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**A THEOLOGY AND STRUCTURE FOR MULTIPLE MINISTRY
IN A LARGE LUTHERAN CHURCH, PERRYVILLE, MO**

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**A THEOLOGY AND STRUCTURE FOR MULTIPLE MINISTRY IN A LARGE
LUTHERAN CHURCH--MISSOURI SYNOD CONGREGATION,
IMMANUEL LUTHERAN CHURCH, PERRYVILLE, MO**

**A MAJOR APPLIED PROJECT SUBMITTED TO THE FACULTY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY**

**BY
DONALD D. LOESCH**

**ST. LOUIS, MISSOURI
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ABSTRACT

How can a staff of multiple ministers in a large Lutheran church be organized in a way that is harmonious with the Biblical doctrine of the office of pastor? First, key Scripture passages and Lutheran writings on the pastoral office were studied; second, a congregational survey gleaned thoughtful opinions from parishioners; and third, information was obtained from experts on multiple ministry in other growing churches. A mediating view of the pastoral office both preserves the uniqueness of the office and allows for ministers, ordained and unordained, generalist and specialist, to share the office. A congregational handbook is offered as a model.

INTRODUCTION

This paper seeks to develop a Lutheran understanding of multiple staff ministry.

Such an understanding is needed for the following reasons:

1) There is a large number of such ministries. The Lutheran Church--Missouri Synod in 1993 counted 6,150 congregations. 281 of these had more than 1,000 confirmed members, according to The 1993 Statistical Yearbook, the synod's officially published record.¹ In the late 1970's, as a pastor of a church with 600 confirmed members, I quickly discovered that it was essential to have at least a second professional person assisting me in ministry. In one instance, the assistant was a Minister of Christian Education (DCE); in another, he was an ordained pastor with the title, Minister of Discipleship. Nearly 300 congregations with over 1,000 communicant members in one denomination, I believe, is a sufficient number to call for the formulation of a suggested pattern for multiple ministry in large congregations throughout the synod.

2) Another reason is that one-fourth of all confirmed members in The Lutheran Church--Missouri Synod (nearly 500,000 out of 1,950,000) belong to these congregations of 1,000-plus. This fact was noted by Lyle E. Schaller, parish consultant with Yokefellow Institute, Richmond, Indiana, as he was demonstrating how a large percentage of the membership in all church bodies is found in the larger churches. For example, in 1980, while only 5% of all LCMS parishes reported more than 1,000 confirmed members, this 5%

¹ 1993 Statistical Yearbook, The Lutheran Church--Missouri Synod (St. Louis, MO: Concordia Publishing House, 1994).

included 25% of all confirmed members in the church body. Similarly, 8% of all United Presbyterian churches in the nation included almost 33% of all communicants. In the Episcopal Church 33% of the parishes accounted for approximately 75% of all Episcopal communicants.² The large number of communicant members belonging to large churches, it seems to me, merits giving special attention to these churches as to the shape of their professional staffs.

3) Furthermore, there is little Lutheran literature on the subject. Several notable Missouri Synod Lutherans have contributed their advice in a general way. Guido Merkens, retired, former pastor of the 3,400-communicant member Concordia Lutheran Church, San Antonio, Texas, has for years (based on his experience with well organized lay leadership and multiple professional ministry) offered a variety of seminars and writings. Elmer Matthias, also retired, formerly an instructor at Concordia Seminary, St. Louis, MO, taught classes that included discussions on ministry in growing and larger churches, but not a specific course, as far as I know, on multiple staff ministry. Kent Hunter, Director of the Church Growth and Learning Center, Corunna, Indiana, who has written much theologically and practically about ministry in growing Lutheran churches, has contributed one major article specifically on multiple ministry.³ Beyond these few representatives, it has been conferences and seminars arranged by associations of Lutheran senior pastors of larger churches that have attempted to provide information on the subject in which they shared a common need.

For example, the Lutheran Association of Larger Churches, which has gathered

² Lyle Schaller, The Multiple Staff and the Larger Church (Nashville: Abingdon, 1980), 10.

³ Kent R. Hunter. "A Model for Multiple Staff Management," Leadership (Summer, 1981): 100.

annually for at least two decades, deals with questions of multiple staffs among others. Also, the LCMS Mega-Church Conference, aimed primarily at senior pastors, discusses such subjects as the one in 1993, "Being A Senior Pastor Without Burning Out."⁴ This loose association of pastors from larger LCMS churches discovered that each pastor had adopted or invented a structure that worked for him. For example, where then senior pastor Bill Thompson of Trinity Lutheran Church, Utica, Michigan, utilized a multiple professional staff of full-time ministers, ordained and other, senior pastor Warren Arndt at Faith Lutheran Church, Troy, Michigan, assembled a staff of many part-time ministers. Because of the variety of structures for multiple ministry and the scarcity of Lutheran literature on this subject, it appears that much more study and discussion is needed in Lutheran circles.

4) The need for more information on multiple staff ministry is also underscored by the concern expressed on the part of Lutheran laity who must work with the professional leaders of their churches. Symptomatic of this concern is a question submitted to the "Q & A" department of The Lutheran Witness:

Why do so many pastors have such a difficult time developing a team ministry? Our current pastors are barely on speaking terms. I realize that they're human, too, but it puts a real strain on the congregation and its leaders. Our elders spend countless hours that could be put to better use trying to help them resolve their differences.⁵

Missouri Synod has come of age in the sense that it has almost 300 large churches of over 1,000 communicants,⁶ and a considerable number of others approaching that size.⁷

⁴ This conference was held at St. Paul Lutheran Church, Ft. Worth, TX, Feb. 1-3, 1993.

⁵ The Lutheran Witness, 113, no. 9 (September 1994), 25.

⁶ 1993 Statistical Yearbook.

⁷ Ibid.

Such a sizeable number of larger churches with growing staffs would indicate that excellence in Lutheran ministry not only justifies, but, yes, even requires that emphasis be given to this subject in the synodical preparation of pastors, parochial school teachers and principals, DCE's, and other church professionals. Yet, little help and training is available, even on the seminary level. The Catalog of Concordia Seminary, St. Louis, MO, defines the purpose of the seminary preparation in terms of developing pastors for the church at large. Our LCMS seminaries find it necessary to prepare students mostly to be generalists in the small and medium-sized churches. So, at this time in the church, courses and emphases on teamwork in multiple ministry is, for the most part, outside the scope of seminary curriculum.

Large parishes require senior and associate pastors, administrative and program pastors. In the process of staff development by the large congregations, directors or ministers are called and assigned according to their personality strengths (or spiritual gifts) and in response to discovered needs within the congregation for ministry. In time, uncertainty and naivete due to deficient training for pastors and congregations have the potential of fostering in multiple staffs serious conflict, lack of communication, and, indeed, general ineffectiveness in doing the Lord's work.

For example, relational conflicts within the staff and congregation may develop in a large church with multiple ministry because of the tendency of the people of the parish to apportion themselves according to their preferences for the various staff members. On the face of it, this practice would seem to have possibilities for building a staff structure. There are so many members for this minister and so many others for the next minister, and so forth. Bruce Jones summarizes the possibilities for dividing up the membership as ranging between two extremes. At one end of the spectrum is the "collegial" staff structure, that is,

staff members negotiating openly their respective roles.⁸ This extreme is not a far distance from the divisive practices in the Corinthian congregation which St. Paul opposed.

For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow . . . For we are God's fellow workers; you are God's field, God's building.⁹

A pastor or staff member may find this structure a tempting opportunity to claim spiritual leadership for a certain segment of loyal "disciples" in the congregation. At the other end of the spectrum is the "command" staff structure: the senior pastor stars, being supported by a cast of backups or assistants. It's my experience that a certain number of parishioners, if not all, desire ministry from all the members of the staff, and that they make every effort to treat staff members equally. Going to either extreme could be harmful for a congregation.

In my experience, the feasibility of dividing up parishioners according to staff members is doubtful. For instance, one pastor may teach more senior citizens classes and thus is in a position to build a personal rapport with those who are apt soon to need him for a funeral. That one minister is relating directly to a distinct identifiable group of congregation members. They will naturally begin to build loyalty toward him, and no one could blame them. Relatives will say, "We want you, Pastor Schmidt, to conduct the funeral service for our father because he appreciated so much the time he spent in your Senior Citizens Bible Discovery Class!" No matter all the times Pastor Johnson called on him in the hospital or gave him private communion at home. The result is that separate loyalty groups form within the parish, each one aligning itself with one of the ministers. A

⁸ Bruce Jones, Ministerial Leadership in a Managerial World (Wheaton, IL: Tyndale Publishers, Inc., 1988), 171.

⁹ I Cor. 3:4-9. The Holy Bible, NIV (Grand Rapids, MI: Zondervan Bible Publishers, 1984), 1224.

competitive atmosphere builds, and before they know it the ministers may begin to vie with one another for the loyalties of the people.

A pastor related to me his recent experience of trying to enlarge the staff of pastors at his 600-member church. Located in an older part of a medium-size midwestern city, the church is steadily declining in attendance. An assistant pastor was called for the purpose of providing more extensive pastoral care to the youth of the parish. Just a short time into his pastorate, it was discovered that he was not nearly the youth leader that his resume said he was. Moreover, he had a very definite approach to ministering that radically differed from that of the senior pastor. He believed that his ministry was his to decide for himself without any regard for the senior pastor's counsel or objectives.

The outcome of this tragic attempt at multiple staff ministry is that the assistant Pastor has been asked to leave; the senior pastor, just two years from retirement, is determined never to arrange for an assistant again; and the congregation has developed a skepticism toward multiple ministry. The congregation that had after several years of cultivating growth reached a regular 200 in attendance began reverting. Sunday attendance dropped to 100.

In another instance, the senior pastor, who had been the lone pastor of his congregation for twenty-five years, worked with a calling committee to obtain an assistant pastor. He and the committee went over the credentials of the candidates with a fine tooth comb. The congregation was certain they had called the most qualified person. After accepting the call and arriving on the scene, the new pastor began to institute his own style and practices, which were conflicting with the principles and practices used by the senior pastor and not at all in character with what the calling committee had understood from the man's resume. A sizeable minority of members, however, developed a fierce loyalty for the assistant pastor.

As time went on, steps in conflict resolution were set in motion, but to little avail. Finally, after three years, the majority of the congregation members supported retaining the senior pastor over the assistant, who was then asked to resign. Many supporting families left the church with him. The attempt at building a multiple ministry was traumatic for the parish. It was also devastating for the senior pastor, who sought out the care of a professional counselor.

As congregations grow into mega churches, they deserve to be regarded as more than experimental laboratories. There needs to be a model developed to serve as a starting point and guiding structure for other Lutheran mega churches. This paper is an attempt to sort out the theology and practice of multiple staff Lutheran ministry and then provide a model, that is now being used at Immanuel in Perryville, MO. By evaluating how well it works for Immanuel, it may have possibilities for other Missouri Synod churches of similar size and setting.

Therefore, the focus of this project will be two-fold: first, a theology and second, a structure for multiple staff ministry in a large congregation of The Lutheran Church--Missouri Synod. In terms of theology, this denomination has a well-developed theology for the call and function of a generalist pastor in a small or medium-size congregation. Further examination of Scripture and of ecclesiastical usage will be necessary to determine how this theology of the ministry is applied in the large church setting. On the one hand, the distribution of spiritual gifts strongly implies that pastors can be expected to have differing capabilities so that various kinds of congregations may be uniquely and appropriately staffed. On the other hand, Missouri Synod congregations function with a "call" system. This paper will examine to what extent the divine call in the Lutheran Church limits a pastor to given functions of ministry in general or frees a pastor to exercise ministry according to his personality and the parish's need.

In terms of structure, it will be important to apply a Lutheran view of pastoral ministry to the management of a large church. The project will take a look at some principles and several models of multiple staff ministry in churches today. Also, there will be a survey of the thinking of Immanuel's membership on how multiple professional ministry connects with the spirit of volunteerism in the congregation, in order to determine what combination and arrangement of staff professionals will best serve the expressed needs of the parishioners.

Upon searching Scripture and the Lutheran Confessions for the Biblical understanding of pastoral ministry and checking what other churches, experts, and my own parishioners are saying about ministry in the large church, some conclusions that are pertinent to doing multiple staff ministry in a large church, both Immanuel in Perryville and any other large Lutheran parish around the country, will be offered.

CHAPTER ONE

A Theology of Team Ministry in a Large Church

A. Ministry in the Early Church.

In his letter to the Philippians, the Apostle Paul greets "all the saints in Christ Jesus at Philippi, together with the overseers and deacons." Obviously, in the apostolic church there was a distinction between the members and the leaders, as well as between some leaders and others. Later, Paul wrote a letter to Titus asking him "to appoint elders in every town (congregation)" (1:5). At some point, an order of widows was established (I Timothy 5:9-11). There is also frequent mention of women as deaconesses (servers, helpers). Romans 16 lists Phoebe, Tryphosa and Tryphaena as examples of "workers in the Lord," in effect, deaconesses.

While one looks in vain for a clear delineation of levels of ministers in the early, New Testament Church, the teaching and practice of the early church did indicate two kinds of ministers. The first kind of "minister" is identified by the Apostle Peter (I Peter 2:9) when he quotes Exodus 19 and calls the believers a "royal priesthood." Every member of a Christian congregation is chosen by God to "declare the praise of him who called (you) out of darkness into his marvelous light." Each Christian as a "priest" can worship and pray to God directly, as well as proclaim the good news of the light of Christ.

This doctrine of the universal priesthood of all believers provided the impetus for Martin Luther's resistance to the dictatorial power of the Roman Pope. The authority for

the ministry of the Gospel is given by Christ through the royal priesthood of believers. This understanding of the Gospel and the royal priesthood strongly suggests that those churches are correct which insist that the authority of ministry belongs with the local congregation of Christians, not with some hierarchy of clergy position or succession.

There is a second kind of "minister" denoted by St. Paul's descriptive phrase in I Corinthians 4:1, "stewards of the mysteries of God" (KJV). In the opening salutation of his epistle, Paul includes Sosthenes as a "brother." When he concludes the letter, Paul lists several more of his fellow workers, such as, Timothy, Apollos and others (16:10,12,15,17, 19, 24). These presumably are the "stewards" to which he refers in chapter 4. Thus, while the authority of ministry is derived from the principle of the royal priesthood, by which every believer is in ministry to each other and to the world, there is another level of ministry, a leadership level.

David Steele describes ministry in the early church in terms of "development of leadership roles."¹⁰ He reasons that as the church grew there was not an exclusive class of clergy, but there were leaders with varying functions. What structure there was he describes in this way:

This leadership consisted primarily of, first, apostles and, later, elders, with other titles being used less frequently. The basis of authority for the leadership became official rather than charismatic when the transition was made from apostles to elders. At first, the developing structure emphasized the plurality of leadership. However, to facilitate decisiveness, the Palestinian church began to bestow special authority on an "ex-officio" head. Plurality of leadership was retained, but alongside it there developed the leader of leaders.¹¹

A developing structure for leadership is a major dynamic in the story of the early

¹⁰ David Steele, Images of Leadership and Authority for the Church (Lanham, MD: University Press of America, 1986), 3.

¹¹ *Ibid.*, 7.

church. Emphasis is on function. For this reason, churches commissioned an assortment of leaders to serve a variety of job descriptions with little regard for uniformity in titles. Scripture uses the terms, bishop, elder and pastor interchangeably. I Peter 5:1-2, for example, directs that the elders (presbuteros) are to "be shepherds (poimane) of God's flock that is under your care, serving as overseers (episkopountes)."¹²

The early church is a picture of scattered fellowships of believers sharing the ministry of the Gospel in the most feasible way to suit the situation of the moment. This was a far cry from the large territorial parishes that grew up in the Middle Ages and the large assemblies that make up congregations of every denomination today. We should expect, then, that the structure for ministry staffs will have changed between the time of the primitive New Testament church and that of the church in the 20th century.

This functional emphasis on leadership in ministry which was associated with a growing and developing young church is not to suggest anything vague about the doctrine of the holy ministry in the apostolic period. Martin Luther asserted that the New Testament teaches there is a pastoral office instituted by God. Referring to Ephesians 4:8, he said in his treatise "On the Councils and the Church" that "there must be bishops, pastors, or preachers, who publicly and privately give, administer, and use [the Word, Baptism, the Lord's Supper, and the Office of the Keys]...in behalf of and in the name of the church...."¹³

The doctrine of the public ministry as a divine institution is underscored by theologian Francis Pieper. He points not only to the example of the apostles who "ordained

¹² Norbert H. Mueller and George Kraus, Pastoral Theology (St. Louis: Concordia Publishing House, 1990), 21.

¹³ Luther's Works, American Edition, gen. eds. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis and Philadelphia: Concordia Publishing House and Fortress Press, 1955), 41:154.

elders in every church" (Acts 14:23), but also to that of Paul, who charged Titus to remain in Crete and ordain elders (pastors) in every city (Titus 1:5).¹⁴ A more complete theology of the pastoral office is dealt with later in this chapter.

Implications of leadership structure in the apostolic church for use in multiple staff ministry in the large church today are very limited. I will mention three. One, a congregation would do well to think in terms of functions that minister to the unique needs of the people, rather than of staff offices to be filled. Two, a local church should be free to call and assign persons to specific tasks for which candidates are appropriately matched and qualified, not just assume that any ordained pastor should and will be suitable for any professional position in the church. Three, a parish ought to establish whatever offices are needed to allow gifted persons to perform corresponding ministries.

B. Biblical Principles for Pastoral Ministry

1. Ministers are Servants.

If a message comes through about a structure of ministry in the early church, it is that there wasn't any,--at least, not universally. That is, there was no standardized system of bureaucratic alignment of clergy. We should recall that the Christians had just come out of a time of an over-organized Jewish sacerdotal system. They were newly and powerfully influenced by the servant attitude of the Lord. The minister of Christ was expected to practice leadership and authority, but he was to do so in a spirit of serving, rather than of privilege or rank.

St. John recorded Christ's episode with his disciples as the model of servant-leadership. "He poured water into a basin and began to wash his disciples' feet...'I have set

¹⁴ Francis Pieper, Christian Dogmatics, vol. III (St. Louis: Concordia Publishing House, 1953), 443.

you an example that you should do as I have done for you.” The message is clear. Christ, the servant-teacher was a model for ministry, never dictatorial, and never above performing menial service. St. Paul echoes the thought (Phil.2:5-7): "Your attitude should be the same as that of Christ Jesus, who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant." The Apostle Peter wrote (I Peter 5:1-3): "To the elders...Be shepherds of God's flock that is under your care, serving as overseers . . . eager to serve; not lording it over those entrusted to you, but being examples to the flock." There was an inner circle of ministers, if you will, but they were to serve the needs of the people, not take advantage of them.

James Means has employed the term, "servant-leadership." He explains, "Leadership is tested and authenticated by the measure of service rendered, not by effecting followers' compliance."¹⁵ Thus, each person in a multiple staff exercises his or her leadership as a staff member by faithfully fulfilling the needs of the congregation as spelled out by a job description. More than that, status as a leader has nothing to do with who wields more power than whom or who has more followers in the congregation than whom. Leadership has everything to do with dedicated performance to duties assigned to him or her as a member of the total ministry team.

2. Christ Models Headship for Pastors.

Yet the servanthood aspect of the ministry is not all that the New Testament portrays. There is also a specific leadership role for the ministry, beginning with Christ's own headship. To understand the dimensions of the pastoral leadership, we must remember that we are dealing with the living Christ. He is not simply dead and gone with history.

¹⁵ James Means, Leadership in Christian Ministry (Grand Rapids, MI: Baker Book House, 1989), 48.

The same Christ who "went around doing good" (Acts 10:38) who after being crucified "was raised on the third day" (I Cor. 15:4), and all of this witnessed by many disciples, ascended to the glorious presence of the heavenly Father, who "seated him at his right hand in the heavenly realms" (Eph. 1:20). God's design is that Jesus functions even now as "head over everything for the church, which is his body" (Eph. 1:22,23).¹⁶ Interestingly, Richards and Hoeldtke remind us that the incarnation of Jesus (Gal. 4:4-5 and Col. 2:9-10) is a "continuing incarnation," in the sense that he still lives today--in the members of his body, the church.¹⁷ The name "Christian" given to the believers at Antioch means "little Christ," which says powerfully that members of the church, and this is especially true of the professional ministers, are to be like their (incarnate) Teacher.

In the Old Testament, headship (from rosh) involved a hierarchical authority of officials over other people. An example is Moses appointing leaders for groups of thousands, hundreds, fifties and tens (Ex.18:21). The NIV translates "heads" with the words "leaders," "chiefs," "officials," and "rulers" (Exodus 18:25; I Chronicles 12:32; Micah 3:1). Authoritarian rulership as in the Old Testament was not the kind of headship that Christ wanted to model or have his disciples model for his ministers in the church. Jesus told his disciples (Mark 10:42,43): "You know that those who are regarded as rulers of the Gentiles lord it over them . . . Not so with you."

A key commentary on the idea of headship comes in Ephesians 5:21-30. The relationship between husband and wife is compared to that between Christ and the church. Verse 22, with its exhortation to wives to "submit" to their husbands, has been used to teach

¹⁶ Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, MI: Zondervan, 1980), 15.

¹⁷ *Ibid.*, 62-63.

a superior/subordinate, control/obedience kind of relationship. However, the word translated "submission" (hypotassoo) more correctly speaks of "submission in the sense of voluntary yielding in love."¹⁸ Furthermore, in verse 21, St. Paul is calling for all Christians to "submit to one another out of reverence for Christ." This is not some kind of power/submission formula, but a guide for a deeply personal relationship of twin responsibilities: loving others and responding to their love. Christ as head "loved the church and gave himself up for her" (v. 25).¹⁹ This picture allows for no spirit of autocratic hierarchy in staffing a large church. New Testament principles of headship call for every staff member, including a head or administrator of the staff, to:

1. accept a savior (helping, freeing) role toward the others;
2. be loving;
3. give oneself, even sacrificially; and
4. seek the good and betterment of the others.²⁰

Fundamentally, the New Testament teaching of headship says to multiple staffs: Each of you shares in the headship of Christ, for you each serve as leaders in his name. As a representative of Christ you have a modeling role--definitely to the members of the congregation, but first to one another on the leadership team. This means staff persons ministering to one another, as deliberately as they minister to the congregation--listening to one another, holding their tongues, and bearing one another's burdens.²¹ So, respect one

¹⁸ Walter Bauer, Greek-English Lexicon of the New Testament and Other Early Christian Literature, ed. and tr. W. F. Arndt and F. W. Gingrich (Chicago: University of Chicago Press; Grand Rapids: Zondervan, 1956), 855.

¹⁹ Richards and Hoeldtke, 19-20.

²⁰ *Ibid.*, 20.

²¹ Dietrich Bonhoeffer, Life Together (New York: Harper and Row, 1954), 92.

another as fellow-servants of Christ!

3. The Body Grows into Christ.

Since the church, the body of Christ, is a living organism, it grows. Paul says that Christ gives spiritual leaders to his church "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature" (Eph.4:12-13). Leaders in the public ministry of the church, then, have the charge to work for growth, both growth in the Word and numerical growth.

Essentially, growth in the church, as described by the word oikodomeo ("to build up"), refers to putting up a building or edifice. So, in Romans 14:19 Paul encourages believers to work toward "mutual edification." The people of God are in the building business. That is, as Paul teaches, they are to build one another up in their spiritual freedom and moral responsibility. In this mutual building program, the believers should expect to see signs of maturity in the faith, like turning to Scripture for true hope, learning to accept one another instead of judging one another. The Greek word for mature (teleios) indicates that growth and edification have a purpose and goal.²² Ultimately, Paul explains, that goal is "to bring praise to God" (15:7). The church which is engaged in a great construction project needs to be staffed by leaders who are dedicated to the principle that God expects growth to take place in his church.

We should note that in Ephesians 4:12 the leaders are not asked to minister, but to "prepare God's people" for their ministry. (Katartizo, Greek for "prepare," was a word used for the setting of a bone.) Part of the task of a multiple staff of leaders is to get the members of the church into proper condition, so that each lay leader and congregational

²² Richards and Hoeldtke, 45-46.

member can properly do his/her ministry and so build up the body of Christ toward maturity.²³

Holy Scripture gives us a marvelous picture of the church as the living Body of Christ that grows more mature in faith in Christ and in a responsible serving, witnessing life for Christ. A staff of professional church leaders needs to understand this principle of the Body of Christ growing more mature in Christ if they are going to do a proper job of conditioning the congregation.

4. Incarnation. Ministry Serves the Mission.

God from eternity has a mission to the world: that those in spiritual darkness might have the light of eternal life. That life was in the Word (Logos), who "became flesh and made his dwelling among us" in the person of Jesus of Nazareth, Mary's son (John 1). "Whoever believes in him is not condemned" (John 3:18).

Similarly, the ministers of the church are jars of clay that transport the Gospel treasure (2 Cor.4:7), messengers who convey the message of reconciliation (2 Cor.5:18-19). It is fair to say that, in union with Christ, his ministers not only represent the incarnate Christ, but become Christ incarnate through their stewardship of the Gospel to the people they serve. In The Minister and the Care of Souls, the late Daniel Day Williams expressed it this way:

Real personal authority arises out of the concrete incarnation of the spirit of loving service which by God's help becomes present in the care of souls.²⁴

A minister is a "sent man," sent from God for some very practical, down-to-earth service. When he is a lone pastor, he divides his time and energy between essentially two

²³ Ibid., 49.

²⁴ Daniel Day Williams, The Minister and the Care of Souls (New York: Harper and Bros., 1961), 90.

tasks: preaching and administering the sacraments. There is one shepherd and one flock, a simple arrangement. But God is giving us larger churches. Here's where incarnation finds increasing opportunity for ministry. As the church grows larger, its program grows more complex. The one shepherd one flock formula becomes increasingly inadequate. Solution: multiple ministry.²⁵ In order to keep the Word and Sacraments coming to the people in larger churches, it is necessary to share and delegate some responsibilities. A visitation minister may accept the assignment of a number of shut-ins for private communion. Since one pastor can't teach all the members in one Bible class, a Director of Christian Education may become the teacher of the Word to a certain class or group in the congregation, and the congregation calls him/her to that task. The church will continue to need multiple staff, ministerial and lay, to reach the most people most efficiently on their respective levels. And thus, the overall shepherding is accomplished, but not by the pastor alone.²⁶ It is accomplished through the professional leaders and the members of the congregation who have become Christ incarnate to one another and the surrounding community.

5. Gifts of Grace for Ministry Tasks.

There's a strong temptation to solve every church's staffing problem simply by drawing up a summary list of all the spiritual gifts mentioned in the New Testament and then assigning people to a variety of tasks to "cover" as many as possible. While spiritual gifts certainly do have a bearing on who serves in what ministry role, the primary purpose of spiritual gifts is to foster the growth of the body of Christ, not to fill job descriptions. Richards and Hoeldtke took a close look at the passages that speak of spiritual gifts, especially I Corinthians 12 and Romans 12, and concluded:

²⁵ Anderson, 18.

²⁶ Ibid., 18.

1. Teaching on spiritual gifts is always associated in Scripture with teaching about the body.
2. In each context where the body and spiritual gifts are discussed, there is extensive teaching on the importance of love in the Christian community.
3. In each case, believers who have been given these special spiritual endowments are expected to use them in the context of the body!²⁷

What this suggests for those who serve in the public ministry is that they are to encourage use of spiritual gifts, not primarily as equipment for "offices," but as outlets for building up unity in the congregation.²⁸

Nevertheless, it would be irresponsible of the church to ignore observable gifts when calling its various ministers to specified functions or tasks in the church. True, a pastor may be called to serve as a pastoral administrator even though he may not have the gift of administration, but he would likely be expected to have had some training or experience in the work of administering. A pastor who has such a gift definitely should consider using it as a pastoral administrator. For example, he should be available for a call to a church that clearly needs a senior pastor. In calling ministers to their team of ministers, a congregation should pay close attention to observable gifts possessed by the candidate ministers.

C. The Office of the Holy Ministry in The Lutheran Church--Missouri Synod

In April 1991, a monograph was published by Robert D. Preus, The Doctrine of the Call in the Confessions and Lutheran Orthodoxy.²⁹ In a cover letter, the Pastor and President of the sponsoring congregation listed six warning signs of erosion of the doctrine

²⁷ Richards and Hoeldtke, 49-50.

²⁸ Ibid., 50.

²⁹ Robert D. Preus, The Doctrine of the Call in the Confessions and Lutheran Orthodoxy (Luther Academy, April 1991).

of the call. They raised such matters as "clergy burnout," tensions between pastors and congregations, and the "hire and fire" mentality. One warning sign I found missing from the list that should be added for multiple staff situations is when ministry leaders "do their own thing" and thus undermine efforts at teamwork among the staff and thoughts of unity in the congregation.

What seems to be needed for unity and teamwork in congregations and their staffs is a clear understanding of the pastoral office and the divine call.

1. The Office of Apostle

Karl H. Rengstorf provided a valuable understanding of the ministry of the Word when he demonstrated its connection to the office of apostle.³⁰ According to Rengstorf, the name apostle has its roots in and is equal to the Jewish term ambassador. It was predominantly a legal institution, although later Judaism considered such religious figures as Moses, Elijah, Elisha and Ezekiel as ambassadors of God because God empowered them to perform miracles.³¹

He sums up the significance of the office of apostle in this paragraph:

According to its historical presuppositions the apostolate is representation of Jesus. This imposes on the apostle, as he views matters from the perspective of the life and cross of Christ, the duty of being "Jesus-like," if one may use this term. There is a private life for the apostle within the terms of his commission just as little as there is room for such in the case of the shaliach; for him there is only an official life in which the commissioner himself assumes form. On the other hand, the fact that in the early Christian apostolate it was literally a matter of being a representative of Jesus always places a firm foundation beneath the feet of the apostle as he views matters on the basis of the authority of Jesus whenever he gains the impression that the commission conferred on him is too hard for him. Only he is chosen as an apostle in whom one has the confidence that he is able to fulfill his commission, that he wants to do so, and will do so. Hence the call to be an apostle is not only a

³⁰ Karl H. Rengstorf, Apostolate and Ministry, Tr. Paul D. Pahl from the original German Apostolat und Predigtamt (St. Louis, MO: Concordia Publishing House, 1969).

³¹ Rengstorf, 25-27.

serious task but also a special demonstration of trust and a promise. If this is already the case in the ordinary relationships of life, it is especially so when Jesus, who knows the hearts, calls men as His apostles.³²

Rengstorf claims that the essence of the apostolic office is "apostolic consciousness." St. Paul, the prime example of the apostle, has a conviction of a call and guidance from the Spirit of Jesus. Other characteristics that mark an apostle are: proclamation of the Word, authority over sickness and demons, and participation in suffering.³³

Rengstorf asks the obvious question. How can a pastor today be what the apostles of Jesus were? His answer: A pastor who makes the conscious decision to accept the will and mission of Christ participates in the same office as apostle. Rengstorf provides this formula:

In the bearer of the ecclesiastical office Jesus Christ today provides Himself with a representative among men in the same manner as He did in the apostle at the beginning of the church. He also fits him out for service with the same authority that He possessed and which He conferred on His apostles.³⁴

Rengstorf is convincing, as well as reassuring, that the apostolic office lives on in today's office of pastor.

2. The Ministry in the Lutheran Confessions

Philip Melanchthon and Martin Chemnitz represent the essential thinking of the Lutheran Confessions concerning the doctrine of the public ministry. Melanchthon, a gifted but unordained Lutheran theologian, agreed with Martin Luther's understanding of the universal priesthood based on I Peter 2:9; Rev. 5:9-10 and other passages, as well as on Luther's teaching about the public, pastoral office.

³² Ibid., 30-31.

³³ Ibid., 32-36.

³⁴ Ibid., 58.

Luther asserted that every Christian is a priest and a king in Christ and therefore does not need the pope and the clergy lording it over him.³⁵ Yet, he also insisted that "there must be bishops, pastors, or preachers, who publicly and privately give, administer, and use [the Word, Sacraments and Keys]...in behalf of and in the name of the church..."³⁶

Melanchthon expanded on Luther's doctrine of the pastoral office when he wrote in the Augsburg Confession, Article V, that God instituted the office of the ministry so that the people of God could obtain saving faith through the teaching of the Gospel and the administration of the sacraments.³⁷

Melanchthon presented a more extensive discussion of the doctrine of the ministry in his "Treatise on the Power and Primacy of the Pope." He said that the authority of the ministry is based on the Word of God. Therefore, the power of pastors is essentially spiritual. They have "the command to preach the Gospel, proclaim the forgiveness of sins, administer the sacraments, and excommunicate the godless without physical violence."³⁸

The doctrine of the ministry had been developed considerably by Luther, Melanchthon and The Book of Concord. Martin Chemnitz restated the doctrine and added some emphases of his own. For example, the public ministry does not derive its authority from the universal priesthood of believers; therefore, not every "priest" has the right to exercise

³⁵ To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate (1520), Luther's Works, American Edition, gen. eds. Jaroslav Pelikan and Helmut T. Lehmann, (St. Louis and Philadelphia: Concordia Publishing House and Fortress Press, 1966), 44:127.

³⁶ On the Councils and the Church (1539), LW 41:154.

³⁷ The Book of Concord, Tr. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 221.

³⁸ Tappert, 325.

the pastoral ministry of Word and sacrament. He points to I Co. 12:29-30; Eph. 4:11-12; Ro. 12:1; and Heb. 13:15-16. A Christian has the authority of pastoral ministry only when he has been specially called by the church.³⁹

Chemnitz, therefore, rejected any idea that the ranking of ministers was instituted by God. It is the public, pastoral ministry that is divinely instituted, not its structure. He cited Phil. 1:1; Acts 20:17 and other passages to show that the New Testament teaches no difference between bishops or presbyters or pastors.⁴⁰ We may conclude that the church is free to arrange for and rank various specialized ministers as a human effort at good stewardship of financial resources and ministry gifts. In the atmosphere of such "multiple" ministry, good sense would indicate that one minister should be called or designated as administrative, or senior, or head, or overseeing minister (or pastor). Structure of pastoral ministry is not prescribed by the New Testament, but good order in the church is (I Co. 14:33,40).

The Lutheran confessions are careful to distinguish between the universal priesthood of every believer and the office of the publicly called pastor. The pastor does not receive his authority from his membership in the universal priesthood. At the same time, his call is given by God through the church and does not allow him to lord it over the church.

3. C. F. W. Walther's Theses on Ministry

Hardly had the five ships with 700 Saxon Lutherans set sail in the fall of 1838 from Germany when the status of their five accompanying clergymen was questioned. Martin

³⁹ Martin Chemnitz, Ministry, Word, and Sacraments: An Enchiridion. Tr. Luther Poellot (St. Louis: Concordia Publishing House, 1981), 29.

⁴⁰ Martin Chemnitz, Examination of the Council of Trent, Part II. Tr. Fred Kramer (St. Louis: Concordia Publishing House, 1978), 701.

Stephan was designated as bishop. After he was deposed in the spring of 1839, discussions among the laity and remaining clergy led to disagreement, accusations and near disintegration of the colony. The issue of the pastoral office came to a head when F. A. Marbach debated with C. F. W. Walther on April 15 and 20, 1841, in Perry County, Missouri. Walther proposed his "Altenburg Theses," nine statements about the doctrine of the church and ten concerning "the Holy Ministry or the Pastoral office."⁴¹

In Thesis VIII on the holy ministry, Walther asserted that there is only one office of the public ministry in the church, the pastoral ministry [Predigtamt].⁴² He drew on such Scriptural passages as Acts 1:6 and Titus 1:1-7 to show that the pastoral office is the highest office from which all other offices stem. Walther also noted that the apostles entrusted the office of deacon to others. He offered this conclusion:

Therefore, the offices of Christian day school teachers, almoners, sextons, precentors at public worship, and others are all to be regarded as ecclesiastical and sacred, for they take over a part of the one ministry of the Word and support the pastoral office.⁴³

Walther takes a middle (mediating) position between the episcopal approach that treats the pastoral office as an exclusive right and the functional approach that views the minister as carrying out ministry on behalf of and by the sanction of the Christian congregation. He asserts: There is one ministry of the Word; however, auxiliary offices may be as many as a church wishes to designate.

In "The Congregation's Right to Choose," C. F. W. Walther applies his understanding of the Scriptural and Confessional doctrine of the royal priesthood of believers to

⁴¹ C. F. W. Walther, Church and Ministry, tr. J. T. Mueller (St. Louis: Concordia Publishing House, 1987).

⁴² *Ibid.*, 289.

⁴³ *Ibid.*, 290.

the practice of calling pastors. He writes:

If the entire congregation, i. e., all true believing Christians, have received the power of the keys from Christ, then it is beyond doubt, that the entire church, i. e., all true and believing Christians, also have the right and authority to choose their own pastors.⁴⁴

Dr. Walther wished to avoid two extreme errors. On the one side was the episcopal emphasis, represented by Martin Stephan and Wilhelm Loehe, that the office of the public ministry is a unique, authoritative spiritual gift of God. Indeed, the Apostle Paul does say that the ascended Christ out of his "grace" gave "some to be pastors,"--along with apostles, prophets, evangelists and teachers.⁴⁵ Unfortunately, a hierarchical (or "episcopal") interpretation of the pastoral office tends to create a line of separation between the clergy and the laity, and between pastors and other staff workers. On the other side were those such as J. W. F. Hoefling, a professor at Erlangen University in the 1850's, who believed the public ministry was virtually no more than the ministry of all believers carrying on the function of preaching the Gospel and administering the Sacraments.⁴⁶ This view has the disadvantage of blurring lines of spiritual authority and may encourage an ambitious lay person, regardless of qualifications, to seize leadership in the church.

4. Other Voices in the LC-MS

Certain leaders in The Lutheran Church--Missouri Synod lean toward the episcopal side of the issue. Dr. Robert D. Preus, for example, holds to the view that the public ministry of the Word is the same as the office of the pastor (Pfarramt). This is the only real

⁴⁴ Quoted in a conference essay by Samuel H. Nafzger from a series of 14 articles published by Dr. C. F. W. Walther in Der Lutheraner between September 1860 and August 1861, under the title "Das Gemeindewahlrecht" ("The Congregation's Right to Choose Its Pastor"): 20.

⁴⁵ Holy Bible, NIV, Ephesians 4:7-11.

⁴⁶ Preus, 26.

call, he asserts, that Christians can have. "Only to this specific office could suitable persons be called," says Preus, "and only to this office could one be ordained."⁴⁷ A current LC-MS textbook, Pastoral Theology, also tends to support the episcopal emphasis: "A distinction must be made between the general 'call' that every Christian has and the 'call' to hold the public office of the ministry."⁴⁸ It seems likely that the episcopal emphasis would tend to create a line of separation between the clergy and the laity, as well as between the pastor and other staff workers.

Lecturing on this subject at a Lutheran Circuit Counselors' conference, Dr. Samuel H. Nafzger, Chairman of The Commission on Theology and Church Relations of The Lutheran Church--Missouri Synod, asserted, "Walther does not hesitate to claim that the term 'ministry' in Scripture refers not only to 'the specific order of the office of bishop and pastor, but also in general the Word of God as it is exercised and in use'"⁴⁹ In another place Dr. Walther states that "some stretch the spiritual priesthood of Christians too far, others circumscribe it in too narrow limits."⁵⁰ Such a mediating view would allow for several trained spiritual leaders, but not limited to ordained pastors, to serve together as a multiple staff of "ministers."

In 1958, Dr. Arthur C. Piepkorn, in an essay presented to the River Forest Seminar on "Problems of Larger Churches," drew three conclusions. One of these is the following:

This conference could very well take the lead in helping our people realize that a multiple ministry is actually much more in accord with ancient precedent than the customary situation in our circles, where we have one presbyter-bishop and the

⁴⁷ Ibid., 61.

⁴⁸ Kraus and Mueller, 20.

⁴⁹ Nafzger, 20.

⁵⁰ Ibid., 18.

rest of the Christian community is made up of layfolk.⁵¹

Already in 1958, Dr. Piepkorn was one voice in the Missouri Synod taking the mediating stance. Such a middle position allows a congregation to call not just one pastor, but several persons, to fill various staff positions for gospel ministry. Here's one individual who is not allowed to preach, but loves to teach the children Bible stories. He, or she, may be called as a DCE. Here's someone else who wants to visit member families with the Word and prayer. He may become a Lay Minister.

5. 1981 C.T.C.R. Report: The Ministry--Offices, Procedures, and Nomenclature

In an effort to refine terminology and answer questions about ministry in the church today, The Commission on Theology and Church Relations, an official committee of The Lutheran Church--Missouri Synod, responded to the Synod's request for a thorough exegetical study of "the ministry." The results were a "Report" published for the church in 1981.⁵²

The report reminded the church that terms like "the pastoral ministry," "the teaching ministry," "the youth ministry," and "the music ministry" do convey meaning. But there is the danger that less than cautious use of the word "minister" or "ministry" may also lead to confusion about the doctrine of the ministry. For the sake of theological clarity Biblical terms related to ministry were selected and interpreted. The report stated, "The functions of the divinely established office of the public ministry can best be seen by looking

⁵¹ Arthur C. Piepkorn, "Problems of Larger Churches," essay presented to the River Forest Seminar (Concordia College, River Forest, IL, 1958): 54.

⁵² The Ministry--Offices, Procedures, and Nomenclature, (A Report of the Commission on Theology and Church Relations of The Lutheran Church--Missouri Synod, St. Louis, MO, 1981).

at the nomenclature that Scripture uses to refer to it."⁵³

Episkopee ("overseer") referred to the office of bishop. As the head of his congregation, he is in charge of caring for the church of God. Timothy (I Tim. 3:1) as an episkopee is to teach pure doctrine, publicly read Scripture, preach the Word, oversee the spiritual life of all parishioners (all ages and all stations in life). Presbyteros (I Tim. 5:17) is generally translated "elder." There were different kinds of elders. Some were to preach and teach the Word of God. Elder and bishop are used interchangeably (Acts 20:17,28 and Tit. 1:5,7). Hegoumenoi (Heb. 13:7) were "leaders." They seem to have had the mission of encouraging and admonishing church members by speaking the Word of God. "For they are keeping watch over your souls, as men who will have to give account." Ephesians 4:11-12 gives a small catalog of kinds of ministers. "The emphasis here is on how the saints are prepared for service by apostles, prophets, evangelists, and pastor/teachers. The pastor does this by teaching the Gospel and administering the sacraments." "Teacher" (didaskalos) is not the same as today's parochial school teacher.⁵⁴

The report distinguishes between terms and functions. It summarizes for the church in the following words:

Putting it simply, there is only one pastoral office, but the office which we formally refer to as "the office of the public ministry" has multiple functions, some of which are best handled by another, e.g., the parochial school teacher who is performing *that* function of the pastoral office...The pastoral office is unique in that *all* the functions of the church's ministry belong to it.⁵⁵

The report succinctly reminded the church that the doctrine of the public ministry is to be taken seriously. It is Christ's ministry first and foremost, and where the church

⁵³ Ibid., 13.

⁵⁴ CTCR Report, 14.

⁵⁵ Ibid., 19.

specifies certain ministries (perhaps in an emergency situation), good order and the welfare of the church must prevail.

6. The Pastoral Office and Multiple Ministry

The doctrine of the public ministry recognizes that all the various ministries are part of the one pastoral office. Because this is so, staff and members have an opportunity for a harmonious life together. There is a marriage between the priesthood of believers and the office of pastor. While separate, they both do the church's ministry. In a small congregation the ministry of the church will reside in the body of church members and one pastor. In a large congregation, however, the pastoral office will take a different shape, namely, the body of believers alongside the various part-time and full-time spiritual leaders the church has seen fit to call to significant positions of the public ministry. While the large congregation may have called a cadre of spiritual leaders to a variety of specific ministries, and such a congregation may have designated one of these leaders as the Administrative Pastor (or Senior Pastor), the doctrine of the call accepts them all as an integrated part of the pastoral office. The whole church possesses the ministry of word and sacrament, while it calls certain individuals to administer them publicly. The mediating view of the doctrine of the call allows for understanding a multiple staff as a spiritual team; whereas, the episcopal approach tends to separate too much between the pastor(s) and the rest of the staff who really aren't seen as part of the "pastoral office." The ministry of the Word in a team of multiple ministers finds unity when all members see themselves as an integral extension of the office of the pastor.

Though several ministers participate in differing functions of the pastoral ministry, there can only be one real "pastor" in a congregation. Martin Anderson, former District President of the Evangelical Lutheran Church, later a respected consultant in church planning, in his book, Multiple Ministries, said:

A multiple ministry is a team operation, but a team must have a leader. In nature having two heads is freakish, and it is not good in the church. Whether in business, school, government, or the church, there must be one head. Order is a fundamental necessity. This requires that someone be in charge.⁵⁶

But how does it work when two or more trained pastors, or a staff mix that includes other professionals, compose a team of ministers for a large church of 1,000-3,000 confirmed members? The New Testament would lead us to think in terms of overseers (or bishops). The senior pastor in a large church may be thought of as a member of the ministry team, but he is also the "bishop" supervising the rest of the ministers on the team.

Multiple staff ministry may be best understood according to The LCMS traditional doctrine of the ministry of the Word in the wide and narrow sense. Christ commissioned his disciples to spread the Word. Since then, they have been followed by generations of faithful ministers of the Word, individual pastors, teams of elders, levels of spiritual leaders --whatever the Holy Spirit provided in given situations and times. Those who do public ministry do so by reason of powers delegated to them by the priesthood of believers, the church. "Tell Archippus: 'See to it that you complete the work you have received in the Lord'" (Col.4:17).

There are not two ministries; Christ has established only one ministry, the ministry of the Word. However, "ministry" has both a wide and a narrow understanding. In the wide sense, by faith Christians are "a kingdom of priests and a holy nation" (I Peter 2:9). But they are not to administer the means of grace publicly. "The members of the royal priesthood are to call, that is, elect, choose, or appoint, qualified individuals to do this in their name and stead (I Tim.3:2; 2 Tim.2:2; Acts 14:23; Eph.4:11; Rom.1:1)."⁵⁷ In the

⁵⁶ Anderson, 20-21.

⁵⁷ Nafzger, 24.

narrow sense, I would include all who are called to function in some facet of public ministry with the pastor, or senior pastor (bishop) if there is one.

There is a public ministry which may be called "the pastoral office" whose scope of duties includes proclaiming the Gospel in the public service, public absolution of sins, public administration of the sacraments. While all Christians have a general ministry (universal priesthood), God has not called them to exercise these duties publicly. He established the pastoral office for this purpose. God gives the church "apostles, prophets, evangelists, pastors and teachers for the work of ministry" (Eph.4:11-12).⁵⁸

All things are to be done decently and in order according to I Cor. 14:40. We are reminded of the danger of confusion should we fail to distinguish between the priesthood of all believers in general and the office of public ministry. It is helpful to think of the ministry of the Word in both a wide (believers in general) and a narrow (public ministry) sense.⁵⁹ Those selected by the congregation to serve in a public capacity will perform their ministry best if their unique tasks are clearly delineated by some form of job description. Good order would dictate the need for some system of accountability, to the congregation, to the lay leadership and to the fellow ministers on the staff.

A theology of multiple staff ministry, therefore, may be summarized like this: Multiple staff ministry refers to the work of God through a congregation of believers by which he calls various persons to specific ministry tasks within the pastoral office. Their mission is to share responsibility and mutual concern as a team, so that the members of the church become more completely equipped for their service to the Lord.

⁵⁸ J. T. Mueller, Christian Dogmatics (St. Louis, Concordia Publishing House, 1934), 563-566.

⁵⁹ Nafzger, 20.

6. Concluding Perspective

The study of the doctrine of the public ministry has continued to be a major issue in The Lutheran Church--Missouri Synod. Because theological voices have spoken clearly in the past--including the apostles, the confessors, 19th century teachers and present-day theologians--the church enjoys a certain consensus in its doctrine of the ministry. The ministry of the Word belongs to the congregation. Members have the privilege of and mandate for witnessing the Word of Christ to fellow Christians and neighbors.

Accordingly, the public ministry is not absolutely necessary. Yet, God chose to institute the office of the pastor, whose task it is to serve Christ and the congregation by proclaiming and teaching the Word. This office, while requiring someone to serve in a shepherding, coordinating role, may be shared by a number of auxiliary offices. The Lutheran Church--Missouri Synod agrees: Setting up a variety of specialized ministries in the church is an adiaphoron; recognizing these ministries as part of the one office of the public ministry is a requirement.

With this overview of the theology of ministry, and particularly as it applies to multiple staff ministry, we are ready to take a closer look at what others are saying about ministry in the large parish.

CHAPTER TWO

What the Experts are Saying

A recurring refrain in the churches during the past two and a half decades has been the phrase "multiple staff ministry." In The Lutheran Church--Missouri Synod the congregations with parochial schools long ago recognized they were in a multiple staff mode, but their situation was more likely to be called a "team ministry." My first recollection of the "team" emphasis was a pastor-principal workshop held at Concordia College in River Forest, Illinois, in 1969. Many other such workshops have been held since then. In addition, pastors of large Lutheran churches in America for several decades have banded together in various conferences seeking answers to their unique concerns, including better approaches toward more effective and efficient multiple staff ministry.

During these years, when much focus was on such areas of the church's mission as rural ministry, campus ministry and urban ministry, more and more leaders experiencing the large church phenomenon wrote about their observations, and in some cases, their personal experiences. This chapter will summarize the major findings of several acknowledged leaders in the area of multiple staff ministry in the large church.

A. Schaller's Eight Factors for the Increase in Multiple Staff Ministry

Lyle E. Schaller, parish consultant on the staff of Yokefellow Institute in Richmond, Indiana, is recognized as an expert on church growth and leadership. In The Multiple Staff and the Larger Church, he devotes one whole chapter to "Staffing the Larger Church." He

highlights eight factors, or reasons, for the increase of paid staff in the larger church.⁶⁰

1. Needs

As a parish becomes more sensitive to the needs of people, its program becomes more complex and therefore requires more staff. This principle is not unknown to medical, banking, educational, military and many other people-centered organizations.⁶¹

2. Specialists

The second factor is closely related to the first. There is an increasing specialization throughout the broad range of industry and human services. For example, only 17% of doctors were specialists in 1930; whereas, by the 1980's that percentage rose to 75%! As in society in general, the large church is increasingly seeking staff specialists. Schaller lists such specializations: counseling, ministry to the elderly, education, evangelism, single adults, developmentally disabled, leadership development, administration, youth, worship and single parents.⁶²

Someone may object: why don't we use more volunteers instead of paid staff?

Schaller answers this challenge when he says:

In the small church the members spontaneously do this [volunteer]. In the middle-sized congregation this responsibility may be carried by the pastor or by a lay volunteer. In the larger congregation it usually requires considerable time from one staff person. In the huge congregations the development and care of a network of lay volunteers often requires all of one staff member's time plus the investment of time and energy by other staff persons with the assistance of several lay volunteers.⁶³

A similar argument can be made for each area of specialization. The larger the church, the

⁶⁰ Schaller, 51-84.

⁶¹ Ibid., 53.

⁶² Ibid., 55.

⁶³ Ibid., 20.

more lay volunteers, and thus the more complicated the system of administering the network of volunteers. Such an army of lay workers necessitates the guidance and supervision of a trained, full-time staff person. Lay volunteers are an important element in the fabric of congregational life. But they cannot be left to their own ingenuity in devising places to fit in and serve; their energies and skills need to be focused meaningfully by one supervisor. Thus, we do use many volunteers in the ministries of the church, but not in the place of paid staff. Along with many volunteers, a large congregation requires a proportionate number of specialist staff persons.

3. Pluralism

Parallel to these two generalizations--sensitivity to needs and specialization--is a third factor: pluralism. For several decades, our society has encouraged differences among people. For instance, a modern high school provides a large core of courses from which students are taught to select priorities and not feel guilty about saying no to most choices. Multiple staff are needed in a large congregation to deal with the variety of needs and interests, not only of the teenagers, but of all the members. "The more pluralistic the congregation, the greater the workload for staff."⁶⁴

4. Lack of Volunteers

A fourth factor for the increase of multiple staff in the large church is the decline in available lay volunteers. For years, the typical family-oriented church targeted housewives not employed outside the home for lay volunteer services. Schaller cites a remarkable statistic that reveals a dramatic change. From 1950 to 1975, male employees in the labor force increased by 22% and female employees increased by 14%, but the number of married working women, living with their husband and having children under 18 at home, increased

⁶⁴ Ibid., 54.

by 217 percent! Considering specialization and pluralism in society, coupled with a drastic decline in available female volunteers, it's no wonder that large churches are turning to more paid staff.⁶⁵

5. Hire someone

A fifth factor for increasing paid professional staff is the growing attitude, "hire someone else to do it." People are paying for housecleaning ladies. Child day care centers are continuing to spring up. Tax accountants are in demand. The trend toward "hiring it done" is readily seen in depending less on volunteers while increasing expectations of the paid professional staff in the church.⁶⁶

6. Cohesiveness

"Americanization" is listed by Schaller as the sixth reason for increased staff in large churches. He refers to the change from the early days when churches were identified by nationality and/or language. This "glue" enabled congregations to function with fewer professional staff. But this sense of unity and cohesiveness has largely disappeared in the Lutheran churches, as well as in other mainline church bodies. Therefore, more staff members are being required to secure that sense of unity.⁶⁷

7. Loyalty

A seventh factor is the decrease in American society in loyalty of individuals to institutions. This is true in today's labor unions, fraternal organizations, Scouting, and other groups. In the large church it takes more staff personnel to develop such loyalty to

⁶⁵ Ibid., 54-55.

⁶⁶ Ibid., 55.

⁶⁷ Ibid., 55.

the church from those who are part of a newer generation.⁶⁸

8. Inter-Faith Marriages

An eighth significant reason for increase in paid staff in the larger church is that more people are marrying across denominational lines. For years, when a Lutheran married a Lutheran, the assimilation process for the spouse was relatively easy. But now, when an unchurched person or a Baptist marries a Lutheran, more effort is required by professional staff to assimilate the newcomer. Schaller points out that the change in proportion of young people going to church-related colleges is parallel to the increase in inter-faith marriages. One of the reasons for the church-related college was to raise the probability that a Lutheran coed would meet and marry a Lutheran young man. By 1979 only one-fourth the young college population were attending private schools, and a much larger proportion were meeting their future spouse on public campuses.⁶⁹

Schaller offers these eight factors as reasons for a growing multiple staff in the churches of nearly every denomination. The implication from these eight factors is that churches which understaff are risking mediocrity and decline. He gives the example of a congregation averaging 200-300 at worship finding it necessary to expand their facilities to allow for a growing program. The congregation finances part of the cost of construction by not employing additional program staff and therefore "saving" dollars to be used elsewhere. The result is attractive new rooms that are empty, or only partly filled, because there was not enough staff to develop a program to utilize the new rooms. So, Schaller asks whether a congregation is staffed for numerical growth, for remaining on a plateau, or for eventual

⁶⁸ Ibid., 55.

⁶⁹ Ibid., 56

decline.⁷⁰

Lyle Schaller has provided a most helpful perspective on the growth of multiple ministry in churches. He asserts that already back in 1980 there is a noticeable trend toward increasing the number of professional program staff members in congregations. Of these eight factors, he readily admits, not every factor applies to every congregation. However, they are "significant forces" in the increase of professional staff in nearly every denominational family.

B. Anne Nuechterlein, How to Improve Multiple Staff Ministry

While Schaller lists reasons for the increase of multiple staff ministry, a follow-up question would be: What is necessary for some church staffs to work together effectively and joyfully, instead of experiencing painful and destructive patterns of interaction? Anne Marie Nuechterlein has studied interpersonal dynamics in family life and offers her findings as clues to successful interaction within church ministry staffs.

What Nuechterlein claims is necessary for a healthy relationship within a multiple ministry staff ought to be regarded as essential to its structure. This structure should include scheduling regular staff retreats and meetings, along with carefully formulating an annual staff covenant and writing out role expectations as often as needed. Nuechterlein uses the descriptive phrase "intentional interaction."⁷¹

She proposes a model that looks like a wheel with many spokes. The spokes are a variety of good quality staff relationships. A staff works together administratively, she explains, performing an aggregate of definable tasks for an overall mission. But the staff

⁷⁰ Ibid., 57.

⁷¹ Anne Marie Nuechterlein, Improving Your Multiple Staff Ministry (Minneapolis: Augsburg, 1989), 30.

members are a team, which means they must give attention to relationships.⁷²

Nuechterlein describes the nature of good staff relationships in spiritual terms, which should be taken for granted in a Lutheran church. Perhaps, the for-grantedness is also the weakness. Thus, the necessity of a clear statement:

Staff relationships are more likely to be satisfactory if the staff members base their relationship on a commitment to God and to each other. If we commit ourselves in specific ways to God and to each other, expectations and goals can be more clearly articulated and understood. Also, when a staff negotiates the details of their working relationship in the form of a covenant, the loyalty, trust, and open communication can be more easily established and staff members can experience what it means to relate with each other as a faithful, forgiven, Christ-centered staff.⁷³

The relationships that are needed in a healthy ministry staff make up the substance of Nuechterlein's book, Improving Your Multiple Staff Ministry, which could serve as an excellent study text for a staff retreat. These relationships include:

1. Establishing Covenants.
2. Discussing Expectations.
3. Understanding the Staff as a System.
4. Understanding One's Own Family System.
5. Understanding One's Own Personality.
6. Developing Positive Self-Esteem.
7. Using Power Effectively.
8. Becoming Aware of Male/Female Dynamics.
9. Discovering One's Own Negative Communication Styles.
10. Acquiring Honest and Open Communication Skills.
11. Managing Conflict in a Forgiven Staff.⁷⁴

Nuechterlein has provided valuable insights into what kind of relationships make for good team ministry. She offers a balance between two sets of emphases. On the one hand, there are the necessary ingredients of Christian values such as commitment, open communication, forgiveness and Christ-centeredness that must be allowed to interplay. On the other,

⁷² Ibid., 19.

⁷³ Ibid., 21.

⁷⁴ Ibid., 19-20.

there are the outward intentional structures, like special retreats, an annual staff covenant and written role expectations for each staff member which must be in place to serve as borders within which staff relationships are encouraged to thrive.

C. Marvin T. Judy, Cooperative Leadership

We have noted the factors that make multiple ministry necessary. We have also listed the kind of relationships that make for good team ministry in such a staff. Now it is important to see how leadership is dealt with in the multiple staff setting of a large church. American culture has encouraged a leadership style that is democratically oriented, as opposed to an autocratic or laissez-faire approach. Judy refers to this democratic approach as the "cooperative" style of leadership. Here is his view of a cooperative church staff:

A further observation of staff performance is that each individual in the staff needs to have freedom for his own creative work. In a cooperative society there is a degree of tension that will always exist between individual freedom and initiative and group loyalty. The skillful leader, however, will take into account the individual talents of persons in the group. In a church staff a group of people have been assembled presumably because of individual talents and professional training. The leader's task is to create a climate in which the most creative work can be done by each individual. He will see to it that time is made available and material and human resources are provided for each member of the church staff to do his work. Each member of the staff, however, will keep in mind the central purpose of the work of the staff and the basic framework in which he operates, and in turn, will not go beyond the limits of his position. In other words, each member of the staff will respect the staff objectives and stay within the bounds of the objectives with creative ideas.⁷⁵

Judy quickly asserts that there is no "pure" cooperative leadership. Of the hundreds of churches he studied, most of them operated with a senior minister as the leader of the staff team. In the few instances where such leadership was not assigned to a senior minister, an administrator-pastor was designated or one of the pastors (ministers) was considered the

⁷⁵ Marvin T. Judy, The Multiple Staff Ministry (Nashville: Abingdon, 1969), 53.

senior in action, if not in title.⁷⁶

There will be some variations, Judy admits, as far as the senior pastor's style. But the emerging picture of a cooperative staff ministry which he paints is worthy of adoption. This picture shows the senior pastor as the director of a staff of co-workers who are specialists in their fields. He leads the staff which as a group lead the congregation both in their specialized areas and as a staff together.

Judy believes a senior minister can work in such a cooperative leadership staff with a style that is unique to his personality. He tells of an interview with a Lutheran senior pastor. The pastor had said, "I operate in our church staff with a gloved iron fist." At first interpretation, Judy says, this appeared to be an autocratic style. Then he visited with the assistant pastor, director of education and other staff members. Without exception they all expressed fulfillment, loyalty to the church and complete support for fellow staff members. Judy concluded that the pastor had overrated his "iron fist" description of himself.⁷⁷

In other words, a cooperative style takes into consideration the abilities, needs and feelings of the various members of the staff. This is the "gloved" element of the senior minister's leadership. At the same time, there are times when he needs to help the team focus on a priority concern. At those times it is acceptable to exercise a bit of "iron fist" assertiveness in order to get decisions made and to move on with the work.

D. Kent Hunter, A Spiritual Gifts Model for Multiple Ministry

The next area of concern is that of building a team ministry. Multiple staffs can be built in the reality of the incarnation of Christ, claims Kent Hunter, a Lutheran pastor

⁷⁶ Ibid., 50.

⁷⁷ Ibid., 52-53.

noted for his books and seminars on Lutheran church growth. Hunter's reasoning goes like this: God so loved the world that he sent his only Son. His Son translated that love to forming his church, a body of believers, to be his presence in the world. In his love for his church, Jesus Christ gives his Holy Spirit. With the Holy Spirit come the gifts by which Christ enables multiple staffs to work together effectively.⁷⁸

What criteria form the basis for a good multiple staff model of management? Hunter dismisses several because they don't work. One ineffective criterion is "people just like me." On the surface, the idea is appealing. The senior staff member may enjoy the thought of having himself duplicated in sameness of philosophy, temperament and style. He could expect that discussions and decisions among the staff would be void of opposition and conflict. Members of the staff may also imagine that sameness would be ideal by allowing unity in visioning, planning and implementing. Actually, however, the sameness may become an environment for inevitable jealousies when congregational members must choose between staff members to receive ministry. And when ministers duplicate each other's strengths and weaknesses--take for example, dislike for youth work--one minister is likely to be grieved because he, instead of the other, is compelled to work in that disapproved area. Jealousy may build to tension, and tension perhaps to resentment. The "people just like me" approach also tends to ignore the positive contribution that variety in personality differences can bring to a team ministry. Instead of duplicating one another, the staff members can complement one another as a team of leaders.

A second criterion to be dismissed is "popularity." When a minister considers the success of his ministry based on how many "friends" he has in the congregation, his focus

⁷⁸ Kent Hunter, "A Model for Multiple Staff Management," Leadership (Summer 1981): 100.

will be turned from serving to being served. Certainly, staff persons need a certain sense of popularity with the people they lead, but popularity cannot become a standard by which either the individual or the whole team manages their ministry together. Indeed, human nature would conclude that the pastor on the staff who is perceived as more popular than another, and especially more popular than the head pastor, is bound to be seen as a threat to the other's ministry. The reality is that, as I heard somewhere, "you can't fit four feet into the two shoes under the head pastor's desk." The people of the parish would probably be best served by having a clear understanding of who among the ministers is the chief shepherd.

A third criterion that lacks assurance of building team ministry in a multiple staff is what may be termed "academics." Indeed, well-educated pastors are needed in today's church. However, academic degrees in themselves don't ensure effective leaders for God's people. A degree by itself says nothing of the relational gifts a leader may or may not have. For example, a degree in sacred theology may make a pastor an expert in knowing and teaching theology, but it will give him little equipment for the nuts and bolts business of serving the major, as well as the petty, daily concerns of people. Thus, academics, while enviable, is unsafe as a criterion toward building a model multiple ministry.

Fourth, "effectiveness" is not an entirely useful criterion, either. What is "effective" to one person, or in one situation, may not at all be that to another person or in another situation. We need something more objective by which to evaluate the suitability of a minister for a given ministry. At the very least, building a staff of pastoral leaders, it seems, ought to require first, determining the needs for ministry in a given congregation and, then, matching them with the proven abilities of the prospective staff member or members.

A fifth criterion to be dismissed in the building of a model for multiple ministry is that of "bureaucratic design," that is, a "system" by which church workers are placed into

ministry by their ecclesiastical jurisdiction. Indeed, the "system" of placement aims to make use of the best techniques available to ascertain qualities in the workers. But it's not unusual to discover here and there that self-evaluations and evaluations by friends may be extremely subjective ameliorations of the character and record of some of the candidates for multiple ministry. Hunter makes the bold assertion that there is little evidence to support the belief that the Holy Spirit uses the "system" any better than simply "drawing names out of a hat."⁷⁹ In fairness, we must add that data gained through the "system" does provide placement officers with the best information available in making conscientious assignments for a large group of candidates.

Hunter takes his case to the New Testament. The model for multiple staff ministry which he proposes is a system of managing according to spiritual gifts.⁸⁰ In his book he describes how he and his staff used the recognition of their various spiritual gifts as the modus operandi for working together. He also offers a 10-step model for others to study and use:

1. The staff studies the Bible information on spiritual gifts--Rom. 12; I Cor. 12; Eph.4; and I Pet. 4:10. Do supplementary reading in a book on the subject.
2. Next is a study of the dynamics and variety of gifts. Note how they complement each other and contribute to a healthy church and staff.
3. Bible studies on the nature of the Church as a living organism should be done.
4. The staff now works at helping one another discover their gifts.
5. Write the gifts into everyone's resume.
6. A list of the various needs in the congregation is to be made, determining where staff spiritual gifts meet those needs and where they are absent.

⁷⁹ Ibid., 100-103.

⁸⁰ Ibid., 103.

Perhaps gifted lay people should be trained to fill the gaps.

7. Staff members should give weekly evaluations indicating which tasks utilized their gifts well and which tasks should have been delegated to someone else with the respective gift or gifts.
8. The staff should rate itself every week to determine if the staff is managing its ministry by its spiritual gifts.
9. After two or three months the staff takes an inventory. Ask: Is there an improvement in the "fruit of the Spirit" in love, joy, peace, etc.?
10. The same process is used with the lay leaders, and then again with the membership.⁸¹

Hunter declares that as a congregation begins to develop this model, God's criteria of spiritual gifts, there will be less likelihood of division and tension because leaders and people will see that they are not in competition, but rather are complementing one another.⁸² Viewing multiple ministry from the perspective of a nucleus of professional persons having not only a background of training and experience but also unique gifts and abilities has a favorable chance of promoting an increased sense of worth on the part of each staff member. Perhaps this sense of worth will then encourage each staff member to work more energetically and conscientiously at making his or her contribution to the cooperative efforts of the whole staff.

E. Bruce Jones, Learning from the World of Management

How does the task of ministry relate to the theme of management? Bruce Jones accepts the challenge of answering this question. Jones, trained in the art of management and a graduate of Fuller Theological Seminary, is an experienced pastor at Moody Church in Chicago. In his book, Ministerial Leadership in a Managerial World, he restates the

⁸¹ Ibid., 106-107.

⁸² Ibid., 107.

question this way: "Is it possible to synthesize our ecclesiology (theology of the church) and current business expertise without violating the Word of God?"⁸³

Jones sets out to answer this question by evoking three possible responses. One response is that ministry and management are considered *mutually exclusive*. He quotes Christian Leadership Letter as an example of this point of view, although he himself disagrees with it. Jones does agree that management techniques used in the Christian church will have different results from their use in a secular organization. Yet, the separation, he claims, is not that clearly defined. Taking the analogy of Christ as the Head of the Church (Ephesians 4), Jones points out that Christ "is managing the ministry of the church through His Spirit and His saints who are equipped for this purpose."⁸⁴ There is teamwork between the eternal Spirit, who desires and enables the nurture of spiritual growth in people, and the human creature, who does the "legwork" of explaining and modeling Biblical precepts. Therefore, Jones contends, ministry and management do not at all exclude each other.

A second possible response to whether management and ministry can be synthesized is *that they can coexist*, if management is taken as secondary to ministry. Bruce Jones looked at the results of several sample surveys and found that they corroborated one another on this issue. The importance of being an administrator was rated last, or close to last, by pastors. Jones concludes that it is possibly pastors' secondary regard for administration that most likely reflects their inability to define and agree on what constitutes the administrative role.⁸⁵

⁸³ Jones, 17.

⁸⁴ Ibid., 20-21.

⁸⁵ Ibid., 23-26.

Then Jones points yet to a third response. Management may be seen as *a function of Biblical ministry*. Jones takes the position that the question of whether church management and business management can be synthesized is false because it tries to divide sacred from secular. He proposes that "godly ministry and good management must go hand in hand."⁸⁶ He asserts that pastors have a dual role. They have been called to *minister to people* as well as to *administer the local church*.⁸⁷ Jones is convinced that a pastor is both a minister to people and a manager of a church at one and the same time. It's not an either-or question.

Jones offers Scriptural bases to show that the practice, principles and philosophy of management in the church are solidly Biblical. For example, Genesis 1:26-30 says that in creation God delegated to the human race "dominion" over the earth. Human beings were to manage God's earth and its resources. In the Old Testament many godly men were good managers, for example, Abraham, Moses and Nehemiah. In the New Testament oikonomos is the Greek word referring to a household steward or manager. The Apostle Paul writes of himself and his fellow evangelists in I Corinthians 4:1, "So then a man ought to consider us as servants of Christ and stewards of the mysteries of God." Jesus himself exemplified good management when he carefully and prayerfully selected his "staff" of disciples (Luke 6:13).⁸⁸ Jones is convinced that a pastor is both a minister to people and a manager of a church at the same time. It's not an either-or question. He recalls a bishop from a Brethren church saying that "he had never seen a man removed from a pastorate for poor preaching, but he had seen many move on because they had done poorly as managers

⁸⁶ Ibid., 28.

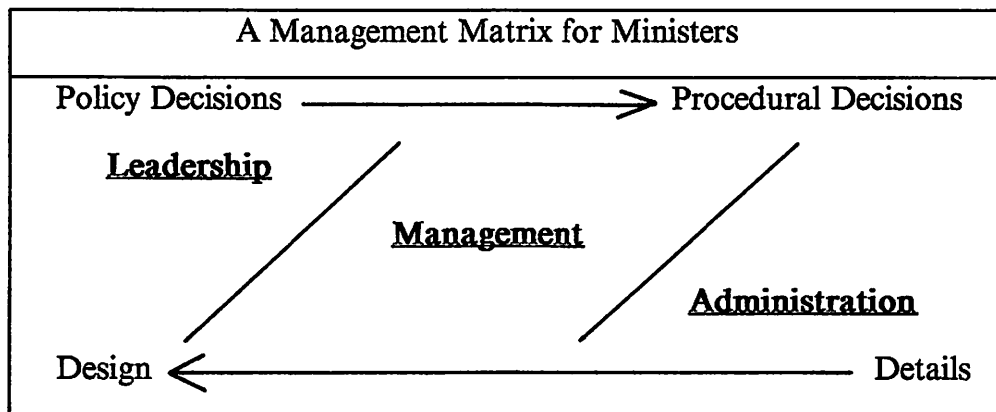
⁸⁷ Ibid., 32.

⁸⁸ Ibid., 28-32.

in the church."⁸⁹

Is it possible to synthesize ecclesiology with business acumen? Jones, speaking from his experience in both worlds, says an emphatic "Yes!" Not only is it possible; it is necessary. He then unravels the complicated maze of distinctions and overlap concerning terms like, management, supervision, administration and leadership. Basically, he reasons that managers are supposed to plan and organize; whereas, leaders are responsible for influencing people.⁹⁰

Actually, he likes to compare pastors to "entrepreneurs." He reduces this whole subject of management to three distinguishable dimensions, and diagrams them like this:



He tells us that "good entrepreneurs [read that "pastors"] have some ability in each area."⁹¹

He points out that the role of episkopos (overseer, bishop) requires administering and managing.⁹² Oversight, he would argue, clearly implies that the overseer is taking charge and that fellow staff members have some accountability to him just as surely as

⁸⁹ Ibid., 33.

⁹⁰ Ibid., 41.

⁹¹ Ibid., 52.

⁹² Ibid., 60.

congregations and congregational leaders are urged to "obey" their leaders (Hebrews 13:17). In the typical large church setting today with its team of several ministers, it would seem that the concept of "bishop" provides a New Testament analogy for the position of senior pastor. For he carries out an episcopal (overseer) role toward his ministry team (the staff). Similarly, the role of pastor (same word in Latin, shepherd) implies strong leadership. A pastor is a spiritual shepherd. And a shepherd leads his sheep, the sheep and the undershepherds do not lead the shepherd.⁹³

More specific to this project, Jones has plenty to say about the importance of ministry and management in a multiple staff ministry. Jones has been a big supporter of multiple ministry, as he believes bivocational and volunteer staff are needed for real spiritual growth in a congregation. But, it is vocational staff that proves to be key to growth. The importance of this fact can be seen in the statistic that "while only 12% of Protestant churches have multiple [paid] staff..., 50% of American church attenders go to those churches."⁹⁴ Since half the people participate in large churches in which vocational staff are available to minister as "specialists" to a variety of parishioners' specified needs, these churches would be well advised to organize their staffs accordingly.

As far as staff structure, Jones doesn't advocate one over another. The relationship of a staff person, a senior pastor, the church board, and leaders of committees to one another has a broad range of possibilities. At one end of the spectrum is the "collegial" staff structure, where staff members openly negotiate their respective roles. At the other end, the senior pastor stars, supported by a cast of back-ups (a "command" staff structure).⁹⁵

⁹³ Ibid., 76.

⁹⁴ Ibid., 160.

⁹⁵ Ibid., 171.

Jones is concerned that a church not get hung up on what positions or titles to establish, but remember that the way it is organized and its philosophy of ministry have a much to do with the way it should structure its staff. Jones summarily states: "It is important to match not only the gift-mix of a candidate with a comparative position, but to match the philosophy of ministry as well."⁹⁶ Personalities, gifts, philosophies and needs of both staff and congregation make up a complicated recipe of organization for a particular staff of ministers in a particular parish setting.

Combining Jones' understanding of the relationship between ministry and management with the Lutheran doctrine of the call, we may conclude the following: The "divine call" is exercised when the congregation, which is the church, prayerfully and with sufficient information about their needs and the candidates' gifts, democratically make their choice. Then, when they have exercised their "leadership" (responsibility) in electing a pastor, he, as the accepting pastor, exercises his leadership by leading. And, then, the members follow. This is made clear in the "Installation of a Pastor," according to the Lutheran Agenda of rites and services in the church.⁹⁷

Finally, Jones says a word about the place of "vision" in ministerial leadership. He calls on several Biblical references: Acts 2:17 ("In the last days, God says, I will pour out my Spirit on all people...your young men will see visions, your old men will dream dreams."); Hebrews 11 (models of faith and leadership); and Hebrews 12:1-2 (Jesus Christ as author and finisher of our faith). Then, borrowing from the business world, Jones presses several management terms into service for ministry in the church: 1) Goal setting,

⁹⁶ Ibid., 170.

⁹⁷ Lutheran Worship Agenda, Prepared by the Commission on Worship, The Lutheran Church--Missouri Synod (St. Louis, MO: Concordia Publishing House, 1984), 222-227.

2) Strategic planning, and 3) Creative visualization.⁹⁸ He feels strongly that the church should be concerned primarily about "growth goals," which sounds like an alert to the board members and stockholders of some company. A ministry staff that wants to lead will emphasize "numerically measurable evangelistic goals."⁹⁹ In my opinion, Jones has helped to settle some of our anxieties over whether a synthesis of sacred and secular approaches to leadership in the large church is acceptable. It is reassuring that he relates his argument to the role of Christ himself and to Scriptural statements that demonstrate God's interest in and involvement with the things he created. One of the clearest means by which this connection between the divine and the human takes place, Jones corroborates, is the Christian pastor as a skilled manager.

F. David Womack, *The Pyramid Principle*

While Bruce Jones dealt with the issue of staffing and administration in the church from the perspective of a pastor surrounded by business and industrial forces using secular management principles, David Womack speaks out of real-life experience with the steps needed for missionary expansion of a church. In 1977, David A. Womack was Home Secretary of the Assemblies of God Division of Foreign Missions. He was an experienced pastor, a former missionary, and a church planter in Columbia, South America. He travelled the world extensively, calling for all-out world evangelism.

Through his book, *The Pyramid Principle of Church Growth*, he aids Christian churches in examining how they can best do the Lord's mission. Searching for a model to which he could compare the church, he turned to one of the earmarks of the Mayan and

⁹⁸ Ibid., 207-213.

⁹⁹ Ibid., 209.

Egyptian cultures, the pyramid. Producing growth in the church is like enlarging a pyramid. It doesn't work simply to make it higher or to increase its mass. To enlarge a pyramid, first the size of its base must be increased. So with the church: if it desires to do greater ministry and reach more people, it must first enlarge its base of organization and ministry. Womack asserts that "a church cannot grow beyond its own ability to care for a determined number of people."¹⁰⁰ In other words, an adequate number and quality of leaders, or staff personnel, must exist in order to put the best talents and services of the people to the most efficient use. As a pyramid with an enlarged base would be ready to expand, a church with an increased staff would be expected to grow.

Conversely, he concludes: When a church fails to enlarge its base of administration and ministry, it stops growing. He cites the story of Joshua and the Israelites in Joshua 13. Joshua was getting old, but there was much land yet to be possessed. The Lord expected total occupation of the Promised Land, but Joshua and his associates were tired and ready to settle down. This is a commentary on the aging church today. In spite of Jesus' command, "Go, make disciples...", many churches remain slaves to traditions and are satisfied with the status quo. Womack calls this the "Joshua Predicament." The pyramid gets to be top heavy and the possibility of expansion is negated.¹⁰¹

The solution to the Joshua Predicament came from the Lord. "Now therefore divide this land as an inheritance..." (Joshua 13:7,8). Joshua was ordered to decentralize, to divide the responsibility among the people. Womack adds that leadership only from the top will eventually choke the growth of the church. By dividing the tasks among the people, Joshua

¹⁰⁰ David A. Womack, The Pyramid Principle of Church Growth (Minneapolis, MN: Bethany Fellowship, Inc., 1977), 15.

¹⁰¹ *Ibid.*, 19.

would increase his "points of engagement" with the larger community. An aggressive program that keeps the whole congregation "on the offensive," reaching the people of the surrounding community with the gospel, will see their church grow. Such expansion is possible because the church is willing to increase its base of organization and ministry.¹⁰²

Womack's pyramid principle affects the size of congregations. He agrees with other analysts of growing churches that there is a tendency to level off at certain stages of growth. One of these barrier levels is 1,200 worshipers on a Sunday. I mention this particular level because Immanuel in Perryville has remained at about 1,000 worshipers per Sunday for fifteen years, which is the same period of time that the church has had a staff of two pastors. A vicar program was resumed four years ago. There has been some growth in this time, but it is slight.

For example, the vicar program has made it possible to program a regular Friday evening Bible fellowship for young families and to conduct a 6th grade weekday religion class for non-parochial school children. Average church attendance exceeds the 1,000 mark most Sundays; whereas, formerly it had kept trying to reach for 1,000. Womack claims that a different form of organization is needed at this stage before any substantial growth can be expected.¹⁰³

He compares the 1,200 mark to the sound barrier for flyers. A new set of procedures must go into operation at this level. A church at this size is no longer like a small or medium-sized family business. It takes on some of the character of a corporation. At this point in its growth a congregation not only needs more program staff members, but a

¹⁰² Ibid., 21-24.

¹⁰³ Ibid., 88.

business administrator to free up the other staff members for fuller spiritual services.¹⁰⁴

Drawing on his experience as a pastor of a large church that reached this level in Bogota, Columbia, David Womack tells how he and the leadership had to accept the changed dynamics of a congregation in which no one member could know all the other members. The ministers tried to provide a variety of services to appeal to many kinds of people. It was necessary to keep the people participants rather than spectators. Womack's approach was to divide the congregation into teams whose mission it was to start several new churches in Bogota. His core church remained at 1,000 worshipers, but the total lives reached were 3,000 to 4,000 per Sunday.¹⁰⁵

Womack's pyramid principle speaks loudly to the church today. Immanuel, Perryville, and other large churches like it, should take his principle seriously and begin to grow boldly, both numerically and spiritually, far beyond the 1,000 worshiper level!

The voices of six respected churchmen have been cited in this section to help us understand more fully the range of dynamics that are significant to multiple staff ministry. Lyle Schaller, who has tried to remain an objective observer, offers eight factors that make it necessary to increase the number of paid professionals in large churches. He points out that understaffing risks bringing about decline in such churches. Anne Nuechterlein adds the dimension that once a multiple staff is formed, healthy relationships between staff members are important. They need to be based on commitment to God and to one another. Marvin Judy speaks from a structural perspective. Each staff member is a specialist and has freedom for creative work. Meanwhile, the senior pastor is director of coworkers. Kent Hunter, a Lutheran pastor, offers a spiritual gifts model of multiple ministry. Each member

¹⁰⁴ Ibid..

¹⁰⁵ Ibid., 89.

discovers his/her own gift, which then is to be matched with needs in the congregation. Bruce Jones looks at secular management principles. A pastor is both minister to people and manager of a church, and to accomplish both tasks it is necessary to synthesize ecclesiology and business expertise, employing the methods of goal setting, strategic planning and creative visualization. Finally, David Womack contributes his "pyramid principle" to illustrate that like a pyramid a church may contain a stack of gifts in its members, but it will be unable to grow properly until it has adequate organization and leadership as a support base. The various dynamics highlighted by the six voices in this chapter are not meant to provide an exhaustive catalog. But these are major ingredients that need to be listed .

Having "listened" to the counsel of experts, this paper now turns to voices within the congregation. The following chapter will describe research that was done among members of my congregation by means of a carefully constructed questionnaire. It will then interpret the data as it applies to this topic.

CHAPTER THREE

Multiple Staff Ministry at Immanuel

Lutheran Church, Perryville, MO

It's one thing to theologize about multiple ministry in a congregation. It's quite another to explore the thoughts and convictions of lay members on the subject. In an attempt to obtain a perspective that represents how a congregation perceives multiple ministry, members of Immanuel Church, Perryville, MO, were invited to participate in a survey entitled, "Team Ministry at Immanuel."

104 surveys were completed by volunteer adult members of the congregation who responded to six major questions. Following is a summary and interpretation of their responses.

A. A Faithful Pastor

The first question asked, "How would you describe a faithful pastor?" This inquiry was an attempt to have the church members think about the core function of the pastoral office in terms of what they perceive God's expectations to be for one called to function as a pastor. Presumably, such understanding of pastoral expectations would color what the people expect of a whole team of pastors (or ministers).

One discerns five categories among the answers. Ranked in a descending order of importance according to number of responses, a "faithful pastor":

1. Preaches and teaches God's Word.
2. Exemplifies a devout faith and conduct.
3. Is available to members at all times.
4. Cares about people.
5. Is a leader in the church's work and worship.

1. A faithful pastor **preaches and teaches God's Word**. Frequently, in the answers to the survey the term "gospel" was used as an apparent synonym for "God's Word." The pastor was seen as one with "Bible knowledge" who gives "instruction." Answers indicated they want to have confidence that the pastor/minister is a man of God who speaks the word of God knowledgeably. One person described a faithful pastor as "committed to teaching the Word of God according to the Bible."

This response would suggest that the lay people expect a multiple ministry to be made up of a staff of professional leaders who are well grounded in the Scriptures and can be counted on readily and ably to apply their meaning to the congregation.

2. A faithful pastor **exemplifies a devout faith and conduct**. Some responses that fell into this category were: "good steward of his time," "serves God in a spirit of love," "enthusiastic," "self-sacrificing," "constant witness," "hard-working," and "gives others faith and hope." None of the respondents actually used the term "devout conduct," but nine of them referred to some aspect of Christian behavior, for example, "conducts himself in a Christian manner," "keeps things in confidence," and uses "kind words."

In regard to devout faith and conduct, it is obvious from the survey that church members expect their staff of several ministers to stand shoulder to shoulder exemplifying authentic Christ-like behavior for the church and community. Recalling St. Paul's words to Timothy (I Tim. 4:12), "Set an example for the believers in speech, in life, in love, in faith and in purity," the people of a Christian congregation have a Biblical basis for this expectation.

3. A faithful pastor **is available to members at all times**. Several responses

indicated that a pastor is seen by church members in much the same light as their personal doctor. They have needs that may reach a perceived acute level. At that point, they convince themselves, they must be in contact with the pastor, their spiritual physician and counselor.

Another image of the pastor whom lay people consider to be faithful is that of spiritual father. He should be one to "listen to people who are in need of help with their problems." One person described faithful pastors as those who are "there when you need them." By adding more professional staff, a large congregation makes pastors more available.

4. A faithful pastor **cares about people**. This category is prompted by the fact that many responses called for more than just pastoral availability. The survey respondents registered a convincing battery of terms that indicate a need for caring attitudes and actions from their pastor(s). A faithful pastor, they said:

1. Is friendly.
2. Reaches out.
3. Serves members' needs.
4. Visits the sick.
5. Is understanding.
6. Is sincere.
7. Uses kind words.
8. Is compassionate.
9. Treats people as individuals.
10. Knows the members.
11. Has concern for the straying.
12. Has interest in the unchurched.
13. Keeps confidences.
14. Is open-minded.
15. Doesn't put people down.

Some saw faithfulness in a pastor as including sternness and firmness mixed with a caring attitude. He should be loving and friendly, but also stern when necessary.

5. A faithful pastor is a **leader in the church's worship and work**. Survey comments show that the lay members of the church expect their pastor(s) to lead. They're

not always agreed on how he should lead. To some, pastoral leading has to do with riding herd on the church's budget. Others have a more ministry-oriented understanding. They see the pastor as the PR person for the church, the chief executive officer who organizes the boards and committees for their work, the vision leader who engages the people of the church in growing. And, above all, he must "mean what he says," exercising sternness when necessary.

In general, the people answered with predictability the question on how they describe a faithful pastor. These responses suggest to this observer that a team of ministers is expected simply to display all the qualities of faithful ministry. They must show themselves a **faithful staff** of ministers! The ministers on the team will presumably conduct themselves in a fellowship of continuing professional and spiritual growth to fulfill the Biblical expectations of the members.

B. Team Ministry - Advantages

The second question on the survey asked, "At Immanuel, Perryville, we have a team ministry made up of pastors, principal, teachers, vicar, secretaries and custodians. What advantage(s) is/are there for a congregation with a team ministry?" While many of the responses were near duplications of each other, they were capable of being arranged into the following six areas in descending order according to number of responses.

1. **Broader parish coverage.** A team of "ministers"--thinking mostly of pastors, but including other church workers as well--can do ministry in **more areas of parish life** than a single pastor can. More variety can be expected in corporate worship services. "We can have more programs," writes one of the survey-takers. We can touch "different age groups," answers another. Since every "minister" has his own mental file of lay leaders in the congregation, more ministries can be promoted by pooling and tapping these several

"files."

2. **Resourceful gift mix.** Ministers on a team possess a mix of **various gifts and talents**. The respondents are not denying that one pastor, for example, may have many talents and/or spiritual gifts. But they do observe very simply that several ministers, pooling their gifts, will provide an impressive combination of the gifts distributed individually among them. One comment was: "What one can't do, the other can." Several times among the responses we read that varying gifts distributed among the members of a multiple staff is a good thing, because that way they can complement one another for the sake of the church.

3. **Reaching more people.** The third advantage of a multiple staff of ministers is that the church through its staff is enabled to **reach more people**. The responders liked the idea that when one pastor, for example, was "busy," another may be available. Reaching more people was the advantage mentioned the most number of times. One person expressed this same concept from a different angle. With each minister you have a particular view of kingdom work. Four ministers in one church means at least four views of kingdom work. These in turn can serve a wider group of Christians, who also have various views of how God wants his church to work.

In the survey returns there was a mixture of responses recalling for this writer Womack's pyramid principle described in the previous chapter. Like a pyramid, a broader base of ministers is needed to sustain a sufficient and effective leadership for a greater number of church members. Survey-takers said, "In a large church, this is the only way to get the work done;" "the whole congregation is a team ministry;" "Work (of leadership) is done by trained personnel." The broad base of ministers can include both professional and lay leaders.

4. **Work-load is shared.** A fourth advantage of team ministry is that it **spreads**

the work-load of ministry and thus strengthens the church's ministry for greater accomplishment. One of the survey responders compared a ministry team to a sports team: "They stick together to attain goals." Indeed, ministers accustomed to working independently and under their own initiative could benefit immensely from imitating the teamwork of competitive sports.

The responders were also alert to the potential of multiple ministry for protecting the health and welfare of ministers. One person saw as an advantage the fact that multiple ministry means "spreading the burden around." Another one chimed in: "...So one person is not overwhelmed." Still another said, it "keeps everyone's morale up."

5. Atmosphere for sharing ideas. Some members taking the survey declared a fifth advantage, that team ministry is **conducive to sharing ideas** among team members. One survey said this in so many words. Another expressed the further conviction that the variety of ideas generated by team interaction can result in inspiring greater action among the members of the congregation.

6. Continuity of ministry. Finally, a sixth advantage of multiple ministry stated in the survey by lay members is that as ministers come and go, there is **more continuity** of pastoral leadership. Where in some congregations the pastor is a staff of one and there is a complete break each time that minister leaves, this is not true of multiple staff.

None of the responders claimed that there was no advantage at all to a team ministry of multiple staff. All who completed the survey readily indicated that there was some advantage or advantages. This positive response expresses a very encouraging support on the part of the lay people for securing a multiple staff on the bridge of their ship.

C. Team Ministry - Disadvantages

The third question on the survey was designed to balance question two: "What

disadvantage(s) is/are there for a congregation with a team ministry?" In contrast to fully positive answers for question 2, there were twelve responses answering "None" for question 3. There was less duplication of answers to this question also. The following were given as the top seven disadvantages of team ministry.

1. **Cost.** It **costs more money** to pay wages and salaries for a multiple staff of several personnel. Two of the responses expressed belief that adding staff would work a financial hardship on the congregation and its budget. Before the truth of this statement can be determined, the question must be asked, "How much additional expense would constitute hardship in the eyes of the majority?" We've discovered on a number of occasions in this church that when people are challenged with a helpful, though expensive, additional ministry, they tend to rise to the occasion. Giving goes up.

2. **Conflict of personalities.** The **difference of personalities** among staff personnel **invites disagreement and conflict.** There seems to be a common belief among the lay people that conflict in a ministry team is inevitable, as well as destructive. In the surveys there were phrases like "conflict of opinion," "a lot of disagreements," "too many personalities." One person offered this advice: "(They) need to try to work together and to understand the needs, feelings and concerns of the individual team member."

3. **Leadership clique.** Another disadvantage suggested was that a multiple staff may become a leadership clique and **may ignore input from the lay leaders and members.** Apparently, some lay persons wish to view a team of ministers as a kind of power block in the church threatening their democratic freedom, "trying to run the congregation," as one individual wrote. Whether true or not, this perception was stated.

4. **Conflict of mission.** A fourth disadvantage of team ministry, according to the surveys, is the difficulty of choosing agreed-upon themes, programs and projects. This refers to an occasional conflict of mission among the team members. They indicated, part

of the continuing challenge for a multiple staff is that of finding ways to blend several visions into one mission.

5. Taking sides. Members of the staff may be prompted to choose sides. The lay members will be tempted to support some minister(s) over others. That will likely result not only in a confusing politicized atmosphere among the lay leadership, but also in a scandalous lack of cooperation within the ministry team. Problems in the church are expected to be magnified when the staff has problems.

6. Confidentiality threatened. Another disadvantage of multiple staff highlighted in the survey is this: people will be reluctant to talk to one minister who may too easily share information with fellow ministers. A survey-taker expressed fear that a multiple staff would be unable to keep confidences. Where there is a mixture of pastors and other professionals on the staff, people will be slow to accept counseling from non-pastor ministers about spiritual concerns and confidential matters. One respondent felt that a team of pastors would be perceived as a group of specialists, and therefore people would lack confidence in other spiritual care assisting ministers, such as lay ministers, deaconesses and even some assistant pastors. It was generally felt among the responders that too much emphasis on multiple staff could result in undermining the Biblical exhortations about the universal priesthood that urge believers to "bear one another's burdens" (Gal.6:2), and to "forgive one another" (Eph.4:32).

7. Too much activity. The final major disadvantage underscored was: some people believe a multiple of ministers spawns a more complicated curriculum of church activity, which is bewildering to them so that they become lost in all the activity. A multiple staff signals to certain people that this is a large church in which the flurry of activities and crowds of people confuse and frighten them.

The fact that six advantages are listed compared to seven disadvantages has nothing

to do with the weight that should be attached to one or the other. Some respondents felt so strong about the advantages that they said, "I don't see how our church could function without a 'team.'" Furthermore, six surveys answered this question about disadvantages by saying there are no disadvantages to team ministry, only advantages.

D. What the Church Should be Doing

The survey also examined how the lay members evaluate the current success of the church, its multiple staff, and what ministries they feel should be done better. In trying to obtain from the lay members an evaluation of the success of the congregation's ministry through its staff, along with expectations for improvement, the survey listed fourteen areas of ministry for consideration. The lay volunteers were asked to rate their perceptions on a scale of 1 (very important) to 5 (not very important).

The greatest number of top ratings were given to the ministries of teaching, leading worship, preaching, outreach, visitation and youth. Next in line came counseling and social ministry. And, surprisingly, rated less important were administering the church office, caretaking of grounds and property, and leading board and committee meetings. One respondent marked no ratings at all, but simply wrote in large letters across the page, "All Important."

The results of these ratings indicate that the members of this church see "hands on" pastoral ministry as a priority. The less directly an activity has to do with teaching Biblical concepts, the less it is regarded important in the church's overall ministry. For example, while about 57% of the responses checked "5" for counseling, about 37% checked "4," and 5% checked "3." Social Ministry shows a similar response: 35% checked "1," 41% checked "2," and 19% checked "3." Counseling and social ministry are considered "possibly" to "very" important ministries by the survey volunteers.

What is significant, though surprising, about this section of the survey and for the purposes of this project is that the "business management" needs of the church received the lesser ratings. This fact indicates that lay members of the church probably don't appreciate the importance of organizational skills and administrative relationships in a multiple staff of ministers. What they see as priority is performance of direct ministry to members, not the interaction of staff members in significant visioning, planning and implementing of the work of the church.

E. Who Should be Doing What?

This section of the survey confirms the results of previous section 4. Those ministries checked as highest priority are those which the survey respondents felt should be done by ordained pastors. There is only one exception. Where educating children is rated as "very important" (5), it is overwhelmingly considered to be the task of the called teacher or principal rather than the pastor. The pastor's relationship to the education of children is confined by the survey-takers to teaching junior high confirmation.

Similarly, the business management tasks--administering the church office, taking care of grounds and property, and advising boards and committees--are overwhelmingly considered to be the responsibilities of paid staff other than the pastor, principal or called teacher. Even social ministry is seen by the lay members as a task for a non-pastoral staff person. Another variable is counseling. While counseling was checked by only 57% of the lay members as a high priority ministry, 86% felt it should be done by an ordained pastor. Any kind of spiritual guidance was thought to be the responsibility of a pastor. But activities that might be characterized as managerial and administrative were regarded as requiring a lay administrator.

This section of the survey calls for the congregational leaders to do some keen re-

thinking of their philosophy of ministry in making plans for staffing. For example, they need to study carefully how thoroughly a church administrator must understand the theology of the church and of pastoral ministry in order to perform adequately. Is it truly necessary that a minister of administration be an ordained pastor?

F. Advice from Church Members on Improving Team Ministry

36% of the surveys included no response to question 6, which invited suggestions for improvement. 9% simply stated that current team ministry (2 pastors, 1 full-time principal, and a vicar) is excellent as it stands. 1 survey respondent felt his/her knowledge of how our team ministry works was inadequate. Virtually, 46%, or almost half, of the surveys had no advice for improving our multiple staff and its ministry through the church.

The other 54% of survey-takers had a wide range of suggestions. These were capable of being grouped into several areas of concern for improvement of our team ministry--its makeup and operation according to how the members perceive the church's mission. Following are the seven areas of improvement advised by the survey respondents.

1. The Principal's Role Should be Expanded

A certain number of congregational members think that their church cannot afford to employ a full-time principal whose primary ministry is to administer an elementary school of 200 students. These members disagree on how his role should be expanded. Some are satisfied with the fact that he also teaches a music class and serves as a substitute teacher for all grades. Others think he should participate in such ministries as outreach, parish education agencies, youth and family ministry. Several survey respondents suggested that either the principal should act in the capacity of a DCE or a DCE (perhaps even a pastor) be called to serve as a principal and DCE. An evaluation of our present principal's training, experience, ability and use of time would be necessary to determine what realistic potential

there is for such a dual role. We should note that outside of his school duties our current principal also serves as the church's head organist, the director of the adult mixed choir and a Bible class teacher.

2. More Leadership Should be Expected of Lay People

The survey responses reflected that many members think that pastoral ministry in a large church should be as personal and individualized as it is in a small church. They are dubious about the propriety of a pastor taking charge of church meetings and office routines. It would seem to be essential, therefore, that time and effort be given to educating the lay membership to the fact that a great deal of ministry is done precisely by the way a staff person operates in and from his office and works with members and chairpersons of committees to plan and implement the work of the church. Administration incorporates the very concept of ministry!

The survey respondents advised that team ministry could accomplish even more if the staff people would trust lay people and boards for more leadership and would rely less on the professionals. Some survey responses pressed for building a strong volunteer program in the church. More leadership from lay volunteers is the expectation illustrated in the following answer given to question 6:

"The teachers and preachers should delegate more power to members. It is bad to say but you should just delegate things to members if they don't volunteer."

Some reasoned that when more lay members get involved, the professional ministers have more time for (real?) ministry.

3. More Emphasis on Ministry to Youth is Needed

Of the 54% of those respondents who offered some advice for improving of our multiple staff ministry, 20% called for putting more emphasis on youth ministry. Judging by various comments in the surveys, lay members of the church see ministry to children and

teens as top priority. One person urgently asked that the church call a particular man who is known to be good with children and youth. He/she punctuated the request by writing: "Find the money somewhere!"

Someone else called for a more balanced youth program, saying that too much emphasis is currently being placed on attending the big synod-wide youth gathering. Another person requested maintaining "a continual youth ministry," "one that has Bible studies, outings, retreats, and provides services to the community and congregation." For these people improvement in our team ministry means fortifying our multiple staff with at least one professional trained in, and committed to, giving quality leadership in youth ministry. This would represent a change from the present system which relies totally on a part-time paid youth director, a pastor who likes to minister to junior high youth, and a six-person board of youth ministry.

4. A Strong Team of Ministers Needs to be Developed

This is the fourth general area recommended for improvement. It was suggested that a strong senior pastor is essential. If the whole staff in a large church virtually takes the place of the lone pastor in a small church, it makes sense that such a staff needs the integrating leadership of a firm, assertive senior pastor in their midst. Another ingredient needed is that of providing clearer job descriptions. This advice is probably a remnant from former staffs which operated with three key players--a principal and two co-pastors. Each of the three carried on a professional life according to his vision of putting his interest and gifts to use in the church. There was little sense of team work. Many lay persons expressed their disappointment at such a distressing situation and called for some changes.

Job descriptions aim to assure that ministry around the parish is as balanced as possible, given the personalities and training of the personnel making up the staff. Clear job descriptions are also an answer to another concern voiced, namely, that staff members do

ministry according to their strengths rather than according to the needs, and thus avoid burn-out.

Greater harmony among team members was seen as another area needing improvement. When members of a staff go about their separate ministries with very little contact or communication among them, they can hardly be called a team and their activity can hardly be called teamwork! One respondent put the finger on one of the key ingredients needed in a strong ministry team--that is, joining together more in Word and prayer. A strong multiple staff was referred to frequently enough in the survey suggestions that this issue should be taken and studied seriously.

5. More Visits to Families, Individuals, Prospective Members is Needed

Respondents frequently declared that members have many spiritual needs which require pastoral attention. They seem to think of the pastor as a kind of spiritual doctor who should be always on call for counseling, comforting, praying and listening. For example, one person said team ministry could be improved by having the pastors "work harder to be available to individuals." Some kind of study would be necessary to determine whether time and energy of the two pastors could be used any more efficiently.

A suggestion by another respondent was that small group ministry was needed if a multiple ministry was to be successful. Presumably, ministers on the staff would be freer to offer themselves as resources to groups of members who would minister to one another as they fellowshiped together. This suggestion has a lot to commend it since a similar practice, the house churches of early Christianity, proved an effective method of person to person ministry in that era.

Perhaps the intention of calling for more visits to homes is that there be frequent personal contact between the ministers and the members. This intention is being partly fulfilled by the assistance of retired pastors living locally; it is being further satisfied by a

small group of volunteer callers. These people make lay visits at homes, in the hospital and in nursing homes.

6. More Effort to Include New Members is Needed

One respondent advises our ministry team "to work harder to include new members in ministry without burning them out." Another recognizes that this goal is easier said than done and admits, "I don't know how to do this," that is, persuade the new members to get involved in the church's work. Certain members in the church have rotated from one leadership responsibility to another and understand how burn-out can easily take over. The lay members are asking the ministers to be assertive in assimilating new members, but to do so with sensitivity to their personalities and limitations.

Including new members in ministry can happen in several ways. Among those mentioned in the surveys are: Fellowship and Bible study groups of all ages and the service of ushering (especially for younger men).

Another important means of including new members is outreach ministry through the parochial school. A percentage of church members regard the Christian school as a mission agency. Assuming that outreach is a significant purpose of the school, the principal and teachers should be expected to visit in homes of members not using the school and to contact others whose children are un-churched. One suggestion in the surveys is that the principal and teachers be more visible at church functions. A further study of how much the principal and teachers have been, and ought to be, visible at church events would be a helpful exercise for the church. Since the beginning of this project, teachers from our parochial school going through a change of several teachers have been increasingly active in reaching out to invite new members. They have also volunteered to read Scripture readings in Sunday worship services during September, "Christian Education Month."

7. An Office Administrator Should be Added

This advice for improved team ministry is the final major concern that surfaced several times and in various contexts in the survey responses. Just as a number of respondents advised putting more responsibility of committees, care of properties and social ministry work on lay leaders, so that the pastor(s) is/are freer to minister to needs of the soul, some of these same people said that the church needs special additional staff for leadership of boards and committees. One survey response mentioned the need of a special staff person to oversee a program of caregiving. Still another cited the need for better communication between committees (boards). Someone else expressed an exhortation that committees ought to shape up and act more responsibly and "take a stand" on issues, budgeting and programming. All of these declared concerns, I think, translate into a belief by some lay members that an effective multiple staff in a large church ought to include an office administrator to oversee the "business affairs" of the congregation.

Conclusion

When church members were given opportunity to voice their opinions about staffing and ministry in the church, they responded with interesting observations. From among the 104 surveys completed by random church members, some responses are obviously venting pent-up frustrations and negative worldviews. Some appear to be common sense answers that one would simply take for granted. But others are born out of consecrated insights of people who can view things with needed spirituality. They have seen some things in our multiple staff that should be studied further and they have offered some constructive changes. What they have expressed through their freely-given responses in these random surveys will surely prove to be of immeasurable value to the way our church staff does ministry in the future.

This paper will now take the information gleaned from experts in the field and from the survey of lay members and use it for constructing a model of multiple staff ministry in a large Lutheran congregation. The intention here is to fulfill the objective of the D. Min. program, namely, to design some plan which benefits Immanuel Lutheran Church, Perryville, MO, and other similar large Lutheran congregations.

CHAPTER FOUR

A Model for Multiple Staff Ministry at Immanuel

Lutheran Church, Perryville, MO.

According to the D. Min. information brochure, "the Major Applied Project is designed to incorporate meaningful research, reading, and classroom work into a specific plan for the local congregation." The first three chapters of this project have reflected the theological study and research that has a direct bearing on the practical model proposed in this chapter.

To underscore the practical character of this model, this chapter takes the form of a handbook developed for multiple ministry in Immanuel congregation. Therefore, this handbook is being presented both as a cumulative result of this M.A.P. and as a real tool to be used by this parish and its ministry staff.

As a practical tool in a real congregational setting, this handbook is offered to all churches which are in the process of studying and building multiple ministry in their respective settings. It's our hope that problems encountered, Biblical perspectives discovered and resulting answers and structures may intersect with concerns of leaders in other large churches so that this model may provide a further enlightenment for the search. We would also expect that this handbook will be revised, added to and updated periodically to suit the needs of the congregation using it.

A HANDBOOK

**FOR MULTIPLE STAFF MINISTRY AT
IMMANUEL LUTHERAN CHURCH
PERRYVILLE, MO
1996**

I. Our Philosophy of Multiple Staff Ministry.

The Long Range Planning Committee of Immanuel dreams about possibilities for Immanuel's ministry to our community and world. In looking at the spiritual and physical needs of people around us, the direction of our ministry begins to take shape specifically. For example, welfare families need food; new families are moving steadily into Perryville; young families are struggling to raise their families. Families are a primary object of our ministry. Also, many unchurched people live in the southern and western part of our county. A ministry to these people tugs at our sense of Christian outreach. Basic to our ministry is the felt needs of our community to which we intend to respond because of the Word of God. "Whatever you did for one of the least of these brothers of mine, you did for me," Matthew 25:40. Our ministry aims not simply to show off an active church program, but to serve people's needs as well as possible in the name of Jesus Christ.

Immanuel Church agrees with the mediating view of Lutheran theology that the pastoral office, which is distinct from the spiritual priesthood of Christians, readily allows several professional, ecclesiastically-trained leaders to serve together as a multiple staff of ministers. The doctrine of the call recognizes that the office of public ministry is also the office of pastor and the various professional ministries in the church are part of that one pastoral office. A multiple staff is, therefore, a spiritual ministry leadership team in the congregation. The ministry of the Word in a team of several ministers finds its unity when all members of the team, who are called to varied specific functions of ministry, see themselves as an integral extension of the pastoral office.

A team, however, must have a leader. Therefore, Immanuel Church looks to the New Testament practice of "overseer" and calls one of its ministers to the position of senior pastor to function as overseer, or supervisor, of the team.

II. A Brief History of Immanuel and Its Ministry Staff.

As the county seat of Perry County, Perryville began attracting Lutherans. By 1862, the pastor and members of Friedenberg Lutheran Church (mostly Bavarian in contrast to the Saxons of East Perry County), were already conducting worship services in "Sandlers' House" in Perryville. In those early years, services were moved around: first, in the courthouse; then, in the old Methodist Church, until the congregation in 1867 built their first building, to serve as a combination church and school.

A Concordia Seminary candidate was assigned as the first pastor of Immanuel, Perryville, Charles H. Demetrio. He was installed August 22, 1869, and served the congregation until 1886, 17 years. The professional church staff from 1866 to 1869 was composed of the pastor, Rev. Friedrich Besel of the Friedenberg Church, and a school teacher, first Mr. Emmerich and then Mr. Haas.

A new two-story, two-room school was built in 1908, and again a two-story, eight-room school in 1950. It has been expanded and renovated twice since then. From a one-room, one-teacher building, Immanuel School has grown into an institution of preschool, kindergarten and eight grades with ten classroom teachers, and a full-time principal.

The congregation built a new church structure one block off the courthouse square in 1894 and used the old church again as a school. The ministry staff of Immanuel continued to be made up of one pastor and the school principal (who served also as a teacher) until 1941 when an assistant pastor was added. After 1949, the assistant pastor was replaced by a vicar (intern) for a number of years. From 1979 until 1995 the pastoral staff was made up of just two associate pastors, then augmented with a vicar since 1991.

The current ministry team at Immanuel now includes two pastors, one full-time principal, and one vicar. A third pastor in place of the vicar is now being considered.

III. A Profile of Our Ministry Staff.

A. Senior Pastor

Our Senior Pastor, also called, "Administrative Pastor," was born into a Lutheran pastor's family at Jefferson City, MO, May, 1935. His pastor father doubled also as his teacher in kindergarten and first grade. Elementary education was completed in the small crops farm country of eastern South Dakota where the family lived for twelve years. While his father tried hard to avoid pressuring his son into taking up his clergy profession, his mother and a Sunday School teacher, holding up the challenge of world missions, did persuade him of God's call to be a pastor, perhaps even a foreign missionary.

In 1949, he enrolled in a church-owned boarding high school and junior college, a prep school for pastoral ministry. During those years, he developed his interest and ability in vocal music and organ.

From 1955 to 1960 he attended Concordia Seminary in St. Louis, including a year of vicarage (internship) in Windsor, Ontario, Canada, 1958-59. His vicarage may be described more as a student-pastorate to a small daughter congregation of the large First Lutheran Church which was paying his salary. That year gave him early specialized experience in youth ministry, evangelism and preaching.

The thirty-five years since ordination have been spread among six parishes. He divided his first five years of ministry between a thirteen-year-old mission church in rural Iowa, Eagle Grove, and an older established country church in southeast Missouri near Cape Girardeau. They prepared him for a seven-year ministry in Southern Illinois, Murphysboro, where he had the experience of leading the church through renovation of the church building following an extensive fire; of serving as pastor of a church with a five-room, five-teacher parochial school; and of exercising the role of Circuit Counselor for

Southern Illinois area Lutheran churches. He then accepted charge of a church and parochial school in southwest Missouri, Joplin, for almost six years, becoming active in the local community health association and teaching a religion course for the adult education program at the local regional Missouri Southern State University. He followed this pastorate with eight years of ministry in Lincoln, Nebraska, where the church owned no school of its own but salaried a Director of Christian Education to lead a strong weekday religion and youth program. During those eight years, he developed skills in teaching and counseling alcoholics, and he participated in the Lincoln Police and Fire Chaplaincy program. For the past ten years, he has been senior pastor of Immanuel's 2,100-member church with its parochial school in Perryville. Four of the congregations he served involved some form of multiple staff ministry.

The Senior Pastor is given the title "Administrative Pastor" with the understanding that he is essentially the manager of the team, whose desk is "where the buck stops," but without a written job description. He has a profile pattern known as "The Investigator Pattern." This pattern is workable for a senior pastor, because it allows him to do some independent visioning and to lead others intentionally toward worthy goals. Lyle Schaller states that there is no "best " style or pattern of leadership for a senior pastor. The important thing is, that whatever the pattern, it should be exercised consistently. The Senior Pastor of Immanuel with an "Investigator Pattern" profile fits right into Schaller's assertion that a senior pastor generally carries three roles: the tribal chief, the number one medicine man, and the chief administrative officer.¹⁰⁶ The Senior Pastor needs much time for reading and studying, so that he can keep developing all aspects of his leadership responsibilities assertively and intelligently.

¹⁰⁶ Schaller, 105-115.

B. Associate Pastor

Our associate pastor, ten years younger than our senior pastor, grew up in Milwaukee, Wisconsin. After attending Concordia Seminary in Springfield, IL, he was ordained in 1972 and began his pastoral ministry in a small community in southeast Missouri. After several years, he moved to western Missouri where he served as pastor of a dual parish. During these years he discovered one of his strengths was his love of ministering to junior high young people.

He accepted a call to a congregation in New Jersey, only to learn that this church had a fast-paced, liberal personality that did not really fit his own convictions. Subsequently, after two years, he moved to Perryville. Here he has been acting as counselor to the junior high youth fellowship and serving as a confirmation teacher in the parochial school.

Moving to Perryville brought our associate pastor face to face with multiple staff ministry. It has taken some adjusting to learn how best to participate on a team of professional church workers. He teaches a senior citizens discussion group every week and conducts a Premarriage Seminar each spring. He has been a member of the Community Counseling board of directors and serves as counselor for the junior high youth fellowship.

Our Associate Pastor, also without a specific job description, has a "Promoter Pattern" profile. We have an understanding that he will practice all the acts of a generalist pastor and not be designated as a specialist, for example, in the areas of youth ministry, Christian education, outreach, or any other area. Splitting the pastoral work of the congregation between two pastors, giving limited amounts to the vicar, indeed helps to relieve the load on any one staff member. But the members of the church perceive that the congregation often seems to have two heads. The two personalities are very different, their philosophy of ministry is extremely divergent, and each tends to gain a certain group of

loyal followers. The role of associate pastor needs further study within the congregation so that his "promoter" type personality might be blended more with the patterns of the other staff members in such a way that the effectiveness of the "team" will be clearly improved. Schaller's insight into the problem of the associate pastor position sounds hauntingly familiar to Immanuel. He writes: "The role of the typical general-practitioner associate ministers often is filled with ambiguity and rarely is structured in terms of expectations, accountability, and evaluation. A common result is a frustrated associate minister, a disappointed congregation, a disillusioned senior minister, and an unproductively short pastorate."¹⁰⁷ The role of the "associate pastor" at Immanuel will continue to be on the agenda for re-study and further development.

C. The Vicar

Immanuel Church, after more than a decade without a vicar (pastoral intern), has in the last four-and-a-half years been partnering with Concordia Seminary in St. Louis for four vicars. Our vicar this past year comes to us with an extra level of anticipation about becoming a parish pastor after his return to the seminary for a final year of training. Born into an average Lutheran family in South Dakota, he attended Concordia Lutheran University in St. Paul, Minnesota, where he and his wife, who was working toward a degree in education, met.

Our vicar is furthering his education among us by observing the work of the wide array of committees and groups, events and projects, that are a dynamic part of Immanuel's parish life. As a vicar, his purpose is to learn by observation and exposure. At the same time, he comes to our congregation with some experience in inner city ministry, an interest and background in working with youth ministry, and a desire to learn and sharpen skills in

¹⁰⁷ Ibid., 134.

the art of preaching. This background of experience, along with his classroom training, has enabled him to practice some actual hands-on ministry. For example, he develops topics, prepares sermons, and teaches children's and adults' religion classes. He has a major interest in history, especially the life and work of Dr. Martin Luther, for which the people chide him humorously, but lovingly, for his interminable references to Dr. Luther. The vicarage program adds a curious dimension to our multiple staff. First, he comes as a student to be taught in the parish setting. Yet, we depend on him for a certain range of professional duties which relieves pressure on the two pastors and succeeds in touching more lives pastorally. The vicar, therefore, by nature of the purpose of his internship, can be considered at best a part-time member of the church's staff. The congregation has developed plans to call a third professional church worker who will be a full-time staff person. The discussion has gone in the direction of a Director of Christian Education until a specially-formed "study committee" decided it was a third pastor that was needed. They had in mind the vicar of a year ago who is now a seminary graduate.

D. School Principal

Our Principal came to us ten years ago as an eighth grade teacher in our church school. Since he had been a principal in a previous Lutheran school, he was also asked to serve as an assistant principal here. His job description has additionally included serving as the Music Director of the church and school. When our previous principal moved away, Mr. Steffens was appointed Acting Principal. After searching several months for a full-time Principal, the voting assembly issued Mr. Steffens the call, which he subsequently accepted. Because of his full-time status as Principal, the church felt Mr. Steffens' music duties should be decreased. His new description as a full-time professional staff member of the church now includes being Principal of the school and Head Organist for the church. He has a

gentle, but firm personality. He deals with teachers, students, parents and peers as a Christian gentleman in a humble manner. His caring approach toward the teachers and parents of the school promotes a fine Christian spirit throughout our school. His salary places him in the same general category of responsibility as the two pastors, although the focus of his work is on the school children, their parents, the school board, and the staff of teachers, custodians, cooks, secretary and an aide. As a Minister of Religion, he is asked by our church to lead a Bible class; at present, he is leading a class in a study and discussion of church hymns. Our school is currently in the midst of a self-study for the purpose of accreditation. The self-study calls for analysis of the principal's role and will assist the board to establish ways that he may be a more effective part of the church's team ministry.

As we look at the leadership profiles of our top staff people, we see four distinct personalities. On the surface we might conclude, "Fine! Four differing personalities will provide for the broad needs of the membership. Their separate leadership qualities will complement one another's work." It's not that easy, however. A combination of differing personalities is potential for conflict and divided leadership. Our congregation will benefit, however, if we will use this understanding of different personalities among our ministry staff as a springboard for shaping our team ministry at Immanuel.

A useful guide for such study and shaping is David Womack's "pyramid principle."¹⁰⁸ He asks us to imagine what happens when a pyramid is built, how the height of the pyramid is related to the size of its base. This is the same principle that operates in staffing for growing churches. Womack says, "The church cannot add substantially to its numbers without also expanding its base of operations. In order to care

¹⁰⁸ Womack, 79-80.

for more people, the church must expand its base of ministry and administration."¹⁰⁹ He further explains, "A church may try to grow past its administrative limitations, but it will always drop back to the level of efficiency of the pastor, staff, and lay leaders."¹¹⁰ This factor of administrative efficiency becomes especially critical, says Womack, when a congregation has reached the level of 1,200 in church attendance. He asserts, "The barrier at 1,200 is to church growth what the sound barrier is to flight.... It does appear that beyond 1,200 to 1,400 in attendance a church must go into a very different form of organization and social concept than was required at any previous stage."¹¹¹

If our congregation, therefore, is to remain vital and to grow, according to Womack, it will need to do three things in the area of staffing. One, it will need to establish the position of business administrator to free the pastors for their spiritual services. Two, since the people will increasingly continue to find themselves strangers to one another, it will be necessary to provide a wider range of services to answer their various needs. And, three, that will require more ministers on the staff, for example, a minister of assimilation, a minister of music, a minister of outreach, a minister of youth ministry and a minister of senior ministry. In some cases, several part-time ministries may serve a temporary and transitional need.

IV. Our Congregational Character.

A. A Ten-year Profile of Immanuel Congregation

In order to assess the direction of ministry and therefore the need for staffing at

¹⁰⁹ Ibid..

¹¹⁰ Ibid., 79-80.

¹¹¹ Ibid., 88.

Immanuel, a study was done in which numbers and trends were charted for a recent ten-year period of Immanuel's congregational life, 1981-1991. As we look back at this decade of our congregation's history with the help of the accompanying graphs, we can see what kind of trend has characterized our life as a church. In turn, this trend gives us some clues about what we can expect in the next few years, assuming we will continue the same pattern of staffing and programming. At the same time, the study also suggests some possibilities for change and growth.

The "tree" graph of our present church population shows that at the end of 1991 we counted 2,061 baptized people as members of Immanuel.¹¹² That includes 962 male and 1,093 female members, 131 more females than males. Obviously, we need to staff in such a way as to recognize the higher female population. Furthermore, when we compare this graph to one ten years ago, we discover that the male population over 65 has actually increased 1.2% and population of women in this age range has increased by .7%. So, the percentage of membership over 65 is greater today than ten years ago.

Another trend can be discerned from what is called the "composite growth" graph.¹¹³ This traces the level of communicant membership, church attendance and Sunday School enrollment over ten years and then averages them together for a "composite." Note that, in general, we started from a high in 1981, declined for four years (stormy years among our staff), had a brief one-year rebound in 1986, then continued the downward regression until we began a very slow upswing in 1989, 1990 and 1991. The very least we can gain from this pattern is some hope. We can expect the immediate years ahead to show steady, but slow, growth. At this point, we must exercise caution. We may benefit

¹¹² See appendix.

¹¹³ See appendix.

from Waldo Werning's words about expecting too little change. He writes: "Congregations need to be warned against an attitude of gradualism, which finds pastors or leaders expecting only little change or growth at any time...Little or nothing will happen until they change their attitude...."¹¹⁴ The emphasis our church gives to staffing will reflect how seriously we wish to take Christ's Great Command to "make disciples." There certainly is room for an increased rate of growth in the years ahead.

A third graph is a profile of gains and losses for the decade.¹¹⁵ Again, the picture looks fairly steady. However, what stands out is that we had one year of major gains, 1984, when 120 members were added to the church by conversion, transfer, and child baptism. Unfortunately, 107 were removed because of defections, transfers away, and death giving a net increase of only 13 for the year. In 1989, when only 93 were added, there was an even smaller number removed, 57, but giving the largest annual net increase for the ten-year period of 36 members! By and large, we have been experiencing more members going out the "back door" than coming in the "front." From 1981 to 1991, Immanuel had a net loss of 7 members. The effect is that for ten years we virtually stood still and did not increase in number of members. To put it bluntly, we're back where we started ten years ago!

B. Classes of Workers and Leaders in the Church

Those who study growing churches have discovered that there are basically five categories of leaders, or workers, in a given congregation.¹¹⁶ There is a sixth category, but these are really no workers at all since they are the uninvolved, the "consumers" who absorb

¹¹⁴ Waldo J. Werning, Vision and Strategy for Church Growth (Lanham, MD: University Press of America, 1986), 56.

¹¹⁵ See appendix.

¹¹⁶ *Ibid.*, 100-101.

from the rest of the people.¹¹⁷ A quick assessment of these classes of leaders in Immanuel Church shows the following breakdown:

Class 1	(41%)	Members whose work is turned inward. Inreach.
Class 2	(03%)	Members whose work turns toward the community. Outreach.
Class 3	(.02%)	Leaders who are partially paid.
Class 4	(.08%)	Church staff, .02%. School teaching staff, .06%.
Class 5	(00%)	Synodical leaders.
Class 6	(56%)	Members mostly uninvolved.

What does this tell us about the leader/worker potential of our congregation?

Kent Hunter claims, "A healthy congregation has about forty percent of its members who are volunteers who work within the church (Class 1). Class 2 workers, unpaid outreach workers, make up twenty percent of the healthy congregation. The growing, active church will have no more than about thirty-six percent of its members as 'dead wood.' Any more than that, and it couldn't be healthy."¹¹⁸

On the basis of this tested information, the news is both good and bad about our congregation. It's good in that we have a solid base of Class 1 leaders, working at maintaining the church's program from within. But the bad news is that we don't have nearly enough Class 2 leaders, people who work to relate the church to the community, evangelizing, publicizing and canvassing. One of the most urgent needs in our church which should be clear from these statistics is to develop a sizeably larger corps of Class 2 workers!

C. Style of Worship

For several years, the attendance at our worship services has averaged over 1,000--right at 50% of the size of our membership. From 50 to 100 attenders are visitors. The

¹¹⁷ Kent R. Hunter, Launching Growth in the Local Congregation (Detroit, MI: Church Growth Analysis and Learning Center, 1980): 51-52.

¹¹⁸ Ibid., 52.

pastors and elders have been proactive in trying to provide worship experiences that are both edifying and well received by the members. Our record of attendance is a good sign, I believe, that we are on the right track.

Through trial and error we have arrived at providing a rotation of three orders of service for the three services each Lord's Day. For example, the 5:30 P.M. service on Saturday may be the "Traditional" Lutheran service, limited to one of the services from the 1941 Lutheran Hymnal: Morning Service, Holy Communion, Matins, Vespers and Order of Confession. The next service at 7:30 A.M. on Sunday will be Divine Service 2 from the 1982 Lutheran Worship book, reprinted by permission as a small booklet inserted inside the front cover of The Lutheran Hymnal. And the third service will be the "Abbreviated Service," any of the familiar services, but omitting selected parts so that the service is confined to 50 minutes or less. By rotating the three styles of worship every two months, the whole congregation is exposed to the entire variety of experiences. And yet, persons with strong preferences have the freedom to attend the service which they prefer simply by changing their time of attending.

We will want to think of worship style as more than providing variety for veteran members. In our worship we must keep finding approaches that are faithful to the Lutheran use of Word and Sacrament, while at the same time appealing to visitors who seek a pleasant and meaningful experience and will want to return. Visitors are our first line of contact in the ministry of outreach. Our entire way of welcoming them to our church services--from parking lot to narthex to pew--ought to be re-evaluated. Kenneth L. Callahan asserts, "Throughout this progression, visitors should be greeted in love and warmth. They should be made to feel welcome, to sense that they are appreciated as distinctive human beings, not as numbers to be added for attendance. They must know that

they have found a place where Christ's words of hope and resurrection have become real."¹¹⁹ Immanuel has succeeded in showing itself congenially receptive toward visitors. Nevertheless, there is always room for improvement.

D. The Congregation's Budget

Immanuel's budget program is fairly modest compared to that of other churches of comparable size. Our current budget for 1996 is \$852,064.00 (See below).

	Budget 1995	Budget 1996	% Increase (Decrease)
Bd/Elders	179,471.	203,890.	+13.6%
Bd/Outreach	61,400.	63,500.	+4.4%
Imm. School	408,937.	442,513.	+8.2%
Bd/St'dship	48,100.	48,600.	+1.0%
Bd/Trustees	78,345.	76,851.	-1.9%
Bd/P.R.	4,700.	4,000.	-14.9%
Bd/Par.Ed.	6,710.	6,710.	0.0%
Bd/Youth	7,100.	5,400.	-23.9%
TOTAL =	794,763.	852,064.	+06.7%

Categories are set up in accordance with the organizational structure of the church: Board of Elders, Board of Outreach, Parochial School, Board of Stewardship, Board of Trustees, Board of Public Relations, Board of Parish Education, and Board of Youth Ministry. These represent eight areas of ministry, each planned and supervised by a board

¹¹⁹ Kennon L. Callahan, Twelve Keys To An Effective Church (San Francisco: Harper and Row, 1983): 26.

composed of elected volunteers.

We note that outreach ministry, which is a primary emphasis by our Lord, is not first on the list. Outreach stands in fourth place after School, Elders and Trustees, which implement the activities of church school education, worship, membership care and property care. Immanuel School education is seen by our church as a potential outreach ministry, but in reality 99% of this ministry touches only members of the congregation. \$441,972 budgeted for the work of the school represents 51.9% of the total parish budget. This figure calls attention to several factors. In one respect the 51.9% for parochial school ministry is clearly out of balance with the total range of the church's ministry. At the same time, Immanuel has a strong history of support for its school as a very important and unique ministry of the congregation. The challenge highlighted by this budgetary imbalance regarding the parochial school is to set intentional goals that increasingly reach beyond the church membership. Then the school will genuinely become a part of primary outreach ministry and thus, more "school" costs will translate as "outreach" costs.

E. Our Mission Statement

What exactly is the main direction in which our church is going? What can we tell one another and others in the community is the major focus of Immanuel's ministry? The answer to these questions is what we may call our "mission statement." We have for several years operated with a mission statement formulated by our Long Range Planning Committee. This statement was designed to take the formal language of our constitution and put it into the language of Christian action. While the statement covered a whole page, the focal paragraph, called "Our Mission," gave the core message:

Immanuel Lutheran Church exists for the purpose of joining Jesus in the building of His Church - by reaching out to the spiritually lost with the Good News of God's forgiveness in Christ, by learning the saving, strengthening eternal truths of God's Word, and by using their talents and gifts in ministering to others in home,

church, community and the world.

Many members of Immanuel have never read this statement. Furthermore, while it expresses in a new way what our church constitution declares in more formal terms, the statement does not give a concise or inspiring image around which the members are prompted to rally. Lyle Schaller refers to this process of developing a mission statement as "carving out a niche."¹²⁰ This statement of mission is very serious about the church growing and reaching out to the community. Yet, emphasis on worship, fellowship, Bible study, and good order centers so much on inreach that the sense of mission outreach is veiled.

Because this mission statement, now several years old, has been found wanting, the Board of Elders, the Church Planning Council and the pastors devised a newer statement which was subsequently adopted by the voting assembly. Immanuel's new and current mission statement simply and concisely reads: "The Mission of Immanuel Lutheran Church: To Prepare God's People to Share the Caring Christ." The statement was meant to be easily remembered and repeated. The three rhyming words are actually keywords for three major actions of ministry by the members. They are prompted by the words of Ephesians 4:11-16:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Works of service, speaking the truth in love, and building itself up in love are concepts in

¹²⁰ Lyle E. Schaller, Create Your Own Future (Nashville: Abingdon Press, 1991), 102.

this passage from Ephesians that indicate an attitude and action of caring for others.

Because members of Immanuel have shown themselves to be concerned about one another and about strangers, caring seems to be a fitting "niche" for Immanuel's mission. Since the lay leaders and pastors were interested in the ministry of outreach, the word "sharing" is used to capture the thrust of this ministry. The job description for the pastors and teachers, according to the passage above, is to "prepare" the people of the church for their ministry.

A major reason for the existence of a multiple staff is that there can be more and adequate training of the people so that, in turn, the ministries of caring and sharing can continue. In effect, then, this small mission statement outlines three major ministries that Immanuel can skillfully carry out: (1) Preparing, (2) Caring, (3) Sharing. All of these are capable of being done by the people of Immanuel, but by listing these ministries in the mission statement, all the people of the church will have a clearer idea of what direction Immanuel intends to go.

F. Vision

Vision is necessary in a congregation if the people and the staff are going to accomplish kingdom work together effectively. Members of the church have dreams of what their church could be, probably as many dreams as members. Staff members have their own sets of dreams. It's when the multiple staff led by the senior pastor can listen to the dreams of the people and then in prayer discover a vision which seems right for the church's circumstances and future and that soars above all other dreams, that the church finds unity in a common direction and stirs with excitement over an identity of purpose.

The present circumstances of Immanuel are that there is a lack of sufficient leaders and leadership in the congregation. First, two pastors and a vicar are not sufficient to direct all the boards, committees, groups and organizations in the church with its membership of

over 2,000. Second, where staff professionals do find it possible to devote some specialized leadership in a board or group, often we discover that the lay leader in charge lacks understanding as to how to follow through on the business at hand. Our congregation is in a time of transition staff-wise, still expecting two pastors to perform a traditional shepherding style of ministry. Our church needs to be working toward what some call a rancher style of ministry, in which the senior pastor does more visioning and delegating, and toward a larger staff, part-time as well as full-time. Our present level of Sunday attendance, 1,000-1,100, is near the size at which David Womack insists that the base of the "pyramid" must be broadened to include more key leaders, staff and lay workers, as well as a wider variety of services.

In addition to adding staff and services, the governing structure of our church needs to be overhauled. The present organization tends to bureaucratize the church's business so that it accomplishes a somewhat successful maintenance ministry. An immediate priority is to re-organize our official structure so that we can give more energy to people ministry, making outreach the center of all areas of the church's ministry. At the same time, in spite of the need for change and improvement, we have many positive elements working in our midst. Our church is strong in Christian education. The personnel on our present staff are commendably capable. Our church has many dedicated workers, good facilities, a Christ-centered fellowship, and three dedicated pastors. Our vision of developing a caring church rests upon these factors which give us great hope for major growth. And, this vision is prompted by the three key emphases of our church's mission statement--caring, sharing and preparing. Finally, our vision for the near future sees a third professional person, most likely another pastor, on our staff whose area of ministry would concentrate on outreach and assimilation, and family life.

V. An Administrative Chart of Ministry for Immanuel

Moving toward obtaining a third ordained pastor on our staff calls for preparing a description of his area of ministry. Therefore, to facilitate effective and God-pleasing teamwork by a staff of three ordained pastors and one minister of religion (school principal), we offer a chart depicting the network of individual responsibilities and overall relationships. The corresponding job descriptions are outlined in the next section.

VI. Job Descriptions of Our Ministry Team

A. The Senior Pastor

The principal function of our Senior Pastor is to serve as the chief administrative leader of the church, taking supervisory responsibility for the overall life, ministry and program of the parish.¹²¹ He serves on a ministry staff together with two associate pastors and the minister of religion/principal.

Responsibilities:

1. Oversee the organizational life of the parish.
2. Serve as the leader of the multiple staff that composes a team ministry, convening staff meetings as needed and overseeing the rotation of pastors officiating at weddings, funerals.
3. Conduct at least one-third, or more, of the normal rituals of the congregation--weddings, funerals, baptisms, confirmations and installations.
4. Act as pastoral advisor to the church planning council and such boards, committees and organizations as agreed upon with fellow staff personnel.
5. Make one-third, or more, of the pastoral visits to members' homes, to hospitals, nursing homes and other institutions.
6. Be responsible for one-third of the preaching schedule.
7. Take the lead in planning the themes, content and personnel to be used in the corporate worship services.
8. Teach confirmation classes, new member classes, Bible classes and topic discussions, as time allows.
9. Act as a spiritual counselor as needed by members and friends of the church, as

¹²¹ Schaller, Multiple Staff, 118.

the current work-load permits.

10. Report to the Board of Elders and to the Church Planning Council, which is composed of executive officers of the church and chairpersons of all program boards.

11. Act as an ex officio member of every committee, board and organization of the church.

12. Provide a "State of the Church" report to each Voters Assembly, the governing body of the congregation.

13. Oversee the activities and personnel of the church office, giving final approval on orders, printing, correspondence, equipment and maintenance.

14. Act as chairperson of the Music and Worship Committee.

B. Associate Pastor "A"

The Associate Pastor at Immanuel functions with all the rights and privileges of a full pastor. However, his area of pastoral leadership is defined by mutual agreement with the other two pastors and by approval of the Church Planning Council. He serves on a ministry staff with the senior pastor, the other associate pastor and the minister of religion/principal.

Responsibilities:

1. Officiate at one-third of the normal rituals of the church, as assigned by the Senior Pastor.

2. Serve as the designated pastoral advisor to boards, committees and organizations as agreed upon with the other two pastors.

3. Visit members' homes, also hospitals, nursing homes and other institutions as needed and as time allows.

4. Participate in a rotating preaching schedule together with the other two pastors.

5. Act as a youth counselor to junior high youth.
6. Teach confirmation classes, new member classes, Bible classes and topic discussions as time allows.
7. Serve as a spiritual counselor to members and friends of the church as the current work-load permits.
8. Report to the Senior Pastor and to the Board of Elders.
9. Attend all Elders' meetings and Voters' Meetings, making formal reports on the progress and prognosis of his area of ministry.
10. Supervise the work of the church custodian.

C. Associate Pastor "B"

The Associate Pastor at Immanuel functions with all the rights and privileges of a full pastor. However, his area of pastoral leadership is defined by mutual agreement with the other two pastors and by the approval of the Church Planning Council. He serves on a ministry staff with the senior pastor, the other associate pastor and the minister of religion/principal.

Responsibilities:

1. Officiate at one-third of the normal rituals of the church, as assigned by the Senior Pastor.
2. Serve as the designated pastoral advisor to boards, committees and organizations as agreed upon with the other two pastors.
3. Visit members' homes, also hospitals, nursing homes and other institutions as needed and as time allows.
4. Participate in a rotating preaching schedule together with the other two pastors.
5. Act as a youth counselor to high school youth.

6. Teach confirmation classes, new member classes, Bible classes and topic discussions as time allows.

7. Serve as a spiritual counselor to members and friends of the church as the current work-load permits.

8. Report to the Senior Pastor and to the Board of Elders.

9. Attend all Elders' meetings and Voters' Meetings, making formal reports on the progress and prognosis of his area of ministry.

D. The Minister of Religion/Principal

The Minister of Religion/Principal functions as the fulltime administrator and supervisor of the educational program, personnel (teaching and support staff), the physical plant, and the finances of the church's elementary school. He is accountable to the Board of Education and through the board to the Church Planning Council and congregation. The principal will work as a team member in team ministry with the pastors of the congregation in developing and implementing an effective total ministry. The team relationship will be characterized by loyalty and cooperation in a common purpose and ministry for Christ. The team is accountable to the Church Council and congregation. He is also given the responsibilities of part-time Head Organist and Adult Choir Director of Immanuel Church. He serves on a ministry staff of four with the senior pastor and the two associate pastors.

Responsibilities:

1. Implement policies adopted by the Board and the congregation; provide leadership and assistance in developing new policies.

2. Oversee the curriculum and facilities, and the professional and support staff of Immanuel School.

3. Give executive guidance to the Board of Education and carry out the policies they formulate.
4. Teach some music and other classes as time allows to keep teaching skills sharp and to stay in touch with teachers and students.
5. Serve as the chief disciplinarian in the school, extending and affirming the discipline enacted by the teachers.
6. Visit homes of students as time allows.
7. Teach Bible classes.
8. Attend all Board of Education and Voters' Meetings, making formal reports on the progress and prognosis of his education and music ministries.
9. Serve as a member of the Music and Worship Committee.
10. Assume the duties of a Head Organist and Adult Choir Director, that is, act as overseer of all available organists in the congregation and arrange a schedule of organ-playing and choir appearances.
11. Act as the chief liaison between the school and the church, and between the school and the community.
12. Collect all monies and maintain accurate financial records.
13. Order and purchase all school materials and equipment.
14. Take the lead in securing qualified personnel for the school.
15. Establish a good atmosphere in the school, one which is conducive to good teaching/learning situations.
16. Participate in classroom instruction, or substitute teach as time and schedule allow.
17. Participate actively in congregational activities, including regular attendance at worship services and Holy Communion.

18. Participate in community activities and take an active role whenever possible.
19. Set annual goals for himself, identify priorities with these goals, and learn to implement them effectively.
20. Visit all classrooms regularly.
21. Report to the senior pastor and the Board of Christian Education.

VII. Guidelines for Multiple Ministry as Derived from a Congregational Survey

Staff members in ministry at Immanuel carry out their calling in the full confidence that they are supported by the lay members of the congregation. Furthermore, ministry in the broad sense of serving Christ belongs to the faithful, the universal priesthood of believers. In order to arrive at a clear outline of expectations for the work of our team of professional ministers, a survey form was devised and administered randomly to about one hundred members of Immanuel.¹²²

Responses to the survey fall into a pattern of priority concerns that have been translated into congregational guidelines for our staff of ministers. Following is a listing of these "guidelines."

A. The ministry team of this congregation should be composed of **professional leaders** who know and share the Scriptures. They should be well trained in schools of the Synod, not simply experienced as lay leaders in the congregation and given staff status.

B. They should stand shoulder to shoulder as **Christ-like examples** for church and community. Therefore, they will need to spend much time sharing in the Word together, interacting spiritually with one another, and exhibiting considerable growth in faith and ministry. This style of teamwork suggests the multiple staff must spend time in Bible study and prayer, in continuing education in religious subjects, in seminars and in reading books.

¹²² See the Appendix for a copy of the survey form.

They will be expected to lead Bible classes, religion classes and to do witnessing, teaching religious music, and other timely subjects.

C. **Personal availability to the members** is important. Staff members are like a staff of doctors. They possess individual skills, yet confer with one another for the good of those they serve. This also means the congregation should aim to keep phasing in more staff.

Our ideal for Immanuel calls for one professional staff person for every 200 members. Thus, for a congregation of 2,100 the goal can be ten staff members. Currently, there are only four. One could consider that ten paid parochial school teachers are contributing various skilled services to the church on a part-time basis. These part-time services could equal one full-time person. On this basis, we need at least five more staff persons (e.g., Lay Minister, DCE, Deaconess, DCO, Parish Administrator, Youth Director, Minister of Music).

D. Based on research of Immanuel members, the staff of this congregation eventually, as resources permit, needs to include the following positions: 1) Senior Pastor, vision leader and director of staff; 2) Minister of Outreach; 3) Minister of Education and Youth; 4) Minister of Music and Worship; 5) Minister of Program and Finances; 6) Minister of Education/School Principal; 7) Minister of Visitation; 8) Minister of Properties.

E. Our multiple staff is to be **organized in accordance with their "gift mix,"** not merely assigned according to congregational needs. A person who is totally ill at ease making witness or discipline calls will not be considered for the position of Minister of Outreach. Similarly, worship and music ministry will not be ignored when considering for a staff position a person with skill and interest in church music.

F. The staff needs to be led by a **strong senior pastor.** A member of Immanuel

commented in the survey, "It is more difficult to 'keep in line' with our goals unless you have strong leadership." Each member of the staff has something valuable to contribute. As in a good sports team, the senior pastor, acting in a coaching capacity, must emphasize the use of both team and individual goals. Since temptation to conflict on focus and details of the church's mission is inevitable, the senior pastor is expected to serve in the role of ambassador and lead the group to blend into one mission.

G. A staff of several personalities will display a certain amount of disagreement and conflict. The senior pastor is expected to take the lead in developing a procedure for **resolving conflict** among the staff.

H. Emphasis should be placed on **having each minister work directly with a board of lay members**. This arrangement should eliminate the temptation to have the ministry team become a power bureaucracy running the congregation.

I. **Confidentiality** is expected. The congregation should provide for inservice training of staff members. Also, we'll need to develop a staff policy on confidentiality, which should then be added to this handbook.

VIII. Setting A New Course: A Three-Year Strategy

Duncan McIntosh and Richard Rusbult have provided a valuable tool for strategizing within the congregation, a training book called Planning Growth in Your Church.¹²³ We're indebted to this fine step-by-step manual for identifying six "arenas for vision:"

- a. Evangelism.
- b. Care.
- c. Worship.

¹²³ Duncan McIntosh and Richard Rusbult, Planning Growth in Your Church (Philadelphia: Judson Press, 1983).

- d. Education.
- e. Service.
- f. Administration.

Step into each of these "arenas" and catch a vision for the next three years at Immanuel!

A. Evangelism

Our record shows that in six of the last ten years this parish had more reversions than conversions. The needs are both to bring more people in the front door and to see to it that less leave by the back door. Attitudes expressed in one questionnaire distributed at Immanuel indicate that this church should cultivate a greater sense of fellowship and belonging, which visitors then will sense and experience and members will be glad to remain a part of. Therefore, the following recommendations are made for enlarging the effectiveness of evangelistic efforts at Immanuel in the three years ahead:

1. That the church's constitution be re-written in a way that reflects ministry rather than bureaucracy, and that every area of ministry emphasize evangelism.

2. That the system of welcoming visitors be expanded. Greeters already meet visitors at the door; the pastor acknowledges them in the service; and they are invited to sign the Guest Book and Friendship Register. The construction of a sizeable Visitors' Center in the church's large narthex area is recommended as the next major step to improving reception of visitors.

3. That a one-day witness workshop be scheduled three times the first year, two times the second, and one time the third year, so that the average member in the pew will have greater opportunity to grow in the skill of witnessing.

4. That a Dialog Evangelism 2 class be provided by the Outreach Pastor to train more witness callers for weekly home visitations.

Under God's blessing, these plans, added to the ongoing evangelism program, will

stimulate increased conversion growth at Immanuel Church.

B. Care

A Christian congregation is a community of care. "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."¹²⁴ McIntosh and Rusbult assert in their book on parish planning, "The church is to reach out to the world while being hospitable and showing love to one another within the fellowship."¹²⁵ Here is a list of objectives to be adopted for care ministry during the next three years:

1. That a sponsor system of care for new members be established. A special task force on care for new members should be given responsibility for organizing the system, so that existing boards do not add to their agendas.

2. That more times for staff retreats and socials be scheduled. Care must be modeled from the top, because members need to see their leaders caring, and caring for one another.

3. That the congregation seriously begin to consider setting up a network of small groups throughout the parish, including groups already established as Bible groups, choirs and committees.

4. That the number of Stephen Ministers be increased. Stephen Ministers are trained to give needed care to people in special circumstances. They should also offer training to other members to learn to care.

C. Worship

¹²⁴ Galatians 6:10.

¹²⁵ McIntosh and Rusbult, 92.

In the arena of worship five factors have been identified as keys to meaningful, dynamic congregational worship: a sense of warmth and acceptance, vibrant music, relevant preaching, a liturgy that moves, and comfortable seating.¹²⁶ To answer the need for excellence in worship during the next three years, the following recommendations are given:

1. That a Worship Committee be organized which is accountable to the Board of Elders and works with the Pastors in planning spiritually uplifting worship experiences.

2. That about ten minutes before services worshipers are given a "warm-up" to the music, hymns, prayers, readings and message of the service. This should aid in overcoming the hurry-up syndrome and help the worshipers to focus more on the presence of God and the message of His word.

3. That by the second of the coming three years, the congregation will place emphasis on home devotions and small group prayer, with the intention of building a fundamental worship attitude before the worshiper even approaches the sanctuary. A church-wide program of home devotions should then be scheduled annually.

4. That this three-year period be given a biblical theme, to be selected by the Worship Committee and adopted by the congregation.

D. Education

The Christian education program of Immanuel Church is two-pronged. First, Christian nurture has the purpose of developing mature disciples who learn God's word and will. Second, the goal of Christian education is also to provide answers to inquirers or new members who seek to learn more about the faith and the church. To improve on this two-faceted educational ministry in the next three years, the following is recommended:

¹²⁶ Callahan, 24-30.

1. That the teaching staff of the parochial school be trained in a Witness Workshop for teachers, so that the teachers will in turn register an evangelistic enthusiasm toward their students in the classroom. The hope is that the students will catch the spirit of witness and thereby lead their childhood friends to consider attending the parochial school and the church.

2. That the church's Board of (School) Education, the Board of Parish Education, the various agencies and teachers be asked to cooperate in an annual major Recruitment (or Rally) Day for the purpose of gaining the commitment of as many people of all ages as possible for the various Christian education and Bible classes of the church. They should publish an attractive brochure that advertizes the educational program of Immanuel. Starting three months before Rally Day, they should proceed to draw up a listing of prospective students, establish a schedule of training for teachers, have the teachers visit prospective homes and finally plan an attractive presentation of the church's educational programs for Recruitment Day.

3. That during this three-year period, from five to ten more leaders be asked to teach Bible Class and fellowship groups for adults, so that a wider variety of subjects may be offered.

4. That the Board of Parish Education sponsor a Bible institute each year on a topic of current interest and usefulness. This institute should run from one to five days and be advertized to the community and surrounding churches of the area.

5. That an adult group be organized for the purpose of doing "discipleship." Jenson and Stevens make it clear that discipleship training involves more than learning

information; it involves the development of Christlike skills.¹²⁷ Such training will require contacting companies that provide resources for discipleship training.

E. Service

The three years ahead will undoubtedly be filled with opportunity to enlarge our service, both within our membership and in the community. This is in keeping with the words of James 1:22, "Do not merely listen to the word, and so deceive yourselves. Do what it says." A few verses later is added, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress..." (1:27).

People of Immanuel should be asking how they can be serving God by serving others. For the next three years, these recommendations are offered:

1. That all groups in the congregation be asked to search for needs in the church, community and world, and then make every effort to fill those needs by their works of love.

2. That the Board of Stewardship plan various messages by which they steadily teach the members of the church that giving is a grace, a blessed part of serving others.

3. That classes and programs be held in which the members of the church learn to discern their spiritual gifts. The goal is to have as many members of the church as possible using their special gifts in corresponding, meaningful services.

4. That the youth of the congregation be given several options of rendering Christian services to others, and all our members be led toward greater involvement in helping people. In general, the congregation should be expected to become more sensitive and responsive to relief needs throughout the world.

¹²⁷ Ron Jenson and Jim Stevens, Dynamics of Church Growth (Grand Rapids, MI: Baker Book House, 1981), 171.

F. Administration

Church administration is the "arena of vision" that puts all the other puzzle pieces of the various ministries together into an integrated picture. McIntosh and Rusbult point out that this task belongs essentially to a planning committee.¹²⁸ Lyle Schaller with a keen understanding of the larger church observes that one of the chief entry points for moving a congregation into a growth pattern is the professional staff.¹²⁹ Taking cues from both sources, here are recommendations for the next three years in the ministry of administration at Immanuel:

1. That the congregation carefully study the gifts of its staff personnel and evaluate to what extent each is prepared to adopt new approaches to ministry in the church, and then begin to take appropriate steps in planning and assigning.

2. That the Long Range Planning Committee of the church be asked to declare themselves as growth-oriented, or appoint a special planning committee that is, so that growth in every way may become part of the church's intentional planning.

3. That Immanuel's Mission Statement be revised to "carve out a niche"¹³⁰ that will excite the imagination of the people for real ministry during these three years.

Conclusion

Members of Immanuel will want to ask themselves: How do we see our church's future now that we have reviewed the Biblical message about growth in the church, studied the factual profile of the congregation's past and present life, considered the characteristics

¹²⁸ McIntosh and Rusbult, 64.

¹²⁹ Lyle Schaller, The Multiple Staff and the Larger Church, 76.

¹³⁰ Lyle Schaller, Create Your Own Future, 102.

of leadership, observed the attitudes and dreams of fellow members, and listened to six categories of recommendations for a three-year strategy?

Surely, it will become apparent that carefully planning and organizing a multiple ministry staff will undergird the congregation with resources for steady, God-pleasing growth. The next three years are potentially exciting and rewarding! They will give opportunity for the four ministers on the staff to develop into a leadership team. As the four full-time professionals work together in leadership, we can expect to see a new attitude of hope and joy among the part-time staff members, lay members and support staff, as they see themselves cooperating with the church's multiple staff in one great enterprise for the Kingdom of God at Immanuel.

CHAPTER FIVE

Conclusions about Multiple Staff Ministry in a Large Lutheran Parish

This study project has been very enlightening to me. In addition to the stimulating discipline of research and writing, the actual facts that were uncovered, new perspectives of my parish and coworkers, and fresh concepts about multiple staff ministry have led me to understand my ministry in this large Lutheran congregation at Perryville more clearly. In this concluding chapter, I wish to make some final statements that will give some indication of how this project has helped me to grow, how it has raised some surprising discoveries that are beyond the parameters of this paper but deserve further study, and to whom I owe a debt of gratitude for enabling me to complete this study.

A. Some Things I Learned and Grew from

1. Ministry in the Early Church Linked to Ministry in Today's Church

I enjoyed taking a close look at the slow, but steady development of ministry and pastoral leadership in the early New Testament church. One of the refreshing aspects of this search came from "listening" to experts from outside my immediate ecclesiastical circle. One example is David Steele, author of Images of Leadership and Authority for the Church,¹³¹ describing the development of leadership roles in the early church. Though

¹³¹ Steele, 3.

the setting of the church in today's world is much different from that of the church in the first century, there is a logical link between the ways that they are structured. For example, in the large church of today, a senior pastor functions not too unlike a bishop in relationship to that church's multiple staff of ministers. Early church or modern church, in a world of people and limitations of time and space, there must be some kind of focused leadership, even in the church of God.

2. Secular Knowledge is Useful to the Church

A principle that I discovered from my reading for this project became increasingly familiar to me. I became convinced that God has given us secular knowledge, in addition to sacred knowledge, for the good of his church in the world. Just as the Children of Israel did not automatically and peacefully submit to Moses' leadership out of a charismatic prompting by the Holy Spirit, but were organized into manageable sociological groups, so also secular knowledge can be consecrated for God's purposes in the church today. For instance, I can appreciate Schaller and Womack and Nuechterlein for supplying managerial and sociological principles for use in a church designed for reaching people with the Gospel. Ministers working on the same staff may be Biblical experts, compassionate servants and excellent public speakers, but they need all the help they can get to build a professional, Christ-like working relationship with one another. After getting into this project, I've grown more convinced than ever that ministers in a team ministry can benefit immensely from learning the organizational principles and skills of corporate life in the secular world.

3. The Pastoral Office

I came to a new appreciation for the continuing debate over the meaning of "The Pastoral Office." I have grown in understanding the distinction between the pastoral office and the general ministry of all church members, and in understanding the connection between the single pastor of a small congregation and a team of pastors, or ministers, in a

large congregation. I have new respect for the wisdom displayed by theologians in distinguishing between a narrow and a wide understanding of certain issues. That distinction has been helpful to me in comprehending ministry in the church. There's the broad ministry understood in terms of "every Christian a minister." There's also the narrow "Holy Ministry," sometimes called "The Pastoral Office." But that's not the end of it. There is a mediating view in which pastor and people work together in a total "pastoral ministry" in and for the church. It's in this mediating view that establishing a multiple staff in a large congregation can be exciting.

4. Multiple staff is not new at Immanuel

Until working on this project, I had not really stopped to realize that from its inception Immanuel Church in Perryville has always had more than one called minister, at the very least, a called school principal and a pastor. This study helped me expand my knowledge of Immanuel's past experience with multiple staff ministry. A multiple staff at Immanuel, in addition to a pastor and a principal has at various times included vicars (pastor-interns from the seminary), associate pastors and part-time ministers in youth and music. When I accepted the call to this church, I discovered that "multiple ministry" was not understood by the membership. Previous pastors had also left behind a record, or reputation, of confusion over their role in a team ministry. I sensed a need for some entity in our church body to assume the task of preparing at least some pastors for doing ministry in a multiple staff setting. Though there are a number of large congregations in The Lutheran Church--Missouri Synod with multiple staffs, and though Immanuel has had a multiple staff for years, there seems to be a gap--both on the part of the people who lack understanding about multiple staff ministry, and on the part of the ministers who lack training for team ministry. So, it was something of a surprise to learn that this church, puzzled about how to do multiple staff ministry, had a whole history of multiple staff.

5. More than Job Descriptions

This major applied project helped me grow deeper in the conviction that team ministry is much more than a set of apportioned job descriptions and well-oiled management procedures. It's clearer to me now that team, or multiple staff, ministry is first of all ministry. All members on the staff must be convinced that their number one priority is to serve Jesus Christ by touching the needs of people with his Word. Keeping this ministry to people as the ultimate objective, ministers together on a staff then have the responsibility of ministering to one another with the Spirit of Christ, and finally, as a part of a closely united staff, they are charged to use their gifts in a mutual ministry focused by a congregation's "mission statement." This study has been valuable to me in maintaining a spiritual attitude toward what otherwise could easily be treated as a secularized project.

B. Some Interests and Surprises that I Would Like to Study Further

Because of what I learned from this study, certain other questions and issues arose that I wish I could learn more about. But I was limited by the purpose and parameters of this project. Obviously, this paper doesn't address every question there is regarding multiple staff ministry. For example, how different is multiple staff ministry in a church of 5,000 or 10,000, compared to 2,000? Below I've listed several issues that in retrospect stand out for me.

1. Pastoral Ministry--A Theological Debate

Somehow, though I've discussed various points of view regarding pastoral ministry, I was surprised by the theological debate that is still going on among prominent theologians in our church body. Since much of our tradition has relegated pastoral ministry to just one person, the pastor, it's not surprising that "multiple staff ministry" is an awkward concept in the Missouri Synod. Is it possible to have more than one "pastor" in a congregation? It was

very enlightening, and to some extent, surprising, to come across the differing viewpoints represented in this study by Robert Preus, the episcopal emphasis; J. W. F. Hoefling, the "every Christian a minister" approach; and C. F. W. Walther, the mediating position.

2. Multiple Ministry Addressed in the 50's

In this study it came as a surprise to me to learn that already in the 1950's Dr. A. C. Piepkorn had addressed the issue of multiple ministry in a large church, as well as affirmed the mediating theological position toward the doctrine of the pastoral office. He supported a congregation's right to call several ministers to fill several functions for staffing the public ministry of a congregation (see page 27). In light of the current debate over the nature of the pastoral office, I would like to study this issue further. It would be interesting to "hear" from more voices.

3. Ministers, Ordained and Non-ordained

A question that has surfaced for me in this study project is this: How necessary is it to distinguish between ordained and non-ordained professional ministers on a multiple church staff? My perception is that certain people, including some theologians, prefer to speak of "ministers" only as those who are ordained and referred to in the Missouri Synod as called pastors. For my purposes in this project, the study of multiple ministers on one staff together, I consider them all, whether ordained or non-ordained, to be participants in one ministry, and in one ministry staff that leads a congregation in a total ministry. This question will have to be the subject of another theological study.

4. A Threat to Lay People?

I was surprised when tallying the results of the congregational survey to discover some members stating that a multiple staff posed something of a threat to them. They felt that several ministers on a staff represented a power bloc of professional leaders that do or could "run the congregation" without the democratic voice of the people. Some responses

voiced the further fear that members of a multiple staff may choose sides, favoring some members and families over others and thus pit one minister and his followers against another minister and his loyalists. Another response expressed the belief that the more staff members the more activities. In other words, placing too many ministers on a church staff risks making the lay people too busy.

5. Members Sensitive to Potential for Conflict

Another surprising piece of information was that many of the members seemed to understand more than I had realized about some of the dynamics of ministers working together on a multiple staff. For example, they expressed a keen realization that potential for conflict among ministers was high. This attitude probably comes from having gone through a period when this congregation had experienced extreme conflict between staff members--between pastor and pastor, and between pastor and principal. Apparently, there is a lingering suspicion that a new staff will simply mean new conflict. I hadn't realized until the survey for this paper that many of the members are still sensitive about the issue.

6. Team Ministry in Seminary Curriculum

One of the concerns that remained with me throughout this project is this: How can our seminaries reasonably include training for team or multiple ministry in their curricula? Most likely the subject is raised in courses on church or pastoral administration. But my perception is that the average seminary graduate has no formal preparation for serving in a team ministry. It seems inevitable to me that churches will continue to grow in size and therefore there is a real probability that at some time in his future he will serve as a member of a team ministry. Therefore, it would be extremely helpful to have had some training in the fundamentals of multiple ministry prior to ordination.

C. In Appreciation

Because of this study project, I have been the enriched recipient of additional friendships, support and advice. My thanks are due certain persons and entities that made various contributions, always helpful, to the successful completion of my project.

Thanks, first of all, to my dear wife, Carol, who was constantly supportive of my entrance into, and continuation of, the Doctor of Ministry program. In her professional wisdom she uplifted me in my general objective: utilizing the D. Min. program as an incentive for disciplined continuing education. She also had to serve frequently as a soundboard whenever I was moved with excitement over some discovery and wanted to tell someone. Without her support and encouragement, I would surely have faltered.

I am appreciative to Immanuel Lutheran Church, who, formally through its governing body, approved my participation in the program. The church faithfully and generously provided funds for continuing education which helped to a large extent in defraying costs over several years of study. Allotting an amount in the annual budget specifically for continuing education, not only uplifts the minister, but also brings returns to the congregation by the new skills and knowledge which the minister can now apply in his parish. Immanuel deserves much praise for promotion of continuing education.

More specifically, I thank the leaders in the church, that is, members of the Board of Elders and of the Church Council for their initial positive response when I requested their approval to enter the program. In the years since, and especially during the Major Applied Project stage, these leaders sustained their interest in, and support of, my studies. The encouraging attitude of these leaders is what cheers a pastor's heart.

One person who deserves special acknowledgement is my colleague in ministry, the Rev. Jeffrey E. Lloyd, who has served as an Associate Pastor with me for nearly ten years. During these years, he has kept his end of the ministry going steadily while observing me

participating in various seminars and conferences, and, of course, the D. Min. program with its M. A. P..

I wish, also, to remember with thanks my D. Min. Advisor, Dr. Glenn A. Nielsen, who spared nothing when it came to kindly, but firmly, evaluating, marking, questioning and revising pages as I moved along in writing the thesis. I thank Prof. Richard Warneck for serving as my Reader, guiding me especially to deeper study of the theological content, which resulted in enriching the paper, as well as sharpening my own theological insight. I also thank Concordia Seminary for providing the D. Min. program for me and other pastors, who hope to see it continue to expand and promote excellence in the practical ministry of the church.

Finally, I owe a special debt of gratitude to two special, select members of my parish. Orville Schaeffer and Larry Mehner very kindly accepted the task of reading my thesis as I developed it, critiquing it from their vantage point as parishioners and discussing their reactions and concerns with me. No doubt, the time given to critiquing the thesis was often tugging at them for other priorities. I deeply appreciate their generous contribution of time and effort, which helped to maintain a balance between the academic and the practical. For, after all, this project was meant to be applied to the congregation which they love.

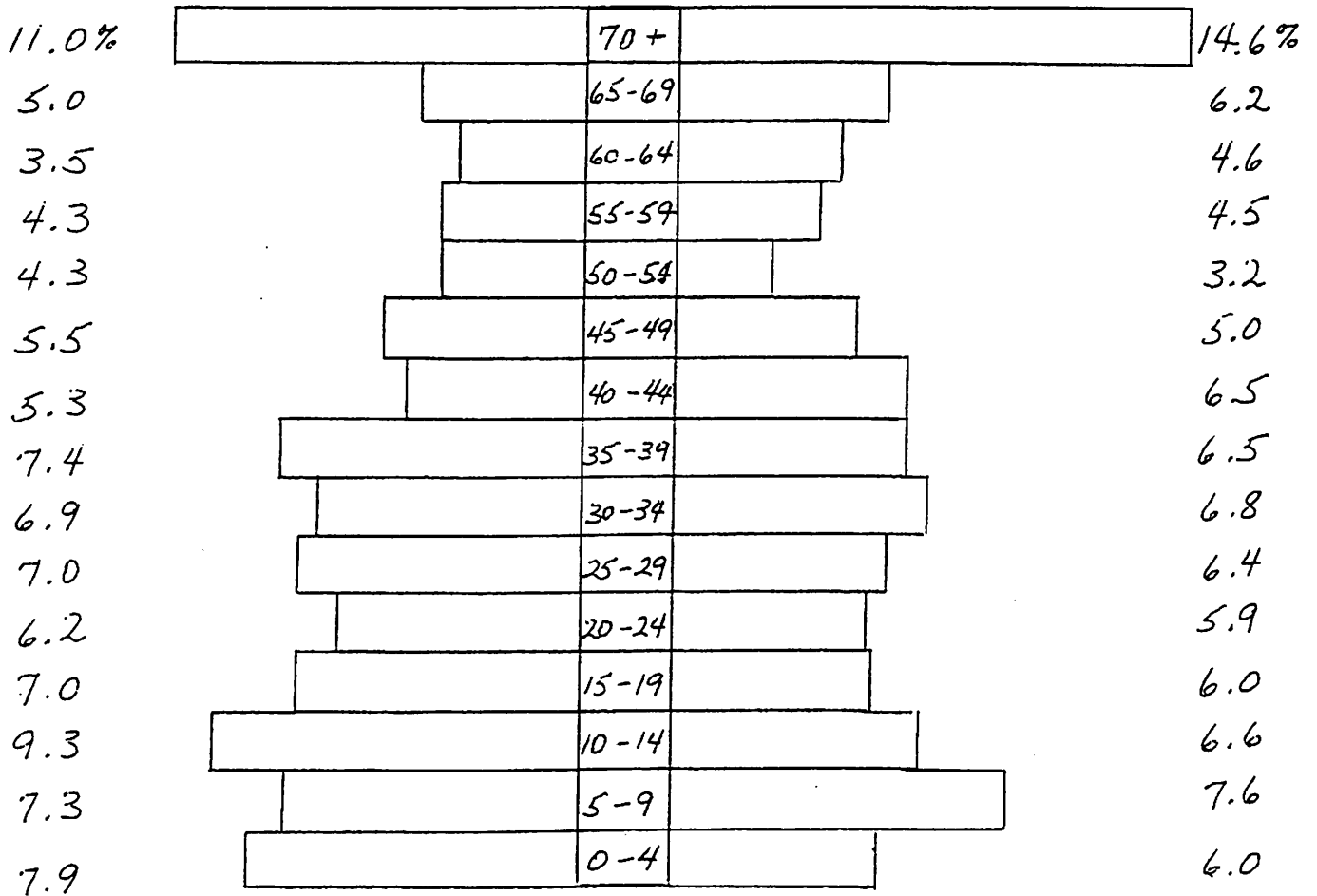
My sincere hope in the accomplishment of this study project is that, first of all, it will be seen that I have grown by it. Books read, surveys administered, parishioners talked to and experiences and thoughts written about served as instruments from the world of pastoral ministry for sharpening my skills for the task. The proof is in the doing, and therefore staff and leaders of the congregation will upon reflection recall how various discussions, lecture moments or decisions were affected in some way by my involvement in this project. But secondly, and more importantly, it's my hope that the people of Immanuel Church, as well as pastors and people of other large churches, will find this to be a valuable

tool to be used in evaluating and planning their own unique ministries. To a large extent, the principles and insights of this study will steadily influence my continuing work as a member of Immanuel Lutheran's multiple staff.

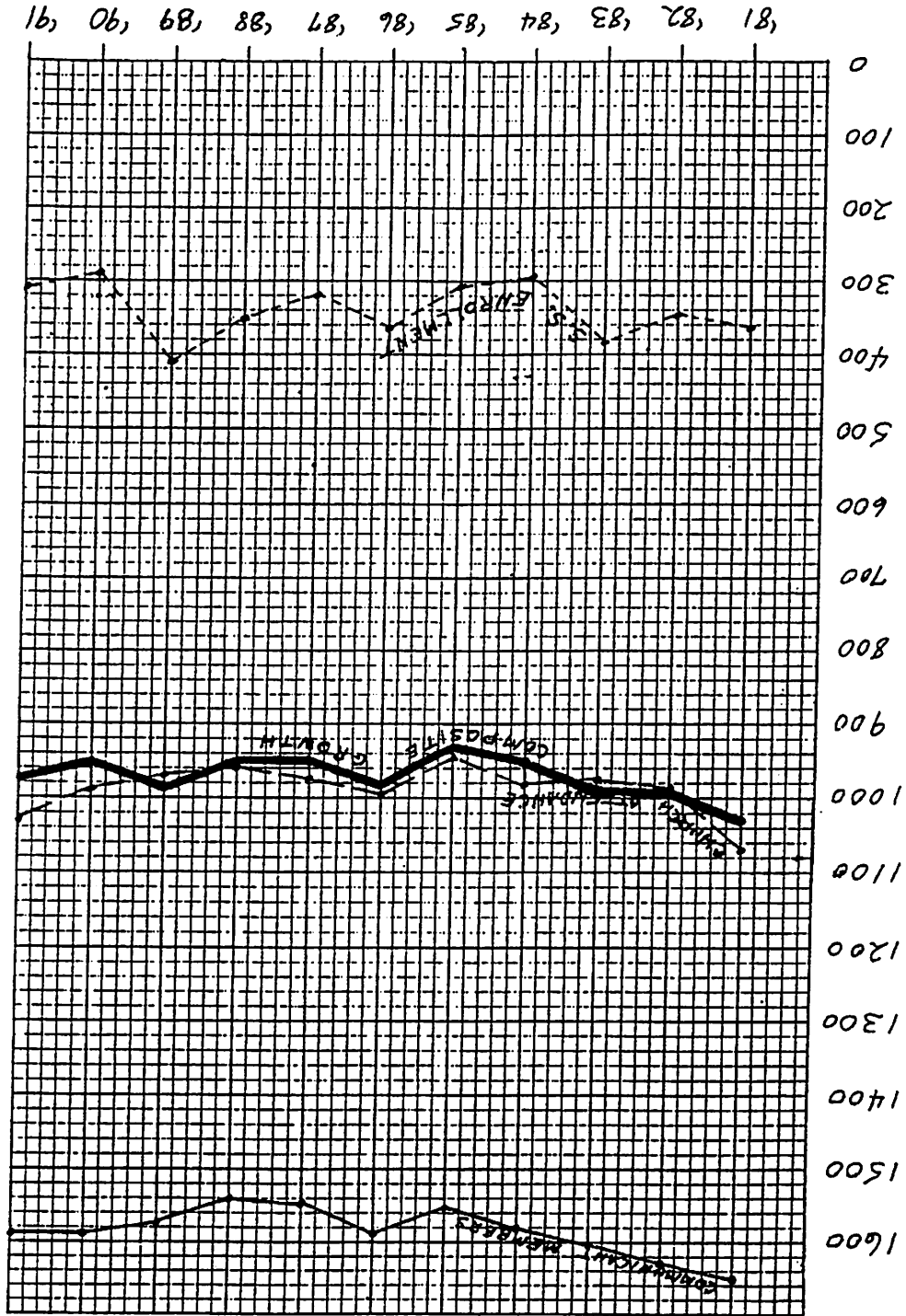
APPENDIX

Tree Graph of Males and Females

MALE 2061 FEMALE
 962 Persons 1093

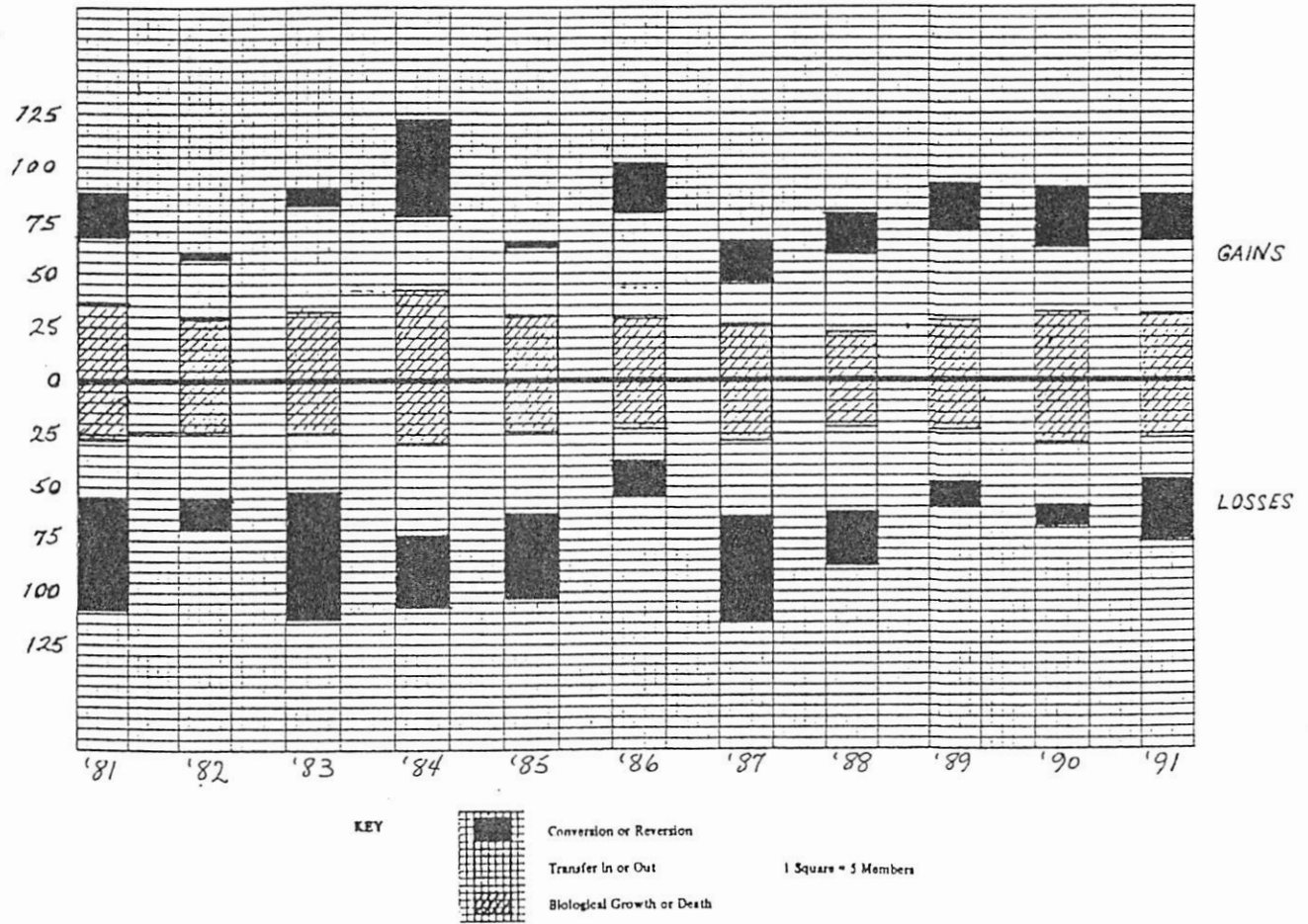


(S. S. attendance figures were not preserved.)

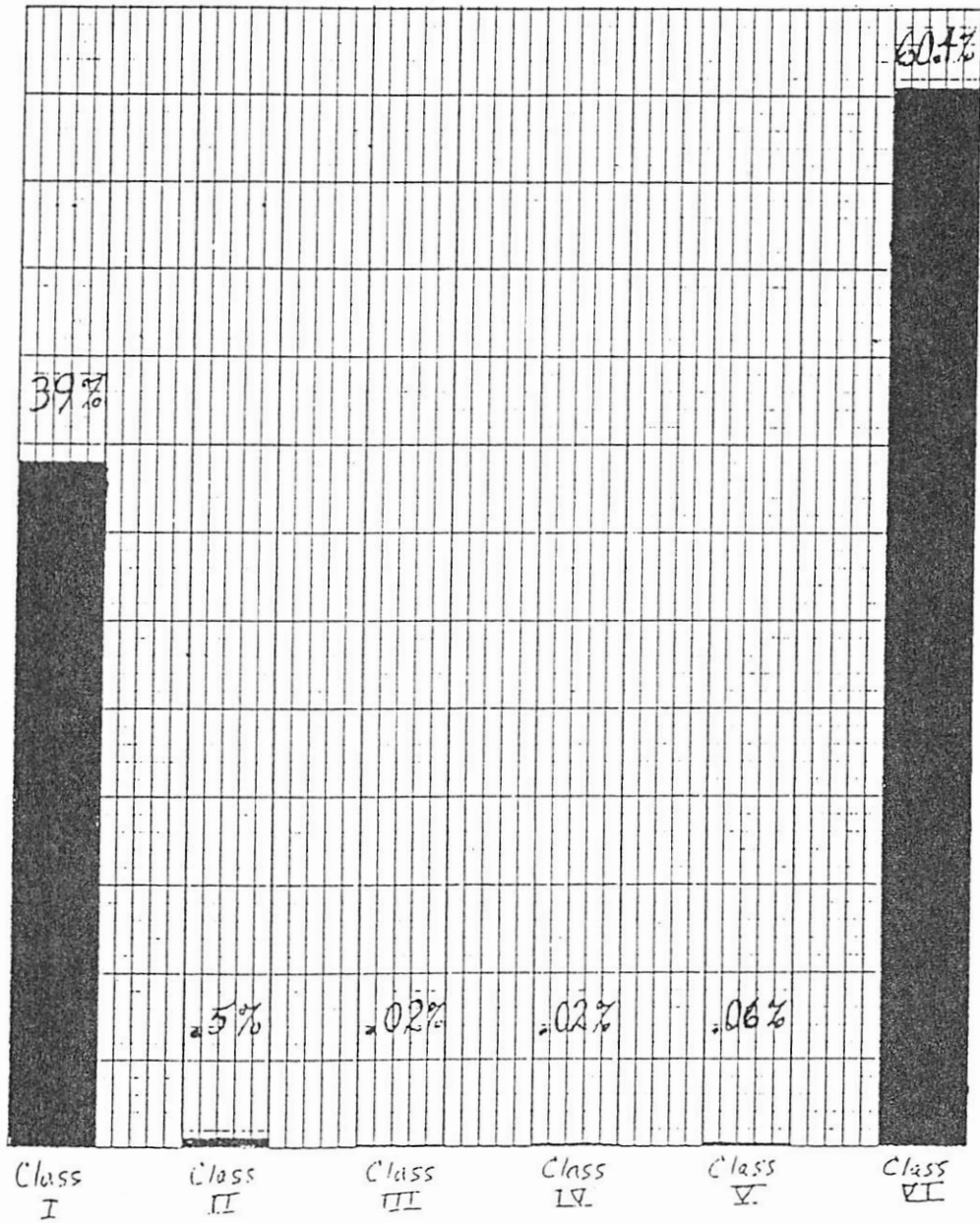


Composite Growth Graph

Graph of Membership Gains and Losses



Classes of Leaders/Workers



A Sample Survey Form for Planning Team Ministry

(Page 1)

A SURVEY

TEAM MINISTRY AT IMMANUEL

Thank you for taking time to fill out this survey. Your response will provide information that will help members and leaders of the congregation plan for the future.

++ You need not sign your name.

1. How would you describe a faithful pastor?

2. At Immanuel, Perryville, we have a team ministry made up of pastors, principal, teachers, vicar, secretaries and custodians. What advantage(s) is/are there for a congregation with a team ministry?

3. What disadvantage(s) is/are there for a congregation with a team ministry?

4. Rate what the church should be doing?
(Circle the number that most acceptably reflects your opinion.)

EXAMPLE:

	Very Important			Not very important	
	1	2	3	4	5
1. Administering church office	1	2	3	4	5
2. Adult Bible Class	1	2	3	4	5
3. Caretaking grounds/property	1	2	3	4	5
4. Adult Confirmation	1	2	3	4	5
5. Jr. High Confirmation	1	2	3	4	5
6. Counseling	1	2	3	4	5
7. Educating the children	1	2	3	4	5
8. Leading board and committee meetings	1	2	3	4	5
9. Leading worship	1	2	3	4	5
10. Outreach ministry	1	2	3	4	5
11. Preaching	1	2	3	4	5
12. Social ministry	1	2	3	4	5
13. Visiting the sick and shutins	1	2	3	4	5
14. Youth ministry	1	2	3	4	5
15. Other? _____	1	2	3	4	5

5. At Immanuel, who should be doing the following activities?

a. Pastor? b. Teacher/Principal? c. Other Paid Staff?

- | | |
|--|---|
| <input type="checkbox"/> Administering church office | <input type="checkbox"/> Leading board & committee meetings |
| <input type="checkbox"/> Adult Bible Class | <input type="checkbox"/> Leading worship |
| <input type="checkbox"/> Adult Confirmation | <input type="checkbox"/> Outreach ministry |
| <input type="checkbox"/> Caretaking grounds/property | <input type="checkbox"/> Preaching |
| <input type="checkbox"/> Jr. High Confirmation | <input type="checkbox"/> Social ministry |
| <input type="checkbox"/> Counseling | <input type="checkbox"/> Visiting sick/shutins |
| <input type="checkbox"/> Educating the children | <input type="checkbox"/> Other? _____ |
| | _____ |

6. If you could give some advice, what changes could be made in the makeup of our team ministry and in the way it operates to better carry out what you believe the church should be doing?

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