Christendom.⁷⁹

⁷⁸ Ibid p130

⁷⁹ Ibid p208

Affecting the functions of the pastoral office during this period of emigration was a strong push-back from the new emigrants to pastoral authority. Their greatest fear in this new land was the development of another papacy. Their reaction to this fear took the American church structure to the other extreme; one of ‘congregationalism’ or ‘localism.’ Because Episcopal control was now so geographically distant, in practice actual control of the church fell into the hands of lay Vestries.

Thus the Vestries in America soon gained effective control of the spirituals as well as the temporals of the churches, largely through assuming power to hire and set the salary of the clergyman...⁸⁰

With the clergy being viewed more as ‘hired hands’ by the laity than as called servants of Christ by God through the church, the expectations of the role of clergy varied from church to church and person to person. The pastor in some denominations was treated as a ‘hireling’ to perform any and all functions of both kinds. The pastor in other denominations was ‘allowed’ only the pastoral functions but evaluated as being worth his hire dependent on quality of preaching, number of visits made to members, and how many conversions had taken place under his auspices.

Henceforth this kind of “localism” has been as essential characteristic of the free-churches, and a barrier to any tendencies toward overall uniformity imposed from above. Its development, and the more radical congregationalism described, meant that the minister in whatever church was from an early date placed in an intimate relationship with the lay people, and was maintained and if necessary judged by them or by his neighboring peers in the ministry. Not all of the laity were as crudely assertive as Crevvecoeur’s “Low Dutchman” who, that “American farmer” said, conceives no other idea of a clergyman than that of a hired man; if he does his work well he will pay him the stipulated sum; if not he will dismiss him and do without his sermons, and let his church be shut up for years.⁸¹

⁸⁰ Ibid p213

⁸¹ Ibid p217

The Evangelical church underwent a radical transformation in the hearts and minds of the people; from being ‘tolerated’ by the Roman Church in Europe to being completely independent. The value of the sacraments was greatly diminished; the clergy were merely hired hands; and any association with the church was voluntary. With the laity now in a position to wield decisive power, the clergy had to learn to fend for themselves, primarily through the power of persuasion. They became politically astute both inside and outside the church. “...you meet with a politician where you expected to find a priest.”⁸²

Though there are many other references giving evidence to the early role of the clergy in America as being disrespected by the laity and perceived to have little value, the principal researcher of this project now turns briefly to a personal source for such evidence. His great, great grandfather is Ernst August (E.A.) Brauer. He was born in 1819 and died in 1896. At the bequest of Wilhelm Loehe he emigrated from Germany in November of 1847 to become an ordained Lutheran pastor. During his nearly fifty years in the ministry, he served both as a parish pastor and a professor at Concordia Seminary, St. Louis, Missouri. Good pastors were in high demand and hard to come by. His first parish was in Addison, Illinois. In his own words he describes the corrupt and chaotic state of the church, as seen through his congregation. Most interesting, however, is how he describes what he considered the most difficult doctrine for his people to accept: the Office of the Keys. They refused to believe the pastor could actually forgive them their sins. They accused him of being untruthful for making such a claim. Brauer reports:

All explanation was contemptuously despised. For example: These persons went to a sectarian pastor and asked for their teachings which condemn the Lutheran teaching on absolution and distributed copies of this among the members in order to awaken and enlist opposition to the pastor. Father writes

⁸² Alexis de Tocqueville, *Democracy in America*, trans. Henry Reeve, 4th edition I (New York:1841) p335

thus in his diary: “It got so bad that folks would come to my window during the night and in loud mockings forgive each other their sins. So the devil raged against the doctrine of absolution. They even tossed human dung against my doors and windows. They dismantled my carriage, carrying parts of it into the woods and hanging them from the tree tops.”⁸³

It was obvious that in his early years as a pastor in America, the laity had little respect for the clergy, at least in his geographic area and particular parish. He further illustrates the struggle the laity had with pastoral authority in the following recorded event.

The general idea was that the preacher should stick to preaching but otherwise leave the members alone. Father relates: “On a visit - I ask the husband to accompany me outside. He does so. I ask him if he feels sorry for being so unloving toward his wife, whether he admits being drunk at times and cursing. Instead of an answer, he turns around, pulls a stake out of the ground and seriously tried to beat me with it. I ask him if he wants to beat me. “Ja, there is the door. March!” On the following day the pastor had the joy of seeing this same man come to him, admit his vile behavior, and sobbing asks for forgiveness.”⁸⁴

Clergy in early American history had a difficult job to do. Even if at times it did require doing tasks outside their pastoral responsibilities; and even if in doing so they received little to no respect, their trust in God and His Word helped keep them focused on their primary task: to shepherd the sheep God had placed in their flock. E.A. Brauer was one such man who did so.

Events as noted above, evoked a profound description of the strength of character a member of the clergy must have had to be faithful to his calling during this time in America:

A preacher must fight his way through with the Sword of the Spirit alone and depend upon faith in the living God and His promises, if he wants to be a preacher and proclaim the truth [in America].⁸⁵

⁸³ *The Life of Ernst A. Brauer*, p18

⁸⁴ *Ibid* p18

⁸⁵ Theodore G. Tappert and John W. Doberstein, I, *The Journals of Henry Melchior Muhlenberg* (Philadelphia: 1941), p67.

CONCLUDING SUMMARY

The purpose of this chapter was to trace the historical evolution of the role of clergy in the Church from biblical times to today. While there are significant differences in the historical events leading up to each of the ‘start-ups’ in the Primitive, Patristic, Middle, Post-Reformation and American churches, there is also one commonality: the need for an organizational structure that defined and delineated the pastoral and operational functions. Which functions became a part of the role of clergy was largely shaped by historical events; i.e., rapid growth, the commingling of secular and sacred authority (Constantine, Nicea, The Edict of Milan), a passion to delineate and delegate that authority (Luther and the Reformation), and a reaction of fear to an abuse of such authority ever again (Early American ‘anti-clericalism’).

This journey through the historical evolution of the role and functions of the clergy since the time of Christ has been as rewarding as it has been difficult. It is filled with such complexities of human emotions and yearnings for power and wealth; as well as the simplicity of the message the people longed to hear: they have a God who loves them. It is hindered by few reliable factual sources and many biased perspectives; yet pushed forward by those with a passion to restore the role of clergy to its biblical and missional design.

The following Chapter explores the contemporary perspective on the role of clergy. Based on its historical evolution, it is not surprising that role confusion in the pastoral office continues even today.

CHAPTER FOUR

THE CONTEMPORARY PERSPECTIVE ON ROLE OF CLERGY

As the historical survey in the previous chapter points out, this problem of role confusion in the functions of the pastoral office is not new. This problem is not any great revelation. This problem began in the early Christian Church, devolved even more so as the clergy assumed both sacred and secular roles throughout the Constantinian Era, the Middle Ages, into and past the Reformation Period, and now today in the Evangelical Churches of America. Regardless of how long this problem has been in existence, however, it needs to be resolved. It is a very real threat to the integrity of the pastoral office.

The purpose of this chapter is to explore contemporary literature to discover how the operational functional expectations of the pastoral office and the role confusion this causes in the pastoral office is identified today and if there are practical solutions offered to resolve it.

The following resources were helpful in deepening the principal researcher's understanding of the significance of the problem. They also provided a basis of research upon which to develop a practical solution to the problem.

Working the Angles, The Shape of Pastoral Integrity

As stated in Chapter One of this project, Eugene H. Peterson offers a seminal work in the 1980's, Working the Angles, The Shape of Pastoral Integrity, warning the Christian Church of the great number of pastors who are abandoning the posts to which they are called.

He claims pastors have “metamorphosed into a company of shopkeepers, and the shops they keep are churches.”⁸⁶

Peterson believes this morphing of pastors to “shopkeepers” is because many pastors today are allowing the busyness of the church and the expectations of those they serve to steal time away from taking care of their own spiritual health.⁸⁷

If those entrusted with the care of the body cannot be trusted to look after their own bodies, far less can those entrusted with the care of souls look after their own souls, which are even more complex than bodies and have a correspondingly greater capacity for self-deceit.⁸⁸

Peterson offers a model of spiritual disciplines to follow: a triangle with each side representing prayer, reading Scripture and giving spiritual direction. Though he stresses the critical nature of the issue, he confesses that very few pastors will likely “work the angles” as he suggests. With that in mind, he emphasizes the need for pastors to seek out a spiritual director, someone who will hold them accountable.

Our position requires that we act with authority; our faith requires that we live in submission. While we are busy passing out the Lord’s commands in our congregations and communities, who is there to represent the same authority to us? Our already healthy propensity for pride is goaded a dozen times a day with no one in sight to check it. It is not merely nice for pastors to have a spiritual director; it is indispensable.⁸⁹

Eugene Peterson is passionate about the need for pastors to be good pastors. This requires a pastor to have spiritual integrity. Having spiritual integrity requires that the pastor take care of his own spiritual wellbeing. How a pastor can take care of his own spiritual

⁸⁶ Eugene H. Peterson, *Working the Angles - The Shape of Pastoral Integrity*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987) p2.

⁸⁷ Ibid, p165

⁸⁸ Ibid, p165

⁸⁹ Ibid, p167

wellbeing, according to Peterson, is by working the angles; taking time to be ‘quiet’ and in the presence of God.

With the expectation that pastors perform all the functions in the church, there is little, if any, time, emphasis or priority given for the pastor to have quiet time with God. Delegating operational functions away from the pastor is a practical first step in helping pastors have that time to work the angles: *the shape of pastoral integrity*.

The Unnecessary Pastor - Rediscovering the Call

In Marva Dawn and Eugene Peterson’s book titled The Unnecessary Pastor - Rediscovering the Call, they explore why pastors are being diverted from their primary pastoral tasks. They contend, much like Peterson does in Working the Angles, that pastors have given into the temptation of performing according to the expectations of the people and culture. Giving into that performance expectation has resulted in society re-shaping the pastoral office to meet their perceived sociological needs, rather than their spiritual needs.

With hardly an exception they [congregations] don’t want pastors at all - they want managers of their religious company.⁹⁰

Dawn and Peterson believe pastors can *rediscover their call* when they “stop doing it all” and focus, rather, on developing and leading the community of believers.

Tempting as it is...the pastor can’t do it all by himself or herself. We have to develop community, and to develop community there must be godly leadership.⁹¹

A significant role in developing and leading a congregational community is for the pastor to delegate operational functions to non-clergy paid and/or volunteer staff so he can focus on performing the pastoral functions which he was called to do. One of the neglected

⁹⁰ Marva Dawn, Eugene Peterson, *The Unnecessary Pastor - Rediscovering the Call*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000) p4.

⁹¹ Ibid, p190

pastoral leadership functions a pastor needs to reclaim is the function of equipping the saints for works of service.

Verse 12 [of Ephesians 4] is one of the clearest descriptions of your pastoral role in all the Bible, but it is often confused because of the old King James translation, which rendered all three of the verse's prepositions with the word *for*. Newer versions use "in order to" for the Greek *pros* and "for" for the Greek *eis*, in order to distinguish between the pastoral work of equipping the saints and the saints' work of service or ministry (*ergon diakonias*). If what we do as pastors and teachers is to equip the saints or prepare them fully, then primarily we are working ourselves out of a job.⁹²

Leading From the Second Chair

In Mike Bonem and Roger Patterson's book, Leading From the Second Chair, they illustrate well the secondary problem within the problem in this project: role confusion in and about the pastoral office. The purpose of defining and delineating operational from pastoral functions is only the first step of the proposed *Pastor Is As Pastor Does - 2KF Ministry Model*. The next step then is to delegate the operational functions. Bonem and Patterson approve of doing just that. However, their suggestion is to delegate the operational functions of the church to a second pastor. This simply exacerbates the problem of role confusion by creating expectations incompatible with the biblical role of pastor.

A second chair leader's unique role involves a special set of tensions. Any leadership position has challenges that stretch the individual, but these general stresses are not our focus. The unique tensions for a second chair arise because the expectations he encounters appear to be incompatible, or even contradictory.⁹³

While this book may give great advice to those in 'second chair' positions outside the church, the delegation of any operational functions to a second pastor in the church does not

⁹² Ibid, p243

⁹³ Mike Bonem and Roger Patterson, *Leading From the Second Chair, Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams*, (San Francisco, CA: Jossey-Bass publishers, 2005) p5,6

help to diminish or eliminate the role confusion in and about the pastoral office. If a pastor is managing the staff, who is this manager to the staff: pastor or boss? If the pastor is perceived as having the final say in the color of the carpeting or how every dollar is spent, who is this decision maker to the members of the congregation: their pastor or the CEO?

This book was most helpful to the research of this project in validating the guiding principle of the *2KF Ministry Model*: delegate the operational functions to non-clergy paid and/or volunteer staff.

The Executive Pastor

One of the more interesting resources in this project was a research paper by Reverend Wes Kiel, on the role of the Executive Pastor. He did extensive research of this role in churches throughout the country during a three month sabbatical. Kiel reports:

During the sabbatical I traveled approximately eleven thousand miles by car with some additional air travel. I visited churches and interviewed pastors in fifteen states. Before, during and after the trip, I interviewed in person or by phone or corresponded with pastors in over sixty churches. I met with Executive Pastors singly and in groups. In some cases I was able to interview the Senior Minister and several other members of the staff as well as the Executive Pastor. I talked with laypersons about the Executive Pastor role individually, in committees and in board meetings and retreats. I was able to talk not only to persons who were satisfied and enthusiastic about the role and function of the Executive Pastor but also with some that had had a negative experience with it. I also visited some large and growing churches that had selected or devised different administrative responses to the organizational and program demand of the mega church.⁹⁴

Wes Keil approached this research project with a clearly stated bias: “mega churches” need Executive Pastors who primarily perform operational functions in the church. His stated working definition of the Executive Pastor is as follows:

⁹⁴ Wes Kiel, *The Executive Pastor*, Christ Memorial Lutheran Church, Holland, Michigan, p5

1. Has primary responsibility for coordination and supervision of the staff.
2. Is seen as being “second in command” behind the Senior Pastor.
3. Has some program responsibility of his/her own.⁹⁵

Kiel clearly believes, as Bonem and Patterson do, that as operational functions in the church grow, so does the need to add more pastors to perform those functions.

The growing tendency to expand staff by adding part time people, often from within the congregation, argues for the position of an Executive Pastor since more people require more supervision and administration.⁹⁶

Kiel believes this operational position is best held by an ordained clergy.

The majority of Executive Pastors are ordained clergy...The most frequent route, according to my research, by which a non-ordained person becomes an Executive Pastor, is through the role of Business Administrator. There are some examples of good working relationships between the Senior Pastor and the Executive Pastor which began in this way. However, this route is also the most frequent example of an Executive Pastor relationship which didn't work out well. One such person was described to me “a very fine person but he just didn't have good people skills and the management and morale of the staff suffered.”⁹⁷

One interesting observation Wes Kiel makes is the perception of the workload by an Executive Pastor who has formerly served as a Senior Pastor. He believes that most senior pastors perform both operational and pastoral functions until they add an Executive Pastor, to whom the operational functions are delegated. If this Executive Pastor was once a Senior Pastor, Kiel contends the following:

Their experience tends to qualify them to handle all of the demands of the Executive Pastor role since that role can be thought of as one half of the Senior Pastor's task.⁹⁸

“...there comes a point for many churches when it is advisable for them to consider splitting what is not the traditional tasks of the Senior Pastor. The

⁹⁵ Ibid, p6

⁹⁶ Ibid, p8

⁹⁷ Ibid, p11

⁹⁸ Ibid, p14

result of this splitting is most usually the establishment of the position of the Executive Pastor.⁹⁹

According to Wes Kiel's description of the role of the Executive Pastor, the tasks the Senior Pastor would give up would be those of the operational functions in the church. For the Executive Pastor then to perform the operational functions well that would mean giving up the pastoral functions in that role. Conclusion: while the Executive Pastor takes on the role of operations manager, this ordained clergyman would then be giving up the role of "pastor."

Not only does this exacerbate role confusion in and about the pastoral office, but a called pastor is now performing the role of "pastor" in name only.

Job Descriptions

An area of research found to be especially interesting was in reviewing the job descriptions of Executive and Administrative Pastors. Along with the expected functions of management of staff, facility and finances, was the seemingly out of context criteria for job qualification: ordained clergy.¹⁰⁰

Published by the Lutheran Church - Missouri Synod is a publication entitled: LCMS Job Descriptions - Clergy.¹⁰¹ There are two optional job descriptions for the Senior Pastor. The primary duties and responsibilities of the Senior Pastor under option one are primarily pastoral functions. The following responsibilities are listed as additional:

- Supervises all staff members, called and contracted...
- Authorizes ministry expenditures...
- Supervises, hires and terminates church support staff...

⁹⁹Ibid, p17

¹⁰⁰ See Appendix E

¹⁰¹ See Appendix F

- Promotes new ministries initiatives and gives direction to all congregation boards and committees....

In the second job description option for the Senior Pastor, the primary responsibilities include both pastoral and operational functions. The following operational functions are listed:

- Administer the program of the church by...directing and supervising multiple staff members.
- Lead regular staff meetings and retreats...
- Work with the Personnel Committee to develop job descriptions, personnel policies and procedures and performance evaluations.
- Work with the appropriate committees...
- Moderate the church boards...
- Help develop and administer the budget and lead financial drives and giving programs.
- Cooperate with the (_____) by performing any other duties when asked to do so.

The “fallback” title for the Senior Pastor in the Lutheran Church - Missouri Synod appears to be “Pastor - Senior Administrative.” Ironically, the principal investigator has been assigned that title as well.¹⁰²

Clearly there is pastoral office role confusion in the Lutheran Church - Missouri Synod.

A Two -Dimensional Understanding of the Church for the Twenty-First Century,

Charles Arand’s two-dimensional understanding of the church is based on the *2KR* (two kinds of righteousness; active and passive) model and the need to keep their relationship

¹⁰² See Appendix G

inseparable yet distinct. Though the *2KR* model does not directly parallel the *2KF Ministry Model* in this project, Arand presents a congregational “health test” that does.

Arand suggests that a consumerist outlook viewing religion as a commodity has resulted in a “church shopping” mentality that has caused a shift in focus from the church as a theological reality to a sociological entity. This shift in focus on what the church is has also resulted in shifting the focus on what makes a church healthy.

Arand suggests a “health test.” He divides this test into two categories of health indicators: theological and sociological. The first is theological.

The growth and health of the church as a Third Article creation of the Spirit is difficult to assess because by definition it is hidden. It is visible only to the eyes of God. The only indicators we have are the Third-Article marks of the church, namely the means of grace. Here we must ask, “How many ways are the means of grace getting out?” and “How purely are they being proclaimed and administered?” With regard to the first question, there would come to mind worship attendance (those who are encountered by the Word of God), Baptisms, Communion attendance, and even Christian funerals. These assure us that there is a pulse. But one must also ask about how purely, comprehensively, and are they deeply being administered. How extensive and intensive is the catechesis of the congregation? Do Bible studies cover the entire counsel of God or only issues of perceived practical relevance? Are the sermons textual and doctrinal? Are people primarily spectators, or are they participants who are learning to articulate the Gospel by having it placed upon their lips? A church may have thirty Bible studies, but what is going on in those studies?¹⁰³

Arand’s second congregational “health test” includes sociological indicators.

The growth and health of the church as an institution is another matter. With regard to the church as an empirical organization or visible community, a variety of sociological indicators might be taken into account. These might include such things as the budget of the congregation (debt and contributions), the outward appearance and condition of the physical plant of the church, accessibility of its facilities, the number of programs operated by the

¹⁰³ Charles P. Arand, *A Two-Dimensional Understanding of the Church for the Twenty-First Century*, (St. Louis, MO: Concordia Publishing House, April, 2007) p158

congregation, the number of caring and support groups within the congregation, friendliness and treatment of visitors, and similar issues.¹⁰⁴

Though, by themselves, Arand admits these sociological indicators of church health are only indirect and fallible indicators of a church's true health *coram Deo* (before God), he admits they "serve as support structures for the Word even as the Word shapes their form."¹⁰⁵ Interestingly, the operational functions in the church similarly serve as support structures for the pastoral functions even as the pastoral functions shape the form of the operational functions.

Arand's (and Luther's) distinction between the two kinds of activities in that horizontal dimension is a direct parallel to the *2KF* model and is helpful in seeing the functions in the church as also having an inseparable but distinct relationship.

When we turn to the horizontal dimension of the church as it is defined by human activity and action, Luther recognized two important but unequal kinds of activities. First, there are those activities that are commanded by God (*de iure divino*) and are directly related to the nature of the church *coram Deo*. Without these, the church *coram Deo* would not exist. Second, there are those activities that have been devised by human beings (*de iure humano*) for the purpose of carrying out those activities that God has commanded and by which He builds His church. Luther and his colleagues referred to these activities as human traditions, human orders, and adiaphora. These humanly devised activities are not directly related to the definition of the church *coram Deo*, but they do contribute to the way in which the Word is delivered by human beings and the effectiveness in which God's people carry out God's will within the world. We can distinguish between these two activities in that the former deals with the "what" we are given to do by God; whereas, the latter deals with "how" we carry them out.¹⁰⁶

What Arand describes as *de iure divino* (functions commanded by God) and *de iure humano* (functions devised by human beings) run closely parallel to what are defined as the pastoral and operational functions respectively in the *2KF Ministry Model*. The pastoral

¹⁰⁴ Ibid, p158

¹⁰⁵ Ibid, p158,159

¹⁰⁶ Ibid, p149

functions directly serve God's grace to the people. The operational functions indirectly serve God's grace to the people by serving as the supporting structure of such.

For the "true" spiritual health of the church, Arand is emphatic about our need to keep a clear distinction between passive and active righteousness. Keeping a distinction between the *de iure divino* ("pastoral" activities commanded by God) and the *de iure humano* ("operational" activities devised by human beings) will also help with the spiritual health of the church. A relationship that is inseparable, yet distinct, will allow the pastor to focus on performing the pastoral functions while allowing those gifted in performing operational functions to use their gifts in service to God.

As indicated by the authors noted above the greatest challenge in the church is for the pastor to tend to his own spiritual needs, as well as those of the congregation. A pastor able to focus the time he needs on the pastoral functions ensures both a spiritually healthy pastor and a spiritually healthy congregation. A spiritually healthy congregation is one that can keep healthy distinctions.

Although it may not solve all the problems that the church faces today, recovering this neglected, yet important, distinction in Lutheran thought gives us one more tool in our theological toolbox.¹⁰⁷

This article addresses a health problem in the church from a theoretical perspective. To perform faithfully both the pastoral and operational functions, we now need to take that theoretical tool out of our theological toolbox and put it to practical use in the organizational structure of the church. Arand suggests the need for us to do just that:

These human orders are developed through the use of reason in service to the Word. The way in which a church structures itself will often mirror the society of its day...None of these forms of church government are in and of themselves inimical to the confession of the Gospel; none can guarantee the

¹⁰⁷ Ibid, p165

preservation of the Gospel or the spread of the Gospel. In a rapidly changing culture, the church may need to be ready to jettison in twenty years what appear to be the tried and true models of today. The church as an assembly of believers created and gathered by the Word truly exists in whatever institutional forms provide for the proclamation of the Gospel of Jesus Christ in all its purity.¹⁰⁸

CONCLUDING SUMMARY

The purpose of this chapter was to explore contemporary literature to discover how the functional expectations of the pastoral office and the role confusion this causes in the pastoral office are identified today and if there are practical solutions offered to resolve it.

Working the Angles, The Shape of Pastoral Integrity by Eugene Peterson and The Unnecessary Pastor - Rediscovering the Call by Marva Dawn and Eugene Peterson emphasized the same issue related in Acts 6: the neglect by the pastor and the need for the pastor to be in the Word and in prayer. No practical solution to the pastor being overwhelmed due to the expectation to perform operational functions or to the role confusion caused by such was offered.

Leading From the Second Chair by Mike Bonem and Roger Patterson, and Wes Kiel's The Executive Pastor, though addressing a practical solution of delegating the operational functions away from the Senior Pastor, there is nothing offered to resolve the kind of role confusion that causes.

Contemporary job descriptions for the pastor as Senior, Executive or Administrative Pastor, do address the need for the pastor to be in the Word, but simply exacerbate the expectation of the pastor to perform operational functions resulting in role confusion.

Charles Arand's article, A Two -Dimensional Understanding of the Church for the Twenty-First Century, though not addressing the need for the pastor to delegate operational

¹⁰⁸ Ibid, p150

functions, does offer a parallel model identifying the need for the church to recognize and keep distinct the two kinds of activities, functions, within the church.

Chapter Five moves the research from books and articles into the lives of church members and pastors through a series of surveys, focus groups, personal interviews, and a workshop.

CHAPTER FIVE

THE PROJECT DEVELOPED

This chapter provides a detailed account of the research done to validate the project's hypothesis. Pastors were the primary target audience. Pastors are inundated with marketing pieces and usually too busy to read carefully most of what crosses their desks or computers. To procure a response from as many pastors as possible we believed it was critical to be creative and persistent in our approach. The following research methodology was designed with this in mind.

In line with the guiding principle of the *2KF Ministry Model*; that pastors delegate operational functions to non-clergy paid and/or volunteer staff, the development of the research methodology, an operational function, has been delegated to a select research team. The members of this research team are also members of Good Shepherd, Cedar Park, Texas. Sitting on this team is an expert in social science research, Dr. Judd Staples. Much of what follows has been influenced by his insight and the principal researcher's oversight.

RESEARCH METHODOLOGY

To ensure the greatest impact possible, the research team developed and implemented a comprehensive research design plan. Presented below is an overview of the project implementation. A more thorough description of each phase of the project will then follow.

RESEARCH DESIGN OVERVIEW

1. Six survey instruments were designed to procure the following data:

- a. Functions in the Church Survey: This was a trial survey designed to procure initial perceptions of the amount of time a pastor spends performing the functions in the church.¹⁰⁹
 - b. Church Function Survey 1 (*CFS1*): This survey provided quantitative data on the perceived essentiality of the pastoral role per function in the church by pastors, congregational leaders and laity.¹¹⁰
 - c. Church Function Surveys 2a and 3a (*CFS2a,3a*): These surveys were identical, but taken pre and post introduction to the *2KF Ministry Model*. They provided both quantitative and qualitative data on the perceived role of responsibility per function in the church by pastors, congregational leaders and laity.¹¹¹
 - d. Church Function Surveys 2b and 3b (*CFS2b, 3b*): These surveys were identical, but taken pre and post introduction to the *2KF Ministry Model*. They provided both quantitative and qualitative data on the perceived amount of time spent by the pastor per function.¹¹²
 - e. Church Function Survey 4 (*CFS4*): This survey provided qualitative data on the perceived amount of time a pastor DOES spend and would LIKE to spend per function.¹¹³
 - f. Pastoral Interview Questionnaire (*PIQ*): This interview was used to procure qualitative data from pastors related to the quality of the *2KF Ministry Model Workshop* and regarding their attitudes toward the *2KF Ministry Model*.¹¹⁴
2. A color graph depicting the *2KF Ministry Model* was designed to provide a visual aid during the pastoral interview process.¹¹⁵

¹⁰⁹ See Appendix H

¹¹⁰ See Appendix I

¹¹¹ See Appendix J

¹¹² See Appendix K

¹¹³ See Appendix L

¹¹⁴ See Appendix M

3. All survey instruments, except the trial *Functions in the Church Survey*, were placed on Survey Monkey.¹¹⁶
4. A website, *PastorIsAsPastorDoes.com*, was designed to include the snow blower story, a description of the research of this project, a discussion page, and a link to *CFSI*.¹¹⁷
5. A promotional video was designed to encourage pastors to take the first survey instrument.¹¹⁸
6. A promotional piece (mini-shovel) and five letters tailored to the select target audience were sent to encourage the taking of the first survey instrument.¹¹⁹
7. A *Pastor Is As Pastor Does* survey link was placed on the principle investigator's church website and Facebook page.¹²⁰
8. Focus Groups were facilitated in three congregations.¹²¹
9. The *Pastor Is As Pastor Does 2KF Ministry Model Workshop* was developed and presented primarily to pastors of congregations in three circuits near the congregation of the principal investigator.¹²²

The research design procedure was incorporated into the following six project phases:

RESEARCH PHASE ONE - PRE-TEST

The goal of this pre-test phase was to assist in the overall development of the research methodology and to validate the quality of such.

¹¹⁵ See Appendix N

¹¹⁶ See Appendix O

¹¹⁷ See Appendix P

¹¹⁸ See Appendix Q

¹¹⁹ See Appendix R

¹²⁰ See Appendix S

¹²¹ See Appendix T

¹²² See Appendix U

On January 17, 2012, 7-9pm, a focus group¹²³ was conducted by the principal researcher with nine members of the Doctor of Ministry 995 Project Research and Writing Class. Dinner and beverage were provided in the upper dining room on the campus of Concordia Seminary, St. Louis. The *2KF Ministry Model* was immediately introduced. Discussion followed. Feedback directly related to the kinds of research methodology the members of this class thought might serve this project well was then discussed. This group concluded the following four methods would be valuable in procuring valid data:

- A pre-test survey (Functions in the Church Survey) requesting the perceived number of hours a pastor spends per function in the church.¹²⁴
- A survey requesting the perceived essentiality of the pastor to perform specific functions.¹²⁵
- A pastoral interview questionnaire for pastors to use with pastors of varying sizes of congregations.¹²⁶
- A focus group facilitation outline to be used in congregations of varying sizes.¹²⁷

In March of 2012, the *2KF Ministry Model* was presented to two targeted audiences by the principle investigator. All attendees took a trial *Functions in the Church Survey*.¹²⁸

On March 1 and March 8, 2012, the *2KF Ministry Model* was presented by the principal researcher and the Congregation Operations Manager (COM) to two pre-seminary

¹²³ See Appendix V

¹²⁴ See Appendix H

¹²⁵ See Appendix J

¹²⁶ See Appendix M

¹²⁷ See Appendix T

¹²⁸ See Appendix H

classes at Concordia University, Texas with a total of five students. The trial *Functions in the Church Survey* was presented in the first class prior to the *2KF Ministry Model*.¹²⁹

On March 20, 2012, this trial *Functions in the Church Survey* was presented to six members on staff at Good Shepherd Lutheran, Cedar Park, Texas, by the principal researcher.

On November 4, 2012, the principal researcher wrote and videotaped a promotional video and sent it to the research team for suggestions on edits. This process culminated in the video being sent to 291 LCMS churches in the Texas District on November 25, 2012.¹³⁰

In January and February of 2013, the principal researcher developed the *Pastoral Interview Questionnaire* by interviewing four pastors and his Congregational Operations Manager. Three pastors were interviewed on the phone. Stephen Nickodemus of Christ our Redeemer Lutheran in Sandpoint, Idaho, Rick Schauer of Trinity Lutheran in Tinley Park, Illinois, and Rick Twenhoeffel, an interim pastor in Kansas City, Kansas, all provided valuable input. The principal researcher met personally with Tyler Moore, the associate pastor at Good Shepherd Lutheran, Cedar Park, Texas, and Matt Headley, the Congregational Operations Manager of Good Shepherd Lutheran, Cedar Park, Texas, for about two hours to discuss this *PIQ* form. Through a question and answer process, taking into consideration a multitude of variables, especially congregational size, the interviewee's suggestions culminated in the final version of the *Pastoral Interview Questionnaire*.¹³¹

RESEARCH PHASE TWO - PASTOR IS AS PASTOR DOES WEBSITE & CFS1

- Administration of Church Function Survey 1 (*CFS1*)

¹²⁹ See Appendix W

¹³⁰ See Appendices X

¹³¹ See Appendix M

The goal was to procure data from a large and broad selection of clergy, church staff, church leadership and laity primarily in the congregations of the Texas District, LCMS. The intent was to gain a broad congregational perspective as to the overall perception of the essentiality of the pastoral role per church function.

This first survey instrument was in the form of an electronic questionnaire and made available on Survey Monkey on August 25, 2012.¹³² The first instrument included sixteen forced-choice questions that represent sixteen pastoral and/or operational functional roles within the church. Each question was asked in the following manner: *“In general terms, how important is it for pastors to be directly involved in [name of church function]?”*

Respondents were directed to evaluate their perception of how essential it was for the pastor to perform each of the functions using a five point scale that varies from exclusively pastoral through shared to exclusively operational staff/congregational. The question type was selected to ensure that respondents would express their attitudes with regard to each of the functions. “Not Applicable” was not included to better ensure the return of neutral, non-ambiguous responses. In addition, the first instrument included a series of demographic questions to assist the principle investigator in the categorization of the responses. These include: the respondent’s category within the church defined as Pastor, Paid Church Staff, Church Leadership, and Congregation Members (inclusive of non-paid volunteers), the respondent's age, gender, and marital status, as well as the respondent's length of LCMS church membership and/or LCMS pastoral tenure. Additional demographics include the size (based on attendance) and age of the respondent's congregation, the size of the community in which the church is located, and the number of pastors and paid staff in the congregation.

¹³² See Appendix I

This first survey instrument is still available for respondents to take. To date, 225 people have responded.

To ensure participation in the second phase of this project, the promotional efforts included a multi-media approach.

The promotional efforts included:

- a. A Church Website, (www.pastorisaspastordoes.com), dedicated specifically to the study that includes a picture of a man using a snow blower, a promotional lead in describing the problem, and a link to Survey Monkey which holds all the survey instruments and allows respondents to take *CFSI*.¹³³
- b. A two-minute promotional video that addressed both the need for the study and the benefits attendant to participation. This video was distributed via electronic and social media and designed to be downloadable for use in congregation leadership meetings.¹³⁴
- c. A letter from the principal researcher to the pastors of 291 Missouri Synod Lutheran Churches in Texas requesting participation.¹³⁵
- d. A congregational appeal to the principal researcher's congregation, Good Shepherd Lutheran, Cedar Park, Texas was made via announcements prior to each worship service, noted in the congregational newsletter, and on our street sign. This appeal was for members to go to the *Pastor Is As Pastor Does* website and take the *Church Function Survey I*.¹³⁶

¹³³ See Appendix O

¹³⁴ See Appendix Q

¹³⁵ See Appendices Y

¹³⁶ See Appendix Z

e. A promotional mini-shovel with a label, *PastorIsAsPastorDoes.com*, along with a letter of appeal to take the *CFSI*, was sent to the following select targeted audiences:¹³⁷

- Nine pastors in the principal researcher's Project Research and Writing class (DM995)
- Four pastors in the principal researcher's Pastoral Leadership Institute (PLI) collegial group
- Thirty-five pastors in the principal researcher's three surrounding circuits
- Five pastors who are acquainted with the principal researcher around the country
- Six Texas District workers
- Twenty Concordia Seminary Faculty

RESEARCH PHASE THREE - FOCUS GROUPS

- Administration of Church Function Surveys 2a, 2b, 3a, 3b (*CFS2a*, *CFS2b*, *CFS3a*, *CFS3b*)

Five focus group facilitators were equipped by a member of the research team, Reverend Dr. Paul Muench, Professor of Communications at Concordia University, Texas. Ten focus groups were implemented in three congregations:

On January 16, 2013, 7pm, four focus groups were conducted at Good Shepherd Lutheran Church, Cedar Park, Texas. Two laity focus groups consisted of twenty-two attendees. One leadership focus group consisted of six attendees. One staff focus group consisted of five attendees.

On Sunday, January 20, 2013, 7pm, two focus groups were conducted at King Of Kings Lutheran Church, Round Rock, Texas. One laity group consisted of five attendees. One leadership group consisted of nine attendees. On Wednesday, January 23, 2012, 10am, one focus group was conducted with the staff of King Of Kings, with five attendees.

¹³⁷ See Appendix R

On Tuesday, March 5, 2013, 6pm, three focus groups were conducted at Mission Liberty Hill, Texas. One laity focus group consisted of six attendees. One leadership focus group consisted of seven attendees. One staff focus group consisted of two attendees.

The following surveys were administered at these focus groups:

Church Function Survey 2a (CFS2a)¹³⁸

At the beginning of each Focus Group the *CFS2a* was administered to each participant. Each question was asked in the following manner: “*Who in the church should generally be responsible for [name of church function]?*” The intent was twofold: 1. To procure data from these groups as to who should be responsible per church function; 2. To serve as catalyst for small group discussion.

Church Function Survey 2b (CFS2b)¹³⁹

At the beginning of each focus group a second survey was also administered to each participant: *CFS2b*. Each question was asked in the following manner: “*In general, how many hours in a 50 hour week should the senior/sole and associate/assistant pastor be involved in [name of church function]?*” The intent of this survey was also twofold: 1. to procure data from these groups as to how many hours in a week they believe a pastor should spend in performing each function in the church; 2. To serve as catalyst for small group discussion.

After these initial two surveys were administered, the facilitator presented the *2KF Ministry Model*, fielded questions and sought feedback from the participants.¹⁴⁰

¹³⁸ See Appendix J

¹³⁹ See Appendix K

¹⁴⁰ See Appendix AA

Church Function Survey 3a (CFS3a)¹⁴¹

At the end of the discussion period at each of the aforementioned focus groups the *CFS3a* was administered to each participant. This survey instrument is identical to *CFS2a*. The intent was to provide data comparing the variance in the respondents' expectations of pastoral functions both pre and post exposure to the *2KF Ministry Model*.

Church Function Survey 3b (CFS3b)¹⁴²

At the end of the discussion period at each of the aforementioned focus groups a second survey instrument was administered to each participant: *CFS3b*. The *CFS3b* is identical to the *CFS2b*. The intent was to provide data comparing the variance in the respondents' expectations of pastoral functions both pre and post exposure to the *2KF Ministry Model*.

RESEARCH PHASE FOUR – WORKSHOP

- Administration of Church Function Surveys 2a, 2b, 4 (*CFS2a, 2b, 4*) - and Pastoral Interview Questionnaire (*PIQ*)

Because of the resistance from pastors to attending a two-day workshop, the principal researcher's circuit counselor, Reverend Richard Mittwede, offered the idea to use the monthly circuit gathering of pastors as the forum in which to present the workshop. These pastor gatherings are called Winkels. This particular Winkel gathering includes three circuits of pastors representing twenty-seven congregations.

¹⁴¹ See Appendix J

¹⁴² See Appendix K

WORKSHOP: Part One - 9:30am-12:00pm, September 18, 2012

At this first Winkel there were twenty-five pastors in attendance representing twenty-seven congregations in circuits 20, 21 and 30 of the LCMS Texas District. While all in attendance stayed for the entire presentation, some of the retired pastors chose not to take the surveys. Twenty of the pastors did take the surveys.

Church Function Survey 2a¹⁴³ was administered at the beginning of the workshop to all pastor attendees. The intent was twofold: 1. To procure data from these pastors as to who should be responsible per church function; 2. To serve as catalyst for small group discussion.

Church Function Survey 2b¹⁴⁴ was administered as the second survey instrument at the beginning of the workshop. The intent was twofold: 1. to procure data from pastors as to how many hours in a week they believe a pastor should spend in performing each function in the church; 2. To serve as catalyst for small group discussion.

After completing the initial two surveys, the *Pastor Is As Pastor Does 2KF Ministry Model* was presented to the pastors.¹⁴⁵

Church Function Survey 4¹⁴⁶ was administered at the close of Part One of the workshop. The purpose was to procure data from clergy comparing the number of hours each week they spend performing each church function with the number of hours each week they would like to spend performing each church function. The intent was twofold: 1. to reveal to the pastors the value of the *2KF Ministry Model* and their need for such; 2. To assist the pastors in the actual adaptation of the *2KF Ministry Model* to their ministry context.

¹⁴³ See Appendix J

¹⁴⁴ See Appendix K

¹⁴⁵ See Appendix BB

¹⁴⁶ See Appendix L

WORKSHOP: Part Two - 12:00pm-1:30pm - February 19, 2013

Twenty-three pastors representing twenty-seven congregations in circuits 20, 21 and 30 of the LCMS Texas District were present at this second Winkel. Fifteen of these pastors had also attended and participated in the September 18, 2012 workshop.

The *Pastor Is As Pastor Does 2KF Ministry Model* was re-introduced, lunch was provided and eighteen pastors stayed for the presentation and the meal.¹⁴⁷ After the meal the *Pastoral Interview Questionnaire (PIQ)*¹⁴⁸ was administered to the pastors. The intent of the *PIQ* was to gather qualitative data regarding the attitudes of the pastors in three areas: their perceived quality of synodical preparation for performing both pastoral and operational functions, their current organizational model, and their openness to adapting the principles of the *2KF Ministry Model* to their circumstances.

RESEARCH PHASE FIVE - PASTORAL INTERVIEWS

- Administration of the Pastoral Interview Questionnaire (*PIQ*)

A total of twenty pastors, including twelve from the *Pastor Is As Pastor Does 2KF Ministry Model Workshop* were personally interviewed using the *PIQ*.¹⁴⁹ Each interview averaged forty minutes. After reviewing the information procured from these twenty *PIQ*'s, the research team concluded it had a sufficient amount of information from a variety of congregational circumstances to serve the project well in an analysis of such data.

¹⁴⁷ See Appendix CC

¹⁴⁸ See Appendix M

¹⁴⁹ See Appendix m

RESEARCH PHASE SIX - EVALUATION OF DATA

Data from all survey instruments was electronically downloaded from the Project's Survey Monkey Website to Dr. Judd Staples' desktop computer in SPSS format.¹⁵⁰ SPSS software was utilized for the analysis of all data sets.

RESEARCH RATIONALE

While Margaret Myers concedes that qualitative studies are not generalizable beyond the study subjects in the traditional sense as are their quantitative counterparts, they enable the essential assignment of meaning within the historical and social context to the objective world. Myers affirms that reality cannot be studied much less understood independent of its context.¹⁵¹ Simply stated, the subjects' *weltanschauung* (world-view) is inextricably connected to their attitudes and behavior. The qualitative approach utilized in this study in the *Pastoral Interview Questionnaires (PIQ's)* enabled the principal researcher to better explain the behavior of the study subjects because it reveals the motivations driving the expectations in and about the pastoral office.

The *Church Function Surveys 1, 2a, 2b, 3a, 3b, 4*,¹⁵² were primarily designed to quantitatively capture respondent beliefs to serve as a springboard for focus group discussion. This, in turn, supported the delivery of both the planned project workshop and potential subsequent workshops. In addition, it fostered further research regarding the perceived essentiality of the pastor performing both pastoral and operational functions.

¹⁵⁰ SPSS - IBM software package used for statistical analysis (www.ibm.com/software/analytics/spss)

¹⁵¹ Myers, Margaret. Qualitative Research and the Generalizability Question: Standing Firm with Proteus. *The Qualitative Report*, Volume 4, Numbers 3/4, March, 2000, p1 (<http://www.nova.edu/ssss/QR/QR4-3/myers.html>)

¹⁵² See Appendices I, J, K, L

The qualitatively oriented focus group discussions were conducted to measure the expectations the laity, staff, and leadership of congregations have upon which functions they believe their pastors should prioritize their focus.

The principal researcher is qualified to conduct the project using both quantitative and qualitative methodology. He utilized the quantitative and qualitative methodologies practiced during his career in marketing and sales. He combined this behavior-rich business experience with his extensive pastoral training and practical know-how to passionately advance the understanding of transformative intent. His experience resulting from working in this ministry model has been rewarding to many people on many levels.¹⁵³

CONCLUDING SUMMARY

The purpose of this chapter was to provide a comprehensive account of the research methodologies used in this project. The quantitative and qualitative methods were both quite effective in gathering the data needed for this project. While the *CFS* surveys primarily provided quantitative data, the *PIQ* and the focus groups provided rich qualitative data that will serve this project well.

Though several of the research methodologies were somewhat costly; Survey Monkey, PastorIsAsPastorDoes.com website, the mini-shovels and the mailings, with the primary audience being pastors, these creative promotional ideas were well received and garnered more data than could have been hoped for by the common survey, letter and interview approach.

In Chapter Six the data procured through the above research methods will be analyzed and evaluated.

¹⁵³ Dr. Judd Staples

CHAPTER SIX

THE PROJECT EVALUATED

The purpose of this project was to determine if pastors performing both operational and pastoral functions in the church undermines the effective performance of both functions and causes role confusion in and about the pastoral office. The project goal was to present a workshop introducing a ministry model that delineates between the two kinds of functions in the church, pastoral and operational, and delegates the operational functions to non-clergy servants of God. This project was therefore designed to assist pastors in adapting a ministry model to their circumstances that would help them perform well the pastoral functions to which they have been called by God to perform, thus restoring the pastoral office to its biblical and missional design.

During the research portion of this project the principal researcher enlisted the assistance and direction of Judd W. Staples, Ph.D. Dr. Staples was an information technology and quantitative methods advisor to the principal investigator on this doctoral project. During his career, Dr. Staples served as the chief enrollment officer for a number of colleges and universities in the United States and abroad. In addition to his collegiate administrative responsibilities, he taught information technology, quantitative and research methods, and social science. A graduate of Pepperdine University and Claremont Graduate University, Dr. Staples' study and work has taken him to more than thirty countries. He currently works for the State of Texas in Financial Management.

The surveys for this project were developed under the guidance and direction of Dr. Staples. The evaluation of the data for this project was also done through Dr. Staples utilizing both his professional expertise and SPSS, a software package used for statistical

analysis. SPSS is a widely used program for statistical analysis in social science.¹⁵⁴

PHASE ONE - PRE-TEST EVALUATION

The primary purpose of this research phase was to gain insight into the perception of the time spent by pastors performing functions in the church by people both familiar and unfamiliar with the *2KF Ministry Model*. This pre-test research phase included two small-targeted audiences: pre-seminary students at Concordia University, Texas and the staff at Good Shepherd Lutheran Church, Cedar Park, Texas.

In March of 2012, the *2KF Ministry Model* was presented to these two-targeted audiences by the principal researcher. All attendees took a trial *Functions in the Church Survey*¹⁵⁵ prior to the presentation of the *2KF Ministry Model*. This survey requested the number of hours the respondent perceives the pastor spends during a fifty-hour workweek performing each of the listed eighteen functions.

On March 1, 2012, this trial *Functions in the Church Survey* was presented by the principle investigator and Congregation Operations Manager (COM) to a pre-seminary class at Concordia University, Texas with a total of five students. These five students selected very few functions on which to place a zero number of hours. The average perceived number of hours the pastor spends performing church functions during the week was the expected fifty hours as the assignment requested. Most surprising, however, was the low perceived number of hours the pastor spends on sermon preparation and preaching. The range was from one hour to five hours. When asked why these numbers were selected, the student who designated five hours for sermon preparation and preaching responded: “I know you have

¹⁵⁴ www.ibm.com/software/analytics/spss/

¹⁵⁵ See Appendix H

three worship services each Sunday, so I gave you one hour per worship service and two hours for sermon preparation.” The student who designated one hour for sermon preparation and preaching responded: “I just figured twenty minutes per sermon” and didn’t consider any time for preparation.” These results of the survey were very surprising. Having no exposure to the *2KF Ministry Model*, these responses reinforce the humorous misconception that a pastor works only one day a week.

On the morning of March 20, 2012, the trial *Functions in the Church Survey* was presented to six members on staff at Good Shepherd Lutheran, Cedar Park, Texas, by the principle investigator. The staff did not follow the fifty-hour workweek survey guideline. The average total number of hours the staff believed the Senior Pastor was spending performing church functions each week was seventy-one. The one function that demonstrated the greatest diversity, from eight to twenty hours, was the function of sermon preparation and preaching. While the Congregation Operations Manager and Executive Secretary to the Pastoral Office wrote down twenty and fifteen hours respectively, the rest of the staff perceived the pastor as spending an average of ten hours performing this function. The overall results were not surprising. The staff is very familiar with the *2KF Ministry Model* and how the Senior Pastor primarily performs pastoral functions.

SUMMARY OF PHASE ONE

Though a small sampling in both groups, there appears to be a distinct difference between those unfamiliar and those familiar with the *2KF Ministry Model*. Because of the great disparity between the two groups found in this early research phase, the research team determined that the *Church Function Surveys 2a and 3a*¹⁵⁶ should be used in the focus

¹⁵⁶ See Appendix J

groups. The idea was to have the participants take the surveys both before and after being introduced to the *2KF Ministry Model*.

PHASE TWO - CHURCH FUNCTION SURVEY 1 (CFSI) EVALUATION

The primary purpose of this research phase was to procure respondents to the *Church Function Survey 1 (CFSI)*.¹⁵⁷ This first survey instrument was in the form of an electronic questionnaire and was first made available on the *pastorispastordoes.com* website with a link to the instrument on Survey Monkey on August 25, 2012. A variety of promotional efforts directing respondents to this website included a promotional video sent via email to two hundred ninety-one churches in the LCMS Texas District, a mini-shovel and letter sent to five different targeted audiences, and an appeal to the principle investigator's congregation. These promotional efforts are considered to be mildly successful procuring two hundred twenty-five responses.

CFSI EVALUATION PASTORAL FUNCTIONS

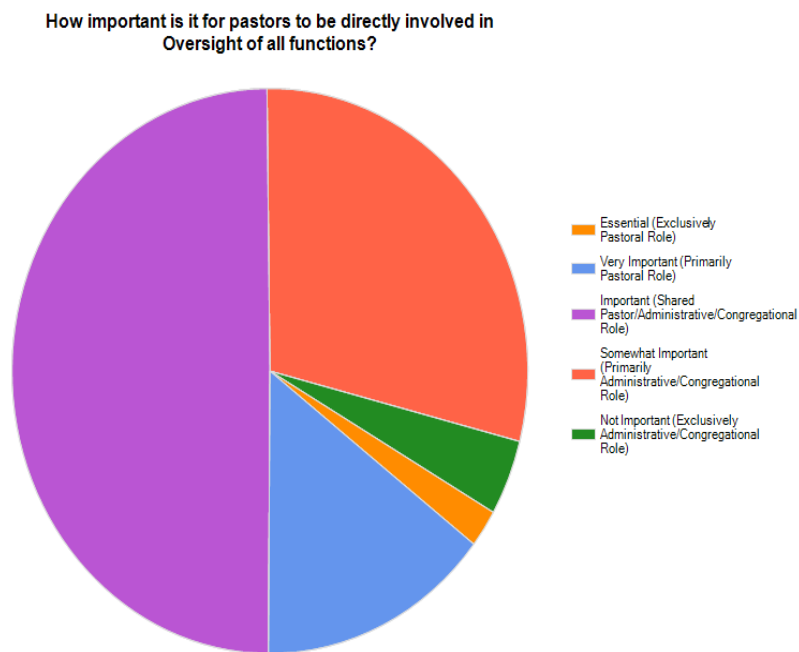
A series of questions was designed to capture the impressions of respondents about the importance of the pastoral role in functions typically viewed as pastoral in nature. There was universal support among all respondent groups regarding the importance of direct pastoral involvement associated with the office of pastor such as sermon preparation and preaching, and equipping the congregation. The principal researcher has selected to focus on those two functions, along with the function of oversight, in the body of this paper. It is the performance of these three pastoral functions the principal researcher believes are essential or

¹⁵⁷ See Appendix I

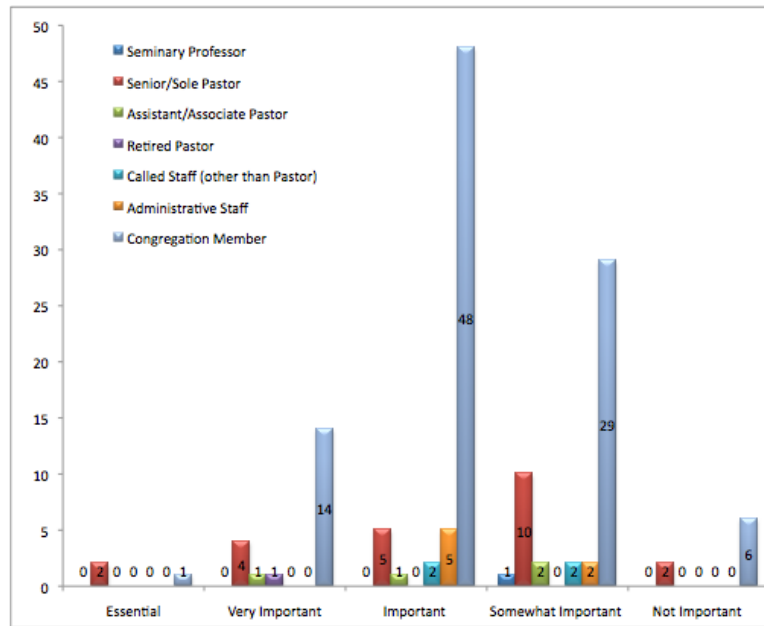
very important to the pastoral office and most being undermined by role confusion and thus underperformed by the pastor. The results of all functions can be found in the appendix.¹⁵⁸

Pie charts are used to provide a quick overview of the results. Graphs are used to provide the correlation between the responses and the respondents. Dr. Judd Staples provides the analyses on the research that follows:

OVERSIGHT



¹⁵⁸ See Appendix DD



When the importance of direct pastoral oversight by role in the church is considered, the responses broke primarily between the pastors and staff favoring administrative/ congregational responsibility and the congregation favoring stronger pastoral responsibility. Ten (43.5%) of the 23 senior or sole pastors, two (50.0%) of the four assistant or associate pastors, two (50.0%) of the four called staff, and two (28.6%) of the seven administrative staff, and 29 (29.6%) of the 98 congregation members stated that direct pastoral oversight was somewhat important. In contrast, 48 (34.8%) congregational members viewed the direct pastoral involvement in oversight of all church functions as important. Another 15 of the laity suggested that it is a very important (n=14, 10.1%) or essential (n=1, 7.0%) role for pastors. Five of the administrative staff, two (50.0%) called staff, and one (25.0%) assistant or associate pastor concurred. Eight respondents (5.8%) stated that it is not important that pastors are directly involved in the oversight of all church functions. Six of the eight (6.1%) were congregation members and two of the 23 (8.7%) were senior pastors.¹⁵⁹

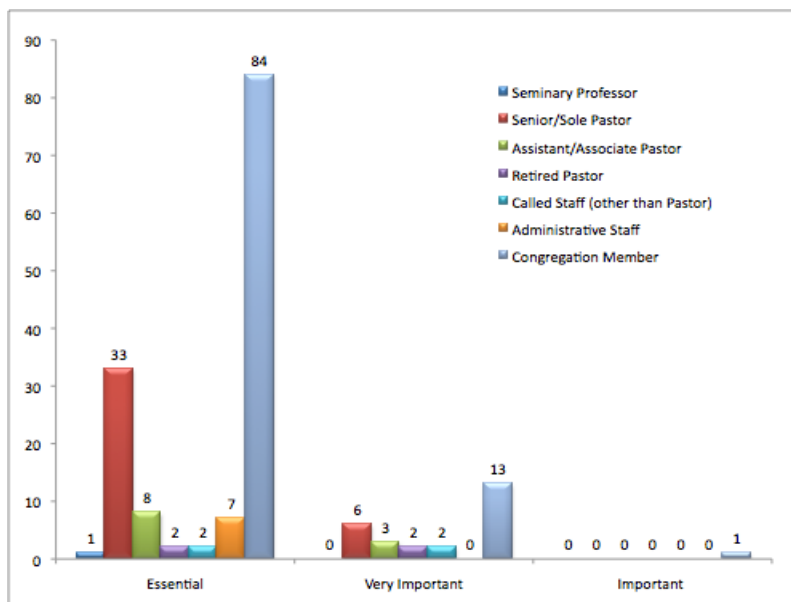
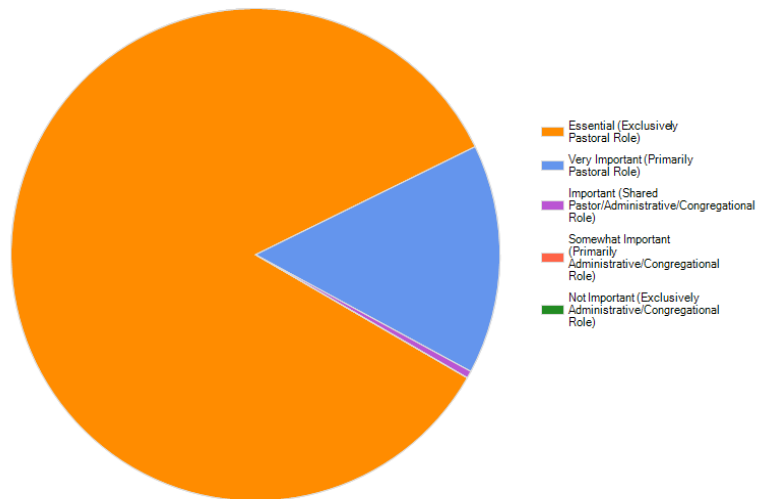
The response to this function of oversight was surprising. According to this survey, the majority of all respondents perceive the function of oversight as not an essential function of the pastoral office. Further research indicated, however, there is a misconception of what “oversight” in the church means. While *CFSI* did not allow the opportunity to discuss the questions, the focus groups, workshop and pastoral interviews did. Through such discussion,

¹⁵⁹ Dr. Judd W. Staples

many pastors and laity stated they believed oversight to mean direct “hands on” management. The distinction then made was as follows: Oversight means being responsible for the function, but delegating the performance of such through others. Management means being directly “hands on” involved in the performance of the function. This clarification in definition was needed and is supported by the continued research.

SERMON PREPARATION AND PREACHING

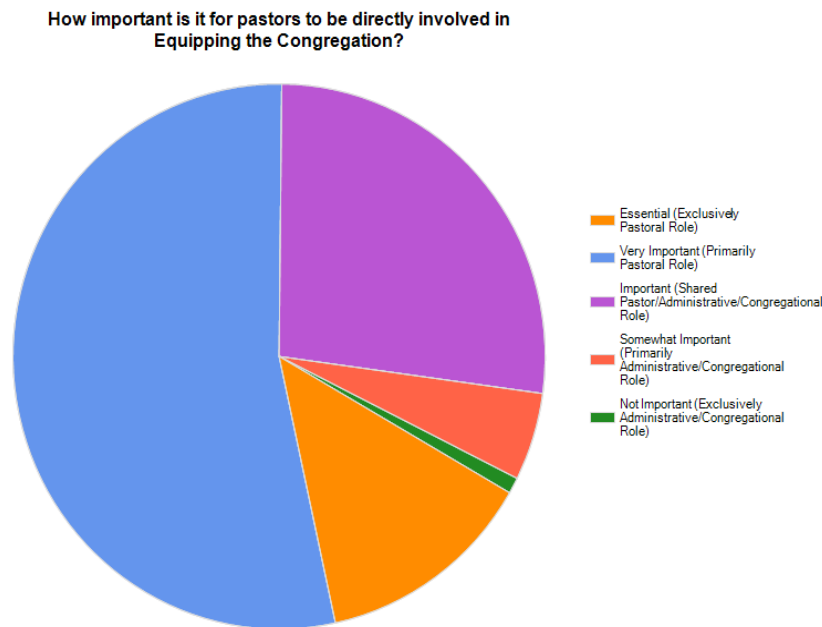
How important is it for pastors to be directly involved in Sermon Preparation and Preaching?



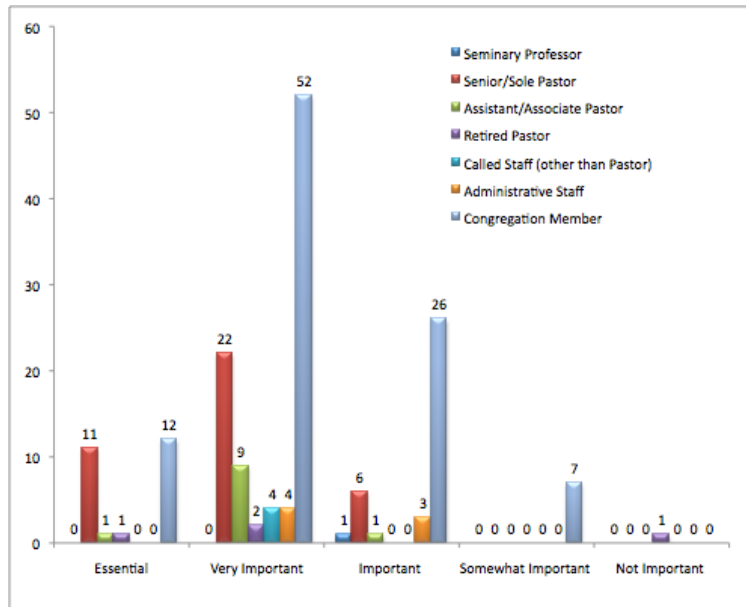
All but one respondent of the 210 that answered the question indicated that sermon preparation and preaching was very important or essential to the office of the pastor. One hundred seventy-seven (84.3%) viewed it as essential, and 32 (15.2%) viewed it as very important. One congregation member of the 98 (1.0%) that responded to the question opined that it is a responsibility to be shared by pastors and non-pastors, alike. None of the respondents ranked sermon preparation and preaching as primarily or exclusively an administrative/congregational role.¹⁶⁰

These results were not surprising. Sermon preparation and preaching are a traditional pastoral role and expected by both the laity and the clergy as an important function to be performed within the pastoral office. These results supported such.

EQUIPPING



¹⁶⁰ Ibid



The importance of equipping the congregation as a pastoral function was also rated very highly by the respondents although about 30 percent viewed it as a function that should be shared to some extent by the administrative staff and congregation. One hundred thirty (68%) viewed direct pastoral involvement as very important or essential. (One hundred twelve (53.6%) of the 209 respondents to the question stated that it was a very important pastoral role and 28 (13.4%) as essential.) Only two (1.0%) saw it as an exclusively administrative/congregational role.¹⁶¹

Majorities within each of the respondent role groups felt that equipping the congregation is a very important pastoral role. These included 22 of the 39 senior/sole pastors (56.4%), both of the retired pastors (100.0%), nine of the eleven assistant/associate pastors (81.8%), all four of the called staff (100.0%), four of the seven administrative staff (57.1%), and 52 of the 97 laity (53.6%). Eleven of the senior/sole pastors (28.2%) and twelve congregation members (12.4%) suggested that it is an essential pastoral function.¹⁶²

The results in this survey support the premise that the pastor should be involved in the equipping of the saints for works of service in the church. It is clear the majority of pastors believe it to be an essential or very important priority. It is also clearly a significant percentage of the congregation believes they have a role in the equipping of the saints as well. The discussion of this function during the focus groups and pastoral interviews

¹⁶¹ Ibid

¹⁶² Ibid

revealed two different understandings of what is meant by “equipping.” While many understood the Pauline model in Ephesians, chapter four, as releasing the people to use their gifts for service in the church, just as many understood it to mean for a pastor to equip the saints to perform a particular function in the church, the pastor must first know how to perform that function.

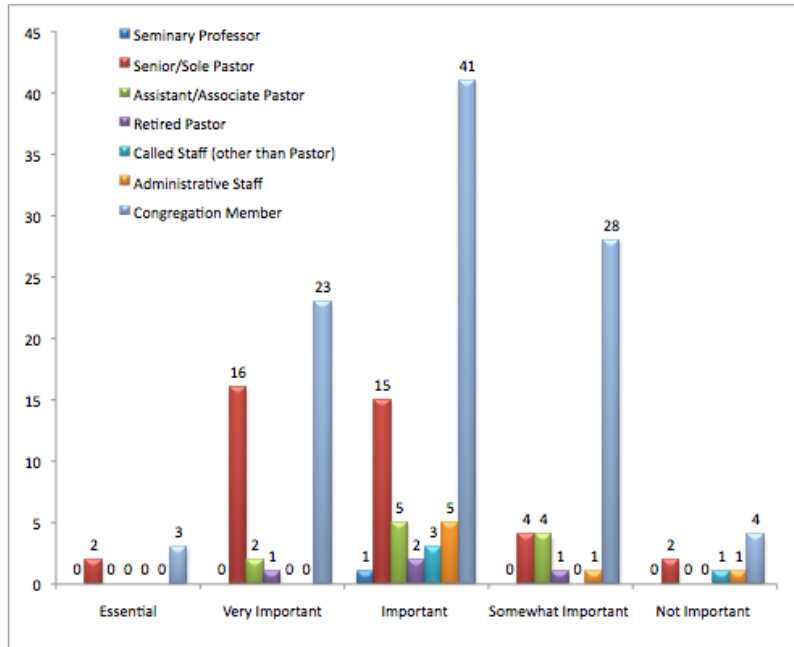
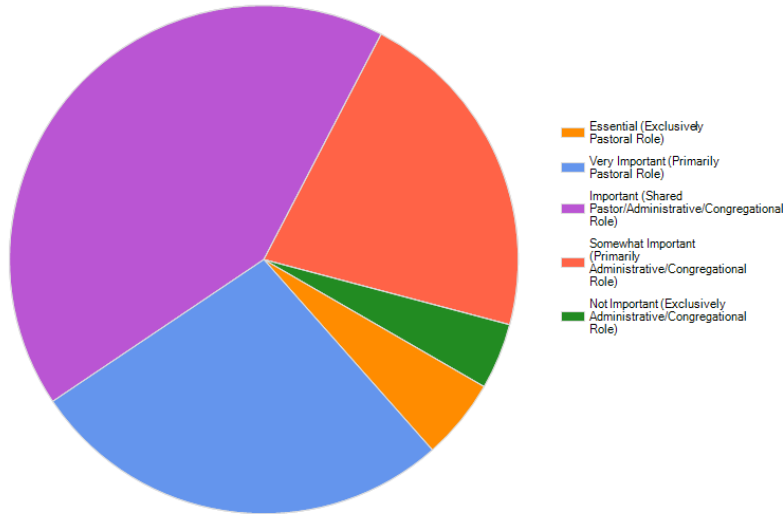
CFS1 EVALUATION OPERATIONAL FUNCTIONS

A series of questions was designed to capture the impressions of respondents about the importance of the pastoral role in functions typically viewed as administrative or operational. For the sake of this project, the three functions of managing staff, facilities and finance, are included in the body of this paper. The principal researcher believes these three operational functions being performed by the pastor are the main cause of role confusion and the underperformance of the pastoral functions. The results of all functions can be found in the appendix.¹⁶³ Dr. Judd Staples provides the following analyses on operational functions:

¹⁶³ See Appendix DD

STAFF MANAGEMENT

How important is it for pastors to be directly involved in Staff Management?

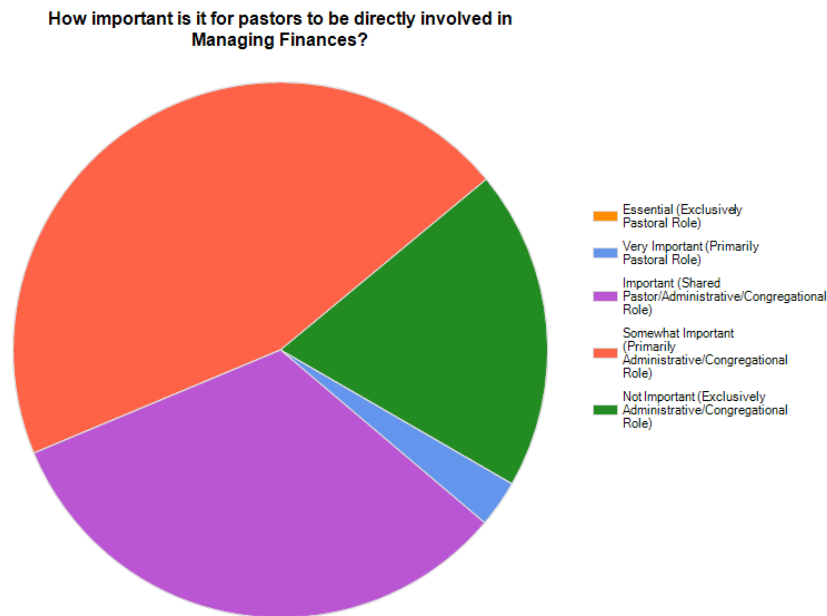


Eighty-nine (42.0%) of the 212 respondents to the question regarding the importance of direct pastoral involvement in the management of staff remarked that it is a shared role within the church. As such, it is important that the pastors be involved in staff management. A comparable number responded that it was either very important (n=57, 26.9%) or somewhat important (n=57, 26.9%). A handful for respondents suggested that it was either essential (n=11; 5.2%) or not important (n=9; 4.2%).

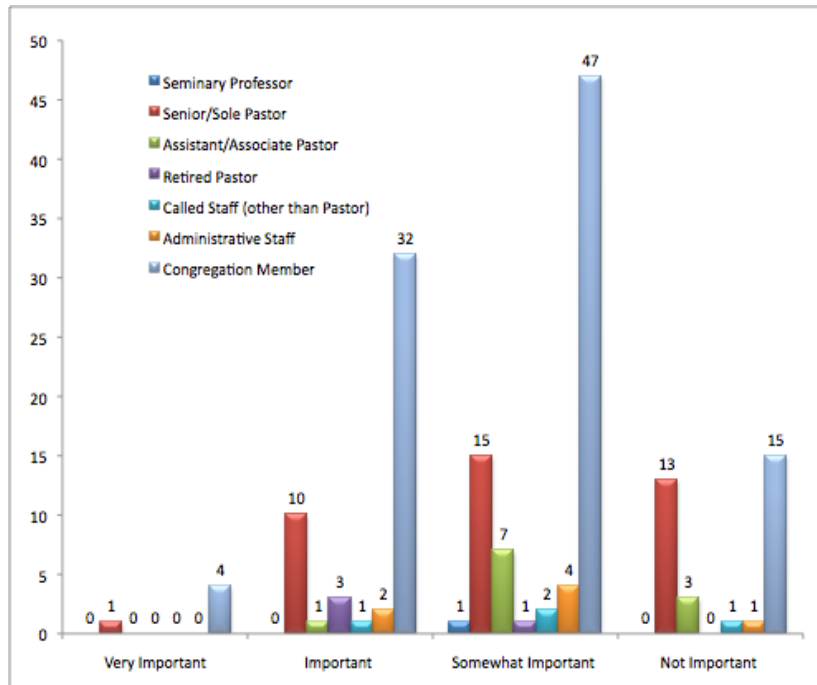
The modal response by all role groups except senior/sole pastors is that staff management is a shared responsibility. Fifteen (38.5%) of the 39 senior pastors ranked it as a shared duty, whereas 16 (41.0%) responded that is primarily a pastoral role and two (5.1%) that it is exclusive to the pastor. Four (10.3%) pegged it as a primarily administrative role, and another two (5.1%) as the exclusive domain of administrative staff. Forty-one (41.4%) congregation members of the 99 responding to the question positioned it as a shared responsibility among pastors, administrative staff and the congregation, while another 28 (28.3%) laity viewed it as primarily an administrative responsibility, and 23 (23.2%) responded that it is a primary role of the pastor.¹⁶⁴

These results are not surprising. Throughout all the research for this project, the one function revealing the greatest division between pastors and laity about who should perform which function was this one. Most pastors believe it is very important they are directly involved, while the majority of the laity perceive it to be a shared or primarily administrative function to be performed by the congregation. The research findings revealed that the management of staff is the last operational function of which most Senior Pastors will let go.

FINANCIAL MANAGEMENT



¹⁶⁴ Dr. Judd W. Staples



Ninety-five of the 210 respondents (45.2%) opined that direct pastoral management of church finances was somewhat important, as such, should primarily be the responsibility of the administrative staff and congregation. One third (n=69; 32.9%) responded that it was an important pastoral role to be shared with administrative staff and the congregation, and 40 (19.0%) felt that the managing of church finances should be exclusive to non-pastoral church members. On the other end of the spectrum, six responded that the management of finances should primarily be a pastoral role (2.9%). No one that responded felt that it should be the exclusive domain of the pastor.

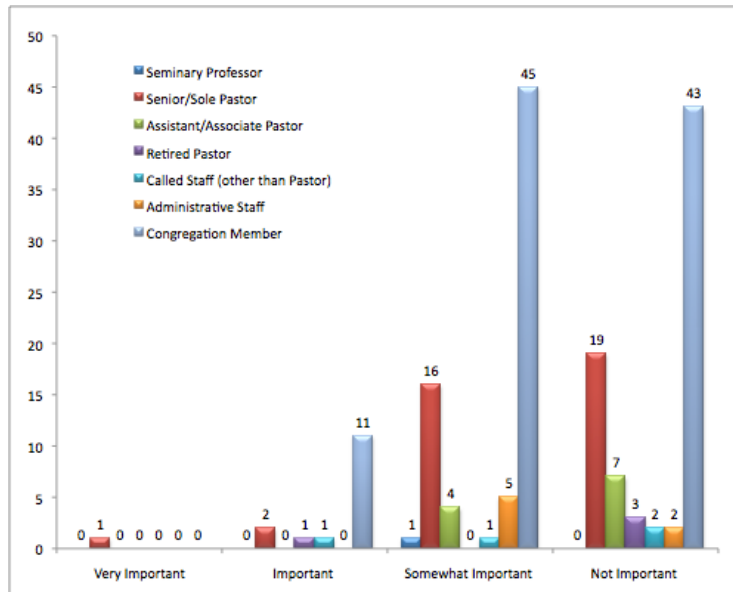
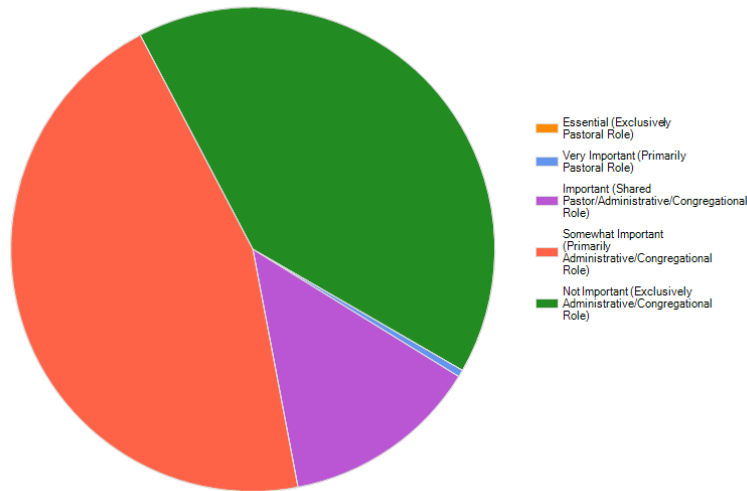
A majority of all role group respondents, except congregation members, pegged the management of church finances as primarily an administrative role. However, the most dispersed group was the senior/sole pastors with fifteen (38.5%) responding that it was primarily an administrative role, while 13 (33.3%) placed it as exclusively administrative. Another ten (25.6%) responded that it was a role shared by pastors and administrative staff and congregation members, and one (2.6%) pastor stated that it was primarily pastoral. Seven (63.6%) of the eleven assistant/associate pastors that responded to the question placed financial management as a primarily administrative function, and another three (27.3%) pegged it as exclusively administrative. While almost one half (n=47, 48.0%) of the 98 laity that responded positioned financial management as primarily administrative, one third (n=32, 32.7%) ranked it as a shared role of responsibility, and four (4.1%) commented that it is primarily a pastoral function.¹⁶⁵

¹⁶⁵ Ibid

These results, again, are not surprising. The diversity of opinions about the pastor being involved in the management of the finances is clearly a role confusion issue in the church. When publications are sent to pastors promoting financial seminars,¹⁶⁶ it simply reflects the results noted above.

FACILITY MANAGEMENT

How important is it for pastors to be directly involved in Facility Management?



¹⁶⁶ See Appendix EE

A majority of the respondents stated that facility management is an operational role that should be the primary or exclusive responsibility of administrative staff and/or the congregation. One hundred eighty-one (86.2%) of the 210 that answered the question positioned facilities management as a primarily administrative/congregational role, whereas 28 (13.3%) stated that it is a role to be shared by all. One respondent (0.5%), *undoubtedly a snow blower salesperson*, felt that facilities management should be the exclusive domain of the pastors.¹⁶⁷ [emphasis is principle researcher's]

The responses by role group for facilities management were in line with the aggregate response with one exception. Congregation members pegged facilities management as a shared role (n=43, 43.4%) slightly more than as a primarily administrative duty (n=39, 39.4%). In addition, five (95.1%) laity pegged it as a primarily pastoral role, and one (1.0%) responded that it is the exclusive duty of the pastor.

These results largely support the premise that the management of facilities is an operational function not to be performed by the pastor. However, there is still no unanimity among the laity or even the pastors in this premise.

SUMMARY OF PHASE TWO

In the three selected areas of pastoral functions, there is only one function where there is near unanimity in that the pastor should perform that function. That function is sermon preparation and preaching. The majority perception is that it is important for the pastor to be involved in the pastoral functions of oversight and equipping of the saints. There is, however, a variable that may skew these results. That variable is in a misunderstanding of the definition of oversight.

In the three selected areas of operational functions, there is great diversity of opinion by both the pastors and the laity as to who should perform which function. Overall, the results of the *CFSI* survey support the hypothesis that there is clearly role confusion by both laity and pastors about the functions to be performed by the pastoral office.

¹⁶⁷ Dr. Judd W. Staples

PHASE THREE - FOCUS GROUP EVALUATION

On January 16, 20, 23 and March 5 of 2013, ten focus groups were conducted in three congregations. A total of thirty-three laity, twenty-two leaders, and twelve staff participated. Two different kinds of surveys were administered. *CFS2a*¹⁶⁸ and *CFS2b*¹⁶⁹ were administered at the beginning of each focus group to determine the perceptions of the essentiality of the pastoral role per church function and the number of hours the pastor was perceived to spend per function prior to the presentation of the *2KF Ministry Model*. *CFS3a*¹⁷⁰ and *CFS3b*¹⁷¹ are identical instruments as *CFS2a, 2b*, but administered after the *2KF Ministry Model* was introduced and discussed. The following charts provide a comparative between the surveys administered pre and post introduction to the *2KF Ministry Model* related to the same six functions as noted in the previous section. All the charts for *CFS2a, 3a* appear in the appendix.¹⁷²

CFS2a - CFS3a COMPARATIVE

The following charts demonstrate any change of perception on performance of the functions during the focus groups. When the deltas (the far right signifier on the chart) shift up or down, this signifies a shift in the perception from pre introduction to post introduction to the *2KF Ministry Model*. The abbreviations on the following charts are acronyms for the pastoral and administrative/congregational roles found on the surveys.

EP = exclusively pastoral role
PP = primarily pastoral role.
SPA = shared pastoral and administrative/congregational role
PA = primarily administrative/congregational role
EA = exclusively administrative/congregational role

¹⁶⁸ See Appendix J

¹⁶⁹ See Appendix K

¹⁷⁰ See Appendix J

¹⁷¹ See Appendix K

¹⁷² See Appendix FF

PASTORAL FUNCTIONS

OVERSIGHT

CFS2A		n	%		CFS3A		n	%		Δ	Δ%	
	EP	6	8.10			EP	6	8.1		0	0.00	
	PP	15	20.30			PP	30	40.5		15	20.20	
	SPA	48	64.90			SPA	33	44.6		-15	-20.30	
	PA	4	5.40			PA	5	6.8		1	1.40	
	EA	1	1.40			EA	0	0		-1	-1.40	
	Total	74				Total	74			0		

This chart reveals two significant changes in the perceived responsibility of oversight. This may be because after reviewing the responses to *CFSI*, the meaning of oversight was an intentional focus group discussion question. Post discussion, the number of respondents stating oversight as primarily a pastoral function increased by 100% (15 to 30). This correlates to the decrease in the perception of oversight as being a shared function (48 to 33).

PREACHING

CFS2A		n	%		CFS3A		n	%		Δ	Δ%	
	EP	48	64.00			EP	41	55.4		-7	-8.60	
	PP	26	34.70			PP	30	40.5		4	5.80	
	SPA	1	1.30			SPA	2	2.7		1	1.40	
	PA	0	0.00			PA	1	1.4		1	1.40	
	EA	0	0.00			EA	0	0		0	0.00	
	Total	75				Total	74			-1		

There is a shift downward in the perception that the function of preaching is an exclusively pastoral function. There is also a shift upwards designating this function as primarily pastoral. There was nothing in the focus group discussions to indicate why any shift in this function would happen.

EQUIPPING

CFS2A		n	%		CFS3A		n	%		Δ	Δ%		
	EP	6	8.10			EP	4	5.5		-2	-2.60		
	PP	29	39.20			PP	29	39.7		0	0.50		
	SPA	35	47.30			SPA	36	49.3		1	2.00		
	PA	3	4.10			PA	2	2.7		-1	-1.40		
	EA	1	1.40			EA	2	2.7		1	1.30		
	Total	74				Total	73			-1			

The function of equipping shifted slightly from being essentially pastoral to a shared responsibility. This is reflective of the responses to *CFSI*. The laity perceive the function of equipping the saints for works of service in the church as a shared function between pastors and congregation. During the focus groups the emphasis of the facilitators was for the laity to use their gifts to free up the pastor to perform pastoral functions. This discussion, encouraging the people to participate in the making of disciples who make disciples, may have influenced this shift.

OPERATIONAL FUNCTIONS

STAFF MANAGEMENT

CFS2A		n	%		CFS3A		n	%		Δ	Δ%	
	EP	4	5.40			EP	1	1.4		-3	-4.00	
	PP	20	27.00			PP	8	11		-12	-16.00	
	SPA	29	39.40			SPA	30	41.1		1	1.70	
	PA	19	5.70			PA	28	38.4		9	32.70	
	EA	2	2.70			EA	6	8.2		4	5.50	
	Total	74				Total	73			-1		

This chart demonstrates a significant shift moving the management of staff out of the pastoral office primarily to an administrative/congregational role. The focus groups did not include pastors, thus this reflects the voice of the people.

FINANCIAL MANAGEMENT

CFS2A		n	%		CFS3A		n	%		Δ	Δ%	
	EP	0	0.00			EP	0	0		0	0.00	
	PP	2	2.70			PP	0	0		-2	-2.70	
	SPA	32	42.70			SPA	27	36.5		-5	-6.20	
	PA	29	38.70			PA	32	43.2		3	4.50	
	EA	12	16.00			EA	15	20.3		3	4.30	
	Total	75				Total	74			-1		

This chart demonstrates a shift in expectation from the performance of the function of financial management from the pastor to the congregation.

FACILITIES MANAGEMENT

CFS2A		n	%		CFS3A		n	%		Δ	Δ%	
	EP	0	0.00			EP	0	0		0	0.00	
	PP	2	2.70			PP	1	1.4		-1	-1.30	
	SPA	20	27.00			SPA	9	12.5		-11	-14.50	
	PA	33	44.60			PA	40	55.6		7	11.00	
	EA	19	25.70			EA	22	30.6		3	4.90	
	Total	74				Total	72			-2		

This chart demonstrates a significant shift in the performance of this function from pastoral to congregational.

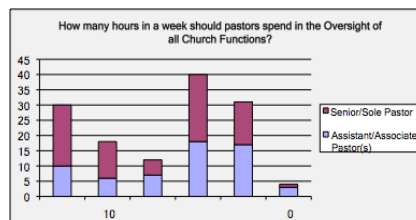
CFS2b - 3b COMPARATIVE

The following charts reveal the number of hours per week the focus group participants believe pastors should be spending performing the following functions:

PASTORAL FUNCTIONS

OVERSIGHT

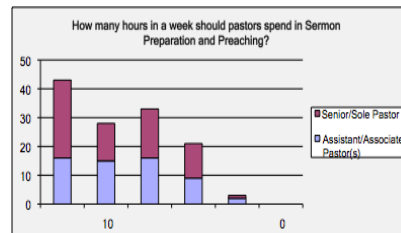
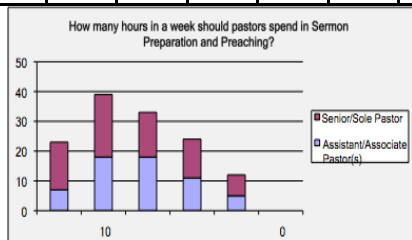
Hrs Wk	SP	%	AP	%		Hrs Wk	SP	%	AP	%		Hrs Wk	SPΔ	Δ%	AP Δ	Δ%	
15+	20	27.0 3%	10	16.3 9%		15+	12	16.90%	6	10.3 4%		15+	-8	-10. 13 %	-4	-6. 05 %	
10-14	12	16.2 2%	6	9.84 %		10-14	4	5.63%	3	5.17 %		10-14	-8	-10. .58 %	-3	-4. 66 %	
7-9	5	6.76 %	7	11.4 8%		7-9	6	8.45%	3	5.17 %		7-9	1	1.69 %	-4	-6. 30 %	
4-6	22	29.7 3%	18	29.5 1%		4-6	21	29.58%	10	17.2 4%		4-6	-1	- 0.15 %	-8	-12. 27 %	
1-3	14	18.9 2%	17	27.8 7%		1-3	28	39.44%	33	56.9 0%		1-3	14	20.5 2%	16	29.0 3%	
0	1	1.35 %	3	4.92 %		0	0	0.00%	3	5.17 %		0	-1	- 1.35 %	0	0.25 %	
N	74	100. 00 %	61	100. 00 %		N	71	100.00 %	58	100. 00 %							



Clearly, participation in the focus groups had the effect of dramatically lowering the number of hours that participants thought it necessary for pastors to exercise hands on involvement in the oversight of all church activities. This is likely the result of clarifying for focus group participants the definition of oversight.

SERMON PREPARATION AND PREACHING

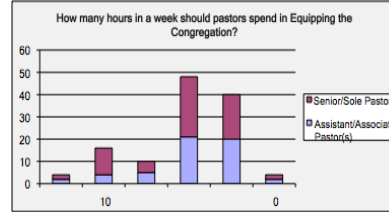
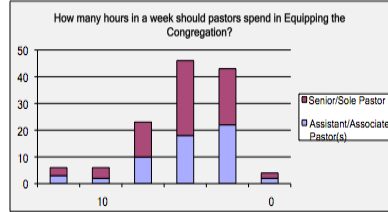
Hrs Wk	SP	%	AP	%		Hrs Wk	SP	%	AP	%		Hrs Wk	SPΔ	Δ%	AP Δ	Δ%
15+	16	22.2 2%	7	11.8 6%		15+	27	38.5 7%	16	27.5 9%		15+	11	16.3 5%	9	15.7 2%
10-14	21	29.1 7%	18	30.5 1%		10-14	13	18.5 7%	15	25.8 6%		10-14	-8	-10. 6%	-3	-4. 65%
7-9	15	20.8 3%	18	30.5 1%		7-9	17	24.2 9%	16	27.5 9%		7-9	2	3.45 %	-2	-2. 92%
4-6	13	18.0 6%	11	18.6 4%		4-6	12	17.1 4%	9	15.5 2%		4-6	-1	-0. 91%	-2	-3. 13%
1-3	7	9.72 %	5	8.47 %		1-3	1	1.43 %	2	3.45 %		1-3	-6	-8. 29%	-3	-5. 03%
0	0	0.00 %	0	0.00 %		0	0	0.00 %	0	0.00 %		0	0	0.00 %	0	0.00 %
N	72	100. 00%	59	100. 00%		N	70	100. 00%	58	100. 00%						



The shift upward in number of hours the focus group participants believe the pastors need to spend on sermon preparation shifted significantly upward. This is no surprise since there was discussion about sermon preparation during these focus groups.

EQUIPPING

Hrs Wk	SP	%	AP	%		Hrs Wk	SP	%	AP	%		Hrs Wk	SPΔ	Δ%	AP Δ	Δ%
15+	3	4.23 %	3	5.26 %		15+	2	2.94 %	2	3.70 %		15+	-1	-1.28 %	-1	-1.56 %
10-14	4	5.63 %	2	3.51 %		10-14	12	17.65 %	4	7.41 %		10-14	8	12.01 %	2	3.90 %
7-9	13	18.31 %	10	17.54 %		7-9	5	7.35 %	5	9.26 %		7-9	-8	-10.96 %	-5	-8.28 %
4-6	28	39.44 %	18	31.58 %		4-6	27	39.71 %	21	38.89 %		4-6	-1	0.27 %	3	7.31 %
1-3	21	29.58 %	22	38.60 %		1-3	20	29.41 %	20	37.04 %		1-3	-1	-0.17 %	-2	-1.56 %
0	2	2.82 %	2	3.51 %		0	2	2.94 %	2	3.70 %		0	0	0.12 %	0	0.19 %
N	71	100.00 %	57	100.00 %		N	68	100.00 %	54	100.00 %						

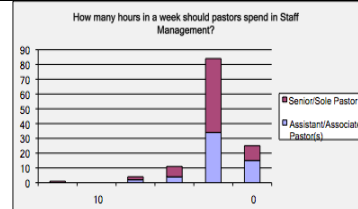
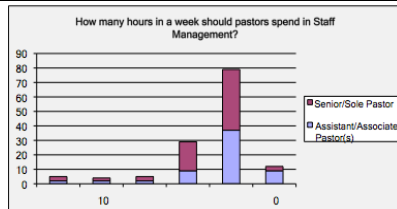


Though the focus group participants perceive the function of equipping as a shared responsibility between pastors and laity, as per other surveys, this chart demonstrates a shift upward in number of hours they believe pastors need to perform their part of this function.

OPERATIONAL FUNCTIONS

STAFF MANAGEMENT

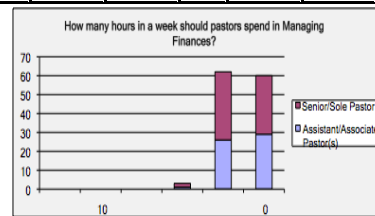
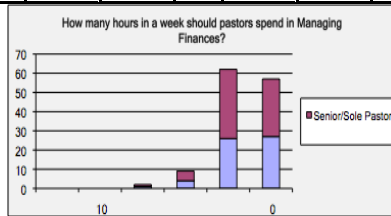
Hrs Wk	SP	%	AP	%		Hrs Wk	SP	%	AP	%		Hrs Wk	SPΔ	Δ%	AP Δ	Δ%	
15+	3	4.11 %	2	3.28 %		15+	1	1.43 %	0	0.00 %		15+	-2	-2.68 %	-2	-3.28 %	
10-14	2	2.74 %	2	3.28 %		10-14	0	0.00 %	0	0.00 %		10-14	-2	-2.74 %	-2	-3.28 %	
7-9	3	4.11 %	2	3.28 %		7-9	2	2.86 %	2	3.64 %		7-9	-1	-1.25 %	0	0.36 %	
4-6	20	27.40 %	9	14.75 %		4-6	7	10.00 %	4	7.27 %		4-6	-13	-17.44 %	-5	-7.48 %	
1-3	42	57.53 %	37	60.66 %		1-3	50	71.43 %	34	61.82 %		1-3	8	13.89 %	-3	1.16 %	
0	3	4.11 %	9	14.75 %		0	10	14.29 %	15	27.27 %		0	7	10.18 %	6	12.52 %	
N	73	100.00 %	61	100.00 %		N	70	100.00 %	55	100.00 %							



The focus group participants shifted significantly in their responses about the number of hours pastors should spend performing the function of staff management. This is consistent with the previous survey results. Pastors are not included in these focus groups.

FINANCIAL MANAGEMENT

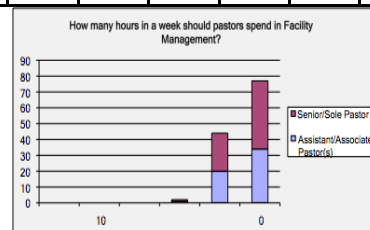
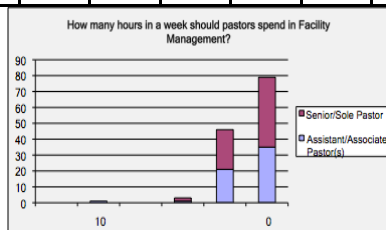
Hrs Wk	SP	%	AP	%		Hrs Wk	SP	%	AP	%		Hrs Wk	SPΔ	Δ%	APΔ	Δ%
15+	0	0.00 %	0	0.00 %		15+	0	0.00 %	0	0.00 %		15+	0	0.00 %	0	0.00 %
10-14	0	0.00 %	0	0.00 %		10-14	0	0.00 %	0	0.00 %		10-14	0	0.00 %	0	0.00 %
7-9	1	1.39 %	1	1.72 %		7-9	0	0.00 %	0	0.00 %		7-9	-1	-1.39%	-1	-1.72%
4-6	5	6.94 %	4	6.90 %		4-6	2	2.90 %	1	1.79 %		4-6	-3	-4.05%	-3	-5.11%
1-3	36	50.00 %	26	44.83 %		1-3	36	52.17 %	26	46.43 %		1-3	0	2.17 %	0	1.60 %
0	30	41.67 %	27	46.55 %		0	31	44.93 %	29	51.79 %		0	1	3.26 %	2	5.23 %
N	72	100.00 %	58	100.00 %		N	69	100.00 %	56	100.00 %						



This chart is consistent with the previous survey. The laity perceive the management of finances primarily to be a congregational function.

FACILITY MANAGEMENT

Hrs Wk	SP	%	AP	%		Hrs Wk	SP	%	AP	%		Hrs Wk	SPΔ	Δ%	AP Δ	Δ%
15+	0	0.00 %	0	0.00 %		15+	0	0.00 %	0	0.00 %		15+	0	0.00 %	0	0.00 %
10-14	0	0.00 %	1	1.72 %		10-14	0	0.00 %	0	0.00 %		10-14	0	0.00 %	-1	-1.72 %
7-9	0	0.00 %	0	0.00 %		7-9	0	0.00 %	0	0.00 %		7-9	0	0.00 %	0	0.00 %
4-6	2	2.82 %	1	1.72 %		4-6	1	1.47 %	1	1.82 %		4-6	-1	-1.35 %	0	0.09 %
1-3	25	35.21 %	21	36.21 %		1-3	24	35.29 %	20	36.36 %		1-3	-1	0.08 %	-1	0.16 %
0	44	61.97 %	35	60.34 %		0	43	63.24 %	34	61.82 %		0	-1	1.26 %	-1	1.47 %
N	71	100.00 %	58	100.00 %		N	68	100.00 %	55	100.00 %						



There is no significant shift noted in this chart. The laity believe the pastors should not be directly involved in the management of the facilities.

SUMMARY OF PHASE THREE - FOCUS GROUPS

The above listed results prove that the laity of these congregations want pastors to spend more time performing the pastoral functions as described in this project. They are ready and willing to be equipped and to help equip others to use their gifts for works of service in the church to free up the pastors to perform these pastoral functions. The focus group's educational component of the *2KF Ministry Model's* biblical and confessional

foundation resulted in significant changes in perception of the functions belonging to the pastoral office. These results also support focus groups of this nature as being a legitimate method to use in assisting congregations to adapt the *2KF Ministry Model* to their circumstances.

The following are some of the comments from focus group participants:¹⁷³

- ◆ “Convince start up churches like us to adapt this 2KF model”
- ◆ “It’s too late to change how we operate in our synod”
- ◆ “When we first started, we were doing this model by necessity. Once we got a full time pastor, we got away from it.”
- ◆ “We have been trying to do the 2KF model here, we just didn’t know what it was called or how to do it right.”
- ◆ “It seems like we expect our pastor to do everything.”
- ◆ “I really like this model. In fact, I’m applying for a job at a church wanting to implement exactly what you’re suggesting here.”
- ◆ “What is your next step with this project. This needs to get published.”
- ◆ “Volunteerism is essential to the congregation’s health regardless of size or age of congregation.”
- ◆ When asked who should do the financials, one participant said, “Hire a professional!”
- ◆ “The pastor’s job is to preach and teach because that’s what he was trained to do!”
- ◆ “The Senior Pastor must be in the ‘know’ not in the ‘do.’”
- ◆ “The Senior Pastor is our Shepherd and Leader. He must have the time to fulfill this pastoral role.”
- ◆ “Pastor needs to trust but verify”
- ◆ “The pastor is responsible for all, but has to trust those with the gifts to perform the administrative functions.”
- ◆ “The Senior Pastor is like a CEO, but it is not his duty to perform all things in an 80 hour work week, but rather know the gifts of the people and equip the staff and volunteer members to perform the administrative functions.”

¹⁷³ See Appendix GG

PHASES FOUR & FIVE – WORKSHOP (*CFS4*) & *PIQ* EVALUATION

During this research phase, the principle investigator found it necessary to shift the research model originally designed for the workshop. The workshop model was originally designed to be a two-day, nine-hour workshop in which the principle investigator and his research team would introduce the *2KF Ministry Model* and then assist the pastors in adapting it to their circumstances. Due to the reluctance of pastors willingly to participate in a nine-hour, two day, workshop, the principle investigator found it advantageous to shift from that research model to a two-day, two part, workshop incorporated into two pastor gatherings representing twenty-seven churches in three circuits. Due also to the findings that the *2KF Ministry Model* is as much an attitudinal model as an organizational model and needs time to process, rather than use the group setting in the workshop to attempt to assist the pastors in adapting the *2KF Ministry Model* to their circumstances, the decision was made to administer the *Pastoral Interview Questionnaire*¹⁷⁴ one-on-one to see if this would generate interest in private consultations for the adaptation. For this reason, the evaluation of the workshop will include the *CFS4*¹⁷⁵ survey taken during Part 1 of the workshop and all *Pastoral Interview Questionnaires (PIQ)* taken during Part 2 of the workshop. The *PIQ*'s administered outside the workshop setting will also be included in this evaluation.

The *CFS4*¹⁷⁶ survey was administered to a group of twenty Lutheran Church - Missouri Synod pastors at *The Pastor Is As Pastor Does 2KF Ministry Model Workshop - Part 1* on September 18, 2012. The survey requests responses to the same series of questions posed in the *CFS1*, *CFS2*, and *CFS3* questionnaires regarding various pastoral and administrative activities. Pastors were requested to provide both the actual and the desired

¹⁷⁴ See Appendix M

¹⁷⁵ See Appendix L

¹⁷⁶ See Appendix L

number of hours each week they typically spend conducting each of the activities. The following includes both charts and narrative describing the findings regarding the same six functions analyzed in the previous sections. All the CFS4 data appears in the appendix.¹⁷⁷

**CFS4 EVALUATION
PASTORAL FUNCTIONS**

OVERSIGHT

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	5	25.00			10-14	2	10		-3	-15.00
	7-9	2	10.00			7-9	1	5		-1	-5.00
	4-6	4	20.00			4-6	5	25		1	5.00
	1-3	9	45.00			1-3	12	60		3	15.00
	0	0	0.00			0	0	0		0	0.00

Forty-five percent (n=9) of the 20 pastors responding reported that they devote one to three hours each week to the oversight of all church activities. When asked about the number of hours they would like to devote to oversight, the number increased to twelve (60.0%), while those selecting the ten to fourteen and seven to nine hour categories declined.¹⁷⁸

The comparison between actual and desired hours indicates that the pastors responding would prefer to spend fewer hours in the oversight of all church pastoral and administrative activities.

¹⁷⁷ See Appendix HH

¹⁷⁸ Dr. Judd W. Staples

SERMON PREPARATION AND PREACHING

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	8	42.10			10-14	7	36.8		-1	-5.30
	7-9	6	31.60			7-9	10	52.6		4	21.00
	4-6	5	26.30			4-6	2	10.5		-3	-15.80
	1-3	0	0.00			1-3	0	0		0	0.00
	0	0	0.00			0	0	0		0	0.00

Eight (42.1%) of the 19 pastors responded that they typically devote ten to fourteen hours each week, and another six (31.6%) reported that they spend seven to nine hours each week in sermon preparation and preaching. Five (26.3%) responded working four to six hours per week, and one did not respond to the question. When asked the number of hours that they would like to devote to sermon preparation and preaching, ten (52.6%) answered that they would like to devote between seven and nine hours each week. The number preferring to spend both ten to fourteen and seven to nine hours decreased accordingly.¹⁷⁹

The delta between actual and desired hours suggests that the pastors responding would prefer to spend more time focusing on their sermon preparation and preaching efforts.

EQUIPPING

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	0	0.00			10-14	3	15		3	15.00
	7-9	6	30.00			7-9	7	35		1	5.00
	4-6	10	50.00			4-6	9	45		-1	-5.00
	1-3	4	20.00			1-3	1	5		-3	-15.00
	0	0	0.00			0	0	0		0	0.00

¹⁷⁹ Ibid

Half (n=10, 50.0%) of the 20 pastors responding to the number of hours per week typically devoted to equipping the congregation answered four to six. Another six (30.0%) responded seven to nine hours, and four (20.0%), one to three. The number of responses for ten to fourteen hours increased from zero to three and the number for seven to nine hours increased by one (from six to seven), whereas the number for four to six hours decreased by one (from ten to nine) and the number for one to three decreased by three (from four to one).¹⁸⁰

When asked about the desired number of hours, most pastors responded that they would like to spend additional hours each week equipping the congregation.

CFS4 EVALUATION

OPERATIONAL FUNCTIONS

STAFF MANAGEMENT

DO		n	%		LIKE		n	%		Δ	Δ%	
	15+	0	0.00			15+	0	0		0	0.00	
	10-14	0	0.00			10-14	0	0		0	0.00	
	7-9	0	0.00			7-9	0	0		0	0.00	
	4-6	4	21.10			4-6	3	15.8		-1	-5.30	
	1-3	14	73.70			1-3	14	3.7		0	-70.00	
	0	1	5.30			0	2	10.5		1	5.20	

There was a modest shift in the number of hours with the decrease by one response in the four to six hour per week category, and an increase of one in the zero hour category.

¹⁸⁰ Ibid

FINANCIAL MANAGEMENT

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0.00		0	0.00
	10-14	0	0.00			10-14	0	0.00		0	0.00
	7-9	0	0.00			7-9	0	0.00		0	0.00
	4-6	1	5.00			4-6	1	5.00		4	-5.00
	1-3	10	50.00			1-3	5	25.00		15	-50.00
	0	9	45.00			0	13	70.00		61	-45.00

Both the one to three and zero hours per week categories increased indicating that the responding pastors would prefer to spend fewer hours directly involved in church financial management.

FACILITIES MANAGEMENT

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	0	0.00			10-14	0	0		0	0.00
	7-9	0	0.00			7-9	0	0		0	0.00
	4-6	0	0.00			4-6	2	10.5		2	10.50
	1-3	10	50.00			1-3	3	15.8		-7	-34.20
	0	10	50.00			0	14	73.7		4	23.70

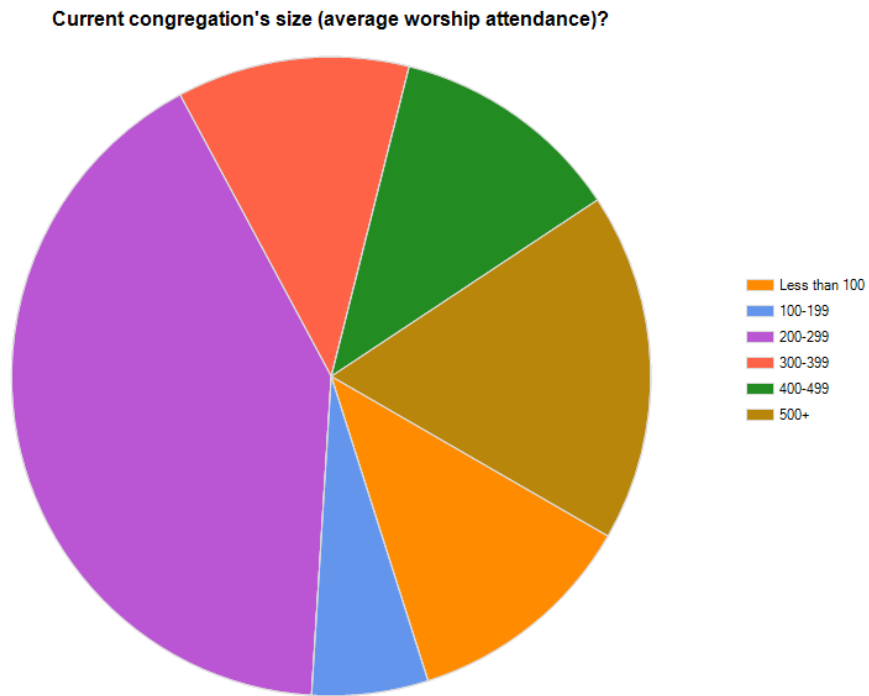
Almost ninety percent (n=18, 89.5%) of the 19 pastors responded that they would prefer to devote fewer hours each week on facilities management. Two (10.5%) answered that they would like to spend more time.¹⁸¹

This chart simply reveals that very few pastors have a desire to be directly involved in managing the facilities of the church.

¹⁸¹ Ibid

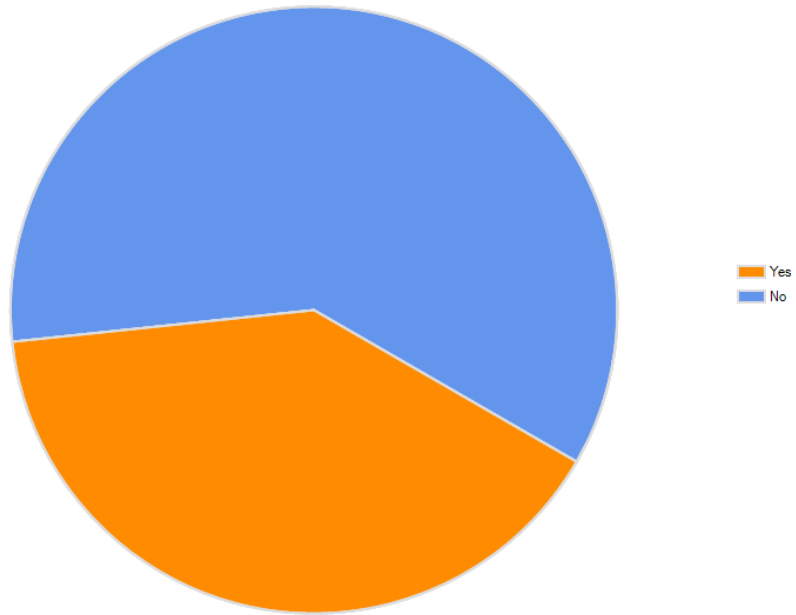
PIQ EVALUATION

Administering the *Pastoral Interview Questionnaire's*¹⁸² (PIQ's) provided excellent data for this project. Twenty pastors were interviewed. Each interview included an in depth discussion about the *2KF Ministry Model* and averaged nearly an hour. The summary will include personal comments from the pastors interviewed. The following pie charts will provide statistical data.

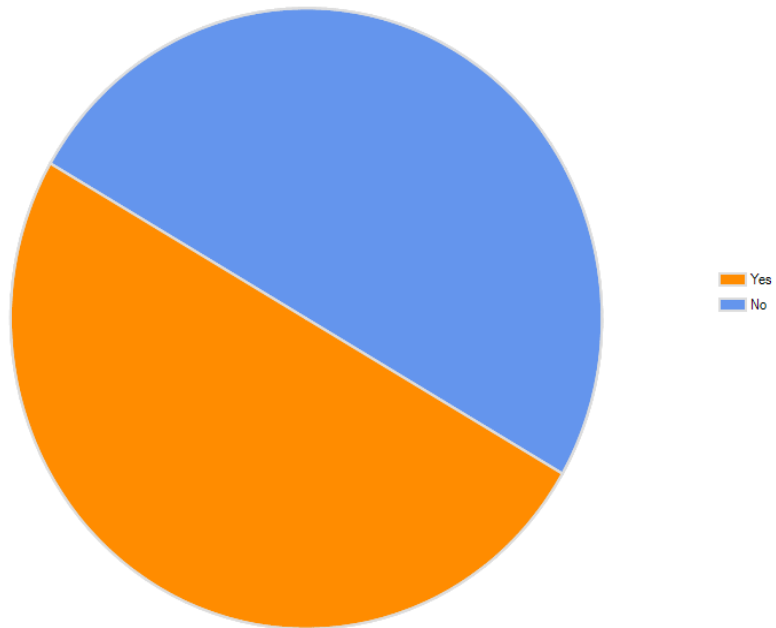


¹⁸² See Appendix M

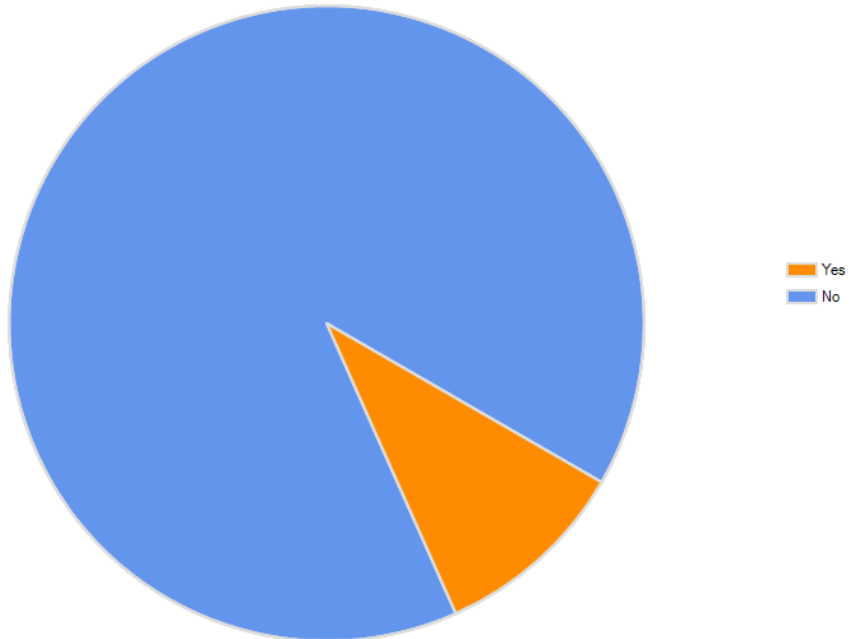
Do any called staff of your congregation report directly to you?



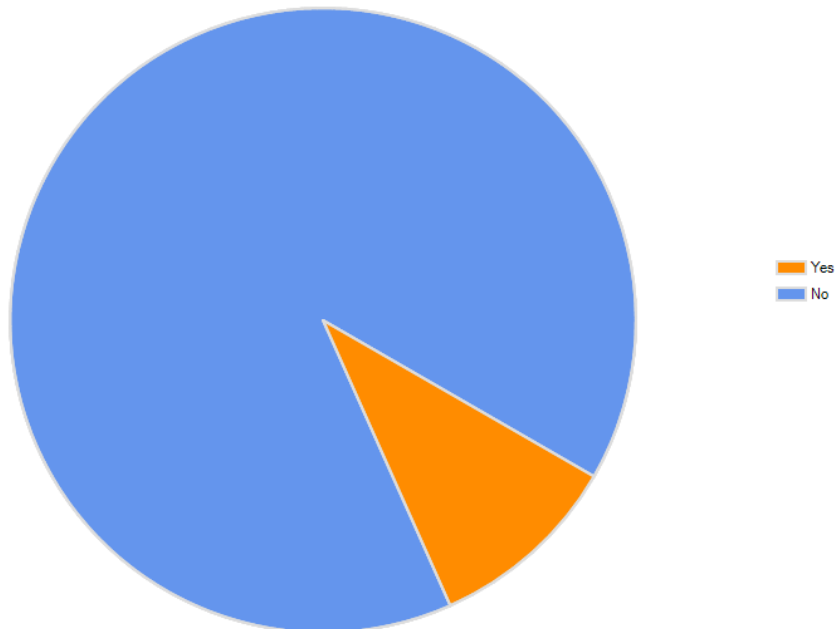
Do any administrative staff in your congregation report directly to you?



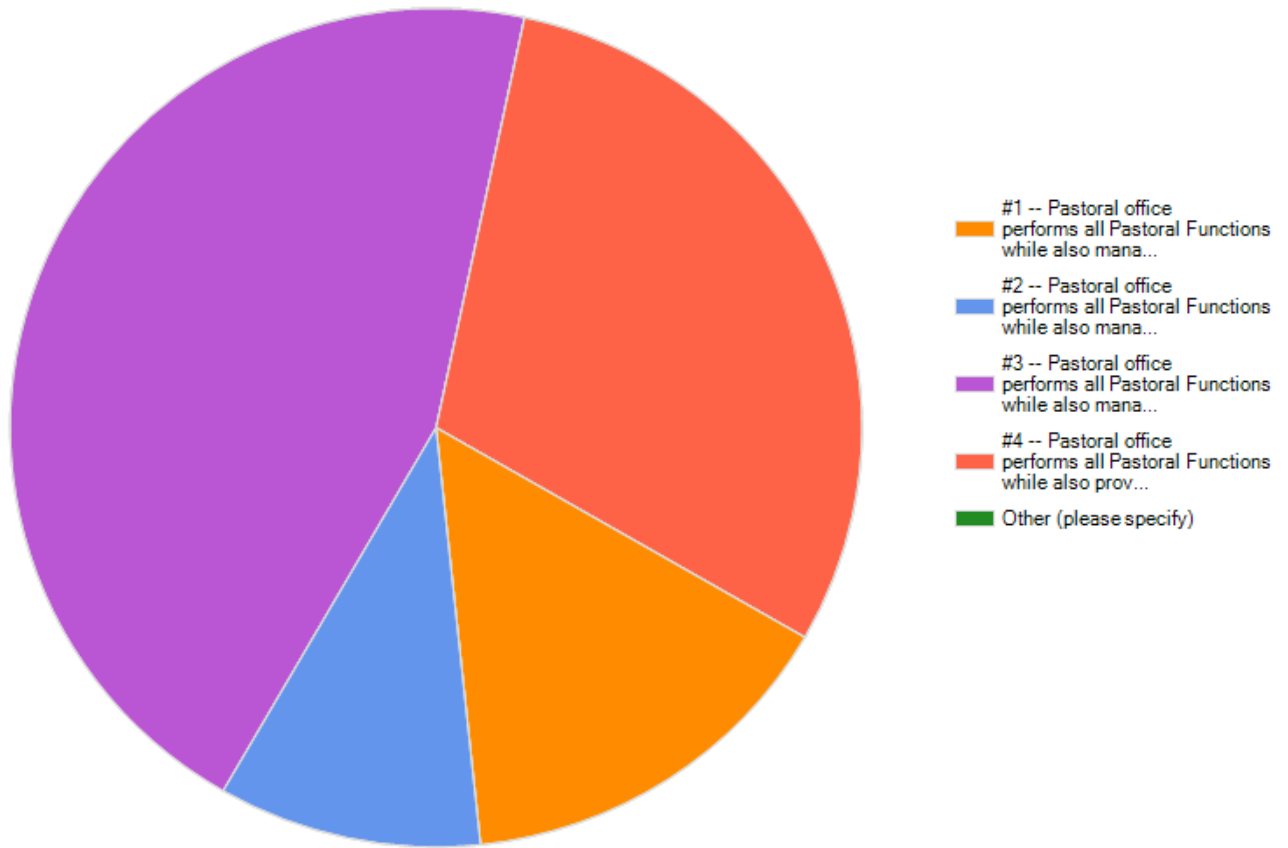
Are you directly responsible (hands on) for the management of the congregation's finances?



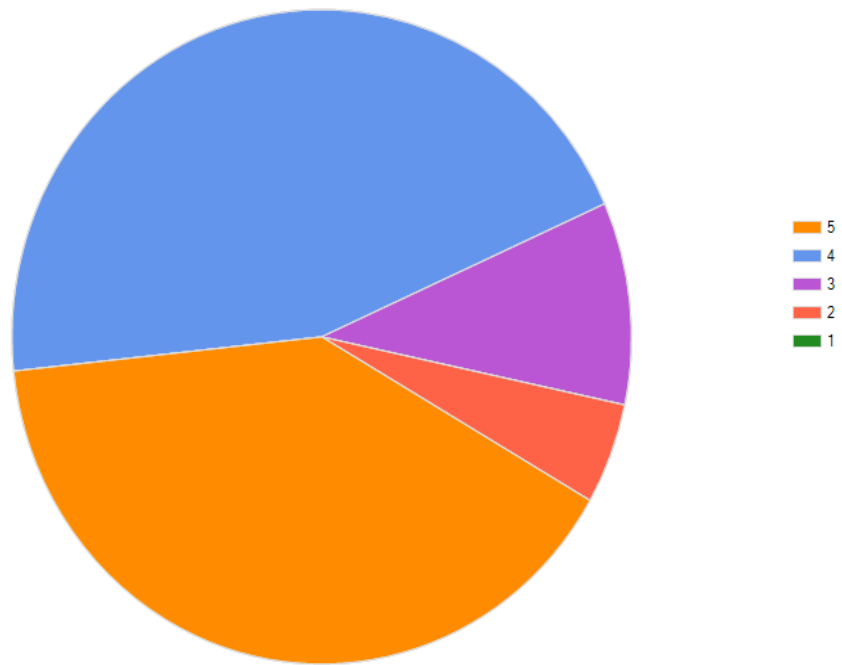
Are you directly responsible (hands on) for the management of the congregation's facilities?



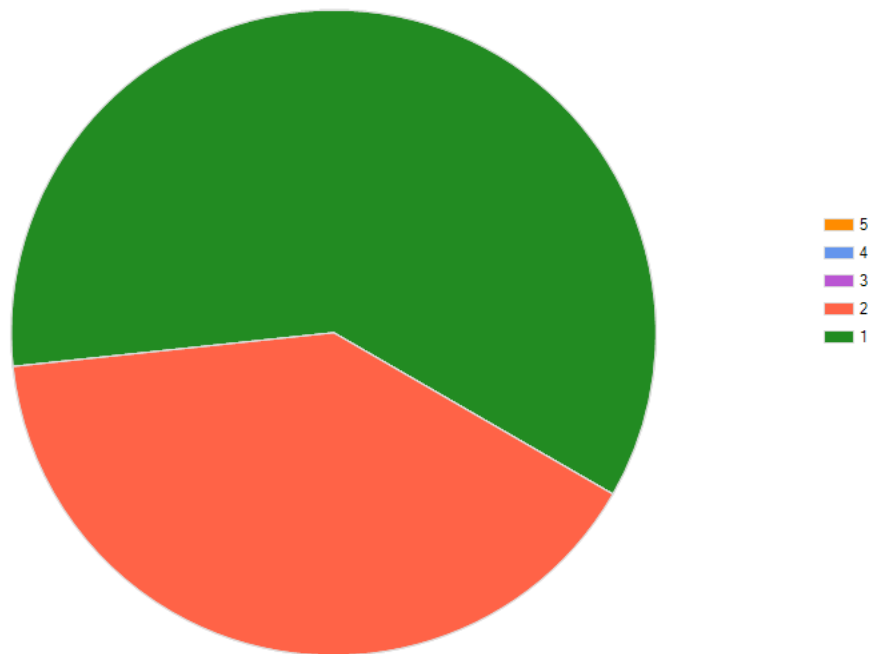
Please check which ministry model, as designated on the attached PIAPD Ministry Model graph, best describes your congregation's ministry model.



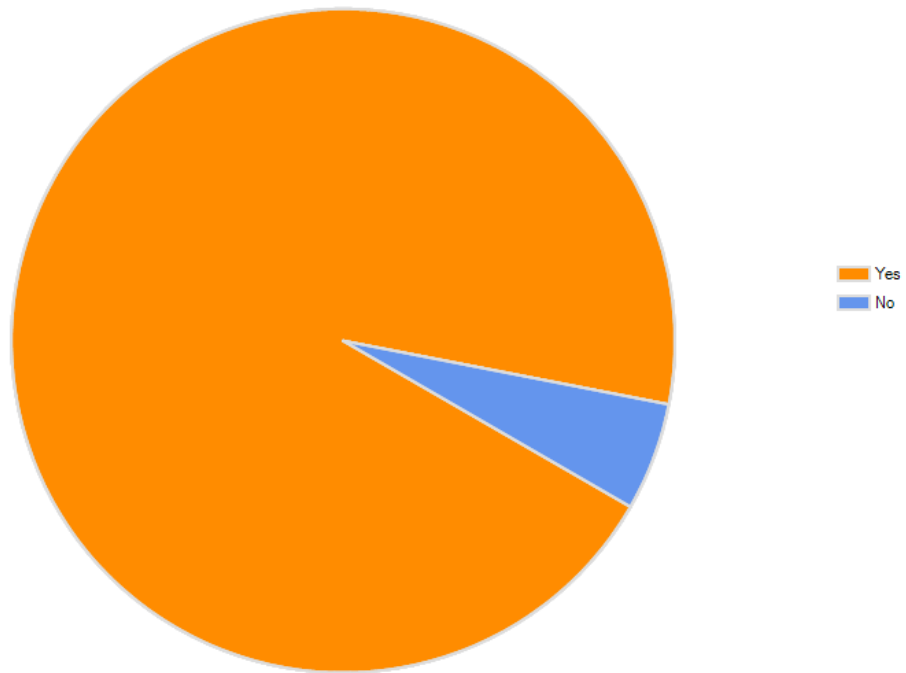
Please circle the number that best indicates how well you believe you were equipped by your seminary training and education to perform the Pastoral Function of the church? (5 = best preparation; 1= worst preparation)



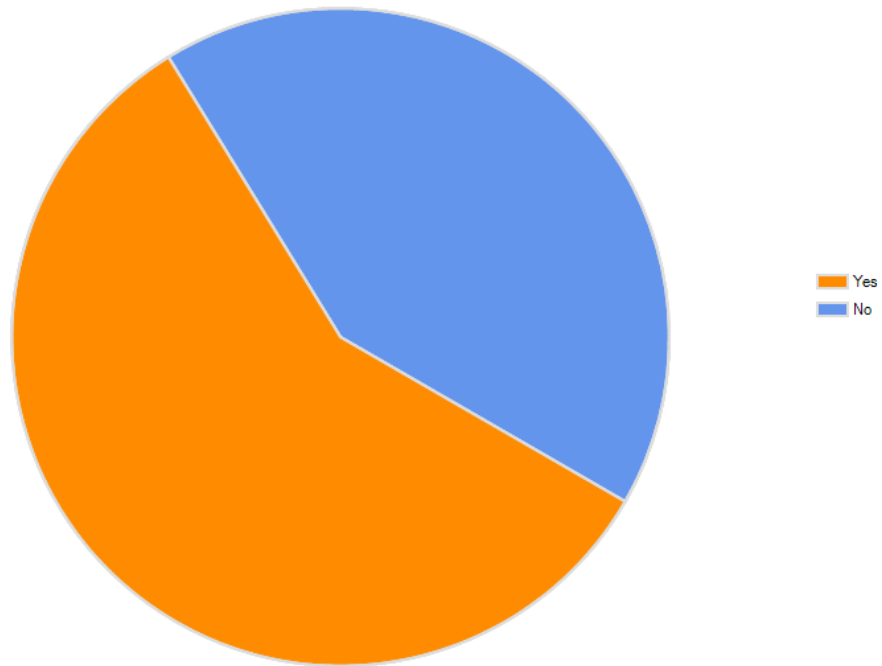
Please circle the number that indicates how well you believe you were equipped by your seminary training and education to perform the Operational Functions in the church? (5 = best preparation; 1 = worst preparation)



Do you see a value in the guiding principles of the 2KF Ministry Model i.e., the dividing up of the pastoral and operational functions, and delegating the operational functions to non-clergy paid and/or volunteer staff?



Would you consider an individual consultation to determine if the 2KF Ministry Model would work in your congregation?



The PIQ findings demonstrated above reveal the following:¹⁸³

- Though the pastors interviewed were from a diversity of congregational sizes, based on attendance, the majority are congregations of fewer than three hundred.
- The majority (12) of the pastors interviewed are managing called and/or administrative staff.
- A significant majority (18) of the pastors interviewed are not managing facilities or finances.
- Fewer than one third (6) of the pastors interviewed claim to have a ministry model similar to the *2KF Ministry Model*.
- A significant majority (17) of the pastors interviewed perceive their seminary training to have equipped them well to perform pastoral functions.
- All pastors (20) interviewed perceive their seminary training to have equipped them poorly to perform operational functions.
- A significant majority (18) of the pastors interviewed see value in the guiding principles of the 2KF Ministry Model.
- A majority (11) of the pastors interviewed requested an individual consultation to determine if the 2KF Ministry Model could be adapted to their circumstance.

SUMMARY OF PHASES FOUR & FIVE – WORKSHOP¹⁸⁴ CFS4 & PIQ's

The overall summary of the *CFS4* is that pastors, if given a preference, would like to devote additional hours to pastoral activities and fewer to operational activities each week.

The overall summary of the *PIQ*'s is that the majority of pastors of varying sizes of congregations see the value of the 2KF Ministry model as something they want to adapt to their circumstances. Three of these congregations are mission plants. One is a startup. One has sixty-five in attendance and one has eighty-two in attendance. Five other congregations range in size from one hundred in attendance to two hundred eighty-three. The three largest congregations in attendance range from four hundred to one thousand.

¹⁸³ Principle Investigator has the raw data – some pastors requested anonymity

¹⁸⁴ The CFS5 was not administered to the workshop attendees as the PIQ served well in its place

The overall summary of this research phase indicates that pastors are performing functions they would rather not perform so they can spend more time on the pastoral functions and are seeking a way to help them do so. This supports this project's hypothesis that pastoral functions are suffering from role confusion and underperformance.

PIQ COMMENTS

- ◆ “One of my contentions is that churches exist for the sake of the church, not the kingdom. Pastors performing operational functions feeds that idol. If focused on operations, they're missing the mission.”
- ◆ “We are not following Ephesians four.”
- ◆ “I want a consultation because unbiased eyes may help us see where we need to change.”
- ◆ “The 2KF Model? We need it!”
- ◆ “I am not qualified to perform operational functions.”
- ◆ “I am ready to see how the 2KF Model can free up the pastoral staff.”
- ◆ “There is serious role confusion among pastors as to the scope and extent of their call.”
- ◆ “I want all your information!”
- ◆ “Managing staff was getting in the way of me being ‘pastor’ to staff.”
- ◆ “I never had the time to develop discipleship and be pastor to staff when doing operational functions. Plus, this model allows people to use their gifts.”
- ◆ “I definitely want the 2KF Model. I need to spend more time equipping.”
- ◆ “Even though I have a business degree and experience in the business world, I am not qualified, nor do I have the time to perform operational functions.”
- ◆ “If I were to have to perform operational functions, it would be crushing to my functioning as a pastor here.” (a pastor of sixty-five in attendance)

CONCLUDING SUMMARY

The research validates this project's hypothesis that the pastoral office is experiencing role confusion, the pastoral functions are being underperformed because pastors are spending time on operational functions, and the operational functions are being underperformed because pastors are not trained to perform operational functions.

One surprising finding in this research is that pastors of smaller congregations (fewer than 200 in attendance) are more interested in the *2KF Ministry Model* than pastors of larger congregations. Most larger congregations eventually morph into a similar model as the *2KF Ministry Model*. Very few, however, fully adapt the guiding principle of delegating all operational functions to non-clergy servants of God. The pastors either continue managing the staff, or the operational functions are delegated to an Associate Pastor, some with the title of Executive Director.

Another interesting finding in this research is that while the *2KF Ministry Model* is an organizational model, it is just as much an attitudinal model, one that takes time for pastors and laity to process before considering the adaptation of such.

Chapter Seven will draw final conclusions and recommendations for how to adapt this project's *2KF Ministry Model* in other congregations.

CHAPTER SEVEN

THE SUMMARY AND CONCLUSION

CONTRIBUTIONS FOR PERSONAL AND PROFESSIONAL GROWTH

This project has been a part of my life for six years. Even before considering it as the project for the MAP, it was a project in progress in my congregation. This project, *The Pastor Is As Pastor Does 2KF Ministry Model*, is something I believed in prior to the research. Since the research so strongly validates the problem in this project, I believe in the *2KF Ministry Model* even more strongly and am passionate about helping other congregations adapt it to their circumstance.

The word “adapt” was a difficult one for me to adopt into my language when I first began the research for this project. It meant I had to allow for others to alter what I so strongly believed. That is where I attribute the majority of my personal growth in this project. I had to learn to listen to others. I had to learn why there are so many different ideas in the church about how to organize ministry in the church. I had to learn to accept that one ministry model will not work for all.

When I first began this project I believed that once I had the opportunity to share its value with other pastors, church leaders and laity, they would all want immediately to implement it in their congregations. What I learned was that attitudinal resistance to change, especially in the church, is strong and difficult to alter. Attitudes, giftedness, personal wiring, and experiential formation are all part of the resistance to change. Though these kinds of challenges were difficult for me, dealing with them through focus groups, the workshop and in pastoral interviews, was a tremendous personal growth experience for me.

Working through this project helped me both personally and professionally. Over the nearly nineteen years as a pastor I had become self-absorbed in my congregational life. I

rarely attended Circuit gatherings and conferences for pastors. I kept my personal and professional development to myself, rather than sharing with the congregation. This doctorate forced me outside myself and into the lives of hundreds of people and dozens of pastors and congregations. It made me more vulnerable to the members of my congregation, and now more closely connected to them than ever before. The requirements of this project challenged me to read and do research I would never have otherwise considered. My love for collegial fellowship, stronger relationships with my parishioners, and theological and historical reading was renewed and the value of continuing education for pastors affirmed.

CONTRIBUTIONS FOR GOOD SHEPHERD LUTHERAN CHURCH

This project has been a blessing to me, personally, professionally, and to our congregation. Living in and working the project being researched forced me, and our entire congregational leadership constantly to evaluate the overall effectiveness of the *2KF Ministry Model* in our congregation. The *2KF Model* is now a common “household” term around our church. It is also a common event in staff and board meetings to have someone make a correction to a process that is not following this model. It has strengthened our overall understanding of working together in ministry. Though there is a clear delineation made between the two kinds of functions, there is a much clearer understanding of the integral relationship between the two. While it is important for the pastoral office to be focused on pastoral functions for the sake of God’s people, we recognize how equally important it is for the supporting operational functions to be done well for the same reason. When the two kinds of functions are done well, it directly and positively impacts the effectiveness of the overall ministry of our church.

What this project allowed for and encouraged was the involvement of the entire congregation. Though our staff and lay leadership were quite familiar with the *2KF Ministry Model*, this process made it more public for the entire congregation to become more intimately informed and engaged in this model. Though most members were already familiar with the distinction in the two kinds of functions, the members are now making that distinction when wanting answers to pastoral or operational questions. They come to me for pastoral answers and to my operations manager for operational answers.

The use of focus groups in our church for this project resulted in a member wanting to use focus groups to implement other changes in the church. She saw the value of the feedback session and believed it would result in more people being heard and wanting to get involved. She was right. Through the use of two focus groups, she has developed a grass roots movement involving over twenty members whose purpose is to develop and implement a campus beautification project. Though this is a trial run on the utilization of focus groups for implementing change in the church, I have little doubt that this will become a positive model for our future.

In our specific context, the *2KF Ministry Model*, and the reality that the Senior Pastor was doing his doctoral project on this model, has made this congregation more aware of and proud to be a part of such a ministry model. Because of the benefits to me and our congregation, I am more dedicated and passionate about getting this ministry model implemented in other congregations.

As much as I believe the research validates this project, I must admit how humbling this process was. I have never had to do this kind of research before and, at times, felt completely overwhelmed and unworthy to complete this project. In retrospect, I made many

missteps along the way. I failed to keep my congregation, familiar with the 2KF Ministry Model, as a control group for the focus groups. Had I done so, I believe the focus group comparatives would have shown an even greater shift in attitudes among those congregations unfamiliar with the model. Beginning my research sooner would also have provided me more time to analyze the early results and shift some of the methodologies to serve this project better. What I did find out during the research for this project, however, was an affirmation for a project such as this. Although there are many articles and books written on the problem addressed in this project, there are few practical solutions being offered. What I hope this project brings to this table of research is not only identifying the reality of the problem, but a description of the root source of the problem as well as a solution. Though I no longer believe this is a “one model fits all,” the *2KF Ministry Model* is a model with a guiding principle that can be adapted to most congregational circumstances.

CONTRIBUTIONS FOR THE CHURCH AT LARGE

In the broader context of ministry, my hope and prayer is that our seminaries, pastors, and congregational leaders, take seriously the need to evaluate the need for a ministry model like the one introduced in this project. When the pastor can focus primarily on pastoral functions, the Word of God is allowed to work in even greater ways for the sake of God’s Kingdom. With that in mind, I will now address some recommendations on how to accomplish such in the Church at large.

Based on the findings of the research for this project, there are four recommendations that can be practically applied. Each of these recommendations allows for the adaptation of the *2KF Ministry Model* and is based on the understanding that this model is as much an

attitudinal model as it is an organizational model. That being said, the following four recommendations all include an educational process component.

1. Congregational Consultations:

Largely influenced by the findings in the *Pastoral Interview Questionnaires (PIQ)*¹⁸⁵ is the idea of personal consultations with pastors and congregations who are interested in finding a solution to the problem identified in this project. I have provided a seven point *Adapting the 2KF Ministry Model* process,¹⁸⁶ a *Risks, Needs and Benefits* document¹⁸⁷ regarding the *2KF Ministry Model*, and a position description for a Congregation Operations Manager.¹⁸⁸ These documents provide a clear, easy to follow, process through which a congregation can begin to adapt the guiding principles of the *2KF Ministry Model* to their circumstance. This process includes the entire congregation.

Because of this model being attitudinal in nature, it is important to recognize the value of process. The size of the congregation is not an issue. It is all about the attitude - the desire - to move in this direction. Even the smallest of congregations can begin the adaptation process by equipping the saints in the congregation to fulfill the operational functions under the oversight of the pastor.

One of the pastors I interviewed stated the following: “When I retire I will become an intentional interim pastor. I intend on adapting the guiding principle of this model in those congregations.”¹⁸⁹

¹⁸⁵ See Appendix M

¹⁸⁶ See Appendix II

¹⁸⁷ See Appendix C

¹⁸⁸ See Appendix JJ

¹⁸⁹ Reverend Steve Nickodemus, Christ Our Redeemer, Sandpoint, Idaho

A relatively new pastor in a small congregation, about sixty in attendance, has already adapted this model to his circumstance and is using the gifts of the people to perform the operational functions.¹⁹⁰

Eleven congregations have requested personal consultations to adapt this *2KF Ministry Model* to their circumstances.¹⁹¹ I have completed consultations with two and am in the process of working with another. The completion of all consultations will be postdoctoral work.

2. Seminary Course:

There is a concern among pastors that the LCMS seminaries change their curriculum - to bring it into the twenty-first century. There is a symposium designed to address this issue, the formation of pastors, in May 2013, in Austin, Texas. The *Pastoral Interview Questionnaires (PIQ)*¹⁹² made it clear that while the seminaries prepare pastors well to perform the pastoral functions, they do not prepare them well to perform operational functions. While some believe we need to add courses for pastors to assist them in performing operational functions more effectively, the findings of this project would disagree. A pastor does not need more education to perform more functions. A pastor needs the proper education to perform pastoral functions. The proper education is currently being provided by the seminaries of the LCMS. That does not mean the curriculum cannot be edited and improved by adding courses on how to equip the saints or pastoral oversight (something this research proved was widely misunderstood). More importantly, however, would be a course on the *2KF Ministry Model* as presented in this project. The sooner pastors begin this needed attitudinal shift, from performing all functions to performing

¹⁹⁰ Reverend Sean McCoy, Shepherd of the Hills, Skiatook, OK

¹⁹¹ Principal Investigator has the raw data

¹⁹² See Appendix M

primarily pastoral functions, the sooner pastors will be able to equip the saints for the ministry to which God has called them.

3. Concordia University Program:

The findings of this research validate the need for a restoration of the deacon in the church, as demonstrated in Acts six. The LCMS' ten Universities would do well to incorporate a program into their system that would allow for and encourage church workers in all aspects of ministry; from accounting and marketing to the management of people, financials and facilities. I have to believe that there are many Christians currently in the workforce who would welcome the opportunity, with a minimum of additional education, to be retrained to work in the church.

4. Church Plants:

Dr. Staples is not only a specialist in the field of education and social science research he is also an experienced missionary. He told me of a time when a team of missionaries traveled overseas to do mission work. Had they not had one member of their mission team being an experienced mechanic, they would not have been able to accomplish the work God called them to do. He said "Although I believe God provided that member for purposes we did not foresee, I wonder how much more our church could accomplish for the Kingdom were we intentional about those with operational gifts serving alongside of missionaries."

After hearing that story, I decided to include the following recommendation in this project: when planting a church, either send out a pastor and someone trained in operations, or have a "mother" church take on the operational functions during the startup phase so the pastor can perform well the pastoral functions. As the congregation begins to grow, so will the people in using their gifts to take on the operational functions.

Scope Creep:

Throughout this project I have thought of all the research I wish I could have done but did not have the time to do. Most of those research ideas were rabbit trails I could have gone down, only then to be distracted from the specific problem addressed in this project. Most of those research ideas have to do with the above-mentioned recommendations:

1. The development of a *2KF Ministry Model* consultation practice.
2. The development of a course on the *2KF Ministry Model* to be incorporated into the LCMS seminary curriculum for pastors.
3. The development of a curriculum for the *2KF Ministry Model* to be incorporated at the University level for church workers.
4. The development of *2KF Ministry Model for Missions* to be incorporated into the LCMS' current church planting resources.

While only just in the process of developing the *2KF Ministry Model* consultation piece, I hope and pray for the time, passion and energy to pursue all the above as God allows.

CONCLUDING SUMMARY

I thank God for the time, patience and perseverance to complete this project. I pray for God to give His Church on earth the discipline to prioritize His Word and the working of that Word through the biblically defined functions of the pastoral office. I pray for pastors and congregations to be blessed by the model presented in this project. I thank all who have taken the time to push through the reading of this MAP and hope you have found it helpful and encouraging to you and your life circumstance.

+ Soli Deo Gloria +

THE APPENDIX

APPENDIX A

- ◆ Linda Bucher, BS in Applied Learning and Development, UT Austin, a teacher, a mother of four, and a business owner (administrative functions), and a research analyst on this doctoral project.
- ◆ Robert Collins, a US Army Veteran (MP), Bachelor of Science, a Stephen Minister, and an international missionary.
- ◆ Reverend Dr. John Hirsch – Director of Congregational and Worker Care, Texas District, LCMS, a Certified Mission Coach, an assessor of mission planters, and author of a recently published book: The Process of Reconciliation.
- ◆ Reverend Dr. Paul Muench – Professor of Communications, Concordia University, Texas, an international missionary, respected speaker and author on missions around the world and a focus group facilitator on this doctoral project.
- ◆ Terry Reitz, BS in Chemistry and Chemical Engineering, retired from 3M as Division Quality Manager and Senior Project Management Specialist, consultant in business structure, efficiency and optimization, and a Stephen Ministry Leader.
- ◆ Dr. Judd W. Staples, Financial Management, State of Texas, Chief Enrollment Officer for colleges and universities abroad, teacher of information technology, research methods and social science, an international missionary, a focus group facilitator and my primary research advisor and analyst on this doctoral project.
- ◆ Donn Trautner, MA in Elementary Education, experienced teacher and administrative leader in the Lutheran Schools, creative writer, researcher, my research advisor and primary focus group facilitator on this doctoral project.

APPENDIX B

HOW THE *2KF MINISTRY MODEL* PROTECTED THE PASTORAL OFFICE

On August 5, 2011, after a conversation with my Director of Finances, I discovered our Building Fund had been used to pay for operating expenses without the proper authorization. The following includes a portion of the script from which I spoke to the congregation about this discovery.

“I called this gathering just as a point of information about something you need to know. A little over a week ago I discovered a discrepancy in how much has been reported to you as being in our Building Fund and how much is actually in the fund.

“This discrepancy appears to be a communication issue. A decision was made by two of our staff to borrow against our Building Fund to help with operating expenses. Problem was - they were the only two who knew. Our Board - our Financial Management Team - me - didn't know. Regardless of their motivations - it was a decision they did not have the authority to make. For this reason alone...I let them go.

“With this said, this happened on my watch. I do take responsibility. Though our ministry model here allows me to focus primarily on the pastoral functions and delegate the operational functions, like the finances, of this congregation to our Executive Director, our Board of Directors and the Financial Management Team (FMT) appointed by our Board, I am ultimately responsible for the oversight of all that happens in this church.

“Here's what I'm asking. Let me help lead through this. Give our leadership teams - our Elders, Board of Directors, FMT - the time to figure out exactly what happened - how it happened - and then to come up with a plan of where we go from here. After God has brought us out the other side...then we can have some clarity to help us make the decisions He wants us to make.”

Two weeks after this congregational meeting, we found nearly a million dollars missing from all of our accounts. We had to reveal this to the congregation and inform them of the leadership intent to turn this investigation over to the local police department. With nearly unanimous congregational approval, we did so. The local police department, detectives and now the District Attorney, continue the investigation.

The reason I am referencing this story in this project is because of how this *2KF Ministry Model* protected me, personally, and thus the pastoral office. We have been living in and working this *2KF Ministry Model* since September, 2007. The congregation is well aware of my focus on the pastoral functions and delegation of the operational functions. They are also well aware of my responsibility as Overseer. What they are also aware of is how I am not directly “hands on” involved in the finances of this congregation. I believe it is this perception and reality, resulting from our implementation of the *2KF Ministry Model*, that distanced me and protected the pastoral office from any perception of wrongdoing with the finances of our church.

APPENDIX C

**2KF Ministry Model
Risks, Needs & Benefits**

RISKS	NEEDS	BENEFITS
Pastor abdicates oversight	Accountability	Improves pastoral awareness
Triangulation	Communicate boundaries	Clarifies structure
Role Confusion	Clarify position descriptions	Diminishes role confusion
Trust issues between pastor and *COM	Build relationship	Strengthens trust
Under qualified	Educational component	Qualifies
Organizational change	Process	Congregation on same page
		Efficiency in all areas improves
		Effective performance of both functions improves

***Congregational Operations Manager**

APPENDIX D

Exodus Eighteen: Moses delineates and delegates functions

Exodus eighteen breaks nicely into two sections: Jethro reuniting Moses with his family (vv1-12) and the advice Jethro gave to Moses during his visit (vv13-27).

In the second portion of this narrative it is made quite clear that Moses was struggling with prioritizing the “heart and core” of his ministry; i.e., the tasks this “kingly shepherd” was given by God to do. Instead, he was doing it all. When his father-in-law asked him: “What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?” (v14) Moses answered matter-of-factly: “Because the people come to me to seek Gods’ will...I decide between the parties and inform them of God’s decrees and laws.” (vv15,16).

With a nation of nearly 2,000,000 people (600,000 men, cf. 12:37) all depending on one man to give them their undivided attention, how effective do you think he was with his judging? How about with his family? And how about his “shepherding” the people of God? So Jethro gave him some advice. Firstly, though, he gave admonition: “What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone.” (vv17,18). Matthew Henry comments on this:

The validity of Jethro’s advice is attested by his qualifying condition recorded in verse 23 “... and God command thee so,” that command being implied in the fact that there is no indication of Divine disapproval when Jethro’s suggestion was implemented.¹⁹³

Then Jethro gave Moses; wise counsel: Teach the people. Select capable men to help you. Equip and empower them. This will be addressed in just a moment. Before doing so, there is a case to be made for Moses’ decision being in response to God’s command more than to the wisdom of Jethro’s counsel. Jethro said to Moses, “If you do this and God so commands...” (v23). Though nothing is recorded about Moses seeking God’s counsel first, we are told: “Moses listened to his father-in-law and did everything he said” (v24).

It is clear that Jethro did not trust himself and his wisdom enough simply to let his counsel be the final authoritative word on the subject. Rather, he turned to God’s counsel for the final word. Unless we are to assume that Moses was not in the habit of seeking God’s counsel (*the biblical record supports just the opposite*), we can only assume that Moses took Jethro’s counsel to seek God’s counsel first. Matthew Henry addresses this issue in the following manner:

¹⁹³ Matthew Henry’s Commentary on the Whole Bible, online (<http://www.ccel.org/ccel/henry/mhc.i.html>)

That Jethro was speaking as God's amanuensis seems to be clearly implied in his qualifying statement "and God command thee so." In other words he desired God to give Moses some clear proof that he, Jethro, was indeed God's spokesman in this instance.¹⁹⁴

There is no question that with God's enablement Moses could have continued alone, but neither is there any question that Jethro's words appear to have been Divinely impelled, for there is no indication of God's disapproval of his suggestion, but rather His approbation.¹⁹⁵

Jethro's counsel was given merely in the form of a suggestion; it was not to be adopted without the express sanction and approval of a better and higher Counselor; and although we are not informed of it, there can be no doubt that Moses, before appointing subordinate magistrates, would ask the mind of God.¹⁹⁶

If this were indeed the case, then Moses' decision to delineate the kinds of functions in his office and then delegate those functions that distract him from other important tasks as the spiritual leader, is an implicit command from God...to Moses. While this does not make this a command from God to His Church today, it certainly underscores the importance of our need at least to consider applying these principles to our church today.

The text is clear in that Moses was struggling with performing too many functions. Much of what is revealed about the struggle of Moses in his position of leadership is what we see parish pastors struggle with today.

- 1) Moses believed every request for his help made the matter his responsibility.
- 2) Moses seemed to assume that because people came to him personally for help it was his responsibility to help them personally.
- 3) Moses seemed to believe that because his task was to lead the entire nation, he must do so by dealing with people one at a time.
- 4) Moses seems to have assumed that no one else was able to do what he was doing.
- 5) Moses seems to have lost sight of his unique gifts and calling. God had not called Moses to do everything, but to do some things.
- 6) What Moses was doing was "not good."

What was good, however, was the delineation of distinctive functions and responsibilities, the prioritizing of these functions, and the delegation of the secondary functions to others.

¹⁹⁴ Ibid

¹⁹⁵ Ibid

¹⁹⁶ Jamieson-Fausset-Brown Bible Commentary, online
(<http://www.ccel.org/ccel/jamieson/jfb.i.html>)

APPENDIX E

First Lutheran Church, Eau Claire, WI

JOB DESCRIPTION

POSITION: Senior Pastor

Position Purpose: The Senior Pastor is to provide spiritual and pastoral leadership to the membership of First Lutheran Church. The Senior Pastor will serve as the chief administrator of the congregation so that it might fulfill its mission and purpose as the body of Christ. The Senior Pastor will preach, teach, and administer the Sacraments and give primary leadership in the ministries of Worship, Administration, Stewardship, and Outreach.

Supervision: The Senior Pastor serves under the supervision of the Church Council.

Responsibilities: Subject to review and adjustment in conjunction with the Church Council, the following constitute the major responsibilities of the Senior Pastor:

I. Worship

- To regularly preach and teach the Word of God and administer the Sacraments in the congregation.
- To plan and lead worship in conjunction with the other pastors of the parish, the minister of music, and the Board of Worship and Music.
- To officiate at special services such as weddings, funerals, nursing home services, etc.
- To work with the minister of music to develop and maintain a music program for all ages and to integrate music into worship and other areas of the congregation.

II. Administration

- To oversee the administration and management of all areas of the congregation's ministry in consultation with the Church Council and appropriate boards, committees and staff.
- To support and assist the Associate Pastor(s) and staff who have primary responsibility in the ministries of education, youth, social action, pastoral care, fellowship, health, and older adults.
- To support, supervise, manage and evaluate, in conjunction with the Human Resource Committee and Church Council, the staff of the congregation. Participate in the screening and hiring of non-ordained staff and calling of ordained staff. To build a sense of team-work among church staff and hold regular staff meetings to coordinate the ministries of the church and facilitate communication.
- To work with the Board of Property to see that the facilities of the church are functional and in good repair.
- To serve as the staff representative to the following:
 - Board of Worship and Music
 - First Lutheran Church Foundation

- Board of Property
- Men of First Lutheran Church
- Board of Business Management
- Altar Committee
- Board of Stewardship
- Outreach Committee
- Human Resources Committee

III. Stewardship

- To work with the Stewardship Board to promote, educate, and
- Advocate responsible biblical stewardship in the congregation.
- To assist the Church Council and Business Management Board with financial matters of the congregation.
- To oversee and promote congregational benevolence and mission through ongoing synodical support and by meeting community needs as they arise.

IV. Outreach

- To work with the Outreach Committee to implement ministries that reach out to the unchurched, inactives and new residents of our community with the good news of the Gospel of Jesus Christ.
- To direct the assimilation of new members into the life of the congregation in conjunction with the boards, committees and organizations of the congregation.
- To encourage all organizations and ministries of the church to carry out their work with an emphasis on welcoming others to participate in the mission work of Christ.

V. General Pastoral Responsibilities

- To provide pastoral care by assisting the Associate Pastor(s) and in conjunction with other staff, boards committees, and member care-givers through visitation, counseling, and prayer
- To make appropriate referrals when necessary and quickly respond to crisis situations which arise in the congregation.
- To assist the Associate Pastor in teaching children, youth, and adults in the Christian education program of the congregation.

Working Conditions

The position of Senior Pastor requires great flexibility in hours available for work, including evenings and weekends. The pastor should be in the office a sufficient amount of time for accessibility to members of the congregation and for regular communication with members of the church staff.

Lindsay Lane Baptist Church

Job Description

Administrative Pastor

Principle Function:

Work under the direct supervision of the Senior Pastor to plan, direct, and oversee the administrative needs of the church in the areas of finance, personnel, and facilities maintenance; providing assistance to the Senior Pastor in planning, coordinating, overseeing, and evaluating the overall ministry of the church. Also, provide leadership and supervision to assigned ministerial and support personnel and serve as a legal trustee of the church.

Qualifications:

A professing Christian, called of God, and ordained for the gospel ministry; who adheres to the doctrine and theological teachings of Lindsay Lane Baptist Church and supports the vision and leadership of the Senior Pastor.

Must possess a passion and desire to train and equip the saints for the work of ministry.

Good leadership, organizational, communication, and people skills; able to coordinate, supervise, and work well with volunteers as well as church employees; outgoing, friendly, self-motivated personality.

Strong business related skills and experience required with a bachelor's degree or higher in a related field of study desirable.

Must refrain from the consumption of alcohol and/or tobacco products.

Basic computer skills; word processing and email.

Work Schedule (Full-Time):

A regularly scheduled workweek extends Sunday and Wednesday during regularly scheduled education and worship times; Monday - Thursday from 8:00 a.m. – 5:00 p.m. and Fridays as assigned. Additional time may be required to appropriately perform the duties related to this ministry position (i.e. meetings, revivals, conferences, etc.).

Job Duties:

1. Perform all duties of an ordained minister of the gospel; maintaining a high level of spiritual leadership and displaying proper influence and testimony.

2. Assist the Senior Pastor in planning, coordinating, overseeing, and evaluating the activities of the church.
3. Oversee the administrative functions of the church related to finance, personnel, and facilities maintenance.
4. Supervise ministerial and support staff as assigned (see defined organizational chart in the personnel manual).
5. Assist the Senior Pastor in planning, scheduling, and promoting church events such as revivals, conferences, seminars, etc.
6. Assist the Senior Pastor in public relations and community affairs.
7. Assist missions minister in the organizing, scheduling, and coordinating of missions activities in conjunction with the church budget.
8. Coordinate, develop, maintain, and implement the church's administrative policies and by-laws.
9. Coordinate and communicate with other pastors the spiritual and physical needs of the congregation.
10. Provide biblical advice and guidance to individuals as appropriate.
11. Prepare and submit a preliminary comprehensive annual church budget to the Personnel/Finance Ministry Team
12. Responsibly manage the church's financial resources according to the approved budgetary guidelines, utilizing the best-accepted practices of accounting, and adhering to the highest ethical, moral, and biblical standards.
13. Keep office and other work areas neatly maintained.
14. Write/submit monthly newsletter articles pertaining to the related ministry areas.
15. Attend professional development conferences and workshops as needed or assigned.
16. Perform other tasks as assigned.

Salary & Benefits:

Negotiable; commensurate with job knowledge and experience. Benefits are granted as outlined in the church's Personnel Manual.

APPENDIX F

LCMS JOB DESCRIPTIONS - CLERGY

www.lcms.org/document.fdoc?

Position: Executive Pastor

Accountable to: (_____)

Purpose: To serve the church by coordinating and implementing the program of the church. Working under the direction of the senior pastor to facilitate the vision, develop new programs in keeping with established goals, maximize the effectiveness of present program, give leadership to program staff members and supervise staff members, and volunteers involved in this ministry.

Primary Duties and Responsibilities

1. Meet on a regularly with the senior pastor to clarify vision, goals and strategy.
2. Evaluate the evolving needs of the congregation, and work to strengthen the present program in keeping with those needs.
3. Supervise the work of program staff members, meeting regularly with, and providing leadership to them in areas of individual goal-setting and accountability. Receive quarterly goal statements and evaluations from staff members for the purpose of review and discussion.
4. Facilitate the development of program through staff members, committees and boards of the church.
5. Build solid staff relations by:
 - Developing written personnel policies and procedures
 - Developing job descriptions
 - Participating in hiring of departmental or program staff members
 - Evaluating staffing structure and proposing adjustments as the need arises
 - Conducting annual performance evaluations, and reviewing the calls and compensation of professional staff members;
 - Working to resolve conflict.
6. Work under the direction of the senior pastor, taking primary responsibility for the preparation and policy management of the church budget, in consultation with appropriate staff members and/or committees.
7. Supervise development and maintenance of the master program/facilities calendar of the church.
8. Supervise the communication of the program of the church to the congregation by overseeing preparation of weekly bulletins, overseeing production of newsletters and writing press releases.
9. Administer the work of program staff members by encouraging teamwork and mutual support and providing leadership and nurture to all staff members.
10. Establish departmental goals and objectives by prioritizing related programs, managing the use of facilities, planning an appropriate budget, delegating tasks and evaluating progress regularly.
11. Work closely with the senior pastor in leading staff meetings and retreats.
12. Work with appropriate committees, officers and leaders to carry out the mission and ministry of the church.
13. Participate in the selection of church officers and provide officer training.
14. Attend board(s) meetings as a resource and for informational purposes and moderating in the absence of the senior pastor.
15. Assist in worship and preach at the request of the senior pastor. Teach in the education program of the church, as requested.
16. Conduct weddings and funerals, providing appropriate preparation and support.
17. Represent the church to the press and media.

Position: Pastor

Accountable to: (_____)

Purpose: To serve the church by providing a balanced ministry of preaching, teaching, pastoral care and organizational leadership to the congregation, and to enable the church to grow to its full potential in membership and spiritual vitality.

Primary Duties and Responsibilities

1. Provide a solid Bible-based preaching and teaching ministry to meet the needs of the congregation and attract new members.
2. Lead in worship and administer the Sacraments.
3. Encourage and nurture the spiritual development and beliefs of the congregation through regular teaching of the Bible.
4. Lead and inspire the church board(s) and congregation in the development and effective operation of a wide range of program activities.
5. Recruit, motivate and train youth and adult leaders.
6. Administer the program of the church by leading volunteers and paid staff members and conducting regular staff meetings for planning and informational purposes.
7. Provide pastoral counseling in times of crisis and minister to the sick, dying and bereaved.
8. Conduct weddings and funerals, providing appropriate preparation and support.
9. Instruct classes of new members at least twice a year.
10. Moderate the church board(s) to develop reasonable goals, communicating a clear sense of direction and equipping the leadership for ministry.
11. Develop and administer the budget, and lead financial drives and giving programs as needed.
12. Work with the Personnel Committee to develop job descriptions, personnel policies and procedures, and performance evaluations.
13. Represent the church by serving on appropriate denomination committees and community organizations.
14. Schedule necessary time for study, preparation and planning in order to develop and maintain a deep level of spiritual growth.
15. Cooperate with the (_____) by performing any other duties when asked to do so.

Position: Senior Pastor (2)

Accountable to: (_____)

Purpose: To serve the church by providing spiritual leadership, pastoral care, administrative oversight and organizational direction to the congregation, with a broad program of worship, music, preaching, teaching and fellowship.

Primary Duties and Responsibilities

1. Provide a solid Bible-based preaching and teaching ministry to meet the needs of the congregation and attract new members.
2. Plan and lead in worship, including:
 - Develop order of service
 - Length of services
 - Develop seasonal events and services
 - Select music;
 - Administer the Sacraments
3. Encourage and nurture the spiritual development and beliefs of the congregation through regular teaching of the Bible.
4. Ensure that adequate pastoral care is provided for congregation members in times of crisis.
5. Conduct weddings and funerals, providing appropriate preparation and support.
6. Instruct new members class quarterly and facilitate the assimilation of new members into the life of the church.
7. Initiate small-group fellowships in order to strengthen the body.
8. Stimulate the creativity of other staff members to develop a well-rounded ministry for spiritual growth, fellowship, evangelism and mission.
9. Administer the program of the church by leading, directing and supervising multiple staff members.
10. Lead regular staff meetings and retreats for team-building, sharing, planning and communication purposes.
11. Work with the Personnel Committee to develop job descriptions, personnel policies and procedures and performance evaluations.
12. Work with the appropriate committee(s) select officers and leaders in the church, based on their gifts and skills.
13. Moderate the church board(s), developing reasonable goals, communicating a clear sense of direction and equipping the leadership for ministry.
14. Help develop and administer the budget and lead financial drives and giving programs, as needed.
15. Represent the church by serving on appropriate denomination committees and community organizations.
16. Schedule extended periods of time for study, preparation and planning to develop and maintain a deep level of spiritual growth.
17. Cooperate with the (_____) by performing any other duties when asked to do so.

Position: Senior Pastor

Accountable to: (_____)

Purpose: To serve the church by providing spiritual leadership, pastoral care, administrative oversight and organizational direction to the congregation, with a broad program of worship, music, preaching, teaching and fellowship.

Primary Duties and Responsibilities

1. To administer the Word of God in its full truth and purity as contained in the Sacred Scriptures of the Old and New Testaments and as set forth in the confessional writings of the Evangelical Lutheran Church as found in the Book of Concord;
2. To administer the holy Sacraments in accordance with their divine institution;
3. To perform the functions of a pastor in an evangelical manner; to aid, counsel and guide members of all ages and social conditions; to visit the sick and the dying; to admonish the indifferent and the erring.
4. To guard and promote faithfully the spiritual welfare of the members of the congregation, in particular to instruct the catechumens, both children and adults, in the Word of God and thus prepare them for the communicant membership in the church;
5. To promote and guide mission activity of the congregation as it is related to the local community and to endeavors of the Synod and its districts; in particular to train workers and guide them in evangelism and to enlist the support of the congregation for mission work;
6. To help the congregation adopt administrative policies and procedures that will help it carry out the mission of the Christian congregation;
7. To serve the congregation as an example of Christian conduct; to endeavor earnestly to live in Christian unity with the members of the congregation, fellow workers, and sister congregations in the Synod; and by the grace of God to do everything possible for the edification of the congregation and the upbuilding of the church in Christ.

Additionally, the Senior Pastor

1. Provides vision for the congregation and all its entities as it seeks to provide dynamic ministry for the members of the congregation, the community and the world.
2. Supervises all staff members, called and contracted, in their work and ministry so that there is unity and consensus centered on the vision for the congregation.
3. Works with the congregation officers to build unity around a common vision for the congregation.
4. Works with the budget committee to make sure ministry priorities are funded.
5. Authorizes ministry expenditures that do not exceed the budget.
6. Supervises, hires and terminates church support staff (this does not include called workers).
7. Promotes new ministry initiatives and gives direction to all congregation boards and committees.

APPENDIX G

The screenshot shows a web browser window with the URL locator.lcms.org/mwworkers_frm/w_detail.asp?W1333563. The page header features the logo for The Lutheran Church Missouri Synod and navigation buttons for "Find a Church", "Find a School", and "Find a Worker". A secondary navigation bar includes "LCMS.org", "Locator", "Find a Church", "Find a School", and "Find a Worker".

The main content area displays the profile for Rev. Martin James Brauer. On the left, a sidebar contains links for "REV MARTIN JAMES BRAUER", "Print this page", "Share", and "Return to results". The profile details are as follows:

CONTACT INFORMATION		ADDITIONAL INFORMATION	
Address:	4403 OUTPOST TRCE LAGO VISTA, TX 78645	District:	Texas District
Phone:	(512)267-2817 pastormarty@slc.cc	Classification:	Ordained Minister

CURRENT ASSIGNMENT	
Position:	Pastor-Senior Administrative
Since:	9/30/2007

The "EDUCATION" section lists: Concordia Seminary (LCMS) - Saint Louis, MO; Master of Divinity 6/30/1994; Major: Unknown; Minor: (blank).

At the bottom, a banner reads: "STAY CONNECTED! JOIN the LCMS NETWORK: [facebook](#), [flickr](#), [vimeo](#), [twitter](#)".

APPENDIX H

FUNCTIONS IN THE CHURCH

Survey conducted to assist in the Pastor Is As Pastor Does 2KF Ministry Model Doctoral Project

The following is a list of functions in the church. Please write next to each function the amount of time you believe a pastor should spend on that function during a forty hour week.

___ **STAFF MANAGEMENT**

___ **MANAGING FINANCES**

___ **PREACHING**

___ **WORSHIP**

___ **MARKETING**

___ **FACILITY MAINTENANCE**

___ **COUNSELING**

___ **INFORMATION MANAGEMENT**

___ **PASTORAL CONTACTS**

___ **STRATEGIC PLANNING**

___ **OVERSIGHT**

___ **MEETINGS**

___ **OFFICE MANAGEMENT**

___ **TEACHING/EQUIPPING**

___ **PURCHASING & RESOURCES**

___ **HUMAN RESOURCES**

___ **HOME & HOSPITAL VISITS**

___ **PROPERTY MANAGEMENT**

APPENDIX I

Church Function Survey 1 (CFS1)

Please provide your general impressions about each of the following church functions. Please note "directly involved" assumes "hands-on" involvement as opposed to delegated involvement.

1. How important is it for pastors to be directly involved in Oversight of all functions?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

2. How important is it for pastors to be directly involved in Staff Management?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

3. How important is it for pastors to be directly involved in Worship Preparation, excluding Preaching?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

4. How important is it for pastors to be directly involved in Sermon Preparation and Preaching?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

5. How important is it for pastors to be directly involved in Community Relations?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

6. How important is it for pastors to be directly involved in Church Marketing and Advertising?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

7. How important is it for pastors to be directly involved in Counseling?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

8. How important is it for pastors to be directly involved in Office Management?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

9. How important is it for pastors to be directly involved in Home and Hospital Visits?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

10. How important is it for pastors to be directly involved in Evangelism?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

11. How important is it for pastors to be directly involved in Managing Finances?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
-

- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

12. How important is it for pastors to be directly involved in Facility Management?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

13. How important is it for pastors to be directly involved in Strategic Planning?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

14. How important is it for pastors to be directly involved in Equipping the Congregation?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

15. How important is it for pastors to be directly involved in Personal and Professional Development and Study?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

16. How important is it for pastors to be directly involved in Missions?

- Essential (Exclusively Pastoral Role)
- Very Important (Primarily Pastoral Role)
- Important (Shared Pastor/Administrative/Congregational Role)
- Somewhat Important (Primarily Administrative/Congregational Role)
- Not Important (Exclusively Administrative/Congregational Role)

17. Other functions within the church (please specify):

Exclusively Pastoral Role	<input type="text"/>
Primarily Pastoral Role	<input type="text"/>
Shared Pastor/Administrative/Congregational Role	<input type="text"/>
Primarily Administrative/Congregational Role	<input type="text"/>
Exclusively Administrative/Congregational Role	<input type="text"/>

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Church Function Survey 1 (CFS1)

Please respond to the following demographic questions.

18. My church size (worship attendance):

- Less than 50
- 50-99
- 100-199
- 200-299
- 300-399
- 400-499
- 500-699
- 700+

19. My church--Total number of pastors (Senior, Associate, and Assistant):

- 1
- 2
- 3+

20. My church--Total number of Administrative Staff:

- 1
- 2
- 3
- 4+

21. My church role:

- Seminary Professor
- SeniorSole Pastor
- Assistant/Associate Pastor
- Retired Pastor
- Called Staff (other than pastor)
- Administrative Staff
- Congregation Member

22. My Lutheran (LCMS) Church Membership:

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
-

10+ years

23. My Total Church Membership

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
- 10+ years

24. My Age Group:

- Under 18
- 18-21
- 22-29
- 30-39
- 40-49
- 50-59
- 60+

25. My Gender:

- Female
- Male

26. My Community Size:

- Large City (1+ million)
- Medium City (500,000-1,000,000)
- Small City/Suburb (100,000-499,000)
- Large Town (30,000-99,000)
- Small Town/Rural Community (less than 30,000)

27. Have you participated in one of the following Pastor Is As Pastor Does activities?

- Focus Group
- Workshop
- Class
- Interview

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APPENDIX J

[SURVEY PREVIEW MODE] Church Function Survey 2a (CFS2a) Survey

Page 1 of 4

Church Function Survey 2a (CFS2a)

1. Who in the church should be responsible for Oversight of all Church Functions?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

2. Who in the church should be responsible for Staff Management?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

Please provide your general impressions about each of the following church functions.

3. Who in the church should be responsible for Sermon Preparation and Preaching?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

4. Who in the church should be responsible for Worship Preparation, excluding Preaching?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

5. Who in the church should be responsible for Church Marketing and Advertising?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

http://www.surveymonkey.com/s.aspx?PREVIEW_MODE=DO_NOT_USE_THIS_LINK... 3/26/2013

6. Who in the church should be responsible for Counseling?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

7. Who in the church should be responsible for Office Management?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

8. Who in the church should be responsible for Home and Hospital visits?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

9. Who in the church should be responsible for Evangelism?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

10. Who in the church should be responsible for Community Relations?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

11. Who in the church should be responsible for Managing Finances?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
-

- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

12. Who in the church should be responsible for Facility Management?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

13. Who in the church should be responsible for Strategic Planning?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

14. Who in the church should be responsible for Equipping the Congregation?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

15. Who in the church should be responsible for Personal and Professional Development and Study?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

16. Who in the church should be responsible for Missions?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

17. Other functions within the church (please specify):

Exclusively Pastoral Role	<input type="text"/>
Primarily Pastoral Role	<input type="text"/>
Shared Pastor/Administrative/Congregational Role	<input type="text"/>
Primarily Administrative/Congregational Role	<input type="text"/>
Exclusively Administrative/Congregational Role	<input type="text"/>

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Church Function Survey 3a (CFS3a)

1. Who in the church should be responsible for Oversight of all Church Functions?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

2. Who in the church should be responsible for Staff Management?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

Please provide your general impressions about each of the following church functions.

3. Who in the church should be responsible for Sermon Preparation and Preaching?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

4. Who in the church should be responsible for Worship Preparation, excluding Preaching?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

5. Who in the church should be responsible for Church Marketing and Advertising?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

6. Who in the church should be responsible for Counseling?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

7. Who in the church should be responsible for Office Management?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

8. Who in the church should be responsible for Home and Hospital visits?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

9. Who in the church should be responsible for Evangelism?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

10. Who in the church should be responsible for Community Relations?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

11. Who in the church should be responsible for Managing Finances?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
-

- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

12. Who in the church should be responsible for Facility Management?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

13. Who in the church should be responsible for Strategic Planning?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

14. Who in the church should be responsible for Equipping the Congregation?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

15. Who in the church should be responsible for Personal and Professional Development and Study?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

16. Who in the church should be responsible for Missions?

- Exclusively Pastoral Role
- Primarily Pastoral Role
- Shared Pastor/Administrative/Congregational Role
- Primarily Administrative/Congregational Role
- Exclusively Administrative/Congregational Role

17. Other functions within the church (please specify):

Exclusively Pastoral Role	<input type="text"/>
Primarily Pastoral Role	<input type="text"/>
Shared Pastor/Administrative/Congregational Role	<input type="text"/>
Primarily Administrative/Congregational Role	<input type="text"/>
Exclusively Administrative/Congregational Role	<input type="text"/>

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APPENDIX K

[SURVEY PREVIEW MODE] Church Function Survey 2b (CFS2b) Survey

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Church Function Survey 2b (CFS2b)

Please indicate the hours in a week related to each of the following church functions.

1. How many hours in a week should pastors spend in the Oversight of all Church Functions?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

2. How many hours in a week should pastors spend in Staff Management?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

3. How many hours in a week should pastors spend in Sermon Preparation and Preaching?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>

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	Senior/Sole Pastor	Assistant/Associate Pastor(s)
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

4. How many hours in a week should pastors spend in Worship Preparation, excluding Preaching?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

5. How many hours in a week should pastors spend in Missions?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

6. How many hours in a week should pastors spend in Community Relations?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

7. How many hours in a week should pastors spend in Church Marketing and Advertising?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

8. How many hours in a week should pastors spend in Counseling?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

9. How many hours in a week should pastors spend in Office Management?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
0	<input type="checkbox"/>	<input type="checkbox"/>

10. How many hours in a week should pastors spend in Home and Hospital Visits?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

11. How many hours in a week should pastors spend in Evangelism?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

12. How many hours in a week should pastors spend in Managing Finances?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
0	<input type="checkbox"/>	<input type="checkbox"/>

13. How many hours in a week should pastors spend in Facility Management?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

14. How many hours in a week should pastors spend in Strategic Planning?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

15. How many hours in a week should pastors spend in Equipping the Congregation?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

Senior/Sole Pastor

Assistant/Associate Pastor(s)

16. How many hours in a week should pastors spend in Personal and Professional Development and Study?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

17. How many hours constitute an average work week of a pastor?

18. Other functions within the church in which the senior/sole pastor should be involved (please specify function and hours in a week):

15+	<input type="text"/>
10	<input type="text"/>
7-9	<input type="text"/>
4-6	<input type="text"/>
1-3	<input type="text"/>
0	<input type="text"/>

19. Other functions within the church in which assistant/associate pastors should be involved (please specify function and hours in a week):

15+	<input type="text"/>
10	<input type="text"/>
7-9	<input type="text"/>
4-6	<input type="text"/>
1-3	<input type="text"/>
0	<input type="text"/>

Church Function Survey 2b (CFS2b)

Please answer the following questions about your church and yourself.

20. My church size (worship attendance)?

- Less than 50
- 50-99
- 100-199
- 200-299
- 300-399
- 400-499
- 500-699
- 700+

21. My church--Total number of Pastors (senior, associate, and assistant):

- 1
- 2
- 3+

22. My church--Total number of Administrative Staff:

- 1
- 2
- 3
- 4+

23. My church role:

- Senior/Sole Pastor
- Assistant/Associate Pastor
- Retired Pastor
- Called Staff (other than pastor)
- Administrative Staff
-

Congregation Member

- Congregation Leader (Elder, Board/Council Member)

24. My Lutheran (LCMS) Church Membership:

- Less than 1 year
 1-2 years
 3-4 years
 5-9 years
 10+

25. My Total Church Membership

- Less than 1 year
 1-2 years
 3-4 years
 5-9 years
 10+ years

26. My Age Group:

- Under 18
 18-21
 22-29
 30-39
 40-49
 50-59
 60+

27. My Gender:

- Female
 Male

28. My Community Size:

- Large City (1+ million)

- Medium City (500,000-1,000,000)
- Small City/Suburb (100,000-499,000)
 - Large Town (30,000-99,000)
 - Small Town/Rural Community (less than 30,000)

29. Have you participated in one of the following Pastor Is As Pastor Does activities?

- Focus Group
- Workshop
- Class
- Interview

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Church Function Survey 3b (CFS3b)

Please indicate the hours in a week related to each of the following church functions.

1. How many hours in a week should pastors spend in the Oversight of all Church Functions?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

2. How many hours in a week should pastors spend in Staff Management?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

3. How many hours in a week should pastors spend in Sermon Preparation and Preaching?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

4. How many hours in a week should pastors spend in Worship Preparation, excluding Preaching?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

5. How many hours in a week should pastors spend in Missions?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

6. How many hours in a week should pastors spend in Community Relations?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

7. How many hours in a week should pastors spend in Church Marketing and Advertising?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

8. How many hours in a week should pastors spend in Counseling?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

9. How many hours in a week should pastors spend in Office Management?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
0	<input type="checkbox"/>	<input type="checkbox"/>

10. How many hours in a week should pastors spend in Home and Hospital Visits?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

11. How many hours in a week should pastors spend in Evangelism?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

12. How many hours in a week should pastors spend in Managing Finances?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
0	<input type="checkbox"/>	<input type="checkbox"/>

13. How many hours in a week should pastors spend in Facility Management?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

14. How many hours in a week should pastors spend in Strategic Planning?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

15. How many hours in a week should pastors spend in Equipping the Congregation?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

Senior/Sole Pastor

Assistant/Associate Pastor(s)

16. How many hours in a week should pastors spend in Personal and Professional Development and Study?

	Senior/Sole Pastor	Assistant/Associate Pastor(s)
15+	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>
7-9	<input type="checkbox"/>	<input type="checkbox"/>
4-6	<input type="checkbox"/>	<input type="checkbox"/>
1-3	<input type="checkbox"/>	<input type="checkbox"/>
0	<input type="checkbox"/>	<input type="checkbox"/>

17. How many hours constitute an average work week of a pastor?

18. Other functions within the church in which the senior/sole pastor should be involved (please specify function and hours in a week):

15+	<input type="text"/>
10	<input type="text"/>
7-9	<input type="text"/>
4-6	<input type="text"/>
1-3	<input type="text"/>
0	<input type="text"/>

19. Other functions within the church in which assistant/associate pastors should be involved (please specify function and hours in a week):

15+	<input type="text"/>
10	<input type="text"/>
7-9	<input type="text"/>
4-6	<input type="text"/>
1-3	<input type="text"/>
0	<input type="text"/>

Church Function Survey 3b (CFS3b)

Please answer the following questions about your church and yourself.

20. My church size (worship attendance)?

- Less than 50
- 50-99
- 100-199
- 200-299
- 300-399
- 400-499
- 500-699
- 700+

21. My church--Total number of Pastors (senior, associate, and assistant):

- 1
- 2
- 3+

}
}

22. My church--Total number of Administrative Staff:

- 1
- 2
- 3
- 4+

23. My church role:

- Senior/Sole Pastor
- Assistant/Associate Pastor
- Retired Pastor
- Called Staff (other than pastor)
- Administrative Staff
-

Congregation Member

- Congregation Leader (Elder, Board/Council Member)

24. My Lutheran (LCMS) Church Membership:

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
- 10+

25. My Total Church Membership

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
- 10+ years

26. My Age Group:

- Under 18
- 18-21
- 22-29
- 30-39
- 40-49
- 50-59
- 60+

27. My Gender:

- Female
- Male

28. My Community Size:

- Large City (1+ million)
-

Medium City (500,000-1,000,000)

- Small City/Suburb (100,000-499,000)
- Large Town (30,000-99,000)
- Small Town/Rural Community (less than 30,000)

29. Have you participated in one of the following Pastor Is As Pastor Does activities?

- Focus Group
- Workshop
- Class
- Interview

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APPENDIX L

[SURVEY PREVIEW MODE] Church Function Survey 4 (CFS4) Survey

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Church Function Survey 4 (CFS4)

Please indicate the hours in a week related to each of the following church functions.

1. How many hours in a week DO you spend in the Oversight of all Church Functions?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

2. How many hours in a week would you LIKE to spend in the Oversight of all Church Functions?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

3. How many hours in a work week DO you spend in Missions?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

4. How many hours in a week would you LIKE to spend in Missions?

- 15+

http://www.surveymonkey.com/s.aspx?PREVIEW_MODE=DO_NOT_USE_THIS_LINK... 3/26/2013

- 10
- 7-9
- 4-6
- 1-3
- 0

5. How many hours in a week DO you spend in Sermon Preparation and Preaching?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

6. How many hours in a week would you LIKE to spend in Sermon Preparation and Preaching?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

7. How many hours in a week DO you spend in Staff Management?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

8. How many hours in a week would you LIKE to spend in Staff Management?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

9. How many hours in a week DO you spend in Community Relations?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

10. How many hours in a week would you LIKE to spend in Community Relations?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

11. How many hours in a week DO you spend in Church Marketing and Advertising?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

12. How many hours in a week would you LIKE to spend in Church Marketing and Advertising?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

13. How many hours in a week DO you spend in Counseling?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

14. How many hours in a week would you LIKE to spend in Counseling?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

15. How many hours in a week DO you spend in Office Management?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

16. How many hours in a week would you LIKE to spend in Office Management?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

17. How many hours in a week DO you spend in Home and Hospital Visits?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

18. How many hours in a week would you LIKE to spend in Home and Hospital Visits?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

19. How many hours in a week DO you spend in Evangelism?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

20. How many hours in a week would you LIKE to spend in Evangelism?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

21. How many hours in a week DO you spend in Managing Finances?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

22. How many hours in a week would you LIKE to spend in Managing Finances?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

23. How many hours in a week DO you spend in Worship Preparation, excluding Preaching?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

24. How many hours in a week would you LIKE to spend in Worship Preparation, excluding Preaching?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

25. How many hours in a week DO you spend in Facility Management?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

26. How many hours in a week would you LIKE to spend in Facility Management?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

27. How many hours in a week DO you spend in Strategic Planning?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

28. How many hours in a week would you LIKE to spend in Strategic Planning?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

29. How many hours in a week DO you spend in Equipping the Congregation?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

30. How many hours in a week would you LIKE to spend in Equipping the Congregation?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

31. How many hours in a week DO you spend in Personal and Professional Development and Study?

- 15+
- 10
- 7-9
- 4-6
- 1-3
-

0

32. How many hours in a week would you LIKE to spend in Personal and Professional Development and Study?

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

33. Other functions within the church that you DO spend time performing (please specify function and hours in a week):

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

34. Other functions within the church that you would would LIKE to spend time performing (please specify function and hours in a week):

- 15+
- 10
- 7-9
- 4-6
- 1-3
- 0

Next

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Church Function Survey 4 (CFS4)

Please answer the following questions about your church and yourself.

35. My church size (worship attendance)?

- Less than 50
- 50-99
- 100-199
- 200-299
- 300-399
- 400-499
- 500-699
- 700+

36. My church--Total number of Pastors (senior, associate, and assistant):

- 1
- 2
- 3+

37. My church--Total number of Administrative Staff:

- 1
- 2
- 3
- 4+

38. My church role:

- Senior/Sole Pastor
- Assistant/Associate Pastor
- Retired Pastor
- Called Staff (other than pastor)
- Administrative Staff
-

Congregation Member

39. My Lutheran (LCMS) Church Membership:

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
- 10+ years

40. My Total Church Membership

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
- 10+ years

41. My Age Group:

- Under 18
- 18-21
- 22-29
- 30-39
- 40-49
- 50-59
- 60+

42. My Gender:

- Female
- Male

43. My Community Size:

- Large City (1+ million)
- Medium City (500,000-1,000,000)
-

Small City/Suburb (100,000-499,000)

- Large Town (30,000-99,000)
- Small Town/Rural Community (less than 30,000)

44. In which of the following Pastor Is As Pastor Does activities have you participated?

- Focus Group
- Workshop
- Class
- Interview

Prev

Done

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APPENDIX M

Pastor Is As Pastor Does Pastoral Interview Questionnaire

Date _____

Name: _____

Name of Seminary: _____ Year of Graduation: _____

Name and Place of Congregation: _____

DEMOGRAPHICS

Size of congregation (average worship attendance) _____

Role in congregation: _____

Years in this role: _____

My age group:

- 25-29
- 30-39
- 40-49
- 50-59
- 60+

I have participated in one of the following Pastor Is As Pastor Does activities:

- Focus Group
- Workshop
- Class
- Interview
- Visited Website www.PastorIsAsPastorDoes.com
- None

QUESTIONS FOR DISCUSSION:

1. Do any called staff report directly to you? _____
If yes, what roles? _____
2. Do any administrative staff report directly to you? _____
If yes, what roles? _____
3. Are you directly responsible (hands on) for the management of finances?
If yes, please describe: _____

4. Are you directly responsible (hands on) for the management of facilities?
If yes, please describe: _____

- Please check which ministry model, as designed on the attached *PIAPD Ministry Model* graph, best describes your ministry model?

#1 - Pastoral office performs all Pastoral Functions while also managing staff, facilities, finances and providing oversight of all functions.

#2 - Pastoral office performs all Pastoral Functions while also managing staff, facilities or finances and providing oversight of all functions.

#3 - Pastoral office performs all Pastoral Functions while also managing staff and providing oversight of all functions.

#4 - Pastoral office performs all Pastoral Functions while also providing oversight of all functions.

- Please circle the number that indicates how well you believe you were equipped by your seminary training and education to perform **pastoral** functions in the church?

1 - 2 - 3 - 4 - 5 (5 being best preparation)

- Please circle the number that indicates how well you believe you were equipped by your seminary training and education to perform **operational** functions in the church?

1 - 2 - 3 - 4 - 5 (5 being best preparation)

5. Do you see value in the guiding principle of the *2KF Ministry Model*; i.e., the dividing up of the pastoral and operational functions and delegating the operational functions to non-clergy paid and/or volunteer staff?

Yes - Why? _____

No - Why not? _____

- Would you consider an individual consultation to determine if the *2KF Ministry Model* would work in your congregation?

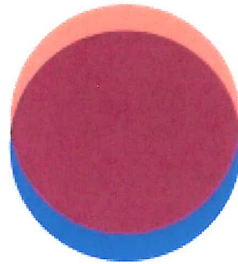
Yes - Why? _____

No - Why not? _____

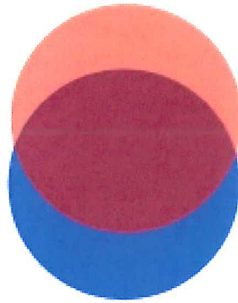
10. Comments: _____

APPENDIX N

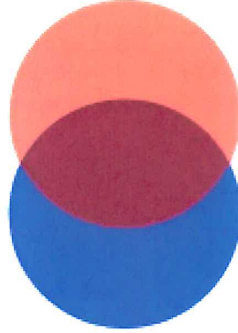
Pastor Is As Pastor Does Ministry Models



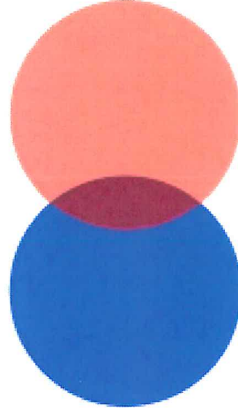
Model 1
Pastoral office performing all Pastoral Functions while Managing Staff, Facilities, Finances and providing Oversight of all Functions.



Model 2
Pastoral office performing all Pastoral Functions while Managing Staff, Facilities or Finances and providing Oversight of all Functions.

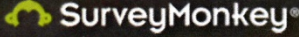


Model 3
Pastoral office performing all Pastoral Functions while Managing Staff and providing Oversight of all Functions.



Model 4 - 2KF Model
Pastoral office performing all Pastoral Functions while providing Oversight of all Functions.


APPENDIX O


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[Plans & Pricing](#)
+ Create Survey

Current Folder: -- View All Surveys -- [Manage Folders](#) Title Search:

Survey Title Sort	Created Sort	Modified Sort	Design	Collect	Analyze Sort	Actions
CFS3b	January 15, 2013 3:19 PM	8 minutes ago			61	Clear Transfer Delete
CFS3a	January 15, 2013 3:17 PM	10 minutes ago			61	Clear Transfer Delete
CFS2b	August 25, 2012 12:39 PM	13 minutes ago			61	Clear Transfer Delete
CFS2a	August 25, 2012 12:37 PM	21 minutes ago			61	Clear Transfer Delete
CFS1	August 25, 2012 1:59 PM	22 minutes ago			217	Clear Transfer Delete
PIQ	February 22, 2013 8:04 AM	38 minutes ago			20	Clear Transfer Delete
CFS4	August 26, 2012 5:45 PM	39 minutes ago			20	Clear Transfer Delete
CFS5	August 26, 2012 5:17 PM	42 minutes ago			2	Clear Transfer Delete



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APPENDIX P

PastorIsAsPastorDoes.com

pastor is as pastor does

- Home
- The Problem
- The Research
- The Survey
- The Discussion
- The Workshop



image courtesy flickr user bossco, via cc

A friend of mine who is a pastor in Michigan expressed his frustration. It had snowed over a foot of new snow on Saturday night. Sunday morning, he went to the church early because he knew what he had to do. As he was shoveling the sidewalk from the parking lot to the church, one of his Elders showed up and said, "Good morning, Pastor. Sure did snow a lot last night. I'm going to go in and make sure the heat's on." It wasn't so bad that one of his Elders walked by without offering to help shovel, it was that three elders did...as did many of his members. Sweating profusely from his workout, he was still faithful to his flock by preaching and leading worship.

Two nights later at the Board of Elders meeting, he expressed his frustration. "I know we don't have a facility team or a grounds crew to help, but I sure could use your help, especially on Sunday mornings. It's really difficult to get ready for Sunday service when I also have to shovel snow." The elders listened, nodded, and promised to take the discussion off-line and moved on with the agenda.

One week later, the head Elder showed up at pastor's home. He said, "Pastor, we took to heart what you said the other night. So, we got together and bought you a gift. He presented his pastor with a snow blower."

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Home	<h2>Pastoral Role Confusion</h2> <p>Role confusion results when pastors perform both pastoral and operational functions in the church. This diminishes the effective performance of both functions. The snow blower story illustrates the point. Operational church functions including management of staff, finances and facilities are essential to church organization. However, when combined in the same position description with pastoral functions, they lessen the time available for preaching, teaching, administration of the sacraments, equipping God's people, and spiritual oversight.</p>
The Problem	
The Research	
The Survey	
The Discussion	
The Workshop	

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Home	<p>This story is my story .</p> <p>My first 13 years as a pastor I managed the staff, did the hiring and firing, and was directly involved in nearly every decision regarding the operations of the church. I had limited time for performing the pastoral functions. I also had limited time and giftedness for performing the operational functions. As a result, both the operational and pastoral functions were under performed.</p> <p>Several years ago, I began the journey toward the Doctorate of Ministry. The primary purpose was (and continues to be) to become a better pastor to my congregation. I invite you to partner with me in this journey.</p> <p>Pastor Marty Brauer Senior Pastor Good Shepherd Lutheran Church Cedar Park, Texas 512.258.6227 www.gslc.cc</p>	<p>I invite you to partner with me by participating in my ongoing research related to the role of pastor!</p> <ol style="list-style-type: none">1) Complete the Church Functions survey. Share your impressions about the pastoral role in various church functions. Click the button below or to the left to go to The Survey page.2) Participate in the Church Function Blog by sharing your own story about the role of pastor in church functions. Click the Discussion button below or to the left to participate in the on-line discussion.3) Host a Church Functions Workshop in your congregation. Click the Contact Menu Button to the left to request information about how your congregation can participate. <p>THE SURVEY</p> <p>THE DISCUSSION</p>
The Problem		
The Research		
The Survey		
The Discussion		
The Workshop		

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The Survey

Complete the Church Functions survey. The brief survey will guide you through questions about the pastoral role in various church functions. Click the button below to take the survey.

[TAKE THE SURVEY](#)

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September 22nd, 2012

09/22/2012

2 Comments

Pastor is as pastor does is a cool site!



Author

Share a story about the pastoral and operational roles in your church.

Archives

September 2012

RSS Feed

Comments

Martin Brauer →

11/21/2012 3:21pm

This is my website. Yes, I know it's simple and uncomplicated. That's the way I like it. That's also the way I like ministry. What has helped me simplify and un-complicate (is that a word) ministry is my 2KF Ministry Model. This ministry model clearly defines both the functions in the church and the roles to which these functions are delegated. When everyone knows what they are supposed to do, role confusion diminishes and the business of the church gets done.

Please consider digging a little deeper with me - partnering with me - as we seek to restore the pastoral ministry to its biblical design (Acts 6:1-7).

God's blessings and Peace to you and yours...

[Reply](#)

Robert F. Stewart →

02/09/2013 4:03pm

Pastor Marty,

Congratulations on your ongoing work towards your Doctorate and your well reasoned approach to the ministry here in the 21st Century!! I believe it imperative that, for the Church to remain relevant in people's lives, it must never cease to try and do the job better and smarter.

It would seem to me a tougher job to accomplish today than it might ever have been in the last century, if due to nothing else than the multiple layers of distraction and the demands of living in a world where many people have too much going on to focus on living the life that begs the question. They need a Pastor who is committed to helping them get there!

In that case, it is doubly important that the Pastor, the shepherd of this group of people, be able to focus and devote himself to that which best serves the people, and not focused as much on the more mundane matters of running a facility, the "physical plant" – you don't see a CEO taking out the trash and sweeping! He has a bigger job to do!!

May God Bless your work and let it be fruitful to your ministry, now and always!

Sincerely,
R.F. Stewart

Reply

Leave a Reply

Name (required)

Email (not published)

Website

Comments

Notify me of new comments to this post by email

Submit

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- The Problem
- The Research
- The Survey
- The Discussion
- The Workshop

I am interested in hosting a workshop!

Please send me workshop information!

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Phone Number *

Address *

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Line 2

City

State

Zip Code

Country

SEND

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APPENDIX Q

Email to Lutheran pastors in Texas: Video Script

Important message from Pastor Marty Brauer, Good Shepherd Lutheran (LCMS), Cedar Park, Texas

Video script:

Hey, thanks for checking out this video. Now please don't click off yet. As a pastor, I know your time is valuable...so I'm gonna cut to the chase and ask you just a few questions:

- Do you want to invest more time being in the Word and preparing sermons, than running church business?
- Do you want to devote more time comforting the sick than pouring over financials?
- Do your staff, at times, struggle with what to call you? Pastor? Or Boss?
- Do you want to dedicate more time doing what you're called to do...and getting NO pushback... 'cause you and everyone else in your congregation knows exactly what that is?

If you answered YES to any of these questions...then click on the link to my website below.

As part of a Dmin project at Concordia Seminary, I've been perfecting a working ministry model called: *Pastor Is As Pastor Does*. This model empowers us to devote the time we need to be PASTORS to God's people.

If you're living in the south and are tired of cutting the grass at the church...
or in the north and are tired of shoveling snow...

Then click on the link to my *Pastor Is As Pastor Does* Website...and you'll see what I mean.

Read my story. Then click the survey link...and complete that brief on-line survey. Have your staff and church leaders do the same. In fact, offer it to your entire congregation. The greater the participation, the more the results will benefit you!

I'm asking for your help, and the help of the other LCMS pastors in Texas. Once I've tabulated the survey results, I'll provide you with the findings. In addition, I'll suggest ways to implement the *Pastor Is As Pastor Does Model* to empower you to make the most of your time in ministry.

Complete the survey right now - find out how much time you should invest as pastor. Have your staff and church leaders do the same because...

Pastor Is As Pastor Does.

APPENDIX R

SAMPLE SHOVEL LETTER TO CIRCUIT PASTORS

Dear Pastor:

Yes, I know, not much snow to shovel down here in Central Texas.

If you have already attended *Part 1* of my presentation at the September Circuit Winkel, or have been on my website: www.PastorIsAsPastorDoes.com, then you are familiar with what's behind the shovel metaphor.

If not, at least I hope your interest is now tweaked enough to get you to attend *Part 2*.

Pastor Is As Pastor Does - 2KF Ministry Model - Part 2
Tuesday, February 19, 12:00 noon – 1:30pm - Acts Lakeway
(Immediately following the Winkel - LUNCH PROVIDED)

This session will include round table discussion, debate and affirmation - *or not* - of my doctoral thesis:

My thesis is as follows:

A delineation between pastoral and operational functions in the church and the delegation of the operational functions to non-clergy paid and/or volunteer staff, improves the performance of both operational and pastoral functions while also diminishing role confusion in and about the pastoral office.

Yep. That's what I think. Please come.

Bring your shovel. You may need it.

Pastor Marty Brauer
Pastormarty@gslc.cc
512.789.8374

SAMPLE SHOVEL LETTER TO CONCORDIA FACULTY

Dear Concordia Seminary Faculty:

Yes, I know, a bit weird receiving a mini shovel that isn't even cool enough to display on your desk. However, once you check out my website: www.PastorIsAsPastorDoes.com, you will see why I have chosen the shovel metaphor.

I am completing the research portion of my DMin project in Missional Leadership. To ensure this project is done well, I am trying to procure feedback from a number of significant target audiences, yours being one of them.

There are three ways in which you can help:

- a. Go on the website, www.PastorIsAsPastorDoes.com, and take the 3 minute survey
- b. Pick up the phone and give me a call at 512.789.8374.
- c. Email me your thoughts at pastormarty@gslc.cc.

My thesis is as follows:

A delineation between pastoral and operational functions in the church and the delegation of the operational functions to non-clergy paid and/or volunteer staff improves the performance of both operational and pastoral functions while also diminishing role confusion in and about the pastoral office.

Yep. That's what I think.

Thus the shovel. You may need it.

Marty Brauer

Pastormarty@gslc.cc

512.789.8374

www.PastorIsAsPastorDoes.com

SAMPLE SHOVEL LETTERS TO PASTOR FRIENDS

Dear Brothers:

Yes, I know, a bit weird receiving a mini shovel that isn't even cool enough to display on your desk. However, once you check out my website: www.PastorIsAsPastorDoes.com, you will see why I have chosen the shovel metaphor.

I am completing the research portion of my DMin project in Missional Leadership. To ensure this project is done well, I am trying to procure feedback from a number of significant target audiences, yours being one of them.

There are three ways in which you can help:

a. Go on the website, www.PastorIsAsPastorDoes.com, and take the 3 minute survey

b. Pick up the phone and give me a call at 512.789.8374.

c. Email me your thoughts at pastormarty@gslc.cc.

My thesis is as follows:

A delineation between pastoral and operational functions in the church and the delegation of the operational functions to non-clergy paid and/or volunteer staff improves the performance of both operational and pastoral functions while also diminishing role confusion in and about the pastoral office.

Yep. That's what I think.

Thus the shovel. You may need it.

Marty Brauer

Pastormarty@gslc.cc

512.789.8374

www.PastorIsAsPastorDoes.com

SAMPLE PRE-INTERVIEW LETTER/EMAIL TO DM995 CLASS

Dear (name):

Well, I'm closing out the "punch list" to my doctorate and looking for your help!

I'm in the final research stage and need as much feedback as I can get to validate (or not) my thesis.

You helped me, January of 2012, as part of the DM995 Project Research and Writing class at Concordia Seminary, St. Louis. You attended the dinner I hosted and participated in critiquing and developing the research plan I am now in the process of implementing.

I am asking for three things from you:

Take the survey on my website: *PastorIsAsPastorDoes.com*

Answer just a few questions about your current ministry model.

Allow me to call you for a 15 minute phone interview to review your responses and familiarize you with the *Pastor Is As Pastor Does 2KF Ministry Model*.

That's It!

So...PLEASE...take the survey, answer the questions below, and then REPLY with the best PHONE # at which to call you!

God's Blessing and Peace...

Marty Brauer (512.789.8374)

Pastormarty@gslc.cc

QUESTIONS RELATED TO YOUR MINISTRY MODEL:

For Reflection:

Would you like to be able to invest more time being in the Word and preparing sermons, than running church business?

Does your staff, at times, struggle with what to call you: *Pastor...or...Boss?*

Do you want to dedicate more time doing what you're called to do and being completely supported by the members of your congregation in doing so because you, and everyone else in your congregation, know exactly what that is?

For Response:

Does any called staff report directly to you? If yes, what roles?

Does any administrative staff report directly to you? If yes, what roles?

Are you, in any way, directly responsible for the management of finances?

Are you, in any way, directly responsible for the management of facilities?

Describe your ministry model.

What is the best PHONE # and TIME for me to call?

SAMPLE PRE-INTERVIEW EMAIL/LETTER TO PLI GROUP

Dear (name):

Well, I'm closing out the "punch list" to my doctorate and looking for your help!

I'm in the final research stage and need as much feedback as I can get to validate (or not) my thesis.

You might remember, this ALL started during our PLI collegial group when Darryl told his snow blower story. That hit me at such a deep level, I just couldn't shake it and chose, instead, to use my doctorate degree to resolve it.

I am asking for three things from you:

1. Take the survey on my website: *PastorIsAsPastorDoes.com*
2. Answer just a few questions about your current ministry model.
3. Allow me to call you for a 15 minute phone interview to review your responses and familiarize you with the *Pastor Is As Pastor Does 2KF Ministry Model*.

That's It!

So...PLEASE...take the survey, answer the questions below, and then REPLY with the best PHONE # at which to call you!

God's Blessing and Peace...
Marty Brauer (512.789.8374)
Pastormarty@gslc.cc

QUESTIONS RELATED TO YOUR MINISTRY MODEL:

For Reflection:

1. Would you like to be able to invest more time being in the Word and preparing sermons, than running church business?
2. Does your staff, at times, struggle with what to call you: *Pastor...or...Boss?*
3. Do you want to dedicate more time doing what you're called to do and being completely supported by the members of your congregation in doing so because you, and everyone else in your congregation, know exactly what that is?

For Response:

1. Does any called staff report directly to you?
 - a. If yes, what roles?
2. Does any administrative staff report directly to you?
 - a. If yes, what roles?
3. Are you, in any way, directly responsible for the management of finances?
4. Are you, in any way, directly responsible for the management of facilities?
5. Describe your ministry model.
6. What is the best PHONE # and TIME for me to call?



APPENDIX S

facebook Search for people, places and things

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Day Care & Preschool · Lutheran Church · Religious Organiz
 Sunday Services: 8am Traditional | 9:30am & 11am
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 www.vimeo.com/gslctexas | www.pathwaysecc.com
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155

Georgetown Cedar Park Pflugerville

Welcome FTS VolunteerFo... Notes

Admin Panel Ads Manager

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Highlights

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Write something...

Good Shepherd Lutheran Church
 a few seconds ago

Pastor Is As Pastor Does
 Please take Pastor Marty Brauer's Survey at www.pastorisaspastordoes.com
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Chris Jack

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Pastor Is As Pastor Does
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Good Shepherd Lutheran C... Notes + Write a Note

Good Shepherd Lutheran Church's Drafts

Good Shepherd Lutheran Church's Notes

Pastor Is As Pastor Does
 about a minute ago
 Please take Pastor Marty Brauer's Survey at www.pastorisaspastordoes.com
 View Full Note · Like · Comment

Notes About Good Shepherd Lutheran Church

No one has written any notes. Write a Note

Good Shepherd Lutheran Church

Good Shepherd Lutheran Church
 Sunday Services: 8am Traditional | 9:30am & 11am Contemporary Worship | www.GSLC.cc | www.vimeo.com/...
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Good Shepherd

where FaithWorks

LCMS

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FaithWorks

Though we know we are saved by the grace of God alone, through faith in Jesus, we also know our faith is never alone. FaithWorks!

The primary *work* of a disciple of Jesus is to make disciples who make disciples...

Making disciples of Jesus is the mission Jesus gave to the Church.

A disciple of Jesus is one who stands up for Jesus in their home, work and community.

A disciple of Jesus is able to stand up for Jesus because of the three legs on which they stand:

LEARN, WORSHIP & LIVE

Disciples of Jesus...

- LEARN Who God is!
- WORSHIP God because of Who He is!
- LIVE their lives in a way that causes people to ask Who their God is!

Disciples of Jesus...

- **Live a life that begs the question!**

"But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." (1 Peter 3:15)

Learn, Worship, Live. It is on these three legs that a disciple of Jesus stands.

This is why disciples of Jesus are able to love God and love people.

This is why disciples of Jesus want to strive to see and meet the spiritual, emotional and physical needs of people.

Why?

Because we know... FaithWorks.

"For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:8-10)

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APPENDIX T

Pastor Is As Pastor Does 2KF Focus Group Facilitation - January, 2013

Objectives:

1. Discover the role expectations the staff, leadership and laity in a congregation have of their pastor BEFORE exposure to the 2KF Ministry Model.
2. Discover attitudinal shift AFTER exposure to the 2KF Ministry Model and the suppositions behind it.

Focus Group Outline:

Welcome - Introduction of Facilitator

Purpose: to discuss participants' expectations of the role of the pastor.

Have participants take both the CFS2A and CFS2B surveys in their packets.

Field Questions: e.g.:

- What is "oversight?"
- Answer questions with a question given back to the group: e.g., "What do you think "oversight" means? How many of you agree with that definition?" (Frank Lutz)

NOTE: oversight is NOT management! Oversight is being responsible for but through the delegation of others. TRUST BUT VERIFY!

Ask Questions: e.g.:

- Regarding the role of MANAGEMENT by pastor of facilities, finances and staff
- Regarding how many HOURS in the week these kinds of functions would take
- Regarding the TRAINING/SCHOOLING a pastor would need to adequately perform particular operational functions. (There is NO training of operational functions at seminary: no administration, no management, no HR, no finances...).
- Regarding the ROLE CONFUSION of members and staff should pastor perform the functions of overall church administration and staff management: CEO? BOSS?
- Describe 2KF Ministry Model (Display the Ministry Model Graphs).

Suppositions:

- Pastors performing operational functions diminishes effectiveness of both operational and pastoral functions.
- Pastors performing operational functions causes role confusion in and about the pastoral office.
- Pastors performing operational functions robs the people from the joy they would experience in using their gifts for service to God and His Church.
- Pastors can best perform pastoral functions when delegating operational functions to non-clergy paid and/or volunteer staff.

Basis: Acts 6:1-7: the Apostles had already neglected the Word of God; their "fix" was to define, delineate and delegate the operational functions to non-clergy.

Have participants take both the CFS3A and CFS3B survey in their packets.

APPENDIX U

Listing of Churches Invited to PIAPD Workshop

Genesis Lutheran Church	Buchanan Dam, Texas
Good Shepherd Lutheran Church	Cedar Park, Texas
Faith Lutheran Church	Georgetown, Texas
Christ Our Savior Lutheran Church	Lago Vista, Texas
Mission Liberty Hill	Liberty Hill, Texas
Hope Lutheran Church	Marble Falls, Texas
Point of Grace Lutheran Church	Pflugerville, Texas
King of Kings Lutheran Church	Round Rock, Texas
ACTS Lakeway	Austin, Texas
Beautiful Savior Lutheran Church	Austin, Texas
Bethany Lutheran Church	Austin, Texas
Mount Olive Lutheran Church	Austin, Texas
Redeeming Grace Lutheran Church	Austin, Texas
The Well Lutheran Church	Buda, Texas
Grace Lutheran Church	San Marcos, Texas
St. John Lutheran Church	Uhland, Texas
Christ Lutheran Church	Austin, Texas
Deaf School Chaplain	Austin, Texas
Hope Lutheran Church	Austin, Texas
Iglesia Pueblo de Dios	Austin, Texas
Jesus Church of the Deaf	Austin, Texas
Our Savior Lutheran Church	Austin, Texas
Redeemer Lutheran Church	Austin, Texas
St. Paul Lutheran Church	Austin, Texas
Trinity Lutheran Church	Austin, Texas
University Lutheran Chapel	Austin, Texas
Zion Lutheran Church	Georgetown, Texas

APPENDIX V

DM-995 – Focus Group Outline – January 17, 2012

Martin Brauer

PROBLEM (Theory): Pastor’s performing both pastoral and operational functions in the church is diminishing the effectiveness of both and causing role confusion for both the pastor and the laity; i.e., staff see pastor as “boss” and people see pastor as “CEO.”

A friend of mine who is a pastor in Michigan was expressing what all of us as pastors, at one time or another, have experienced in the ministry: frustration—frustration because of role confusion. It had snowed over a foot of new snow on a Saturday night. He went early to church because he knew what he had to do. As he was huffing and puffing and sweating while shoveling the sidewalk from the parking lot to the church, one of his Elders shows up and says, “Good morning, Pastor. Sure did snow a lot last night. I’m going to go in and make sure the heat’s on.” Now, it wasn’t so bad that one of his Elders walked by without offering to help shovel; it was that three elders did...as did many of his members. Two nights later at the Board of Elders meeting, he expressed his frustration and said, “You know...I know we don’t have a facility team or a grounds crew to help with our property, but I sure could use your help, especially on Sunday mornings. It’s really tough to get ready for what I have to do if I also have to shovel snow.” Well, they listened, nodded, moved on with the agenda. One week later, the head Elder showed up at his home. He said: “Pastor, we took to heart what you said the other night. So, we got together and got you a gift.” He presented his pastor with a snow blower.

PURPOSE (Hypothesis): The purpose of this project is to restore the pastoral office to its biblical design and purpose by helping congregations see the value of implementing a model of ministry that carefully defines, delineates then delegates the operational/administrative functions to non-clergy staff and/or volunteers.

DESIRED OUTCOMES:

- To validate the *2KF Ministry Model* I have implemented and worked in for over four years at Good Shepherd Lutheran Church in Cedar Park, Texas.
- To offer a working model for other congregations to implement.
- To restore the pastoral office to its biblical design, purpose and MISSIONAL focus.

Proposed Model: *The 2KF Ministry Model* is based on the premise that there are two kinds of functions (2KF) within the church: pastoral and operational (administrative). Pastoral functions include preaching, teaching, leading, visiting, equipping, and administering the sacraments. Operational functions include personnel administration, finances and facility. While the Pastor is responsible for oversight of both functions, he delegates the managing of the operational functions to a non-clergy staff and/or volunteer congregation operations manager.

DMIN 995 FOCUS GROUP QUESTIONS:

- What VARIABLES need to be considered, researched, tested?
- What are some VALID THREATS to this project?
- What are the best RESEARCH METHODOLOGIES to implement?

APPENDIX W

Concordia University, Texas
Pre-seminary Class Outline
by Reverend Martin J. Brauer

Thursday, March 1, 2012:

Introductions (5 minutes)

The Snow blower Story (5 minutes)

Church Function Handout (10 minutes)

(students will be asked to write down the amount of time they expect a pastor should spend in each of the functions during a forty hour week)

Discussion (5 minutes)

(use whiteboard to list time spent per student per function - conclude with the problem)

Presentation of Doctrine of the Call (5 minutes)

(conclusion = confusion - we define what it is but not what it is not)

The power of a word has boundaries. If it means everything it means nothing. If it IS the pastoral office...then we HAVE to define what it is not. (Pastor Paul Muench)


EXEGESIS - Acts 6:1-7 (5 minutes)

Presentation of the Pastor Is As Pastor Does 2KF Ministry Model (10 minutes)

Assignment (5 minutes)

- Critique the model
- Contact your pastor
- Survey him using the Church Function Survey
- Interview him regarding this 2KF Ministry Model
- Develop Ministry Model

APPENDIX X

Date Sent	Email Name	Sent	Bounces	Spam Reports	Opt-outs	Opens	Clicks
12/12/2012	Important message from LCMS Pastor Marty Brauer, Good Shepherd, Cedar Park, TX	291 	14.1% (41)	0	0	52.8% (132)	47.7% (63)

Click-through Stats

Email Link	Unique Click-throughs	Click-through Distribution
http://www.pastorisaspastordoes.com	28	36.4%
https://vimeo.com/54880332	49	63.6%
Total Click-throughs	77	100%

APPENDIX Y

Dear Pastor:

As a pastor, I know your time is valuable, so I'm going to cut to the chase and ask you to take just a few moments to answer the following questions:

Would you like to be able to invest more time being in the Word and preparing sermons, than running church business?

Does your staff, at times, struggle with what to call you: Pastor...or...Boss?

Do you want to dedicate more time doing what you're called to do and being completely supported by the members of your congregation in doing so because you, and everyone else in your congregation, know exactly what that is?

If you answered "yes" to any of these questions, would you please click on my website ***PastorIsAsPastorDoes.com*** and take the survey?

As part of a Doctor of Ministry degree from Concordia Seminary, St. Louis, I've been perfecting a ministry model called: ***Pastor Is As Pastor Does - 2KF Ministry Model***. This model empowers pastors to devote the time we need to be pastors to God's people.

If you're living in the South and are tired of "cutting the grass" at the church...
Or if you're living in the North and are tired of "shoveling snow"...

Then click on the link to my ***Pastor Is As Pastor Does*** website...and you'll see what I mean.

Read my story. Then click on the survey link and complete that brief on-line survey. Have your staff and church leaders do the same. Offer it to your entire congregation (*see insert*).

The greater the participation, the more the results will benefit you!

I'm asking for your help and the help of other LCMS pastors in Texas. Once I've tabulated the survey results, I'll provide you with the findings. In addition, I'll suggest ways to implement the ***Pastor Is As Pastor Does*** ministry model to empower you to make the most of your time in ministry.

Find out how much time you should invest as pastor in all the functions of the church. Complete the survey for yourself. Have your staff and church leaders do the same because...

Pastor Is As Pastor Does
God Bless you and your Ministry,

Pastor Marty Brauer
512.789.8374
Pastormarty@gslc.cc



**Pastor Marty Brauer (Good Shepherd LCMS, Cedar Park, TX)
Doctorate of Ministry Update**

Several years ago Pastor Marty Brauer began the journey towards a Doctor of Ministry. The primary purpose was (and continues to be) to become a better pastor to his congregation. He invites you to partner with him by participating in his ongoing research related to the role of pastor!

What the congregation can do:

- **Complete the Church Functions survey. Share your impressions about the pastoral role in various church functions. Go to www.pastorisaspastordoes.com and take the survey.**
- **Invite other friends from other churches, your previous church pastor or members to take the survey as well.**



APPENDIX AA

Focus Group Notes: Good Shepherd Lutheran Church Laity 1 – Wednesday, January 16, 2013 - ten in attendance

Pastor's Role:

- Preach, teach, visit, counsel, discipline, shepherd
- Non-pastoral roles could be performed by pastor gifted in administrative areas, as long as it doesn't take time away from pastoral responsibilities
- Must know how to delegate non-pastoral functions
- Not trained at seminary's to be administrators

Oversight:

- Must function in oversight role for both kinds of functions

Micro Management:

- Walk around management style, keeping pulse on what is going on

Supposition:

- All agree that 2KF model is good, as long as pastor does not abdicate oversight responsibility of operational functions.

Comments:

- "You can't ride two horses at the same time"
- "The Senior Pastor is like a CEO, but is not his duty to perform all things in an 80 hour work week, but rather know the gifts of the people and equip the staff and volunteer members to perform the administrative functions."
- "Pastor needs to trust but verify"
- "I don't want my pastor to have the responsibility for cleaning the toilets, but a complete dichotomy between pastoral and administrative duties is unrealistic!"

Focus Group Notes: Good Shepherd Lutheran Church Laity – Wednesday, January 16, 2013 - twelve in attendance

Pastor's Role:

- Lead worship
- Equip members to share gifts and faith
- Be the leader by example

Oversight:

- There are extremes
- Delegation may or may not be oversight
- Oversight = authority and responsibility and finding a balance between the two
- The fourth PIAPD Ministry Model defines best what oversight really is

Management:

- A pastor should delegate/assign, but oversee, not actively control
- Every pastor is unique and brings specific gifts

Suppositions:

Unanimous agreement by all in the suppositions of project

Comments:

- “The pastor is responsible for all, but has to trust those with the gifts to perform the administrative functions.”

Focus Group Notes: Good Shepherd Lutheran Church Leadership – Wednesday, January 16, 2013 – six in attendance

Pastor's Role:

- Visionary
- Preacher/Teacher/Administrate Sacraments
- Spiritual Leader/Counselor
- Equipper

Oversight:

- Ultimately the buck stops at the desk of the Senior Pastor
- The 2KF Model emphasizes pastoral oversight as the only operational function the pastor is to perform

Management:

- Micro Management should occur by Senior Pastor only as he is developing an under-performing staff member.
- The Senior Pastor sometimes needs to cross over into the operational functions as needed so that function is performed well.

Suppositions:

Unanimous agreement by all in the suppositions of project

Comments:

- “The Senior Pastor must be in the ‘know’ not in the ‘do.’”
- “The Senior Pastor is our Shepherd and Leader. He must have the time to fulfill this pastoral role.”

Focus Group Notes: Good Shepherd Lutheran Church Staff – Wednesday, January 16, 2013, - six in attendance

Re: Surveys

CFSA2 was easier to complete as it was more “fact-driven”

CFSA3 was more “opinion-driven” and often answers were guesses

Re: Oversight

Some confusion re: the difference between “leadership” and “management”

Oversight includes “portraying vision” and “trusting staff members” –(general feeling Pastor Marty excels at this)

Re: Time

There is never enough time in the week for Pastor

Volunteers are useful but not always available or skilled in needs

Pastor works between 60-80 hours per week

Salaried staff works more than 40 hours most weeks

Re: Finances

If pastor is too involved-it may lead to fewer checks and balances

Pastors have no training or time – need to trust those with the gifts and skills

Re: Role Confusion

Pastor can often be seen as CEO or boss because he often is the face of the congregation, because of tradition, because of expectations – not so here

Re: Ministry Model Visual

Understandable but some needed explanation of difference between models 2 and 3

OTHER:

Pastor Marty and Matt (Congregational Operations Manager) both enjoy excellent loyalty and support from staff that attended.

There is generally little confusion regarding about who to go to when an issue develops, but there are times when an issue seems to be deflected from Matt to Pastor and staff member feels out of the loop

Focus Group Notes: King Of Kings Laity – Sunday, January 20, 2013 - six in attendance

Pastor's Role:

- Unanimous: Oversight, Preach, Teach and Lead
- Marketing
- Community Relations
- Strategic Planning

Oversight:

- Critical to the health of the congregation – TBD by the Senior Pastor

Management:

- The pastor's direct involvement is only essential in pastoral functions
- Board of Directors provides a representative structure and a checks and balance approach to management.
- Role of "pastor" and "boss" have to overlap at times

Suppositions:

- Churches share many characteristics with a business and must be administratively run as such.
- Pastor leads the congregation in all things.

Comments:

- "Volunteerism is essential to the congregation's health regardless of size or age of congregation."
- When asked who should do the financials, one participant said, "Hire a professional!"
- "The pastor's job is to preach and teach because that's what he was trained to do!"

Focus Group Notes: King Of Kings - Leadership – Sunday, January 20, 2013 – seven in attendance

Pastor's Role:

- Depends on the giftedness of the pastor
 - Senior pastor = Primary functions: Administrative
 - Associate pastor = Primary functions: Pastoral
 - CEO/Chief: everyone goes to for answers

Oversight:

- The Senior Pastor is ultimately responsible for all things
- The Boards have oversight as well
- Oversight is management
- Oversight is leadership

Management:

- Called staff report to Board
- Administrative staff reports to Senior Pastor.
- Pastor totally responsible for budget management
-

Suppositions:

- The 2KF Model a good model, but our model works well for this congregation

Comments:

- “I really like this model. In fact, I’m applying for a job at a church wanting to implement exactly what you’re suggesting here.”
- “What is your next step with this project. This needs to get published.”

Other:

- Participants shocked by how many things have to be done by the pastor on a weekly basis. Not enough hours to be effective at anything.
- How many hours for sermon prep? 3, 5, 6, 7, 8

Focus Group Notes: King Of Kings – Staff – January 23, 2013 – Five in attendance

Re: Oversight definitions

- Responsiveness
- Ultimately accountable
- Helps keep others accountable
- Checking up on
- Needs to be aware of “everything”

Re: Time

- The amount of time used for oversight depends on the individual person, their gifts, experience and energy
- Oversight does not happen as thoroughly with volunteers as there is a desire “not to rock the boat” when supervision is too close

Re: Management

- Some can-some can't
- Need to develop trust
- Need to be concerned about personality differences, variety of abilities, and personal wants

Re: Ministry Model Visual

Model 1 describes a church in the 1950's, or one with a sole pastor

OTHER:

Even though there seemed to be a good openness in the group, I wonder what affect the presence of the pastors at the meeting had?

Mission Liberty Hill Laity – 3/5/13

Nine in attendance

Oversight versus Management: general understanding – Oversight = general viewing responsibility; Management = hands on.

Pastoral Management:

- Planning and carrying out worship service
- Pastor = strong managerial role but unable to manage staff properly
- Pastor is overwhelmed: desk piled high – chair piled high
- Pastor needs managerial courses
- Pastor needs clerical staff and a senior secretary

Delegation:

- Pastor needs to delegate functions of authority to staff
- Pastor needs to “pastor” the staff

Significant Comments:

- “Convince start up churches like us to adapt this 2KF model”
- “It's too late to change how we operate in our synod”
- “When we first started, we were doing this model by necessity. Once we got a full time pastor, we got away from it.”

Focus Group Notes: Mission Liberty Hill - Leadership – Tuesday, March 13, 2013 – seven in attendance

Pastor's Role:

- Operations
- Oversight
- Preacher/Teacher
- CEO

Oversight:

- Watching over daily operations
- Staff and payroll

Management:

- The pastor manages the finances
- The pastor oversees the facilities/grounds
- The pastor manages the staff and payroll

Suppositions:

Comments:

- “Expectation of pastor is less at our church because we are small; the expectations are much larger at a large church.”
- “We have been trying to do the 2KF model here, we just didn't know what it was called or how to do it right.”
- “It seems like we expect our pastor to do everything.”

Other:

- How many hours for sermon prep? 4,7,7,9,12

Focus Group Notes: Mission Liberty Hill Staff – March 13, 2013 (2 individuals)

Oversight versus Management: good understanding of leadership versus hands on

Pastoral Management:

- Pastor needs to be responsible for all functions
- Pastor should not have to worry about most operational functions
- Pastor is not my “boss”
- Some see the pastor as “head of the church” as a CEO is in secular businesses
- Pastor shouldn’t be clueless but given reports regarding operational decisions
- Our pastor is the cornerstone” not a CEO

Time Management:

Pastor should spend his time on:

- Equipping the members to use their gifts in service to the church
- Preparing sermons (15+ hours per week)
- Visiting members
- Leading worship
- Supporting members and workers
- Nothing else

Ministry Model Visual

Model 2 seems to describe MLH

OTHER:

Focus group consisted of one staff member and the pastor, so discussion was limited

APPENDIX BB

PART ONE – PIAPD WORKSHOP

9/18/12, 9:30am-12:00pm

- 1) Fellowship
- 2) Worship
- 3) Announcements - (Richard Mittwede, circuit counselor)
- 4) Presentation
 - a) TY for coming
 - b) Why a Dmin?
 - i) I am a graduate of PLI and am choosing to continue with my DMin for several reasons
 - (1) Many years ago I had the struggles and debates over worship style. While believing in our need to separate style and substance, I acknowledge the dangers in doing so. I need to keep learning and growing and going back to the basics so as never to compromise our doctrine and the very Word of God for the sake of style.
 - (2) I believe having a Doctor of Ministry degree will give me a voice more likely to be heard should I ever have something of significance to say for the sake of the Kingdom
 - (3) My dad would be proud (I want to honor his memory)
- 5) Purpose of this mini workshop today
 - a) Gather information to see if the “problem” I’ve identified...and the solution to that problem is valid.
 - b) What I need from you...is open and honest feedback, suggestions, and critique. I will then take all you give me and use it to help in developing a workshop to help apply some of the principles I’ll be talking about today.
 - c) Appeal to y’all to consider participating, along with your staff and church leaders in Focus Groups I’m planning to hold during the months of January and February, along with a Part Two to this presentation today.
- 6) Administer the first survey: CFS2a and 2b
 - a) Gather Survey’s
- 7) *The Snow blower Story*
- 8) Small Groups discuss their own stories
- 9) Have SG’s present 1 story from each group
- 10) My Story (missing funds)

- 11) The Problem
- 12) The Theological Foundation
- 13) The Historical Evolution
- 14) The Contemporary Practice
- 15) The Results
 - a) Role Confusion
 - b) Underperformance of the functions in the church
- 16) The 2KF Ministry Model
- 17) Support
 - a) Pastor Tyler's perspective: story from the Church Worker's Retreat
 - i) Magazine with the pastor in handcuffs - PPNT PIC.
 - b) Congregational Operations Manager's (COM-) perspective:
 - i) The business of the church separate from the pastoral acts might be a problem...
 - ii) The person in this position has to accept the 2nd chair role!
 - iii) The person in this position has to remain focused on performing duties in the way that lift up the pastoral office.
- 18) How This Model Can Work For Any Size Church
 - a) The large church - many already doing it - show the books on the subject
 - b) The uniqueness - administrative/operational functions delegated to NON-CLERGY paid or VOLUNTEER staff
 - c) E.g., the PLANTING of churches - story re missionaries in field
- 19) Administer the CFM4 survey
 - a) Gather surveys
- 20) Q & A - make them PARTNERS IN THE PROCESS!
- 21) NOTES
 - a) Website - Pastorisaspastordoes.com - post your questions
 - b) How did you feel about the 50 hour work week???
 - c) Follow-up email with website:
 - i) link to survey

Sermon For Circuit Winkel - Acts 6:1-7 - 9/18/12

The message I've put together for you today is partially taken from a message I preached a couple years ago when we hosted the evening meal and worship for the Theological Symposium. In re-working it, I realized I was maybe risking it coming across too personal to you, depending on where you're at in ministry. But...I thought that risk was worth it today, as a lead in to what I'm going to be talking about in a little bit.

The Text: (Acts 6:1-7)

This text stimulated a passion in me about ministry and how I do ministry about five years ago. You're all probably familiar with the story in Acts 6...more often used to support the idea of raising up "deacons"...equipping men to perform functions of the pastoral office. While there's certainly some legitimacy in referencing this text to do so...as I look at it there's something here I think we kind of gloss over. I think maybe 'cause most of our English translations don't do a great job translating the key verse here: v. 2. We know what's going on here is a clash between pastors meeting both the material and spiritual needs of the people. But regardless of the task described here as not getting done—the distribution of food in this case—more important to note here is the other task not getting done. Let me show you what I mean.

"So the Twelve gathered all the disciples together and said... "It would not be right for us to neglect the ministry of the word of God in order to wait on tables." (v2, NIV)

While there's no subjunctive verb here, it's translated like there is...like it's a possibility in the future for the neglecting of the Word to happen...if we don't watch it. Same in the ESV/KJV...number of others. Now, I did find two translations, Robert Young and Lenski who translate the aorist participle here...properly:

"It is not pleasing that we, having left the word of God, do minister at tables." (Young)

"It does not please us, that we, having forsaken the Word of God, keep ministering to tables." (Lenski)

My point: This was NOT a neglect of the WORD of God that was *going* to happen...this neglect of the Word of God...had *already* happened. And they knew it. They had allowed material/administrative/operational tasks in the church to "steal" time away from their most important of tasks. They did what they did at the expense of the Word; at the expense of the "heart and core" of their ministry.

If you were to define the "heart and core" of your ministry...what would you say it is?
Preach the Word of God in all its truth and purity and administer the sacraments properly.
That's what was drilled into my head over twenty years ago!

Now, I know that's what some of our members think is the only thing we do...and it only takes a couple of hours on a Sunday.

I'll never forget "*Career Week*" when my school director invited me to speak to the little kids about the "job" of pastor. After I was done I asked these kids, "*So, anyone want to be a pastor?*" One little boy's hand shot up. And I said, "*So, you want to be a pastor?*" He says, "*No...I want to work!*"

Well, so do I. And I want to be good at my work. Just like you. So then...why do we struggle with this? Why do we, called by God, to preach the Word of God to His people, encouraging them with His Grace—and exhorting them—to be in His Word—'cause that's doing our job well—yet then neglect being IN that Word...ourselves?

Okay...so maybe I'm using too broad a brush. But let me tell you why.

My Story:

PLI Spiritual Retreat with Walt Weiser: scared...scared of being "found out." Being found out that most of my personal devotional life was in sermon and Bible study preparation...to help my people sit at the feet of Jesus...*not devotional time*...for me to do the same.

That's how I went into that retreat...scared about being found out. How I came out of that retreat: scared for more than just me. Scared for our synod. Because I was sitting there in a roomful of over a hundred pastors and not only did I get "found out" but I found out I wasn't alone; every single pastor in there was struggling with what I was struggling: being in the Word...for me.

Called to be a Hypocrite:

And what kept coming up in my mind was a prof at the seminary, who walked into our last class, just before Call Day, and said, "*Men...let me tell you what your Call is really all about. You are called to be hypocrites.*"

I'll never forget the sense in that room at that time. It was tense. It was a bunch of pastors-to-be who believed we were called by God to be men of integrity...congruent through and through...and who was this prof to tell us we had to be hypocrites.

His explanation: "*Men...there are going to be days when you don't feel forgiven by God. But you still need to give His forgiveness to others. There are going to be days you are not going to feel loved by God. But you better not let that stop you from giving His love to others. Men...there are going to be days when you are attacked and criticized and slandered and all you want to do is quit 'cause you don't feel much like a pastor...and then you'll get the call to a bedside, someone dying, and you better go...and be their pastor.*"

I remember, back then, thinking to myself...hmmm...maybe he's got a point. Nearly twenty years later...I know he did.

And...it makes me sad...'cause that's not God's design. He doesn't Call us into the pastoral office intending for us—at times—to be hypocrites. And I don't think we have to be...IF we prioritize the tasks God gives us to do: #1: "*Remain in His Word!*" "*Remain in Me*" He says. "*I am the vine, ye are the branches. He who abideth in Me and I in him, the same bringeth forth much fruit. For without me ye can do nothing!*"

Our Reality:

The world we face—the world our people face today—is one that questions and tests and twists and turns and tempts and does everything possible to confuse them—and us—in our beliefs. And we need to make certain that the people God has placed in our care are getting equipped by us to deal with this world. And the only way they are going to keep from getting confused in their beliefs is when you and I resolve our own confusion in what we prioritize as their pastors...their Shepherds.

We all know what it's like to get pulled this way and that way by this need, that desire...and pretty soon it's real tempting to let the study & personal devotional side of the pastoral office...start to slip and slide. It's so easy to do what the apostles did when stretched too thin: neglect the Word of God and His people.

I want to encourage all of us today...not to let that happen. God's people need us. They need us to be in the Word. They need us to have our "A Game" on. And that starts with you and me...spending time...w Jesus! The stronger we are...the stronger they become!

Sit at Jesus' Feet:

When I was preparing this message for you today...I must admit...I had some anxiety. Preaching to preachers. So what I did was I went to God and said, "*Help me be real so these pastors, these colleagues, these friends and brothers in the ministry, these men...will hear what You, God, want them to hear.*" 'Cause I got nothing to say to you, you don't already know. But God's got lots...lots to say to you and me...that He wants us to know...to remember...to hear...over and over again.

We all want the people God's placed in our lives...to sit at the feet of Jesus...to open the Word and hear all the promises He has to give them. And as our people hear us preach and teach God's Word to them...they receive His love and grace. That's cool! That's great!

But when is it your turn? When is it mine? To simply let God speak to you...to me?
When was the last time you really heard God say to you:

"Hey...you know what...I love you. I really do."

“Hey, remember...I forgive you...all right? Keep your eyes on the cross.”

“Hey...remember that my presence with you NEVER diminishes...it’s only your awareness of My presence that does.”

Remember that, the next time you’re in the pulpit, PREACHERS!

Remember that, the next time you’re at the bedside, PASTORS!

Remember that, the next time you need someone to lean on, FRIENDS!

“Remember that, men...the next time you need to get on your knees to ask for forgiveness...the next time you receive the body and blood of Jesus...be assured of your forgiveness. ‘Cause what Jesus did on that cross & from that grave...counts for you...too!”

Remember that...as you receive the very presence of the Body and Blood of Jesus Christ...right now! *Take it personal.* It’s meant to be.

And in preparing our hearts to receive what God has to give, we pray together the prayer Jesus taught His disciples to pray.

APPENDIX CC

Pastor Is As Pastor Does 2KF Ministry Model Outline Part Two Workshop 2/19/13

Opening

Who was at first Winkel when I presented the 2KF Ministry Model?
Who received a mini shovel in the mail last week?

My personal story

I am a second career pastor. My first ten years out of college were spent primarily in a career of sales, management and training in the field of residential real estate. My major responsibilities in the last few years in the business world were trouble shooting real estate offices affiliated with our company and opening up new affiliate offices primarily in the central and eastern part of the United States. One of the aspects I loved was in the development and management of staff, including the hiring and firing. I also had the oversight of about 75 offices and served as the troubleshooter. Those offices not performing well, I was responsible for tightening controls on the personnel and budgets.

While I was comfortable in the business world making operational decisions, the moment I stepped into a congregation as the pastor, I believed there was something wrong with the ministry model in the church. Same ministry model in each of the three congregations I've served. A model in which the people of the congregation expect their pastor, not only to BE their pastor by preaching and teaching and counseling and visiting, but also to be - for lack of a better definition - their CEO - by performing the operational/administrative functions of the church as well.

I believed this expectation to be unrealistic because it set up the pastoral role to fail in two ways:

1) No matter the skill set of the pastor, there is simply not enough time for one person to perform both the pastoral and operational functions well;

2) Any major operational decisions perceived to be made by the pastor: e.g.: designing the budget, controlling expenditures, determining the color of the carpeting in the church, taking the lead on changing the name or moving the church to another location - immediately costs some of the people their pastor BECAUSE they then see him as the CEO. And THEN when the pastor is perceived as the one who hires and fires the staff, the staff lose their "pastor" because he becomes their "boss."

I believed, early on, we needed something different. NOT a different pastor. NOT a different process of formation for the pastor - as if adding a class or two on finances and HR is the answer.

I didn't know what though. The only model I knew was the one in which I was trained at the seminary: the pastor performs pastoral functions. There had been no classes on the organizational structure in the church. In fact, I figured I was at an advantage over the younger seminary students who had "gone straight through" and had no real working experience.

But the moment I stepped into the church, I knew I better delegate as many of the operational functions as I could...or I was in trouble.

In my third year as a pastor, I decided my first full-time hire had to be a Business Administrator, responsible for the management of the finances and facilities. Though I always provided oversight, not having to be involved in these areas “hands on” allowed me more time to perform the pastoral functions. However, it still did not free me up from the daily “hands on” management of the staff...and, by the way, wearing the “dark hat” when making unpopular decisions in that area.

In my eighth year as pastor, 2002, I considered calling an Executive Pastor. This was a relatively new role in the LCMS; one which congregations believed was the answer to the problem of an overwhelmed pastor. The general idea was that operational functions would be delegated to the Executive Pastor. I believed this just might be the answer to freeing me up to doing what I believed I was called to do. However, I decided against moving in that direction when I realized what it meant: I would have to “turn over” MY staff to another PASTOR. Not only would my ego not allow me to do that, I also didn’t want my relationship with my staff to change. Actually, I really didn’t want another pastor developing a closer relationship with them than I had.

In 2007, I received a call to serve as the Senior Pastor of my current congregation in Cedar Park. What especially intrigued me about the call was the ministry model they had just implemented. They had created a part time non-clergy role whose responsibility was to manage the staff, facilities and finances. The leadership of this congregation had done so because they believed their pastor couldn’t perform those management functions well, and their previous Administrative Pastor had taken a call elsewhere. I accepted the call. Since my installation here in September of 2007, I have been moulding and shaping this 2KF Ministry Model.

Defines and delineates the operational and pastoral functions in the church and then DELEGATES the operational functions to non-clergy paid and volunteer staff.

Four significant results:

1) I have the time I need to perform the pastoral functions well. I have time to preach and teach and counsel and visit and equip others for ministry.

2) The operational functions are being performed at a much higher level than I would ever have been able to do so myself.

3) I rarely wear the “dark hat” because of an operational staff, facility or financial decision.

g. There is very little role confusion in and about the pastoral office. All operational functions are delegated to non-clergy paid staff or volunteers. Though I have oversight of every function in this congregation and every major decision goes through the pastoral office, most members don’t see me as the CEO and the staff does not see me as their “boss.” They see me as their pastor.

My experience over the past six years is what drives my passion for the 2KF Ministry Model and wanting to introduce it to other congregations and pastors, like you. The research I'm doing is what I need to VALIDATE - or NOT - the value of this model for others. This is where you come in.

3. I need your help over the next few minutes in FOUR ways:

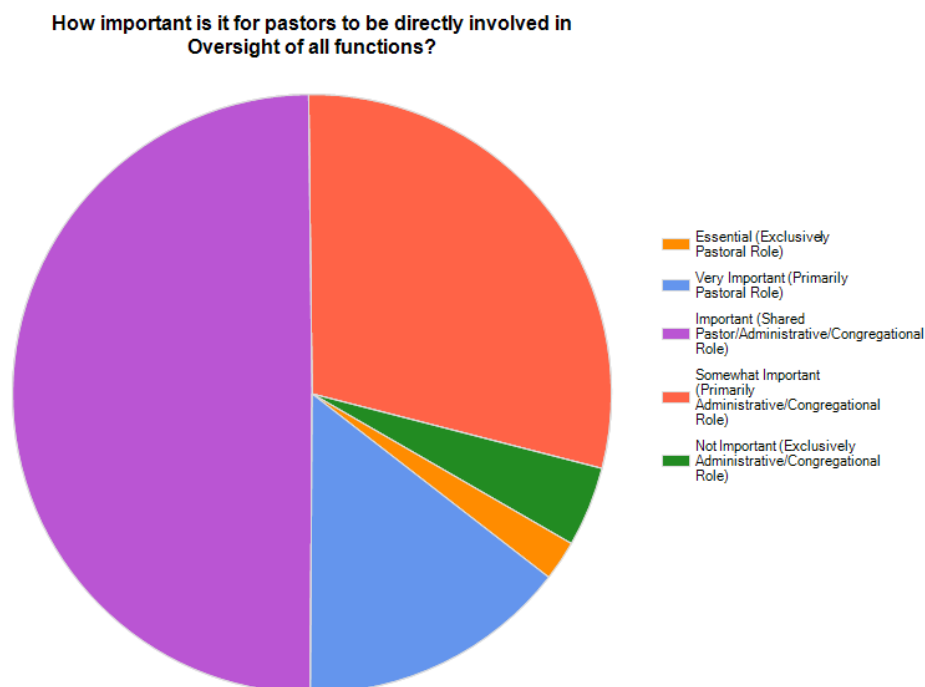
- d. Ask yourself: What if I adapted this kind of model in my congregation? What if I got OUT of being DIRECTLY involved in the three major areas of operations: management of staff, finances, or facilities. Now, I'm not saying you won't be like me and NOT want to give that up - especially the management of the staff - but what IF...you did? Think about what impact that might have on you being able to perform the pastoral functions in the church: preaching, teaching, counseling, visiting, equipping others to use THEIR gifts to serve?
- e. Consider giving me about thirty minutes of your time, either on the phone or in person, to discuss your particular situation to see if this 2KF Ministry Model offers even a possibility for adapting to your circumstance. Maybe there is NO value for you or your congregation - the ministry model you're using is working great!
- f. Consider having my research team conduct two or three FOCUS GROUPS in your congregation - one with laity; one with leadership; one with staff. The benefits for you are twofold:
 - 1) You would find out what perception the people in your congregation have about your role -WHAT you should be doing and HOW much time you should be spending doing it.
 - 2) Those participants in the FOCUS GROUP get a teaching on the 2KF Ministry Model and how much time a pastor really DOES spend doing things no one ever seems to know.
- g. Fill out the pastoral Interview Questionnaire – My research team and I will meet with each of you individually to work you through that after we eat.

APPENDIX DD

PASTORAL FUNCTIONS

Pastoral Oversight of All Church Functions

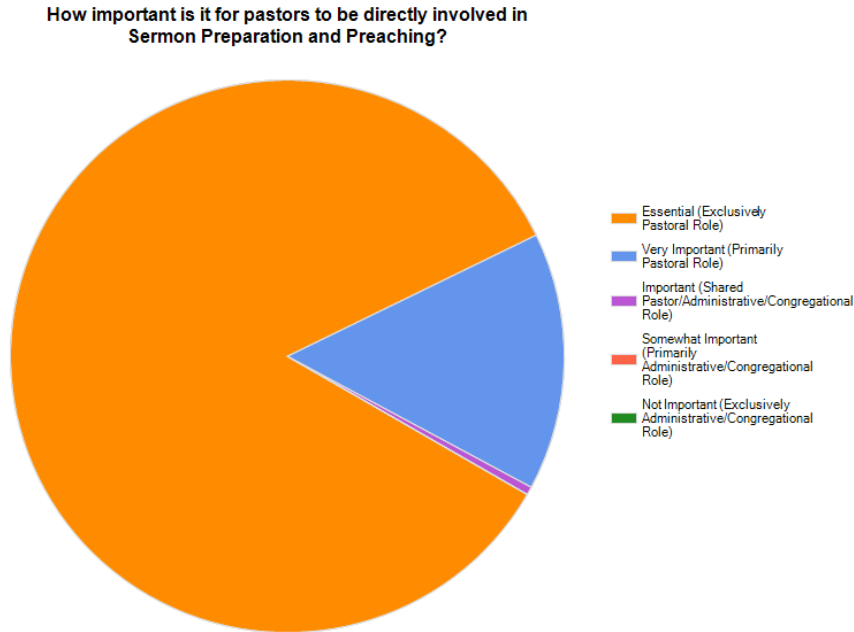
A vast majority of the respondents stated that direct pastoral involvement in the oversight of all church functions was either important or somewhat important. Specifically, 175 (95.6%) of the 183 that responded to the question felt that it is important or somewhat important.



When the importance of direct pastoral oversight by role in the church is considered, the responses broke primarily between the pastors and staff favoring administrative/congregational responsibility and the congregation favoring stronger pastoral responsibility. Ten (43.5%) of the 23 senior or sole pastors, two (50.0%) of the four assistant or associate pastors, two (50.0%) of the four called staff, and two (28.6%) of the seven administrative staff, and 29 (29.6%) of the 98 congregation members stated that direct pastoral oversight was somewhat important. In contrast, 48 (34.8%) congregational members viewed the direct pastoral involvement in oversight of all church functions as important. Another 15 of the laity suggested that it is a very important (n=14, 10.1%) or essential (n=1, 7.0%) role for pastors. Five of the administrative staff, two (50.0%) called staff, and one (25.0%) assistant or associate pastor concurred. Eight respondents (5.8%) stated that it is not important that pastors are directly involved in the oversight of all church functions. Six of the eight (6.1%) were congregation members and two of the 23 (8.7%) were senior pastors.

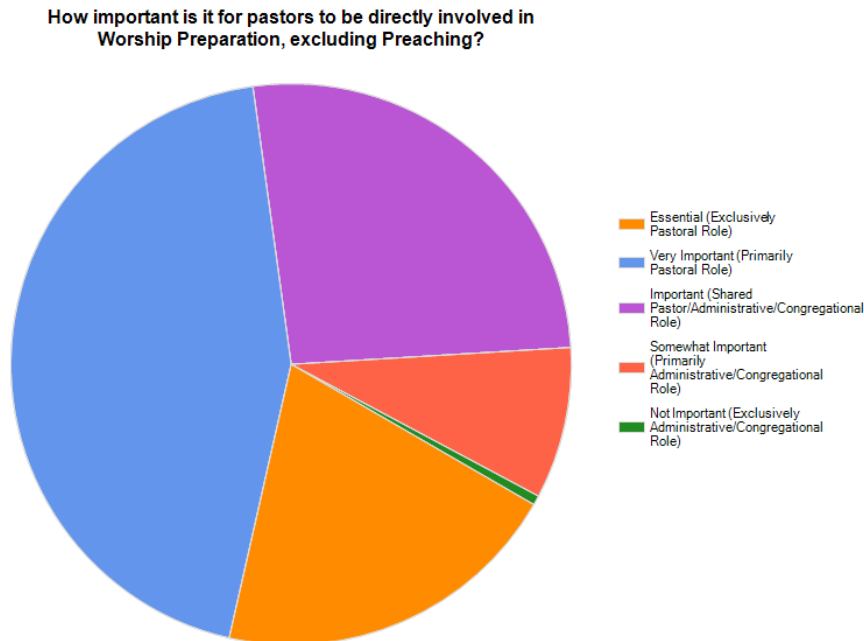
Sermon Preparation and Preaching

All but one respondent of the 210 that answered the question indicated that sermon preparation and preaching was very important or essential to the office of the pastor. One hundred seventy-seven (84.3%) viewed it as essential, and 32 (15.2%) viewed it as very important. One congregation member of the 98 (1.0%) that responded to the question opined that it is a responsibility to be shared by pastors and non-pastors, alike. None of the respondents ranked sermon preparation and preaching as primarily or exclusively an administrative/congregational role.



Worship Preparation Excluding Preaching

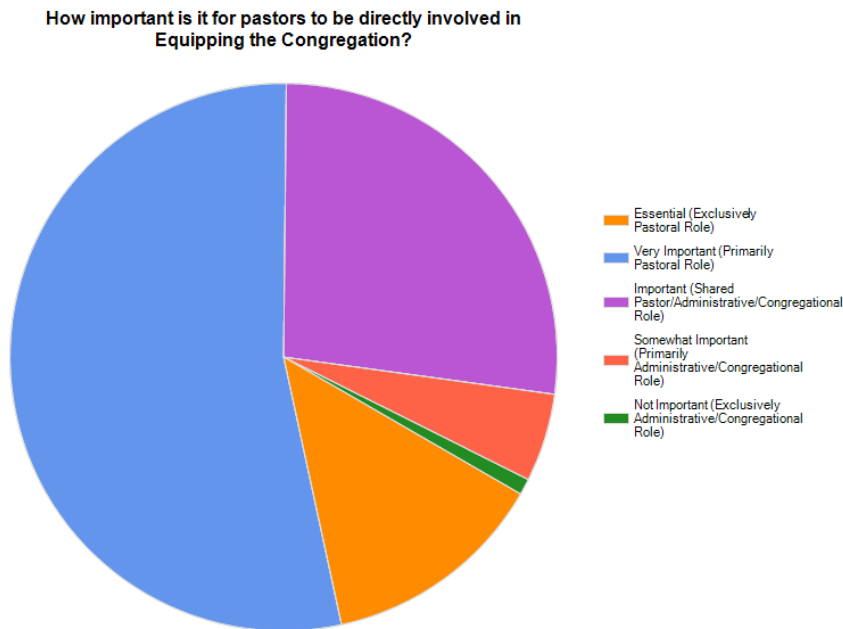
Two-thirds of the respondents reported that direct pastoral involvement in worship preparation excluding preaching was essential (n=37, 20.4%) or very important (n=80, 44.2%). A fourth of the respondents (n=47, 26.0%) ranked it as important regards direct pastoral involvement. Only 17 stated that it was primarily (n=16, 8.8%) or exclusively (n=1, 0.6%) an administrative or congregational role.



When respondent roles within the church are considered, 40 of the 97 laity respondents indicated that worship preparation excluding sermon preparation is a very important (n=37, 38.1%) or essential (n=23, 23.7%) pastoral role. Called staff split between two (50.0%) of the four that responded to the question favoring it as primarily pastoral role and two (50.0%) placing it as a role shared with administrative staff and the congregation. Administrative staff viewed the role as primarily pastoral with one (14.3%) stating that it is an exclusively non-pastoral role. Two of the seven (28.6%) responded that it is an essential pastoral role, two (28.6%) said that is very important pastoral role, and two (28.6%) opined that it is a shared role. Among the 23 senior or sole pastors at responded to the question, six viewed worship preparation excluding sermon preparation as an essential pastoral role (26.1%), twelve (52.2%) ranked it as very important, three (13.0%) it as a shared role, and two (8.7%) as an administrative or congregational role.

Equipping the Congregation

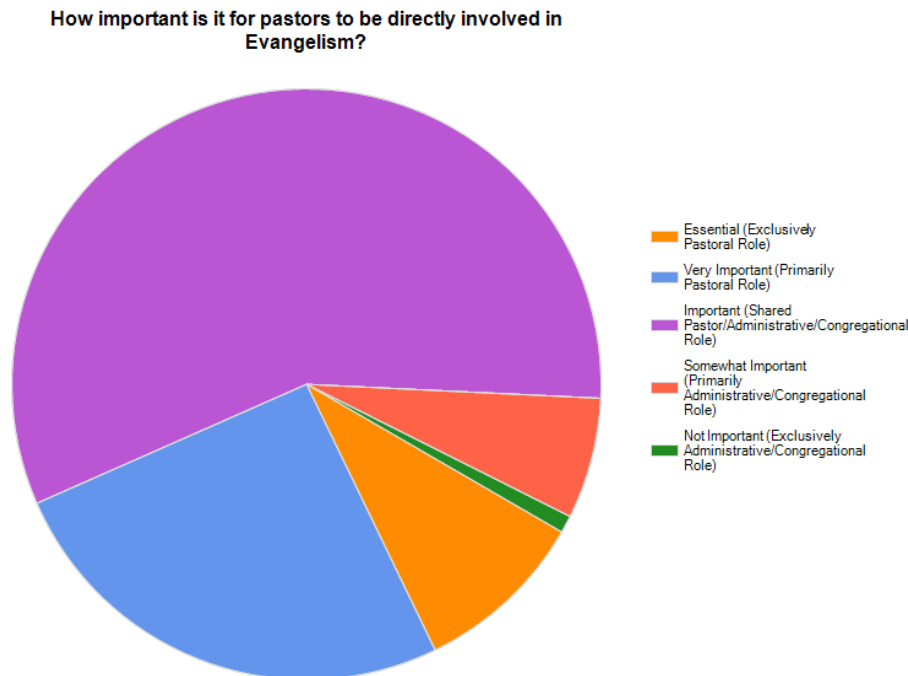
The importance of equipping the congregation as a pastoral function was also rated very highly by the respondents although about 30 percent viewed it as a function that should be shared to some extent by the administrative staff and congregation. One hundred thirty (68%) viewed direct pastoral involvement as very important or essential. (One hundred twelve (53.6%) of the 209 respondents to the question stated that it was a very important pastoral role and 28 (13.4%) as essential.) Only two (1.0%) saw it as an exclusively administrative/congregational role.



Majorities within each of the respondent role groups felt that equipping the congregation is a very important pastoral role. These included 22 of the 39 senior/sole pastors (56.4%), both of the retired pastors (100.0%), nine of the eleven assistant/associate pastors (81.8%), all four of the called staff (100.0%), four of the seven administrative staff (57.1%), and 52 of the 97 laity (53.6%). Eleven of the senior/sole pastors (28.2%) and twelve congregation members (12.4%) suggested that it is an essential pastoral function.

Evangelism

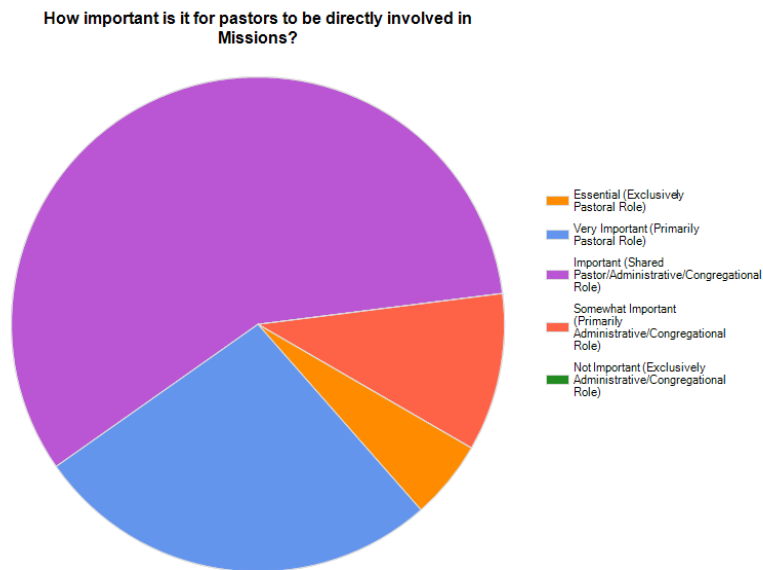
A majority of the respondents (n=120, 57.4%) ranked the direct pastoral involvement in evangelism as important, a role to be shared equally with the administrative staff and the congregation. Another third placed it as primarily a pastoral role (n=54, 25.8%) or as an essential pastoral role (n=19, 9.1%). A small number (n=16, 7.7%) responded that it was a primarily or exclusively an administrative/congregational role.



A majority of the senior/sole pastors and congregational members viewed the role of evangelism as a shared responsibility. Twenty-one (53.8%) of the 39 senior/sole pastors and 57 (58.2%) of the laity agreed with this ranking. Call staff were evenly split between the role as primarily pastoral (n=2, 50.0%) and shared (n=2, 50.0%), while two (33.3%) of the six administrative staff agreed that it should be a shared responsibility. Three (50.0%) of the administrative staff concurred with 35 of the 98 (34.9%) laity that it is primarily or essentially a pastoral function.

Missions

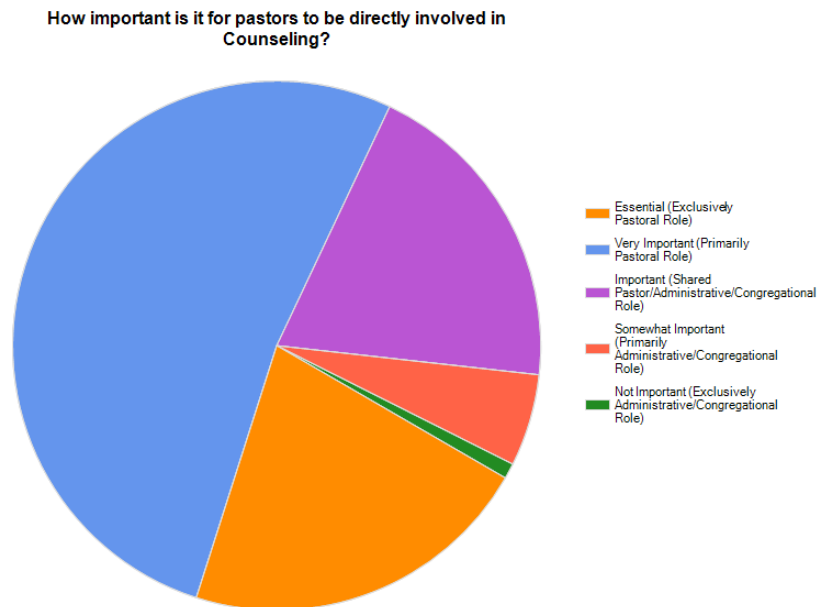
More than half of the respondents reported that direct pastoral involvement in missions was important (n=122, 57.8%). Another third ranked it as essential (n=11, 5.2%) or very important (n=56, 26.5%). Only 22 responded that it was primarily an administrative or congregational role (10.4%).



When respondent roles within the church were considered, a majority within each of the groups responded that missions is either primarily a pastoral role or one shared by all. No one responded that it is an exclusively non-pastoral role.

Counseling

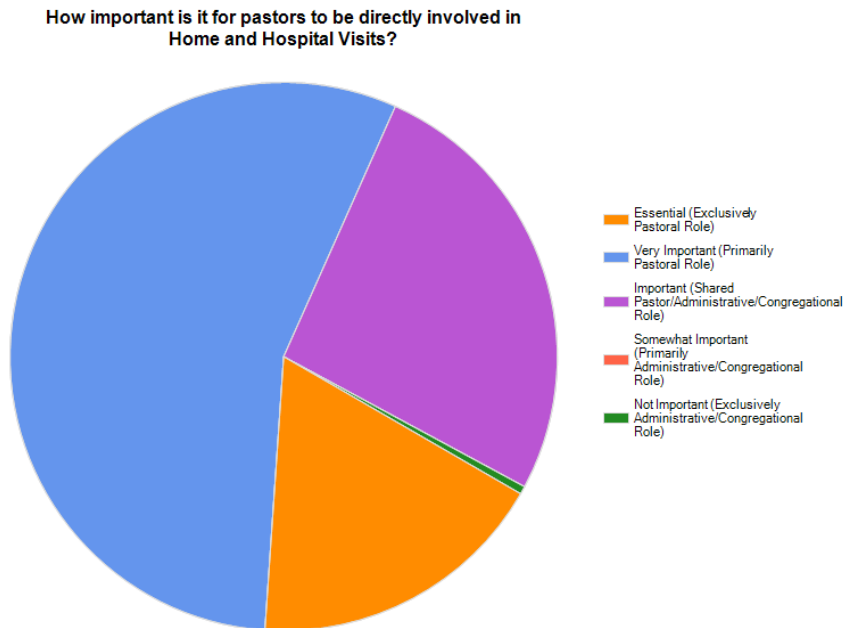
Counseling was viewed as primarily or exclusively a pastoral role by three quarters of the respondents. One hundred eleven (52.6%) ranked direct pastoral involvement as very important and 45 (21.3%) rated it as essential. One fifth of the respondents ranked it as a role to be shared by the pastors, administrative staff, and the congregation (n=41, 19.4%), and another 14 (6.6%) placed it as primarily or exclusively an administrative staff or congregational role.



A majority of each role group with the exception of retired pastors viewed the role of counseling as primarily pastoral. One of the three (33.3%) retired pastor responded that it is a shared responsibility while one (33.3%) held that it was a role exclusive to administrative staff.

Home and Hospital Visits

Almost three-quarters of the respondents ranked home and hospital visits as either primarily or exclusively a pastoral role. One hundred eighteen (55.7%) responded that direct pastoral involvement was very important, and 37 (17.5%) stated that direct involvement by the pastor was essential. A quarter (n=56, 26.4%) viewed it as a role to be shared by the pastors, administrative staff, and congregation, and one respondent (0.5%) stated that it is an exclusively administrative/congregational role.



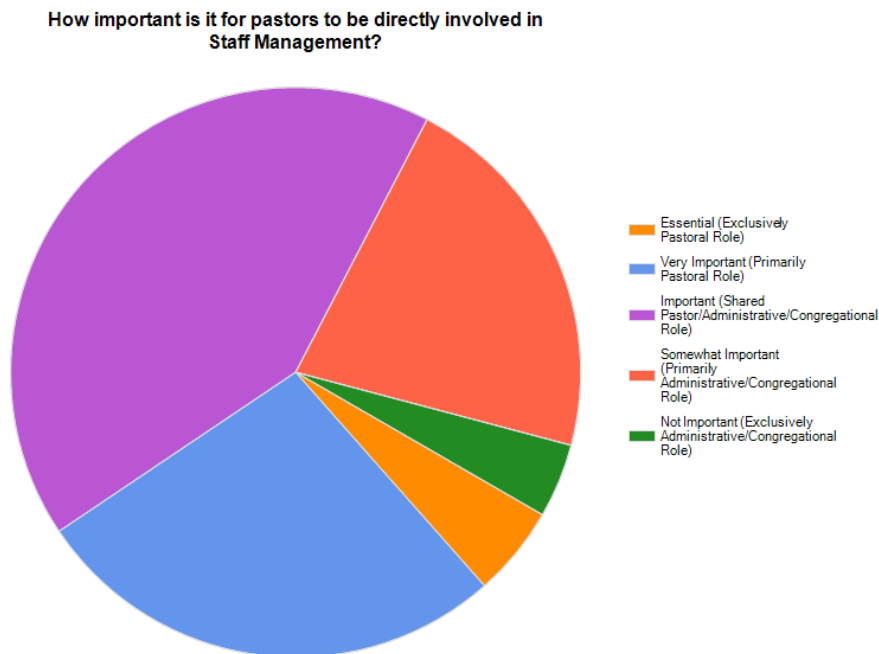
The majority of respondents in each of the role groups except retired pastors stated that home and hospital visits are primarily the responsibility of the pastor. The one retired pastor that responded to the question stated that it is an essential pastoral role. One senior/sole pastor of the 39 (2.6%) that opined to the question responded that it is an exclusively administrative role.

OPERATIONAL FUNCTIONS

A series of questions was designed to capture the impressions of respondents about the importance of the pastoral role in functions typically viewed as administrative or operational.

Staff Management

Eighty-nine (42.0%) of the 212 respondents to the question regarding the importance of direct pastoral involvement in the management of staff remarked that it is a shared role within the church. As such, it is important that the pastors be directly involved in staff management. A comparable number responded that it was either very important (n=57, 26.9%) or somewhat important (n=57, 26.9%). A handful for respondents suggested that it was either essential (n=11; 5.2%) or not important (n=9; 4.2%).

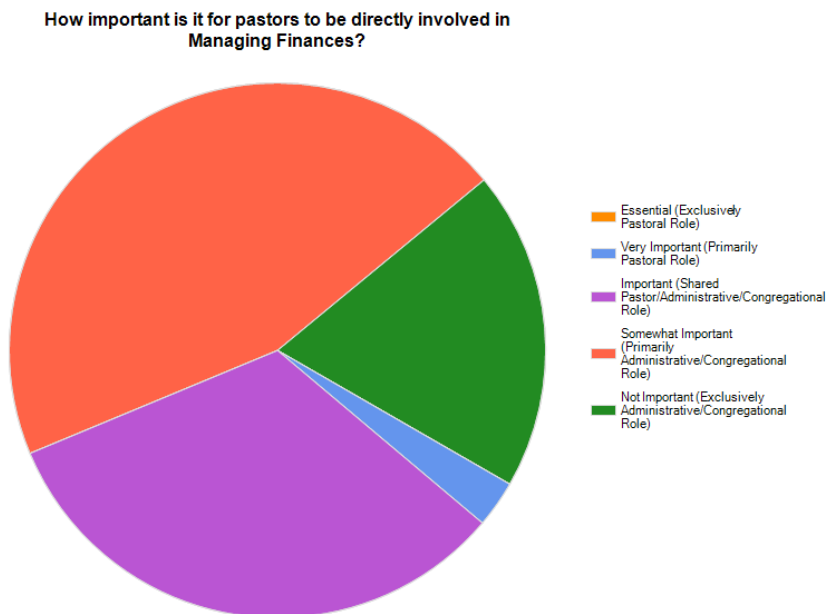


The modal response by all role groups except senior/sole pastors is that staff management is a shared responsibility. Fifteen (38.5%) of the 39 senior pastors ranked it as a shared duty, whereas 16 (41.0%) responded that it is primarily as pastoral role and two (5.1%) that it is exclusive to the pastor. Four (10.3%) pegged it as a primarily administrative role, and another two (5.1%) as the exclusive domain of administrative staff. Forty-one (41.4%) congregation members of the 99 responding to the question positioned it as a shared responsibility among pastors, administrative staff and the congregation, while

Another 28 (28.3%) laity viewed it as primarily an administrative responsibility, and 23 (23.2%) responded that it is a primary role of the pastor.

Managing Finances

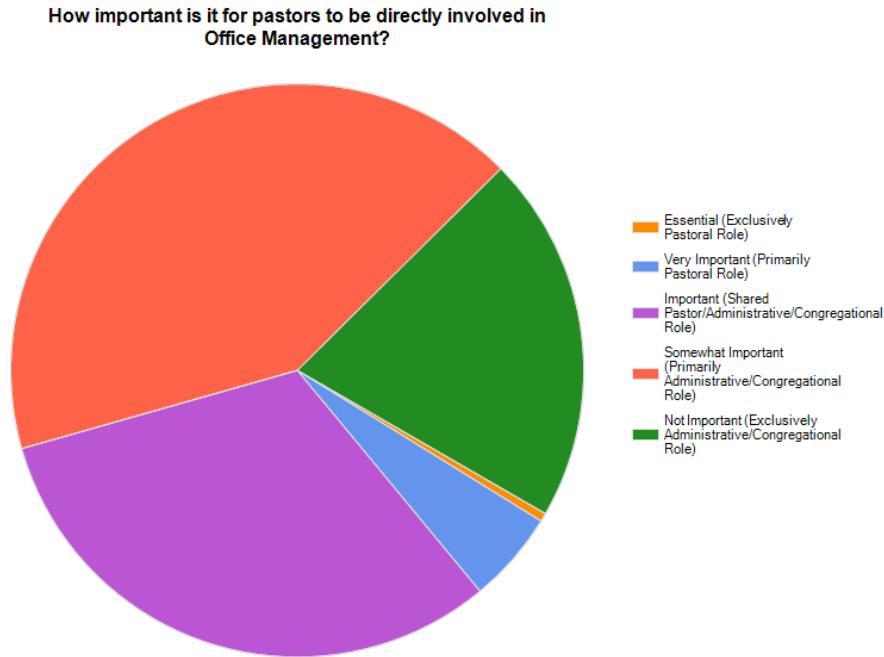
Ninety-five of the 210 respondents (45.2%) Opined that direct pastoral management of church finances was somewhat important, as such, such be primarily the responsibility of the administrative staff and congregation. One third (n=69; 32.9%) responded that it was an important pastoral role to be shared with administrative staff and the congregation, and 40 (19.0%) felt that the managing of church finances should be exclusive to non-pastoral church members. On the other end of the spectrum, six responded that the management of finances should be a primarily pastoral role (2.9%). No one that responded felt that it should be the exclusive domain of the pastor.



A majority of all role group respondents except congregation members pegged the management of church finances as a primarily administrative role. However, the most dispersed group was the senior/sole pastors with fifteen (38.5%) responding that it was primarily an administrative role, while 13 (33.3%) placed it as exclusively administrative. Another ten (25.6%) responded that it was a role shared by pastors and administrative staff and congregation members, and one (2.6%) pastor stated that it was primarily pastoral. Seven (63.6%) of the eleven assistant/associate pastors that responded to the question placed financial management as a primarily administrative function, and another three (27.3%) pegged it as exclusively administrative. While almost one half (n=47, 48.0%) of the 98 laity that responded positioned financial management as primarily administrative, one third (n=32, 32.7%) ranked it as a shared role of responsibility, and four (4.1%) commented that it is primarily a pastoral function.

Office Management

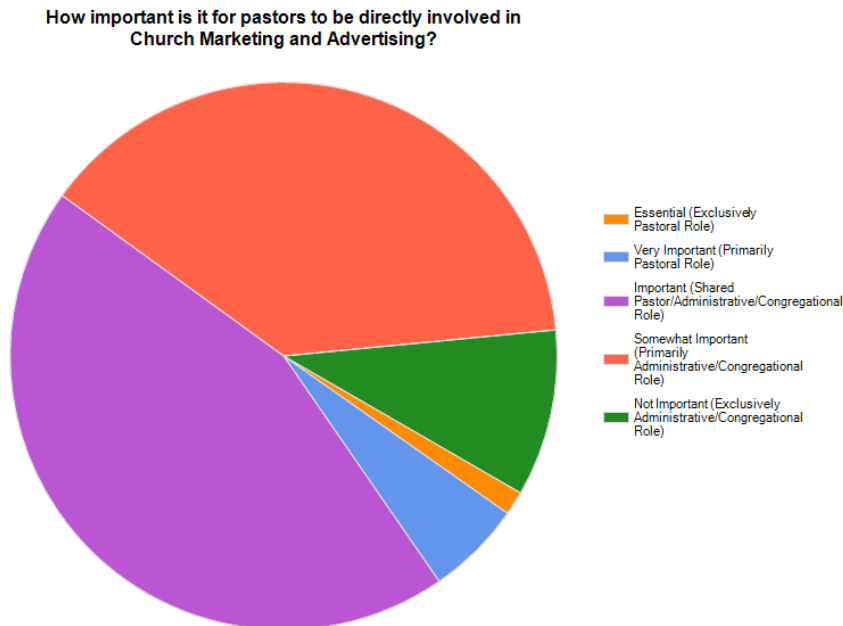
The responses regarding the importance of direct pastoral management of office and financial management were similar. Eighty-seven (41.4%) of the 210 respondents to the question stated that office management was primarily an administrative role, while 67 (31.9%) responded that it is a shared pastoral/administrative/congregational function. Forty-four (21.0%) stated that office management is an exclusively administrative/congregational role. Eleven (5.2%) viewed it as a very important pastoral role, and one (0.5%) placed it exclusively with the pastor.



Among the role groups responding to the importance of direct pastoral involvement in office management, all of the groups except the senior/sole pastors placed it as a primarily administrative function. An equal number of senior/sole pastors pegged it as a role to be shared with non-pastoral church members (n=14, 35.9%) and one that is primarily the responsibility of administrative staff and the laity (n=14, 35.9%). Forty-two (42.9%) of the 98 congregation members that responded to the question pegged it as primarily administrative. Four (57.1%) of the seven administrative staff agreed, as did nine (81.8%) of the eleven assistant/associate pastors.

Church Marketing and Advertising

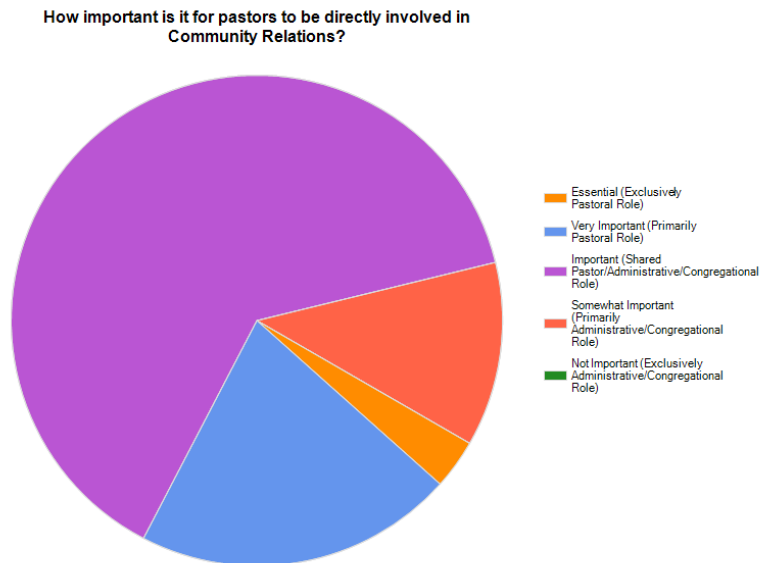
The responses regarding the role of managing marketing and advertising also varied somewhat with those for financial and office management. Ninety-three (42.1%) responded that the direct management of marketing and advertising was a role shared by all in the church, whereas 82 (38.9%) indicated that it was the primary responsibility of the administrative staff and the congregation. Twenty-one (10.0%) stated that it should be the exclusive role of non-pastoral staff and congregation, while twelve (5.7%) responded that direct pastoral involvement is very important. Three (1.4%) felt that it is a role exclusive to the pastor.



When responses by role group are considered, a majority within each group agreed that church marketing and advertising is either a shared responsibility or a primary duty of the administrative staff and congregation.

Community Relations

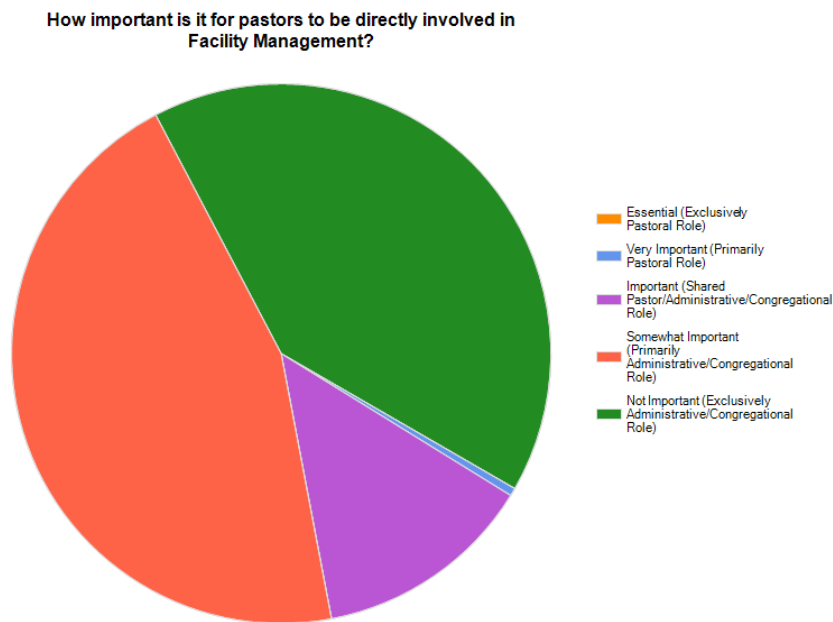
When asked about the appropriate placement of community relations, almost two-thirds of the 212 respondents (n=134, 63.2%) placed it as a responsibility shared by pastors, administrative staff, and the congregation. Forty-five (21.2%) responded that it is a primarily pastoral responsibility, and 26 (12.3%) pegged it as primarily administrative. Seven (3.3%) responded that it is an exclusively pastoral responsibility.



When the responses by role group are considered, a majority of each of the groups positioned community relations as a shared responsibility.

Facilities Management

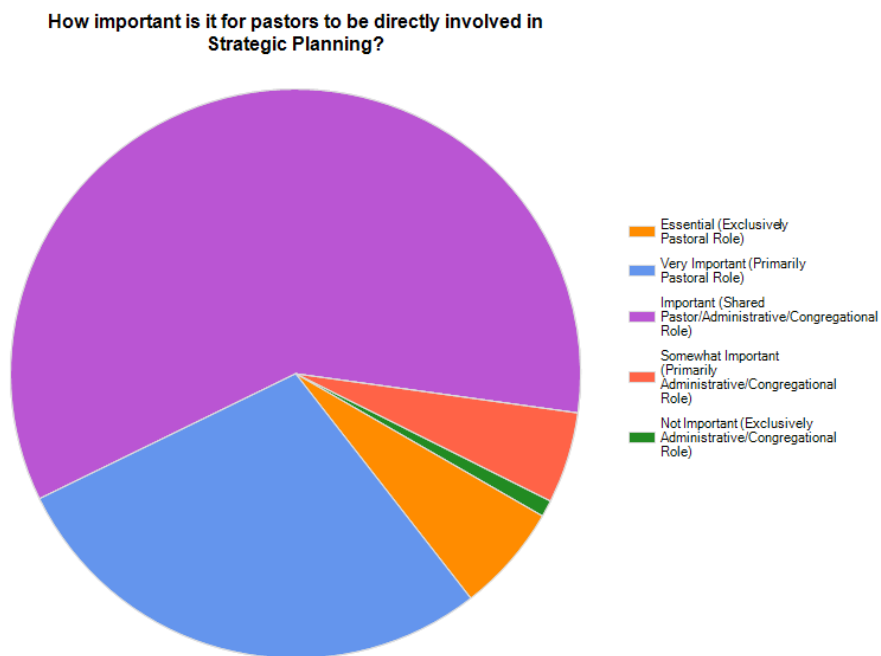
A majority of the respondents stated that facility management is an operational role that should be the primary or exclusive responsibility of administrative staff and/or the congregation. One hundred eighty-one (86.2%) of the 210 that answered the question positioned facilities management as a primarily administrative/congregational role, whereas 28 (13.3%) stated that it is a role to be shared by all. One respondent (0.5%), undoubtedly a snow blower salesperson felt that facilities management should be the exclusive domain of the pastors.



The responses by role group for facilities management were in line with the aggregate response with one exception. Congregation members pegged facilities management as a shared role (n=43, 43.4%) slightly more than as a primarily administrative duty (n=39, 39.4%). In addition, five (95.1%) laity pegged it as a primarily pastoral role, and one (1.0%) responded that it is the exclusive duty of the pastor.

Strategic Planning

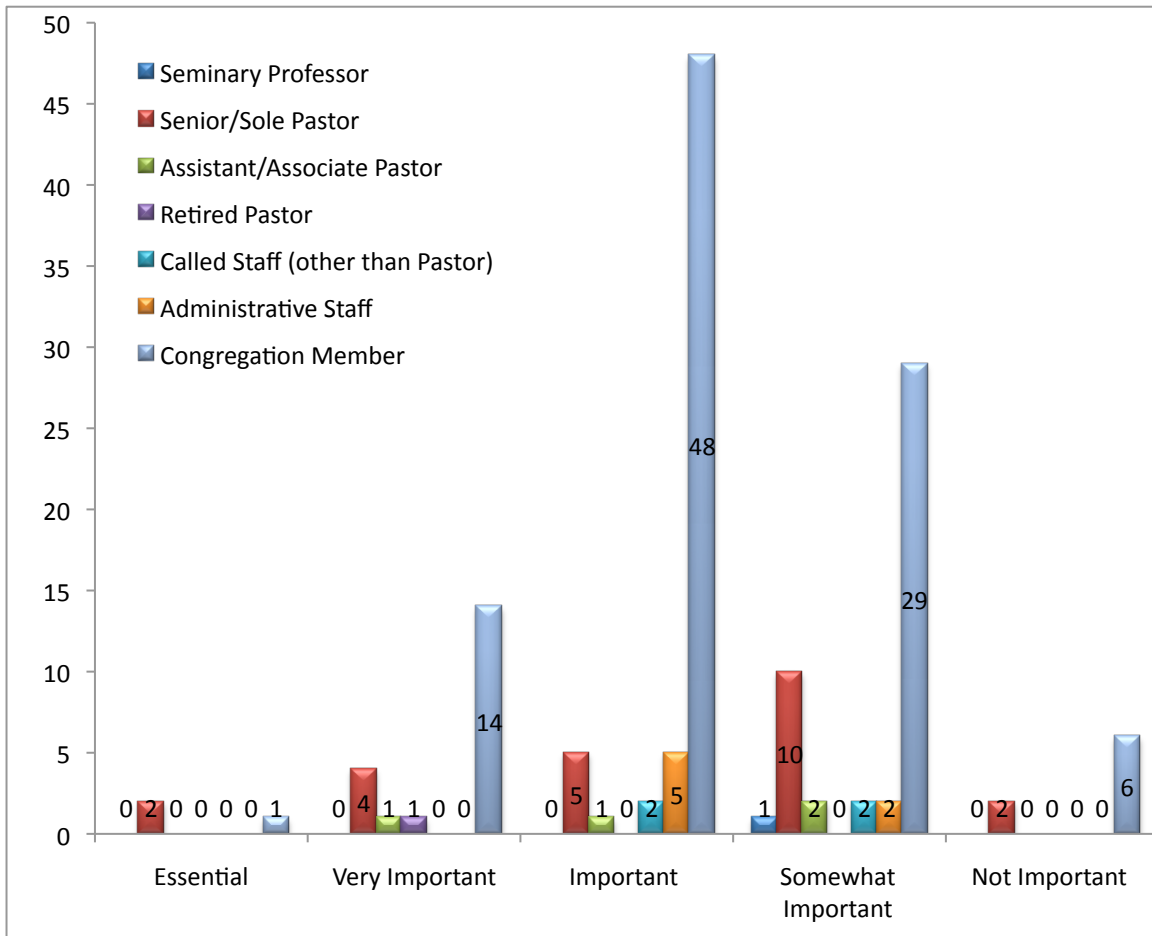
Respondents stated that the direct pastoral management of strategic planning is important. While viewed by some as a primarily operational function, perhaps because it touches all roles within the church body, pastoral and operational. However, without a dominant pastoral presence, it is spiritually incomplete. However, this does not suggest that administrative staff and congregation members should be without a voice regarding the direction of the church. Moreover, their participation in operationalizing the strategic plan is essential to success. Sixty percent (n=126) of those responding felt that the responsibility for strategic planning should be shared by all, while 27.6 percent (n=58) opined that it should be primarily the responsibility of the pastor. An equal number placed the importance of direct pastoral involvement in strategic planning on each end of the curve. Thirteen (6.2%) stated that it should be an exclusively pastoral role while 11 (5.2%) responded that it should be the primary responsibility of the administrative staff and/or the congregation. Two responded that it should be the exclusive realm of non-pastoral church members.



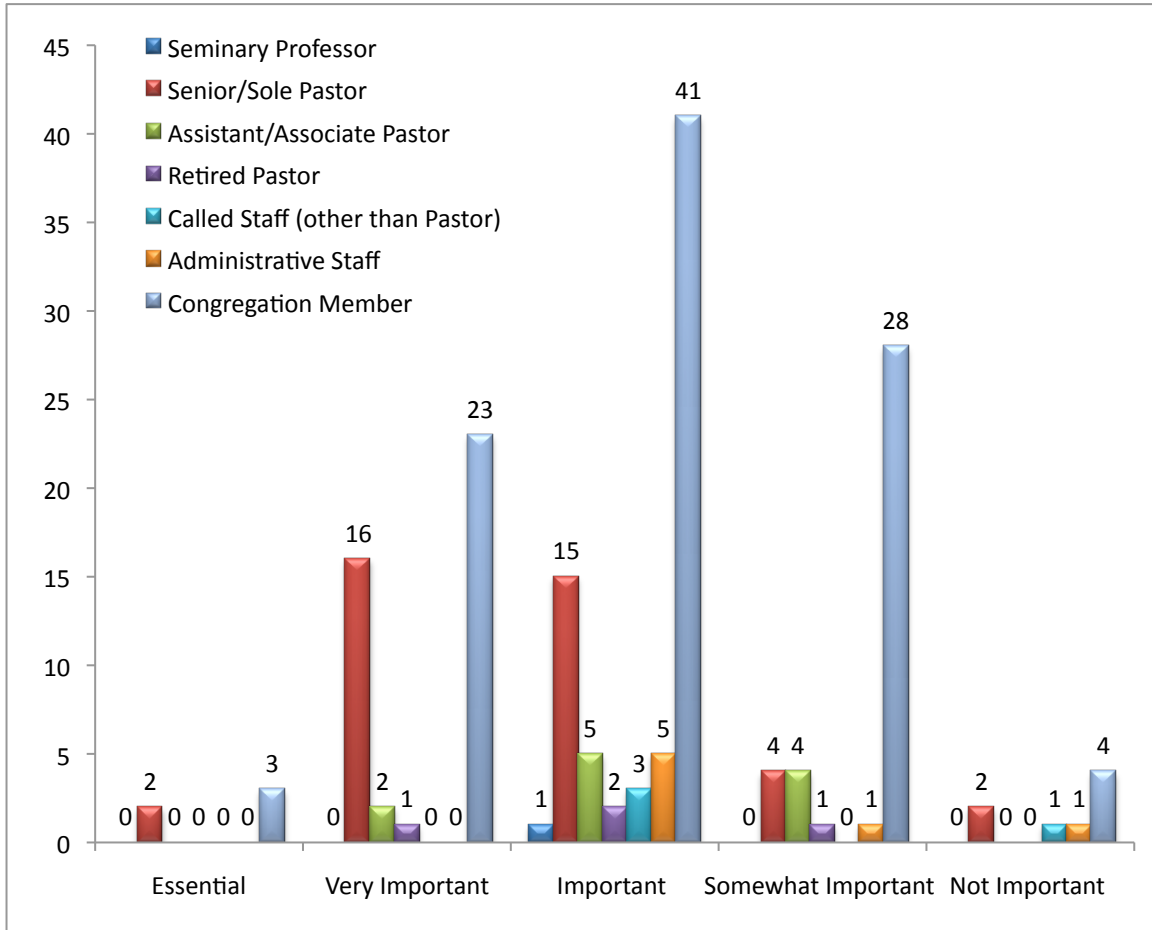
While a majority of the responses grouped around strategic planning as a shared role, the distribution of responses tended to vary with each group. A majority of the pastors of all stripes pegged it as a primarily pastoral function, whereas a majority of the administrative staff and congregation members placed it as a shared responsibility. Eighteen (46.2%) of the 39 senior/sole pastors and six of the 11 (54.5%) assistant/associate pastors responded that strategic planning is primarily a pastoral role. In contrast, five (71.4%) of the seven administrative staff and 67 (67.7%) of the 99 laity responded that the responsibility for strategic management should be congregation wide.

CFS1 CHARTS

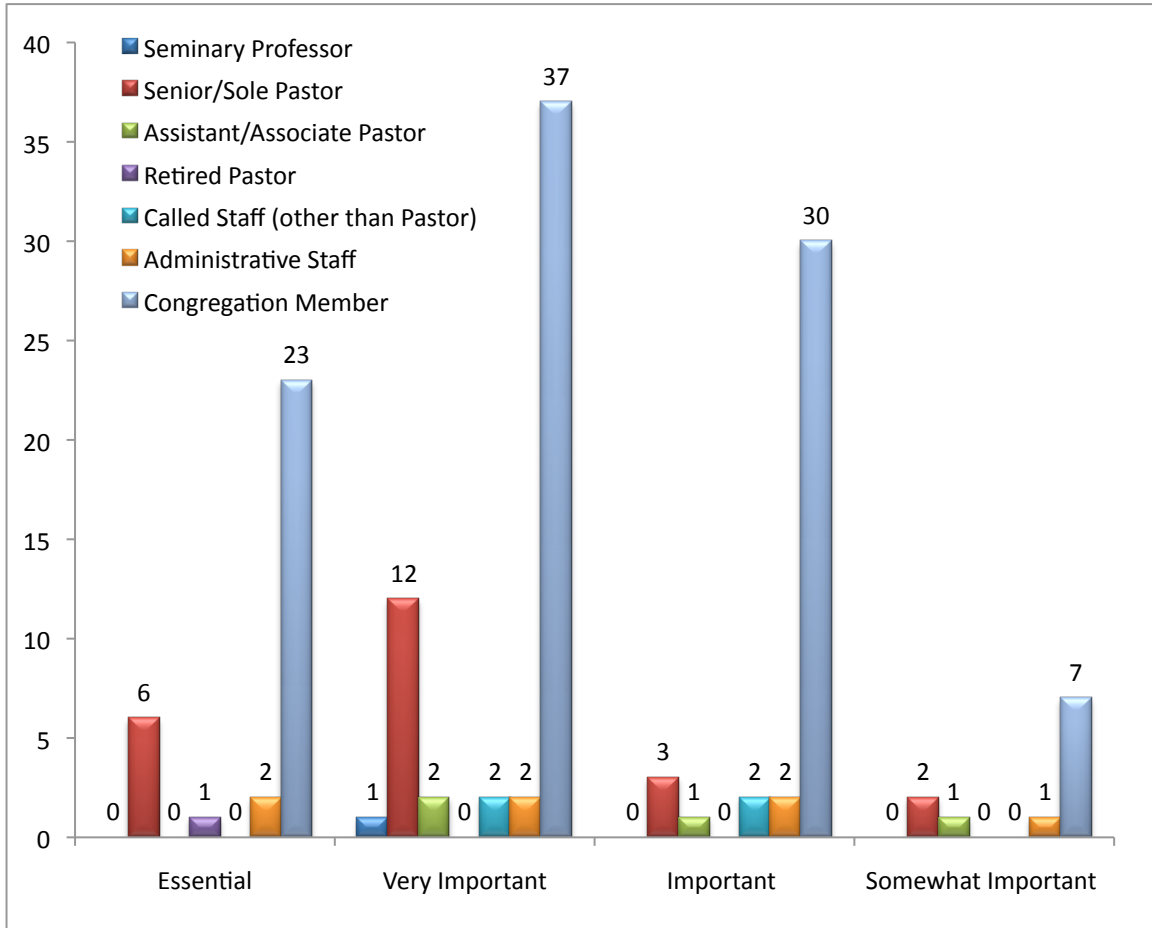
OVERSIGHT



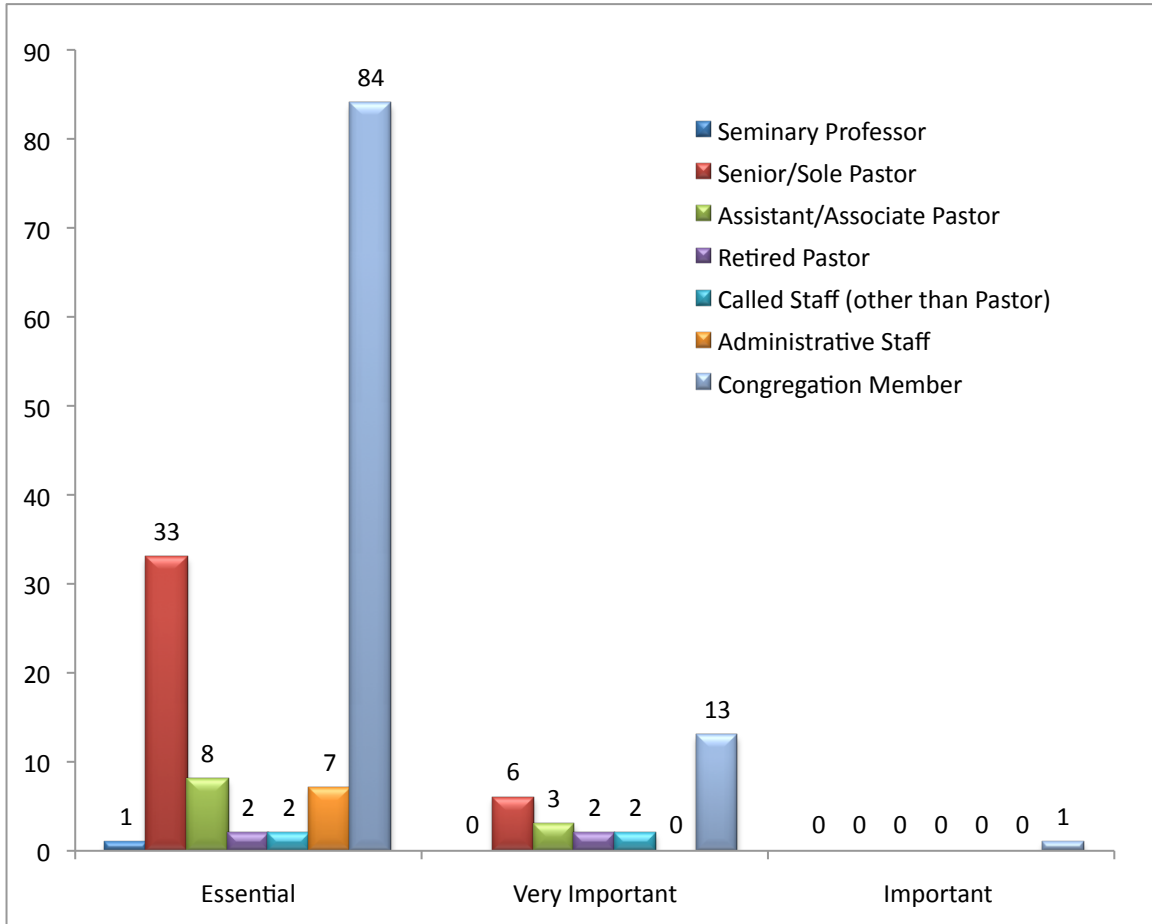
STAFF MANAGEMENT



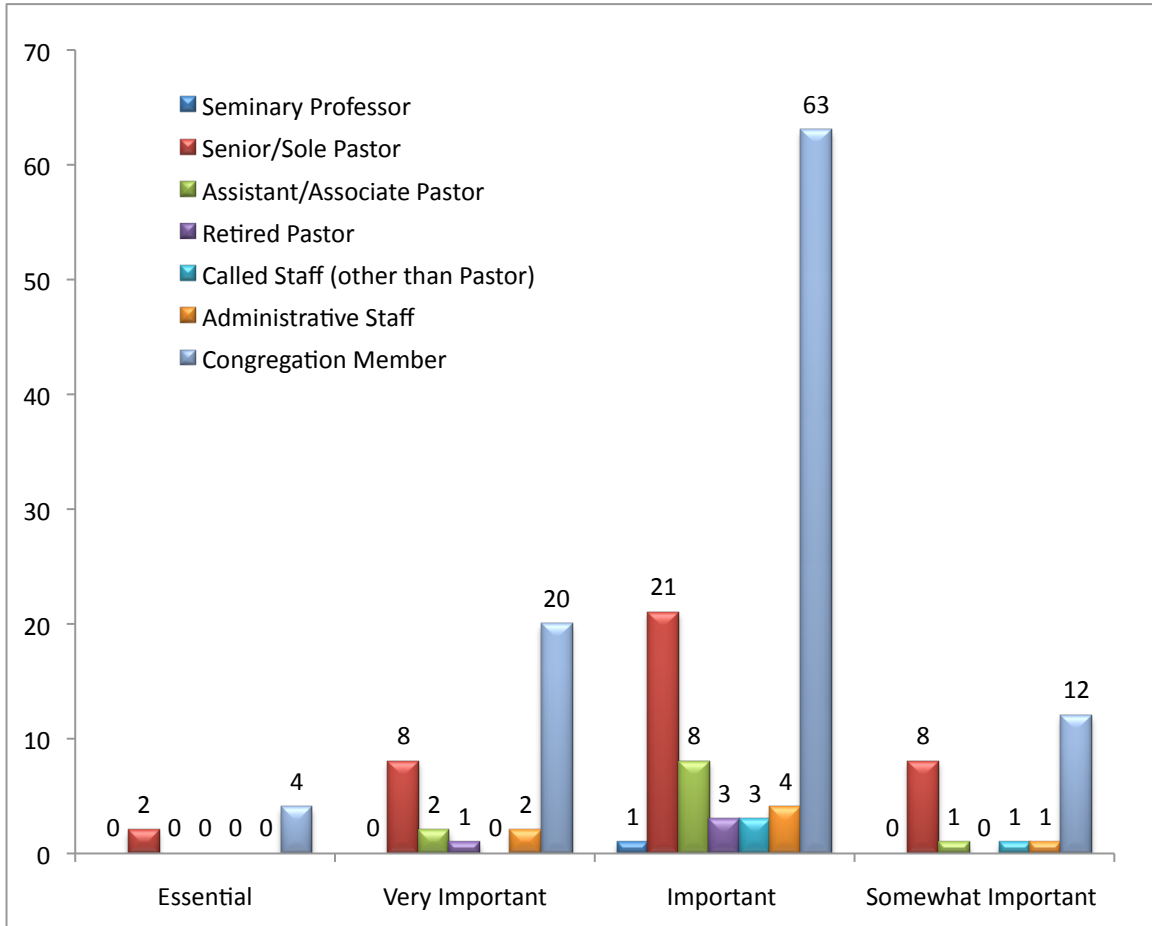
WORSHIP PREPARATION (EXCLUDING PREACHING)



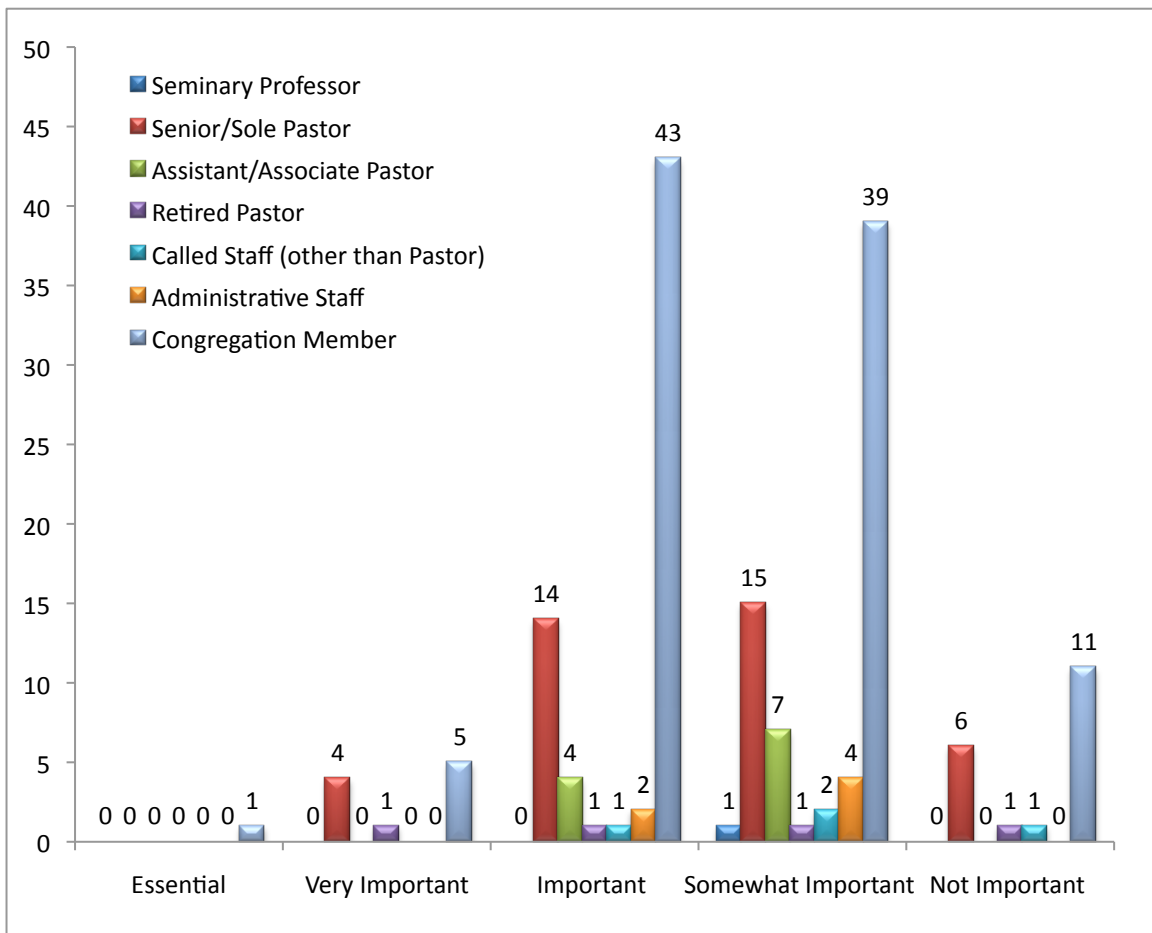
SERMON PREP AND PREACHING



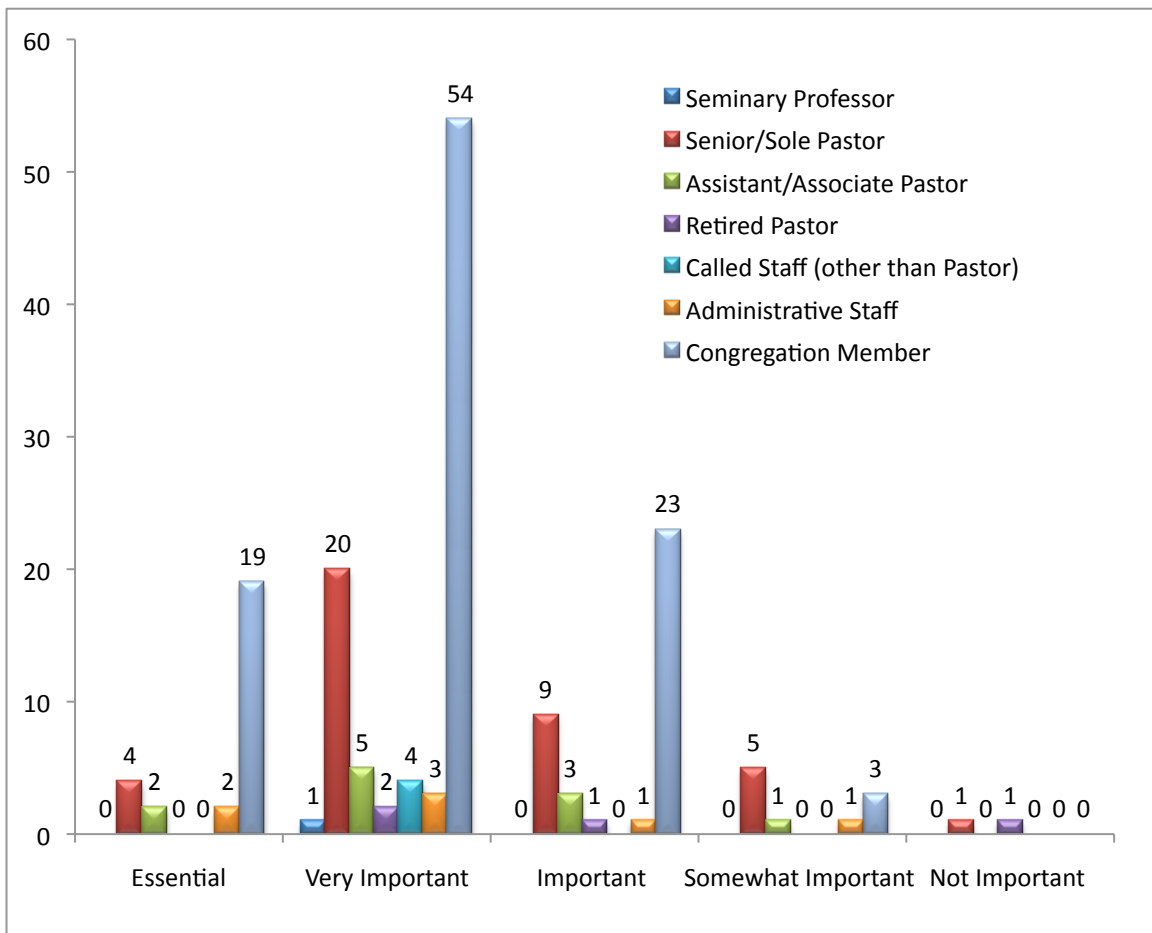
COMMUNITY RELATIONS



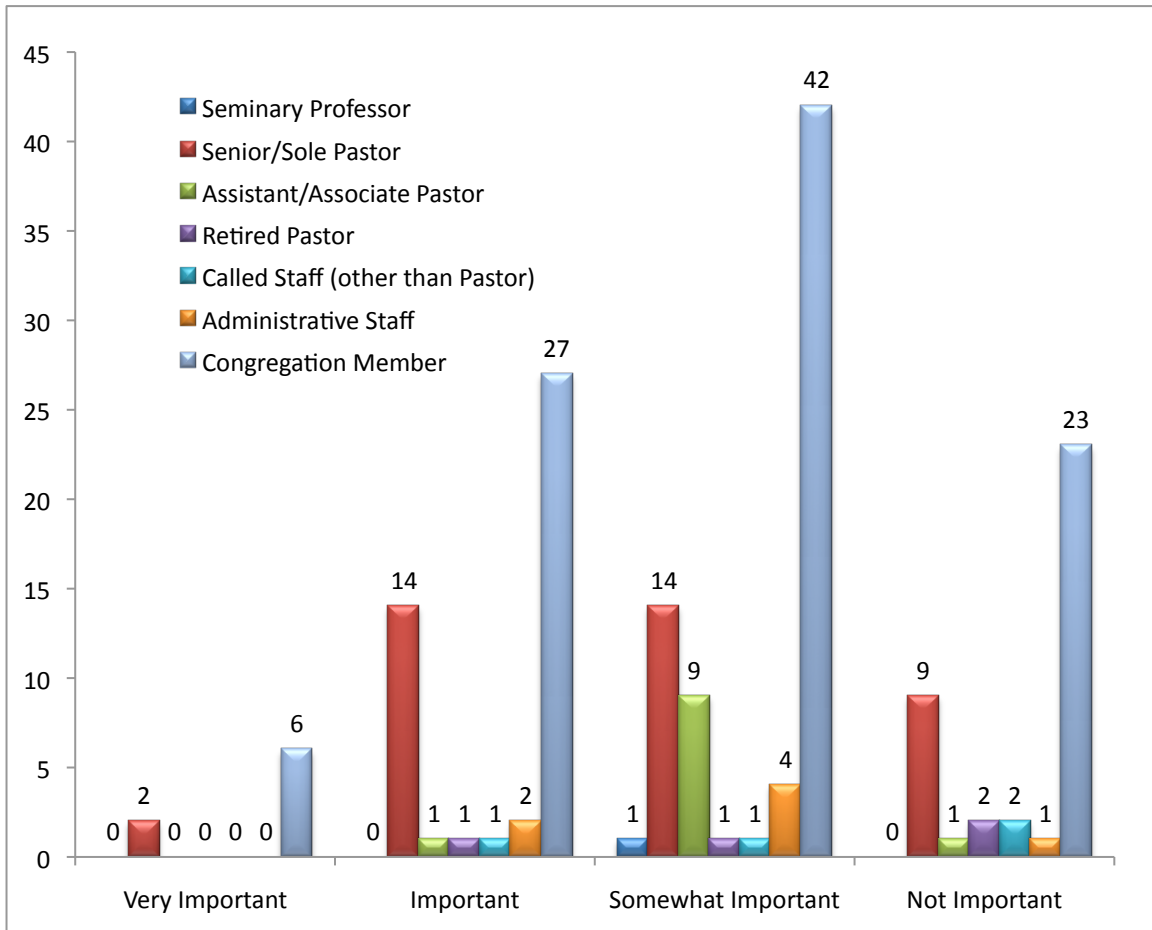
CHURCH MARKETING AND ADVERTISING



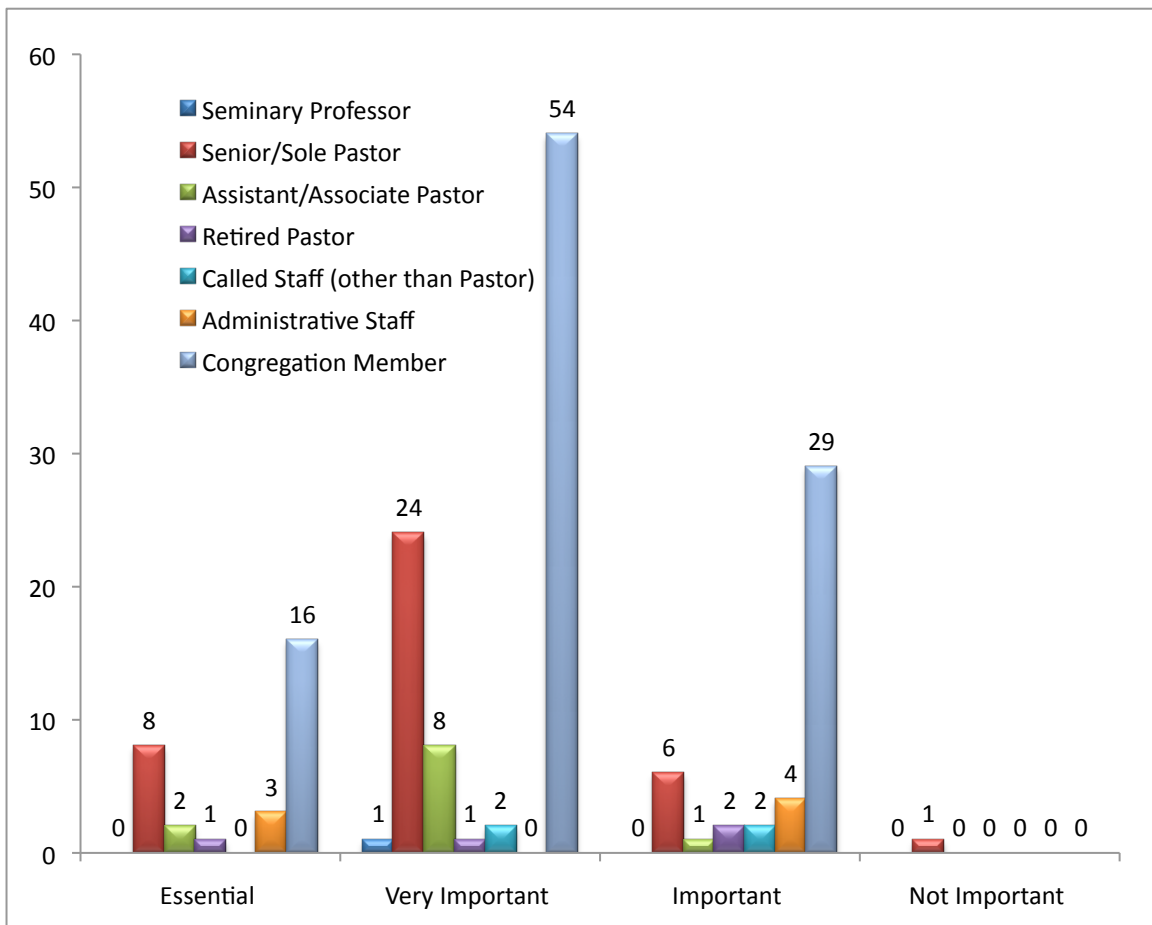
COUNSELING



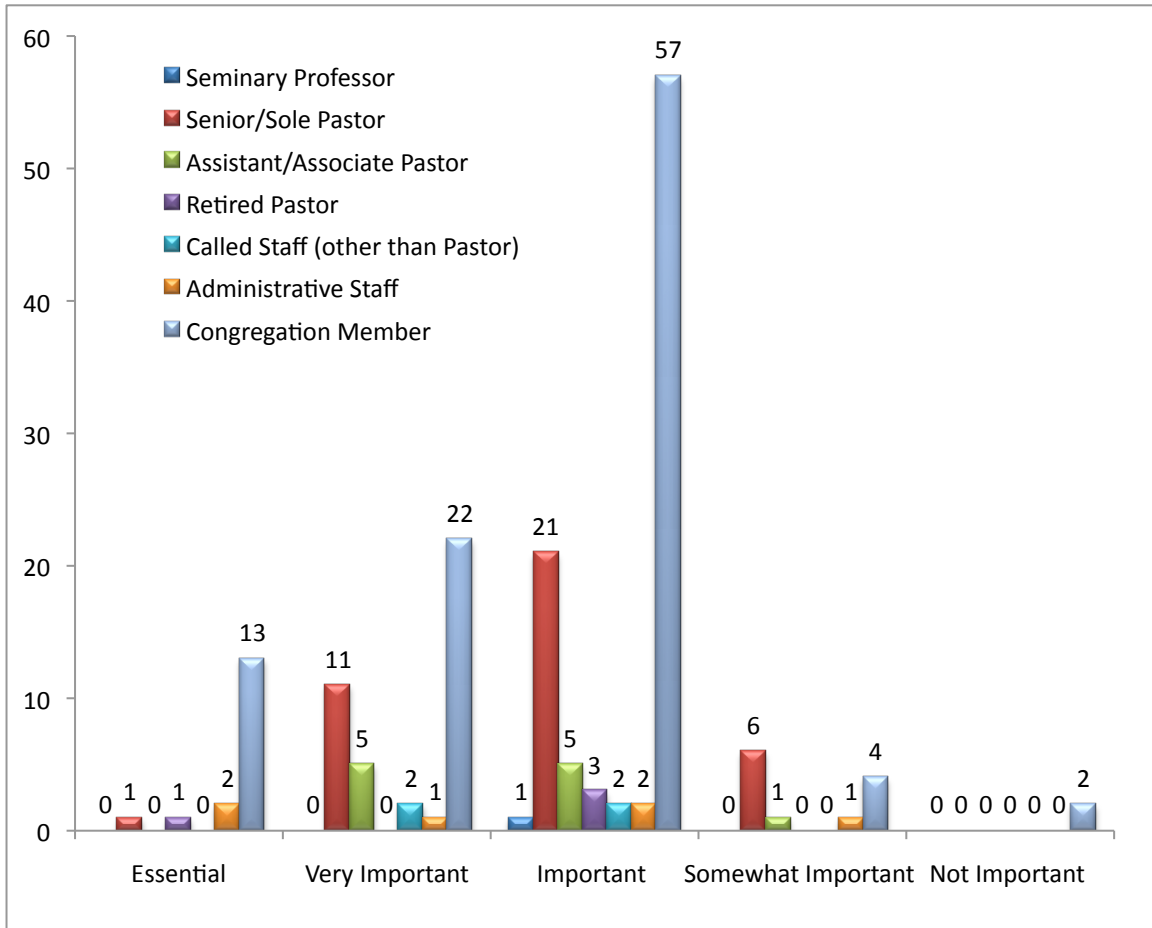
OFFICE MANAGEMENT



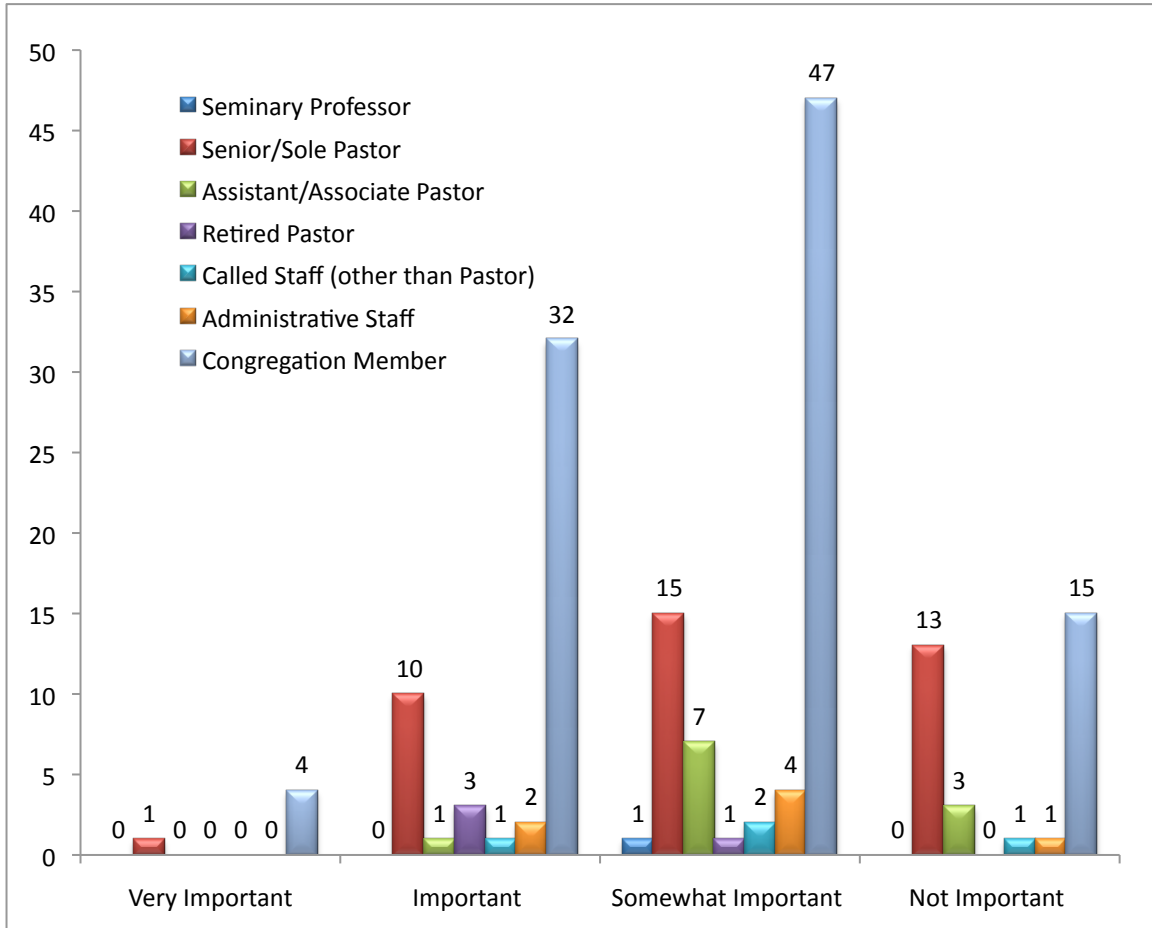
HOSPITAL VISITS



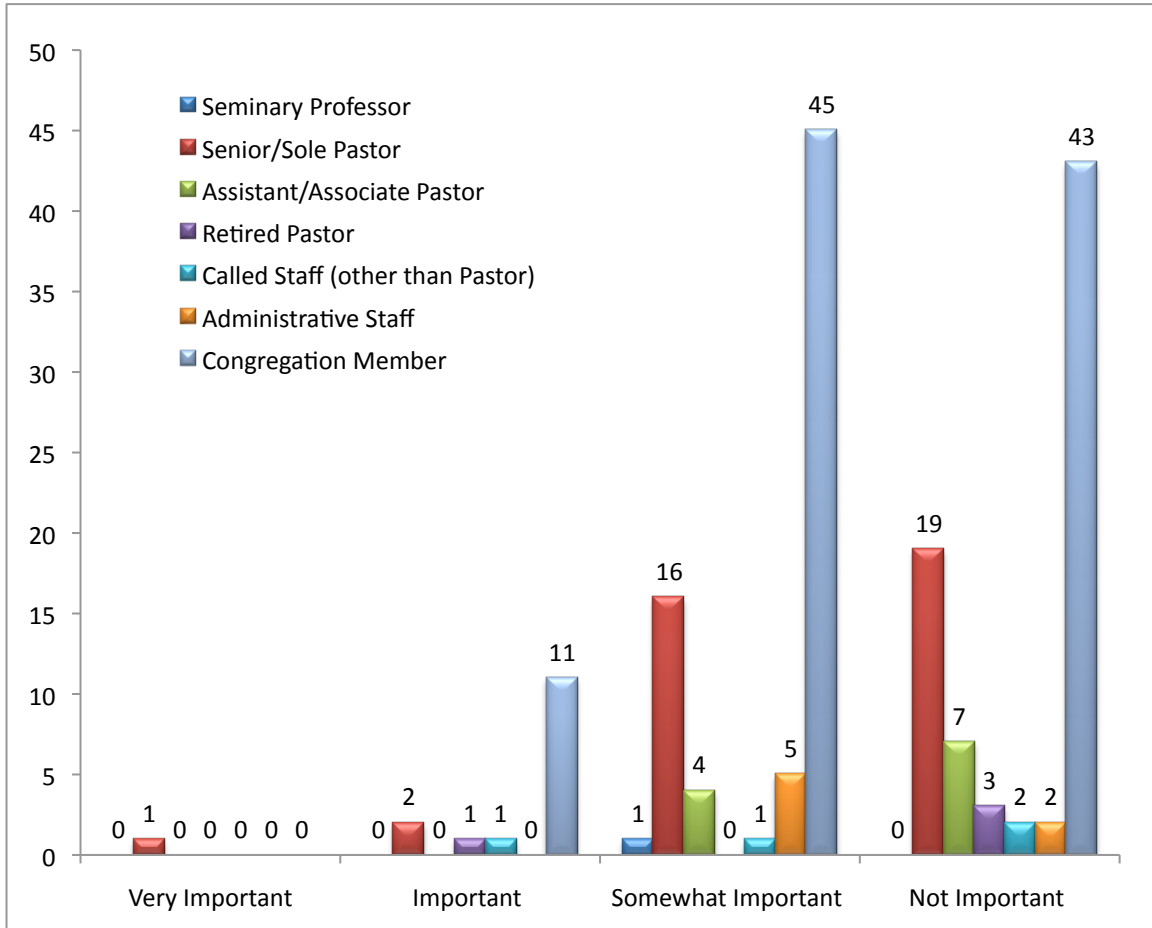
EVANGELISM



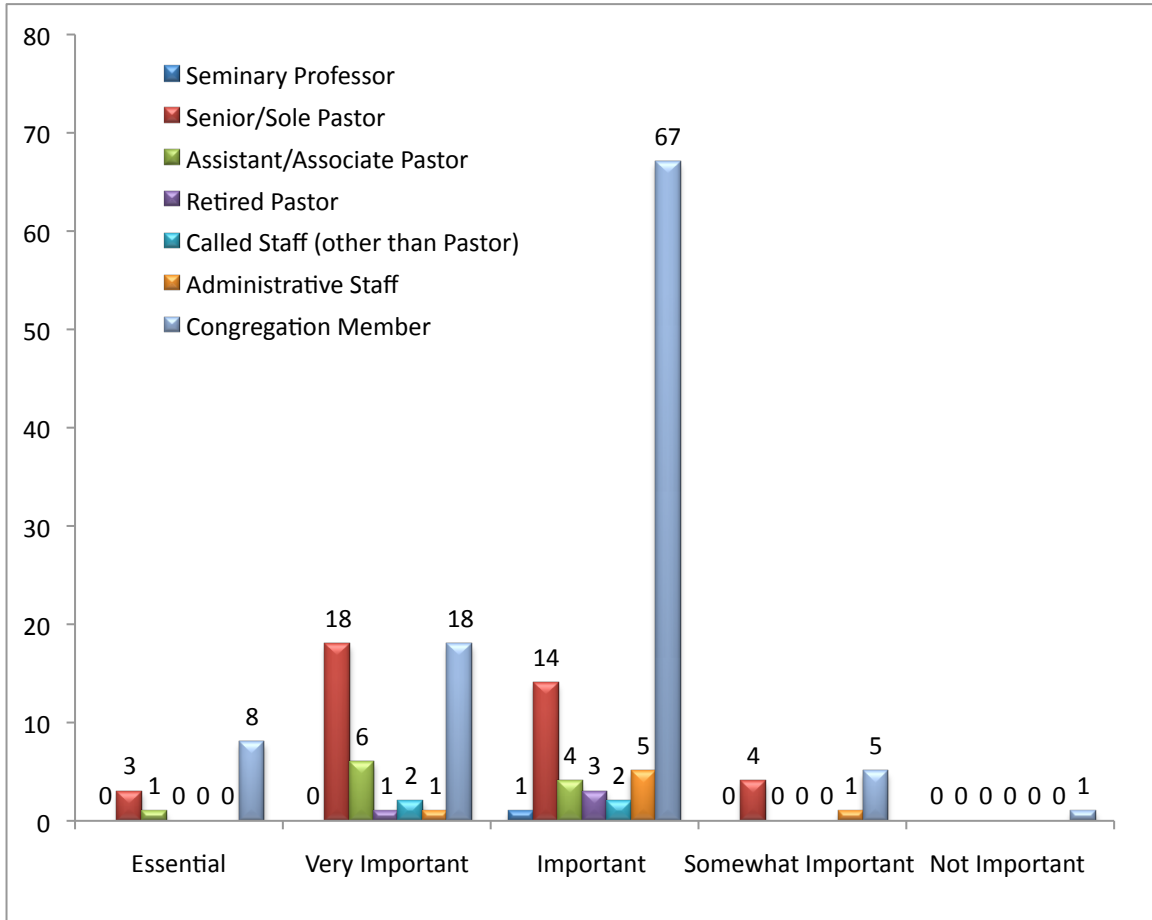
MANAGING FINANCES



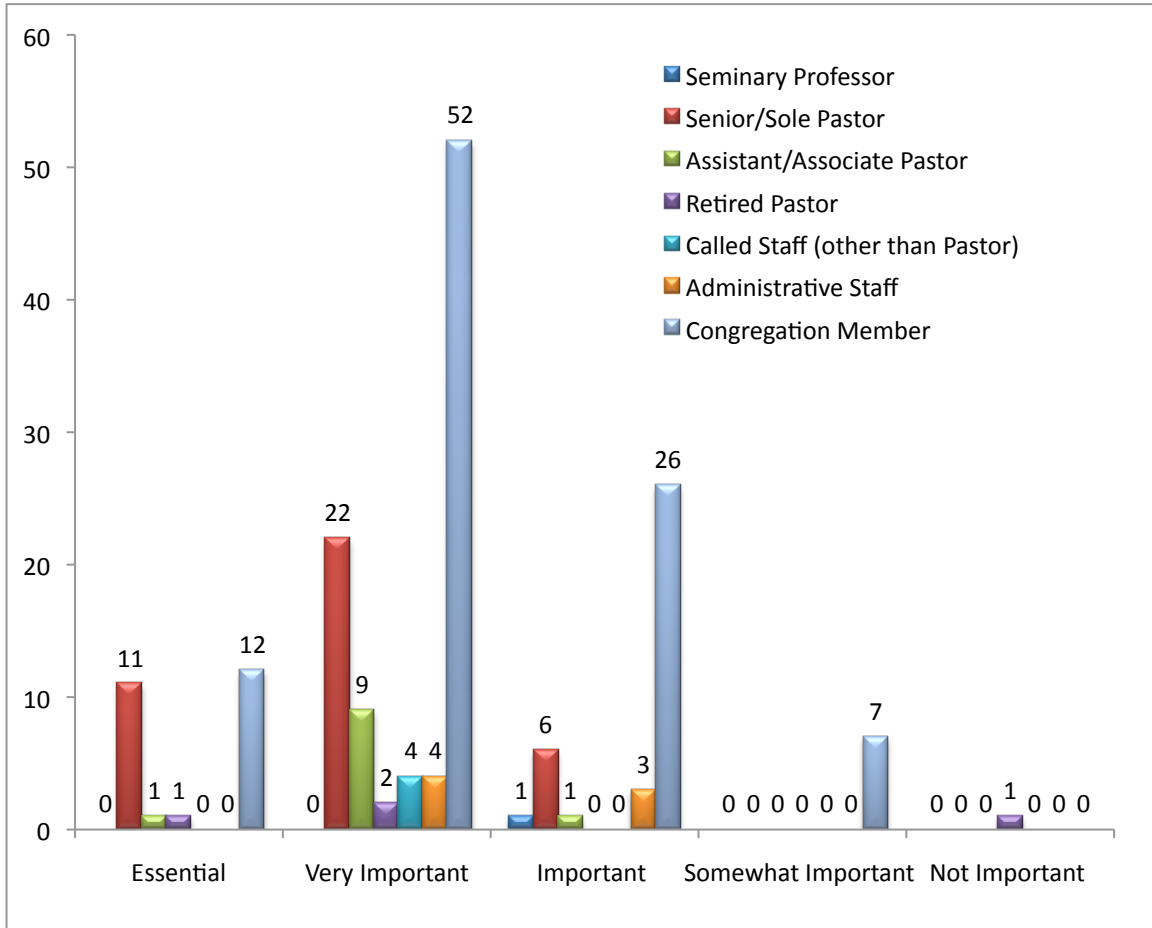
MANAGING FACILITY



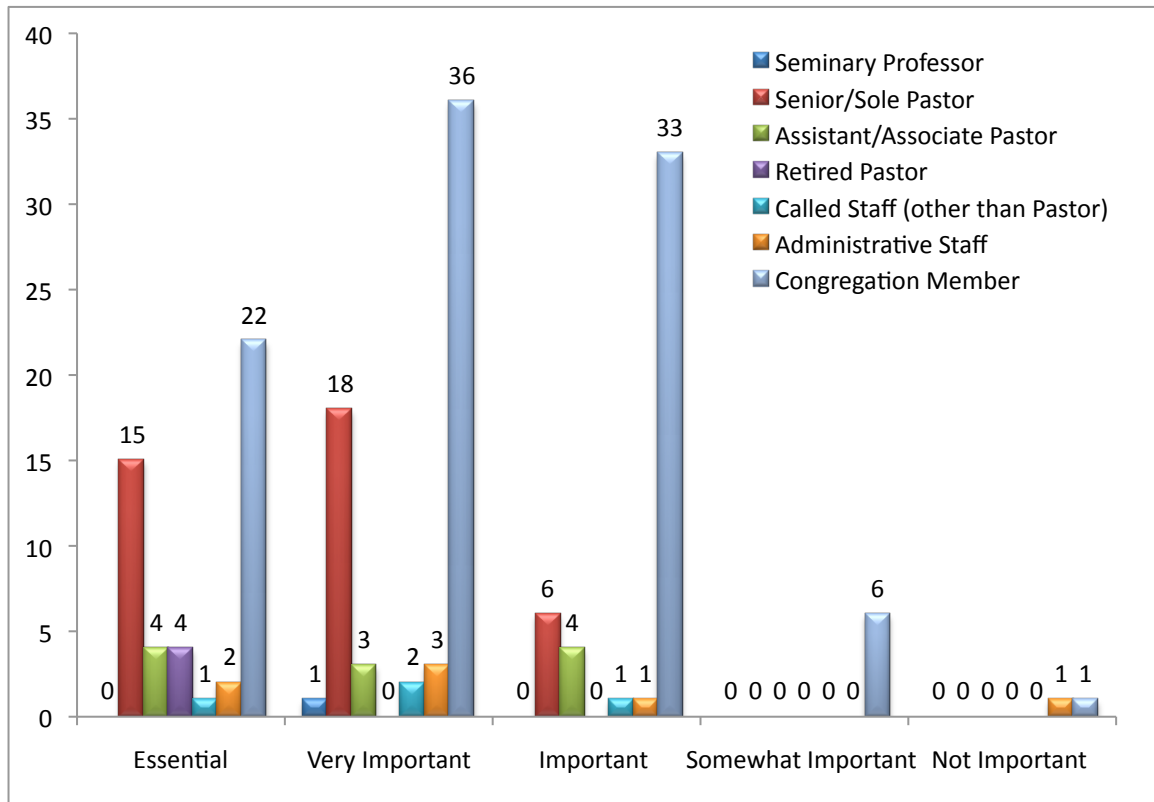
STRATEGIC PLANNING



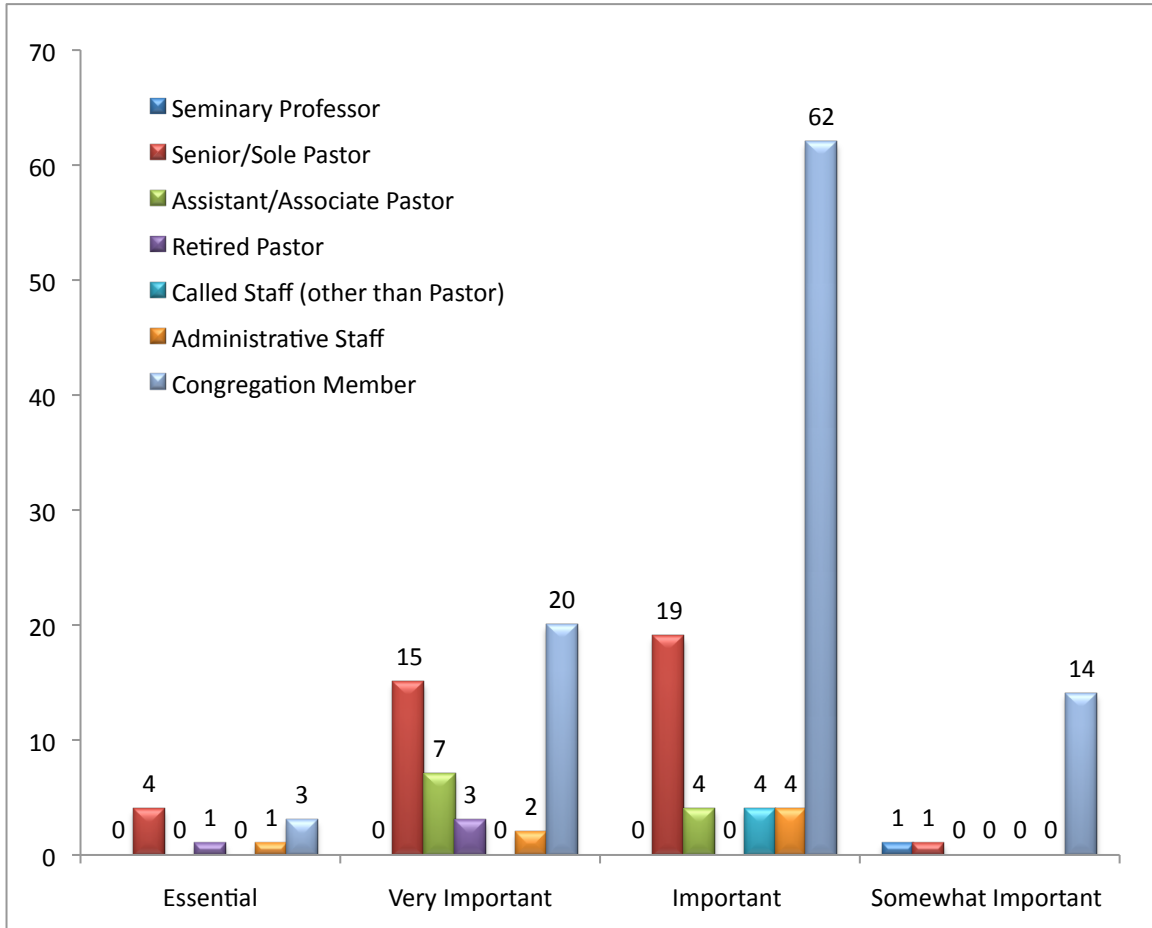
EQUIPPING



PROFESSIONAL DEVELOPMENT AND STUDY



MISSIONS



APPENDIX EE

AMERICA'S BEST CHURCH FINANCIAL SEMINAR

PASTORS BEWARE!

PROTECT YOURSELF FROM A PRISON MINISTRY



URGENT:
NEW IRS LAWS EFFECTIVE NOW!

**THE CHURCH FINANCIAL TAX & LAW CONFERENCE
FOR LACK OF KNOWLEDGE YOU WILL BE DESTROYED!**

WINTER 2015

IF THE IRS CAME TO YOUR CHURCH TODAY

What Would They Find?

The Most Important Seminar You & Your Board Will Ever Attend is Coming to Your City!

29
NEW
IRS
LAWS

- Love Offerings - CHANGED
- Housing Allowance - CHANGED
- Who Can Write Checks - CHANGED
- Payroll Rules - CHANGED
- Cash Out of Offering Plate - CHANGED
- Pastor's Salaries - CHANGED
- And...Much, Much More!



You May Be Covered By The Blood

BUSTED

Pastors, Ministers and Bookkeepers are in Prison Right Now...Just Because They Listened To The Wrong Person!



Jim and Tammy Faye Bakker didn't leave their home to move to Charlotte, NC to start trouble or go to prison...they just tried to save the world from hell!

— The IRS has put good Pastors, Trustees and Bookkeepers in Jail! These may have been good people....But they still went to jail!

APPENDIX FF
FOCUS GROUP COMPARATIVE DATA

PASTORAL FUNCTIONS
CFS2a - CFS3a
(a comparative of the pre and post in the focus groups)

OVERSIGHT

CFS2 A		n	%		CFS3 A		n	%		Δ	Δ%	
	EP	6	8.10			EP	6	8.1		0	0.00	
	PP	15	20.30			PP	30	40.5		15	20.20	
	SPA	48	64.90			SPA	33	44.6		-15	-20.30	
	PA	4	5.40			PA	5	6.8		1	1.40	
	EA	1	1.40			EA	0	0		-1	-1.40	
	Total	74				Total	74			0		

PREACHING

CFS2 A		n	%		CFS3 A		n	%		Δ	Δ%	
	EP	48	64.00			EP	41	55.4		-7	-8.60	
	PP	26	34.70			PP	30	40.5		4	5.80	
	SPA	1	1.30			SPA	2	2.7		1	1.40	
	PA	0	0.00			PA	1	1.4		1	1.40	
	EA	0	0.00			EA	0	0		0	0.00	
	Total	75				Total	74			-1		

EQUIPPING

CFS2 A		n	%		CFS3 A		n	%		Δ	Δ%	
	EP	6	8.10			EP	4	5.5		-2	-2.60	
	PP	29	39.20			PP	29	39.7		0	0.50	
	SPA	35	47.30			SPA	36	49.3		1	2.00	
	PA	3	4.10			PA	2	2.7		-1	-1.40	
	EA	1	1.40			EA	2	2.7		1	1.30	
	Total	74				Total	73			-1		

OPERATIONAL FUNCTIONS
CFS2a - CFS3a
(a comparative of the pre and post in the focus groups)

STAFF MANAGEMENT

CFS2 A		n	%		CFS3 A		n	%		Δ	Δ%	
	EP	4	5.40			EP	1	1.4		-3	-4.00	
	PP	20	27.00			PP	8	11		-12	-16.00	
	SPA	29	39.40			SPA	30	41.1		1	1.70	
	PA	19	5.70			PA	28	38.4		9	32.70	
	EA	2	2.70			EA	6	8.2		4	5.50	
	Total	74				Total	73			-1		

FINANCIAL MANAGEMENT

CFS2 A		n	%		CFS3 A		n	%		Δ	Δ%	
	EP	0	0.00			EP	0	0		0	0.00	
	PP	2	2.70			PP	0	0		-2	-2.70	
	SPA	32	42.70			SPA	27	36.5		-5	-6.20	
	PA	29	38.70			PA	32	43.2		3	4.50	
	EA	12	16.00			EA	15	20.3		3	4.30	
	Total	75				Total	74			-1		

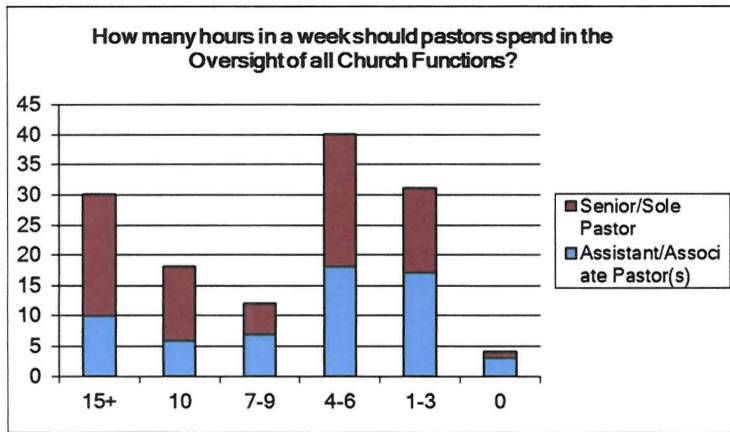
FACILITIES MANAGEMENT

CFS2 A		n	%		CFS3 A		n	%		Δ	Δ%	
	EP	0	0.00			EP	0	0		0	0.00	
	PP	2	2.70			PP	1	1.4		-1	-1.30	
	SPA	20	27.00			SPA	9	12.5		-11	-14.50	
	PA	33	44.60			PA	40	55.6		7	11.00	
	EA	19	25.70			EA	22	30.6		3	4.90	
	Total	74				Total	72			-2		

CFS2B

Oversight

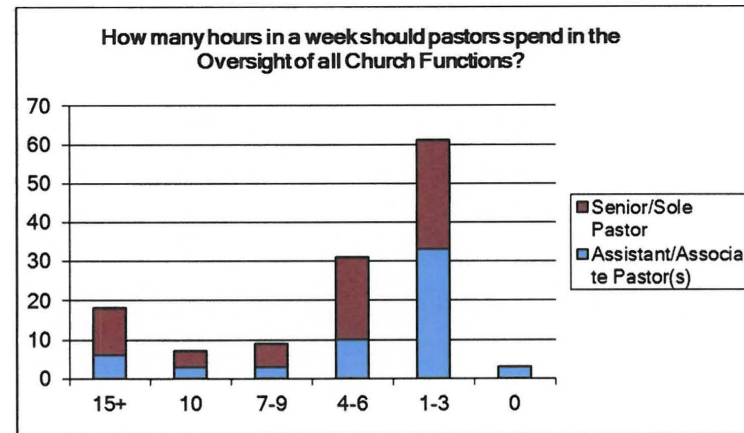
Hours/Week	SP	%	AP	%
15+	20	27.03%	10	16.39%
10-14	12	16.22%	6	9.84%
7-9	5	6.76%	7	11.48%
4-6	22	29.73%	18	29.51%
1-3	14	18.92%	17	27.87%
0	1	1.35%	3	4.92%
N	74	100.00%	61	100.00%



CFS3B

Oversight

Hours/Week	SP	%	AP	%
15+	12	16.90%	6	10.34%
10-14	4	5.63%	3	5.17%
7-9	6	8.45%	3	5.17%
4-6	21	29.58%	10	17.24%
1-3	28	39.44%	33	56.90%
0	0	0.00%	3	5.17%
N	71	100.00%	58	100.00%



Oversight

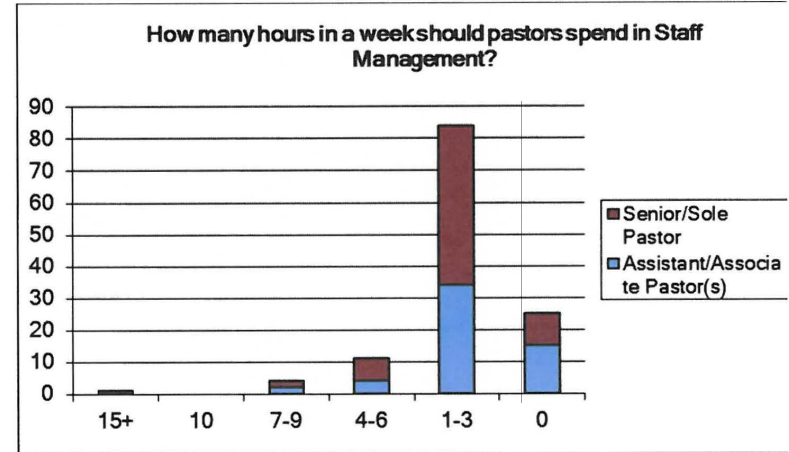
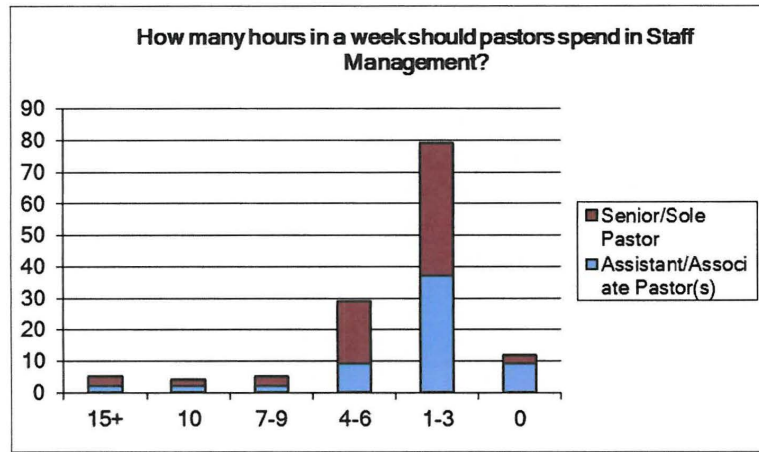
Hours/Week	SPΔ	Δ%	APΔ	Δ%
15+	-8	-10.13%	-4	-6.05%
10-14	-8	-10.58%	-3	-4.66%
7-9	1	1.69%	-4	-6.30%
4-6	-1	-0.15%	-8	-12.27%
1-3	14	20.52%	16	29.03%
0	-1	-1.35%	0	0.25%

Staff Management

Hours/Week	SP	%	AP	%
15+	3	4.11%	2	3.28%
10-14	2	2.74%	2	3.28%
7-9	3	4.11%	2	3.28%
4-6	20	27.40%	9	14.75%
1-3	42	57.53%	37	60.66%
0	3	4.11%	9	14.75%
N	73	100.00%	61	100.00%

Staff Management

Hours/Week	SP	%	AP	%
15+	1	1.43%	0	0.00%
10-14	0	0.00%	0	0.00%
7-9	2	2.86%	2	3.64%
4-6	7	10.00%	4	7.27%
1-3	50	71.43%	34	61.82%
0	10	14.29%	15	27.27%
N	70	100.00%	55	100.00%

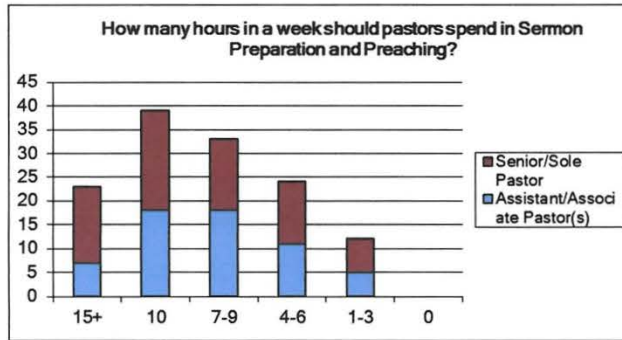


Staff Management

Hours/Week	SPΔ	Δ%	APΔ	Δ%
15+	-2	-2.68%	-2	-3.28%
10-14	-2	-2.74%	-2	-3.28%
7-9	-1	-1.25%	0	0.36%
4-6	-13	-17.40%	-5	-7.48%
1-3	8	13.89%	-3	1.16%
0	7	10.18%	6	12.52%

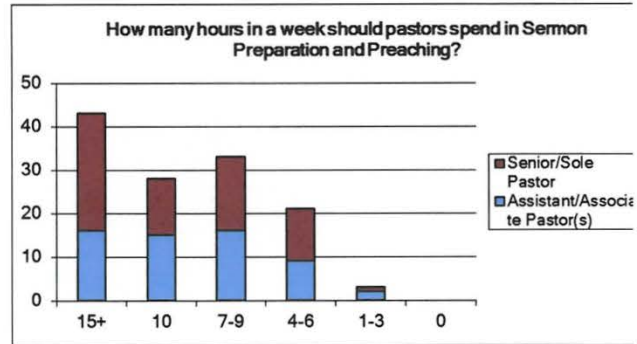
Sermon Prep & Preaching

Hours/Week	SP	%	AP	%
15+	16	22.22%	7	11.86%
10-14	21	29.17%	18	30.51%
7-9	15	20.83%	18	30.51%
4-6	13	18.06%	11	18.64%
1-3	7	9.72%	5	8.47%
0	0	0.00%	0	0.00%
N	72	100.00%	59	100.00%



Sermon Prep & Preaching

Hours/Week	SP	%	AP	%
15+	27	38.57%	16	27.59%
10-14	13	18.57%	15	25.86%
7-9	17	24.29%	16	27.59%
4-6	12	17.14%	9	15.52%
1-3	1	1.43%	2	3.45%
0	0	0.00%	0	0.00%
N	70	100.00%	58	100.00%

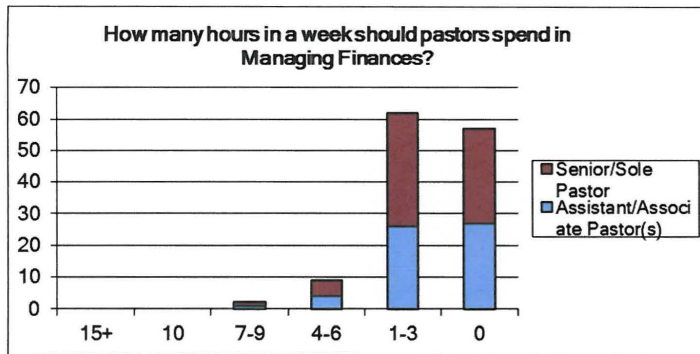


Sermon Prep & Preaching

Hours/Week	SPΔ	Δ%	APΔ	Δ%
15+	11	16.35%	9	15.72%
10-14	-8	-10.60%	-3	-4.65%
7-9	2	3.45%	-2	-2.92%
4-6	-1	-0.91%	-2	-3.13%
1-3	-6	-8.29%	-3	-5.03%
0	0	0.00%	0	0.00%

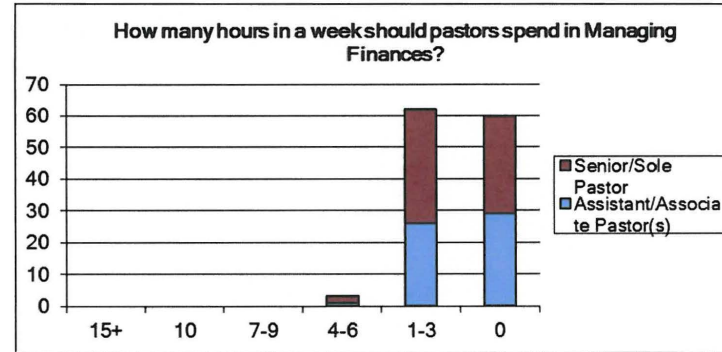
Managing Finances

Hours/Week	SP	%	AP	%
15+	0	0.00%	0	0.00%
10-14	0	0.00%	0	0.00%
7-9	1	1.39%	1	1.72%
4-6	5	6.94%	4	6.90%
1-3	36	50.00%	26	44.83%
0	30	41.67%	27	46.55%
N	72	100.00%	58	100.00%



Managing Finances

Hours/Week	SP	%	AP	%
15+	0	0.00%	0	0.00%
10-14	0	0.00%	0	0.00%
7-9	0	0.00%	0	0.00%
4-6	2	2.90%	1	1.79%
1-3	36	52.17%	26	46.43%
0	31	44.93%	29	51.79%
N	69	100.00%	56	100.00%



Managing Finances

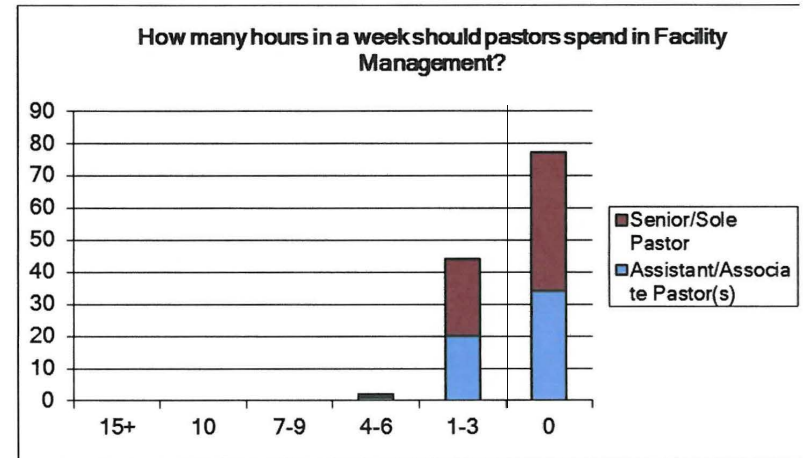
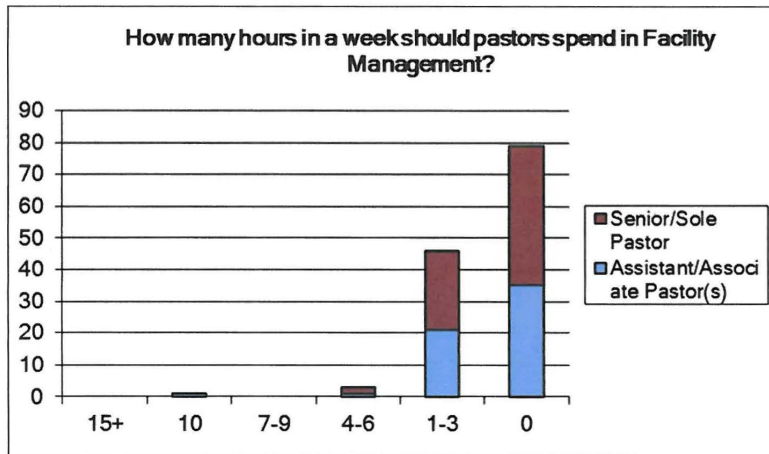
Hours/Week	SPΔ	Δ%	APΔ	Δ%
15+	0	0.00%	0	0.00%
10-14	0	0.00%	0	0.00%
7-9	-1	-1.39%	-1	-1.72%
4-6	-3	-4.05%	-3	-5.11%
1-3	0	2.17%	0	1.60%
0	1	3.26%	2	5.23%

Facility Management

Hours/Week	SP	%	AP	%
15+	0	0.00%	0	0.00%
10-14	0	0.00%	1	1.72%
7-9	0	0.00%	0	0.00%
4-6	2	2.82%	1	1.72%
1-3	25	35.21%	21	36.21%
0	44	61.97%	35	60.34%
N	71	100.00%	58	100.00%

Facility Management

Hours/Week	SP	%	AP	%
15+	0	0.00%	0	0.00%
10-14	0	0.00%	0	0.00%
7-9	0	0.00%	0	0.00%
4-6	1	1.47%	1	1.82%
1-3	24	35.29%	20	36.36%
0	43	63.24%	34	61.82%
N	68	100.00%	55	100.00%



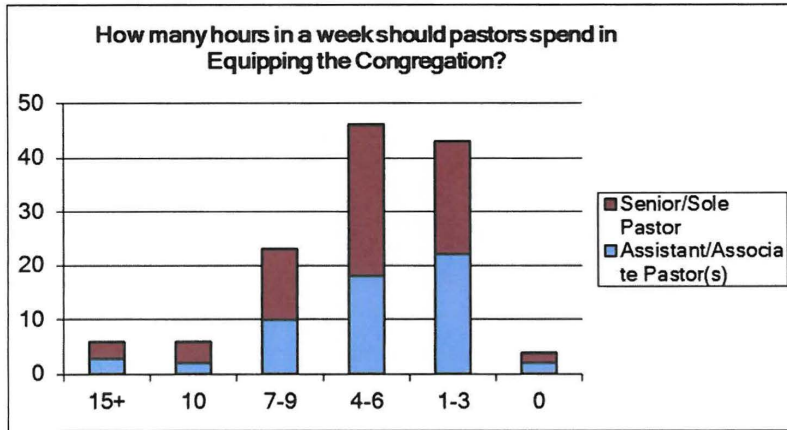
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Facility Management

Hours/Week	SPΔ	Δ%	APΔ	Δ%
15+	0	0.00%	0	0.00%
10-14	0	0.00%	-1	-1.72%
7-9	0	0.00%	0	0.00%
4-6	-1	-1.35%	0	0.09%
1-3	-1	0.08%	-1	0.16%
0	-1	1.26%	-1	1.47%

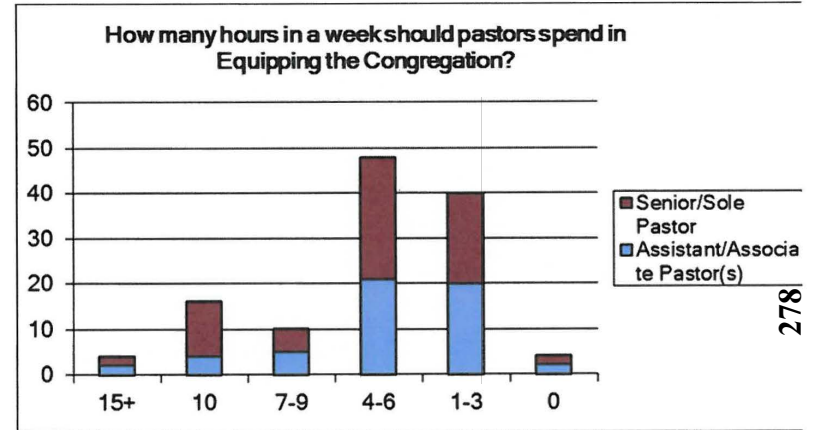
Equipping

Hours/Week	SP	%	AP	%
15+	3	4.23%	3	5.26%
10-14	4	5.63%	2	3.51%
7-9	13	18.31%	10	17.54%
4-6	28	39.44%	18	31.58%
1-3	21	29.58%	22	38.60%
0	2	2.82%	2	3.51%
N	71	100.00%	57	100.00%



Equipping

Hours/Week	SP	%	AP	%
15+	2	2.94%	2	3.70%
10-14	12	17.65%	4	7.41%
7-9	5	7.35%	5	9.26%
4-6	27	39.71%	21	38.89%
1-3	20	29.41%	20	37.04%
0	2	2.94%	2	3.70%
N	68	100.00%	54	100.00%



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Equipping

Hours/Week	SPΔ	Δ%	APΔ	Δ%
15+	-1	-1.28%	-1	-1.56%
10-14	8	12.01%	2	3.90%
7-9	-8	-10.96%	-5	-8.28%
4-6	-1	0.27%	3	7.31%
1-3	-1	-0.17%	-2	-1.56%
0	0	0.12%	0	0.19%

APPENDIX GG

- ◆ Convince start up churches like us to adapt this 2KF model”
- ◆ “It’s too late to change how we operate in our synod”
- ◆ “When we first started, we were doing this model by necessity. Once we got a full time pastor, we got away from it.”
- ◆ “We have been trying to do the 2KF model here, we just didn’t know what it was called or how to do it right.”
- ◆ “It seems like we expect our pastor to do everything.”
- ◆ “I really like this model. In fact, I’m applying for a job at a church wanting to implement exactly what you’re suggesting here.”
- ◆ “What is your next step with this project? This needs to get published.”
- ◆ “Volunteerism is essential to the congregation’s health regardless of size or age of congregation.”
- ◆ When asked who should do the financials, one participant said, “Hire a professional!”
- ◆ “The pastor’s job is to preach and teach because that’s what he was trained to do!”
- ◆ “The Senior Pastor must be in the ‘know’ not in the ‘do.’”
- ◆ “The Senior Pastor is our Shepherd and Leader. He must have the time to fulfill this pastoral role.”
- ◆ “Pastor needs to trust but verify”
- ◆ “The pastor is responsible for all, but has to trust those with the gifts to perform the administrative functions.”
- ◆ “The Senior Pastor is like a CEO, but it is not his duty to perform all things in an 80 hour work week, but rather know the gifts of the people and equip the staff and volunteer members to perform the administrative functions.”

APPENDIX HH

APPENDIX HH

CFS4

Oversight

DO		n	%	LIKE		n	%		Δ	Δ%
	15+	0	0.00		15+	0	0		0	0.00
	10-14	5	25.00		10-14	2	10		-3	-15.00
	7-9	2	10.00		7-9	1	5		-1	-5.00
	4-6	4	20.00		4-6	5	25		1	5.00
	1-3	9	45.00		1-3	12	60		3	15.00
	0	0	0.00		0	0	0		0	0.00

Missions

DO		n	%	LIKE		n	%		Δ	Δ%
	15+	0	0.00		15+	0	0		0	0.00
	10-14	1	5.00		10-14	7	35		6	30.00
	7-9	3	15.00		7-9	4	20		1	5.00
	4-6	6	30.00		4-6	5	25		-1	-5.00
	1-3	9	45.00		1-3	4	20		-5	-25.00
	0	1	5.00		0	0	0		-1	-5.00

Preaching

DO		n	%	LIKE		n	%		Δ	Δ%
	15+	0	0.00		15+	0	0		0	0.00
	10-14	8	42.10		10-14	7	36.8		-1	-5.30
	7-9	6	31.60		7-9	10	52.6		4	21.00
	4-6	5	26.30		4-6	2	10.5		-3	-15.80
	1-3	0	0.00		1-3	0	0		0	0.00
	0	0	0.00		0	0	0		0	0.00

Counseling

DO		n	%	LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0	0	0.00
	10-14	0	0.00			10-14	2	10.5	2	10.50
	7-9	2	10.00			7-9	2	10.5	0	0.50
	4-6	6	30.00			4-6	6	31.6	0	1.60
	1-3	11	55.00			1-3	7	36.8	-4	-18.20
	0	1	5.00			0	2	10.5	1	5.50

Finances

DO		n	%	LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0		0	0.00
	10-14	0	0.00			10-14	0		0	0.00
	7-9	0	0.00			7-9	0		0	0.00
	4-6	1	5.00			4-6	5		4	-5.00
	1-3	10	50.00			1-3	25		15	-50.00
	0	9	45.00			0	70		61	-45.00

Home & Hospital Visits

DO		n	%	LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0	0	0.00
	10-14	1	5.00			10-14	4	20	3	15.00
	7-9	8	40.00			7-9	6	30	-2	-10.00
	4-6	8	40.00			4-6	6	30	-2	-10.00
	1-3	3	40.00			1-3	3	15	0	-25.00
	0	0	0.00			0	1	5	1	5.00

Worship Prep

DO		n	%	LIKE		n	%		Δ	Δ%
	15+					15+			0	0.00
	10-14					10-14			0	0.00
	7-9					7-9			0	0.00
	4-6					4-6			0	0.00
	1-3					1-3			0	0.00
	0					0			0	0.00

Office Management

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0			0	0.00
	10-14	0	0.00			10-14	0			0	0.00
	7-9	2	10.00			7-9	0			-2	-10.00
	4-6	0	0.00			4-6	1			1	0.00
	1-3	16	80.00			1-3	13			-3	-80.00
	0	2	10.00			0	5			3	-10.00

Evangelism

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	1	5.00			10-14	5	25		4	20.00
	7-9	1	5.00			7-9	5	25		4	20.00
	4-6	6	30.00			4-6	7	35		1	5.00
	1-3	11	55.00			1-3	3	15		-8	-40.00
	0	1	5.00			0	0	0		-1	-5.00

Facilities

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	0	0.00			10-14	0	0		0	0.00
	7-9	0	0.00			7-9	0	0		0	0.00
	4-6	0	0.00			4-6	2	10.5		2	10.50
	1-3	10	50.00			1-3	3	15.8		-7	-34.20
	0	10	50.00			0	14	73.7		4	23.70

Planning

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0				15+	0	0		0	0.00
	10-14	0	0.00			10-14	1	5		1	5.00
	7-9	2	10.00			7-9	3	15		1	5.00
	4-6	5	25.00			4-6	8	40		3	15.00
	1-3	12	60.00			1-3	7	35		-5	-25.00
	0	1	5.00			0	1	5		0	0.00

Equipping

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	0	0.00			10-14	3	15		3	15.00
	7-9	6	30.00			7-9	7	35		1	5.00
	4-6	10	50.00			4-6	9	45		-1	-5.00
	1-3	4	20.00			1-3	1	5		-3	-15.00
	0	0	0.00			0	0	0		0	0.00

Personal Development

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0			0	0.00
	10-14	2	10.00			10-14	2			0	-10.00
	7-9	2	10.00			7-9	4			2	-10.00
	4-6	4	20.00			4-6	9			5	-20.00
	1-3	12	60.00			1-3	5			-7	-60.00
	0	0	0.00			0	0			0	0.00

Marketing

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	0	0.00			10-14	0	0		0	0.00
	7-9	1	5.60			7-9	0	0		-1	-5.60
	4-6	0	0.00			4-6	2	11.1		11.1	11.10
	1-3	11	61.10			1-3	10	55.6		44.6	-5.50
	0	6	33.30			0	6	33.3		27.3	0.00

Community Relations

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	1	5.60			10-14	2	11.1		1	5.50
	7-9	2	11.10			7-9	4	22.2		2	11.10
	4-6	2	11.10			4-6	4	22.2		2	11.10
	1-3	11	61.10			1-3	7	38.9		-4	-22.20
	0	2	11.10			0	1	5.6		-1	-5.50

Staff Management

DO		n	%		LIKE		n	%		Δ	Δ%
	15+	0	0.00			15+	0	0		0	0.00
	10-14	0	0.00			10-14	0	0		0	0.00
	7-9	0	0.00			7-9	0	0		0	0.00
	4-6	4	21.10			4-6	3	15.8		-1	-5.30
	1-3	14	73.70			1-3	14	3.7		0	-70.00
	0	1	5.30			0	2	10.5		1	5.20

Total Pastors

	n	%
1	9	45.00
2	10	50.00
3+	1	5.00

APPENDIX II

Adapting the 2KF Ministry Model

1. Study your congregation's constitution and bylaws
 - a. What are the clearly defined responsibilities of the pastor?
 - b. Do these defined pastoral responsibilities allow delegation of such while the pastor retains oversight and ultimate responsibility?
 - c. If not, may require a constitutional or bylaw rewrite
 - d. If so, but not clear, may want to do a constitutional or bylaw rewrite that is clear.
2. Study your congregation's governance model
 - a. If governance is designed with authority given to more than one board, must determine "rules" of delegation; who has the ultimate authority to delegate tasks to paid and/or volunteer staff?
 - b. If governance is designed as a Carver-like policy governance model, must have "ends-policies" that allow for the Senior Pastor to delegate the implementation of tasks to paid and/or volunteer staff. Though the implementation of the task gets delegated, it remains under the oversight and the responsibility of the Senior Pastor.
3. Set up congregational focus groups
 - a. Facilitate focus groups from three areas of the congregation:
 - Staff
 - Leadership (Board, Elders)
 - Laity (may require multiple focus groups)
 - b. Keep focus group size to eight or fewer.
 - c. Have facilitators trained how to facilitate a focus group
 - d. Have facilitators very familiar with your congregation's constitution, bylaws, governance structure, and the 2KF Ministry Model
4. Define and delineate the pastoral and operational functions
 - a. Define the pastoral functions as per biblical and doctrinal confessions
 - b. Define the operational functions as all functions falling outside pastoral functions.
5. Determine which operational functions the pastor can delegate
 - a. Allow for circumstance of pastor and members to determine such; i.e., giftedness, time and means of the pastor and people.
 - b. Allow for circumstance of congregation to determine such; i.e., financial means of congregation
6. Determine which operational functions the pastor *will* delegate
 - a. Allow for subjectivity to giftedness and passion of pastor to suggest
 - b. Allow for subjectivity of leadership to determine
7. Define the job description of a Congregational Operations Manager (COM)
 - a. Allow for circumstance of congregation to define; i.e., volunteer, part/full time
 - b. Define process and goals for implementation.

APPENDIX JJ

Job Description for Congregation Operations Manager (COM)

Position Description

GSLC's *2KF Ministry Model* is based on the premise that there are two kinds of functions (2KF) within the church: pastoral and operational. Pastoral functions include preaching, teaching, leading, visiting, equipping, and administering the sacraments. Operational functions include management of staff, finances and facility. While the Senior Pastor is responsible for oversight of both functions, he delegates the managing of the operational functions of both the church and the school to the Congregation Operations Manager. First and foremost, this unique position requires both confidence and humility in "leading from the second chair."

POSITION SUMMARY:

The Congregation Operations Manager (COM) is the chief operating officer of GSLC and will lead and manage the overall operations and in accordance with the policies and goals established by the Board of Directors. The COM will report directly to the Senior Pastor. Reporting directly to the COM are all non pastoral functioning directors and managers. The COM is responsible for development and implementation of annual business plans and budgets ensuring effective execution, leading and developing a strong, results-oriented staff focused on achieving GLSC's goals and objectives, and delivering high quality services and programs to GSLC's congregants. The COM attends all Board of Director meetings, EC3 meetings and other meetings as necessary to help implement policies, procedures and various business decisions. In the role of supporting GSLC's leaders, the COM will be directed at times to confer with GSLC's legal and financial advisors and meet with brokers and vendors.

WORK SCHEDULE:

The COM works a variable work week in order to attend night-time and occasional weekend meetings.

RESPONSIBILITIES

Senior Pastor: Report directly to the Senior Pastor; communicate regularly any and all concerns regarding the operations of GSLC. Work in harmony to demonstrate a unified front to staff and congregation.

Board of Directors: At the request of the Senior Pastor, regularly update and advise the Board of Directors regarding all aspects of GSLC's business and related issues; recommend new or revised policies and procedures regarding operations, including human resources, procurement practices, and use of facilities; assist with the development and implementation of strategic plans; keep the Board up to date on developing regulatory issues that could potentially impact GSLC.

Human Resources: Create an atmosphere conducive to growth, learning and improved performance by: developing, recommending and maintaining policies and procedures regarding all employment-related issues in collaboration with appropriate committees; overseeing recruiting, hiring and training of staff; implementing employee performance evaluation processes and regularly analyzing compensation practices.

Finance: In consultation with the Financial Management Team (FMT), Finance Manager and external auditor: review all financial reports and records for compliance with generally accepted accounting practices; ensure timely completion of tax forms, audits, payment of taxes; in consultation with the Board of Directors and/or external auditor, develop and direct internal control procedures; prepare annual budget; ensure timely and accurate payment of invoices; negotiate contracts with suppliers and vendors; create and implement comprehensive record retention policies; prepare other financial reports as requested by the Senior Pastor and Board of Directors.

Facilities Management: Supervise maintenance of the buildings and property to ensure compliance with safety, building and environmental codes; initiate short and long-term maintenance plans for all properties owned by GSLC; prepare, in consultation with appropriate committees, request for proposals, maintenance schedules and capital expenditure budgets; evaluate and recommend facility contractors, brokers, project managers, engineers and other necessary service providers. Regarding repairs and maintenance charged against the Annual Operations budget, supervise the identification and engagement of appropriate vendors for such projects.

Information Technology (I.T.) and Audio Visual Technology (A/V): Develop, implement and maintain information technology and audio visual technology and future I.T. and A/V strategic plans for GSLC. Ensure I.T and A/V technical support is performed in a timely manner.

Communication: Supervise the preparation, editing and distribution of mandatory and informational communications with congregants; supervise external communications including press releases and advertising placement.

Ministerial Programs: Collaborate with the Ministers to assist with the growth and effectiveness of their ministries.

QUALIFICATIONS/REQUIREMENTS

- Active member of a Christian congregation and demonstration of a Christ-centered faith.
- An appreciation for and commitment to the principles and purposes of the Lutheran faith and teachings of GSLC.
- Bachelor's degree from an accredited institution. Master's/advanced degree preferred.
- Demonstrated skill in both the strategic planning and the business of operating a not-for-profit organization, including a record of building a results-oriented staff, and the ability to implement objectives effectively and within budget.
- Working knowledge of issues related to building maintenance including grounds maintenance, heating and cooling systems, electrical work, construction, and security,
- Working knowledge of general IT and AVT functions as they relate to the church setting.
- Experience working with a nonprofit board in a religious setting that has a membership focus is preferred.
- Expertise as a senior-level leader with proven skills in coaching and mentoring staff; proven experience building high performing teams and the ability to facilitate harmonious relationships between staff, board, ministers, congregants, volunteers and program staff.

- Ability to work independently on a variety of sensitive, confidential and/or otherwise complex matters simultaneously.
- Strong written and oral communications skills, and experience and ease in making public presentations.
- Ability to attend nighttime and occasional Sunday meetings, in addition to periodic attendance at workshops, conferences, retreats; ability to travel occasionally, physically inspect facilities and perform all tasks associated with a typical office environment.

Appendix KK

QUOTE RELEASE FORM

I, _____ hereby authorize Rev. Martin J. Brauer to use my quotes for any use he deems appropriate in the completion and promotion of his Doctorate Project: *Pastor Is As Pastor Does - The 2KF Ministry Model*.

___ I understand that my quotes may be used, but not limited to, Concordia Seminary, St. Louis, Missouri publication, newspaper and magazine publications and various websites.

___ I understand that my quotes may be edited for content, but will not deter from the true spirit of the quotation.

___ I understand my name and identity may be revealed.

___ I fully discharge Concordia Seminary St. Louis Missouri, its parent and affiliated companies and the respective officers, directors, trustees, employees, agents of each, including subcontractors, from any and all claims, monetary and otherwise, that I may have against Concordia Seminary St. Louis Missouri, its parent, affiliates or subcontractors, arising out of the use of my image or quote.

___ I understand there is no financial or other remuneration for this quote.

SIGNATURE(s)*:

DATE: _____

*(Note: Applicants under the age of 18 must have a parent or guardian sign for them.)

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